

There is thus one trait common to both schools of ethical thought: both see the necessity of going beyond the limits of Ethics in the narrower sense as the doctrine of private morality; both seek a wider horizon, a larger or deeper view beyond that of the individual mind, its nature and interests. The great thing for systematic as for practical morality is, after all, to overcome, to lead out of, the Self. Anything less than this would, in the opinion of either school, hardly deserve the name of the Good, be it in theory or in practice. This way out of the self the naturalistic and evolutionist schools of Ethics find in the study and interests of Humanity, of the *civitas humana*, the human city; the critical and introspective schools attempt a further step: they hold that the real root of human good and goods is their spiritual nature, that the human is rooted in the Divine, the *civitas humana* in the *civitas Dei*.

76.
Necessity
of going
beyond
pure ethics.

We are then face to face with the two new problems

progress is, as it were, that of a mathematical curve, or of a sidereal orbit, the future tracings of which have to be deduced from a formula or law established by past experience, Comte's idea of altruism gaining, with the aid of the intellect, the upper hand over egoism. Fouillée's doctrine of the increasing sway of ideal forces, and Guyau's doctrine of life as a propelling and expanding principle, represent various forms of evolutionist ethics. On the other side, we have the growing recognition of the necessity of referring to some ultimate and supreme moral law as the source and centre of appeal for righteous conduct. Kantian rigorism, as explained through Renouvier, is gaining increased attention, a new edition of his treatise having

become necessary in 1908. Foremost thinkers in France, however, no less now than in time past, do not rest content with detaching morality from a religious or metaphysical creed. This is shown very emphatically in Renouvier's own later writings, it remaining doubtful, however, whether the somewhat fantastic character of his latest philosophy termed "Personalism," with its cosmological speculation, has not temporarily obscured the importance of his really great moral Treatise referred to. The earnest spirit which permeates so many articles in the 'Revue de Métaphysique et de Morale' testifies also to the felt necessity of spiritualising the moral teaching in the present age.