

influence on British thought and that its importance is also being gradually recognised on the Continent.<sup>1</sup>

60.  
Sidgwick  
and Lotze.

While recognising the importance of the 'Methods of Ethics' for English thought, those of us who know about Continental philosophy cannot help being again struck by the similarity of the position of Lotze's writings in German thought; bearing in mind, however, the characteristic difference, that German thought, in spite of temporary fluctuations, always gravitates towards the metaphysical problem, whereas English thought always gravitates towards the ethical problem. But both

<sup>1</sup> The 'Methods of Ethics' presents as much difficulty to the beginner as Kant's First Critique must have presented a hundred years earlier, but for very different reasons. Sidgwick's Treatise is infinitely superior to Kant's in point of style and clarity of exposition. Every sentence is clear in itself and leaves little room for doubt as to the author's exact meaning. Yet it is difficult to arrive at a definite final conclusion, as indeed the author himself admits that the conclusion is not to him satisfactory but requires a further discussion. But he "published nothing expressly treating of the ultimate problems which always occupied his mind. He perhaps felt that he had no definite help to give to the solution of the final difficulty suggested in the conclusion of the 'Ethics,' or hoped that he might be able to utter his convictions more fully . . . if not by offering a full answer to his doubts, yet by indicating the best method of approximating to such a result" (Leslie Stephen in 'Mind,' N.S., vol. x. p. 16). As to Kant, it is not too much to say that most sentences in the First Critique

require to be read over and over again, and that even then many remain hopelessly obscure. But on the other side he crystallised his views in certain watchwords easily caught up by his disciples and strung together in an impressive manner though by no means always expressive of the deeper meaning of the master. The 'Methods of Ethics,' however, have become in course of years much more accessible through friendly and opposed criticism, through the Prefaces to the later editions, notably through the 'Brief History of the development in his thought of the ethical view which he [Sidgwick] has set forth,' published by Miss E. E. C. Jones in the Preface to the 6th (posthumous) edition, 1901. I may also refer to Leslie Stephen's Obituary Notice just quoted, and Prof. Jas. Seth's Article in the same volume of 'Mind' (p. 172 *sqq.*) A very useful treatise on 'Sidgwick's Ethical Philosophy' has been published by F. H. Hayward (1901). It contains a complete literature of what had been published by Sidgwick himself or by his critics up to that date.