

are attempting to record. They deal, not so much with persons and events, as with the gradual development of constitutions, the growth of nationalities and societies,—in fact, with the life and interests of the masses.

The history of thought seems similarly to lend itself very readily to such treatment. It is easy to fix upon one or several leading ideas or movements of thought, and to trace their slow growth and gradual diffusion and influence. Important historical works, comprising sometimes many volumes, have been written or planned from this point of view. It is seldom, however, that we do not rise from the perusal of such works with the feeling that they have only taken notice of one side, and that there are other sides which must also be taken into account if we wish to arrive at a fair judgment or a comprehensive view.¹

25.
Application
to the
history of
thought.

Thus, although it is the object of this history to dwell

¹ The prominent examples of this manner of treating the History of Thought are Comte's 'Philosophie Positive,' Thos. Buckle's 'History of Civilisation,' and Hegel's 'Philosophy of History.' With these I shall be largely occupied in future chapters. Of smaller Works we have Guizot's Lectures on 'History of Civilisation in Europe' and 'History of Civilisation in France' (1828); Lecky's 'History of the Rise and Influence of Rationalism in Europe' (1865), 2 vols. German literature is particularly rich in monographs on special ideas or movements of thought, such as Lange's 'History of Materialism,' already quoted, Lasswitz' 'Geschichte der Atomistik,' 2 vols. (1890); Tholuck's 'Vorgeschichte des Rationalismus' (1853-62); 'Geschichte des Ration-

alismus' (1865); A. Ritschl's 'Geschichte des Pietismus' (1880-86); A. Drews' 'History of German Speculation since Kant,' containing mainly a history of the idea of Personality. Of course, by far the most important idea or cluster of ideas in modern times has its special development and history in the vast theological literature dealing with Christianity in its two great manifestations, 'Christian Church' and 'Christian Doctrine.' As this rests on a unique historical foundation, it will not be specially dealt with in the present section of this history. It belongs to the religious thought of the century. Only where it comes into immediate contact with philosophical doctrines, as it certainly has done very frequently, shall I have occasion to refer to it.