

tricities of language or garb, but by some deep inner conviction strongly held in common. Such a unity of spirit is seen in the works of the latter group of thinkers and writers known as *Unanimists*. They tried and failed to found a community. Their doctrine, if doctrine convictions so fluid can be called, is strangely like the old group-religion of the common dance, only more articulate. Of the Unanimist it might truly be said, "*il buvait l'indistinction.*" To him the harsh old Roman mandate *Divide et impera*, "Divide men that you may rule them," spells death. His dream is not of empire and personal property but of the realization of life, common to all. To this school the great reality is the social group, whatever form it take, family, village or town. Their only dogma is the unity and immeasurable sanctity of life. In practice they are Christian, yet wholly free from the asceticism of modern Christianity. Their attitude in art is as remote as possible from, it is indeed the very antithesis to, the æsthetic exclusiveness of the close of last century. Like St. Peter, the Unanimists have seen a sheet let down and heard a voice from heaven saying: "Call thou nothing common nor unequal."