

later on that this greater distinctness is mostly acquired by a personal experience when it becomes associated with other real things, entering, as it were, into another complex of existence with a distinct but different location, whilst at the same time not losing its place in the all-comprehensive world of thought or personal experience.

It is, however, possible, not only for purely personal experiences, be they Sensations, Ideas, or Feelings, but also for real or external things to acquire additional reality by being associated with other purely mental experiences, notably such as those of pleasure or pain, of joy or sorrow, of liking or disliking—in fact, those purely internal experiences which we term Feelings in the narrower sense of the word or Emotions and, in general, Interests. Both purely mental experiences and external or real things may become interesting to us through being surrounded by an emotional fringe or atmosphere. For this attribute language has coined the term Value. Experiences, both inner and outer, may become valuable to and for us, rousing, as they present themselves, emotional feelings which do not belong to them in their naked form and which they may acquire, retain or lose again, according to the various occasions on which they arise.

We thus come to the conclusion that Existence may not only refer to simple experiences which are purely personal, but may be or become real, and, still further, may become interesting or valuable, such value being of very different degrees or forms.

In general we may say that any individual mind or person attains to a higher, wider, and deeper life in the same degree as it has a greater number of interests,