

For a thing to be real—*i.e.*, to acquire a twofold existence, not only within our consciousness, but also apparently outside of it—very different and varying conditions must exist; and the question whether any sensation or thought has reality is, as we shall presently see, difficult to answer.

It will also have become evident, from the foregoing remarks and illustrations, that those among our personal experiences which in our infancy we share most distinctly with others who surround us, acquire for all time the impress of reality in a much more forcible and lasting manner than all the subsequent experiences of our life. And this is one of the principal causes why that which we term the outer world will always be clothed in our estimation, in a certain sense, with a greater amount of reality than all the other realities we may encounter as we advance through childhood and adolescence to the full possession of our mental powers.

To mention only one circumstance: all these latter more hidden realities form an object of common possession with other persons only through indirect means of communication—through language or some other form of expression—whereas the things that we call outer are presented to us and forced upon our notice directly by those persons who surround us, and attain a hold and location in the stream of our thoughts long before those indirect methods of speech, image, and symbol are accessible to us.