

it were, a double existence, not only as a portion of our own total experience, but somewhere else in a special world which we call Space.

The things in this other world we call real things, and distinguish them from their existence at some time or other within the world of Thought. This latter form of existence we call their appearance.

We thus have two forms of existence: first, that kind of existence which belongs to everything which enters the field of our consciousness, which is, or has been at some time, a feature in the firmament of Thought. And secondly, we have the world of Real Things which, though known to us only through the first form of existence, possess, we are convinced, an existence when they are not present in our consciousness, when they do not return to us through memory. We distinguish between Appearance and Reality, that is, between that which simply exists and that which has, in addition to existence, Reality.

Of this difference or duality of existence which some of our experiences possess we have no doubt in practical life. The very fact that language has two words which both express Existence is an indication that there are at least two different forms of Existence.

That these two forms are in common life and speech not consistently kept asunder, but treated very frequently as identical, does not extinguish the real difference; but it indicates that this difference is difficult to define, and that the boundary between bare Existence and Reality is not clearly marked.

The words Existence and Reality are promiscuously