

knowledge must be ultimately based upon the immediate evidence afforded by the senses, he did not limit the word sense to mean only the external or bodily senses, upon the evidence of which ordinary knowledge is based; he extended its meaning to denote the existence of a higher sense which, though latent in every human mind, requires, nevertheless, to be nursed and educated so as to furnish the entrance into the region of spirituality and form the beginning of the higher life.<sup>1</sup> And he

of Herder and others, developed independent theories on historical, æsthetical, and educational subjects; and had latterly, in prose and poetry, given a new turn to Kantian ideas on ethics and the vocation of art in the development of culture and society. Above all, there had appeared in the year 1790 the first rendering of Goethe's greatest and immortal work 'Faust,' in which there occur the memorable words: "*Im Anfang war die That.*" Kuno Fischer, with an equal knowledge of modern poetry and modern philosophy, was the first, in his 'History of Modern Philosophy' and in his smaller writings, to show the intimate connection which existed between the literary and the philosophical movement at Jena and Weimar at the end of the eighteenth and at the beginning of the nineteenth century. This interconnection, which nevertheless did not deprive either of the two movements of their independent and original character, has been more fully traced by Prof. Windelband and also by recent biographers of Goethe, Herder, and others. Using a modern phrase, we may say that Fichte preached Pragmatism—but on a higher level than

is done in America and England at this moment.

<sup>1</sup> More recent expositions of Fichte's philosophy and the development of his ideas have brought out clearly that he laboured up to the end of his comparatively short career (he died in 1814 from hospital fever which he, as well as his wife, caught whilst devoting themselves, during the War of Liberation, to the nursing of the sick and wounded) to give more precision to the fundamental conception from which he had started twenty years before. This view, established notably by Kuno Fischer and Windelband, contradicts to some extent an earlier conception which had its origin mainly in the polemic of Schelling, who tried to show that Fichte, under his influence, had modified the character of his speculation. There seems no doubt that Fichte himself was aware that his fundamental idea required clearer exposition, a more thorough logical and psychological grounding; but he refused to see that what was lacking in his own treatment had been at all supplied either by Schelling or by Hegel. His independent attitude of thought is