

which stand out on the background of our total experience, and this background itself, being equally existent. This led us to the investigation of the possible processes through which the mind may arrive at the distinction of the real and the unreal. The principal difference between the real and the unreal we found in the fact that sensations or perceptions which we call real are those which we have in common with other persons. This led us to recognise the importance of communion with others, which communion and communication became most impressive and efficient through language and speech. The child's mind gradually settled down to the recognition of a world which it had in common with others in contrast to that which it possessed for itself alone.

The attribute of reality is, however, not attached by us exclusively to what we call the outer world, though *prima facie* this figures as the most obtrusive reality of which we have any knowledge.

These two points led us on to a further development in our course of reasoning.

We dealt first with the second point—the problem of Reality. We tried to fix the attributes which mark for us the difference of the real from the unreal, and were, in the further course of this attempt, led to distinguish different orders and degrees of reality. Further on we were led to enlarge the conception suggested by the first point just mentioned, and recognised that what we termed the Synoptic view is a general aspect which stands in opposition to the combined analytic and synthetic processes with which we become familiar in the earlier years of mental