

an inner life, that is, with a similar flow of thought, and a similar firmament of experience. But it is important to realise that we know nothing directly of this inner life of others, and are only very moderately successful in guessing at it and figuring it to ourselves so that it may enter into the circumference of our own total experience.

The fact that the whole of our immediate experience is most intimately connected with one portion of it, which we term our body, gives to the conception of self a compactness and vividness which it would otherwise lack. We see ourselves as it were from two sides, first, as the totality of our present and remembered experience; and secondly, as a definite assemblage of vivid sensations, which occupy only a very small portion of the whole field embraced in the first view.

Our Self is thus compounded of two selves, an inner and an outer self. The first is the firmament of our thought; the second is our body. In contrast to the latter we call the former our Mind, and both together our Personality.

Looking at it from this point of view, we arrive at the first and most important characteristic of Personality, which we involuntarily attribute also to other selves or persons who surround us. The first or inner view of our person, the totality of our whole experience, present and past, contains the second aspect as a small but permanent complex of sensations; a part, a feature in the whole, in fact a thought, taking this word in its widest sense. Yet the other aspect, our outer self or body, appears to us as containing in some indefinable manner the whole of our inner world