

firmament of consciousness. I will only mention one of these. Alfred Fouillée has put forward his doctrine of the 'Idées-Forces,' which maintains that ideas springing up in our mind act as forces generating new trains of thought, thus enriching our inner life.

Instead of adopting any of these valuable and suggestive terms, it will be simpler and more useful if we start from the undisputed fact that in the history of individual life, and still more, in that of the collective life of humanity, an enormous increase of purely mental interest is observable.

And here we must at once remark that this increase which is so striking is a collective achievement of the human race, compared with which the progress in any individual lifetime is, on the average, exceedingly small. Only in very rare instances, which we designate by the term genius, is an individual lifetime marked by a conspicuous advance on the lines of thought or by the creation of some supreme work of art. And even these brilliant exceptions owe the fruition of their original ideas to many outside influences both of persons and environment. Nor can we estimate the loss of many a brilliant achievement through the want of these fortunate surrounding conditions. The need of this combination proves once again that the true life of the mind is not that of an individual but a result and product of intersubjective communion.

Physically, individuals grow and decay, but their mental achievements, if of any importance, do not decay or disappear, but are added to a general stock or fund which constitutes the unique possession and the highest characteristic of the human species.