

on the road indicated by Herbart, desired to return. This return was more pointedly proclaimed by a school of thinkers who were little influenced by Lotze's speculations and did much to divert philosophical interest into other channels, postponing for a time the treatment of the central philosophical problem—the unification of Thought.

As the latter was clearly before the mind of Lotze as the last and highest problem of philosophy, he felt—as he has told us himself—more sympathy with the idealism of Fichte, Schelling, and Hegel, than with the exact treatment of isolated philosophical problems which had been started by the followers of Herbart and of Fries, and by the Neo-Kantians. In his various writings through which he gained a wider reputation, notably in the 'Microcosmus,' the systematic interest is indeed, to a large extent, pushed into the background, coming forward only in a tentative manner in the third section of the last volume, where he treats of the "connection of things." His scientific and medical studies had convinced him that a unification of thought could only be arrived at on a much broader basis of facts, that these had to be collected from the wide regions of science and history, of artistic and poetical literature alike. When he, after giving this general survey, attempted to put his conclusions into a systematic form, he had to admit that such did not profess to be a systematisation similar to that which the great thinkers of the first half of the century had attempted, but that it could consist only in a general indication how the different lines of reasoning which he had made use

9.  
Relation of  
Lotze to the  
Idealists.