

which we consider to have a still higher degree of Reality, variously termed Value or the truly Real.

We may thus say that the contents of our Consciousness at any moment are made up of three classes or regions of reality, the lowest and largest class consisting of fleeting, undefined, and vague sensations; another class of more or less well-defined objects which we share with other persons; while a third class possesses experiences to which we attach more or less value, constituting the object of our special interest. These regions are not clearly marked off, but are apt to flow into each other; their contents wandering as it were from one class to another. On this last property we must now dwell at somewhat greater length.

We have already in the foregoing given examples of the way in which purely subjective experiences may become real objects in the field of consciousness. We may now state more generally that this movement from one form of experience to another constitutes one of the principal features in the life of the mind.

Using the word Sensation or Thought in the widest sense, we may say that thoughts are continually rising out of the dim and half-illuminated background of consciousness into the daylight of the region of Reality, becoming definite, individualised, and communicable to others; acquiring frequently the higher Reality of Interest and Value; while other thoughts recede into the lower regions of indifference and vagueness, or fall altogether into oblivion.

A general tendency, however, may be noted, inasmuch as both in the individual and collective