

8.  
The problem  
of Reality.

And here it is well to note that the word real was already in ancient philosophy, notably in that of Plato, used to denote that which is opposed to the merely apparent, and that it received an even greater accentuation by the introduction of the term, the truly real. In the first instance, then, if we speak of Reality, we do not merely place it in opposition to that which is non-existent, the nothing which is the negation of existence, but we place it in opposition to that which *seems* to exist, but

during the 'Seventies. In the 'System,' Logic precedes Metaphysics, but the treatment of both subjects is much enlarged, the Logic by the treatment of applied Logic, the Metaphysics by an application of ontological principles to cosmological and psychological problems. This elaboration of the original programme, from which Lotze did not materially deviate, is contemporaneous with the clearer definition of the principles and methods of the exact and natural sciences to which the philosophical literature in all the three countries contributed during the fifth, sixth, and seventh decades of the century. The change also in the position of Logic and Metaphysics in the arrangement of Lotze's 'System' indicates the decline of the influence of Hegel, which was more prominent in Lotze's earlier writings. It is to be regretted that Lotze never gave an adequate treatment of the ethical problem to which he points back in his earlier Metaphysics, and forward as intended to form a portion of the third and concluding part of the 'System.' In many earlier works on Metaphysics we meet with a section entitled Rational Theology. This has dropped out of Lotze's 'Metaphysik.' His attitude to such ques-

tions may be gathered from the introduction to his 'Diktate; Religionsphilosophie' (1882): "Could religious truth be found entirely through human reasoning, philosophy would be the organ for its definition and exposition. Could it, on the contrary, not be found through reasoning, but required an outer or inner revelation, philosophy would still have a task to perform: it would have to show in what connection the revealed content stood with other of our opinions, demands, and duties. Lastly the hopeless view, that religion is only a psychologically explainable error, could only then be held if philosophy could first give us the truth about the supersensuous world; for then only could it be shown why psychological processes, in consequence of the course they take, must necessarily miss such truth. For itself alone, however, the historical origin of any conception can never decide as to its correctness. The object of our investigations will thus be: first to find out how much reason by itself can tell us regarding the supersensuous world; further, to what extent a revealed religious content can be brought into connection with these fundamental positions."