

We may, then, very safely assume that there actually is a strange force driving us on. The highest intelligence affirms that it is so, and intuition, a still higher guide, confirms the view. The practical question is: What is the direction in which it is driving us?

It has been expressed in various ways—as harmony, as freedom, as the union of all with all, as unity in multiplicity and multiplicity in unity. The direction in which this impulse is believed to press is towards fuller individualization and completer association. Each is driven to express his own individuality more completely, but he equally feels impelled to associate others more closely with him. There is a tendency towards the balancing between individualization and association, till the individuals become more and more free and perfect individuals, but only as they become more and more closely united in harmonious association. And, according to McTaggart, the closer the unity of the whole, the greater will be the individuality of the parts, and at the same time the more developed the individuality the closer the unity; the impulse may be towards greater differentiation, but it is not to separation or opposition, and our harmony with our fellow-beings will always be more fundamentally real than our opposition to them. Towards isolation, unsociability, or dissociation, there are no signs of the impulse tending. It seems to be all in the opposite direction.

And perhaps it is here that we may find the true reason why, as the *Spectator* observed, we English have so often been driven forward against our own will. It is when we have found ourselves in contact with disorder or repugnance to association that we have been so often compelled to intervene. We find by practical experience that the affairs of the world will not work while there is disorder about. We find that except on ocean islands there can in practice be no such thing as real isolation. And experience proves to us in the everyday working of human affairs that in one way or another order has to be preserved. It was the existence of disorder that drew us into both India and Egypt, and it is fear of disorder recurring if we leave that keeps us