

Herbartian, nay, even as a materialist.<sup>1</sup> After having answered the question, What is the nature of the *truly* Real or Absolute? he proceeds to answer the further question, What is the nature of the *apparently* Real? His answer to this question is not a monistic one. For Reals are things which exist, events which happen, relations which endure, conceptions and truths which are valid. But relations which endure and events that happen, imply things in and between which they subsist. And if we further try to understand what we mean by the essence of these things, we find that no answer is forthcoming, that the question concerning the Thing in itself has no meaning: the reality of things reduces itself in fact in our minds to a system of relations of things. That is Real which stands in relation to other things, to all things; to exist means to stand in relations. Thus it is this network of relations in space and time—*i.e.*, their geometrical and causal connections, which constitutes the reality of the empirical world. If we further consider that these relations cannot exist as the invisible threads of a network of indefinable entities, we are driven to the conclusion that we must resort to the conception of a universal Order, of one underlying all-comprising Substance, of which the apparently separate things are the states, parts, or modi; and that the apparent action of one thing on another is really only what happens in the interior of this universal substance—*i.e.*, within the sphere of this universal order. Further than this conception of a universal substance, in which Lotze unites the Monadology of Leibniz with the Pantheism of

<sup>1</sup> See above, chap. iii. p. 264.