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SOCIALISM.

I. THE SIGNIFICANCE OF THE INDIVIDUAL.

IT was suggested to me that instead of dealing with the subject announced—"The contribution of ethics towards the settlement of the relation of science to religion"—I should take some topic not so abstract and abstruse; something less theoretical—more practical.

I regard this demand for the "practical," which is such a prominent characteristic of our own time, as, on the whole, commendable, and the expression of what is, in its deepest meaning, a proper tendency.

It is not denied that this tendency, like everything else of a worthy character, is liable to be misconceived, misrepresented, and perverted. When the conception of what should be termed "practical" is a limited and inadequate one, when everything is measured by its immediate effect in producing wealth and procuring enjoyment, the desire for what is thus falsely conceived as "practical" results in a negative attitude towards all that is noblest and best; moral impulses and religious convictions are stifled; every claim for strenuous effort and high endeavor is treated with indifference; for who will "fight the good fight of faith" when the ideals that constitute this faith are regarded as the visionary dreams of speculation, or the prejudices of blind