

activity; the latter refers to an impelling or prompting force through which good actions are produced and regulated, the source out of which they flow: this is usually termed the feeling of duty or the moral conscience. Coherent systems of ethics can be constructed from either of the two beginnings; both have special difficulties to solve. The philosopher who starts with the contemplation of the end or ends to be realised by human action, must define these ends, and must further explain how it comes that they recommend themselves to the individual human will and become obligatory: the dicta of conscience. On the other side, the systematic thinker who starts with the facts of duty and conscience will have to explain not only what dutiful conduct consists in and what it leads us to, but he will also be confronted with the difficult task of assigning to the fundamental fact of moral conscience its meaning and origin, especially as it seems confined to the narrow region of human consciousness, which forms, after all, but a small, an almost infinitesimal part of the great visible world, the Cosmos.

The two positions thus clearly indicated by Paulsen have found representatives in modern German thought. Paulsen himself declares unmistakably for the former. According to him, Ethics is *Güterlehre*. He also explains that in the history of philosophy this is the older of the two, having found its first systematic exposition in the 'Nicomachean Ethics' of Aristotle. Paulsen also explains how what was originally the theory of the Good or of Goods, as the ends to be secured by moral conduct,