

laws of heredity. The question therefore of how religious dogma can be verified—or if it can be verified at all—is perhaps the most important one ever posited by the human intellect.

Now, as I pointed out in an article on the “ Evolution of Religion ” in a previous issue of this MAGAZINE, religions are of two kinds. There exist everywhere on the world primitive tribal cults which, when analysed, are discovered to be founded on either a clinging adoration to the memory of a dead chief or leader whose spirit is believed to be still a protector of the tribe, or else on a primitive kind of natural science—*i.e.*, an early and crude attempt to unravel the forces operating in Nature. To this last category belongs the Venus and Adonis myth which in varying guise we find amongst almost all primitive agricultural peoples. This type of religion has no influence on educated people of the present day except as presenting an interesting subject for antiquarian research. The second type of religion includes those which have been founded by great men and which have laid claim to universal acceptance such as the Buddhistic, the Mohammedan, and the Christian. These religions can in turn be analysed into two parts. They consist in the first place of teachings about God and Man, or Man and the Universe, emanating from the founder, and are supposed to be inspired—*i.e.*, suggested to him by the Divine Power Itself ; and, secondly, of historic statements about the doings of the founder and his immediate followers.

Now, I venture to suggest that just as the truth or untruth of biological theories is to be tested by the harmonious explanation they give us of biological phenomena, so the truth or untruth of the religious teaching enshrined in the great personal religions can be tested by the way in which they assist us in leading a moral life. In a word our desire for intellectual harmony which convinces us of the truth of Van t'Hoff's theory of the asymmetric carbon atom, although no one has ever seen or can see an atom, is to be compared to the satisfaction of our highest moral ideals by the teaching of Christianity ; and it is this satisfaction, and this alone, which