

a clothing of flesh and blood which brings with it beauty, sublimity, and elegance, pointing to and revealing something deeper and higher: the individual and the spiritual, for which no mechanical formula can be found.

In the second place, the analysis of the methods of science, as it has been most exhaustively carried through by Prof. Mach, urges the reflection: that the conceptions of science, or what are usually termed the laws of nature, such as we know them, do not refer at all to nature as a whole, but that they are inevitably bound up with finite departments and occurrences. For, as they only refer to regularities—*i.e.*, to numerous repetitions in time and space, or to frequent examples,—they cannot, of course, be applied to the whole of nature, which is unique, and cannot be compared with limited portions of itself as they may exist in time and space. This argument alone suffices to prove how illegitimate it is to extend such considerations, for instance, as are afforded by the second law of thermo-dynamics (the dissipation of energy), to the world as a whole. Accordingly, here also we find a limit placed to our speculations as to Nature in her entirety, regarding which we cannot apply in any way the term finite or infinite; inasmuch as one thing is certain, that all our knowledge of things natural refers only to a portion, and that an extremely small portion, of the universe.

Those thinkers who, in spite of these limits which encompass our scientific study of nature, nevertheless