

first by Lotze, has been independently treated by original thinkers in this country.<sup>1</sup>

Indeed, nowhere has the change which has come over philosophical thought in the course of the nineteenth century been more conspicuous than in the science of Logic. According to a well-known dictum of Kant, this had remained stationary for two thousand years. Shortly after this expression the very fact that Kant himself, in his first 'Critique,' introduced a section under the title of transcendental logic as an integral part of his theory of knowledge, gave rise to various attempts to remodel the traditional logic of the schools to which Kant had so contemptuously referred. A real advance was, however, not accomplished till Hegel boldly conceived of logical and metaphysical notions as forming the stages of the development of the Absolute—*i.e.*, of the Spirit or Thought which lives and moves in the progress of the individual human as well as in that of the universal mind in nature and history. This development gave a deeper sense or meaning to the otherwise lifeless forms of logic, connecting them in the dialectic process of thought which moved in the orderly rhythm of thesis, antithesis, and synthesis, as suggested already by Fichte.

65.  
Hegel's new  
conception  
of Logic.

—to use a popular phrase—Lotze was driving at. The first light that came to the writer was an expression of Heinrich Ritter, Lotze's elder colleague, that the central idea of his system was the *Werthbegriff*, the conception of Value or Worth. Before Lotze, Herbart had already separated æsthetics and ethics from metaphysics by introducing the idea of valuation or judgments of value

which are concerned, not with realities, but with the relation that exists between realities. From this view, the influence of which on Lotze deserves to be appreciated, Lotze's idea of a world of Values or Worths, as distinguished from a world of Things, differs in principle.

<sup>1</sup> Notably by Bradley and Bosanquet.