

versity and perhaps the most important centre of modern German thought and learning. Schelling and Hegel came from Suabia, the home of German poetry. But, whereas Schelling lived more in the regions of Art and Literature, Hegel was early interested and active in political life, and had at the end of his career in Berlin a distinctly political influence. Finally, in Schleiermacher, the last great representative of German idealism, philosophy came into immediate contact with the practical problems of religion and the Church. In another way we may see what very different aspects social problems would present to these various thinkers in the course of the fifty years from 1780 to 1830.

Kant lived under a despotic government which, in one instance, censured him for stepping outside the legitimate sphere of his duties. His successors enjoyed greater academic freedom. They witnessed great changes of literary taste and sentiment, the birth of a new literature abounding in original creations of Poetry and Art. But more than this, they lived in an age of political and social unrest, of revolution and reaction, of humiliation and despair, followed by national regeneration with renewed confidence and success. No one was more alive to these stirring events and changes than Fichte. In spite of the very abstract and forbidding terminology which he invented and through which he introduced his theoretical philosophy, he was really a man of action much less contemplative and patiently critical than Kant was. He, more than any other of the great thinkers, felt the necessity of infusing into the rising generation an enthusiasm for ideal objects, for intel-

39.  
Fichte.