

instruction, and still more exclusively in the schools of science and criticism.

We were led to the study of Arrangement and generally of Order, and discovered that the Synoptic view and ordering process of the human mind created or revealed a new and higher form of reality which we termed Value.

Through special processes of Arrangement or Order, Nature, as well as the human mind, endows real things and real experiences with that higher reality which not only appeals to the analytic and synthetic tendencies of scientific and practical thought, but satisfies also the emotional—æsthetic, ethical, and religious—claims of the human soul.

This being in outline the course of our discussions, we may now conclude with some further reflections which will bring our results into connection with some prevailing tendencies in modern and in recent philosophical thought.

III.

The view which we have tried to gain is distinguished not only from the common-sense view of the world, but also from that aspect which has formed the basis of many philosophical systems both in ancient and in recent times. This aspect starts with an axiomatic belief in the contrast of the outer and the inner world. The axiom has found expression in such antitheses as Nature and Mind, Body and Soul, Object and Subject, the two substances called Matter and Spirit, &c. This contrast has entirely disappeared for us: we recognised