

relation with things which are immediately being made aware of through the senses. If the bodily Self were to be represented graphically, say in the form of a monument, we should have the material body occupying the lower base, while the upper bases would be represented by clothes, family, and home in their order, with the main shaft designated as the social element, and all topped by portions of the monument which would denote honor, wealth, and finally ambition.

The second stage in the development of the self is sometimes called the conscious Self, but I rather choose to call it the Spiritual Self since thought and movement enter into its composition, and it is certain that we can have those two activities while in an unconscious state, as in sleep and dreams, so preference will be given to the latter name. By the Spiritual Ego is meant our subjective being, that which we can only study through introspection. This is largely made up of our faculties and dispositions. Now, what is the center of this self? By introspection we are aware that a "something" rules our thoughts. If they are agreeable, they are allowed to continue in an unbroken stream; if the contrary, this "something" immediately seeks some way of stopping such a train of thought, or if not successful to thwart it in some way. It controls the attention and is the seat of interest. Suppose we follow one line of thinking. We observe fragments of ideas arranging themselves in clusters and these again combining to form expressions which are the make up of our thoughts, revealed or hidden. But in this stream there are all the time other thoughts coming up; some along our line of interest, others of such a nature as to claim an almost forcible concentration of the attention in order to thwart them.

When interest is excited, our eyes seem to be "all alive," so to speak, moving here and there as the line of action calls for, while in trying to rid ourselves of unprofitable thoughts