

to escape from that purely subjective point of view, enclosed in purely introspective limits, which a logical development of Locke's and Kant's ideas seemed to necessitate. This consequence of Locke's sensationalism had been clearly pointed out by Hume, whereas the object of Berkeley's¹ philosophy was to overcome it.

to the higher level on which the whole of his speculation moved from the very beginning. "Philosophy starts from an observation of knowledge through introspection, and advances to its [supersensual] foundation" ('Werke,' vol. ii. p. 541). In consequence of this some of these later writings have distinct psychological value in the narrower sense of the word. Notably is this the case with one of his later courses of lectures dealing with the "Data of Consciousness" (delivered 1810-11, published posthumously, 1817). The lucid analysis with which this treatise begins drew, even from such a realistic thinker as Helmholtz (whose father was an enthusiastic follower and admirer of Fichte), favourable comment. And quite independently of his metaphysics Fichte had a powerful indirect influence upon thought in general, and more recent psychology in particular, through the fact that the fundamental doctrine in his speculation was the thesis that mind is primarily and essentially an active principle, and that he considered this to be a truth founded on immediate evidence and not deducible from any still higher principle. Through this statement, to which Fichte always adhered and which he expounded and illustrated from many sides, his influence is still felt at the present day. More definitely can this be traced through the writings of the Jena professor, C. Fortlage ('System der Psychologie,' 1885), to

Prof. Wilhelm Wundt in Leipzig. A purely metaphysical interpretation and development by no means identical with the one just named may be traced through Schelling to Schopenhauer.

¹ No philosopher of the first order seems to have been so much misinterpreted or misunderstood as Berkeley. He is classed by Reid among the "ideal" philosophers, beginning with Descartes and ending in Hume, and among German historians of philosophy he is very generally represented as a solipsist. This is to a large extent owing to the fact that only his earlier writings seem to have been taken into consideration by his critics, and that his later constructive philosophy remained for a long time unknown. It is only since Prof. Campbell Fraser devoted himself to an independent study and to the editing of Berkeley's Works that a correcter view has gradually gained acceptance, although we still find Ueberweg in Germany and Huxley in England maintaining the more traditional view. From Fraser's painstaking examination it is clear that Berkeley was as little a solipsist, starting from the purely subjective experience of the individual mind, as was Fichte. Berkeley, in speaking of the mind, seems always to take for granted the existence of many individual minds, though he never faced the criticism — most clearly put by Hume — that his arguments against the reality of external matter outside of the