

recognises at the same time in or behind the objective world which stands out on the background of consciousness something corresponding to or identical with its own primordial nature. This is the world of other minds.

For the purposes of this life this absorption in outer things is indispensable, and constitutes for every one a large portion, and for some the whole of their occupation. Only a few specially gifted minds moved by their own irrepressible promptings can be enabled consistently with some social order to cultivate what we may call an inner life. Into this they may succeed by personal influence in introducing their fellow-men, founding or enlarging the sense of that higher Reality in which the external and objective world returns again into the surroundings of an emotional existence.

IV.

The partial or total absorption in the objective world, its things and events, is, however, itself not entirely without that spirituality which we are erroneously tempted to identify with things of the inner life. For, according to our view, the objective world does not cease to be at the same time subjective. If not immediately present to the senses, it lives on in memory and the workings of imagination; and it is only through these inner processes that an intellectual view of the outer world can be gained.

The scientific view of nature, including the physical phenomena of the human person, is itself a creation of