

larities are, *e.g.*, those presented by the processes of association, recollection, and apperception. But the inner processes are related in another manner; they are parts in the connection of an inner life. This innermost connection Dilthey terms the "psychical structure." It is the order according to which mental facts of very different kinds are connected to an inner living unity, and this connection is determined by the fact that all mental life is influenced by its environment or *milieu*, and that it reacts upon the latter in a purposeful manner. The factor of interest comes in which not only leads to judgments of value and appreciation, but stimulates also an activity of our will through which we alter our environment or adapt ourselves to it. The mental structure has accordingly a teleological character. Whenever the unity of the soul experiences, through joy or suffering, something that is of value to it, it reacts in attention, selection, and mental labour, seeking the means to pursue its own ends. It is only through continued experience that the individual person learns what is to him of abiding value. The principal work of life, in this respect, is to arrive, through manifold illusions, at a knowledge of that which is truly real and valuable. And through a recognition of the valuable things in life a third connection is established—that of practical activity in society, with its various manifestations of law, economy, administration, and the conquest of nature. All this points to a development of the inner life.

But not only has the individual inner life a structure; this is likewise the case with society. Social