

time there also appeared in this country the important works of Tylor and Lubbock, which soon became known in Germany. The sense of perplexity which had come over students of the ethical problem seemed for a time relieved when a much larger field of research was opened out through these anthropological studies. To these was joined the new science of Sociology, created by Comte in France, the study of humanity or human society, in opposition to Psychology, the study of the individual human mind.

The general tendency of all these studies was to give a more emphatic meaning to the dictum of Hegel, that the Real is the Rational. But it had the further effect of toning down the rigour, of relaxing the discipline which had found expression in the Categorical Imperative of Kantian Ethics. In fact it became more and more difficult to explain, from the historical point of view, according to which everything was in a state of flux, the sense of duty, the facts of the moral conscience; still more the inviolability of a supreme moral law and order which could be followed or otherwise, constituting the difference between Good and Evil. Into the place of the sanctity and holiness of a moral order which could be realised or violated but not altered by free agents, there tended to slip the idea of a purely natural law and order, which could not be broken, and left no room for distinction and choice between good and evil. This meant the ultimate destruction of the conception of human freedom and human responsibility. Thus for the philosopher who would still uphold these conceptions there arose the task: to build up a

58.
Antithesis
between
fixed moral
ideals and
the study of
the genesis
of morality.