

scientist, one must also accept a natural scientist's limitations. Those limitations are found in the initial postulate which is granted to him—a postulate to which he has a perfect right so long as he remains within his own sphere of inquiry, but of which he must be sharply reminded the moment he oversteps its borders.

The history of philosophy records many attempts to construct a complete theory of reality, either out of the results of a particular natural science, or, more frequently, as in the case of Spencer, out of the results of all the natural sciences viewed in connexion with one another. In every such attempt there is a *πρώτον ψεύδος*: the disasters which have overwhelmed empiricism from the days of Protagoras to the days of Mill, are bound to repeat themselves as often as the fallacy is perpetrated afresh. A natural science necessarily assumes, on the one side, a world of objects, and, on the other side, the knowing activity of the mind itself by which these objects are apprehended. No advance in systematizing either the objects by themselves, or the cognitive processes by themselves, can overcome the ultimate dualism that subsists between them. For that dualism which the method involves can by no dexterity be explained *by* the method. Progressive unification of experience, however far it may proceed, will find on its hands at the end that schism between subject and object on which "experience" must throughout ground itself.

It is just this scientific dualism which sets to metaphysics its central problem. When we wish an explanation of this puzzle and are referred back to that way of thinking in which the puzzle originated, we have asked bread and been given a stone. For example, the world of the physicist consists of matter