

purely academic view has long been rendered untenable or antiquated. The deepest philosophy, the largest erudition, the most exact science are not enough. The causes of this change are, in the main, twofold. Notably in Germany the ideal view which ran through the whole of the great philosophical systems has lost its original ground; it had, after all, its anchorage in the evangelical conception of Christian Truth which was handed down from the Reformation. The attempt to rationalise this has destroyed its very essence. Those who nowadays still believe in the ideal treatment of history try to give their idealism a non-religious colouring.

As M. Tarde in France did not accept the theological ground and centre of Leibniz's monadology, in the same way we find that what formed the centre of Ranke's historical creed—the living Spirit of God and the world of living spirits which He has created—is not a guiding idea any more for those who still profess to belong to his school. Discarding the mystical and irrational element which characterises Ranke's great work as the product of a period of transition, the younger generation attempt to give to their ideas a much more definite and tangible character. Thus we have, *e.g.*, the idea of nationality, the idea of race, the idea of centralisation, or perhaps, more recently, the imperialistic idea.

In the place of the great hold which religious truth—in a more or less philosophical interpretation—had during the earlier part of the nineteenth century on the leading minds of Germany, another power has come in and claims increasing recognition. This is the popular spirit, the social and economic interests of the large