

irregular manner, rising and sinking within a boundless background with equal suddenness, and presenting the very opposite of continuous location or change. In fact the properties of continuity belong only to a selected and abstract cluster of sensations, artificially put together by the co-operation of many minds, and by methods of extreme ingenuity and refinement. To look upon this mechanical texture which is enwoven in the aspect of existence as it presents itself to any individual mind, as the only real thing, would be just as if a biologist in viewing the human frame should propose to limit its reality to the skeleton which can be mechanically explained and construed, leaving out of consideration the surrounding drapery formed by flesh and blood, nerves and tissue, upon which life entirely depends, and which converts the ghastly appearance of a skeleton or a skull into an object of supreme beauty. Thus we must conclude that the mechanical continuum hidden in the physical world, and discovered by refined scientific analysis, is as little the essence of things real, as the skeleton is the essence of a living creature.

## VII.

Having then discarded continuity, whether as absence of break or of gap, as inapplicable in a description of the inner world—that is, of that totality of experience which forms our primary and ultimate knowledge—we now come to a further property which