

diplomats, and leaders of society which he addressed with a natural eloquence which made them feel there was nothing he was not ready to dare for his opinions, Professor Cramb asks what they came together to hear ? and he answers :

They came together to hear the story of the manner in which God or the World-spirit, through shifting and devious paths, had led Germany and the Germans to their present exalted station under Prussia and the Hohenzollern—those great princes who in German worth and German uprightness are unexampled in the dynasties of Europe and of the world. Treitschke showed them German unity and therefore German freedom lying like the fragments of a broken sword, like that of Roland or of Sigurd or the Grey-Steel of the Sagas ; and these fragments Prussia alone could weld again into dazzling wholeness and might.' ¹

But this was only one side of his teaching. He supported it with lectures on politics, in which the changed spirit that had come to pervade the philosophy of Germany since Hegel occupied a similar place stood out with startling clearness. In one thing he was in agreement with Hegel's teaching. The lesson, we might say, of the State and the Nation had in the meantime been learned, some would say over-learned. 'The State', says Treitschke, 'dates from the very beginning and is necessary. It has existed as long as history, and is as essential to humanity as language.' ² But here agreement ceases. For the rest we have a vehement reassertion of doctrines of which the whole Idealist movement had been the denial. Hegel, as we have seen, repudiated the doctrine that the State was founded upon force. It rested on the disposition and the will

¹ *Germany and England*, p. 89.

² *Lectures on Politics*, i, § 1 (English translation by Gowans).