

The balance was, however, restored to a great extent in the systematic writings of Lotze,<sup>1</sup> and in the less systematic, though equally original, speculations of his friend

41.  
Fechner and  
Lotze.

<sup>1</sup> The main philosophic tendency of Lotze's writings may be best expressed by the term used in the text, and suggested by one of the many felicitous and illuminating dicta of the late William James. That small portion of the universe which is accessible to our experience and observation is in Lotze's sense a texture in which mechanism is the warp, the threads of which are everywhere to be seen or looked for, whereas the spiritual is, as it were, the woof which weaves into the system of mechanical threads the actual pattern or living image. His earlier writings, destined to bring clearness into the reasoning of the biological sciences, emphasise the first of the two factors, the all-pervading mechanism. It was not recognised that the enlivening principle was really that for which Lotze felt the greater interest. This he clearly unfolded in the second period of his literary labours to which the 'Microcosmus' belongs. In the meantime the actual tracing of the mechanical lines and connections, visible or hidden, in the texture of the existing world, had become so promising an undertaking, not only in natural but also in historical research, that the spiritual came to be regarded as an epi-phenomenon, or even as a fiction, as something which for the scientific understanding of phenomena could be disregarded. Thus the line of thought taken by Lange and the Neokantians was favoured by thinkers (such, *e.g.*, as Strauss and Zeller), who, starting from historical studies, came in later life under the influence of prominent leaders in the mechanical and biological sciences, such as Helmholtz,

Kirchhoff, and du Bois Raymond. These, on their part, however, were either much more reticent as to the spiritual side of things or professed a much greater Agnosticism than the philosophers whom they influenced. This influence prevented the latter from recognising how much juster and fairer a view was being prepared by Lotze's penetrating, though sometimes over-cautious and hesitating, investigations. Notably, as regards the question before us, the existence of the miraculous, neither Zeller nor Lange nor Strauss can have read or appreciated what Lotze said in the second volume of the 'Microcosmus' (p. 51 *sqq.*) But the controversy on the miraculous as carried on by Zeller and Ritschl without regard to Lotze's reflections is interesting as revealing that growing tendency of thought to which I have had repeated occasion to refer. This I have termed the synoptic aspect (the *vue d'ensemble*); contrasting it with the combined synthetic and analytic methods. Ritschl, following Schleiermacher, emphatically takes up the former. They start from religion in its individual and historic appearance as a totality, a comprehensive attitude of the mind to the whole of nature and life: notably the Christian view and the Christian history imply a comprehensive order of things quite different from that revealed by the modern methods in scientific research and historical criticism. Now, Zeller was a foremost representative of the latter and, influenced by his academic surroundings an admirer of, though not an adept in, the former. The feature com-