

fulfilled, will ever remain and recur as the undying aspiration of the human intellect.

The interest which the human mind takes in the spiritual view of things, in the Divine Order, lies ultimately in this, that it interprets and supports the moral ideals of our race, and that it leads beyond the purely subjective, selfish, or utilitarian interpretation and conception of the voice of duty. As we saw, at the end of the last chapter, both schools of ethics — the theological and the anthropological— recognise the necessity of getting beyond the subjective or selfish point of view; both seek to place the motives of human action upon a broader basis and on a deeper foundation. The anthropological or naturalistic school do so by introducing and developing the idea of Humanity, of human society or of the human race as a whole. They do not think it necessary to introduce, or possible to maintain, any other principle than what they find in human experience individually and collectively; they are equally serious in recognising the necessity of interpreting and following the call to duty. The activity of this school has been very great during the nineteenth century; its teaching is much more recent and perhaps more original than the teaching of the other, the theological school. The writings of the former bulk very largely in nineteenth-century philosophy. In the following chapter I propose to take up this side of the moral problem. It will, accordingly, deal with the growth and diffusion of the idea or Ideal of Humanity.

85.
Religious
interest in
the problem
of Society.