

ments, and to look upon either of the two as comprised within the other.

The consequences of the introduction of the terms value and worth are most clearly seen in the philosophy of Lotze, who employs them to make more intelligible—more accessible to the human understanding—the essence of that which in the speculations of Schelling and Hegel had figured as the Idea, the essence of the truly Real, which to the human soul presents itself as that which has intrinsic value or worth, which deserves to exist for its own sake. Accordingly Lotze, as I have stated on several occasions, starts in his philosophy from the empirical fact that the phenomenal world, the world also of common-sense, consists of three intermingled regions—the world or region of Things, the world or region of Laws, and the world or region of Values or Worths.

58.
Developed
by Lotze.

In quite recent times this conception has found a restatement in the writings of Professor Höffding, who divides the great philosophical problem into the three distinct problems—the problem of existence, the problem of knowledge, and the problem of value. It must, however, be at once remarked that the ultimate formula, through which Lotze tries to bring the three regions of thought into harmony, has not proved satisfactory to Höffding.

The second point through which Herbart has influenced æsthetical theory lies in this, that he has brought æsthetics and ethics into a closer connection than they had in the system of Kant. If in æsthetics

59.
Closer con-
nection of
Æsthetics
and Ethics.