

among the lower ranks of the increasing population in the civilised countries of the modern world.

Here again, the influence of distinguished thinkers has given to this discontent a sort of sanction in promoting a materialistic view of the world and life, utilising cleverly and plausibly the results of higher science and criticism to formulate and give expression to the legitimate demands of the masses of human beings as distinguished from the privileges usurped or in any case possessed by a selected few.

It is not necessary to dwell at any greater length on this condition of modern life and thought. It is enough to point to the disintegration of both, and to the necessity of finding the way back to a unity similar to, though in some ways quite different from, that which with all its deficiencies and drawbacks ruled the Christian world in the Middle Ages.

No scientific thinker has realised this necessity more than Auguste Comte, whose influence, by spreading the Positive or scientific spirit, has been as great as his failure to evolve out of the Positivist view of the world a satisfactory moral system, or what he termed a Religion of Humanity.

And, next to Comte, no thinker has made it clearer than Huxley in his statement referred to above, that the moral or spiritual view of life stands in apparent opposition to what we may call the natural order of things.