

of life, the greater the waste seems to be which accompanies the development of higher and more complex forms and structures.

And even in the highest regions of organic and mental life, the lost opportunities seem to be many and the successes comparatively few. This has led many thinkers to the view that excellence is only achieved by the sacrifice of a vast number of existences, so that the few may succeed and rise to a higher level. But this is not the view which the higher Religions have taught us. Here we meet with the doctrine of universal love and brotherhood, with the principles of justice to all men, of Equality, Liberty, and Fraternity, all of which are summed up in the ideal of Love.

This must be a paradox to those who believe that the ways of organic evolution are the same as those of moral and social evolution, and it is a difficulty that has been pointed out by one of the strongest supporters of the theory of evolution, which everywhere points to a struggle for existence and the survival of the fittest.

Huxley, probably the greatest scientific philosopher of recent times, has not attempted to solve or to gloss over and minimise this the greatest of all paradoxes: he has declared on the one side that he believes that morality will always hold its own without the support of any religious dogma, thus adopting very much the position expressed by Kant in that majestic passage standing at the close of his *Practical Philosophy*, where he exclaims—"Two things impress me with ever renewed admiration and awe, the aspect of the starry heavens above me and of the moral law within me." On the