

that of Curtius could not have come out of the school of Hermann or Ritschl is evident. Those who represented the ideals of that school had ample occasion to find fault with the want of erudition and critical acumen, which—it goes without saying—can never be great and deep enough in any historian. Some of Curtius' favourite theories, notably those referring to prehistoric times, were put down as fanciful and premature, but we may now ask, were the constructions of David Strauss in his 'Life of Jesus,' nay, even the views of Niebuhr, less so? Subsequent scholars have disposed of the constructions of the two last-named authors, whilst many of the ideas of Curtius may still await the final verdict of the archæologist.

The historical labours of Curtius must convince us how little the purely critical process could have produced such work. For an explanation of Curtius' literary genius we have to look to the traditions and inspirations of the classical age of German literature. The work of Mommsen introduces us to entirely different courses of thought, which crossed and intermingled with the methods of the criticism of texts and documents. In order to bring unity into his view of Roman history, Mommsen started from that bequest of Roman civilisation which has, especially in Germany, exerted the greatest influence on modern life and society: the great edifice of Roman law. This had been a favourite study at the German universities, where it formed, alongside of purely philological, and later on of mathematical studies, one of the principal subjects of mental discipline.

43.  
Theod.  
Mommsen.

The foundation of Mommsen's Roman History was