

for other persons, whereas the latter in general are confined in their existence to our own field of consciousness.

It is quite true that in our infancy and childhood, as just stated, we are led to believe that other persons share many of our emotional sensations, such as likings and joys, or the reverse, such as dislikings and sorrows; but on this point we can never feel so sure as we do that other persons feel, hear, or touch the same outer things as we do. Also, the process by which communion with other persons in matter of inner sensation is established, is far more complicated and obscure than the apparently simple means by which external sensations become a common property to us and others.

A second difference between the two classes of sensations is this, that physical sensations corresponding to real things exist in space and time, whereas inner sensations appear only in time and have no spatial location. Nevertheless we have seen that a certain class of physical sensations such as sound are externalised, although they have no location in space, but only fixation in time. And this is the reason why they are qualified to form the language of emotion; in relation to which it may be noted that it is not through their properties of definition and individuality that they approach so closely to the region of feelings and emotions, but in virtue of the indefinable properties of harmony and melody.