

## OUR MONISTIC ETHICS

versal law." On that theory all normal men would have the same sense of duty. Modern anthropology has ruthlessly dissipated that pretty dream; it has shown that conceptions of duty differ even more among uncivilized than among civilized nations. All the actions and customs which we regard as sins or loathsome crimes (theft, fraud, murder, adultery, etc.) are considered by other nations in certain circumstances to be virtues, or even sacred duties.

Although the obvious contradiction of the two forms of reason in Kant's teaching, the fundamental antagonism of pure and practical reason, was recognized and attacked at the very beginning of the century, it is still pretty widely accepted. The modern school of neo-Kantians urges a "return to Kant" so pressingly precisely on account of this agreeable dualism; the Church militant zealously supports it because it fits in admirably with its own mystic faith. But it met with an effective reverse at the hands of modern science in the second half of the nineteenth century, which entirely demolished the theses of the system of practical reason. Monistic cosmology proved, on the basis of the law of substance, that there is no personal God; comparative and genetic psychology showed that there cannot be an immortal soul; and monistic physiology proved the futility of the assumption of "free will." Finally, the science of evolution made it clear that the same eternal iron laws that rule in the inorganic world are valid too in the organic and moral world.

But modern science gives not only a negative support to practical philosophy and ethics in demolishing the Kantian dualism, but it renders the positive service of substituting for it the new structure of ethical mon-