

Now it has occurred to some thinkers, and notably in more recent times,¹ that the first sensations and impressions which stand out clearly in the flow of an infant's consciousness, the stars as it were in its firmament, must be the sensations connected with its first movements and experiences in life. All these are connected with the person who nurses the child. The feeling of warmth and comfort, of hunger and satisfaction, the pressure of a caress, the glance of a pair of eyes, the voice with its modulations; the check which the infant receives to its unconscious but restless movements; the definite outline of a face and figure; are the first experiences in the earliest days of our life, and they, changing and recurrent, cluster together and present the image of a person. And as this cluster of sensations and impressions suddenly, after a lengthy dawn, starts into full daylight, forming a compact whole—in the same way as the two blurred pictures in a stereoscope start all at once into one solid image,—so also the moment when the infant sees clearly for the first time its mother or nurse, constitutes for it a revelation—the first revelation of what we all call the outer world; the not-self within the all-comprehending circumference of what the infant learns to call itself. And be it also noted that all the lifeless things which are dangled about in order to attract and awaken an infant's attention and interest, are connected with the same person or persons that form its earliest outer experience.

Now the appearance of a definite image within the firmament of the infant's mind is not gained by any

¹ Cf. 'Religion and Science: A Philosophical Essay.' Part I., sect. vii.