

mechanical ideas would more and more leave out of consideration the existence of a different world which the idealistic systems had conceived as the world of ideas uniting and culminating in the idea of the Absolute. The importance of this other world which contains all that is of supreme interest to the human soul, the ideals of Truth, Goodness, and Beauty, requires to be placed on an independent foundation as the realm of human interests appealing to the emotional and moral side of our nature. To this he gave the designation of the world of Values or Worths,¹ and he conceived it to

64.
His doctrine
of Values.

¹ German philosophical literature, after having for a considerable time done but scant justice to the originality and independence of Lotze's position, has latterly made partial amends for this neglect by very generally absorbing at least the terminology introduced by him into current philosophical language. In addition to the appreciative references to his philosophy, as the last important philosophical system, which are to be met with in the closing chapters both of Erdmann's 'History of Philosophy' and of Kuno Fischer's 'Exposition of Hegel's System,' we are mainly indebted to Falckenberg and Windelband for creating a renewed and deeper interest in Lotze's writings. Shortly after the writer of this History had, in the year 1882, been obliged to state (in an article contributed to the 'Encyclopædia Britannica' which has unfortunately been reprinted without the necessary enlargement and revision in the latest, the 11th, edition, 1911) that Lotze's system had met with little criticism, a large literature on the subject sprang up in Germany, and R. Falckenberg wrote in 1886: "The most important among the post-

Hegelian systems, that of Lotze, proves that the scientific spirit does not refuse conciliation with idealistic convictions on the highest problems, and the esteem in which it is everywhere held proves that a strong desire exists in that direction" ('Geschichte der Neueren Philosophie,' 1st ed., p. 471). More specifically Windelband has drawn attention to that side of Lotze's teaching referred to in the text. "Since Lotze emphasised forcibly the conception of value, and placed it at the head also of Logic and Metaphysic, we meet with manifold attempts in the direction of a theory of values as a new and fundamental philosophical doctrine" ('Geschichte der Neueren Philosophie,' closing section). And in a recent work ('Grosse Denker,' ed. E. von Aster, vol. ii. p. 376) Windelband still more emphatically says: "Historical philosophy has its most promising support in the greatest thinker whom German latter day nineteenth century thought has produced, in Lotze. During the critical and empirical period he was wellnigh forgotten, as one among the remaining metaphysicians, and it is only recently that the fundamental ideas of his phil-