

speculations or as the beginning, not of things themselves, but of our logical and scientific reasoning about them. The Discontinuous, on the other side, presents itself when, adopting a certain definite collocation which, it must not be forgotten, contains the feature of contingency, we attempt to explain how from this initial state, which we have observed or assumed, the further historical developments can be mechanically deduced. And here it may again be noted that, if we include already in our initial collocation the elements of life and mind—as some so-called Monists, like Haeckel, do,—we have nevertheless to explain the continual growth of mental values, so clearly pointed out by Wundt, and the unforeseen and erratic creations, inventions, and discoveries of genius.

These two problems of the Contingent and the Discontinuous remain, at the end of the nineteenth century, the two principal outstanding problems in which the great problem of nature specifies itself. The philosophy of Lotze, in the æsthetical and ethical aspects which it contains, points to a solution of these difficulties. As this, however, leads us away from the present subject, I shall take it up in later chapters.

51.  
The problems of the Contingent and the Discontinuous outstanding.

The ideas of Lotze, which, as I have shown, reach back to the speculations of Schelling, have not been adequately appreciated and followed up in subsequent German philosophy. This has moved mainly on other lines. At the moment, however, it seems, as I have already stated above, as if Lotze's views are creating a renewed and deeper interest.

It is to French thought within the last thirty years