

which carries in itself the ground of its being, and is worthy to exist for its own sake, being not a mere relation but a value in itself.

This conception leads us at once into the centre of Lotze's philosophy. In his earliest philosophical publication, the 'Metaphysik' of the year 1841, he introduces us at once to the great theme of which his later writings treat in endless variations and illustrations: the idea that the truly Real is that which has supreme worth, and that the whole scheme of existence possesses reality only to the extent and in the degree that it is a realisation of this supremely valuable content. From the following passage of this early work the reader will at once get a large glimpse of the region of ideas in which Lotze's philosophy is moving. "This valuable and only truly Real cannot be grasped through any finite form of thought; only the terms: the Eternal, the One, the Infinite are suggestive and fluctuating enough to give it for a moment definiteness and objectivity. Out of this it always again retires, through the loss of a definite meaning, into the Void, the Immeasurable and Ineffable. That supremely rich content is therefore only what the mind *means* by it; it possesses no fixity of thought by which it exists outside of this meaning and by which it could be severed from the silent consciousness of an individual soul or by which it could be imparted to others. Wherever this is to take place, appeal must be made to the feelings, that they may create by a similar mood a similar content. As therefore meaning and opinion change, so also the essence of that inner world will seem to change, which is nevertheless supposed to

40.  
Doctrine of  
Values.