

Schelling and Hegel, Lotze adopts the conception of the Absolute—*i.e.*, of something expressive of supreme reality, and he conceives with them the existing world of things and processes which surround us to be a realisation of this truly Real. In the emphasis which he lays upon the practical side of life and upon the ethical value of this supreme Reality as the beginning and end of the world-process, he reminds one of the energy with which Fichte developed, in his philosophy, the active principle, the self-restrained freedom of the human Will. But Lotze does not follow Fichte in attempting to deduce

Thought, it is, together with the above-mentioned 'Streitschriften,' by far the most important of Lotze's writings, and this for two reasons. It shows that in addition to the special interests which led to the publication of his biological and medical treatises, his whole thought stood on the firm ground of an original conviction which, as he himself says, he found in later life no reason to change materially. And further, it shows the distinct transition from the position occupied by Hegel and, especially, the influence of the 'Phenomenology.' Students of Hegel in the present day may rightly see in Lotze's 'Metaphysik' a paraphrase of the Introduction and the earlier sections of Hegel's first great work, as indeed Lotze's later 'Microcosmus' repeats likewise, on a larger scale and with more abundant material, Hegel's attempt to trace the life and workings of the mind in all the labyrinthine and devious paths of its growth and development in the history of the human individual and the human race. What T. H. Green conceived to be the task of philosophy a generation later, that the work of Kant and Hegel had

all to be done over again, was exactly what Lotze attempted in a concise manner in his earliest 'Metaphysik' (1841), and 'Logik' (1843), and, more fully, in his 'Microcosmus.' In the interval of more than thirty years which elapsed between his earliest works and his later "system," the interest in Hegel had almost entirely disappeared in Germany, and the references to Hegel's logical and metaphysical deductions, so frequent in the earlier work, have gradually disappeared, as indeed they were then no longer likely to facilitate an understanding of the main objects of speculation or the task of philosophy which Lotze had in view. A recognition, however, of these historical connections seems at the present moment to be particularly opportune, and is certainly of prime importance in a history of Thought. It can only be hinted at in this connection. A republication of Lotze's early 'Metaphysik,' with full references to passages from Hegel's and Herbart's writings, supplemented also by relevant extracts from the 'Streitschriften,' would indeed be a useful performance in the present state of philosophical thought.