

It was characteristic of the age that witnessed the publication of Schleiermacher's first deliverances, and especially of the surroundings in which he lived, that the æsthetical interpretation should have found earlier and more general recognition, and this in two distinct forms: first, in that cosmic pantheism which we find permeating the poetical and prose works of Goethe during that period and which formed the fundamental view in Schelling's earlier 'Philosophy of

347). In a recent, very interesting, study of the early development of Fichte, Schelling, and Schleiermacher ('Vom Werden dreier Denker,' 1904), E. Fuchs enters very fully into the question of the occasion which the 'Atheismusstreit' of Fichte gave Schleiermacher for the production of his 'Addresses.' This celebrated controversy, which brought about Fichte's removal from Jena to Berlin, turned upon the question, forced upon thinkers through the study of Spinoza, whether Spinozism and the religious conceptions contained therein admitted of the belief in a personal Deity as distinguished from a Divine Order. Fichte had, in one phase of his development, taken up the position that the belief in a Divine—*i.e.*, a moral—Order, was the necessary but also the sufficient foundation of religion, and this had led to his being accused of atheism. This occurrence threw into the philosophical world a great and stirring subject of discussion: "Whilst many drew back from Fichte, a hitherto unknown man stood courageously with him. True, the little book appeared anonymously, . . . but its author could not and did not remain hidden. This valiant one was Schleiermacher, then a preacher at the 'Charité,'

and his book the 'Addresses on Religion.' These are accordingly a document in the 'Atheismusstreit,' and this explains to a large extent why they met with such universal recognition. General attention had been created; but that they had such a remarkable success, that philosophical and theological thinking, and above all, religious sentiment, were revived through them, that was only possible by reason of their intrinsic value. Through it Schleiermacher became the author whom German thought, in the following years, strove and wrestled to understand. With bold freedom the little book places itself by the side of Fichte, and this in the name of religion. The very same who profess to defend religion against Fichte in reality spoil and destroy it. They defend their religious notions and destroy, through an absolute want of understanding, the roots in the human soul from which they have sprung" (p. 286). And Fuchs goes on to quote that remarkable passage in the Address in which Schleiermacher traces religion back to a presentiment, secret and uncomprehended, in youthful souls, which drives them beyond the riches of this world to seek for the supernatural.