

it merely expresses a fact. The law, or rather laws, of optics are first learnt by a series of experiments or observations. And when the law is recognized, it is after all a term applied to similar results under similar conditions. The ultimate force or forces are beyond the ability of man to define or to comprehend. But whilst we are unable to know what the effective force may be, we yet are able to conclude that if any conditions are wanting, or other conditions are added, the sequence of events will be changed, or the working of that particular sequence will be interrupted.

IN THE ORGANIC WORLD

a similar grouping of facts occurs. In the growth of plants, and the conditions under which they are found, certain sequences are traced and become recognized as laws of growth or development. Also in the animal economy we are led to generalize—the varying families, the conditions of their existence, their modified organs of life, the circumstances which may be favorable or injurious in their action. We call these results of our investigations laws of being. They state facts as to sequence, but do not give the reason why they should be results. So also with the laws in the intellectual world. The law of association, in which one thought or sensation recalls another which was cotemporary with it. To call it a law does not explain why such should be. The frequent repetition which strengthens the power to recall is one of the laws of mental action, but to apply to it the term law merely expresses the fact—does not explain the cause. In the moral we are forced to admit certain results as the consequence of moral feelings in action. We speak of a law of love; we know that an emotion in one person excites a similar emotion in another. We may apply the term law to it, but that does not solve the difficulty.

I have spoken of the *ETHICS* of Law. By this I mean the manner in which results occur; the obligation which exists in the sequence of events; the obedience to a command. The term ethics is generally used to denote a moral relationship in conduct as in man to man. I claim its use in the other departments to the relations of matter and the organic laws as truly as it may be applied to the intellectual and must be to the moral faculties.

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