

conscious process of analysis or synthesis, but is a synoptic object of sight. It comes, as it were, by itself, as the image in relief in a stereoscope does, without any conscious effort of our own. In both cases the whole is seen clearly before its parts, which attain clearness and receive attention only after they are recognised as elements or parts of the whole.

If we adopt this view, we must maintain that the sight of a person or persons is the first clear knowledge of what we term an outer existence, of an existence other than, but still contained within the totality of our experience. If this is so, *Personality* is the first instance, and becomes for us the first category of reality; lifeless things becoming only gradually detached from Personality, and found to possess a different sort of existence.

IV.

A full-blown Personality seems thus to be the first definite experience within the horizon of an infant's flow of feelings, and of mixed and confused sensations.

This gains vividness through alternating disappearance and reappearance. Some lifeless things may gradually gain similar importance, but the spontaneous mobility of the personal appearance will gradually mark it off from the more rigid and unchanging environment of lifeless things. We know, however, that both with children and primitive people, it takes a long time before a clear distinction is realised between the living and freely-moving personality and lifeless