

most important in the earlier stages of our mental development.

Memory and imagination enlarge enormously the field of our sensations, and some remembered or imagined events become so vivid and distinct that they react on us with a force equal to that possessed by actual experience during our intercourse with other persons. We involuntarily imitate or give actual reality to the imagined movements which we contemplate with our inward eye: they form the directive ideas which control the never-ceasing movement of our sensations and thoughts.

In this way they form a self-created purpose in our mental life. Our actions have become purposeful, having an aim and an end.

We now see that the picture we drew of the original state of our awakening consciousness was too meagre in its outline. In its chaotic state it not only contains the dim tracings of persons and things, but also the confused medley of our physical and mental strivings. These two classes of our experience are intermingled. What we term the external features of persons become distinct and lively to us only in connection with the changes which they present; and in the same way when we gradually arrive at a consciousness of our own physical and mental self, the features of this are not stationary but intermingled with continued action. There is thus a continued but changing connection between things we see and actions accompanying them; either of which rise into distinctness with the decline of the other. Too much restlessness prevents us from seeing things clearly, taking the word seeing in the