

**OUTLINES OF PRACTICAL
PHILOSOPHY: DICTATED
PORTIONS OF THE LECTURES
OF HERMANN LOTZE**

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Outlines of Practical Philosophy: Dictated Portions of the Lectures of Hermann Lotze by
Hermann Lotze & George T. Ladd

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HERMANN LOTZE & GEORGE T. LADD

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LOTZE'S
OUTLINES OF PHILOSOPHY
III
PRACTICAL PHILOSOPHY



THE Editor and Publishers of the Philosophical "OUTLINES" of LOTZE return thanks for the favorable reception with which these volumes have met. They also beg leave to announce that this present number on "PRACTICAL PHILOSOPHY" will probably be followed in due time by the "OUTLINES OF PSYCHOLOGY," the "OUTLINES OF ÆSTHETICS," and the "OUTLINES OF LOGIC."

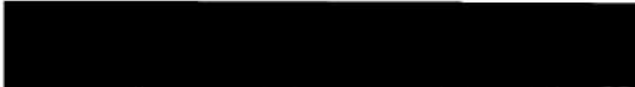
OUTLINES
OF
PRACTICAL PHILOSOPHY

DICTATED PORTIONS
OF THE
LECTURES OF HERMANN LOTZE

TRANSLATED AND EDITED BY
GEORGE T. LADD
PROFESSOR OF PHILOSOPHY IN YALE COLLEGE



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1857
1872

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EDITOR'S PREFACE.



THE second German edition of the 'Outlines of Practical Philosophy,' from which this translation has been prepared, was based upon the *Dictate* of Lotze's lectures as delivered in the Summer-Semester of 1878. The first German edition had followed the form of the *Dictate* as given in the same course for the Summer-Semester of 1880. A comparison of the two editions shows that considerable has been gained in fulness, and nothing lost in maturity, of thought by recurring to the author's earlier treatment of applied ethics. Moreover, the second edition contains two interesting chapters on 'Marriage and the Family' (chap. v.), and on 'the Intercourse of Men' (chap. vi.), which are not found in the first edition. These reasons have seemed to me to justify the choice for translation of the *Dictate* of the date of 1878.

The following pages have the great though somewhat melancholy claim to interest that they present a large proportion of all which remains of Lotze's thinking upon a most important subject. Nothing else

more expanded and technically exact is left us to take the place of these pages ; and, besides a brief article on 'the Principles of Ethics' in *Nord und Süd*, and certain scattered remarks in portions of the *Mikrokosmos*, there is nothing to supplement them. Yet the entire philosophical system of their author is distinctively, and almost in a unique manner, founded upon the ethical idea. So true is this statement, that an intelligent apprehension of the specific points of view taken by this system—especially as presented in its *Metaphysic*—cannot be gained at all without recognition of their ethical character. The idea of Value everywhere dominates and makes intelligible those conceptions of mechanism with which it is the business of all science to deal. But, as we are assured (see 'Outlines of *Metaphysic*,' p. 151 f.) the morally Good is to be united with 'the beautiful' and 'the blessed' into "one complex of all that has Value." The sole genuine Reality in the world is this Good. And all the mechanism of the world of phenomena, whether in the realm of physical Things or of finite Mind, exists in order that this Highest Good may become for the spirit an object of enjoyment. Even those so-called *a priori* or necessary principles with which the *Metaphysic* itself deals, are declared (p. 153) to be only "the forms which must be assumed by a world that de-