

after having arrived at a satisfactory answer to this question, he puts the further question: How does Reality manifest itself or appear to us in the actual world? By his answer to the first question, he becomes the true follower of Fichte, who developed in a pronounced manner the idea thrown out by Kant in his doctrine of the primacy of the moral Will or the practical Reason. In his answer to the second question, he is, among the metaphysicians of the nineteenth century, the first, and probably the greatest, representative of the scientific spirit, and in his method of solving this question he adopts the formula of Herbart, according to which philosophy consists in a remoulding of our empirically gained conceptions of Reality so as to make them consistent. In addition to this Lotze exercises a growing influence upon recent philosophical thought through many suggestive single ideas which he has thrown out in almost every department of speculation, and not less through enriching philosophical language by many happily chosen terms and expressions. By the latter he has succeeded in fulfilling, to a large extent, that task which he announces in his earliest writings—viz., to give definite expression to ideas and conceptions which exist for us mostly only as fleeting opinions, or in the form of a hidden, but none the less real and important, meaning.

45.  
The problem  
of Reality  
since Lotze.

The contributions to the solution of the problem of Reality which have appeared since the time of Lotze are neither many nor conspicuous for their originality. Their value is mostly to be found in an analysis of the different leading ideas which have, since the seventeenth century, appeared in the successive philosophical systems