

their help and guidance, after a metaphysical foundation for his religious and moral convictions. Thus we find that he started, as Kant did, with the study and refutation of Hume's doubts, and that, in the 'Prolegomena,' he founded the solution of the ethical problem on a metaphysical basis.

If we now look at Lotze's attitude we find externally some similarity, inasmuch as Lotze published various treatises on Metaphysics, Logic, and Psychology before he ventured on a treatment of the central philosophical problem which to him presented itself as the problem of the "Connection of Things," not as the specially ethical problem, which, in fact, was never adequately discussed by him. But if we regard more closely Lotze's position, we really find that he had advanced a step beyond the position taken up by German idealism, that he had in fact arrived at the conviction suggested already by Kant and still more by Fichte, that a firm moral conviction must precede metaphysical inquiry, that Ethics or a moral conviction is not a conclusion to be drawn from theory, but that it is the *sine qua non* of such a theory itself that, as he expresses it, the world that *is* must find its interpretation, its *raison d'être*, in the world that *ought* to be. I need only further point out that a similar step beyond the position of Green has been taken up in English speculation since his time.¹

¹ "There is one thing which all reasoning about morality assumes and must assume, and that is morality itself. The moral concept—whether described as Worth, or as duty or as goodness—cannot be distilled out of any knowledge about the laws of existence or of

occurrence. Nor will speculation about the real conditions of experience yield it unless adequate recognition be first of all given to the fact that the experience which is the subject-matter of philosophy is not merely a sensuous and thinking, but also a moral, experience.