

and contemporary, G. T. Fechner.<sup>1</sup> The peculiarity of Lotze's system is, first of all, his elaborate demonstration that even the mechanical connection of things in time and space—what the human mind calls the relations of things or the laws of nature—cannot be grasped in human thought otherwise than by assuming an underlying unity of existence called by him the universal substance. Of this we have an immediate knowledge only in the experience of the unity of our own thought and consciousness.

But Lotze goes a step further, though he never arrived at a systematic elaboration of this portion of his system, but rather postulated its results in the form of an underlying conviction which prompted and sustained the whole of his reasoning. This consists in defining the essence

mon to these is to search for the elemental facts and build up complex phenomena by a plausible and intelligible synthesis of these. The time had not yet arrived when the truth, fully seen by Lotze, was to become more generally accepted, that no complex phenomenon can be reconstructed and thoroughly understood by such a process. The original synoptical whole, if once dissected into its elements, cannot again be regained by synthesis: either through complexity or through a loss of the uniting bond, the true reality, the actual life is lost. But we have in recent times, as explained more fully in the text, more and more learnt that this remark does not refer only to such stupendous events as the appearance, origin, and history of the Christian religion, but that it applies also to occurrences which happen daily under our very eyes, such notably as the phenomena of life, consciousness and freewill, which have not

infrequently been termed miracles, and which, if we attempt to dissect and explain them scientifically, present to us something seemingly incommensurable or irrational. The foremost representative of this view among thinkers seems to me to be the late Prof. Wilhelm Dilthey, in whose speculation *Erlebniss* (living experience) forms a central conception.

<sup>1</sup> See on this subject the very interesting Review by Lotze ('Kleine Schriften,' vol. iii. p. 396-437). It refers to Strauss' 'Der alte und der neue Glaube' (1872), and Fechner's 'Die Tagesansicht gegenüber der Nachtansicht' (1879). Lotze expresses himself as unable to accept the "new creed" of Strauss, and deplors that the latter had met the over hasty conclusions of naturalists with a readiness of belief which he otherwise "denied to everything which did not justify itself to his own subjective understanding."