

general Introduction. According to this view, Philosophy proper or Metaphysics gives no new knowledge, but is merely an attempt to reconcile opinions gained by very different processes of thought and observation; by the rigid methods of science on the one side and the demands of practical life on the other.

This critical or judicial attitude of philosophy was prepared by Locke and Hume in this country and clearly stated by Kant; but the great change which the latter introduced, together with the new world of creative mental activity in the region of poetry and art, gave, in Germany, a renewed impetus to constructive thought, and pushed aside for a generation the continuance of the critical work and judicial sifting which Kant had initiated. From this point of view Lotze is the true heir of the Kantian bequest; but in several directions he extended the foundation of the Kantian argument and gave it a freer movement.

Replying to Hume's doubts, Kant had taken up the position that, whatever force these may have, the human mind is undoubtedly in possession of experience and scientific knowledge, and that our philosophy of the mind must contain an explanation of this phenomenon; further, the human mind is also in possession of a definite moral law, and this fact must also throw light on its constitution. Lotze defines the same position somewhat more fully; on the one side, he says, we have the region of facts and scientific conception, on the other we have an equally real world of moral, æsthetical, and religious demand and belief. The two regions play an equal part in human