

and features of that mechanical framework which has been elaborated in the course of the centuries by the co-operation of thousands of observers and thinkers.

The actual experience of even the most comprehensive scientific mind contains at any moment only a few traces of that inwoven cypher which we now believe to pervade the whole of Reality from the largest to the smallest dimensions.

## VI.

But there is another distinctive feature which marks even more emphatically the difference between the outer and the inner worlds. This feature is indeed visible enough, and yet, strange to say, it has only in quite recent times been clearly defined by philosophers. It may be described in the following thesis:—

The outer world or the physical firmanent is now conceived to be characterised by the conservation of certain factors or principles which constitute its real essence, such being subject neither to increase nor decrease, showing neither loss nor gain but only transformation and rearrangement. Contrary to this, the inner world is continually growing, this growth forming its characteristic nature.

No one will deny that the activity and the interests of the mind are very different in different persons; further, that this activity and these interests have grown enormously in the course of the history of civilised humanity, and have been perpetuated in the multifarious products of culture. The latter begin with the