

blank in his doctrine as to the other question: How is Religion possible? Nor did I find any satisfactory answer to the latter question in the writings of either Materialists or Idealists, of whom the former explained the spiritual aspect merely as a delusion or at best as an attractive poetical creation of the human mind, whilst the Idealists evaporated, as it seemed to me, all religious truth into mere abstract notions such as the Absolute, which had not even the merit of being original. What attracted me in Lotze was mainly the position he took up in the Preface to his most original work, the 'Microcosmus.' He there promised to give as comprehensive a survey of the Mental and Spiritual World in us as, shortly before that time, Humboldt had attempted to give of the Physical World which surrounds us.

Lotze was little known in this country when I returned to it fifty years ago in order to take up practical work and make myself acquainted with other interests and other lines of thought than those which I had pursued during my school and college days abroad. Without any definite plan before me I felt sure that these new surroundings would react favourably on the clearance of my philosophical opinions. This clearance, with an accompanying change, came only very gradually in the course of my studies in connection with my larger work.

The plan of the work was explained in a lengthy Introduction to the first volume, and somewhat more precisely in the Introduction to the third volume.