

mind should investigate the extent and validity of its own reasoning powers. To get out of the dilemma, Lotze reverts to a conviction of the ultimate truth underlying the whole of the idealistic philosophy of Germany, the reality of Spirit to which he gives, with Plato, the ethical character of the Good. Sidgwick on the other side inclines more towards the position of common-sense, of experience, a position taken up before him both by Reid and Butler.¹

There is a third point upon which we find an agreement between Lotze and Sidgwick, though the idea is differently expressed. Lotze cannot conceive the beginning and centre of all human action to be anything else than something which affects the individual soul, filling it with interest and joy or the reverse. Sidgwick's criticism of different ethical theories leads him back to the Self, to what must still be called Hedonism, but a Hedonism made "universalistic" as distinguished from "egoistic" by the intuition that its being achieved by this rather than that person makes no difference to the value of the end in itself: the moral process seeming to consist in removing the centre of interest from the narrow field of the moment and the individual, to a prospective and wider field of social interests. Through this reconciliation of the intui-

¹ But Prof. Seth points out that Sidgwick's "attitude to common-sense must be carefully distinguished from that of the Scottish School, which refuses to go behind the explicit statements of common-sense or to systematise these statements by reducing them to their ultimate presuppositions. In Sidgwick's own terminology, the true

attitude to the intuitions of the ordinary conscience is not the dogmatic, but the philosophical attitude" (*loc. cit.*, p. 175). This reminds one of Lotze's definition of the formal task of philosophy as quoted at length, *supra*, vol. i. p. 65, n., and frequently referred to in subsequent passages of this History.