

in the outer world. This is easily expressed and recognised in popular language. Things of the outer world belong to the inner world in the form of Sensations or Images, and the totality of the inner world seems to be in some way located in the outer world—so much so that we recognise in the outer world two classes of Things which we term Inanimate and Animated or, in scientific language, Inorganic and Organic. The exact relation between things of the outer world and the sensations or thoughts which represent them in the inner world cannot be accurately stated, and the popular as well as the scientific mind has many ways of describing it though none of these ways is universally accepted.

The position of mind or the inner world has always been recognised as a puzzle. Nevertheless, we are in the habit of speaking both of Life and of Mind as definite Things.

The fact that the outer and the inner world are thus inseparable, their connection at both ends, as it were, being for our understanding vague and perplexing—has led to much confusion in philosophy. And it took thousands of years before any attempt was made to lay down a workable definition of the difference between the two worlds.

For our purposes we will adopt a definition which has been arrived at in more recent times and of which we find no distinct expression in the philosophy of earlier times. We shall say that the outer world comprises everything which we not only individually experience, but which can also be experienced by other persons. And we shall call the inner world that portion of our