

43.
His 'History
of Mankind.'

parts," he says,¹ "my book shows that one cannot as yet write a philosophy of human history, but that perhaps one may write it at the end of our century or of our chiliad."

And indeed the whole of our own century has been busy in carrying out this prophetic programme of Herder's, consciously as planned by him in Germany—unconsciously and independently in other countries. As a counterpart to the introspective labours of Kant and their followers, a large array of naturalists, historians, philologists, and ethnologists have in the spirit of Herder ransacked every corner of the globe and every monument of history with the distinct object of tracing there the physical basis and the workings of that inner and hidden principle which we call the human mind. In doing this, they or their numerous followers, who belonged to a generation which knew not Herder, have strayed far away from the common starting-point, and have frequently lost themselves in the bewildering details of special research. Above all, in the country to which Herder belonged, a separation set in early in the century between what have been termed the natural and the mental sciences. The former came more and more under the sway of the mathematical spirit, which, as I showed in an earlier chapter, turned the eyes of its votaries away from their own national scientific literature to that of their neighbours—first to France, latterly to England. The mental sciences, on the other hand,—history, philology, the social sciences,—came under the influence of exactly those philosophical ideas which Herder never understood nor assim-

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¹ See the preface to the first part of the 'Ideen,' 1784.