

only one Reality for each and every human mind, this being the total changing content of its consciousness. This we termed the field or firmament of Thought. It is the only Reality of which every one of us is really aware, and beyond which his knowledge cannot take a step. We have not called it real but only existent, as it has no negative and cannot be thought away. We reserved the terms Real and Reality for a portion only of this total existent, for that portion which has an opposite or a negative, and which we can dismiss from our thoughts. In consequence of this view, the ordinary difficulties of explaining the relation between Outer and Inner, Body and Soul, the extended and the thinking substance, and many affiliated problems, have entirely disappeared for us.

If we adopted the terms Outer and Inner, we found the Outer lying entirely within the Inner World, and we found it improper to look for the Inner World within the precincts of the Outer, though we were able to explain how this persistent attempt is suggested by the fact that for the purposes of practical life we early accustom ourselves to look at everything as spread out in a surrounding space in which other persons as well as ourselves figure only through their outer or physical appearance, and in which there is no room or location to be found for the large expanse of the Inner World of Sensations, Thoughts, Feelings, &c.

The term Substance is replaced in our view by the term Together: all single sensations or mental experiences of any kind which appear coherent and repeat themselves in groups acquire some degree of Reality, the most obtrusive but not the truest Reality being