

the human mind is a question of history equally important with the doctrine itself. What, then, is the task of the philosopher who is confronted with this great body of Thought and fact of Experience? None other than that which he is called on to perform when confronted with other departments of science or scholarship. His task cannot be to meddle with the internal work of the scientist or the scholar, both of whom have to find their own methods and expound their own results. Interference from outside, be it speculative or critical, does not avail; but the axioms upon which the comprehensive study of any subject is based are not only to be defined but also to be traced to definite experiences within the firmament of consciousness.

Beneath the existence of such experiences no human thought can penetrate. They form the ultimate data of consciousness.

Every separate region of Thought, such as Mathematics, Astronomy, Physics, Chemistry, Biology, or Psychology, is based upon definite facts of experience which can never be lost sight of. No one science or special way of approach has a right to assail or meddle with the foundations and presuppositions of any other, though it is possible that certain domains of thought may, in the course of their development, join hands and be merged into one more comprehensive region: this, for instance, has been the case with Biology, which now comprises the formerly separate departments of Botany, Zoology, and Physiology. Many thinkers believe that a similar coalition will eventually take place between Physics and Chemistry.