

life of a correct attitude towards certain religious dogmas and of the necessity of controlling such an attitude by means of a hierarchy of office. On the other hand, we may lay the emphasis rather on the parliamentary aspect, considering the Archbishop's seat as an element in the development of a parliamentary form of government. This development, however, is to be assigned to a culture stratum which is, in the main, subsequent to the Christian stratum. In this particular case we have a wealth of documentary evidence which enables us to analyse the institution into its various elements and to assign each of them to its proper chronological place. In the absence of such evidence, however, even the application of several of the criteria reviewed earlier in this paper might not throw enough light on the remoter history of the institution to prevent a certain blurring of perspective, with consequent more or less arbitrary assignment of the whole complex to a definite culture stratum in which it is grouped with conceptually associated complexes. The tendency, therefore, to lump culture elements and complexes that are pervaded by some central idea together as belonging to one culture stratum is strong and is seldom resisted by those who undertake to define such strata.

The geographical bias also may be elucidated by an example taken from our own culture. At the very time that the emphasis on industrial development was greatest there was plainly perceptible a stream of Oriental influence on art, literature, and philosophy (we have only to think, for instance, of the vogue of Chinese and Japanese porcelains and of Japanese prints and kimonos, of the direct influence exerted on our own painting and drawing by Japanese models, of Fitzgerald's Omar Khayyam, of the Vedantist societies that flourish in certain circles). To put it in terms of daily experience, the man who has just bought himself an automobile is likely to have also invested in a Japanese vase for the adornment of his parlor. Living in the present as we do, we feel keenly that the invention and use of the automobile and the popularity of Japanese vases are, as far as we are concerned, cultural elements of the same stratum, both first appearing in our culture at about the same period. Yet it is hardly likely that a culture-historian of the distant future, un-