

theology, more in harmony, as they would have it, with the later versions of Fichte's own doctrine, and the recent school of ethics in Germany, which aims at giving to practical morality a foundation independent of religious belief, and in doing so attaches itself more closely to the earlier phase or version of Fichte's philosophy.¹

This latter interpretation of Fichte's ethical views

¹ The school of Speculative Theology had its main philosophical representative in Immanuel Hermann Fichte, the son; he was one of the first to define the principal problem involved, that of the idea of Personality. His earliest deliverance on the subject belongs to the year 1834; a second edition of his Tract appeared in 1855. The subject itself has an enormous literature, and is represented by the 'Zeitschrift für Philosophie und Speculative Theologie,' founded in 1837, and edited by I. H. Fichte himself; the principal contributors belonging not only to the Hegelian school, but also to that of Schleiermacher. In the mind of the editor himself the subject was more intimately connected with the ethical problem, and, as such, with the development which the same took in the later writings of his father, after Schelling and Hegel had started on a different course. It is also to be noted that he was the first among German philosophers of the nineteenth century to take in hand a historical and systematic study of Ethics ('System der Ethik,' 1850-1853). This led him on, as it has done more recent thinkers, to anthropology, and brought him into contact with Lotze, who addressed to him a polemical pamphlet. The problem of the Divine Personality belongs more properly to the next chapter, which will deal with the religious problem. I shall there refer to the

extensive literature in Germany and also to a later and independent discussion of the subject in this country which was also, through T. H. Green, Bradley, and their opponents, intimately connected with the ethical problem. The best expression of the opposite or naturalistic view of ethics in recent German philosophy will be found in the writings of Prof. Jodl, to whose 'History of Ethics in Modern Philosophy' I am greatly indebted. Though the author closes the first edition of his work with what may be termed the Positivist Ethics of Feuerbach in Germany, Comte in France, and J. S. Mill in England, in whose writings he sees a firm foundation for the ethics of the future, one is still in hopes that the forthcoming second edition of the second volume will recognise that the teaching of these three representatives of Positivist or Naturalistic Ethics is now really antiquated, and that, pre-eminently in this country, but also in France, a new era of philosophical thought has been entered. It was opened in this country by the ethical treatises of Henry Sidgwick and F. H. Bradley, of whom more in the sequel. In connection with the elder Fichte's ethics the following closing passage from Jodl's discussion of the subject is characteristic of his own view as well as of his interpretation of the final phase of Fichte's system: "which more than any other has directed