

40.
Lotze's
monism and
dualism.

the same time dualistic. His criticism of the conceptions which underlie the scientific or mechanical view of things leads him to the conviction that a pluralism such as that of Herbart does not furnish a satisfactory conclusion. A world of many things, be they conceived as atoms of the same or of varying nature, cannot possibly exhibit that order and regularity which science postulates and which its progress continually confirms. Such a plurality must be held together by some uniting principle. This Lotze terms the "universal substance." Only through such a uniting bond are definite relations, the laws of nature, and mutual interaction, intelligible to the human mind. With this conception of the universal underlying substance, of which special things are merely manifestations, Lotze comes near to the conception of Spinoza. But Lotze does not maintain that he can inductively arrive at any definition of the nature of this underlying and all-comprising substance. Such can only be got by starting from a different point of view and by an argument based on analogy.

The self-conscious human mind is, like everything else, a manifestation of the underlying reality, and as such to a certain extent at one with it; our own self-conscious experience thus gives us a true, though limited, insight into the nature of reality. Now the distinctive feature of the self-consciousness of an individual mind is what we term Personality. It is accordingly this conception which receives further attention in Lotze's analysis; it results in a statement which is opposed to the dictum of Spinoza, subsequently adopted by Fichte, that personality and, more generally, all determination is a limita-