

have, mainly under the influence of Darwinism, gathered renewed strength and vastly extended outlook by similar comprehensive methods.

Secondly, this synoptic view has been nowhere more fruitful than when applied to psychological research. The view introduced by Locke and gradually developed by Berkeley, Hume, and Kant, that all our knowledge of the external world is made up of "ideas," now more correctly termed "presentations," found a forcible but extreme expression in an "Analysis of Sensations," and led through criticism to the recognition that such an analysis (including a subsequent synthesis) neglected to search for the original connection, the "Together" of these elements of cognition in consciousness. The synoptic view is not content with an analysis and synthesis of Sensations, but emphasises the continuum of these sensations or presentations within consciousness, and advances a step further by including in this continuum not only the sensational but also the emotional and volitional elements. Together with the former they cover the field of consciousness, forming the more or less continuous background or firmament of the soul.

This led, thirdly, to a comprehensive introspective view of the totality of our world of cognition within the all-embracing field of consciousness. The human mind in its early years constructs, with the aid of other minds, the well-ordered and sufficiently stable image of the outer world, gaining through and in this a definite location for its own self as well as an instrument for the specifically intellectual and practical work of this life.

And, lastly, the complex of original sensations or