

constructive thinkers. The belief which lived in the latter was that the human mind was somehow capable of an elevation into that higher region of thought where it would gain an immediate intuitive knowledge of the underlying ground and essence of things—*i.e.*, of the truly Real. The classical expression of this way of thinking is Hegel's 'Phenomenology of the Mind.' Philosophers in Germany have now mostly settled down to a conviction that this endeavour of the idealistic school was illusory. What remnant of truth it contains survives only in the deeper-lying premises of Lotze's philosophy such as I have indicated above, and the resemblance of which with some of Mr Bradley's teachings I shall have another opportunity of more fully pointing out.

But the more we leave the purely formal side of Mr Bradley's speculations, the less does it seem as if his conception stood in any agreement with the positive ideas of Lotze's philosophy. As stated before, one of Lotze's most characteristic conceptions is the distinction which he emphasises between the world of forms, the world of things, and the world of values. This distinction has frequently been understood as implying in Lotze's philosophy an intrinsic dualism or pluralism. However this may be, it is quite clear that Mr Bradley does not countenance any such distinction. "I do not," he says,<sup>1</sup> "mean that, beside our inadequate idea of truth, we should set up, also and alongside, an independent standard of worth. For . . . our two standards would tend everywhere to clash. They would collide

<sup>1</sup> 'Appearance and Reality,' p. 333.