

it is nevertheless, on closer examination, found to be filled with things of a similar order to those which we clearly see or experience through our senses. And a remarkable property of this spatial expanse is revealed to us in the fact that, through artificial methods of enlargement or reduction, we can reach in imagination what otherwise would be inaccessible to us because of its immensity or minuteness.

In this way the astronomer traces on paper in a small compass the whole of the physical firmament, and the naturalist, by similar means, the minutest invisible constituent elements of visible things. The telescope and the microscope come here to our aid, and not only are we able through drawings and models to picture to ourselves and study the vast regions of the starry heavens, but likewise the infinitesimal structures of living and lifeless things.

Yet, in spite of all the ingenious methods and devices which permit us to see and touch what is invisible or out of our reach, this supposed totality of things, this all-comprising universe, finds no place for that much larger expanse of the inner firmament of thought and feelings which contains the whole of the outer Universe in the form of passing but ever-recurrent features.

Faced with this dilemma of not being able to find in the outer world or universe any room, or even any location, for the inner world, we fancy that behind this outer universe there lies hidden a spiritual, as distinguished from a physical entity, a reality of quite a different order: we divine this in the outer world only through the irregular movements of living things which cannot be brought into coherence with the regular,