

Experience in both cases consists in an alternation of perceiving and acting.

Indeed, we may lay it down as a fact that not rest but restlessness is one of the primordial attributes of experience, and that it constitutes one of the principal tasks of education to regulate and control the primordial restlessness of the developing human mind.

It is likely that the physical restlessness so characteristic in the early period of infancy is quite automatic, and arises unconsciously. Here also we may suggest that it is not through its own aimless movements that the child becomes aware of motion and change, but that these are also attributes of that first image of Reality which emerges out of the twilight of consciousness in the form of the person or persons who are the first companions of its earliest existence.

We may here make use of the symbol which we have repeatedly employed in picturing to ourselves the state of our earliest, as of our developing mental life. The physical firmament contains not only the fixed stars and their fixed constellations, but it contains also wandering stars, including among them the great luminaries, the Sun and Moon.

A chart of the heavens showing the different constellations does not contain the most important of the heavenly bodies which surround us. These latter, through their wandering habits in their proper motion, cannot be located on a map or on a globe. They form an assemblage by themselves; choosing, as it must have appeared to the first observers, their independent course, the rule and order of which have