

consideration if we trace our ideas and feelings—in fact, the whole of our experience—back to its origin and growth in earlier years.

The introspective view thus bids us look on what we may call our individual and personal mind as largely a product of the influence of other minds. We must, in fact, look upon our own mind and its experiences synoptically, not as an isolated unit of inner life, but as a compound produced by innumerable and mostly indescribable influences and contributions of other minds.

This leads us to speak of the mind and mental life in general, though each person and each thinker can really know only his own mind in its totality and changing history. Thus Kant, *e.g.*, introduces the phrase *die Vernunft überhaupt*—*i.e.*, the intellect in general; and a similar use of the words Mind, Understanding, Reason, &c., is quite common—in fact, indispensable—though writers on mental Philosophy often fail to give a clear explanation of what is really meant by this usage.

Summing up the foregoing, we may urge definitely three points of view which the Introspective and Synoptic aspect bids us bear in mind in our studies of the inner World:—

- (1) the interconnection of ideas or mental experiences;
- (2) the change and growth of these experiences; and
- (3) the communion of individual minds.

It is on these three lines of thought that we shall dwell especially in the following pages.

It is not, however, intended to convey the idea that the point of view here mentioned marks the only correct way of dealing with the phenomena of mind. Other methods, such as the psycho-physical or the older