

84.
Contrast
with the
inner world.

world—the world of thought as distinguished from the world of things, or generally, the mental as opposed to the material world. In a physical picture of the universe this other world must have a definite location. In trying to fix this we are driven to the conclusion that this inner world occupies, though existing in numerous specimens, only an infinitesimally small extent, so small that from the cosmic point of view it seems a negligible quantity.

Limiting ourselves, however, to our terrestrial world, what we term Mind seems to exist in no geometrical place, and nevertheless it seems to exist, in some form or other, over a very extended area—in other words, what we term the Mind or the Soul exists individually at no points which can be geometrically fixed; and yet, as the social mind, it exists somehow over the whole civilised portion of our globe. Such an existence, which is, as it were, nowhere and yet everywhere, escapes the first condition of exact scientific treatment. What has been termed scientific or exact psychology is occupied with purely external physical phenomena, which are in some vaguely apprehended manner connected with what we term mental phenomena; or it attempts to describe the latter by vague analogies of spatial occurrences, which in no other department of exact science would be considered satisfactory or permissible.

The naturalist imports into his world-picture, through language and thought, features which do not really belong to it. He, in fact, transcends the limits of possible observation and presentation by the physical senses, and this foreign element breaks up hopelessly the continuity