

knowledge, as the idealistic school had attempted to do, he nevertheless brought his many-sided contributions to philosophy into a systematic whole, and this in a manner which has to a large extent been adopted by other thinkers after him. At the same time he is not so exclusively dominated by the scientific spirit as some more recent thinkers; in fact, he stands in the middle between those opposed schools of thought which existed during his lifetime, and forms a transition from the religious and exclusively metaphysical philosophy of the first half of the nineteenth century to the scientific and sociological philosophy of the latter half, although he does not really advance as far as the last.

It will now be useful to explain more exactly the characteristics of this intermediate and transitory phase of philosophical thought. This task is made easier by looking at the historical connections, at the antecedents and surroundings of Lotze's thought. It seems that his studies were equally directed towards classical and philosophical subjects on the one side and scientific and natural subjects on the other. It is also well at once to point to what I may perhaps be allowed to call the shortcomings of this, in itself, very comprehensive scheme of studies.

39.  
Antecedents  
and sur-  
roundings  
of Lotze.

Lotze never really appreciated or entered into that spirit of historical criticism which became, during his lifetime, the ruling tendency of German thought, notably at the universities; nor did he really appreciate the facts and theories of historical development, either in the earlier Hegelian or in the later Darwinian