

uniform, and mechanical order of by far the larger portion of external phenomena.

And here a further difficulty arises.

This inner world manifests itself externally to us only in an extremely small portion of the whole universe. And on the other hand, the instances of its manifestations are so innumerable, though so minute in their aggregate, that we are forced to assume that this inner spiritual or subjective world exists many times over in many examples.

Certainly in as many examples as we know of personal beings, and possibly also in those other living things which exhibit some attributes of personality.

The circumstance that we are popularly convinced that other persons contain within, or connected with their physical frame, an inner world similar to our own, leads to another dilemma.

Through intercommunication with other persons we learn that they see and feel and hear the same outer things as we do. As these outer things which we consider to be outside of our own bodily self, cannot in reality be within the body of other persons any more than they are within our own, we come inevitably to the conclusion that these things exist in duplicates. Placing, for instance, a definite object in front of another person, it is evident to us that the two things, the object and the person who sees it, are quite separate. Nevertheless, the person is able to describe the body to us approximately in the same way as we see it ourselves.

We therefore inevitably consider that the person or subject has within itself, as it were, a mirror which