

fluenced by Lotze has not been cleared up by his critics and biographers. It is, however, more likely that both thinkers were influenced by the same study, that of the writings of Kant and Hegel,—that in fact Green arrived independently at certain conclusions through which the apparent resemblance with Lotze was brought about.<sup>1</sup> The resemblance moreover which is, *prima vista*, so striking turns out to be somewhat external as soon as we become more intimately acquainted with the whole tenor of Green's thought, with the genesis as well as with the purport of his speculations. His whole position in distinction from that of Lotze may, it seems to me, be expressed as follows: Green was one of the first thinkers in this country who felt the necessity of arriving at a reasoned creed at a time

Works' (1891). Instead of dwelling further upon the resemblance of Lotze and Green in this respect, I confine myself to translating a passage from Lotze (*loc. cit.*, p. 57) which, it seems to me, might be applicable likewise to Green's frame of thought: "I know only one content of the Highest, and this, expressed in the form of human thought, is the complex of our moral ideas joined to an enjoyment of their worth: the combined conception of holiness and blessedness. I know only one form of existence which is adequate to this content; that of a personal Deity from the clear image of which I should like carefully to remove every mystery, the interest of which would attach merely to its obscurity. Out of the content of this conception alone I should desire to deduce also that formal necessity of a general and absolutely valid com-

plex of laws which governs the world, not as a limit imposed upon the activity of God . . . but as His self-chosen and eternal foundation for the manifestation of His essence in finite form; . . . giving to His activity an unalterable law of inner consistency."

<sup>1</sup> Both thinkers were also confronted with the philosophy of naturalism: Lotze in the earlier form which it presented in the writings of German materialists, Green in the later and more modern form which it assumed notably in the writings of Herbert Spencer. The formula with which the materialism combated by Lotze worked was purely mechanical and chemical: matter and force and the transformation of energy. The naturalism which Green combated was that which he conceived to have been more logically stated long before in the writings of Hume.