

New World. As this New World grows not only in numbers and national wealth, but also in mental depth, as it becomes more and more intellectualised and spiritualised, so it will no doubt experience the desire of recording its own inner life and culture, emphasising the peculiarities which distinguish it as a whole from our civilisation. But the tendencies of this new culture are to me vague and enigmatical, and I frankly admit that I am unable to say anything definite on this subject. Convinced as I am that in human affairs all outer life is the vessel which contains an inner substance, the shell which envelops a growing kernel, I am, nevertheless, unable in this case to penetrate to either, and must therefore content myself with taking notice of this vast new element of nineteenth-century culture only where it comes into immediate contact with European thought, which has indeed been powerfully influenced by it. And of European thought itself I am forced to select likewise only the central portion, the thought embodied in French, German, and English Literature. I have to admit that Italian, Scandinavian, and Russian influences are all around this centre, sometimes penetrating far into it; but here again languages unknown and interests foreign to me have made it impossible to identify myself ever so superficially with the new life that is contained in them. I must therefore here also confine myself to very imperfect and casual notices, which make no attempt to do justice to the subject.

The subject before us, then, is European Thought—*i.e.*, the thought of France, Germany, and England—during the greater part of the nineteenth century. Circumscribed as

25.  
Only French,  
German,  
and English  
thought the  
subject of  
the present  
work.