

(1758-1823), who, as Kuno Fischer says, is "in a certain sense a compendious expression of the development of [German] philosophy during the last decade of the eighteenth century." An ardent admirer of Kant's first 'Critique,' which he had read five times, he set before himself two distinct tasks.

The first of these was to make Kant's doctrine more easily and more generally understood, to mitigate the uncouth terminology in which it had been propounded, bringing the leading ideas of his teaching into contact with the general thought of the age and making it a fit subject for academic instruction. The second was to import a greater unity and harmony into the Kantian doctrine, to fill up the gaps which had apparently been left between the different parts of the system, and to arrange the whole according to one all-embracing principle. The first task he brilliantly accomplished in his 'Letters on the Kantian Philosophy,' which were published in Wieland's literary journal five years after the appearance of Kant's first 'Critique,' and which may be said to have transplanted Kantian philosophy from its eccentric position

and from there, through an introduction of the Austrian poet Blumauer to Wieland, he came to Weimar and became an inmate of the family of Wieland, whose daughter he subsequently married. A contributor, and later on the editor of Wieland's literary periodical, 'Der Deutsche Merkur,' he first came across Kant's writings in a review of Herder's 'Ideen' which Kant had published in the first volume of the recently founded 'Jenaer Litteraturzeitung.' To this he replied, but was led to a profound study of Kant's first

'Critique.' Captivated especially by the practical and religious ideas contained therein, "he finds here the foundations of faith independent of all metaphysical knowledge, and, in consequence, the doubts solved which free thought creates. He is convinced that the Kantian philosophy, correctly understood, must produce a beneficial and radical change of human thought, and he determines to do his part to let this light be kindled in men's minds" (Kuno Fischer, 'Geschichte,' &c., vol. v. p. 43).