

35.
General
causes of
this move-
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varying political temperament of the German people in the earlier part of the nineteenth century as in the independent rise and development of the creative powers in literature, in poetry, in the fine arts, and in musical composition.¹ We may indeed go a step further, and say that those powers of the human mind which, in Kant's philosophy, were perhaps unduly separated or personified, became actually living forces in the great individuals who form, as it were, the *dramatis personæ* or characters in that great intellectual drama—never to be forgotten and never to be acted again—which the

¹ The connection of philosophy, even of so abstract a nature as that of Fichte, Schelling, and above all of Hegel, with the literary and poetical atmosphere which prevailed in Germany at the end of the eighteenth and the beginning of the nineteenth century, has been more and more appreciated in recent histories of German philosophy and German literature. The following quotation from a recent thinker, who has done more than any other to make intelligible to the present generation the elevated intellectual character of that bygone age, may serve in lieu of many others: "The generation to which Hegel belonged stood as much under the influence of the idealism of Kant and Fichte as of that of the French Revolution. It was full of the idea of an elevation of humanity and an approaching higher order of society. Fichte was the hero who proclaimed this new era, and his philosophy was devoted to bringing it about. The disciples of Fichte in Jena, in Berlin, and in Tübingen were bound together through these ideas. Hegel, Schelling, Hölderlin retained the ideals of their Tübingen years and strengthened each other in them. And as the movement which the

French Revolution had produced bore a European character, as the writers of the ideological school in France, the defenders of the Revolution in England and in Germany co-operated in this movement, the new ideals maintained themselves through their energy and their extent, even in opposition to the reaction which spread after the execution of the King and the wars of the Revolution. Hegel, among others, remained steadfast and full of courage. If one examines his [early] theological fragments, one sees them borne up by the spirit of this movement. His deep historical studies do not stand in contradiction to his endeavours after a more perfect religious spirit and a renovation of society, but rather he brought, much more radically than the average German 'Aufklärung,' Christianity into the flow of historical development, in which also this form of the religious spirit must lead to something higher. Taking this development in full earnest, his labour for and his belief in the future received added energy and a more definite aim" (Wilhelm Dilthey, 'Die Jugendgeschichte Hegels').