

have seen or heard: it is their own experiences which they choose or are asked to reproduce, and the more lively the first event has been, the more fitted will it be to draw after it a spontaneous repetition.

But we can go a step further back in our analysis of experiences, and say that certain of these experiences, be they sensations, perceptions, images of memory, or fancies of imagination, called forth, whether at rest or in motion, other experiences similar to them. We may term this phenomenon that of Association of single or complex experiences. And this large class of mental phenomena includes what in conventional psychology is termed "the Association of Ideas." Thus it includes not only those forms of Association which Hume pointed out, but also the many ways in which repetition and habit produce sensations and ideas, and distinctly also the many cases of imitation just alluded to. Certain conscious or unconscious movements are associated with definite sensations or perceptions which may be suddenly introduced into the field and flow of consciousness; or which may be called up by memory or created by imagination. But whatever these experiences may be which in some unexplained manner call forth other experiences, they are, all of them, located within the flow of our thoughts, having a place within the confines of the firmament of the soul. There is according to our view no essential difference between what we conveniently term "outside" and "inside"; for all experiences—be they the sudden impressions which come upon us without our knowing or acting, or those others which may follow them—are equally situated