

Platonic idea: that there exists an independent and higher reality which may be most adequately defined as the region of values, the realm of Goods or of 'The Good.'

In his earliest writings, Lotze had already made the idea of the Good the ultimate thought of his metaphysics; not, however, as if it were a logical outcome of metaphysical reasoning, but rather as the necessary presupposition, as the *prius* which we must place at the entrance and uphold as the background of all speculation. It not only, according to him, denotes the end towards which the world-process tends; it also forms the only conception through which we can, to some extent, comprehend and interpret this process itself,—it comes even before Truth. "Truth is not the *prius*, but depends upon this, that the realm of the Good produces it as a necessary condition alike in its existence and its definition."<sup>1</sup> The key to the world of things that *are*, is the conception of that which *ought to be*. Thus the beginning of metaphysics does not lie in metaphysics itself, but in Ethics.<sup>2</sup> This view expressed in the year 1841 was repeated by Lotze nearly forty years later, in the second part of his system. Students of Lotze's philosophy must regret that he was prevented from writing the concluding volume. There they might have hoped to find what indeed is missing—

48.  
Metaphysics  
based on  
ethics.

<sup>1</sup> 'Metaphysik' (1841, p. 328).

<sup>2</sup> Ibid. (p. 329). It is significant that in this connection Lotze points to a task which has always been prominently before thinkers in this country, and which is characteristic of some of their most recent work.

Excusing the aphoristic statement of his views he maintains "that psychology with its mystery of the Self and the unity of its movements must lead to more perfect clearing up."