

For those who refuse to deduce the feeling of duty and obligation either psychologically or historically from non-moral elements, and consider it, with Kant, to be the starting-point, centre, and foundation of any and every higher or spiritual view of things, there will always exist the further task of interpreting this unique and remarkable experience through some reasoned creed, as well as of showing its purport and working throughout the whole region of practical life. The fundamental assertion or postulate will have to be followed by a more or less elaborate ontology (theory of being) and a system of morality (theory of conduct). Long before philosophers had professedly done so, the common-sense of mankind had attempted this interpretation and expansion of the moral postulate in the various historical religions and moralities of the different nations and ages of the world.

It is with a true insight into the connection of ideas that Guyau and others have pointed out that if the spirit of toleration makes it desirable that religious

of it in this connection is similar to that of the word "force" by materialists, such as Büchner in his well-known work. In his philosophy the word "force" would be of no use if it was reduced to its purely mechanical meaning as a measure of motion, and similarly the word "right" has several meanings. It may mean that which is logically correct; as such it refers merely to a formal process, and has nothing to do with reality. It may mean the opposite of wrong, and if used in this sense imports a moral distinction; or it may mean, what the author probably intends,

that which is reasonable. The German language makes a distinction between *recht* and *richtig*. In the Hegelian system, and among writers influenced by it, the identification of what is morally right with what is reasonable has been much discussed. With Hegel the identification of the two terms is based upon the conception of reason, not as a merely formal logical process, but as an inherent principle of reality. For such a conception the scientific aspect, if reduced to the mechanical, has no room.