

Through the transportation of Kantian ideas into this centre the fate of the new doctrine was for long decided in advance. The exclusively critical character which the titles of Kant's larger works perhaps unduly emphasised, had, under the influence of a great national, educational, and literary movement, soon to be abandoned or left to secluded thinkers. The doctrine had on the other side to contribute what it could to that movement itself, which, as I have had frequent opportunity to remark, was destined to bring about nothing less than the poetical, literary, artistic, and, in the sequel, the political elevation and regeneration of the German nation. That in the midst of such interests the problem of knowledge would occupy an important position was just as clear as it was certain that this problem would not be conceived in a

taken place in the small Duchy, which comprised only 750 square miles. Three years after the arrival of Wieland the regency had been terminated by the accession of the young Duke, Karl August, who having, in the company of his military tutor, Knebel, a man with many literary and intellectual interests, become acquainted with Goethe at Frankfort, invited the latter to Weimar offering him a high position in his Administrative Council. Not long after this he had, at Goethe's suggestion, appointed Herder to fill the highest clerical position in the country, admiring in him a liberal and spiritual theologian, qualified to oppose the prevailing narrow orthodoxy. The University of Jena flourished likewise under this enlightened government, and counted among its professors many eminent scholars and naturalists. Among these were Schütz and Hufeland, who, as editors of a renowned

literary paper, represented, as did Wieland in a different way, the new literary spirit in opposition to the prosaic 'Aufklärung' which had its centre in Berlin. As Goethe wrote to Eckermann, the Duke "possessed the talent to take the measure of different minds and characters, and to assign to each its place." And as the latest biographer of Goethe, A. Bielschowsky, says, "By means of this great gift, and with his generous temperament and his rich talents, he not only succeeded in gathering around him the first minds of the nation, but, what was much more, he retained them" (vol. i., 7th ed., 1905, p. 276). For the third time, as Julian Schmidt says, "after 1517 (Luther) and 1675 (Leibniz), one of the small States monopolised the intellectual movement in Germany and gave to it a special character" ('Geschichte der Deutschen Litteratur,' vol. ii., 1886, p. 240).