

influence which tempered criticism in all its greater exponents during the first half of the century in Germany as the religious or spiritual influence of German idealism. I emphasise again that I do not limit the term "religion" by any strict dogmatic or confessional, by any orthodox or rationalistic definition. From this background of a religious conviction which found its expression sometimes in traditional forms, more frequently in poetical or philosophical rendering, historical criticism in Germany liberated itself more and more through and after the revolutionary crisis of the middle of the century. From that time the religious influence loses its tempering and controlling effect. Inasmuch, however, as criticism alone is not sufficient to lead to any definite results or any positive view in any extensive department of learning, other influences had gained ground, of which the political, the naturalistic, and the industrial are the most prominent. In no department of knowledge which, through the great battle of free inquiry with tradition, was rescued during the first half of the century from the control of inherited views, have these modern influences shown themselves more prominently than among recent German historians. To follow this up is not my present task; for it would be necessary to enter in greater completeness and detail into the development of German historiography,¹ which, as has been said, begins to be of

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Liberation
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ligious
influence.

¹ Readers who are interested in this will find full information in F. X. von Wegele, 'Geschichte der Deutschen Historiographie' (1885, p. 975 to end); in O. Lorenz, 'Die Geschichtswissenschaft' (2 vols., 1886-91); in the chapter on

"Mediaeval and Modern Historiography at the German Universities," by Theodor Lindner (*Lexis, loc. cit.*, vol. ii. p. 549 *sqq.*); and lastly, in Ernst Bernheim, 'Lehrbuch der Historischen Methode' (1st ed., 1889; 6th ed., 1908).