

These two worlds, of which the second is constructed by the human intellect through the observation and study of the first, become, as thought progresses, more and more separate: the world of forms, the laws of nature, appear as necessities, as a fixed and unalterable framework in which individual things and occurrences are encased. The other, the world of things, the endless examples in which these forms and laws seem to be realised, appear on the other side as if they might also have been quite different.

It is conceivable to the human mind that the rigid and eternal laws of nature might also be realised in numberless other worlds than the world which surrounds us. The "this," the "here," and the "when" present themselves accordingly as something fortuitous, however much the many instances and examples may be subject to the same fixed rule and order. To escape, however, from this conception of a merely fortuitous concourse of things, from this doctrine of chance, a further system of realities offers itself to the unbiassed human observer. These are not the things and processes outside of us nor yet the phenomena of an inner life, but the standards of value or worth which the human soul involuntarily applies in its judgments, and in the culture of which man finds the real task of civilisation. The existence of this world of poetical and ethical values or ideals furnishes, according to Lotze, the solution of the world problem and also of the problem of nature in the sense anticipated by Schelling, and the formula would thus be: that the things which surround us are the material *in* which, the laws of nature the forms *through*