

5.
Vico,
Kames, and
Monboddo.

Kames and Monboddo¹ in this country. The latter was known to Herder, but the class of researches which he initiated was not taken up in his own country till much later. More important and still less recognised were the original speculations of Vico during the earlier half of the eighteenth century: they have only in our day met with the appreciation they deserve.

Herder did more than any other writer to place

'Scienza Nuova' (1827), and a free version of his smaller works ('Œuvres Choiesies de Vico,' 1835), the latter through his works on the 'Philosophy of History' (1874 and 1893), and his interesting volume on 'Vico' in "Blackwood's Philosophical Classics" (1884). Flint compares the absence of appreciation of Vico's writings in this country and of Butler's writings abroad, explaining this by the fact that the former was as specific a representative of Italian thought as Butler is of British thought. The editor of Hegel's Lectures "On the Philosophy of History," and one of his foremost disciples, Eduard Gans, mentions Vico as a forerunner of Herder, but gives probably the correct reason for the neglect of Vico's work in Germany, the fact that he is too much occupied with the history of Greece and Rome and that he does not mention the modern comprehension of Christian truth which dates from the Reformation, a criticism which he applies still more pointedly to Fr. v. Schlegel's 'Philosophy of History.'

¹ These two writers, Henry Home, Lord Kames (1696-1782); James Burnett, Lord Monboddo (1714-1799), of whom the latter was looked upon as a kind of curiosity in his time, have also more recently attracted merited attention, the former ('Essay on Criticism') e.g.,

in the writings of Wilhelm Dilthey in Germany, the latter through Professor William Knight ('Lord Monboddo and some of his Contemporaries,' 1900). It is, however, interesting to note that whilst Monboddo "remained an isolated being, anointing himself according to the fashion of the ancients, growling at the degeneracy of mankind and regarded by them as a semi-lunatic" (Leslie Stephen, 'English Thought in the Eighteenth Century,' vol. i. p. 69), Herder in Germany was so much impressed by him that he promoted the translation of his work, 'Of the Origin and Progress of Language,' wrote an appreciative preface to it, designating the author as the foremost thinker on the subject—in contrast to Lord Kames—and this in spite of the fact that he himself did not agree with the theory propounded in that work. (See R. Haym, 'Herder,' vol. ii. p. 224; also Herder's 'Werke'; 'Zur Philosophie und Geschichte' (1827, vol. ii. p. 163 *sqq.*; vol. viii. p. 117.) The writer of the article "Monboddo," in the 9th ed. of the 'Encyclopædia Britannica,' has pointed out not only that the Neokantian position towards Locke's philosophy is anticipated by Monboddo, but that Monboddo was also one of the early propounders of the modern Darwinian doctrine of the descent of man.