

inference from our own mental modifications, which therefore must necessarily have priority so far as we are ourselves concerned. Next, on the other hand, even if we were to grant that the principle of causality is the prius, or the ultimate and inexplicable mystery, I cannot see that it is really available to explain the fact of personality. To me it appears that, within the range of human observation, this is the fact that most wears the appearance of finality, or of that unanalyzable and inexplicable nature which we are bound to believe must belong to the ultimate mystery of Being. But, be this as it may, the speculative difficulty of assigning priority to mind is certainly no greater than that of assigning it to causality; and this, as above remarked, is a sufficient answer to the question before us. According to Monism, however, there is no need to assign priority to either principle, seeing that one is but a phenomenal expression of the other.

Only one further question remains to be considered. From what I have just said on the subject of Personality, it will be apparent that the theory of Monism is in conflict with that of Theism only in so far as personality appears to imply limitation. This is a point which I have previously considered in these pages (Chapter iv, p. 109), with the result of appearing to show that the conflict is one which would probably vanish could we rise above the necessary limitations of human thought. Therefore, it here seems worth while to