

sophic—not only a mathematical—meaning. The word “positive” has, besides the logical signification, acquired at least two meanings which are very specific, and which it did not possess formerly. “Energy” has, besides the general meaning, and the philosophical one which Aristotle assigned to it, acquired a special meaning, having first in England and then abroad taken the place of “force” as a more correct and definable term. In connection with it, “correlation” and “conservation” are terms of very specific value. The word “fittest” and the phrase “struggle for existence” mean something different from what they meant fifty years ago. Then there are the terms “exact” and “science” themselves, which mean something different now from what they meant formerly. And coming out of the more recent doctrines of the limits of human and conscious individual knowledge, there are the words “unconscious,” “unknowable,” and “agnostic,” which indicate whole trains of novel thought. It would indeed be an interesting and useful investigation to follow up to their origin the many new words and phrases, or the altered meanings of well-known and familiar words, in which the three principal European languages abound. It would be a methodical study of the changes which thought has undergone.

Nor need such an undertaking be based upon any particular or one-sided theory as to the connection of Civilisation, Thought, and Language. This century has not been wanting in such, from the extreme theory of De Bonald,¹ who saw in Language an immediate Divine revelation, to the most recent and more scientific view

42.
New
thought
has found
new words.

43.
De Bonald's
theory of
revealed
Language
and Max
Müller's
Science of
Language.

¹ De Bonald (1754-1840), ‘Législation primitive,’ Paris, 1802.