

41.  
Regions in  
the firmament of  
the soul.

definite picture of external persons and things rises with ever greater clearness out of the totality and continuum of inner experience is a problem for genetic psychology.

Various beginnings of a solution of this problem are to be found in philosophical writings, ever since the time of Locke and Berkeley. By many psychological inquirers different stages of this prehistoric development of the individual consciousness have been traced. Such accounts, it must be admitted, can never be anything more than conjectural; yet they are not more so than the genealogical trees in recent biology, or the attempts to discover and fix the stages of civilisation, the growth of language and ideas, in prehistoric times and among primitive peoples. Such a genetic psychology would have to fix what may be termed the primordial data of consciousness, such as change and unrest, impulse and desire, attention, memory, and oblivion, intersubjective intercourse, words, signs, and language, &c. It would have to work in a manner analogous to that of gravitational astronomy, dealing with mental (as the other does with physical) agencies or forces which, in the fully developed adult mind, are still at play.

But as little as the modern astronomer can content himself with physical astronomy,—having now to resort to other means in order to explore what to earlier ages was the supposed void of space, the background of the firmament,—as little can the psychologist content himself with an exploration and analysis of that cluster of sensations which is distinctly traceable, which we have