

other side, Huxley urges more strongly than Kant the seeming contradiction, for he tells us that the physical world sanctions all those activities for which human beings are liable to be punished. Nature thus does not help us in our moral effort; and yet we are not to run away from the danger, but rather to combat it.

It is, however, clearly not possible for the thinking mind to rest satisfied in this purely agnostic position, although it may be expressed in less prosaic and more poetic words:—

“Over me the shades of night are falling,  
I fain would join them if I knew the way,  
In the dusk twilight I can hear men calling  
This is the way and this—but who are they?

There will I stand: perchance across the forest  
The gleam of lamps may flash athwart the night:  
It may be that this way the Bridegroom cometh,  
And I shall follow in his own clear light.”

## VI.

The question then presents itself to us: How is Morality possible? and closely connected with this question the other question: How is Religion possible?

We must find in the constitution of the human mind the original data which in the course of individual and social development have led to the moral order of society and the religious convictions of mankind. The view we have taken of the human mind must help us to answer these questions.

We have shown in the foregoing how a certain