

the evidence has long been conflicting, and in some much still remains to be established; but, notwithstanding such residual facts, the preponderance of evidence on one side is sufficient to render the general truth practically proved. Such is the character of the greater part of the scientific truth of the world. But the question involved in Kant's antinomies differ from ordinary scientific problems in two respects. On the one hand, infinity must be proved, which demands special evidence: but, on the other hand, there are no facts opposed to infinity, all the evidence being on one side. Not one circumstance can be named which points to a beginning or end of either time or space, while every fact and every law that human observation and reflection have brought forth point to the boundlessness of both. Only ignorance of these facts, and failure to exercise the rational faculty, can prevent the mind from conceding this truth.

We will pass over the second antinomy relative to the divisibility of matter, since in formulating it Kant seems to have mistaken the skeptical for the dogmatic side. Popular belief has usually rejected while science has steadily tended to establish the reality of matter, which is the same thing as to establish the existence of the ultimate indivisible atom.

The third antinomy, which is the representative one, has the following thesis: "Causality according to the laws of nature is not the only causality from which the phenomena of the universe may be derived. It is still necessary to assume a causality through freedom for their explanation." The antithesis is: "There is no freedom, but everything in the universe takes place according to laws of nature."

The issue is here squarely stated, and here it is that accumulating knowledge of the nature of things is working steadily and uniformly against the dogmatic and in favor of the empirical side. Absolutely no facts are being discovered in favor of freedom, while everything is ranging itself on the side of universal law. From one department after another, and in inverse proportion to the complexity of the phenomena, and hence in direct ratio to the ease with which they are comprehended, science is eliminating all the facts which require the hypothesis of freedom for their explanation. From astronomy, from geology, from physics and chemistry, these eons have been successively expelled; they are now being driven from their fortifications in biology to their citadel in psychology. Even here they are vigorously attacked by the school of Bain and Spencer on the one hand and of Flourens and Ferrier on the other, and the interval between physics and ethics is spanned by the heartless clinics of Maudsley.

We need not go further and state the fourth and last of Kant's antinomies, viz., that relating to the existence or non-existence of a "Necessary Being." The first and third antitheses established constitute the premises for the establishment of the fourth. Eternal matter with its eternal activities suffices to account for all the phenomena of the universe, which are as infinite in causation as in duration or extent. All departments of science confirm this truth.

VI.

LIKE many other once useful hypotheses, that of *theo-teleology*, which was suggested