

and country in which Fichte lived, this view gave to the German element in European history a wide, almost a cosmopolitan, meaning and destiny. It generates, what Fichte calls, a patriotism of a higher order, more generous and large-hearted than the ordinary civic love for existing laws and constitution. The latter might in ordinary times be sufficient, but in times of great danger such as Fichte himself witnessed, "one has to decide under conditions which have no precedent, and we feel then the need of an internal life which has its source within itself."¹

Though Fichte intended his Tract to be a specimen of a treatise on political science, which he proposed to publish, it had really no practical influence at the time. His influence became important and even phenomenal only when, in addition to the legal and the economic problems of practical politics, he devoted himself to the exposition of the cultural and educational functions of the State. But, as has been recognised by recent historians, Fichte's economic tract of 1800 contains really the true socialistic principle in contradistinction to the mistaken socialism which has become a popular cry in modern times. Both the genuine and the spurious socialism aim at a remedy of existing social evils, notably at an elevation and education of the masses and a juster distribution of happiness. But whilst the popular socialism of the day only too frequently considers happiness to mean enjoyment, the principle of Fichte's socialism is

¹ See 'Collected Works,' vol. | 'Nation,' p. 386.
vii., 'Reden an die deutsche