

was already expressed in the above-quoted passage of Burke, who divided words not into two but into three classes. Language thus forms a common ground where our images or conceptions of the outer and the inner meet and have mutually to be accommodated to each other. There is another common meeting-ground between the outer and the inner worlds, and that is to be found in our bodily sensations. Many of these, though by no means all, have as it were two sides, and can be referred to either as things outside of us or as perceptions of ourselves. Such is notably the case with the sensations of colour or other visual and tactile sensations. Our bodies are for each of us just as much the meeting-ground of the outer and the inner world as are the language and the words we make use of.

10.
Distinction,
however,
not hard
and fast.

I might in fact have introduced my readers to the great difference which exists between the outer and the inner worlds of thought just as easily by starting with a psychological analysis of our bodily sensations, of that physical envelope which encloses the inner and shuts out the outer world. This is usually done in treatises on psychology. The reason why I have preferred to start with language is mainly this, that I am writing a history of thought, and that the great body of human thought is to be found in the written literatures of the different nations. The other means which we possess for expressing our thoughts, such as the various processes employed in the fine arts or in music, can, as we may have occasion to see later on, only be introduced into a history of thought to the extent that we are able to find an

11.
Either
language
or bodily
sensation
can furnish
a point of
union.