

senses, and science itself teaches us that there are frequent errors of sense-perception. Further, to correct these errors we have nothing but other equally untrustworthy sense-perceptions.

Why must we accept scientific "facts" upon grounds which science itself declares erroneous? The psychic world produces the material world, and both worlds are assumed. What has been called the "real" is either a sensation or a group of sensations and needs the "I" before it is at all.

But if science thus discredits its own foundations, if it does not find its own grasp on truth secure, then it cannot be the universal standard for truth. It will not do to assume that religion, if unsupported by science, is doubtful, or, if inconsistent with science, false.

Applying one method to decide all questions is the great mistake which Rationalism has made. If a certain belief accorded "with a view of the universe based exclusively upon the prevalent mode of interpreting sense-perception" it might be tolerated. If not—away with it. And Naturalism is the product of Rationalism.

But since sense-perception is untrustworthy, and since there are as many passing modes of interpreting sense-perceptions as there are passing phases of scientific thought, no reason can be given why the mind of man, and his search for truth must be ruled by these things.

Since then the consequences of accepting Naturalism are intolerable, and since no reason can be found why we must bow to the domination arrogantly claimed for the "facts" of science, let us now turn to the positive side.

There is a natural world, says the scientific man. There is a spiritual world, says the spiritual man. And

many, with needs and aspirations which science can never satisfy, and hearing a Voice speak to them out of a silence which science can never break, are more sure of that spiritual world than of this present world.

They rest their faith, as the prophets have all done, not on miracles mainly, nor mainly on historical evidence and criticism, but on the consciousness of spiritual life and the great truth that man's spiritual nature is satisfied by a spiritual religion. "What man knoweth the things of a man, save the spirit of man which is in him?"

Still the mind of man longs to reconcile the natural and the spiritual worlds—longs for knowledge which shall give "rational unity to an adequate creed."

From this point of view we have a remarkable vindication of Authority. It is too often assumed in our day that Reason is good, safe, and true, and that Authority is bigoted, erroneous, and absurd. Reason, as Mr. Balfour shows, is not always our guide in the formation of belief, but the real cause of most of the higher scientific, social and spiritual beliefs formed by each of us in his own "psychological climate" is Authority. "If we would find the quality in which we most notably excel the brute creation, we should look for it, not so much in our faculty of convincing and being convinced by the exercise of reasoning, as in our capacity for influencing and being influenced through the action of Authority."

The practical necessity, the philosophic proof, and the scientific origin of beliefs have now been considered. It remains to enquire whether there may be found a general view to which a provisional assent may be given.

It has been assumed that scientific beliefs, as compared with other beliefs, stand on a different and more solid platform. But this cannot be proved,