

personal attributes, and except we behold them active in living examples of the highest order, they will soon be lost and the level of true culture will sink lower and lower.

This involves a curious paradox, as does the origin of all important potencies. Without a society of many members, morals would be impossible, but again the enactments of morality are for the first time framed by an individual mind which seems to stand outside and above the members of a tribe, society, or nation.

The inspiration seems to come to such a mind not only from its communion with other minds, but also from an independent spiritual source. It is, in fact, what we may term a revelation.

#### IV.

A great deal has been written about the origin of the moral and religious sentiment, as also about the origin of life. Attempts have been made to co-ordinate the phenomena of the living creation with those of the physical world. These attempts have led to no satisfactory conception, and biologists have, in recent times, arrived at a point of view from which the existence of life or the living principle is considered to be a primordial fact, which has to be accepted as unique and irreducible to purely mechanical conditions. In a similar way the phenomena of consciousness cannot be resolved into those of inanimate nature, but must be studied in their own special