

for a moment after an electric flash has passed, or as the disturbance caused by fear does not cease as soon as the danger is over. And then they endure in this further sense that they lurk secluded below consciousness, apparently as utterly out of existence as though they had never been, yet ready to spring up to consciousness when the proper stimulus operates, as vivid as though they had never disappeared from consciousness. Memory is that conservative faculty which stores for us myriads of impressions ready to be recalled, holding them with such tenacity that some have doubted that any impression is ever wholly effaced.

By far the greater number of impressions stored in memory are, at any given moment, out of consciousness. Yet any one of them may, the next moment, come back to consciousness. How does it return? Capriciously? Or under law? Certainly under law. What then is the law? It is this, that when various impressions have been before consciousness together, then, if one of these impressions be at any time renewed in consciousness, the attendant impressions are prone to return with it. This is the law of association. It accounts for the reproductive faculty of mind.

The facts of the world are presented to us in great complexity. In many phenomena two or more senses are assaulted at once. A swinging bell at the same instant smites the ear and challenges the eye. We are endowed, however, with the power of so fixing the attention on the impressions received through one sense as to ignore those presented at the same moment by another sense. We may so steadfastly regard the form, the colour and the motion of the bell as not to observe the clangour; or, again we may so rivet attention on the sound as to see the image as though we saw it not. Further, even the impression made on one sense is usually a complex impression; so the eye observes at the same time the shape, the tints, the size and the motion of the bell, presenting necessarily the total impression. Yet the mind may so attend to one element of the impression as to ignore all the rest. The mind may so fixedly regard contour as to pass colour by, or colour as not to notice motion. This selective and directive power of the mind is its analytic faculty. By its exercise we form abstractions.

Abstractions and parts of wholes are the materials for new aggregates built up in the mind by the mind itself. This imaginative power is the constructive faculty of the mind.