

ing, which for a long time became characteristic of German philosophy.

Kant's analysis, though it called itself transcendental, moved nevertheless almost entirely within the region of Psychology and Logic, that is to say, within the enclosure of an individually thinking, feeling, and willing personality. It is true that what he related or described in his several Critiques professed to refer to what all thinking, feeling, and willing minds have in common. His psychology and theory of knowledge moved, as little as did that of Locke and his school, within the region of the purely subjective; nevertheless all his statements refer to what any individual mind could—or must—personally observe and realise within itself. There is no doubt that, in various passages of his two later Critiques, Kant hinted at the conception of a position which was elevated above and beyond the casualties of ordinary experience or of merely subjective impulses. The Categorical Imperative, the "Ought" of our moral nature, the highest moral law as well as the possibility of an intuitive intellect, all these conceptions refer to something which antecedes or supersedes casual, subjective, and temporary facts and events. This suggestion Fichte took in real earnest. He postulated, at the entrance of his philosophy, an elevation of the thinking mind into that region where the everyday distinctions of subject and object and of many persons or selves would disappear. He here met with the same difficulty of "solipsism" which confronted Berkeley when he started from his own idealistic point of view. The existence of many minds or selves with a common world of objects obliged Berkeley to fall back