

The popular view, adopted also by Science, is that the intercourse between persons is limited to their physical or external existence; that we see, hear, touch and feel each other merely through our bodily selves. We have, however, shown in the foregoing that this limitation of personality to our bodily selves is quite gratuitous, and so far as each of us is individually concerned, quite incorrect. Our body, that is, the complex of sensations constituted within the firmament of our inner experience, forms only a very small part of the total expanse of our changing thought within the stream of consciousness. Assuming, as we must do, that other persons are possessed of a similar expanse of inner experience, it is quite gratuitous to suppose that their existence or reality is limited to the small speck they appear to be on the outer firmament; or that we have any right to place their inner self somewhere inside or behind their bodies.

From our point of view the body is only, and at best, a point or region of reference, where, in some way which we cannot picture to ourselves, the two worlds meet: a point of transition through which the inner self communicates with the outer, and *vice versa*. All analogies taken either from the inner firmament to explain the outer, or from the outer world to explain the inner, are palpably totally useless.

The popular and conventional supposition that all thought and inner life is located somewhere within the physical body, or in some definite portions of it, must be given up as quite gratuitous.

Even so far as the outer world alone with its physical manifestations is concerned, modern inventions