

by this standard. Moral actions are guided by moral judgments. We make such a moral judgment when some end or proposed action is regarded by the mind as "fitted to yield satisfaction to the choosing subject."* The only end that can really satisfy the choosing subject are those by the attainment of which the choosing subject becomes more complete, and tends to make others more complete, approaches more nearly to the ideal of perfect personality, and assists other persons to approach to perfect personality or ideal humanity. Loyalty to this ideal, efforts to attain it and conserve it, is the very essence of morality. In this duty all the duties are included.

The study of Ethics brings us very close to life. All our university training is a preparation for the duties of life. The day that we go forth from the halls of our "alma mater" is very appropriately called "Commencement Day." What-
University training a preparation for work.
ever may be the special work of each one in life, there is one work which is no man's specialty, but the common work of humanity, or, rather, we should say, it is every one's specialty—to live the moral life, to contribute to the development of an ideal personality in self and in others. Immediately on leaving the college halls, if we have not before settled the question, we are confronted with a deeply serious moral problem, "What shall I do?" "What profession or life work shall I adopt?" Would it not sometimes help in the solution of this momentous question if we were more fully aware that it is a moral question? That we should propose to ourselves the question: In what way can I best contribute to the more perfect development of personality? How can I best employ the special gifts I have in the service of humanity? Having chosen our profession, we are met in each one with its peculiar cases of moral perplexity. What serious moral questions must be decided each week by the physician in the exercise of his profession! Shall he acquaint the patient with the critical state of his illness or remain silent? The responsibility of deciding delicate moral questions confronts the lawyer very frequently. If any one above all others would seem to need a special training in ethical principles, it is the minister of the Gospel. I do not mean simply that we are accustomed to look to him for a pattern of moral conduct. Is he not in a peculiar sense a teacher of morals; and is he not often consulted upon

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