

stating the eternal truths and formulating the everlasting problems of knowing and being, succeeded in imparting to these subjects a fresh interest, inspiring his age with the courage to attack them once more and with the belief in their ultimate solubility.

In the last chapter, when dealing with the problem of Knowledge and Kant's epoch-making contributions to its solution, I pointed out how in his various suggestions may be found indications of the several further developments which the problem underwent in the course of the nineteenth century. Dealing now with Reality, we can similarly point to Kant's writings as containing or suggesting the different aspects which the problem assumed with his successors, and we can accordingly classify their contributions according to these different aspects contained implicitly in Kant's teaching. Fichte, the greatest among Kant's immediate followers, has pointed to the threefold meaning which the word reality had for Kant: see a remarkable passage¹ in his lectures on "Wissenschaftslehre" from the year 1804. In this passage he uses the expression, the Absolute,—a term frequently employed in earlier philosophies, and which in the present connection may be considered synonymous with what I have termed the central Reality or the truly Real. Fichte finds that Kant made three important attempts to determine the Absolute, corresponding to the three critiques. "In the Critique of Pure Reason sensuous experience was for him the absolute, . . . in a consistent exposition of the principles which he there adopted the supersensuous world would have to disappear altogether,

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Fichte on
Kant's terms
for Reality.

¹ Nachlass II., p. 103.