

aspects of reality just mentioned, the last should be held up and proclaimed by Fichte and Schelling, and that their predecessor in the philosophical chair, Reinhold, should find in Fichte's version of the Kantian doctrine the realisation of what he and other followers of Kant were striving after. In the passage quoted above from his lectures, Fichte goes on to say that his independent speculation was historically connected with Kant in this, its essence: "that it explores the root which to Kant seemed undiscoverable, but in which the sensuous and supersensuous worlds are united, and that its task consists in the actual and intelligible deduction of these two worlds from one principle." Once proclaimed by Fichte, this task became and remained the grand problem of philosophy for a whole generation of thinkers. At the same time Fichte admitted that this higher unity could not be reached by a psychological or logical train of reasoning, by an analysis such as Kant had employed, but that it must be reached by a process of intellectual intuition,¹—i.e., it must, as Lotze says, be guessed or

15.
Fichte and
Schelling.

16.
"Intellect-
ual Intui-
tion."

¹ It is unfortunate that the English language possesses no term equivalent to the German *Anschauung*. The word intuition seems to imply something akin, though perhaps inferior, to inspiration, whereas the German word *Anschauung* implies something akin, though perhaps superior, to seeing or perceiving by means of the senses. *Anschauung* is thus more nearly equivalent to sight; *Intellectuelle Anschauung* might be rendered by "intellectual sight." The German term plays an important part in the philosophies of Fichte and Schelling, but was discarded by Hegel as too vague. The

use which the two former thinkers made of the term connects them with Kant as well as with Spinoza. Kant did not use the term in his 'First Critique,' but, as Kuno Fischer has pointed out, employs instead "pure apperception" and "transcendental apperception," the unity of the perceiving and thinking subject or, as Fichte termed it, the *Ego*. But through the influence of Spinoza's writings, with which, as already stated, German thinkers after Kant became acquainted through Lessing and Jacobi, the term acquired a meaning somewhat akin to the *amor intellectualis Dei* of Spinoza.