

the reality of other things and the existence of our own self.

According to our view, the difference between reality and existence flashes upon the infant's mind when it recognises another person, and proceeds gradually to distinguish between such persons and its own bodily self. The differentiation between object and subject is then fastened upon the mind, never to be lost again.

It is not a process of analysis and synthesis, but a synoptic experience: and it is only by further search in the objective world—that is, in that portion of our personal experience which is both objective and subjective—that we learn the meaning and use of the word Reality.

All the attributes of reality are contained in this first experience, and by analysis of this we may gain some more precise definition of the sense of the term.

To begin with, as it arises through personal influence, we can never thoroughly divest Reality of Personality. And yet this is exactly what we have to do in the course of our early mental development, and still more, if we proceed in later life to take up the scientific aspect. Children and primitive men do not clearly distinguish between persons and things, as is shown in the play of children and in the animism prevalent among primitive races. The distinction between the two forms of reality seems to go hand in hand with the slowly growing observation of the uniformity and regularity of by far the greater portion of external phenomena, as compared with the irregularity and seeming waywardness of some beings which we slowly learn to call living. But the distinction between the