

them, that they are connected with definite sounds, in the form of words and names, which latter we learn to use in the same way as they are used by others.

Imperceptibly and unconsciously we come to look upon them as a common possession, which we share with our fellow-men, and this gives them a special attribute of reality which we term "externality," to distinguish it from our own personal thoughts, which we term "internal."

It is also well to note that unless we are somehow assured that other persons see, hear, and feel the same things as we do—that is, have or had the same sensations at the same moment—we at once and involuntarily remove such sensations from the field of outer things—relegating them to the internal or subjective series of experiences.

Some examples may illustrate this :

As stated above,¹ the *mouches volantes* fall back into the region of purely subjective experience when we find that we alone have had the sensation. And on the other hand, the idea of a new planet wanders from the region of thought or from the chart of the astronomer into real Space when actually seen through the telescope. The celebrated announcement of Leverrier and Adams that they had discovered by calculation the existence of a new planet would not have satisfied the popular mind if Gallé at Berlin had not seen the star, and if others had not confirmed this. The discovery, if not thus supported, would have fallen back into the doubtful position of an individual idea, or possibly an error.

No scientific discovery is accepted as such except it

¹ Page 61.