

60.  
Bradley  
and Lotze.

with the development of German thought, and with the latest phase which it reached in the critical eclecticism of Lotze, will not fail to compare Mr Bradley's enterprise with Lotze's 'Metaphysik,' which appeared in 1841. Both works may be looked upon as attempts to give a consistent meaning to the current philosophical terminology, most of which has come down to us from antiquity. Both works start, explicitly or implicitly, from the assumption that the several abstract terms employed in dealing with the problems of Knowledge, Truth, and Reality, are meant to convey a consistent and deeper sense which it is necessary to unfold and lay bare before we can start upon the discussion of any special problem. Formally, this undertaking amounts therefore merely to a distinct logical definition of the words employed in philosophical language; substantially, it means that we abstract out of the casual, fluctuating, and many-sided use of the standard philosophical terms a consistent system of ideas affording the nearest approach to an expression of Truth and Reality which the human mind is capable of.

But though the object pursued by Mr Bradley in his matured analysis presents much similarity with the youthful undertaking of Lotze, the central position which he arrives at differs markedly from that of Lotze. I have above given extracts from Lotze's work which indicate very clearly the character of his philosophy. I will now select a passage from Mr Bradley's work which similarly places us at the centre of his speculation. In the earlier part of his work he arrives at the result that the "Absolute"<sup>1</sup>—what I have throughout

<sup>1</sup> See 'Appearance and Reality,' p. 144.