

on the problem of the relation of the individual to the life of the community. In this relation is to be found the secret characteristic of any historical age, for "also in history, freedom and necessity are intermingled, and in conflict freedom appears mostly in personalities, necessity in the life of the community. But is it likely that the first is complete and the other unconditioned?"¹

From this Lamprecht infers that Ranke's point of view recognises the antinomy between freedom and necessity as practically existing. That this forms the central problem with Ranke, he shows further by collecting many scattered passages in which Ranke attempts to explain himself more in detail. He points out how, according to Ranke, every new mental development has emanated from imposing personalities through the conquering influence of new ideas. He considers the agencies which bring about historical progress to be a Divine secret. "Genius is an independent gift from God; but in order to unfold itself there is required the receptivity and the right sense in its contemporaries."² "Great men do not create their times, neither are they created by them. They are the original minds who independently take part in the conflict of ideas, who concentrate the most important among them, those upon which the future depends, who promote them and are supported by them." "The greatest individual life is only a moment in the tangle of universal life."³

Lamprecht shows further how this latent philosophy

¹ Quoted by Lamprecht in his Tract 'Alte und neue Richtungen in der Geschichtswissenschaft,' 1896 (p. 27).
² Ibid., p. 28.
³ Ibid., p. 30.