

I repudiate is the separation of feeling from the felt, or of the desired from desire, or of what is thought from thinking, or the division—I might add—of anything from anything else.”

In this characteristic passage from Mr Bradley my readers may possibly divine much of that which unites him with—or separates him from—Lotze. But this is hardly the object which I have in view in transcribing it. What I desire to convey is the impression how completely English philosophical thought has, in this thinker, overcome the atomistic view of reality on the one side and the transcendental on the other. For it is here clearly indicated that no analysis which starts, with Hume, from separate ideas or, with Herbart and natural philosophers, with independent Reals or separate atoms, can satisfy our conception of underlying reality. And, on the other side, no noumenal “Thing in itself”—still less, “Things in themselves” as opposed to their appearance or phenomenal existence—can be considered to be a fitting title for the Absolute. Mr Bradley objects to all separation into independent detail, to all division of the world into that which is Unreal and that which is truly Real. He always looks to the whole, which is harmonious, comprehensive, and individual, and which in this its nature absorbs also that which is merely apparent.

There is indeed one great truth regarding reality which Mr Bradley urges and defends in an original manner. It is a truth which took greater hold of thinkers as the century progressed. It indeed underlies or consciously governs nineteenth century thought

61.  
Bradley's  
opposition  
to both  
atomistic  
and trans-  
cendental  
view of  
Reality.