

II.

One of the principal differences that exist between what we may call the outer and inner sensations is this; that the latter do not admit of any systematic arrangement. We cannot place them in any spatial or other order such as external things, numbers, musical notes and geometrical and logical conceptions admit of. They do not enter into any environment other than that of our stream of thought, and hence they do not acquire an independent existence, they seem to cling more closely to their original habitat in the depth of our innermost personal life and existence. We are also fully aware through intercourse with other persons, that these have an inner life different from our own though we may guess at it in a very general and tentative way. Through this quality of extreme diversity, these inner sensations of feeling, desire, and willing, form by far the most important characteristics of different persons, conferring upon every person an individuality of a much higher order than other things, beings, or even the members of an abstract series possess. Whilst we can fully describe and identify things in the outer world, or members in the series of numbers, tones, and figures, it is impossible to describe adequately and identify any living person. A single glance or interview does infinitely more than the description of the most skilful portrait painter, or the characterisation of a biographer or novelist.

We may indeed say that if our innermost sensations, feelings, and emotions did not remain concealed from the