

stances are numberless, especially in our emotional life, where we experience how certain interests start from apparently small or passing beginnings, and through intercourse with others grow in importance, and in the end stand forth as definite objects of our contemplation or desire. And on the other side, interests and things which, at one time of our life, commanded our full attention and governed our thoughts and actions, retire into the background through want of encouragement by others, and ultimately sink into insignificance and unreality. It is one of the principal characteristics of great works of fiction or of poetry that they deal with these rising and decaying mental interests in the characters which they place before us in the story or the drama. Those great psychological analyses which we find in such abundance in the French novelists, and in philosophical poets like Shakespeare, Goethe, and Wordsworth, constitute a chapter in the philosophy of Mind which few, if any, expert psychologists have attempted to write.

And here I will give only two instances: the slumbering or wellnigh extinguished sparks of religious life have not infrequently been fanned into a bright flame through the casual entry into some place of worship, where either the ritual or the pictorial surroundings, or even only the assembly of silent worshippers, points to some far-off object which they symbolically represent or spiritually contemplate.

And this is the reason why religious worship in communion with others so often surpasses the efficacy of solitary devotion.

Again, we may note that persons who visit foreign