

ity, whereas the latter seems fleeting, difficult to arrest, and even when recurring, never in exactly the same manner.

Another characteristic which Thoughts and Things have in common is this, that if they disappear out of our horizon we consider many of them to be preserved somehow or somewhere—the former in Memory, the latter in a comprehensive arrangement which we call Space. But whilst Space and the Things in it represent a comprehensive and orderly totality, each Thing having a definite location, the contents of memory are extremely uncertain, though from ancient times one has been accustomed to the use of the metaphor “the Tables of Memory.”

## II.

So far we have spoken of two worlds, the outer and the inner, and it is in accordance with popular usage that we contrast these two worlds. And yet, if we look more closely, we find that this contrast cannot be consistently maintained, inasmuch as there seems to be no proper dividing line—the two worlds standing not as it were opposite each other but rather in a relation such as night and day. These also are contrasted in ordinary speech, yet a real dividing line cannot be found, and at the confines they merge into each other, twilight and dusk belonging to both.

In the same way we find that the outer world in a certain sense belongs to the inner world, and that the inner world, though in a different manner, plays a part