

But it is not only by the physical restraint and resistances we meet with that we form a new experience; there is, in addition, a vague and undefined feeling connected with the presence of other persons, especially of those who are our daily companions.

As the intellectual intercourse between mother and child is not limited to experience of the physical senses, but consists to a great extent in an undefinable purely mental or emotional communion, so also the checks we receive, or the liberties we are allowed, are not by any means all physical; they consist in an undefinable sense of discouragement, or encouragement, accompanied by feelings of discomfort and dismay, or their reverse: ease of mind, happiness, and exultation.

The general result of this repression or encouragement of our physical and mental movements is the division of these movements into two classes,—those which meet with success and create satisfaction, and those others which fail and are accompanied by disappointment, which may be more or less acute and painful. To shun or avoid the latter, and to repeat the former, is the inevitable consequence of this division.

We stated above that the primordial data within the range of consciousness which lead to this active life seem to be the inborn restlessness, both physical and mental, the ever-changing stream of sensations and actions, physical and mental, on the one side; and on the other side the regulative influence of conscious or unconscious imitation of the action of persons who surround us. Imitation is not limited to casual observation and intercourse, though this is