

may make us entirely forget ourselves. The more vivid a sensation of sight or of hearing is, the less do we think of ourselves—that is, of the firmament or surroundings in which these sights and sounds are embedded. On the other hand, the more distinct the impressions of touch or of resistance are, the more we are aware of a double sensation which probably does more to produce the idea of self and not-self, of subject and object, than any other form of sensation. In touch and muscular resistance we are simultaneously made aware of something definite and of our selves.

It is quite true that the experiences connected with the bodily feelings of touch and resistance or pressure become of much less direct importance as the narrow field of an infant's consciousness grows wider, embracing more distant things. Most of the latter are inaccessible to this sense, but nevertheless it is through it that we probably gain the earliest and liveliest impressions of an outer world, and in it primarily of the person or persons with whom we come into close contact.

We may therefore state, in general, that the senses of sight and hearing take us, under normal conditions, most effectively out of ourselves towards the recognition of a not-self, and that the sense of touch and resistance brings us back again most effectively to a sense of our subjective self as a separate thing opposed to and among other things.