THE ETHICAL PRINCIPLE AND ITS APPLICATION IN STATE RELATIONS

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The Ethical Principle and Its Application in State Relations by Marietta Kies

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RELATIONS.

BY MARIETTA KIES, PH. M.

PRESENTED AS A THESIS FOR THE DEGREE DOCTOR OF PHILOS-OPBY AT THE UNIVERSITY OF MICHIGAN.

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PREFACE.

In the following thesis the attempt has been to show that justice and grace are complementary principles: and also, to prove that, although these principles can not be separated, yet the principle of grace or self-sacrifice is in an especial manner the principle of growth or progress.

The effort has been to establish these thoughts by showing that justice and grace are clearly revealed in the life of man; and that the progress of man as a self-determining individual, developing in and through the institutions of society, has come about by a process in which self-sacrifice is always involved.

The institution considered at length is the State. We have sought to show that the potent principle of progress in our own nation has been that of self-sacrifice expressed in different forms, and that, even in the sphere of industrial relations, where self-interest is usually supposed to be the animating motive, altruism has been and is the underlying principle of real progress, and that future progress will be in accordance with the same principle.

PREFACE.

No attempt has been made to refute other principles of explanation of progress. But such principles as "biological evolution," "natural law," "harmonious adjustment of relations," are incidentally recognized as expressions of various elements of progress rather than that any one is as adequate a principle as those which we have called the complementary principles, "justice and grace."

For, as evolution, as a principle explaining the fact of progress, is a "dynamic conception," more adequate than the formerly received "static conception," so a "rational dynamic conception" is a more comprehensive and adequate conception of the progress of man in the institutions of society than the dynamic conception. This "rational dynamic conception" sees man as a self-determining being, the elements of whose growth are a sequence which corresponds to the development from the simple and homogeneous to the complex and heterogeneous, in the lower forms of life, animal and vegetable; but these elements or external appearances in the development of man are such because of the self-determining energy of man that makes them, and the energy does not exists because of the changes in the various elements of external appearances; in the institutions of society the comprehensive way in which this self determining energy manifests itself is in accordance with the principles, justice and grace.

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PREFACE.

I wish to acknowledge my indebtedness to Professor H. C. Adams and to Professor John Dewey for valuable instruction; and for helpful suggestions in the preparation of this thesis.

MARIETTA KIES.

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MILLS COLLEGE, CALIFORNIA, Oct. 8, 1891.

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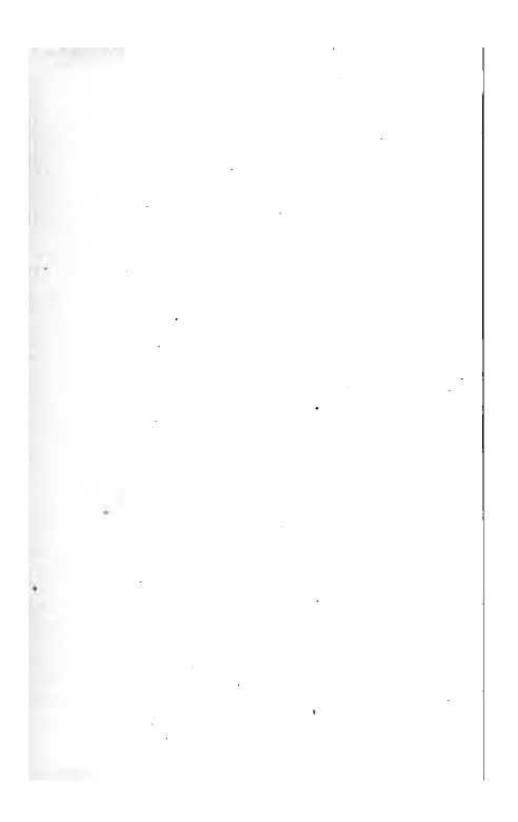
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