

beloved object before him, the aspiring politician with a lively picture of his ambitious aim filling his mind, may be quite oblivious of scenes and occurrences which absolutely engross the attention and fill the minds of others near him.

Using the metaphor which we introduced in the foregoing and calling the whole expanse of our inner field of vision the firmament of Thought, we may draw some inferences from the analogy with the aspect of the starry heavens which suggested this expression.

In both instances the total expanse presents corresponding and similar features. Both firmaments, "the starry heavens" as well as the "field of inner vision," appear unlimited, possessing a more or less definite central portion which, all round, shades away into a dim horizon: only that portion upon which our gaze is fixed appears more or less definite and clear. And here we discover in both cases features marked by greater distinctions either singly or in clusters, and these we find surrounded by, or imbedded in, a background of shade or darkness.

If we gaze at the starry heavens two impressions seem to be suggested: the impression of a grand whole and all-comprising totality; but just as much also the impression of definite lustrous points or larger bodies. And some of the latter arrange themselves into definite structures called constellations; and though they pass away out of our sight, we find on repeated trial that they come back again: their appearance is periodical and recurrent.

Similarly and correspondingly, our inner field of vision or experience appears at one time as a totality,