

the real meaning of this seeming paradox and to draw some further conclusions.

Thoughtful readers will probably admit that all our knowledge is within the confines of our individual experience, that it is primarily all personal; but they will add that nevertheless there is a marked difference, which common-sense describes by the contrast between outer and inner, external and internal, physical and mental.

A portion of the experiences of our conscious life is not only subjective but also objective, by which latter term we mean that these have an existence outside and independent of our respective individual selves. They could not indeed exist for us individually except they were a portion of our subjective experience; but they are in addition to this something more, as we know by communion with our fellow-men, who describe to us experiences so similar to our own that we are for practical purposes led to call them the same. By far the greater portion of our conduct in the course of our life is based upon this conviction.

In fact, we extend the conviction, gained primarily through communion with other persons, so as to assign to things and events contained in this common experience an existence quite independent of any mental experience at all, be it our own or that of other persons.

We objectify a portion of the total contents of our individual consciousness, calling it the external or, *par excellence*, the Real World, and contrast it with that other portion which we term the Inner World, and which, though possessed of some kind of reality, seems to have less of it than the former portion.