

n'est même pas concevable. La fantaisie romantique a beau toujours employer le mot « progrès », en parlant de ses fins (p. ex. des civilisations des peuples originales et déterminées) : en tout cas elle en emprunte l'image au passé ; sa pensée et sa conception sont dans ce domaine sans aucune originalité.

25.

MORALE PRIVÉE ET MORALE UNIVERSELLE. — Depuis qu'a cessé la croyance qu'un Dieu dirige dans l'ensemble les destinées du monde et, en dépit de toutes les courbes sur le chemin de l'humanité, les conduise en maître jusqu'au bout, les hommes doivent se proposer des fins œcuméniques, qui embrassent toute la terre. La vieille morale, entre autres celle de Kant, réclame de chaque individu des actions qu'il désirerait de tous les hommes : c'était là une belle chose naïve ; comme si chacun savait sans plus quel genre d'action assure à l'ensemble de l'humanité le bien-être, par conséquent quelles actions, d'une façon générale, méritent d'être désirées ; c'est une théorie analogue à celle du libre-échange, posant en principe que l'harmonie générale doit se produire d'elle-même d'après des lois innées d'amélioration. Peut-être une vue d'avenir sur les besoins de l'humanité ne fait-elle pas du tout apparaître comme à désirer que tous les hommes accomplissent des actes semblables, peut-être devrait-on

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