

surroundings in which civilised people in not very far distant ages carried on the business and work of life.

But in the opposite direction it has become strikingly evident that all this accumulated knowledge, all this exact science with its multifarious applications, has proved quite incapable of dealing with those deeper and higher interests which spring from our inner emotions and desires.

Thus the distance between the highest and most refined scientific theories of the fundamental order of things and the practical questions which every now and then present themselves in our individual as well as our social life, seems greater than ever. So much is this the case that some of the foremost abstract thinkers have professedly admitted that Agnosticism is the only attitude possible from a purely scientific point of view. This opinion has again reacted on the common-sense view of things, and strengthened the conviction, which has never been totally absent, that there must be some other form of knowledge, and some other avenue that leads to Truth, than the otherwise rightly glorified method of exact science.

The view which we have attempted to explain in this treatise supports this conviction, and, as we shall try to show in the sequel, explains how the scientific point of view inevitably narrows the field of the vision to which we are limited if we desire successful practical application; but it also suggests the existence of other rudiments of thought within the area of our primordial consciousness. The latter may be considered as containing a fund of undeveloped ideas