

ternal manifestations in history, society, science, art, industry, and religion,—in fact, in the history of culture and civilisation. If Bishop Berkeley has, with some propriety, been called “the historical starting-point” of psycho-physical investigation of the first kind, the importance of that of the second and wider kind is nowhere more clearly and definitely expressed than—over a century ago—in the writings of Johann Gottfried Herder.¹ His influence in this direction was very

42.
Its study
prepared by
Herder.

¹ The influence of Herder (1744-1803) on German literature and thought was fully acknowledged by his contemporaries, as is testified by the frequent references to him in the biographies of nearly all the eminent men who lived at the end of the eighteenth and the beginning of the nineteenth centuries, as also in the voluminous correspondence which he carried on with many eminent contemporaries. Had it not been for the overpowering and one-sided influence which the critical, and, later, the transcendental, schools of thought gained, notably at the German universities, Herder's ideas would have been more generally acknowledged as forming, to a very great extent, the starting-point of many lines of research which were not exclusively controlled by the ruling philosophies, and which gradually and imperceptibly united at a later date to form the more modern current of German thought. Herder was much more allied with the historical studies referring alike to nature, literature, and culture, than with the critical and metaphysical systems, being also well acquainted with contemporary English thought, as, *inter alia*, with the curious writings of Lord Monboddo. Through Madame de Staël, who was in-

timate with Herder, his writings were early known in France, whereas Carlyle's studies in German literature, though most valuable and original in their way, do not give that prominence to Herder's writings which they deserve. In more recent times, after the indefatigable Düntzer, through the publication of his correspondence, had done much to revive the interest in Herder, full justice has been done to his great merit by Rudolf Haym, whose great work, ‘Herder nach seinem Leben und seinen Werken’ (2 vols., Berlin, 1885), is a perfect mine of information. The side of Herder's influence which is not sufficiently dwelt on by Haym, but which interests us most at present,—what we may call his anthropological view,—had already been exhaustively dealt with by Dr Heinrich Boehmer in his little-known ‘Geschichte der Entwicklung der Naturwissenschaftlichen Weltanschauung in Deutschland’ (Gotha, 1872), who especially draws attention to the psycho-physical ideas of Herder. It has been truly said that there is hardly any modern idea which has found widespread application that cannot be traced in the writings of Herder; but Herder had no method, having