

ground contains, in addition to our sensations, the world of emotions, desires, and impulses. We long for a construction or interpretation of this world which shall give a satisfaction similar, but superior, to that afforded by the picture of the physical universe. At such an interpretation the human mind has been, consciously or unconsciously, labouring ever since the dawn of civilisation, and the result is embodied in the poetical and religious view of the world and life.

43.
Desire for
interpreta-
tion of the
latter.

In taking the outer world which, from this point of view, is a construction carried out with the help of others in the early years of our childhood, as the model according to which to construct an interpretation of the larger—in fact of the whole—field of consciousness, we follow the actual lines of development which our mind has undergone in preparing us for the work of this life. For it is only through and after that earlier unconscious and inevitable construction that the notions of self and not-self, of subject and object, of our own person as differentiated from but co-ordinated with other persons, have entered our mind and enormously extended our original mental horizon or firmament. Looking around us, beholding definite things in the outer world, and being impressed, through language, with the conviction that other persons have what we, rightly or wrongly, learn to consider as pictures of these things within their own minds, we are led to consider these outer things to be the cause of the sensations which we experience ourselves, and only in so far as we can correlate our inner experiences with external things do we consider them to be real and not mere fancies; for, *inter alia*, we can then