

**KANTHIAN ETHICS AND
THE ETHICS
OF EVOLUTION. A
CRITICAL STUDY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649621279

Kanthian Ethics and the Ethics of Evolution. A Critical Study by J. Gould Schurman

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Δόξειε δ' ἂν ἴσως βέλτιον εἶναι καὶ δεῖν ἐπὶ σωτηρίᾳ γε
τῆς ἀληθείας καὶ τὰ οἰκεία ἀναιρεῖν, ἄλλως τε καὶ
φιλοσόφους ὄντας· ἀμφοῖν γὰρ ὄντων φίλων ὅσιον
προτιμᾶν τὴν ἀλήθειαν.

ARISTOTLE: *Eth. Nic.*, I. 4.

KANTIAN ETHICS
AND THE
ETHICS OF EVOLUTION.

A CRITICAL STUDY

BY

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Published by the Hibbert Trustees.

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1881.

REPLACING

45346

LONDON :

G. NURMÁN AND SON, PRINTERS, 20, MAIDEN LANE,
COVENT GARDEN.

B2799
E885

P R E F A C E.

THE following *Essay*, which is now published by the Hibbert Trustees, was written in Germany about a year ago, during the author's tenure of a Hibbert Travelling Scholarship.

The *Essay* is a critical study of the two representative systems of Ethics, with one or other of which the names of most thinkers in England and America are at present associated. Mill and Hamilton, the philosophical leaders of the last generation, have chiefly a historical interest for ours; and the undying dualism of metaphysical thought is propagated in Critical Idealism and Evolutionistic Realism. Kant laid the foundations of the one, just a hundred years ago; Mr. Herbert Spencer, in our own day, has laid the foundations of the other. The present *Essay* attempts an estimate of the ethical philosophy of each of these teachers. The author has not assumed the infallibility of either system, and then proceeded to refute the other from this dogmatic standpoint: he has, on the contrary, made an honest

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endeavour to discriminate between the truth and the error which his studies led him to believe each system contained. He can sincerely say he has sought nothing but truth. And, in the quest of it, he hopes he has not been disrespectful towards either of the eminent thinkers whose principles he here criticizes.

In addition to the obligations acknowledged in the *Essay* itself, the author naturally owes much to the distinguished professors of philosophy, in Great Britain and Germany, whose lectures he had the privilege of attending. But to one man, whose friendship it is an honour to have enjoyed,—to the broad scholar and the keen, discerning critic,—to the classic historian of Greek Philosophy and the foremost thinker of modern Europe,—to Professor Eduard Zeller of Berlin, the author desires to express special obligations for much that need not here be specified, but not least for his constant exemplification of the candid, truth-loving spirit described in the Aristotelian motto of this *Essay*,—a spirit of which it is hoped some reflex may be found in the following pages.

ACADIA COLLEGE,

WOLFVILLE, NOVA SCOTIA.

July, 1881.

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