

of a perfect relation between subject and environment. Thus every mental mode finds an explanation of its three aspects through being an expression of this relationship, which relationship seeks to perfect itself impulsively from within. We are now in a position further to affirm that consciousness possesses a germ of causation, which predicates a capacity to become free from within.

Life being thus found to consist in the expression of a relation between subject and object, and to be endowed with an inherent tendency to adjust these into perfect relationship or to formulate the conscious life into perfect knowledge, our next problem will be to discover within what fields the subject may apprehend itself through relationship to the external. Before passing to this point, however, we would pause for a moment to consider whether we are in a position to affirm anything concerning the nature of this external.

It has been seen that the subject or ego realizes itself only in a consciousness resulting from the relating of itself to an external world. It thus appears that the perfection of conscious life must imply, not only a potentiality of perfection in the subject, but also an organized perfection within the outer world. If this perfection does not exist, then the potentiality for a perfect life, inherent in the ego, must, in the present phase of conscious life at least, remain unrealized, through lack of an objective content. If, however, it is found that the subject is capable, through its relating activity, in certain cases to develop consciousness into perfect knowledge, in such a way as to secure perfect freedom from its environment, it will be rational to conclude a universal objective perfection—the goal of the subject's relating activity. Leaving this, therefore, to be decided by the results of our subsequent investigations, we shall now examine under what phases the external world is organized in consciousness; or, in other words, in what fields the subject may realize itself in terms of an external world.

Firstly, the mind is found to realize itself in terms of an objective, physical world. As to the real nature of this physical world, it is not necessary here to speculate. Suffice it to say,