

for instance, the minute study of any work of art may, all of a sudden, brighten into a real understanding of it, and admiration rise to rapture and enthusiasm; so also the acquaintance with a fellow-being may after frequent intercourse ripen into friendship, and the pleasure of repeated meeting and conversation burst into love. We feel instinctively that the refined and spiritual experiences do not belong to objects or persons in their purely spatial existence, but form a world for themselves in the same way as in the purely intellectual region numbers, mathematical formulæ, and logical conceptions, form realities by themselves.

VI.

The fact that the world of science is supposed to exhibit a continuum both in time and space, and that it can be subjected to methodical treatment and mathematical calculation only so far as this continuity can be traced, struck natural philosophers long before all physical agencies had been reduced to modes of motion, and before it became possible to imagine cosmical, molar, molecular, atomic, and corpuscular motions simply as gradations which merge into each other and are qualitatively of the same order.

The idea of continuity of matter and motion has found expression in two well-known phrases mentioned already in an earlier chapter. *Natura non facit saltum* and the *Horror vacui* express the conviction of continuous development in time and continuity of motion in space on the one side and of the impossibility of a void