

in the extreme north-east into the centre of Germany. From there it spread to Göttingen, Leipsic, and subsequently to all the Protestant and to some of the Roman Catholic teaching centres of Germany. At Weimar it came into contact with, and was eventually greatly influenced by, the new literary—at once poetical and religious—movement. The importance and promise of this new movement¹ had been early recognised by the spirited Duchess, Anna Amalia of Weimar, a Brunswick princess and niece of Frederick the Great, who, after the early death of her husband, ruled the small State with remarkable intelligence, and with an equal regard for the welfare of the people and the culture of art, science, literature, and learning. For the education of her two sons she had engaged the celebrated author, Wieland; his recommendation being that in one of his writings he had discoursed with much freedom and liberality on the education of princes and the administration of the State. By this step she laid in 1772 the foundation of the leading position which Weimar occupied for a long time during the golden age of modern German literature and art.²

¹ Many recent historians of literature and philosophy have tried to convey to the present more prosaic and realistic generation an idea of the great change which took place in German culture at that period. I quote only one passage among many. "The whole culture of the age had arrived at a great turning-point. It began to descend into more profound depths of thought and sentiment. Feeling and passion began to waken from slumber, imagination stirred gently and ventured, here and there, to penetrate through the surface dried up by

rationalism. To act, to suffer, and to enjoy with one's whole being—this striving had awakened in deeper minds such as that of Hamaun. In the poetry of the youthful Goethe it found vent in stirring revelations. It worked in no one so actively and in so many-sided a manner as in the soul of Herder," &c. (Haym: 'Herder, nach seinem Leben und seinen Werken,' vol. i., 1880, p. 577).

² During the fourteen years previous to the importation of Kantian philosophy into the literary circle, enormous changes had