

public, the execution of the King, the victorious beginnings of the Revolutionary wars. The new Republic had given him the right of citizenship; the document (which reached him only after years) was dated August 1792, was signed by Danton and forwarded by Roland. . . . Under the impression of murderous terrorism, overcome by horror and pity, he retracted the high opinion which he had formed of the humanities of the age. The present generation is not ripe for civil, as it is wanting in human, freedom. . . . He had thought that art had furthered the noble work of human education, the fruit of which was human culture and liberty; he had now become convinced that this work had not been done in the present time—it had rather to be held in view, to be begun. The æsthetical education of man, which in his poem he had praised as the work of bygone times, rose before him as the task of the future.”¹

At the same time the conviction must have dawned upon Schiller as it dawned upon many others, that what was needed was not so much an æsthetical as an ethical revival: strict discipline and order, the acknowledgment of duty, reverence for the sacredness and inviolability of a supreme moral law. This was the note that Kant had already struck in the second of his three Critiques. He had there proclaimed, in all rigour and above all compromise, his ‘Categorical Imperative.’ When Schiller, after an absence of several years, returned to Jena, he met there the second great disciple of Kant’s philosophy—Fichte, who had suc-

¹ See Kuno Fischer, *loc. cit.*, p. 291 *sqq.*