

cated."

2. OTHER HUMAN BEINGS EXIST.

How do I know this?

- (1) I know it empirically, via sensory experience of other persons. I know it by means of my ability to interact with them -- to be able to communicate with them, to reason with them, to exchange ideas with them, to be affected by their ideas and emotions, and to affect them by my ideas and emotions.
- (2) I know it by reasoning, via the dictum, "Interaction with other beings like myself is possible, therefore other beings exist."

3. THE PHYSICAL WORLD AROUND ME EXISTS.

a. How do I know this?

- (1) I know it empirically, via sensory experience. I cannot exist without seeing or hearing or touching or smelling or tasting physical things. I cannot live without manipulating physical objects, such as food and clothing. In short, interaction with the physical is a given, a fact of daily experience.
- (2) I know it by reasoning, via the dictum "Interaction with physical objects is possible, therefore the physical world around me exists."

b. But how do I know that the physical world is not merely a mirage, an illusion, or a projection of my fevered brain?

I can perform specific tests by which mirages and illusions are distinguished from real and substantial things. I can check my temperature. I can perform standard scientific cause-and-effect experiments, and I can compare my observations with those of other human beings (whose brains are not fevered). I can emulate Samuel Johnson who responded to Berkeley's theory of the non-existence of matter by striking his foot against a large stone, till he rebounded from it, saying, "I refute it thus!"

4. I AND OTHER HUMAN BEINGS AND THE WORLD AROUND ME DID NOT ALWAYS EXIST AS WE DO NOW. WHAT IS THE EXPLANATION FOR OUR COMING INTO EXISTENCE?

There are really only two current explanations. There is the supernatural creationist explanation and the natural evolutionist explanation. The answer that "nobody knows" is