

certainly the most important problem from the point of view of practical human interests. In pronouncing it to be logically and metaphysically insoluble, he has admitted the necessity of seeking for a solution in a different direction, and in doing so he has, more than is generally acknowledged, helped to support views which have sprung up independently from many sides and in many regions of modern thought. But these speculations will be more fittingly dealt with in separate chapters, which will treat of the important labours that have been bestowed during the nineteenth century on the ethical and religious problems.

It is significant that, in the same degree as the metaphysical problem—the problem of Reality—has been pushed into the background through many influences, ethical problems, which for a long time had been neglected, are increasingly attracting attention abroad. For it has been clearly recognised that if it is possible and expedient, for a time at least, to ignore the question, What is the truly Real? and to content oneself with that Reality which is merely apparent but which lies around us, through space and time, in overwhelming fulness and complexity; it is on the other side not possible, nor expedient, to neglect the solution of the problem of Conduct. We may, and can, for a moment refuse to consider the question: What *is*? but we cannot refuse to answer the question: What *ought* to be? and not infrequently we find that resignation with regard to the first question is accompanied by the greater emphasis which urges the second. The more difficult it is to arrive at a definite religious or metaphysical

48.
Ethical
problems.