

for scientific purposes, but it certainly could not be applied by any one at a moment's notice to distinguish a frog from a lizard. We practically distinguish objects in daily life, not by their scientific definitions, but by their secondary and derived characters. Yet we do not on this account say that definitions are useless.

There is another difficulty connected with the practical application of the proposed definition which is pointed out (and no more) by Mr. Spencer. He says the inquiry, what would be the action of the ideal man under present circumstances, is futile, for the co-existence of a perfect man and an imperfect society is impossible. If a man were absolutely just, perfectly sympathetic, entirely truthful, his mode of action must be so alien from the prevailing mode of action as to eventuate in death. The only difference discernible here between Mr. Herbert Spencer and the Christian is that whereas the philosopher says hypothetically that these things would be so, the Christian says as a matter of fact that they have been so. He asserts that an ideally perfect Man has actually appeared in an imperfect society, and was actually put to death by those who were incapable of appreciating the beauty of His character.

It does not appear, therefore, that there is much practical gain in the latest development of modern ethics, apart from religion. The theoretical conclusion as to the basis of morality is the same as that reached by the Christian, and the ideal is practically the same, but the advantages in respect of the means of realizing this ideal remain with those who can point to an actual example.

This reference to an ideal also gives an answer to the question, "Why ought I to do right?" by explaining the meaning of the word ought. That word has no application to natures regarded as invariable. The naturalist describes what an animal is; he does not say what it ought to be. But as soon as an ideal is formed, even of a plant or an animal, as by the cultivator or breeder, we say that the individual ought to conform to it. In like manner the conduct of a man ought to conform to the standard of the ideally perfect man.

A. K. CHERRILL.