

the ethical interest prominent in all the best English thought.

Students of Lotze's philosophy, when taking up the writings of Green, will be struck by a certain resemblance, especially in the metaphysical section of the 'Prolegomena.' This resemblance exists also as regards certain forms of expression used by both writers—such, for instance, as the definition of Reality as a system of relations.<sup>1</sup> To what extent—if at all—Green was in-

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Green and  
Lotze.

<sup>1</sup> Three thinkers, though probably none of them of the very first order, have nevertheless the merit of having thrown into the mass of philosophical thought, which in their time had become somewhat stagnant, a ferment which produced new life. All three belong to what we may term the transition period of nineteenth-century thought, or, borrowing a term of Niebuhr's, to the *vorbereitende Zeit*. They are Hermann Lotze (1817-1881) in Germany, Jules Lachelier (1832-1875) in France, and Thomas Hill Green (1836-1882) at Oxford. Of these, only Lotze has attained to what may be termed a European reputation, having produced, as we have seen, some standard works; but in personal influence on a large number of gifted disciples Lachelier and Green far surpassed Lotze, whose attitude was extremely reserved and whose influence has only slowly and gradually grown. All three have certain traits of resemblance; to begin with, they take up the same position to the Kantian philosophy, they discard the doctrine of the 'Thing in itself' or the Noumenon as put forward by Kant and in a cruder form by the earlier Kantian school. With Lotze and Lachelier this means an approximation to the position of Leibniz; with Green an approximation to that of

Berkeley. All three are conspicuous in reviving or perpetuating the study of metaphysics in an age and in surroundings which discouraged and denounced it; but in Lotze and Green this metaphysical tendency has a distinct connection with the ethical interest, with this difference, however, that apparently for Lotze an ethical conviction should precede metaphysics; whereas for Green the ethical problem cannot be solved without a preliminary metaphysical discussion. The ethical bearing of the metaphysical position taken up by all three alike is not to be found in Lachelier's own scanty writings (see *supra*, vol. iii. p. 620); but those who followed or were influenced by him have, in more recent times, devoted increasing attention to the ethical problem. With Green and Lotze alike there is in addition a distinctly religious interest, taking this term in a broad and liberal sense. They both relied on convictions gained early in life and maintained in all their later utterances. This in Lotze's case is very evident from the personal explanations contained in his 'Streitschriften' (1857); and, as to Green, it is clearly brought out by R. L. Nettleship's valuable "Memoir" prefixed to the third volume of Green's 'Collected