

89.  
Defect in  
historical  
sense.

But to characterise Lotze fully, we must take into consideration the above-mentioned defect in his philosophical attitude, through which he, to a large extent, placed himself out of the current of philosophical thought as it existed during the last third of the century. The latter was dominated by the idea of Evolution, which in many instances was narrowed down by the watchwords of Darwinism and the categories of the theory of Descent. For this narrowing down of the larger idea of development as it had enlivened the writings of Leibniz, Herder, and Schelling, within the limits of a purely mechanical and automatic succession, which is termed evolution, Lotze had no more appreciation than he had for the logical triads of the Hegelian philosophy. This in itself is not a defect of his philosophical temperament; it becomes such only to the extent that it implies an absence of the genuine historical sense. The latter, as I have had repeated occasion to remark, has grown enormously during the nineteenth century, with the result that the in itself meritorious exposition of the successive phases and stages of thought and art, of religion and life, has largely taken the place of a genuine interest in these things themselves, culminating in the marked tendency of many modern philosophical writers to see in a continual unfolding process the essence of existence, the definition of all ultimate Reality. Those who are satisfied with this revival of an idea represented in antiquity by Heraclitus and the Sophists, will have little understanding for the ever-repeated assurance with which Lotze urges that the truly Real is a definite something, a substance, not merely a shifting unreality, an existence