

divined, for it presents itself to the human mind in the immediacy of feeling and not by discursive thought.

Fichte emphasises in this way an important truth which, again and again, rises up in the history of thought, be this philosophical, poetical, or religious: If the human mind is at all capable of understanding, interpreting, or ideally reconstructing the world which surrounds it and of which it forms a part—*i.e.*, if it is at all capable of approaching the essence of reality—some point must exist where it is at one with the Absolute, the truly Real; and only when this point is reached—*i.e.*, *sub specie unitatis et æternitatis*—will it arrive at, and support, the conviction of the universal Order and meaning of things. From this point of view, so difficult to reach and so easily lost again, we should then be able to grasp

Therefore, as Kuno Fischer has remarked: "In the first use of the term Fichte agreed with Kant in maintaining an intellectual intuition as equivalent to the immediate self-consciousness of the subject. The principle of *Wissenschaftslehre* is the intellect in its self-observation. This self-observation of the intellect or the original act through which consciousness becomes its own object is called by Fichte *Intellectuelle Anschauung*; it is the original act of self-consciousness or of the *Ego*. Whoever ascribes to himself an activity appeals to this *Anschauung*; in it is the source of life, and without it there is death" (Kuno Fischer, 'Geschichte der neueren Philosophie,' "Fichte," 1st ed., p. 476, with quotations from Fichte's 'Second Introduction,' Works, vol. i. pp. 451 *sqq.*) Subsequently, through a remark which Kant made in his 'Third Critique,'

the term acquired a more pregnant meaning. "Kant demonstrates from the conditions of human reasoning the impossibility of an intellectual sight, or of an intuitive intellect; the impossibility of a faculty for which the Thing in itself would be an object; the incognoscibility of Things in themselves and the impossibility of an intellectual sight are for Kant one and the same thing. In this sense Kant denies intellectual sight; in this sense Fichte denies it likewise" (Kuno Fischer, *loc. cit.*, p. 478). But it is just this suggestion made but not accepted by Kant in his 'Third Critique' which had a special attraction for Schelling, to whom it seems as if Lotze's remark applies more immediately than to Fichte, though the latter subsequently, not unlike Jacobi, seems to admit a similar conception under the designation of religious faith.