

We must not, however, forget that neither the detachment of definite things and events from their surroundings or succession in time, nor the putting of them into definite order, alters the natural appearance of the outer world, though it replaces it by a more or less artificial order. For practical purposes, we must always, in the end, come back again to the actual appearance of things and events and view them in their natural connections. By doing so, after the analytic process, we enlarge the field of mental vision, and the grasp or synoptic aspect of it.

Another peculiarity of orderly or regular arrangements is this: that they are liable to become of diminishing value, that their usefulness may become exhausted, and that they must give way to other arrangements, suggested by a renewed glance at actual existence which invariably leads to new combinations and arrangements previously unrecognised. A few examples will illustrate this.

The ancient doctrine of the four elements in Nature is now scientifically and practically of little use. Fire, water, air, and earth do not for us "form and build" the world, though they may still linger in the popular mind and in that of the poet as a tradition. The Ptolemaic system of the world had to give way to the Copernican after it had led astronomers into the labyrinth of cycles and epicycles out of which no fruitful way could be found; but it nevertheless continued in our daily habit of speech; we still speak of the rising and setting of the sun, moon, and stars. In more recent times, the desire to find the natural order of living things, in distinction from the Linnean System,