

concerns us here. "Empiricism," says he, "affords advantages to the speculative interest of the reason, which are very fascinating, and far exceed those which the dogmatic teacher of rational ideas can promise. In the former, the intellect is always on its own peculiar ground, viz., the field of mere possible experience, whose laws it can trace back, and by means of which it can expand its own certain and comprehensible knowledge without end. . . . The empiricist will never allow any epoch of nature to be assumed as the absolutely first, or any limit of his outlook into the surrounding world to be regarded as the outermost, or any of the objects of nature which he can resolve by mathematics or by observation and bring synthetically under his contemplation (*Anschauung*)—the extended—to pass over to those which neither sense nor imagination can ever represent in *concreto*—the simple." Surely his "empiricist" is here none other than a modern geneticist, evolutionist, or scientist.

Even admitting all that Kant maintains for and against the two opposing views, it may still be a question whether the manly independence necessary to the empiricist would not be preferable to the idle respectability characteristic of the dogmatist.

Still better to illustrate the two antagonistic phases of thought, Kant asserts that they embody the contrast between Platonism and Epicureanism. Whether the teleologists can fairly regard Plato as the founder, or first great representative of their views in philosophy may, it is true, be open to some question, but that Epicurus foreshadowed, as faithfully as could be expected from the state of knowledge in his time, the teachings of modern science and the principles of the evolutionary, causal, or genetic school, cannot be candidly denied. And, if his sect did nothing else, they clearly proved that this apparent question of opinion really has a psychological basis, and exists deep in the constitution of the human mind, more or less independently of the state of knowledge in the world. There always have existed a few minds unwilling to accept the dogmatism of the mass. There always crops out in society a more or less pronounced manifestation of rationalism as opposed to authority. While this class of views finds few open advocates, it always finds many tacit adherents, and, when uttered, a large but usually irresponsible following. Criticism of received beliefs is always sweet to a considerable number who rejoice at the overthrow of the leaders of opinion or the fall of paragons of morality. And this it is which often renders the peace of society insecure. The established code of morals is dimly felt by the lower classes to be, in some respects, radically unsound. The broad contrast between men's nominal beliefs, as spoken, and their real beliefs, as acted, is apparent even to children. The standard of conduct is so much higher than that which the controllers of conduct can themselves line up to, resulting always in the punishment of the weak and the poor for the same transgressions as are daily committed with impunity by the rich and influential, that the lowest miscreant feels that there is some fundamental wrong underlying the entire social fabric, although he can not tell what it is. All this must be regarded as the legitimate consequence of the undue supremacy of dogmatic ideas and teleological conceptions in society. So far from favoring moral-