

represent and realise than to the ultimate source and form of morality: the content, the realisable result of morality, is to him more interesting than the form. Thus he cultivates a chapter in Ethics which had been overlooked or forgotten, which in Kant's ethics notably had been treated as an appendix and of secondary consideration, the chapter of moral goods or of The Good, the *summum bonum* of ancient philosophers. This permits him to give much more attention, and to do much more justice, to the various creations and products of culture and civilisation, such as the Family, Society, the State, the Church, Science, Art, and the historical Religions. Many of the existing institutions, of the vehicles of culture, morality, and refinement, he looks upon as possessed of an individual character, as personalities. His idea of personality and individuality permits him to appreciate individual differences. In no one individual, in no one institution, can the whole essence and meaning of the absolute be realised, only in many individuals and individual creations and in their historical succession. The absolute is spread out, is realised in space and time. And here he takes up and appreciates, more completely than some of his fore-runners, the idea of progress, the infinite process of realisation in history. This view leads him to a special understanding of positive religion as the complement, the fulfilment of abstract or philosophical religion.

Philosophical religion, the reasoned creed which the philosophy of his age was trying to find and establish, remained too abstract. Something more concrete was wanted for the practical religious teacher, something