

on the other. This indicates that there are two forms of continuity, which we may in common parlance describe as the absence of breaks in time and of gaps in space.

It is well, however, to note that both kinds of continuity exist only in the ideally constructed universe of Thought, not in those small portions of the world which any one of us personally observes or knows, and which is for him the only existence. This ideal world has been created in any individual mind by two distinct processes: first and foremost, by adding to his individual experience the experience communicated by others; and secondly, by discarding for a time at least all purely personal experiences, be they sensations or feelings, which would interfere with this ideal picture and disturb its uniformity. In doing so the mind has not only to get rid of all purely subjective features which it experiences alone, but also of those physical sensations which it has more or less in common with other minds. Thus colour, sound, light, and heat, and all the various sensations of touch and resistance, have been discarded in order to be replaced by motions, vibrations, and tremors of some perceptible or it may be imperceptible substance.

As stated above, the purely scientific or exact treatment of natural phenomena is fully possible only where these conditions exist. Kant laid it down that real scientific knowledge existed only so far as mathematics went.

This dictum is borne out by the fact that even in the physical world, within the continuity of time and space, there still exist regions which are inaccessible to exact