

point them out to our fellow-men and make them the objects of a common knowledge and understanding. In fact, externality has become the criterion of reality, of that most impressive reality which we have learnt to superimpose upon the original reality of sensations or experiences contained in the field of our primordial consciousness.

The firmament of our soul, out of which the complex of definite physical sensations has been selected or abstracted and externalised, contains many other experiences which are to us quite as important as the former, and we are continually haunted by the desire to gain for them the same, or even a higher, degree of reality than that which attaches to the external world or visible universe. Out of this desire arises, in some minds, the conviction that this less definite region of our mental firmament has no lesser but rather a greater reality than the other; and this conviction, when forced to find expression, constructs what we may term the larger or spiritual universe of which the physical universe is merely, as it were, one portion or aspect.

44.  
From the less definite region the spiritual world is constructed.

45.  
Of this the physical universe is merely a portion.

To use the terminology of Lotze, we may say that the human mind in the course of its mental development constructs in every individual person, with the assistance of others, in the beginning of life, the outer World of Things, and that subsequently, through the co-operation and successive labours of the more highly gifted minds, the World of Values, of Truth, Beauty, and Goodness, is constructed, giving support not only to the data of this work-a-day world but likewise to the conceptions of what we term the Ideal World. How either of these