

lie immediately in front of our inner eye, commanding our attention and interest.

There seems in this respect to be no difference between what we term the clear and definite impressions and perceptions of some of our bodily senses and the quite indefinite feelings, physical or mental, which we are inclined to consider as purely personal. We may compare these with the clouds which in our physical firmament obscure the definite objects, such as sun, moon, and stars, either rendering them dim and shadowy or hiding them altogether.

But continuing the analogy still further, we may be inclined to look upon these different objects in our outer firmament as more or less real; deeming the sun, moon, and stars, owing to their greater vividness, distinctness, and periodic recurrence, to be more real than the fleeting mists and clouds which possess less definite contours, many varying shapes, and never come back again in the same way. This was indeed a view quite common even among civilised peoples before the age of science; but nobody nowadays would deny that a cloud or vapour has as much reality as the sun, the stars, or the earth.

The first axiom or rule which the introspective psychologist must lay down and follow in his studies is the recognition that everything within the field of consciousness, every object or feature in the changing firmament of thought, deserves the same epithet of an existent: the whole of this changing firmament being the only and all the reality we know of, the primordial existence, the great fund from which we draw all the special things which we deal with, either in the open