

and destroys the unity of his picture. He commits what Aristotle termed a *μετάβασις εἰς ἄλλο γένος*. This is being more and more recognised at the present day by natural philosophers of the first order.

This growing conviction constitutes one of the real advances in philosophical thought in the course of the nineteenth century. But though not so clearly understood as it is at the present time, it has, in a less definite form, been present to the minds of thinkers ever since the time of Plato in antiquity, and many efforts have been made to get out of this impasse. A successful beginning to find a way out of it was made in this country by Locke, and has been continued ever since, latterly also by prominent thinkers abroad; it may be termed the introspective method.

Without entering into details it will suffice to point out that this method depends upon the recognition of the fact that whatever the phenomena of the outer world may be, they have, for us human beings, existence only in so far as they, in some way or other, enter into our consciousness in the form of what Locke and his followers termed Ideas, more recent thinkers, Presentations, or, perhaps even more correctly, Experience. For this school of thought the universe is known only to the extent that it is, as it were, mirrored in human consciousness. A unification of thought and knowledge would thus depend upon an exploration and description of the whole field of consciousness.

35.
Introspec-
tion the
way to
unification.

Now the fact that at the time of life at which any thinker starts upon this search or exploration he is aware and fully convinced that the field he is exploring