

widest sense as meaning mental awareness. And *vice versa*, close attention to physical or mental sensations as well as intense emotion may check automatically the habitual restlessness of our inner self.

This unvarying connection between sensation and action—taking these terms in the widest sense—should have been included in the doctrine of the Association of Ideas, for it forms the most fruitful cause of the gradual development of our purposeful action, and of the achievement of self-control, self-direction, and self-government.

II.

The various encounters which happen to us in early life, both with lifeless and living things, tend, as we have stated, to draw more closely and narrowly the sphere of those sensations and actions which we gradually learn to call our own. In this way our social self or personality becomes more and more circumscribed and defined.

But as already stated, our encounters with lifeless things have a very different effect upon us from those which living things and especially other persons have. The checks which we receive from lifeless things contribute to our information about them as well as to the knowledge of our own powers. Were they the only experiences of this kind, they might teach us prudence and foresight, or they might fill us with joy or with the contrary, that is, with fear. Such an education is, however, quite unthinkable, for we have seen that the conscious intercourse with persons precedes that with lifeless