

and highly exceptional individual characters, and with them alone history seems to start and advance. How they were or are still able to perform the difficult task with which they are entrusted remains a twofold mystery: first, as to the definite design or scheme according to which they successfully attempt to bring order into chaos; and secondly, as to the power which they possess to impose this order upon the community of human beings over which they preside.

And these two mysteries in the history of humanity form still, at the present day, the two problems of morality—viz., the problem as to the content of the moral law and the problem of moral obligation. But when once a moral or social law is established, and the obligation to follow it impressed upon the individual mind, history and civilisation have always taken a rapid stride in advance.

On the other side, whenever the spell which the moral law exerts on the individual has been broken, the whole fabric of civilisation has become endangered. Science, Art, and practical achievements have suffered, and have in notable cases, recorded in history, become extinct: the whole world of values, the creation of the human mind, has suffered irretrievable loss.

As the world of Values—that is, Science, Art, and Social Order—is a creation of the human mind, this creative faculty must have an inherent constitution and the process of its activities must be subject to certain inherent principles. To find and to apply these principles, that is, to establish Moral Order, is the highest problem set before human thought.