

which, the world of values, or the Ideals, are, or have to be, realised.

This view of Lotze, which has been strengthened and made more definite by subsequent analyses of the scientific and exact methods employed in the physical and natural sciences—among which those of Prof. Mach have been by far the most thorough and exhaustive—involves two special problems for a philosophy of nature. The first of these problems was also clearly defined about the same time in the writings of British psychologists. The most definite expression was given to it by Dr Chalmers when he said that, in addition to the rigid laws and forms or the mechanism of nature, we must assume a definite “collocation” of the material, the specific disposition of which at any moment constitutes the world picture or the empirical aspect of the universe. This collocation might be considered by some as a mere fortuitous concourse of elements, by others as the work of design.

The attempt to get over the difficulty by moving the initial collocation of things backward into a shadowy past, and, in addition, by substituting a simpler state of things than we now witness, does not solve the problem, although much labour and ingenuity have been spent over it. Also the assistance which was derived from the mechanical theories of development or evolution, firmly established through observation by Darwin and philosophically elaborated by Herbert Spencer in England and later on by Haeckel in Germany, though enthusiastically accepted in some quarters, has nevertheless proved illusory. It has been

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New prob-
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