

by his inner sense exists in numerous other instances in the minds of his fellow-men, has long before forced upon him the conviction that he is not dealing with a purely individual and personal phenomenon, but with one which, being common to so many, is practically to be regarded as external and common to them all. And yet there is no doubt that the field of his consciousness was at one time in his life a purely subjective experience, and that it developed out of this during infancy, and acquired a dual aspect: first, the external aspect, in which he, the thinker himself, shrinks into a small area (his physical body or external self); and secondly, the internal or introspective aspect to which everything, including actual things and persons surrounding us, are only experiences of individual consciousness.

Earlier thinkers who started upon the line indicated by Locke did not trouble themselves to investigate, or did so very imperfectly, how the individual mind or consciousness develops out of the chaotic state into the daylight of clear sight and reason with its distinctions of subject and object, of consciousness and self-consciousness, of the self and other selves. In the nineteenth century, however, the facts of consciousness and their psychical history formed a recurring subject of discussion, beginning with Fichte's 'Thatsachen des Bewusstseins' and Schleiermacher's 'Psychologie,' down to Ward's 'Psychology,' Bergson's 'Données Immédiates de la Conscience,' and Dilthey's 'Beschreibende Psychologie.'¹

36.
Study of
facts of
conscious-
ness.

¹ In addition to the writings mentioned in the text of this and the foregoing chapter I refer my readers to the following:—
Croom Robertson, "How we come by our Knowledge" (1877), reprinted