

glaring abuses and inconsistencies which existed in English law, and by doing so have greatly influenced the legislation of the country ever since. "Who," says John Stuart Mill,<sup>1</sup> "before Bentham, dared to speak disrespectfully in express terms of the British Constitution or the English Law? He did so; and his arguments and his example together encouraged others. We do not mean that his writings caused the Reform Bill, or that the Appropriation Clause owns him as its parent: the changes which have been made, and the greater changes which will be made, in our institutions, are not the work of philosophers,<sup>2</sup> but of the interests and instincts of large portions of society recently grown into strength. But Bentham gave voice to those interests and instincts; until he spoke out, those who found our institutions unsuited to them did not dare to say so, did not dare consciously to think so; they had never heard the excellence of those in-

<sup>1</sup> J. S. Mill, 'Dissertations and Discussions,' vol. i. p. 332.

<sup>2</sup> And yet Mill says in the same essay of Bentham and Coleridge, whom he considers as "the two great seminal minds of England in their age; they were destined to renew a lesson given to mankind by every age, and always disregarded—to show that speculative philosophy, which to the superficial appears a thing so remote from the business of life and the outward interests of men, is in reality the thing on earth which most influences them, and in the long run overbears every other influence save those which it must itself obey. The writers of whom we speak have never been read by the multitude; except for the more slight of their works, their readers have

been few: but they have been the teachers of the teachers" (p. 330). A similar reflection is contained in Kant's closing words in the second 'Critique': "Science (critically sought and methodically introduced) is the strait gate which leads to the theory of wisdom; if by this is not only meant what one ought to do but what ought to furnish an indication to teachers how to mark, well and distinctly, that road to wisdom which every one should take and to guard others from wrong ways; a science of which philosophy must always be the custodian, in the subtler researches of which the public has no part, but only in its doctrines thus cleared up" ('Werke,' vol. viii. p. 315).