

with ourselves; each observer having only his own total inner experience to guide him.

And this latter experience is, to far the greatest extent, that of his adult mind; with very scanty reminiscences of the slow and gradual steps by which he reached this.

From this it follows that the results gained by these various methods are extremely uncertain and precarious.

No consistent attempt has ever been made to confine oneself to the purely introspective aspect, and to see how far one could get on this road alone.

### III.

The task lying before us, as indicated in the last sentence, may be termed the exploration of the field of consciousness, of the stream of thought, or of the firmament of the soul—whichever term we may choose to describe the total expanse and changing aspect of our inner life: this is a life including also the whole of what we term the outer world, in the form of sensations, or ideas and memory pictures derived from them. But it in addition contains, probably as the predominant part of itself, the whole world of feelings, defined and undefined desires, longings, volitions, willings, and efforts, &c. And it is, as stated above, important to note that these different occupants of our field of consciousness alternate with each other, one chasing away the other, occupying, so to speak, the space of others which depart or linger in shadowy distance, forming a fringe or background to clearer objects which