

plemented by interpretative expositions, which turn the simple stories into theological treatises. These reasoned explanations often antedate the narratives and have greater value attached to them. Religious systems have thus been built up, into which imposing ceremonies become grafted, the latter, in course of time, being the teacher of the maxims involved, though generally succeeding in detaching attention from the tenets to themselves. It is worthy of comment that no Western religious system has prevailed, all having fallen before the march of the contemplative teaching of the peoples of the East. White with the adoration of the centuries, Confucianism, Buddhism, Zoroastrianism, Judaism, Christianity, Mohammedanism, still live in the devotion of millions of their followers, while the Polytheistic creeds of Greece, Rome, and the Teutonic world, long since disappeared. It must be noted, however, that only one of these forms has had any pronounced success in dealing with the social units of the Western world—the faith of the Prophet of Nazareth. Flushed with its triumphs in the Occident, it has been pitting itself against the more ancient types of the Orient, in an attempt to establish its claim to the indisputable obeisance of mankind.

In the course of the dissemination of a new Belief, there comes a time, when the powers of the State where it is being propagated, must elect between the old and the new. This decision transfers the protection of civil authority from the former to the latter, from which time the old view of a world power in temporal affairs becomes a dogma of religious administration. The ancient world was obsessed with the idea of world dominion, so that war was