

the growth of our inner world through the influence of others with whom we stand seemingly merely in physical contact and communication, forces upon us almost necessarily the conviction that there is a direct intercourse between the inner worlds, or streams of thought, as there is between the portions of the outer world, that is, its physical bodies.

Such an intercourse seems to most of us unthinkable, just as it seemed unthinkable to Newton and Faraday that physical bodies should attract or repel each other at a distance, without an intervening medium of communication. But this truly intersubjective, or spiritual, communion becomes more plausible if we, as stated above, abandon as unlikely the idea that the minds of individual persons are located and confined within their bodily framework, and are limited to communications through it.