

and knowledge can only result from the union of the two. Further reference to the nature of this union is here unnecessary. To divorce these elements is to advocate an impracticable idealism on the one hand, or a fruitless sensationalism on the other. Between these two extremes, the problem of knowledge has oscillated, not only since Kant, but from the time of the Eleatics and Atomists, in the early days of Grecian speculation.

Similarly with the problem of ethics. Here we have, on the one hand, the naked law of duty held up before us in our practical reason, and on the other, all the emotional influences that come from our richly endowed nature, and from pain or pleasure, actual or prospective, in this life and the life to come. The empirical moralist—utilitarian or evolutionist, or both—is working with the one factor, and the intuitionist with the other. Both theories contain an element, not a monopoly, of truth, and it may be possible that a union may be effected similar to that accomplished in a theory of knowledge.

The second point mentioned, "that the aim of conduct is not abstract virtue, but fulness and richness of life," deserves more than a passing notice.

All existence is individual, concrete. As Berkeley long ago saw, there is no such thing as abstract or general notions having ontological reality. All such exist only in the mind, and even here they are particular, not general or abstract. So, also, in ethics, all moral growth and development are connected with individuals. The development of the race means the development of the individuals composing the race, and virtue and morality are secured and made real when an individual life more or less perfectly realizes the ideals of virtue. As there is no such thing as knowledge in general, so neither is there morality in general.

In the moral life, we begin with some individual act, just as in all our efforts to obtain knowledge we begin with some individual reality, unconscious of the thought law underlying the one or of the ethical ideal implicit in the other. Our latest discoveries are often but the *conscious* realization of what we have often *unconsciously* possessed from the beginning. Invo-