

this higher order must have a definite centre to make it stable and comprehensive. Practical religion will always demand a system of beliefs or of doctrine in which its conception of the higher order of things finds expression, and a supreme law of conduct in which it is centred.

According to the intuitional school, the latter is an indestructible postulate of human nature, the categorical imperative of Kant, for which systems of theoretical and practical morality are forced to find definite though possibly changing expression. The former—*i.e.*, the more or less elaborate system of doctrine and belief in which the higher moral or spiritual order finds expression—has been elaborated by the human race, in its progressive history and culture, as its Religion. The problem of the spirit according to this view finds its solution from two definite beginnings, the sense of obligation which exists as an original endowment or revelation in the human mind, and the historical religion which has been such an important factor throughout the course of civilisation. Upon these two data, the first, a definite central point, the second, a wide circumference of facts and events, it is the task of theology or of systematic religious thought to build its edifice; the first is a psychological, the second a historical study. Both lead us beyond the region of purely philosophical thought.

This view discards the scheme which has found its most elaborate and, at the same time, most poetical expression in Guyau's writings: the latter appears vague and impracticable, and, in consequence, unrealisable. This verdict is strengthened by a further and last con-