

out, as it seems, any likelihood of an agreement being arrived at.

It has been maintained by some that Morality will always hold its own; others hold that some philosophic or religious doctrine is required, the belief in which shall be strong enough to prevent the breaking of the Moral Law and a consequent disregard of the accepted rules of conduct; and others again, in their search for an acceptable doctrine or reasoned creed, find it more and more impossible to attain to the latter by scientific reasoning, thus feeling themselves forced to fall back on some religious conviction such as has come down to us from earlier ages.

Not many years ago civilised societies, alike in this country, on the Continent of Europe and in America, would, in general, have agreed that the supreme rule of life might be summed up in the doctrine of universal brotherhood, be this expressed in the Christian doctrine of Love or in the positivist doctrine of Altruism, and that what is Right is a Life in conformity with this doctrine of universal brotherhood; but recent events have tended to show that even in highly civilised circles the idea of Right as expressive of a universal Love or Brotherhood has been seriously shaken if not openly challenged.

The question just mentioned has therefore been more insistently asked. The demand for an answer is no longer theoretical but has become eminently practical, and it has set an additional problem for philosophic thought.