

In the last chapter I have shown how the philosophy of Kant has influenced all discussions bearing upon the problem of knowledge which have appeared during the nineteenth century. The modern theory of knowledge seems to centre in Kant. I have now to report that Kant occupies a similarly central position with regard to the problem of reality. In fact, Kant's immediate followers, and among them certainly those who exercised, at the time, the greatest influence on philosophic and general thought abroad, made the problem of reality the most prominent theme of their speculations. With them philosophy became again dogmatic and assertive, instead of remaining critical as Kant had desired it to be. The critical side of the new doctrine was cultivated by some of the less known disciples of Kant, and was raised to the prominence which it deserves only after the constructive effort had seemingly exhausted itself—*i.e.*, since the middle of the century. With this change of interests which, as I have shown before, had a deeper historical meaning beyond the region of philosophical speculation, the

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ously be some acquaintance with the nature of the goal. Nay, the would-be sceptic, who presses on us the contradictions of our thoughts, himself asserts dogmatically. For these contradictions might be ultimate and absolute truth, if the nature of the reality were not known to be otherwise." No better proof could be given of the renewed interest which the problem of reality commands than the remarkable appreciation of Mr Bradley's own work, as shown by the appearance in less than ten years of four editions and the important literature which deals with it (see the 10th ed. of Ueberweg's 'Grundriss,'

part iv., p. 524). It is significant that this literature is almost entirely English and American. The student of Lotze cannot help being reminded, almost at every turn of Mr Bradley's many-sided argument, of sundry passages as well as of the general tone of Lotze's writings. If, and as, the study of Lotze is resumed in his own country, there is no doubt that the important philosophical writings of the Oxford school will have to be appreciated in their originality: a beginning of this is to be found in the closing chapter by Windelband in 'Grosse Denker' (vol. ii.)