

maintained that the certainties which this higher sense reveals to those who cultivate it depend just as much upon immediate evidence, upon intuition and insight, as all the truth of external reality depends ultimately upon the evidence of our external senses. By this doctrine of the immediate certainty afforded by the perceptions of our lower and higher senses, he repeated the truth which has been many times urged by the greatest thinkers, and many times forgotten by those

brought out with much power in the last rendering of his 'Wissenschaftslehre,' which is contained in the last course of lectures which he delivered at the University of Berlin in the year 1813, published posthumously by his son, J. H. Fichte, in the year 1834. The immediate source of all higher speculation is asserted there very distinctly: the fact that all knowledge is based upon immediate conviction afforded by some lower or higher (physical or spiritual) sense. Starting with the declaration that neither Kant nor he himself had been correctly understood, he proceeds to state what he, in the beginning of his career, had represented as the cardinal point of his doctrine; what had not been quite clear to Kant; and what, after a lengthy acquaintance with this attitude of thought, had become clear to himself, viz., that "this doctrine presupposes an entirely new inner sense-organ through which a new world is opened out which does not exist for the ordinary human mind. This is not to be understood as an exaggeration or a rhetorical phrase thrown out only to claim so much more—with the secret reserve that so much less would be given,—but it is to be

understood literally as follows: for human beings as they are through birth and ordinary education this doctrine is distinctly unintelligible; the things of which it treats don't exist for them, because they have not got the sense through and for which these things exist. . . . They cannot understand it, they must misunderstand it. The first condition, therefore, is that the sense be created in them for which these things exist" (Fichte's 'Nachgelassene Werke,' vol. i. p. 4). He then goes on to explain by analogy with the physical senses the nature of this higher sense. It aims at a reformation of the whole man, a renewing and expansion of his whole existence out of a contracted into a wider circumference. He further explains that this sense exists potentially, but must be drawn out or developed. That such a sense exists is not a new doctrine: it has been used ever "since human beings existed, and what is great and excellent in the world and through which alone humanity is preserved comes from the visions of that sense. That such a sense exists is not new, but it has only been clearly seen in recent times," &c., &c. (ibid., p. 7).