

distinction from the first cause which I have termed theoretical, marks a practical interest. It is the interest of morality itself, the ethical problem, that problem through the study of which I have, in the course of this history, led up to the subject of the present chapter.<sup>1</sup> We have seen how morality, whether it be treated from the naturalistic or the spiritual point of view, inevitably suggests and demands some deeper foundation and support. Some fact or interest must be discovered and acknowledged which gives to the ideal world of what *ought* to be an independent existence and meaning, which enables it to superimpose itself upon the world of things that *are* as something more than an illusion or a fancy, in fact, as that which to human reason — be this the common-sense of the ordinary man or the speculation of the philosopher — reveals itself as a thing of supreme reality and worth. Some view of the world of things must be gained which not only defines the good, the end and aim of all human effort, but in addition explains and confirms the sense of obligation through which it imperatively demands our recognition. Without entering upon a philosophical definition or criticism of the earlier systems of morality which prevailed in modern times before the era of critical thought which dates from the middle of the eighteenth century, it will here suffice to say that the older morality as taught in the schools and supported by prevailing religious doctrine rested upon two distinct commandments: they form the substance and essence of Christian morality: they are the very simple com-

<sup>1</sup> See *supra*, chap. viii. end.