

not only becoming possessed of a larger inventory of present recurring and stored experiences, but also viewing its inner and outer experiences with a larger number of interests accompanying them, as they recur with deeper and more varied feelings and emotions.

Existence then for us has three distinct phases : mere Existence as a mental experience, Reality as a double and more pregnant form of existence, and Value as the highest form of existence. And we might be tempted to go a step further, and to say that for the adult and fully developed mind there exists a frequent, though not invariable, movement of thought between these three regions of existence. Many things which acquire Reality for us in the course of life exist primarily as mere thoughts or internal sensations which strive to acquire Reality, that is, independent existence, without losing their primary existence in our mind. This is a process of externalising or objectifying in order to project, as it were, and through manifold means and processes, frequently accidental, throw outside of us and make real purely personal Sensations, Ideas or other mental experiences such as Desires and Volitions. And after seeing ourselves surrounded by what we call a real world, we clothe many of its things and events with a special attribute of interest ; they become valuable to us.

This attribute of Value, which is purely personal, becomes, owing to the reverse process of taking things back into the inner and secluded region of our thoughts, a process of absorbing them without destroying their independent existence. Perhaps in this double process of externalising and reabsorbing in a more real form the various experiences had during our life, we may see an