

Such definitions must be left to the reader himself, if in course of the perusal of these volumes he finds it necessary to form abstract theories on these points. Any definition given now would inevitably involve us in controversies, which would be embarrassing and confusing. I rely upon the general and undefined sense of the word Thought, assuming that every one will connect some intelligible meaning with it, some meaning which will enable him to understand the very general proposition with which we started, the existence of an inner or hidden world behind the world of external events and facts, the continually changing nature of this inner world, and the connection and reaction between the two worlds. Whether in time and in importance the outer or the inner world is the first, whether within the latter equal value attaches to the clearer province of Reason, *i.e.*, defined Thought, to the obscurer regions of Feeling and Imagination, and to the unconscious world of Impulse, these are questions which it is not necessary to answer at present. As it was enough to point to the existence of the two worlds of Life and Thought, so it will be enough to notice that thought does not mean merely defined, clear, methodical thought, but likewise the great region of desire, impulse, feeling, and imagination, all of which play, we must admit, a great part in the inner life of the soul as well as in that of the outer world.

8.
Relation of
outer and
inner world
undefined.

9.
Many mean-
ings of
Thought.

outcome of his narrative, the impression which he leaves on the mind of the reader when he has perused the work. History is not mainly a science which proceeds by analysis; it is the attempt to

collect and arrange in a living picture an enormous mass of detail. Too rigid definitions, like lines which are too hard and marked, spoil the total effect.