

and the world of spiritual necessities demanding satisfaction on the other. Such satisfaction is found, according to Lotze's view, in the higher realities of the True, the Beautiful, and the Good, or in the comprehensive conception of the Holy. This world Lotze terms the world of Values or Worths, inasmuch as that only possesses for us value or worth which answers to a specific demand of our nature. And Mr Balfour must be credited with bringing out, more convincingly perhaps than Lotze, the fact that for the modern thinker at least there exists a third world of apparent reality, the world of relations, of the so-called laws of nature which are looked upon as the detailed expression or description of the Uniformity of Nature. But—and this is the main contention—this world is merely artificially created by the human mind, it nowhere exists as such, but is an abstract, an instrument invented for the purpose of scientific research. Ever since it has been applied, it has created a structure so formidable and imposing that, compared with it, every other scheme of human thought seems frail and in danger of collapsing. It might have been added that by far the most powerful argument in favour of the reality of this recent creation of the human mind, which acquires more and more the character of mathematical certainty, lies in this that, by the use of it, not only enormous regions of the existing world have been laid bare which without it would have remained for ever unseen and unknown, but also an ever increasing complex of artificial relations has been brought into existence, which, in the