

called "the truly Real"—"is not many; there are no independent reals. The universe is one in this sense that its differences exist harmoniously within one whole, beyond which there is nothing. Hence the Absolute is, so far, an individual and a system, but, if we stop here, it remains but formal and abstract. Can we then, the question is, say anything about the concrete nature of the system? Certainly, I think, this is possible. When we ask as to the matter which fills up the empty outline, we can reply in one word, that this matter is Experience. And experience means something much the same as given and present fact. We perceive, on reflection, that to be real, or even barely to exist, must be to fall within sentience. Sentient experience, in short, is reality, and what is not this is not real. We may say, in other words, that there is no being or fact outside of that which is commonly called psychical existence. . . . Find any piece of existence, take up anything that any one could possibly call a fact, or could in any sense assert to have been, and then judge if it does not consist in sentient experience. . . . I am driven to the conclusion that for me experience is the same as reality."<sup>1</sup> And further on he continues: "This is the point on which I insist, and it is the very ground on which I stand, when I urge that reality is sentient experience. I mean that to be real is to be indissolubly one thing with sentience. It is to be something which comes as a feature and aspect within one whole of feeling, something which, except as an integral element of such sentience, has no meaning at all. And what

<sup>1</sup> 'Appearance and Reality,' p. 146.