

been that these two eminent thinkers were too much enveloped, the first in the political, the second in the literary and ecclesiastical atmosphere of their age and country,—conditions which have never been adequately understood in England. A similar fate, for similar reasons, has fallen *vice versa* upon the works of Butler in Germany.

The defect of the utilitarian school, that it attached a one-sided importance to social ethics, neglecting somewhat the problem of the individual moral character, was, however, soon to be exposed and to some extent remedied by the appearance of a treatise which may be considered as marking an era in ethical thought. It not only attracted the attention of thinkers of the most different schools in this country, but likewise that of thinkers abroad. It is perhaps not too much to say that next to the 'Critique' of Kant, it is the most important ethical treatise of modern times, and that no student of this subject can afford to ignore it. This is Henry Sidgwick's 'Methods of Ethics.' It appeared in 1874, and has run in twenty-seven years through six large editions, marked by important additions and modifications. It took some time before the contents of this book were sufficiently understood, before representatives of the various schools were able to take up a definite position to it or to answer for themselves the different questions which it put before them. For it was less by any constructive effort towards solution than by dividing the ethical problem into its different aspects and clearly defining them, that it has secured and maintained its

59.
Sidgwick's
'Methods
of Ethics.'