

and in this form the personal energy we put forward is a portion of the total stock of energy contained in the outer world, and has been measured by well-known methods.

But energy in the wider sense, as originally introduced to denote a mental quality, is something quite different, and lies, as it were, behind the various events of our inner life. These events may be connected with very different degrees of mental energy, and may yet be all very prominent and absorbing—so much so that we may even fancy that they come and go without the help of any effort on our part; we may experience sensations which are so overwhelming that we in popular parlance say that they absolutely overcome or annihilate any conscious action on our part. This is indeed a doubtful point, and it may be argued that even where all action on our part seems repressed, there still exists the mental attitude of attention. And that this requires an effort is well known to every one who recollects the difficulty he experienced in childhood in giving attention to his lessons or to the word of his instructor. But even where such effort is not required, as, *e.g.*, when listening to an impressive musical composition or watching an absorbing stage performance, we are bound to admit that those purely contemplative moments of our inner life form a very large and important feature in the stream of thought.

We shall therefore discard the use of the term Energy as a definition of the whole of that world which we experience inwardly and which is always increasing.

Other attempts have been made in recent philosophical literature to describe and define this growth of the