

with the *summum bonum* or Highest Good. It might, at best, signify the aim at rationality of conduct, at a perfect reign of reason, but it contains nothing through which it recommends itself to our emotional nature, stirs our feelings, or engages our interest. Yet without this Kant saw quite well that practical morality would be impossible.

17.  
Separate  
questions  
involved in  
the problem  
of the Good.

It may be well now to point out that the supreme ethical problem, the problem of the Good, has presented itself, in the course of the history of philosophy, with increasing clearness and definiteness, as involving two entirely separate questions.<sup>1</sup> The first question refers to that which we call morally good in the actions of other men, as well as in reviewing our own conduct. This has usually been termed the problem of the Criterion of Morality. It corresponds to the definition of the beautiful in *Æsthetics*, and has not unfrequently been termed the Morally Beautiful. That in our judgment we distinguish between good and bad, is quite as certain as that we distinguish between the beautiful and the ugly. In both cases the one is the subject of approbation and pleasure, while the other is the subject

<sup>1</sup> It may be incidentally remarked that among modern moralists no one has more clearly pointed out the difference of these two distinct problems than Sir James Mackintosh in his well-known Dissertation published in the introductory volume to the 'Encyclopædia Britannica' (1829) and several times re-edited (by Whewell), most recently in 1873. Through its one-sided treatment of both Hobbes and Bentham it roused the indignation of James Mill and prompted his 'Fragment on Mackintosh,' which

was suppressed owing to the death of Mackintosh and published only after the death of James Mill himself in 1836. Up to the appearance of Sidgwick's 'Methods of Ethics' the treatise remained the leading historical account of English moral philosophy, characterised as much by the absence of all reference to German philosophy as by the commendation of Butler as the foremost exponent of the best and also the most popular form of British moral philosophy.