

analysis. And lastly, we may remark that Lotze's philosophy, like all other important systematic attempts, owes its influence to certain characteristic terms in which it has crystallised its central ideas. By untiringly putting forward the notions of Value and Worth, by opposing to the world of Things the world of Values, he has introduced into recent philosophy a leading thought which has become more and more the central theme of speculation.

But Lotze is not content merely to give an answer to the question, What is the truly Real? This, the metaphysical problem, is indeed to him the central problem of philosophy, the point from which his speculation starts and to which it returns again in the end. The earliest and the latest of his works dealt with Metaphysics—*i.e.*, with the problem of Reality. But having quite early in life risen to a conception of what the truly Real in the world is—to a conception indeed which he saw no reason in after life to forsake—he for a time abandons the highest problem of philosophy in order to study and understand Reality in the world of phenomena which surrounds us. For he had fully imbibed the modern scientific or exact spirit which seeks for knowledge only in the world of many things which we can observe, measure, and calculate. In other words, after having settled in his own mind what the truly Real is—the core and essence of reality—he now descends into the actual manifestations of this highest reality in the world of many things, many forms, and many processes. To some of his contemporaries he then appeared, not as an idealist, as we know him to be, but as a realist, a

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Detailed
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