

shall speak of this inner region as the "Firmament of Thought," contrasting and comparing it with the physical firmament.

In using this metaphor we employ the word Thought in the widest sense, as any experience of our mind, be this experience Thought in the narrower sense of the word or Sensation, Feeling, Desire, &c. All these we comprise under the term Thought, just as in speaking of the external world we may call every appearance a Thing, though in the narrower sense of the word this may not be correct or conventional.

Employing the terms Thought and Thing in this general way, we may say that the physical Firmament is filled with various Things more or less distinct and more or less permanent. In the same way we may say that the mental Firmament is filled with thoughts more or less distinct but only slightly endowed with permanence. Observation leads us thus to a first distinction between the physical and the mental firmament or horizon.

Thoughts in the widest sense of the word have little permanence and many of them little definition; whereas what we call external Things have a large amount of permanent and clear definition. Again, both the Things of the outer and the Thoughts of the inner world recur—*i.e.*, they disappear and come back again, but the recurrence of Thoughts of any kind is less certain and less regular than that of Things outside of us.

We may thus note a further important difference between the outer and the inner worlds, inasmuch as the former presents to a large extent order and regular-