

thought revealed in a Madonna di san Sisto! how little value and substance is to be found in the score of one of the divine creations of a Palestrina, a Bach, or a Beethoven! And yet this small amount of matter and physical energy has permitted the artist to perpetuate for all time the creations of his imagination, revealing a truth higher than that contained in the merely practical skill which was at his command.

II.

Summing up what has been said in the last two sections, we may say that the principal characteristic features of the outer world, as presented in the scientific aspect, are absent in the world of consciousness or the inner world. Instead of continuity, we find there its opposite, namely, discontinuity, and instead of the conservation of energy, we find there the continual growth of a principle or a something which is very misleadingly designated by the same word.

We may now try to find a term which comprises both the attributes, indicating at once the increase and the suddenness and incalculability of this increase in the stream of thought or the firmament of the soul.

This word is Creation.

Applying this term Creation to the two worlds, that is, to the outer as well as the inner, to that small portion of sensation which we can measure and calculate, as well as to the whole surrounding region of other and of all mental experience, we may say that the outer world can be looked upon as *created* once for all,