

the divisions of loyalty and respect for the sacred meaning of the person's own real being, esteem and regard for the true well-being of his neighbor, requires to be taken up into the higher region and be referred to the source of all being and all true well-being, and demanding as our reasonable service reverence and worship to the personal source of all reality, truth, goodness, and holiness. And, on the other hand, experience has shown that wherever ethical societies have been formed, apparently trying to become independent, they may succeed without the special organization of a church, but they are soon found to be most earnestly struggling to find a genuine religious basis for their work. Ethics, as a theory of morals, should be more comprehensive and practical than has been the usual custom. It should include a scientific and historical part, with its attempt to make classifications and descriptions; a philosophical investigation of the significance and validity of its fundamental principles—the most important and most difficult part, where it comes most nearly in contact with theology—and, lastly, it should consider concrete problems of real life, that the student may have training in discovering the application of moral principles to the complex relations of human life, and learn to see these intricate problems illuminated by the guidance of moral ideals. This is the work of what might be termed “applied ethics,” and one problem worthy of such an investigation is the one we shall endeavor briefly to deal with to-day—socialism.

Since the time when Aristotle defined ethics as that which deals with the conduct of individuals, and politics as the consideration of the constitution and action of organized society, there has been an explicit attempt to limit ethics to the consideration of the individual, regarded in abstraction; from society, and a consequent failure to see that one of the most important subjects for ethical enquiry is man's duty, not as an independent individual, but as an actual member of an organized society. Hence it is not unnatural that many who felt the need of some special training to enable them to deal intelligently with what are termed the social problems of our time turned aside from ethics to political science. It is not difficult to see why they were doomed to disappointment, because political science simply deals with what has been, and what is, with the purpose of discovering tendencies and results, as these affect the accumulation and