

life, human history, and human culture, and require to be equally recognised. He terms these, the World of Things and the World of Values.

A conviction, he holds, must be arrived at which permits us to harmonise these two realms of thought, to remove the many apparent contradictions and difficulties. It is also clear that he considered that the modern mind possesses already, in a theistic view of the world and life, such a conviction; he is, as he says, old-fashioned enough to believe in the existence of Religion, and he does not disguise his belief that the ultimate unifying thought is a concern of the personal character, and that philosophy can do no more than defend the position most clearly expressed in Christian doctrine against the many objections and doubts which inevitably spring up through the progress of scientific thought and the practical experience of life.

The unique situation of Lotze with regard to the natural and the mental sciences is not limited to an acquaintance with the results of these two great departments of Knowledge as they existed in his time. Such a knowledge has been the property of other thinkers before and after him; but, since the time of Leibniz, not one of them had gone through an equally severe training on both sides, a training which we may, following the popular usage, call a mathematical and classical training; no one has, since the time of Leibniz, been able to reason with the same assurance on the lines of the exact as well as on those of the historical sciences. This means that Lotze grasped the principles and methods of the mathematical and natural sciences just