

The necessity of becoming an educational instrument had a twofold influence upon the development of criticism in the wider sense of the word. Criticism had to afford a mental discipline to the learner, and it had to become communicable and teachable. With these objects in view, it became specialised and more or less reduced to forms and methods. In the course of time it also became more and more evident that criticism could be carried on from two entirely different points of view. These were not clearly separated by the earlier representatives of the Higher Criticism. In dealing with mental phenomena, such as the literatures and culture of the past, and with opinions and bodies of doctrine which have been handed down, we can pass judgment upon them either from the purely philosophical or from the historical point of view. The first point of view implies the existence of definite standards and clear principles; the latter leads us to the great problem of historical genesis. In the first instance we refer the subject we are interested in to standards and principles which we must either assume or demonstrate; in the latter case we connect the object of our study historically with its antecedents and surroundings in time and place. Considerations of both kinds were before the minds of all the great critics in ancient and modern times; but they were not clearly separated, they were introduced promiscuously. It is one of the most marked characteristics of the learned literature of the nineteenth century, especially in Germany, that in the course of its development the fundamental difference of historical and philosophical criticism has been brought

31.
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