

but I shall have an opportunity of showing later on to what extent they characterise likewise the development of philosophical thought in France and in this country.

So far as Lotze's own position is concerned, we may see it defined in many passages of his writings and lectures: most concisely in the published Notes of his lectures on "Encyclopædia of Philosophy."<sup>1</sup> It is as follows: "General culture as well as the separate sciences contain a number of assumptions, the origin of which is obscure, because they have been gradually formed by the comparison of many experiences, or have at least become conscious to us only through such experience. Since they

that this conception of an interpretation of reality as distinguished from a mere description was probably in the mind of Plato, and constituted also the real intention of Hegel's dialectic. Readers of the 'Microcosmus' will be inclined to see in it the first attempt to solve this problem on lines more in harmony with modern thought, discarding the metaphysical formalism of Hegel, of which Dilthey approves as little as Lotze did in his time. In fact, the words of Lotze are prophetic of the philosophical movement forty years after his time, as represented in the writings and the school of Dilthey. To what extent Dilthey seems to go beyond the position of Lotze I shall have a future opportunity of pointing out (see *infra*, p. 772). On Lotze's connection with modern thought in Germany see the very interesting Address by Prof. R. Falckenberg (April 1913), published in the 'Zeitschrift für Philosophie und Philosophische Kritik' (vol. 150, pp. 37-56).

<sup>1</sup> This Course of Lectures was, according to the historical data given by Rhenisch (see the Ap-

pendix to the 'Grundzüge der Ästhetik,' 1884, p. 108), delivered for the first time under the title "Logic and encyclopædic Introduction to other parts of Philosophy," in the year 1845, the number of hearers being given as sixty. Considering that the number of students at that time at the University of Göttingen was probably not more than seven hundred, the proportion attending these lectures does not seem to have been much less than the proportion of those who attend the much more frequented philosophical lectures in German universities at the present day. A decline in numbers took place shortly after that time, but they rose again considerably after the war of 1870, the Lectures on Psychology and Philosophy of Religion increasing in popularity. It is also worth noting that in the earlier years of Lotze's Göttingen career the term Encyclopædia of Philosophy alternates with that of Theory of Knowledge, and that in the later period the term Encyclopædia disappears altogether, the lectures being advertised merely as "Logic."