much greater revolution of ideas which accompanied and followed in the wake of that political upheaval.

If in the literature of the second half of the eighteenth century we look for the thinker who had the fullest and most modern conception of the problem before us, it is undoubtedly Herder; nor is it without significance for his comprehension of the vastness and intricacy of this problem to note that he published only 'Ideas towards a History of Mankind,' a programme which, under the widening and deepening influences of subsequent thought, assumed a larger expression on the title-page of Lotze's 'Microcosmus' as 'Ideas towards a Natural History and History of Mankind.' From a practical point of view the problem was, however, brought under notice some time before Herder wrote by several thinkers, notably by Rousseau in France, who denounced the artificiality of modern life and proclaimed a return to nature, but whose lasting contribution to the solution of the social problem consists probably in his profound influence on popular education in Switzerland and Germany. Some signs that the problem was independently before the minds of thinkers are to be found in the literature of other countries—for instance, in the earlier writings of Vico[1] in Italy, of

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with its constant phenomena, and the changing course of history, in the great whole of nature, to the steady influence of which the results of modern science have made us feel more than ever in subjection?" (Introduction to 'Microcosmus,' Eng. transl., vol. i. p. xvi.) Robert Flint, in his 'Philosophy of History in France and Germany,' has correctly characterised Lotze's great work in this larger spirit: "Its subject is man, not merely in his historical development but in all his relationships" (p. 588).

[1] We are indebted to J. Michelet in France and still more to Robert Flint in this country for having made the writings of Giambattista Vico (1668-1744) better known to modern students; the former through a translation of the