

be verified by many independent observers. If thus confirmed, it wanders, as it were, out of the inner world of the discoverer into the outer world of facts—that is, it becomes a possession of other minds.

The most important instance of externalising a purely personal experience is that we, in the course of our practical life, more and more connect—or even identify—our inner self, that is, the totality of our present and remembered experience, with our physical body, with that cluster of sensations which is visible to our fellow-men.

Though the cluster of sensations which in our field of consciousness constitutes our outer self, is only a very small portion of our stream of thought, it nevertheless, being always there and recurring in familiar sensations, becomes, as it were, the unifying centre of our whole existence; and this view is strengthened by the fact that we, treating other persons on a parity with ourselves, feel convinced that their physical existence—which is the only thing we know of them—is similarly the concentrated expression of their inner selves. This conviction, without which no communication with others would be possible, leads us to look for some definite point or points among their physical appearances which shall reveal to us the existence of that inner world which we conceive to be similar to our own.

That this search is fruitless may be seen by the following consideration.