

affirmation, and that it is of no use and contributes nothing towards a comprehension of the phenomenal world; and that with Wundt no outlying or underlying conception exists at all, but that any conception which we may form as to the essence of Reality is merely a highest abstraction resulting from the analysis of the phenomenal world. But both Spencer and Wundt mark in a certain way an advance upon Lotze, inasmuch as they have a greater appreciation for the processes of development, both having assimilated the leading ideas of Darwinism, towards which in fact Spencer himself furnished large and important contributions. With both these philosophers we are inclined to think that the historical process of development, an insight into the *becoming* of things, very largely takes the place of an insight into their *being*. With Wundt, indeed, the idea of an underlying substance is entirely discarded; the nature or essence of things is a process. The Absolute, which played such a great part in the systems of Schelling and Hegel, which, with Lotze, is conceived as something of intrinsic value or worth, and which, with Spencer, has retired into the background as an unknowable something, has entirely disappeared out of the sphere of ideas in which Wundt's speculation moves. There is also no doubt that for many thinking persons a historical account which connects existing phenomena with the past appears to be an explanation of the nature and essence of those phenomena and satisfies their spirit of curiosity and inquiry. Lotze always regarded this manner of looking at Reality as insufficient.