

nothing that is defined or particular; *second*, the realm of actual matter and forces which appear to us not as necessary but only as actually existing, which, acting under definite conditions according to those laws, produce the manifold phenomena; *third*, a definite and specific plan, according to which the elements of reality are gathered together in such a way as to realise by following those general laws a definite end or purpose.<sup>1</sup>

Lotze then goes on to say that, for common-sense and to the popular mind, these three regions or principles appear to be disconnected and independent, and only casually and accidentally interwoven. It does not appear at all clear why the general laws should be realised only in the existing examples, and even the general plan or the purposes of existence—if we knew them—would not appear realisable only by the laws and things which actually exist. But neither the common-sense of life nor the demands of science can rest satisfied with this threefold aspect, and it has always been the main object of speculation to unite the three in a highest principle. “Now in general we may say that this task has never been, and never will be, completely solved. But between speculative knowledge, which vainly searches for a complete understanding of this connection, and practice, which seeks in an equally partial way to make things subservient to the unity of a purpose—*i.e.*, between the regions of the True and the Good—there arises a peculiar feeling or sensation. This is the impression of the Beautiful, which, standing in the middle [between the True and

<sup>1</sup> ‘Grundzüge der Aesthetik,’ p. 10.