

strike us as being very real indeed. Thus the term Reality, even in a high degree, is not limited to definite things, nor even to such experiences as have some permanence.

As already stated, no one would deny that an intense pain, even though lasting only a moment and not recurring, is a very real thing indeed; but its reality seems not to be merely different in degree, but of a different order, so that it cannot be ranged in the series of things which we ordinarily call real.

V.

We thus arrive at the conclusion that Reality not only has different degrees but is also of different classes or orders.

For our purposes it is not necessary to enter into detail, or to attempt any completeness in describing the scale of degree or the difference of order among real things.

It would be a very useful enterprise for students of philosophy to interrogate themselves as to which things or thoughts they would call real, and as to the different kinds of reality which they can think of. It is not likely that a general agreement on these matters could be attained, but investigation would reveal many individual differences, and in this way constitute a fruitful method in individual psychology.

Notably purely subjective feelings, emotions, or thoughts may be considered by some psychologists as unreal if compared with physical facts and events. Thus one school of psychology goes the length of considering