

Germany. . Lamprecht gives us here the key to an understanding of the great change which has come over German thought not only in his special line of research but also generally in the treatment of all the larger problems. Idealism has given way to realism, the study of ideas to that of things; and cosmopolitanism, *i.e.*, the world-wide view, to a national view. So far as the social problem in its widest sense is concerned, this transition was prepared in Germany by the progress of learning as much as by the political events during the latter part of the Nineteenth Century. To this I have had occasion to refer frequently in the foregoing chapters. Here it behoves us to recognise how the comprehensive idea of humanity which inspired German thought since the time of Lessing, Herder, and Goethe, was replaced, in the course of the Nineteenth Century, by a more closely defined expression of the aims and interests, not of humanity at large, but of the German people in their national existence and their central European position.

90.
The idea of
Nationality.

The idea of nationality which has stirred several European nations has nowhere been proclaimed with greater self-assertion than in Germany. This led primarily to a political view of history which superseded not only the philosophical view but also the universalistic of Ranke. Great historical works were written with the undisguised tendency of understanding better the drift of modern political events, such as the French Revolution, and the more remote beginnings as well as the more recent successes in the foundation of political and national unity. The universalistic and philosophical