

Being thus almost entirely limited in our thought and knowledge of others to that spatial minimum which their true personality exhibits, and nevertheless treating them as equal to ourselves, we become accustomed to look upon ourselves likewise as something outside of our inner firmament of thought. In fact, we learn to regard ourselves, as it were, with the eye and from the situation of other persons.

Now, those sensations or aggregates of sensations which have the property of presenting themselves as situated in space, permitting us to see them together although they are separate from each other, form the distinctive elements of the outer world. And as we can in many instances point to them, so that they become features also in the minds of other persons, and as in fact it is only through other persons pointing them out to us that we originally became aware of them, this world of sensations, these constellations in our inner firmament stand out, forming a special class by themselves detached from the background of the whole region of consciousness in which they are embedded.

They possess more permanency than other features within that firmament, recur again and again with similar distinctness and similar features; they become familiar to us, are easily remembered, and can be pictured in thought or imagined if described to us by others. In fact it is mostly through what other persons tell us that this world of spatial images is constructed. Without the help of other persons, what we know of this outer world would be a very small and incomplete thing, containing many features of which we could not be certain whether they are objective or subjective.