

on the theological conception of a transcendent mind, and Fichte to take the word mind or self to mean a kind of universal mind, in which all single minds are merged or united. With this step his speculation, and German speculation in general, left the region of actual psychological analysis. It became not only transcendental but transcendent.

The second important step which Fichte took was involved in his attempt to conceive the nature of the truly Real or the Absolute as activity, or, as he also calls it, as a sequence of impulses towards action. In this conception is involved the admission that the truly Real is a process, not a substance in the sense of Spinoza. And Fichte is at considerable pains to differentiate his system from that of Spinoza, inasmuch as it takes a genetic, in opposition to a statical, view of the ultimate Reality. Further on his important philosophical writings deal mainly with the practical questions involved in the state and society, in history and the life of mankind. Here he deals with the realisation of the Absolute, with the unfolding of the truly Real in a world of many individuals. Beyond the very early introduction into his reasoning of a something which he calls the Not-self, and which others would call the external world or nature, he does not approach the outstanding problem of Kant's philosophy—the essence of things in themselves. In fact these have, for him, no essential or true reality.¹

19.
Fichte's
Absolute is
a process.

¹ Fichte, as well as Schelling, in his published Works exhibits the strivings of the thinking mind to arrive at a reasoned creed. The consummation, however, of this searching process of thought is not

to be found with either but only in their successor Hegel. Whilst Hegel kept the gradual development of his final conception from the world, Fichte's writings and lectures laid open his repeated