

vaguest and most general sense, and including in it unconscious as well as conscious operations.

Suppose we grant all this, what then? We have granted that brain is the means whereby mind is made manifest on this material plane, it is the instrument through which alone we know it, but we have not granted that mind is *limited* to its material manifestation; nor can we maintain that without matter the things we call mind, intelligence, consciousness, have no sort of existence. Mind may be incorporate or incarnate in matter, but it may also transcend it; it is through the region of ideas and the intervention of mind that we have become aware of the existence of matter. It is injudicious to discard our primary and fundamental *awareness* for what is after all an instinctive inference or interpretation of certain sensations.

The realities underlying those sensations are only known to us by inference, but they have an independent existence: in their