

phenomena of empirical consciousness can be brought within the conceptions of our intellect. The door is again opened for constructive, as opposed to purely descriptive, thought, for metaphysics as opposed to mere psychology. If we join to this peculiar and novel attitude, to the critical or transcendental point of view introduced by Kant, the dualism inherent in his system which jarred upon his disciples and followers, we arrive at the root, at the elemental forces, which prompted Fichte's speculation, and carried it on through the whole idealistic school, notably through Schelling, Hegel, and Schleiermacher.

Fichte saw clearly and demonstrated with great force, that the empirical or individual self as revealed by introspection, always implies a Not-self, that it lives in an environment of other similar selves. In order to arrive at a unifying principle or aspect, we are bound to conceive, though we can never demonstrate, a condition anterior to and beneath the differentiation of Self and Not-self, of subject and object, and also what we may term a universal self in which the different individual selves are, as it were, united. He thus boldly grappled with the two great problems with which the nineteenth century has been occupied ever since. Popularly expressed, they are the problem of the soul in relation to the body, of mind in relation to nature—*die Seelenfrage*—on the one side, and the problem of humanity or society, the relation of the individual to the social mind—*die sociale Frage*—on the other. Unfortunately his earlier writings do not express his conception of the philosophical problem, which to him was not split up into