

spiritual and emotional on the other. This investigation would accordingly divide itself into a theory of knowledge (*Erkenntnisstheorie*) and, as its complement, a theory of belief. Lotze prepared this psychological turn which speculative thought has taken since his time, but he did not follow it up. In distinguishing between the world of forms on the one side and the world of worths on the other, he, as it were, invited the manifold discussions and investigations which sprang up during the last quarter of the century in all the three countries alike. A beginning had been made in Germany long before that time, in both directions, by Kant and by Schleiermacher. To Schleiermacher the essence of religious thought and life was as much a fundamental problem as the essence of scientific thought in the widest sense of the word had been to Kant. For Kant the problem was: How is exact knowledge possible? For Schleiermacher there stood out the parallel problem: How is Religion possible? In the last chapter I dealt with the former problem; in one of the subsequent chapters I shall take up the latter problem, which is now engaging, in many ways and from many sides, the attention of philosophers.

44.
Theory of
knowledge
and belief.

Lotze is the latest thinker abroad who placed the problem of Reality in the centre of his speculations, who arrived for himself at a definite solution of this problem before he took up special philosophical problems. He is also characterised by developing the twofold conception of Reality—that of the truly Real and that of Reality as it appears in and around us. He answers the question: What is the highest Reality as such? and