

Jena under the enlightened rule of Karl August and Goethe. Fichte's enemies did not dare to attack him in his academic freedom; but when, in the literary journal with which he was connected, articles appeared by him and followers of his which touched somewhat incautiously upon religious subjects, a cry was raised anonymously, fastening the stigma of atheism upon his philosophy. The whole controversy was maliciously handled on the one side, impatiently on the other. It resulted in Fichte's dismissal from Jena, and, as I stated above, in a decided change of the philosophy which was taught at that centre. The specifically ethical character disappeared in the systems of Fichte's successors, Schelling and Hegel, making room for the æsthetical and metaphysical.

II.

The third important thinker who was stirred to an original development of Kant's ideas was Schleiermacher.^{27.} It is only quite recently, and after the idealistic as well as the materialistic schools of thought in Germany have run their course, that the importance of Schleiermacher not only as a theologian but as a philosopher has gradually come to be recognised. As an instance of this I have already¹ had occasion to refer to the belated appreciation of his æsthetical speculations. But Schleiermacher occupied in every way a unique position. Although his mind was cast in an entirely different

27.
Schleier-
macher.

¹ See *supra*, p. 122.