

in the largest sense of the word, and the spiritual, which is based upon religious experience. As stated in a previous chapter, the latter finds its most pronounced expression in the theological system of Albrecht Ritschl.

The great influence which both these quite independent speculations had upon natural knowledge on the one side, upon positive theology on the other, exceeded that of the philosophical scheme of Lotze which really does justice to both. It is only now when we are able to look at the course of philosophical thought in the distance of time that we can recognise in Lotze's system the only adequate attempt to give the rationale of scientific thought on the one side, of religious thought on the other, and to bring the two aspects together into some intelligible scheme or formula. This formula, expressed in a few words, is this. The world of things finds its most adequate description or logical expression in an all-pervading mechanical Order, but it finds its interpretation through the world of values: the latter has its true reality only in the idea of a personal Spirit, a Deity, and of a world of Spirits which He has created.

44.  
Lotze's  
scheme not  
recognised.

There is, however, a deeper reason why Lotze's scheme did not receive at the time the recognition which it deserves. Though present to the mind of its author in his earliest works it was only slowly matured, and still more slowly published. This did not suit the impatient spirit of the age, which, turning away from the barren speculations of the Hegelian school, hailed with delight the more promising methods that had been so successfully introduced into natural science. These had, notably in Germany, been applied to the phenomena