

that of outer things which we term Material. From these we distinguish likewise only through their coherence and partial continuity the things which we call Mental or Spiritual, and then we speak of a spiritual substance variously expressed as Self, Mind, Soul, Spirit or Ego.

From our point of view as just stated, this Together or *Ensemble* of conscious experiences—or if we like to call it so Spiritual Substance—contains the Totality of all seemingly external or real things, and hence also their illusive substantial or separate existence.

We have seen that a large amount of useful scientific and practical thought can be carried on whilst limiting ourselves to that portion of existent things, that is, of subjective experience, which we have termed the Outer World. In fact, in proportion as we can remove from this the background of what we may term sentiment or the fringe of emotion, we learn more of the Real and penetrate into the secrets of Nature with a corresponding increase of knowledge and useful application. And yet we find that this detachment cannot be completely carried out. Even to the purely external view, the phenomena of this detached world of things reveals occurrences and instances where the principles which have been established and successfully applied in our research appear wanting. This is most striking when we deal with living and, beyond these, with conscious things, that is, with organisms and human beings.

And even the lifeless world in its totality forces us to recognise some hidden principle which has been variously expressed in the natural sciences. We found this to consist in some form of order or arrangement.