

But we have already shown that to locate the whole of the inner world in some physical organ is a gratuitous assumption. All that we are entitled to say is that, through our bodies, or through some special organ within them, a communication exists between what we term the outer and the inner worlds. These two worlds, of which the latter is by far the larger and more complicated, touch, as it were, in one point from which lines of infinite length can be traced separately in both worlds. It follows from this that we have no right to judge of the magnitude of either of these two regions by regarding it from a standpoint contained in the other. And in consequence of this necessary admission of our incapacity to judge the whole of existence from one point of view, the properties which are found to belong to either of these two infinities cannot be, except symbolically, transferred to the other. Each of these regions has its own nature, which must be studied—and can only successfully be studied—from a point of observation situated within its own area.

This rule for our guidance in natural as in spiritual phenomena, is not invalidated by the fact that a very small portion of our inner sensations is more intimately connected at once with the whole cluster of physical sensations on the one side, and with the larger region of purely subjective feelings and emotions on the other. This is no other than our physical body, but the very contraction of this point of communication tempts us continually to mingle in a methodical survey within either region, excursions into the other, from which we return with notions of a