

we may say so, of our impressions with the object of ultimately understanding the same.

In this endeavour Science is continually foiled and led back again to the primitive enigmas and mysteries of existence, whilst Art gives us momentary glimpses of the meaning and unity of things. Science leads us back to the real world and stimulates action, while Art translates us into an ideal world and, except in those who are creative, tends to repose and contemplation and to the rare and transient moments of complete satisfaction.

The fact that from our infancy we live in the society and under the guidance of our fellow-men makes it necessary that the inherent restlessness of the individual mind should be regulated so as to lead to concerted action. This is the origin of social order, without which early history as well as our childlike behaviour show that no progress is possible. The activity of individuals by themselves is frittered away and the world of values checked in its growth.

What we term a moral order is required to put concerted action and successful co-operation in the place of a mere fortuitous concourse of isolated individual strivings. In civilised communities this social order and rule of life exists and controls from the earliest age the strivings of the individual.

In the dawn of civilisation among savage peoples the process of ordering and regulating life seems to have been slow and, in some cases, stagnant for long periods. The beginnings as well as the great epochs in advancing civilisation seem to be marked so far as we can trace them by the sudden appearance of gifted