

ceeded Reinhold. If Reinhold had been the chief exponent of Kant's intellectualism, Fichte became the still greater exponent of his moral system. He was fully impressed by the necessity of following up Kant's work in that direction. He preached the autonomy of the human will, self-restrained liberty, as the foundation of the moral order and the only guarantee for its maintenance. This elevated idea of human freedom, opposed alike to slavery and to libertinism of every kind, was an ideal not unknown to Schiller, but it was expressed by Kant and Fichte in the most captivating terms. It takes from now a leading part in Schiller's speculations regarding the Beautiful.

13.
Schiller's
assimilation
of Kantian
Ethics.

At the same time all this indicated a split in the humanistic movement which had centred in Weimar, and of which, by tacit consent, Goethe's person and Muse formed the brilliant focus. A discord had arisen which may be defined by the divergence of the æsthetical and the ethical idealists. The latter, whose leader for a short time was Fichte, saw before them definite practical tasks which had to be clearly set before the age and nation and pushed forward with vigour and self-sacrifice. The serenity of the poetical and artistic atmosphere had become disturbed; those who wished to maintain it had to retire more or less from active life into what Plato termed the world of ideas, into the recesses of their own artistic consciousness, into the region of self-culture, of poetry and artistic creation. Schiller proclaimed this in the last of his philosophical poems: it was termed 'Ideal and Life,' and was published in 1795. Its theme is æsthetical freedom, to be gained by rising,

14.
Split in the
humanistic
movement.