

science, although it is distinct from that form of obligation. I will try to make clear what I mean by illustrations. A man may be impelled to action of a high order by his sense of unity with the society to which he belongs; action of which, from the civil standpoint, all approve. What he does in such a case is natural to him, and is done without thought of reward or punishment, but it has reference to standards of conduct set up by society and accepted just because society has set them up. There is a poem by the late Sir Alfred Lyall which exemplifies the high level that may be reached in such conduct. The poem is called "Theology in Extremis," and it describes the feelings of an Englishman who had been taken prisoner by Mahometan rebels in the Indian mutiny. He is face to face with a cruel death. They offer him his life if he will repeat something from the Koran. If he complies no one is likely ever to hear of it, and he will be free to return to England and to the woman he loves. Moreover, and here is the real point, he is not a believer in Christianity, so that it is no question of denying his Saviour. What ought he to do? Deliverance is easy and the relief and advantage would be unspeakably great. But he does not really hesitate, and every shadow of doubt disappears when he hears his fellow-prisoner, a half-caste, pattering eagerly the words demanded. He himself has no hope of heaven and he loves life:

"Yet for the honour of English race
May I not live and endure disgrace.
Ay, but the word if I could have said it,
I by no terrors of hell perplexed.
Hard to be silent and have no credit
From man in this world, or reward in the next,
None to bear witness and reckon the cost
Of the name that is saved by the life that is lost.
I must begone to the crowd untold
Of men by the cause which they served unknown,
Who moulder in myriad graves of old,
Never a story and never a stone
Tells of the martyrs who die like me
Just for the pride of the old countree."