

our countenance takes on a stern and determined outline and at times the jaws may assume a set position. Hence in summing up then, we find that in this central germ of the spiritual self, there are connected with it certain movements of the head, both internal and external and a more or less activity in the realm of feeling. Further, it is likely that this self is connected with the process by which ideas and sensations are converted into visible acts. It may be compared to a bridge connecting two opposite bodies of land. Since this self is known to us as a thinking, perceiving, and feeling being, it may be regarded as the greatest factor in what we call "us." We may lose our home, our friends, social self, clothes, etc., yet we may exist, but when this spiritual personality is absent we might say that we are no more. Without feelings, thoughts, and faculties what is man?

The third stage of our study, while mostly given over to the philosophy of mind, it may be considered briefly in connection with the two former stages. We mean by this self the mind considered as a really existent being which not only reigns over our own remembered conscious states, but continues all the way between them. Since the conception of this self is a very abstract attempt, it must be assumed that it is the very last stage in self study. It can only be understood in the light of an advanced psychological study, along with judgments and opinions derived from social and ethical sciences.

In conclusion to the above analysis it seems as though the Bodily self occupies a prominent part in the whole, that in our being the Spiritual ego claims the greatest portion, while the highest and most abstract form is a relatively small part.

J. E. WAGNER.