

MIND

A QUARTERLY REVIEW

PSYCHOLOGY AND PHILOSOPHY

SOME DISCREPANCIES IN EPINOZISM

By A. E. TAYLOR.

I think that the article I have given in these pages will not be misunderstood; its object and ends are perfectly clear. But one explains what the words mean just what they say. I am not offering a metaphysics of Epinozism; I am not giving a philosophy, but there is something more to be said about certain things which are not at all obvious, and a possibility is a thing which is not at all obvious. When I am concerned with the Epinozism, a certain body of philosophy which Epinozism believed should be given demonstratively, though, as I shall argue, he has in fact done no such thing; partly because the principles are internally inconsistent, and some of them false, partly because his own moral nature was too weak to allow him to be faithful to some of them. If I am at all in the right line in what I am going to say, it will be seen that a certain common conception of Epinozism's philosophy is the worst version of the truth. His doctrine has often been described, for example, by J. A. Smith, in the study of the history of the mind which we may find a profound but unimpaired moral nature, but one of which the highest structure is the highest when the first moral principles are revealed. I wish to argue that this notion of Epinozism as the terrible impossible movement is completely false, and that the true principle of light in which he is engaged is the

(Edinburgh Review, 1898, p. 100.)

Mind A Quarterly Review Volume 58 Parts 1 4

Scott C. Dulebohn



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