

ethics of voluntarism unite with the ethics of naturalism as represented notably by the later speculations and labours of Herbert Spencer and his disciples.

Neither is the opposite or the critical school in Germany content with founding Ethics on purely psychological data, on the intuitive facts of consciousness such as the feeling of duty and the moral conscience. Though this school holds firmly to the undeniable existence of these data, holding sometimes with Kant that they form a sufficient basis for the construction and maintenance of practical morality, it nevertheless desires to utilise these facts for the construction of a reasoned Creed or theory of the general Connection of Things, which should justify the conviction familiar to common-sense and confirmed by exponents of almost every school of thought, that the moral Ideal or the Good is not only the greatest concern of man and mankind, but that it also somehow reveals to us the nature of the truly Real, the spiritual Power which underlies and sustains everything. The ethics of the critical school thus lead to a religious conception; they did so with Kant and with most of his followers, though in very varied forms and versions.¹

¹ It may be well here to refer to the important work of Charles Renouvier in France, notably to his 'Science de la Morale' (2 vols., 1869), which is in the main a development of Kantian ideas attempting to lead out of the pure formalism of Kant's individualistic ethics to a practical system of morality by insisting on the fact that the moral idea is only possible in a community of free agents, *i.e.*, in human society. In quite recent times, since the secularisation of public instruction and the founda-

tion of the *Écoles laïques*, the teaching of morals has become a difficult problem; teachers in the primary and notably in the higher normal schools are face to face with the question: on what foundation moral teaching is to be placed, recourse to religious sanctions being discarded, or even prohibited? There remain then, as it seems, two distinct lines of thought, the one pointing to historical development of human culture in the spirit of Comte enlivened by the doctrine of evolution: the law of