

to the philosophical portion of this History but to that which will deal with individual and poetical thought. It may here suffice to say that this deeper movement consisted in a still greater widening of the meaning of Criticism: it meant not only literary, philosophical, theological, and æsthetic criticism,—it meant Criticism of Religion, Morality, and Life. It is represented in England by Coleridge, Carlyle, and Matthew Arnold, in France by Renouvier.

The influence of Lessing and that of Kant did not run in the same channels. That of the former was most marked in the domain of general literature and of historical studies. In these two directions the influence of Kant was scarcely felt, or only indirectly asserted itself. But in the dominion of philosophy and theology the influence of both thinkers was combined, although their direction was by no means identical. So far as philosophy is concerned, the purely critical movement which emanated from Kant, and which down to recent times has prevented the due appreciation of the positive side of his philosophy, was to a great extent opposed by the peculiar turn which philosophical thought took largely under the influence of Lessing. For it was one of Lessing's great merits that he drew attention to the forgotten and neglected works of Spinoza. In fact, it has been maintained by F. H. Jacobi and by several of Lessing's biographers that Lessing was a Spinozist. At any rate, whether this was so or not, the discussion over the point which sprang up through Jacobi's publication of a conversation which he had with Lessing shortly before the death of

24.
Lessing's
revival of
Spinoza.