

THE
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LOTZE'S MONISM.

LOTZE'S reputation as a sound and cautious thinker deservedly stands so high that any attempt to question the cogency of his argument is naturally received with suspicion, and needs to be fully and clearly established before its conclusions can be accepted. As, however, no true view is in the long run strengthened by stifling the objections against it, and no false view can in the end be considered beneficial to the highest interests of mankind without thereby implying a profoundly pessimistic divorce between Truth and Goodness, I will venture to set forth my reasons for denying the success of Lotze's proof of Monism. And while I trust that my criticism will always remain sensible of the extent of my obligations to the author criticised, I feel it would be useless to try to conceal on that account the extent of my divergence from him, and so will commence by stating the propositions which I hope to establish in the course of this paper.

They are as follows :

I. *That Lotze had not on his own principles any ground for seeking an underlying unity of things.*

II. *That his argument in reaching it is unsound, and conflicts with his own truer insight.*

III. *That, when reached, it throws no light on any of the problems it is supposed to explain.*