

of Max Müller, who would absorb philosophy in the science of Language¹ in the same way as Astronomy has to many become merely "une question d'analyse." In a certain sense we can agree with both of these thinkers. Without discussing the vexed question of the origin of Language and Thought, to us as individuals, born in a civilised and intellectual age, words certainly came earlier than clear and conscious thought. The easy manner also in which, through the use of our parents' tongue, we became introduced into a complex and bewildering labyrinth of highly abstract reasoning is little short of a miraculous revelation. But, as I mentioned above, it is not my intention to study the development of European thought during this century by means of a close analysis of the changes and growth of the three principal languages. Such an enterprise would demand an amount of lexicographical knowledge possessed only by the authors of dictionaries like those of Grimm, Littré, and Murray. But though I am not qualified for such a task, there is one special point on which I cannot avoid being drawn into a grammatical discussion. It refers to the word Thought itself. How is the meaning which I and my readers connect with this word to be expressed in French and German? How are we to translate the word? The subject we deal with does not belong to England alone, but as much to France and to Germany: it must thus have a name in each of their languages. Now I believe that the word *pensée* expresses in French very nearly the same thing which we mean in English by thought. It is some-

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Thought,
how ex-
pressed in
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German.

¹ See his 'Science of Thought,' London, 1887, especially pp. 292 and 550.