

what more difficult to find a corresponding word in German. I have for some time hesitated whether to use the word *Geist* or *Weltanschauung*, two terms frequently used to express the aggregate of the inner life of an age: but have finally resolved to use the word *Denken*, as this word lends itself to the same contrasts of Life and Action (*Leben und Handeln*), denoting the inner world, whereas the opposite of *Geist* is *Stoff* (matter), and *Weltanschauung*, though an expressive and untranslatable word, denotes rather the outcome, the result, of thought than thought itself. Passing from the word to the subject itself, I find that the greater definiteness of the term in the English language is accompanied also by a more abundant literature of the subject. The larger idea of a Philosophy of History is indeed due mainly to Continental thinkers, especially to Herder, Hegel, Comte, and Guizot, and Voltaire's 'Siècle de Louis XIV.' will always be the model of the historical picture of a period. Still it is—in my opinion—mainly the writings of Carlyle, Buckle, Draper, Lecky, Leslie Stephen, and, considering its size, perhaps more than all, Mark Pattison's 'Essay,'<sup>1</sup> which have fixed in our minds the meaning of the word Thought as the most suitable and comprehensive term to denote the whole of the inner or hidden Life and Activity of a period or a nation. I therefore put in a claim to start with the use of the English word, as sufficiently familiar to most of my readers, and request those who may object to the vagueness of the French

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<sup>1</sup> See 'Essays and Reviews,' 'Tendencies of Religious Thought in England, 1688-1750,' by Mark Pattison; also Leslie Stephen's

remarks on it in the Preface to his 'History of English Thought in the Eighteenth Century.'