

contains the reflection of the body. In this way, we reverse the actual order of things and suppose that the object is the first, and the reflected image the second fact or event, and transferring this relation to our self, we assume that the external object and the whole external world must be there before we can see or experience it; whereas, in the order of events, undoubtedly the whole outer world was at one time in our lives merely a flow of sensations, which we have, through processes partly described above, gradually learnt to project outside: this means not only to see and feel, but to see and feel definite things.

#### IV.

In our description so far we have made much use of the term "inter-subjective" communication with other persons, and we have seen that without this the development of our field of consciousness, the gradual clearance of the firmament of our soul, could never have taken place, for this begins, as we have seen, with the earliest nursing and fondling of the infant by its mother or nurse.

It will now be necessary to look somewhat more closely at this intercourse between one person and another.

For it is only through this means that the original, purely personal stream of thought has been broken up into many features, that our attention has been concentrated on some of these features more than on others, that we have learnt the distinction of object and subject,