

terms are felt and understood? The theory honestly and logically carried out has no place for these.

Further, it is clear that the doctrine of physiological fatalism if consistently carried out would loosen all bonds of society and government. The men who maintain the doctrine may be excellent members of society and law-abiding citizens. That they are so is not due to the logical outcome of their theory, but to the fact that the Moral Governor of the world has laid the foundations of truth and righteousness deeper than their opinions. This doctrine can promise no security to social life. In the last analysis it becomes simply the doctrine that might makes right. Professor Tyndall's statement of it amounts to this. He says to the "robber" and "ravisher" who would break down the barriers of social life, "you offend because you cannot help offending to the public detriment; we punish you because we cannot help punishing you for the public good." "We entertain no malice or hatred against you, but, simply, with a view to our own safety and purification, we are determined that you and such as you shall not enjoy liberty in our midst." It is quite clear that if the robbers and ravishers were in the majority they might retaliate using with equal right the same language. There can be no question of praise or blame. Which side may be called virtuous is determined by the might of the majority. As Dr. Denslow coarsely observes, "it is simply the law of the top dog." Right, wrong, praise, blame, are words that can have no place in such a theory.

If the logical outcome of a theory be disastrous to society or conflict with the permanent feelings of the race we have surely good reason to suspect its premises. All theories of morals should be prepared to stand the test of their practical issues. Let us take an illustration. Here is an old man, a pauper, paralyzed, smitten with an incurable disease. What shall be done with him? Let him be cared for tenderly and lovingly is the reply of Christian Ethics and the better prompting of human nature. Hospitals and Homes are built for this purpose. But take any of the systems of Ethics whose principles we have sought to delineate and what can they say? One would tell us that what ought to be done cannot be definitely known until the relation between the individual and the tribal conscience is