

be the highest object of philosophy to show forth the realisation of these higher interests and values through human thought and action in the world of things. With this object before him, he conceived that the processes of thought which, working by the methods of scientific research, are more and more impressing on us the existence of an intellectual order, the so-called laws of nature, must be studied with a renewed interest. The philosophic mind is not contented to trace merely the formal connections of ideas, but desires to show also how, in ascending from the lower to the higher regions of thought, those supreme interests are consciously or unconsciously always at work. In this connection he introduces two other conceptions defined by the terms, the *validity* of our notions and the *meaning* or significance of thoughts and things. Around these three terms of validity, meaning, and value,¹ a new logic has sprung up which, suggested

osophy are coming again victoriously forward. This indeed shows itself in an assimilation of these ideas by the critical movement. . . . It is in the spirit of Lotze that the knowledge of the Actual is handed over to other sciences, while the recognition of values is claimed for philosophy. The elaboration of these principles, due to their origin in the critical movement, has shown itself mainly in the province of logic. Here it is that, through the researches of Rickert and Lask, the conception of validity, coined by Lotze, has in its relation to empirical and metaphysical reality been made the central philosophical problem."

¹ The philosopher who has most prominently put forward the problem of value is Prof. Höfding, who, I believe, has coined a new

term: *Das Wertungsproblem*. See his latest writings: 'Religions-Philosophie' (1901); 'Philosophische Probleme' (1903); and 'Moderne Philosophen' (1905). It is, however, remarkable that in this, his original development of a distinctly Lotzian idea, he expresses no allegiance to Lotze, and that the treatment of Lotze in Höfding's 'History of Modern Philosophy' does not emphasise what to us seems the most important conception of his system. When the writer of this History came to Göttingen in the year 1860, the principal writings through which Lotze's central philosophical views became known (the third vol. of the 'Microcosmos' and the two vols. of the 'System of Philosophy') had not appeared, and it was extremely difficult really to understand what