

Were the field of consciousness constituted in this way, we should be situated—as already stated—like travellers in a railway train, who gaze through a mist at the landscape with its objects galloping past them. We should not be able to retain in our memory definite images, nor to strengthen them by recurrent appearances.

I therefore prefer the analogy of the starry firmament, which combines with a certain amount of stability and permanency both the change and recurrence of its special features.

It is quite evident that a knowledge of things and their properties, or of musical sounds and their combinations, would be quite impossible without this permanency united with change.

And this attribute is equally important when we deal with relations as such, that is with order and arrangement.

IV.

But before proceeding further with our Analysis, we must have recourse to that process with which the great philosophers in antiquity started. They had found that their early forerunners had, through using the words of language indiscriminately, entangled themselves and their pupils in a maze of confusion.

In order to get out of this, they resorted, as I stated in the beginning of this Dissertation, to the dialectical process of fixing the meaning of the words and terms of language.