

schools and the text-books. Fichte distinctly explains that in speaking of the Self, which he unfortunately calls "ego," he neither deals with psychological and logical data nor with the individual. He refers only to that which has to take place in every thinking mind as the condition of thought and knowledge.

Now it is quite evident that such a position is difficult to realise and still more difficult to maintain, and that it suggests two departures: the first lies in the direction of conceiving of this "ego" or self as the deeper-lying ground of the individual self which appears actually in many examples, as the one universal spirit of which the individual spirits are merely different manifestations. And the fact that Fichte himself, in many instances, introduces the word "God" when speaking of the centre and root of self-consciousness, gave to subsequent thought that direction which has been termed Pantheistic, and brought it near to the view developed in Spinoza's system.

The other departure from the untenable position of the Fichtean "ego" or self lies in the direction of the conception of a number or society of many different selves or human beings.

These two departures suggested by the abstract formulary of Fichte's philosophy have their final expression, on the one side in the system of Hegel, on the other side in a reversion to the monadism of Leibniz. And the latter is again differentiated on the one hand into the atomistic conception on which all purely scientific or mechanical explanations are founded, and on the other hand into the essentially Leibnizian