exists as the felt continuity of consciousness, of what Kant termed the "unity of apperception." We are thus led back again to that revolution of thought which Kant, more than a century ago, compared to the Copernican revolution in astronomy. The comparison implied in Kant's words suggests a picture by which I may hope to make the position more comprehensible to my readers.

40. Illustration of the right attitude by a picture.

Suppose that on a clear but perfectly dark night we glance at the starry firmament with that wonder which Kant expressed in one of the most majestic passages of his writings: suppose that we are so lost in admiration that we forget entirely our own existence and presence. We may assume that this was the state of mind which, thousands of years ago, led the first astronomers to their observations. What probably arrested their attention in this firmament of the Heavens was the fixed stars, their constellations and their regular movement. Next to them the moon, the planets, and the sun, in their changing positions among the unchangeable and ever-recurring constellations of the fixed stars. In course of time these prominent objects in the firmament were found to present certain constant features which were described by what are termed Kepler's Laws of Planetary Motion, and brought together by Galileo and Newton in the science of physical or gravitational astronomy. At a much later and comparatively recent stage of astronomical research other phenomena of the Heavens, such as the Nebulæ, the Meteorites, or the more proximate meteorological phenomena in cloudland, were added to physical astronomy. Still more recently the invention of the spectroscope created a new science of