

one would not admit that it had any existence outside of our consciousness.

We will not in this connection dwell any further on these differences between the larger conception of Existence and the more limited idea of Reality, but will remark only that the facts just mentioned indicate that Reality has *prima facie* various forms and degrees. Of these we shall speak in the sequel.

### III.

Taking the words Existence and Reality in the sense just defined, we may say that Existence has, strictly speaking, for each one of us no negative. No one of us can say, this Thing does not exist, for the simple reason that to speak or think of it at all, it must in some definite or indefinite form be in our mind. On the other hand, we are continually making statements to the effect that such and such a thing is not real, meaning by this, that it has not a double existence, that it has no existence outside of our thought about it.

We may be tempted to say that certain things, be they Sensations, Ideas, Feelings or any other experience, do not exist for another mind. Thus, we may say that colour does not exist for a blind man, but the blind man cannot correctly say, "Colour does not exist for me," because he does not know what colour is. The word colour, if he uses it at all, is only a sound which he has learned from others who are not blind, but it conveys no meaning to him, and his knowledge of it is limited to