

great work was that of A. v. Humboldt, who in the course of a long career, peculiarly favoured by opportunities for studying Nature on an extensive scale, and for appreciating the detail of modern research, of which he was an illustrious representative, had never lost sight of the all-pervading unity.¹ In an elevated style, in which poetry and science

28.
Lotze's relation to A. v. Humboldt's 'Kosmos.'

tury, together with classical influences and new inspirations drawn from the popular song-literature of all nations. Hettner says (see last volume but one, p. 7): "Herder applied Rousseau's gospel of Nature to the demands of poetical sense and creation. Thus he has become essentially the forerunner of the new school of poets: the last fetters of the moralising style by which even Lessing was still hampered fell, and through the scientific study of the beginnings and development of human culture he became the founder of a new science of Language, Religion, and History, in the lines of which we are still advancing." And p. 101: "Herder does not belong to the classics of the style of Winckelmann, Lessing, Kant, Goethe, and Schiller; he is everywhere only suggestive, hardly anywhere conclusive and final. For this reason his writings are to some extent antiquated. Nevertheless Herder is one of our most important and influential spiritual heroes. Herder made so deep an impression on his age that the great poetry of Goethe and Schiller, the so-called Romantic School, the philosophies of Schelling and Hegel, cannot be imagined without Herder as the precursor." The fourth volume of Gervinus, 'Geschichte der deutschen Dichtung,' contains likewise a very important chapter on Herder. But the great authority on Herder is R. Haym, 'Herder nach seinem Leben und seinen Werken' (Berlin, 2 vols., 1880 and 1885).

From the unpublished literary notes, correspondences, and diaries of Herder, which Haym inspected, it is evident that the great idea of writing a History of Humanity originated in Herder's mind as far back as the year 1769, on a voyage from Riga to Nantes (on the way to Paris). His diary closes thus: "History of the progress and of the powers of the human mind in the concurrence of whole ages and nations—a spirit, a good demon, has exhorted me to do this. Be that my life's work, History, work!"

The first attempt to carry out his great idea was published by Herder in the year 1774, with the title: 'Auch eine Philosophie der Geschichte zur Bildung der Menschheit.' Herder was then in his thirtieth year. His chief work appeared ten years later (1784), with the title 'Ideen zur Geschichte der Menschheit.' Herder died in 1803. Goethe's 'Faust,' which is an attempt to deal with the highest problems of human interest, the problems of knowledge, evil, sin, and redemption, as they appear in the history of a great individual, not of the race, had its first beginnings about the same time as Herder's 'History of Mankind.' But the work was not finished till a year before Goethe's death in 1831.

¹ Alex. v. Humboldt, 'Kosmos. Entwurf einer physischen Weltbeschreibung,' 1845. Like Herder's great work on the 'History of Humanity' and Goethe's 'Faust,' Humboldt's 'Kosmos' occupied a