

bouring but opposite fields of mental activity, with Science on the one side and practical life on the other, we find that it is quite self-contained—it has neither the strict method of Science nor the ulterior purpose of practical life. It creates its own method and has its end in itself.

The creations of great artists are each of them independent—self-contained—and afford in consequence not only a joyful surprise but that special satisfaction and repose which the restless and weary soul is in search of.

These reflections explain to us why students of Nature as well as artists take little interest in the history and the philosophy of their pursuits. For both are self-contained, though Science knows no finality, and is therefore not infrequently highly appreciative of artistic creations which possess just that quality of finality lacking to itself. In contradiction of this the practical purposes of life, especially in highly civilised communities, continually create new problems and set the highest intellects thinking and seeking for a firm foundation whereon to build and the right method to be pursued in their labour of organisation.

This highest problem has been solved in the earlier stages of civilisation by Religion and in more advanced societies by Philosophy. To these two—the earliest and the latest agencies of culture—we must now give our attention.

In addition to affording or trying to afford a rule for practical conduct and the creation of social order, both Religion and Philosophy have, consciously or