

to the use of such terms as subjective and objective, inner and outer, mental and physical. It has been found impossible to throw a bridge across the apparent chasm which divides these two worlds. But from the introspective point of view this opposition disappears, the outer world is for us comprised in the whole circumference of consciousness, and so is likewise the inner world. Both exist, not on different planes, but on the same plane; and, in fact, the experiences belonging to the two different orders which we distinguish in actual life and emphasise in science are continually intermingled. It is only by a lengthy process of education in our infancy and early childhood that we learn to separate the totality of our experience into two more or less distinct regions, that the continuum of presentations or consciousness is divided into two continua, the stream of thought into two streams which we with difficulty keep apart. In scientific research this differentiation is carried to an extreme, and is known as the elimination from our observations of the subjective factor. Only in mathematical reasoning, and then probably only through the help of geometrical location, is this separation carried out to perfection. Some minds, even of a high order, are quite incapable of carrying out this mental operation so indispensable in scientific research.

In the foregoing chapters of this section we have had repeated and, as we progressed, more frequent opportunities of showing how recent philosophical thought is revealing a distinct tendency to take what I have termed the "Synoptic view," to look at things as a