answers to a moral or spiritual demand, giving satisfaction to a need or postulate of the human soul.

It has been pointed out by some of Mr Balfour's critics that he also arrives at what we may call the Hegelian position—viz., that Reason in a higher sense of the word underlies everything, and is the ground of all existing reality; but that he does so by an argument very different from that of Hegel—an argument which could not possibly have been used in Hegel's time. The difference lies in this, that Hegel attempted to show how the process of human reasoning in its different stages corresponds to the process of development of reality as we know it. But the region of reality which mainly attracted his attention was that in which human life, human interests, and human creations played a prominent part; in fact, the products of civilisation, such as Society, the State, systems of Law and Morality, Art, Literature, and Philosophy. He had considerable difficulty, and his scheme practically failed, when he attempted also to carry it through in the region of external animated and inanimate nature. When Mr Balfour wrote, two generations of progress and research had shifted the attention of thinkers from the comparatively small region, where mental forces are at work, to that incomparably wider field where purely mechanical or natural forces have their apparently unchecked dominion. The idea of development which has governed modern thought since the time of Leibniz had moved away from the scene of conscious human life on to that of unconscious inanimate forces; and one of the most original and unanswerable points of Mr