

and German equivalents to look for a definition of my intention in the English word "Thought." I am not aware that French literature possesses any "histoire de la pensée," either of a longer or shorter period; I know of innumerable works in German which cover a similar field, but they have mostly used the word *Weltanschauung*, or expanded the meaning of Thought into the wider sense of a history of Civilisation (*Kulturgeschichte*) or narrowed it to that of Literature, proving—as it seems to me—the real want of a concise term such as the English language now supplies. And yet, I think I am right in saying that the conception of Thought, in the sense in which I am using it, is truly an outcome of international, not of specifically English progress, and belongs mainly to the period of which I am treating,—a period characterised, as I have already remarked, by the great interchange of ideas, by the breaking down of intellectual barriers, between the principal European nationalities. It was above all in the mind of Thomas Carlyle, who first among Englishmen made a profound study of the intellectual agencies which brought about the great change in modern Europe, that the conception formed itself of an intellectual and spiritual organism, underlying and moving external events. He first gave the peculiar sense to the word Thought, in which we here employ it, and made it an object of special study for those who came after him; an object, indeed, definable in various ways and to be contemplated from differing points of view, but yet a something, a power recognised by every one, and for which no better word could be invented. No other language has a word so comprehensive, denoting at once the process and

46.
Want of
precise term
in German
and French.

47.
Conception
of Thought
neverthe-
less not spe-
cifically
English.

48.
Carlyle the
first to give
a special
meaning to
the word
Thought.