

many times exposed as such,—nowhere more clearly than in Prof. James Ward's celebrated lectures.¹ Moreover, the pushing back of the definite collocation of things which is taken as the basis of mathematical or evolutionary reasoning introduces further difficulties. As it was clearly recognised that, according to scientific discoveries, a period must have existed when our planetary system, at least, was without life, the problem arose to explain, on purely mechanical principles, how life, and later on conscious life, have been evolved out of dead matter. In fact, the manifest discontinuities which the history of creation presents had to be somehow explained away. This forms the second problem implicitly contained in Lotze's formula. To put it concisely: the problem of Nature involves, besides an explanation of the æsthetical or poetic value or meaning of her aspects, the two problems of the "Contingent" and the "Discontinuous." Lotze's own view as to these two cardinal questions may be shortly stated as follows.

The question of the Contingent—*i.e.*, of a certain collocation or arrangement of things in space, exhibiting, as Schelling had already stated, an element of freedom or choice, or, as others would state it, an element of chance—refers to the way in which, at any definite moment in time, things are spread out before us in space. And it may here be noted that it really does not matter very much what moment of time we choose as the basis of our

¹ 'Naturalism and Agnosticism' (2 vols., 1st ed., 1899). This important publication has been followed in 1911 by a further series entitled 'The Realm of Ends or Pluralism and Theism.' I shall

have an opportunity of dealing with the systematic view developed in these writings in a future chapter of this section, which will be entitled "Of Systems of Philosophy."