

Existence, and this is shown by the fact that we may very well think of things that are Unreal, whereas we cannot possibly think of those that don't exist, because the latter, if we think of them, attain through this very act a form of existence—namely, they enter into the stream of our thoughts.

Now it is very difficult to draw the line exactly beyond which the attribute of Reality becomes inapplicable. On the one side, we have already learnt that the most real thing of which we have any conception or immediate experience is a person. Other living things are certainly real, and yet they seem to lack the fullest Reality which we can think of, and even among persons we make a distinction between greater and smaller personalities.

We are also forced to admit that even the greatest personality seems to lack the fuller or fullest personality which we can imagine, and this thought induces us to believe in the existence of higher personalities and finally in a supreme Personality. This is imaged by us in using the term reality *sensu superiori*. And similarly, we may use the term reality *sensu inferiori*. But these degrees of reality cannot be arranged as it were in a straight line. We cannot simply take away from the fuller reality certain properties and in this way gradually arrive at lower phases of reality. Thus, though the things which seem to have full reality are generally supposed to have individuality—that is, they have an existence apart from other things—we can detach them, regard them alone, abstracting them as it were from their surroundings; yet, on the other side, there are sensations which cannot be detached, and nevertheless