

The Principles of Psychology

William James (1890)

CHAPTER X.

The Consciousness of Self.

Let us begin with the Self in its widest acceptance, and follow it up to its most delicate and subtle form, advancing from the study of the empirical, as the Germans call it, to that of the pure, Ego.

The Empirical Self or Me.

The Empirical Self of each of us is all that he is tempted to call by the name of *me*. But it is clear that between what a man calls *me* and what he simply calls *mine* the line is difficult to draw. We feel and act about certain things that are ours very much as we feel and act about ourselves. Our fame, our children, the work of our hands, may be as dear to us as our bodies are, and arouse the same feelings and the same acts of reprisal if attacked. And our bodies themselves, are they simply ours, or are they *us*? Certainly men have been ready to disown their very bodies and to regard them as mere vestures, or even as prisons of clay from which they should some day be glad to escape.

We see then that we are dealing with a fluctuating material. The same object being sometimes treated as a part of me, at other times as simply mine, and then again as if I had nothing to do with it at all. *In its widest possible sense, however, a man's Self is the sum total of all that he CAN call his*, not only his body and his psychic powers, but his clothes and his house, his wife and children, his ancestors and friends, his reputation and works, his lands and horses, and yacht and bank-account. All these things give him the same emotions. If they wax and prosper, he feels triumphant; if they dwindle and die away, he feels cast down, - not necessarily in the same degree for each [p. 292] thing, but in much the same way for all.
