

sense. And lastly, he did not grasp the sociological problem or appreciate the importance which the social question would acquire both in theory and practice in modern life. He, by predilection, moved in the traditions of the classical and romantic phases of German culture, and he found nothing to attract him either in French or English contemporary thought.

Looking at the special problem of philosophy, he did not limit it to the unification of thought and knowledge; he inherited from the great idealistic systems the conviction, from which he never departed, that the facts of nature and life must not only be scientifically described and calculated, but must also be understood and interpreted. They must (to use a term which is not, however, common with him) be viewed "*sub specie æternitatis*," i.e., in the light of a ruling idea, of a spiritual principle, which is the abode of supreme truth, beauty, and goodness, and which he terms Holiness. This ruling idea is, as it were, in the background of all his scientific as well as of his specially philosophical reasoning. It is an all-pervading, ever present tendency and direction of his thought, but he refuses to recognise any logical scheme by which, as in the philosophy of Hegel, this conception can be brought into full daylight. In this respect he adopts much of the Leibnizian attitude of thought; more in fact than Herbart before him, into whose metaphysical scheme of a "World of Reals" the conception of a universal Harmony—which formed an essential feature of the "Monadology"—did not enter.

Lotze's philosophy is monistic in a sense, and it is at