

this history is all known when the order of the day, the year, at most of a generation, is known. Even the highly complicated but stagnant life of China would have a short historical record—many thousands of years taking up no more space than as many days of modern European history:

“Better fifty years of Europe than a cycle of Cathay.”

6.
Two ways
in which
Thought
enters into
History.

Thus it is that Thought becomes in two ways a subject of great interest and importance to the historian. Of every change in nature or human life we can ask: What has been its result in the world of thought? What gain or loss, what progress, has it worked in the minds of men, of us the beholders? Has it increased our knowledge, enriched our stock of ideas, deepened our insight, broadened our views and sympathies—in one word, has it added to our interests? has it made larger and fuller our inner life?

And of every change in human affairs we can ask this further question: What part has thought, the inner life, played in this change? These two questions mark the task of the historian of Thought.

7.
Definition
of Thought
impossible.

I do not think it necessary or practicable at this stage to explain minutely the terms with which we have so far been dealing. Many a one might be tempted to ask for a definition of Thought, or for a preciser statement of the actual relation between Nature, Life, and Thought.¹

¹ In refusing to define what I mean by Thought, I take up the opposite position to that occupied by Prof. Max Müller in his latest work, 'The Science of Thought,' London, 1887, p. 1, where he says: "I mean by Thought the act of thinking, and by thinking I mean

no more than combining. I do not pretend that others have not the right of using Thought in any sense which they prefer, provided only that they will clearly define it." So far as definition is at all a part of the work of the historian, I maintain that it is the result and