

should we, in the course of our speculation, be led to assume two or more principles, the task would still remain to show how these different principles interact so as to lead to that connection which we must assume to exist in every world which is One world. And Lotze is still more opposed to postulating a unity of method. For this latter assumption there is neither need nor justification. Rather we must claim for our investigation "complete freedom to make use of any possible device which, in the position that we human beings occupy in the midst of all reality, may lead us by straight or circuitous paths to an accurate comprehension of that reality." Every investigation, however, assumes not only the existence of a Truth in the world, but further also that we are in possession of formal rules of thought which permit us to deduce from any assumed truth by a necessary process other truths possessing a definite meaning.

We may now compare the position which Lotze takes up with that which has influenced all recent, but notably all German, philosophy, viz., the earlier position of Kant. And here we find an agreement as well as a marked difference. Both Kant and Lotze begin their speculation by a reflection on the possibility and the means of philosophising, but Kant exaggerates this preliminary or critical undertaking to such an extent that he apparently loses sight of the ultimate object—the unification and systematisation of thought. This he promised to give in a future system,—a promise which was never fulfilled. Lotze, however, admits that all important philosophical questions are dealt with in Kant's critical writings, and