

altogether. But so far as the matter under treatment is concerned, a clearer division is possible. Science deals with all such things or objects of thought as are common to a great many persons and—under certain circumstances—are accessible to everybody: it thus claims that its observations and reasonings can be checked and submitted to repeated examination and verification; so that a large portion of them can always be regarded as settled and agreed upon, and can be taken for granted and used as a secure foundation by those persons who are themselves unable or unwilling to go through the process of verification. But there are a great many things and interests which centre in the individual mind of each person—which are, in fact, personal, individual, or subjective. They are to all of us just as important as the others. They form the real subject-matter of all that thought which is separated from science, and in its very nature and aspect opposed to it. In this great province of thought one person cannot do the work for many in the same way as is possible in science. Proof is almost impossible, and agreement refers always only to a certain number of persons. Doctrines or theories in this region of thought cannot be accepted and taken for granted as they are in science, but every person must go over the same ground for himself before he has any right to accept or make use of what is given to him. The real and true character of all this thought is that it is individual and personal, whereas all scientific thought—whatever its origin may be—must be general and impersonal. At the extreme end of thought in one direction are placed the mathematical sciences, at the extreme end in the other lies religion. Disagreement in the former is

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Some in-  
terests or  
objects of  
thought are  
personal or  
subjective.

19.  
Agreement  
on these  
matters  
impossible.