

may we not still find it useful to clothe mental abstractions with the garments of personality in order to express our ideas concretely? Such figures appealing, as they do, to the imagination are not to be treated as silly extravagances for they serve a useful purpose. The poet legitimately uses them to entice his readers to grapple in thought with the Unseen, and in cases such as the present they enable us to form a perception of general relationship where accurate knowledge is as yet unobtainable. Mr. Orthodoxy, Madame Fashion and Mrs. Grundy are no more actual personages than is Feng Shui an actual god, yet these mental images may embody a perception of reality which a detailed presentation of the facts involved cannot at present adequately express.

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.

We study the lives of men as individuals: has this vastly greater life no special significance? Surely it must, and if we, as children in knowledge and capacity, peering into this wondrous scheme of human development, venture to form vivid, though crude conceptions of its salient characteristics may not these, in so far as they render intelligible our existing perceptions, stimulate enquiry and pave the way to a better understanding?

Accepting then our personifications of Mr. Orthodoxy, Madame Fashion and Mrs. Grundy as rude generalizations, let us utilize them by ascertaining to what extent they are explanatory of existing conditions.

It is now generally accepted that there are no unrelated facts in the Universe. "All are but parts of one stupendous whole, whose body Nature is and God the soul." Therefore a careful examination of the manner in which communities have been developed lower down in the scale of being, where the process has been carried much further towards completion, should afford us some light to guide us upon our present quest.

Life in its simplest form is revealed to us as a single cell of protoplasmic matter. This, if it finds suitable nourishment, divides into two portions, each of which constitutes a complete being. These gather together, or rather grow together in masses. Such is the crudest form of the association of living beings known to us. There may not seem to be any possible connection between such a lump of limpid jelly and human communities: but we have been taught of late to realize that great endings often have very humble beginnings, therefore we will continue our research. Each cell is seen to be independent of the other—that is, can maintain its own existence unaided—for any such collections of cells can be divided and sub-