

it was their and his object to raise the interests and thoughts of the academic youth of Germany. That this was not only an aim which he had constantly in view, but that he also, to a large extent, realised it, is known by the reform which he worked among the students of the University of Jena. From this reform emanated, to a large extent, a wave of elevated feeling and aspiration; it stirred up the life which had for a long time been stagnant in the German high schools and universities. From that age onward they entered into a new phase and put on an entirely changed character. In this respect Fichte joined hands, from the highest regions of philosophic thought, with Pestalozzi who worked upwards from the innermost recesses of the hearts of the people. Fichte did for the select few what Pestalozzi did for the many. This practical tendency in Fichte's nature allowed him to realise, better than any other disciple of Kant's, the great moral influence of Kant's practical philosophy. He felt distinctly what Kant meant by the Categorical Imperative, by the self-restraining power of the human Will. In his search for an expression wherewith to describe the essence of the truly Real or the Absolute, he fixed upon this idea contained in Kant's philosophy; the truly Real was to him—Action or Self-realisation.

18.
"Self-realisation."

Now, if we try to analyse this idea of Self-realisation which seems to me to be the most suitable rendering of the somewhat abstruse sentences and oracular sayings in which Fichte's discourses abound, we shall at once see how this conception led Fichte away from the position occupied by Kant into entirely different lines of reason-