

sideration. Guyau's aim of establishing a religion or a spiritual view of things without recourse to any definite doctrine or dogma, though it naturally sprang up in a country and among surroundings which have witnessed the tyranny of the Church, the frightful deeds of religious persecution, and the abuse of dogma, cannot consistently be carried through. For—after the destruction of all traditional beliefs, of all rigid dogmas, and of all moral compulsion—it will yet leave standing one last and solitary dogma, which consistently it should not hesitate ultimately and finally to destroy. This “last dogma” is morality itself, the sense of Duty, and the distinction of Good and Evil.

It is interesting to see how, in modern literature, this conviction that morality itself must fall as a “last dogma” before the logical consequences of a purely naturalistic view is gradually gaining ground and finding definite expression.¹ This is considered by one class of thinkers to be a *reductio ad absurdum* of the naturalistic position; by another class as an indication that utilitarian systems of morality rest upon an illogical introduction of a principle alien to the purely naturalistic view. Such a principle, which in the end is introduced in order to combat the purely selfish and individualistic view, is found, by Comte, simply in Altruism; by Guyau, in the expansive principle of Life; by Fouillée, in the “force of ideas”; by Lange and others, in Ideals; and ultimately by all these and other thinkers,

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Morality
the “last
dogma.”

¹ One of the earliest discussions of this subject will be found in three articles by M. Delboeuf in the ‘Revue Philosophique,’ vols. xiii. and xiv. (1882).