

In France the two schools of sociology have existed side by side;¹ in Germany, on the other hand, the idealistic school is the older, the realistic a much younger development. And even more adequately than in France will it be permitted to identify the two schools of historical research in Germany with two great names, that of Leopold Ranke and that of Karl Lamprecht. Contrary to what one has been accustomed

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Ranke and
Lamprecht.

¹ This is hardly admitted by Dr Barth, who says (see *loc. cit.*, p. 213 *sqq.*): "Thus Tarde is diametrically opposed to that belief in the dominant power of the masses, but it does not appear that this controversy has as yet arrived in France at a higher conception, which should do justice to both opinions. It is, however, significant that Tarde, in spite of his doctrine of the dependence of the masses, nevertheless calls only those events historical which refer to the masses"; and Dr Barth refers to the following passage ('*La Logique Sociale*, 3^{me} éd., p. 497): "Dans les sciences, l'importance supérieure de la découverte vérifiée, de l'invention accréditée, est évidente et reconnue. Mais, partout ailleurs, dans l'ensemble de la vie sociale, elle est non moins certaine et cependant méconnue. L'important, c'est toujours, en histoire, l'équilibration et la majoration de masses de foi ou de forces de désir, et l'on doit nommer événement tout fait qui provoque ou produit une forme nouvelle, d'équilibre ou d'accroissement de ces masses ou de ces forces." And this induces Dr Barth to sum up by saying: "In this respect, as to the conception of history, it seems that in France the tendency has finally conquered which makes the life of society the main subject, a tendency which we

may briefly term Collectivism. The controversy only turns on this, to what extent an individual influences this life of society. In Germany, on the other side, the conception of history has not yet been uniformly fixed in this direction. The single person, not only as an awakener of the whole of the society in which he lives, not only as a typical representative of the members which form society, but as a unique, not repeated, individual, is to be the subject of the historian's attention. With one exception [M. Lehmann] all earlier historians must be counted on the individualistic side. To these all those who look to the collective labour of nations, to their culture in the largest sense . . . stand in a necessary but unexpressed opposition." And according to Dr Barth this opposition has found a clear expression, for the first time, in two thinkers—namely, E. Bernheim in his '*Lehrbuch der Historischen Methode*' (1st ed., 1889, latest, 6th ed., re-written 1908), and K. Lamprecht in his '*German History*' (1891 *sqq.*): "They have consciously asserted the opposition to the older individualism. Especially the latter has used this term for the earlier tendency and at the same time has coined the term Collectivism for his own, and has taken great pains to establish its theoretical foundation."