

is fifty cents, contains much valuable matter in an interesting form, at least to students of Moral Philosophy. In his first lecture on Ethics, a Science, Dr. Carus makes the Ethical Basis a human ideal arising out of a conception of the wants of humanity. The Data of Ethics, which he treats of in the second lecture, he finds to be the motives for human action, and the purpose of Ethics is to determine the moral import of the different motives. The third lecture on Theories of Ethics critically passes in review Utilitarianism, Hedonism, Pessimism, Optimism, and Christianity, and finally decides in favour of Meliorism and the Religion of Science. Undoubtedly the foundation of a system of Natural Ethics is found in the human confession voiced by Ovid :

"Video meliora, proboque : deteriora sequor."

But the question is "Where do you see the better things?" Dr. Carus frankly confesses that he sees them in Jesus Christ and in the Scriptures which he often quotes. He also speaks of man being in the power of Satan : yet, unlike his usual courtesy, allows himself to refer to the cherished belief of many millions of the world's wisest and best in these contemptuous terms. "The religions of supernaturalism teach that the source of all goodness and morality is a great personal being residing beyond the skies : and he, by means of magic, implants into man's bosom the ethical ideal. No wonder that Laplace could not find God ! A medicine man, who works miracles, has no room in nature, even though he were omnipotent enough to let the stars spin around his fingers." Then he goes on to allow that there is truth in the idea of God, by which he means the pantheist's impersonal law of the universe. Now, first of all, we who are supernaturalists do not believe in a God residing beyond the skies and working by magic, but in a God omnipresent and working in all things, the God in whom we live and move and have our being. "Mind" says Plato "is the source of all motion even in matter" : much more must it be the source of all volition. Given mind with volition, and you have personality. We refuse to call the dust our father, or a concourse of eternal atoms our spirit's progenitor, and hold it to be abject folly for any man to do so in the sacred name of science. We believe, antecedently to all experience, that the omnipotent and omnipresent God is free to work in a uniform way which some men, in their blindness and ingratitude, call "law of nature" : or, without any greater exercise of spontaneity, to vary His working in the form which men call miracle. To actual miracles,