

define the difference of his point of view as contrasted with that of his predecessors in Germany. It seems likely that coming into contact with the modern psychological school represented by Professor Wundt in Leipsic, he has been induced to define more clearly and systematically the psychological foundation of his eminently original treatment of history. He has latterly adopted the French term Collectivism as characteristic of his view in contrast to the older individualistic view; but, to an outside observer, it seems more helpful to adopt the definitions which he lays down in his tract on Ranke's 'Ideology' (1896).

He there collects from Ranke's works a pretty concise statement of Ranke's guiding ideas, of the hidden philosophy of that master. This turns mainly

foreground, now these, now other segments, and determine in this way the history of a definite period. Thus what eventually becomes effectual does not in its origin depend on the social mind but on accidental, external stimulants: history is the kaleidoscope with a definite number of possible groupings of elemental psychical phenomena, and the various pictures contained in these possibilities are called forth by a purely external, *mechanical* impulse, now in this way, now in that" (p. 95). But Lamprecht goes on to say that whilst this view suffices for the consideration of a special limited period of civilisation, it is not sufficient to explain the course of successive periods of culture. "For then it becomes evident that these periods are by no means accidental and internally unconnected. Rather they follow the line of a continuous increase or decline of psychical force, &c., &c."

(p. 96). The views of Lamprecht have been extensively and severely criticised. The literature of this subject is given with great completeness in Bernheim ('Lehrbuch der Historischen Methode,' 6th ed., 1908, p. 717), who also enters very fully into Lamprecht's ideas, and, though not agreeing with them, admits that much can still be learned from that tendency among recent historians which is prominently represented by Lamprecht, but which, existing already before him, dates back to Comte, and may be termed anti-individualistic. In recent French literature we have an interesting study of the subject by M. Ch. Andler in 'La Philosophie Allemande au XIX^e Siècle (1912, p. 205 *sqq.*). English readers will find a concise statement of the controversy in C. P. Gooch, 'History and Historians in the Nineteenth Century' (1913, p. 588 *sqq.*).