

total experience which every individual personality possesses for itself and which is hidden from other persons.

III.

The progress of Human Thought in the course of History, has lain in the direction of accentuating more and more the difference of the outer and the inner worlds. Thus Descartes, the founder of Modern Philosophy, fixed this difference as that between the extended and the thinking Substance, prescribing to Continental philosophy through this distinction a definite line of speculation.

It is not our present object to point out the merits or defects of this definition. But there is no doubt that this step, as well as other steps which followed it, led more and more to a separation of two regions of existence which are originally and naturally closely connected and interwoven; and it has become for us more difficult to realise this natural and intrinsic union than it was in philosophy and general literature in earlier times.

This has been a loss so far as the philosophy of the human mind is concerned, but it has proved to be the essential condition for the foundation and the growth of natural philosophy.

Whereas in antiquity natural and mental philosophy were closely connected and interwoven, it has been the work of the last three centuries to bring about an ever clearer demarcation of these two formerly connected regions of research—so much so, that we have now not