

That which has made facts and events capable of being chronicled and reviewed, that which underlies and connects them, that which must be reproduced by the historian who unfolds them to us, is the hidden element of Thought. Thought, and thought alone, be it as a principle of action or as the medium of after-contemplation, is capable of arranging and connecting, of combining what is isolated, of moving that which is stagnant, of propelling that which is stationary. Take away thought, and monotony becomes the order.

2.  
Thought,  
the only  
moving  
principle.

This assertion may seem bold to many, who would look rather to the grand phenomena of Nature than to the narrow limits of man's activity. A few remarks will, however, suffice to show that my proposition is not opposed to the view which they take. It may be urged that, independent of human life altogether, the earth has a history, the planetary system has a development, and that, according to modern theories, evolution is the principle which governs inanimate as well as animated nature; that rest and sameness are nowhere to be found, everywhere change and unrest. But change and unrest do not necessarily constitute history. Motion and change would be as monotonous as absolute rest, were they merely to repeat themselves endlessly, did the whole movement not produce something more, and were this something more not greater or better than the beginning. But greater and better are terms which imply comparison by a thinking beholder, who attaches to one thing a greater value than to another, judging by certain ideal standards, which are not in the objects or process of nature themselves, but are contained only in his own think-

3.  
History of  
Nature, how  
to be under-  
stood.

4.  
Not intelli-  
gible with-  
out intel-  
lect.