

years, this process of systematisation has advanced so far that we now conceive of the physical Universe as One Whole in which everything that exists has a definite place, standing in closer or more distant relation to everything else. This property gives to such things the impress of greater reality, and stigmatises all those other sensations and perceptions which cannot be located in this universal system, as unreal or possessed of a smaller degree of reality.

IX.

In the foregoing we have learned some of the characteristics of those things to which we attach the attribute of Reality—*i.e.*, of a double Existence, popularly defined as being both inside and outside of our Mind. In using the words Things and Mind, it must be noted that in this treatise we mean by Things simply sensations, or clusters of sensations, and by Mind simply the flow of thought, or the firmament of experiences peculiar to each one of us individually.

We have distinguished between Existence and Reality in this way. Existence belongs to everything that enters into our stream of thought; Reality belongs only to those among our experiences which have, as it were, a double existence, not only as features in our individual experience, but also as supposed to have an existence outside of this.

What we may term the fullest Reality, we, according to the foregoing, attribute only to other persons, and next to them to the things of the outer world. As the