

masses of mankind, for poetical minds who live above the ordinary level of existence, or for thinkers who enjoy the luxury of the *sapientum templa serena*, to frame for themselves some abstract view of the world and life which satisfies their spiritual needs. But such existences are only hothouse plants, the choice fruits of a spiritual atmosphere, the product of a general culture and civilisation which has grown up and is maintained through the influence of quite different and more powerful moral forces; they would gradually and inevitably disappear if those moral forces themselves ceased to exist or were not continually renovated. To maintain a belief in these underlying spiritual forces, to cultivate the sense of Reverence, the conviction that there is something which remains intact and unchangeable in and amidst the fluctuations of opinion, the extremes of theory, the struggles towards reform and the storms of revolution, something that constitutes a secure foundation and an abiding centre of reference and appeal, something, in fact, which in our minds deserves the name of the All-Holy; this seems to be an indispensable requisite to our individual and still more to our social welfare and happiness. And the education and preservation of this sentiment appears to be the most important, but also the most difficult, task for those to whom the guidance and instruction of coming generations is entrusted. Now to many of us it does not seem possible to divest this sentiment of reverence of its personal character; inasmuch as it implies a relation between individuals or persons, and grows up and is maintained during the earlier period of our lives through the personal relations