

let us not so delude ourselves. The limits of accurate knowledge are very restricted. There is much that we are dimly conscious of that we can neither analyze nor define and yet these are the most important perceptions with which we have to do, for upon them only can be founded our belief in God and our hope of Immortality. In this domain crude mental pictures and confessedly imperfect conceptions are the highest form of apprehension that we are as yet competent to acquire and these instead of being worthless are our sole hope and earnest of a better knowledge yet to come.

We may speak of the impelling force of Public Opinion, in matters of correct thought, correct appearance, and correct behaviour, but if we conceive of these as merely the ideas of a number of individuals we fail to realize a most important feature of the reality, for unless we discern in the expression of such public opinion somewhat of the cohering force and formative principle discernable in personality we will fail to realize its most salient characteristic. For it is not merely a collection of opinions but rather a Public Mind and a Public Will, appertaining to the community, growing with its growth.—something greater and longer lived than the opinions and wills of the individuals composing such community, which indeed it practically moulds and controls.

Yet while it is legitimate to make use of such concepts it is absolutely necessary to be ever mindful of their limitations, and to bring them time and again to the test of experience to ascertain how far they are descriptive of the facts.

If we proceed to do this it will at once become apparent that men in association possess only to a limited extent a Public Mind and a Public Will for, instead of there being only one Mr. Orthodoxy we find many, each community, however small, being separated into distinct groups holding particular opinions upon all matters of religious, social, or business import. The conflicts everywhere being waged reveal but too plainly that human society has not yet attained to the possession of a common standard of thought and action, save perchance in embryo, for a measure of it is discernible. There is undoubtedly a corporate life pertaining to the community and it is much greater and more important than the lives of the individual members of that community. The life of a man may extend to three score years and ten whereas the lives of the cells of which his body is composed rarely exceed as many days. Similarly the corporate life of humanity far transcends that of its individual units. It had its beginning before men displayed any closer bond of union than that which induced them to gather into hordes as do all gregarious animals. The acquisition of property, by leading to the tracing of descent from the father as well as the mother and so constituting the family upon a firmer basis, drew its bonds closer. It took another step with the formation of the clan, essentially an extension of family relationship. It advanced again when, under the leadership of some potent warrior, the clan, admitting many to its fellowship, became a tribe. Still further when, with increased proficiency in the arts, the patriarchal constitution of the tribe was replaced by that of the petty