

68.  
Indefinite-  
ness of 'the  
Ideal' as  
conceived  
by these  
thinkers.

and the Good, as distinguished from their opposites. They have no definition of the highest Good, which seems to consist only in a process, be this set going by the motive power of the world of ideas or the propelling force of the principle of life. Both end by appealing to an ideal or 'the Ideal,' of which they can nevertheless give neither a definition nor an interpretation. With this view they come near to the position of other thinkers, such as F. A. Lange in Germany, or T. H. Green in England; perhaps without recognising that they entangle themselves in the same difficulties and dilemmas which we meet with in those other speculations.

69.  
Theories of  
value in  
Germany.

The fact that there are psychological data involved in moral judgments and crystallised in certain current words and phrases which we continually use in everyday life, and can as little dispense with in the philosophy of mind as we can find room for them in the philosophy of nature, has prompted a school of thinkers in Germany to take up a purely descriptive or analytical position in Ethics, combining this frequently with historical studies: they propose to give a phenomenology of the moral consciousness in the individual as well as in the race. The beginnings of this, as I have already had occasion to mention, are to be found in the writings of Herbart and Beneke, which are accordingly now more frequently referred to. This school studies pre-eminently what it calls judgments of value as distinguished from judgments of fact, norms of conduct as distinguished from norms of thought, prescriptive laws of what ought to be, as opposed to constitutive laws of what is.