

industry among themselves, and every one who does not stand under the same rule and the same power is to be excluded from any part in that intercourse. They would then form an industrial state, and indeed a closed industrial state in the same way as they now form a closed juridical state.”

He begins by distinguishing between the ideal and the real state, meaning by the former that which is constructed upon pure notions of right; by the latter such a state as is practicable under existing conditions. He also maintains that it is the object of politics and the task of politicians to convert gradually the actual and existing state into the ideal state; he proceeds to narrow down his task to the problem: to decide what rules should govern commercial intercourse in the ideal state, to compare with it the rules or customs in force at present, and to determine how these can be made to give place to the former. He closes the introduction with the remark that—“all good things of which man is destined to partake must be produced by his own art in conformity with science: this is his vocation. Nature provides him with nothing but the possibility to apply Art. In government as well as other-where; everything that can must be brought under clear conceptions; we must cease to leave anything that can be calculated to blind fate with a hope that this will turn out well.”<sup>1</sup>

It is to be noted that Fichte's speculations were much influenced by those of Rousseau, with whom he shares the opinion that society and the state depend upon a contract. But he also witnessed the extravagances

<sup>1</sup> *Loc. cit.*, p. 398.