

discrimination of its Self from Things, to the most advanced form, the Ego, and follows the law of continuity in a more or less uniform way, we can however, consider it as proceeding by certain stages; for it is evident that a conception of the metaphysical Self is a more advanced idea than the consciousness of the material being. Accordingly, we will consider in this treatment, three elements in the make up of our natures — the bodily Self, the spiritual Self, and the metaphysical Self.

Considering these stages in their logical order we have, first, the sentient bodily Self which means, strictly speaking, our own body whose various parts vary in importance in our estimation of the formation of our larger whole. In the development of the conception of this entity, the material self would naturally be the first stage. If we ask the child what it means by "I," or what is the "myself" to which it continually refers, it will point to its own body or to specific portions of it. And is this not a logical outcome of its limited experience? It has come to know this self from its relations to things. When it touched the stove the first time it was its own body that received the sensation of the burn. This it could see as well as feel. We may further assert that it is this self which the savage recognizes when he paints and tattoos his body in all the most hideous ways he can. As the child grows older its clothes become identified with its body. Many children will prize their clothes above anything else, and this is not only confined to the child. How often do we observe the change in the mien of a person when clothed in rich garments, while in poorer clothes a complete change in their disposition is at once noticed. A consciousness of degradation seems to hover over them; they are shy, sulky, and forever leading a miserable life; but if fortune favors them with finer clothes, notice the firm step, the uplifted head, the haughty air — in a word, their whole being is changed.