

Now if this process of looking at things as a whole and not in their isolation has become the order of the day even in special researches, as can be proved not only by the references to foregoing chapters but also, still more convincingly, by glancing, if only cursorily, at recent philosophical writings, it surely must recommend itself also in dealing with the totality of things as revealed to us through consciousness. And this looking at wholes is our mental attitude when we take the introspective view.<sup>1</sup> For introspection includes likewise the circumspection to which in the Introduction to this section we found it convenient to oppose it. For whilst the circumspective process or the external view could find no place in its field of vision for the inner or mental world, the introspective view on the other side comprises the whole of the outer world as a large and prominent portion within the field of its vision, in the form of definite sensations and the whole train of ideas connected with them. The unity which we are in search of in philosophical thought certainly

<sup>1</sup> "At any moment my actual experience, however relational its contents, is in the end non-relational. No analysis into relations and terms can ever exhaust its nature or fail in the end to belie its essence. What analysis leaves for ever outstanding is no mere residue, but is a vital condition of the analysis itself. Everything which is got out into the form of an object implies still the felt background against which the object comes, and, further, the whole experience of both feeling and object is a non-relational immediately felt unity. The entire relational consciousness, in short,

is experienced as falling within a direct awareness. This direct awareness is itself non-relational. It escapes from all attempts to exhibit it by analysis as one or more elements in a relational scheme, or as that scheme itself. . . . And immediate experience not only escapes, but it serves as the basis on which the analysis is made. . . . Everything, therefore, no matter how objective and how relational, is experienced only in feeling, and, so far as it is experienced, still depends upon feeling."—(F. H. Bradley, 'Essays on Truth and Reality,' 1914, p. 176.)