

has a value for its own sake, that the search after truth is sufficient in itself, and that art is to be cultivated for art's sake. This seems an exaggerated way of expressing a correct idea.

So far as the search for truth and truth alone is concerned, the history of the sciences has sufficiently shown that the advance of thought and knowledge does not lead to the discovery of ultimate truths, but has value only if it leads to the discovery of new facts, that is, to a better grasp of complicated phenomena, or—to express it in the language of this dissertation—to the revelation within the range of our daily experience of data and features which the bluntness of our untutored senses had hidden from us.

It is a process similar to that of the astronomer who, with his telescope and spectroscope, dissolves the nebula into a crowd of distinct objects with definite physical properties. Such a process of dissection reveals to us things and agencies which we may eventually synthesise and use in our own way, creating a new and artificial world in which we put the hidden forces of Nature to manifold uses and purposes. But this process is endless, and though it took thousands of years before a systematic and vigorous start was made in scientific research, the progress is now so rapid that few, if any, scientific formulæ can be considered to reveal—as was once supposed—the real laws of Nature. The latter, if they exist at all in that primitive fashion which was proclaimed not long ago, are certainly hidden from us and will always remain so.

Reverting to the definition of truth which we