

philosophical career by publishing at the age of twenty-three, as Lotze did, a treatise on Metaphysics; nor did he, with Herbert Spencer, introduce his completed synthetic system at a mature age by a treatise on First Principles. Having an essentially philosophical interest which would have led him from any field of restricted and special inquiry into that which lies beneath and beyond it, and having taken up the physiological problems which in the middle of the century drove many naturalists on to the border-land of psycho-physical phenomena, he was led to an inquiry into the first principles of his science, from this to the first principles of all exact science, and further of the mental, moral, and historical sciences. Still later he saw the necessity of giving a satisfactory systematic co-ordination of all his researches and of arriving at a metaphysical result. The answer to the problem of Reality stands thus at the end of his inquiry: it is a result, not a preliminary as with Spencer, nor an immediate intuitive conviction as with Lotze. To many it would seem as if he arrived at a merely formal answer to this problem, and that the unification which his system affords does not—and can never—reply to the question: What is the truly Real?

53.  
Lotze's,  
Spencer's,  
and Wundt's  
pheno-  
menalism  
contrasted.

It thus appears that, alike through Lotze, Spencer, and Wundt, philosophy has been reduced to phenomenalism, with this difference; that phenomenalism with Lotze requires for its completion the assistance of some central idea in the light of which the phenomenal world can not only be described and analysed, but also interpreted and understood; that with Spencer this underlying conception is reduced to the empty form of a mere