

which we formed of the human mind. We accepted the view established in British philosophy through the labours of Locke, Berkeley, and Hume, that the "stream of thought" or the "Firmament of Consciousness" contains nothing which cannot be traced back to some definite experience. But we also adopted the addition which Leibniz made to the well-known formula when he stated that nothing is in our thoughts which cannot be traced to some definite experience, except the mind itself, and we interpreted the latter to mean the totality or *ensemble* of all present and remembered experiences that form the background or setting of any special experience, thought, or feeling which may be at any moment the object of our attention.

The mind or intellect itself is nothing more nor less than this half-illuminated background which accompanies us throughout the conscious moments of our life.

In this continuous flow of undefined and vague sensation, certain complexes stand out from the earliest days of our infancy with more or less clearness, permanence, and recurrence, and these form the beginning of our cognisance of an outer world. They acquire an independent existence over and above their purely subjective features in the stream of thought when we learn that other persons share them with us.

This additional or higher form of existence we term Reality or the Real, compared with which the fleeting and less definite features of our primordial experience appear to be less real or unreal. We have also learned that this real world has many Orders and various Degrees; and in it again we distinguish a selected number of Sensations, Thoughts, Ideas, and Feelings,