

It may be true and undeniable that everything to every individual soul comes back to its own sensations and subjective experience, but the fact that there are many other individual souls claiming similar, though not identical, experiences, raises the problem: How do we in practice get out of the narrow limits of our own self and, as it were, regard ourselves from outside as one among many equals? Fichte did not linger to discover or even to suggest how this transition from a purely subjective to an objective point of view was actually attained in the history of the individual soul, still less did he form any theory how, alongside of the common stock of ideas, individual life and individual conceptions

thinking individual mind would apply with equal force to the existence of other individual minds external to an individual mind. Fichte, on the other side, overcame the difficulty by taking the term mind as meaning the universal or general mind, of which individual minds were only examples. But Berkeley seems to be nearer to the more recent psychological view, inasmuch as he admits that we know as little of the essence of the individual mind as we know of external matter. It is to him merely a point of reference, a unifying principle manifesting its existence in the use of the word "I," and as he finds this unity in subjective experience so he is likewise in search and convinced of the existence of such a spiritual unity in the external or general order of things which without it is inconceivable. Nor does it seem to him that a knowledge of the Supreme Unity or the Deity is less possible than our knowledge of other men, or of our own self, as in all the three cases what we do know is merely phenomenal. "Nor,

Berkeley might say, is this sight of God which we have daily, a sight of an unknowable Something. We find through inner experience what conscious life is, though we have no sense of phenomenal knowledge of the 'I' or the 'You.' We can attribute this, can we not, to God as well as to our fellow-men? . . . So 'God' is more than a meaningless name—more than the unknowable behind the sense-symbolism of nature. God means the eternally sustaining spirit—the active conscious reason of the universe. Of God's existence we have the same sort of proof as we have of the existence of other conscious agents like ourselves when we say we 'see' them. Of course we never see and never can see another human spirit even when his body, as a phenomenal thing, is present to our senses; we can only perceive the visible and tangible appearances behind which reason obliges us to recognise an invisible, individual spirit, &c." ('Berkeley,' by A. Campbell Fraser, "Blackwood's Philosophical Classics," 1881, p. 165).