

were, the knowledge which the objective mind possesses of the essence of things; and yet this knowledge and truth only becomes a reality for the whole soul through the higher activity of faith and practice, through submission to law and order.

From this we see that Lotze recedes from the purely intellectual attitude of the Hegelian school. The realisation of the Absolute is not to be found in the intellectual process but in practice. Accordingly the root of Metaphysics lies in Ethics. The essence of Reality, the truly Real, is an ethical ideal, a moral conception. It is the conception of the highest moral worth. All the forms of existence have true reality only to the extent that they contribute to the realisation of this highest moral ideal. Their reality consists in their value for the attainment of this end—*i.e.*, in their intrinsic worth.

41.
Ethics the
root of
Meta-
physics.

Before giving somewhat more explicitly the final expression in which Lotze summarises his answer to the problem of Reality, it is interesting to note how he assimilates the leading ideas contained in the earlier philosophies with which we have become acquainted. With him the problem of Reality, of the truly Real, and of degrees of Reality, becomes again the central problem in philosophy: as such it is introduced on the first pages of his earliest work.¹ From the speculations of

the individual mind has no merit; it is only through the higher activity of faith and conduct, in the submission to custom and right [law], that what has been accepted as truth is confirmed as a reality for the individual mind itself" (p. 10).

¹ It is to be regretted, as has

already been pointed out by Erdmann in a well-considered digest of Lotze's doctrine ('Geschichte der Philosophie,' 3rd ed. vol. ii. p. 841 *sqq.*), that Lotze's earliest work, the 'Metaphysik,' has been unduly neglected in favour of his later scientific, popular, and systematic writings. For the history of