

reasoning which have since his time imperceptibly influenced speculative minds both in Germany and in this country: the two works in which he has done this are his 'Microcosmus' (completed in 1864) and his 'Logik' (1874).

Few German or English contemporary thinkers of the first order could be named in whom we cannot trace the influence of the painstaking analysis contained in Lotze's 'Logik': it has helped them to clarify their own ideas and to fix their own positions, not infrequently in marked antagonism. Notably he has, as one of the first, brought out the main points which have to be settled before philosophical speculation can really begin. In this way he has taken up in a broader spirit and with ampler means what Kant attempted a century earlier. Thus he has assisted in reviving the study of Kant's 'Critique,' which had already served as a guide to those who, for various reasons, took little or no notice of Lotze's own writings. Such are, *e.g.*, Renouvier in France, Green, Caird, and Martineau in England.

To put only a few of the cardinal initial questions before my readers, it will suffice to ask: Is philosophical thought to be based on psychology or on logic? What is the relation of metaphysics and ethics? Such questions are discussed in Lotze's works, and, as it may seem to many, imperfectly or insufficiently answered. The very fact that he seems himself to hesitate in giving decided answers, in fixing and still more in carrying out his programme, constitutes that peculiar trait in his writings which has become so suggestive and helpful to some, so puzzling and even repellent to others. To