

portion of our waking moments by the firmament of outer space.

It has thus come about that the further we advance in our knowledge and study of the external world, the more difficult does it become to free ourselves sufficiently from external impressions to be able to realise the independent existence of an inner world. There seems also no doubt that even when we, to use a figurative expression, completely shut our eyes to things around us and retire into the depths of pure thought and meditation, the objects of our memory, imagination, or fancy, present themselves in spatial order and with spatial features.

It is not only external things, that is, aggregates of physical sensations, that return to us in memory with their spatial location and in their spatial environment; but even purely internal experiences, such as desires, volitions, and feelings, are usually, if not always and with all persons, accompanied by spatial attributes, when recalled by memory or pictured in imagination.

In the foregoing I have referred already to the visualising of numbers, and the fact that this is very variously exercised by different persons, shows that *great individual differences between minds exist and are well worth careful study.*

To take an individual case, the writer of this fragment finds it impossible to think, for instance, of any individual person of his acquaintance without seeing with the mind's eye this person in a definite situation with definite surroundings and in a definite position. And he finds the same to be the case, whenever he tries to fix in his thoughts definite abstract notions,