

**HUME'S TREATISE OF
MORALS: AND
SELECTIONS FROM THE
TREATISE OF THE PASSIONS**

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Hume's Treatise of morals: and selections from the Treatise of the passions by James H. Hyslop

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JAMES H. HYSLOP

**HUME'S TREATISE OF
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TREATISE OF THE PASSIONS**

THOMAS C. STEARNS,
YALE UNIVERSITY,
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HUME'S
TREATISE OF MORALS:

AND SELECTIONS FROM THE

TREATISE OF THE PASSIONS.

WITH AN INTRODUCTION BY

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NEW YORK.



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EDITOR'S PROSPECTUS.

THE Ethical Series, of which this book on Hume's Ethics, by Dr. J. H. Hyslop, is the initial number, will consist of a number of small volumes, each of which will be devoted to the presentation of a leading system in the History of Modern Ethics, in selections or extracts from the original works. These selections will be accompanied by explanatory and critical notes. They will also be introduced by a bibliography, a brief biographical sketch of the author of the system, a statement of the relation of the system to preceding ethical thought, and a brief explanation of the main features of the system and its influence on subsequent ethical thought. The volumes will be prepared by experienced teachers in the department of Ethics and with special reference to *undergraduate instruction and study* in colleges.

The series at present will include six volumes as follows :

HOBBS, Professor G. M. Duncan, Yale University ;

CLARKE, President F. L. Patton, Princeton University ;

LOCKE, the Editor of the Series ;

HUME, Dr. J. H. Hyslop, Columbia College ;

KANT, Professor John Watson, Queen's University, Canada.

HEGEL, Professor J. Macbride Sterrett, Columbian University.

The increasing interest in the study of Ethics and the consequent enlargement of the courses in college curricula, suggest to every teacher the need of better methods of teaching the subject than those which have quite generally

EDITOR'S PROSPECTUS.

prevailed in the past. Instruction in the History of Ethics, like instruction in the History of Philosophy, has largely been based on text-books or lectures giving expositions of, and information about, the various systems. Such methods, although serviceable, are not as stimulating and helpful as those which put the student in direct contact with the text of the author, enabling him to study the system itself rather than to study about the system. Undoubtedly the best plan would be to have the student read the entire work of the author, but all teachers will probably concede the impracticability of this in *undergraduate* work, if a number of systems is to be studied, which is usually desirable. Only inferior, in my judgment, to the best, but impracticable plan, is the plan of the "Ethical Series," — to study selections or extracts from the original works, embodying the substance of the system. The "Series" makes provision for such work in a convenient and comparatively inexpensive manner. That the plan of instruction on which the "Series" is based is in the interest of better scholarship, I am assured by my own experience, and by that of many other teachers in the leading colleges of the country, with whom I have communicated. It is with the earnest hope of facilitating instruction and study in the History of Ethics that this series is issued.

E. HERSHEY SNEATH.

YALE UNIVERSITY,
January 25, '93.

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PREFACE.

THE student will observe that the whole of Hume's original treatise on *Morals* has been included in the present volume and that the selections are taken only from his work on the "Passions." Portions of the latter have been included because of their importance to a correct understanding of Hume's ethical principles. The main portion of them consists in his discussion of "free will." The whole of the treatise on *Morals* has been included in order to prevent the volume from being fragmentary, or at least to prevent it from being more so than is necessary for an adequate conception of his system.

I have chosen the original work rather than the revised form of 1751, because the later contains no essential changes of view. Hume himself, in a letter to Gilbert Elliott, says: "The philosophical principles are the same in both." Even if this confession had not been made, the judgment of T. H. Green would have sufficed to justify the course taken, since he pronounced the difference between them to be too small to create any obligations of a serious kind on the part of one performing the task here undertaken.

JAMES H. HYSLOP.

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