

the case, the identity of the symbol and the universality or completeness of its range are both known. This gives us the universal form of judgment. To most of us this identity and universality are purely formal, *i. e.*, we have learned to recognize that there is such a thing as identity and universality in judgment, but we practically never get within our own minds a complete and exact definition either of the nature of any of our symbols or of the exact range of their signification. In those few cases in which, in any department and in the minds of a few men, this identity and universality have been realized, with reference to any content, in these cases freedom in the manipulation and appreciation of the material is seen. But when this stage is reached—the stage of the expert judgment—there is no longer hesitancy in regard to the use of material, no retardation in inhibition. The content is fully appreciated in its individuality of coloring and existence, and is also grasped in the exactness, identity, universality, and perfect placing of the material. That is, once more the division into subject and object disappears, and we are in the presence of an immediately recognized reality. But it is immediacy which differs from the impersonal in that it is definite and universal, whereas the earlier experience was indefinite and individual. Thus the discursive judgment logically arises out of and returns into the immediate judgment. In the discursive stage the judgment must be twofold, but in both the impersonal and intuitive stages subject and predicate disappear. In the impersonal stage they have not yet been differentiated, while in the intuitive they disappear into an exact and immediately recognized whole.

#### II. SIGNIFICANCE FOR PSYCHOLOGY.

When once we have clearly in mind the fact that the discursive judgment arises out of the impersonal and tends to pass over into the intuitive or expert judgment, the significance of the impersonal in the construction of our theory of the development of consciousness becomes exceedingly important.

The impersonal judgment points to a state of consciousness in which all experience is recognized as a totality, and not by conscious mediation of the parts. The discursive judgment, in which the subject and predicate appear, and in which immediate recognition passes over into mediate recognition, indicates not a totality, but a whole. It grasps, or endeavors to grasp, through the definition and conscious reference of part to part. Consciousness is split up, a dualism appears