

to me to be due mainly to misunderstanding, but I think I may claim that I have in no case been untrue to the free but austere spirit of philosophy, — a spirit which is hostile to all dogmatic utterances and acknowledges no authority but reason. If Idealism is to become but a new form of dogmatism, the life will go out of it, and only an empty husk will be left behind. We cannot even find an authoritative basis for truth in what Mr. Balfour calls our "ethical needs"; for these "needs" themselves require justification. Nor can I believe that any fruitful results can be reached by seeking to reinstate the "primacy of practical reason," or by falling back upon the vague formula that "life is more than thought." Reason cannot be divided against itself without self-contradiction, and the "life" which excludes "thought" is so much the poorer for its exclusiveness. Those who are fond of quoting Goethe's

"Grau, theurer Freund, ist alle Theorie,
Und grün des Leben's goldner Baum,"

should remember that the words are put into the mouth of Mephistopheles, "der Geist der