

which, on closer examination, reveals itself as merely apparent. In the second instance we make a distinction between that which, though possessed of reality, does not seem to us to have the true or full reality. We thus introduce the conception of a higher and a lower reality or of degrees of reality. These distinctions are not merely logical or metaphysical quibbles, but carry with them a deep meaning which pervades all the higher forms of thought and which finds expression in the language and literature of all civilised nations. In poetry as well as in prose, in science as well as in popular literature, we are continually brought face to face with two problems: we are asked to distinguish appearance from reality, that which merely seems to be from that which is; and among those things which are real and actually exist we are asked to distinguish those which have a higher and fuller reality from those which are poorer in reality. Thus, to give examples, we distinguish the real movement of the sun or planets from their apparent movement; the real events and facts of life from the merely apparent ones presented in a dream or in fiction, the true colours and dimensions of an object from those which, owing to the imperfections or distance of view, are merely apparent. And on the other side, some things have for us more reality than others; thus wealth and possessions may be more or less real than fame and honours, mind may be more or less real than matter, and there are probably few persons who would not admit that goodness or "the Good" is the highest reality of all; though they may differ in their conceptions of the nature of good-