

view of our fellow-men, the most important characteristic of individuality would disappear, for the mystery which clings to the thoughts and feelings of others is to a large extent the source of the interest which we take in them.

Thus, although we may speak of individual things, singling them out among a crowd of similars, the deeper meaning of individuality belongs only to the more or less concealed side of personal life. For practical purposes of common life persons may be recognised by their external appearance, but in all more important respects, the Self of every person is identical with that portion of his flow of thought and stream of sensations which is hidden from the outer gaze and peculiar to himself.

Thus it comes about that in the course of our life we more and more identify our own Self with that portion of our stream of thought or of the firmament of our consciousness which is thrown into the background and little attended to during those years of our life when we are fully engaged in outer pursuits and engrossed in the business of the world. And yet it covers by far the larger portion of our field of consciousness; as also the illimitable background of the physical horizon is much more than all the suns, stars, and constellations which we can count. And to pursue the parable a little further, we may say that this illimitable and mysterious region forms, in both cases, the sustaining background in which the clearly visible things have their setting.

Nevertheless we do not feel satisfied to leave all this region of our inner life in that condition of mystery and