

be the imperishable and unchangeable substance of all that appears. Wanting in every special determination which could protect it from the many-coloured interpretations of the changing moods of the human mind, what we mean by the real world is a product of these variable moods, just as variable quantities determine each other in nature: whilst in sublime and beautiful moments it appears surrounded by all the splendour of the most actual reality, it vanishes in moments of satiety and reaction into absolute void and nothingness. It is the fate of all such inspired vision to possess that which seems to be an immensely rich and glorious content ever only in fleeting transition to nothingness; the beautiful world of the one moment does not continue into the next; it is given only to a few beautiful souls to retain, through the troubles of life, the old possession as a reflection, it may be, but nevertheless as an enduring mental undertone.”<sup>1</sup>

According to Lotze the truly Real is thus, as it were, a silent possession of the human mind, which reveals itself only in favoured moments and favoured individuals.

<sup>1</sup> Lotze, 'Metaphysik' (1841), p. 6 sqq. Lotze then goes on to state that although we have primarily to do with what is given to us, as it were, only in reflected light, this reflection is not meant to be merely that of a casual and evanescent mood but *should be* the reflection of the truly Real, and that to prove it such forms the inducement to speculate, the impulse which produces philosophical thought. "That infinite content must, if it is to be valid, present itself to the thinking mind in single definite thoughts; only by gaining such objective presentation can it

be secured and elevated beyond the uncertainty of sentiment. We cannot abandon the content of that inspiration; . . . and thus it is a duty to protect what we consider to be the Highest from the fluctuations of our own feelings, and to advance from a purely subjective aspect to the serious work of logical reasoning which is the region common to all thinking minds" (p. 8). And thus philosophy is at one with other endeavours which all have the aim to secure the real content of our mental life from being destroyed through the casual nature of individual conditions.