

form the only content of our knowledge, and outside of them there is for us no knowledge and no world.

Anything of which we can have neither a Sensation nor an Idea, nor an Image nor a feeling of any kind, does not exist for us—it does not belong to the world as we know it. Everything that exists for us must be a feature in the stream of thought, must enter into the continuum of mental experience, must have, to use our metaphor, a location at some moment or for some time in the firmament of our thoughts, or—to use the more popular expression—of our Soul. Any one who nowadays enters upon the study of philosophy must realise this first all-important truth. It is hardly necessary to dwell on this any further.

Every person can by self-observation and self-interrogation assure himself of its correctness.

This truth is contained in Descartes' dictum, that the only thing which exists beyond doubt for every one of us is his own thoughts, taking the word thought, as stated above, in the widest sense as anything and everything that happens in our own consciousness.

This truth which stands at the entrance of modern philosophy and has governed in various ways its whole subsequent course, received definitive expression in the last great system which has exercised permanent influence on modern thought. The Hegelian system lends *prima facie* plausibility to the higher truth that for us human beings there is essentially only one form or category of existence—viz., Thought or Spirit.

This way of introducing the subject of the following pages may seem paradoxical, and it will be the object of our primary consideration to explain more fully