

more practical interests were at work at the same time. These were more intimately connected with the political and social revolutions of the age.

Quite a separate succession of thinkers arose in France, and has continued there during the greater part of the nineteenth century. We may with some propriety characterise the difference of thought which ran through the whole of their writings as compared with that which animated the contemporaneous succession of German thinkers and scholars by saying that the former was

always brought history into connection with psychology, a study which the metaphysical interest of the age had pushed into the background (see *ante*, vol. ii. p. 531 *sqq.*). But before leaving Herder we must note that he was the pioneer in another and most important branch of literature, which has given so much light and so much interest to the early history of living and bygone nationalities, and links the study of prehistoric times with the most recent and some of the most perfect creations of modern poetry, art, and composition. Herder is truly the centre of the researches into poetry and song of the early peoples, and of that stratum of a healthy population which lives in immediate contact with nature, and out of which the higher, more intellectual, and more cultivated classes always recruit themselves. In his 'Stimmen der Völker' we find one of those beautiful garlands of flowers and gems to which Haym refers, and which has been followed by innumerable subsequent collections, and led to valuable discoveries and the restoration and preservation of legends and stories which would otherwise have been forgotten. The history of this unique product in the classical literature of Ger-

many forms an interesting and romantic episode in Haym's work. Some appreciative pages on it form one of the finest passages in Prof. C. E. Vaughan's volume on 'The Romantic Revolt' (vol. x. of Saintsbury's "Periods of European Literature," 1907). This line of study, among many others, but always connected with them, occupied Herder from his seventeenth year (1761) up to the end, when he published a translation of 'The Cid.' It is interesting to note that the Epics of Homer, the poetry of Job, the lyrics of Shakespeare, the 'Percy Ballads' and, *mirabile dictu*, the poems of Ossian in their early German translations, first awakened in Herder the idea of a collection of primitive and original poetry, turned him aside from learned criticism, and induced him to follow with undying interest the discovery, at the end of the last years of his life, of "the new world of oriental poetry which Sir William Jones and other scholars were just beginning to lay open. In this direction he may fairly claim to have prepared the way for the Schlegels, . . . and even to have cast the seed which was ultimately to bear fruit in Goethe's 'West-östlicher Divan.'" (Vaughan, p. 212.)