

together for good. If man cannot identify himself with God all his strivings are vain efforts to escape from the prison-house of his own limited individuality. If he cannot know God he can know nothing, because all his apparent knowledge must be infected with the illusion of his finitude; if he cannot identify his will with the will of God, his goodness is from the absolute point of view a mere semblance. Hence the consciousness of the moral law cannot be separated from the consciousness of God without losing its power and authority. What gives absoluteness both to the individual conscience and to the laws of society is the identity of both with the infinite perfection of God. It is true that neither involves a complete consciousness of all that is implicit in that perfection; but, except in so far as man is conscious that in himself and others the divine is continually being realized, he has no ground for his faith in goodness. Ultimately, therefore, morality rests upon religion.

ART.

The higher consciousness of man expresses itself not only in Religion but in Art. What in the one takes the form of a personal experience, lifting the individual above the flux of the transitory and reconciling him to himself and to the world, takes in the other the form of an objective presentation of the ideal nature of existence in one or more of its manifold phases. To deal with so important and complex a subject as the Philosophy of Art in anything like an adequate way would require much time and care, and we must be content at present with a short statement and criticism of the aesthetic theory of