

experiences which forms the material for this construction or interpretation of finite reality forms only a portion of the comprehensive field of consciousness, provoking the desire to arrive at a larger construction or interpretation which would give to the emotional and volitional background in which the finite world is, as it were, embedded, an impress of reality equal or superior to that of the external world.

For poetical, artistic, and religious minds this larger circumference, this background or firmament of the soul, forms the greater reality, in which the narrower but more definite reality of external things and persons has its setting; and it demands a higher and wider interpretation. Such minds have always existed; they have not only for themselves, but also for others, through the creations of art and the symbolic use of language in poetry, succeeded in communicating the result of their discoveries in the unexplored regions of our mental firmament. The main advance in philosophical thought in the course of the nineteenth century and beyond has lain in the direction of psychologically understanding that this region of artistic creation and religious thought has an independent existence, that it can draw upon a fund of mental experience quite as real and inexhaustible as that which is being successfully explored by scientific thought.

A History of Thought will accordingly not be complete without tracing with equal diligence and with equal sympathy, in the spontaneous literature and the artistic creations of the period, the inventions of the poetical and the manifestations of the religious thought