

or existence as a thing: popularly speaking we look upon our body and the whole of the outer world of which it forms an infinitesimal portion, as containing in a small corner the whole of our inner life, that is, our mind; and *vice versa*, our mind contains everything, including this outer self, as a thought. Personality thus consists of two aspects, each of which contains the other.

## II.

The foregoing train of reasoning may suffice to persuade one or another of my readers, who has perhaps with difficulty and reluctantly convinced himself that everything we know, all existence for us, is contained in the firmament of our own changing thought; and who, having gained this speculative and artificial standpoint, desires to find his way back into the common-sense view of things, such as practical life forces upon us.

The rationale of this complicated argument is that we form our view of other persons and *a fortiori* of other things, by analogy with ourselves. And this is something like the step which Berkeley took to escape solipsism, that is to escape from the first position which I have induced my readers to take up. *Solipsism* is a term compounded of two words: *solus*, which means alone, and *ipse*, self, and it describes the self as the only existence, in the same way as we have done in our first description. It is, however, quite evident that man and mankind have not arrived