

from this active principle the forms of actual existence in the world, but maintains with Herbart that for us there remains an inherent dualism between the forms and things which exist or appear to exist and the rules and precepts of that which ought to exist. He bridges over this dualism by the initial thesis of all his teaching: that we have to comprehend though not to construct the phenomenal world in the light of the idea of that which ought to be: the world of things and forms which are, finds its interpretation in the world of worths or values which *ought* to be, and, *vice versa*, the latter are realised for us only in the former.

We thus see how Lotze continues and brings together lines of thought which found independent and frequently one-sided development in the systems of his predecessors. Though he believes with the idealists in the existence of an Absolute or highest reality, of which the real world is merely a reflection or appearance, he replaces their attempts to construct the phenomenal by the more modest task of merely interpreting it; yet he does not believe, with Herbart, that we can by a mere process of remoulding empirical notions arrive at an adequate conception of the underlying reality. Of the latter we not only require to have, but actually possess, an intuitive, though fleeting and fluctuating, knowledge. It is the object of philosophy to insist on this primary insight or possession, to try to fix it more precisely and, in the light of it, to effect that reconstruction, rearrangement, and completion of our empirical knowledge which Herbart proposed to carry out by a purely logical