

and by some of those influenced by him, among whom I have specially noticed the lucid expositions of Professor Sorley.

Similar good work in clearing the atmosphere and bringing home to thinking readers of a larger class the ethical problems of the day, has been performed in Germany by several writers of eminence—by none better, as it seems to me, than by the late Professor Friedrich Paulsen of Berlin. Although more explicit than the two English authors just mentioned in the enunciation of his own ethical standpoint, which he has in fact expounded in a ‘System of Ethics,’<sup>1</sup> he nevertheless shows a very clear and impartial understanding of the two positions open to the ethical philosopher of to-day. Of this he has given proof in the latest of his writings: the chapter on Ethics contained in a volume entitled ‘Systematic Philosophy,’ which forms a section of a large encyclopædic work with the general title of ‘The Culture of the Present Age’ (1907). In this short but well-filled chapter Paulsen shows that ethical philosophy, what I have termed the systematic treatment of the problem of the Good, may start from two independent facts—the fact of the Will, which strives to attain something; and the fact of the Ought, the obligation or duty imposed upon human action. The former beginning leads us to define the Good as the end of our actions, and in a more detailed treatise the Good would divide itself up into a number of separate goods or good things, corresponding to the many-sided nature of human

78.  
Paulsen's  
Ethics.

<sup>1</sup> ‘Ethik’ (2nd ed., 2 vols., 1893; trans. by Thilly, 1899).