

**AN ESSAY ON INTUITIVE  
MORALS: BEING AN ATTEMPT TO  
POPULARIZE ETHICAL SCIENCE.  
PART II. PRACTICE OF MORALS.  
BOOK I. RELIGIOUS DUTY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649054336

An Essay on Intuitive Morals: Being an Attempt to Popularize Ethical Science. Part II. Practice of Morals. Book I. Religious Duty by Frances Power Cobbe

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*By the same Author.*

## ESSAY ON INTUITIVE MORALS.

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VOL. I.

### THEORY OF MORALS.

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8vo, pp. 179. Price 7s. 6d.

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#### OPINIONS OF THE PRESS.

The author is evidently well read in the literature of his subject: his discussions are searching and impartial; he reasons clearly, and states his conclusions with force. His spirit and manner are particularly well suited to ethical disquisition. The love of truth, the deep sense of personal concernment in his subject, and the sincerity of conviction, which his book leads us to impute to him, render him a moral teacher to whom even those who differ from him most strongly will listen with interest and pleasure..... He belongs to the school of modern Theists, and is perhaps its next best representative to Messrs. Parker and Newman.—*Nonconformist*.

The present Essay will do much to clear the elementary condition of the moral problem for those who are caught in the net of the utilitarian theory.—*National Review*.

We can honestly laud the great beauty of the concluding part of this book. It is most eloquently written.—*Journal of Education*.

The design, an attempt to establish in moral philosophy what the "Broad Church" is in matters of theology, is an ambitious one, and it is but fair to the author to state that he has worked out its theory with considerable success.—*John Bull*.

His treatment of morals is often both true and beautiful.—*Guardian*.

The existence of ethics as an Exact Science, founded therefore on intuitive axiomatic truths, is forcibly urged.—*Asylum Journal*.

This book contains the moral theory of that school of Theology which acknowledges Mr. Theodore Parker as its chief. We are far from seeking to make light of the system, or to speak with other than profound respect of its adherents.—*Athenæum*.

We quote from this book such passages as will best exhibit its excellence, and induce our readers to study and circulate it for themselves.—*Inquirer*.

The work exhibits a wide range of reading, and no slight ability. There is a high and earnest appeal to the conscience which can scarcely fail to awaken some echo in thoughtful minds.....Our space forbids us to enter on the other topics which invite our notice in this able and, in parts, attractive but deceptive and dangerous work.....It has too wide a circulation, and too high an authority to be left unheeded to do its work of mischief.—*Christian Observer*.

'The End of Creation is not Happiness, but the virtue of Rational Souls' is the interesting and original text from which the author of *Intuitive Morals* discourses through many learned and eloquent pages.—*Reasoner*.

The writer of this treatise ably combats the system which resolves the laws of ethics into interest or expediency.—*Literary Gazette*.

It is a most noble performance—the work of a masculine and lofty mind. Its perusal has been to us a rich moral and intellectual treat. The sentiments are always elevated and frequently sublime.—*Caledonian Mercury*.

We totally dissent from the theory which the *Essay on Intuitive Morals* undertakes to establish. But it is impossible to deny the ability of the writer, or not to admire his high moral tone, his earnestness and the fulness of his knowledge. It is a book which will well repay a careful reading.—*Scotsman*.

AN ESSAY  
OR  
INTUITIVE MORALS:

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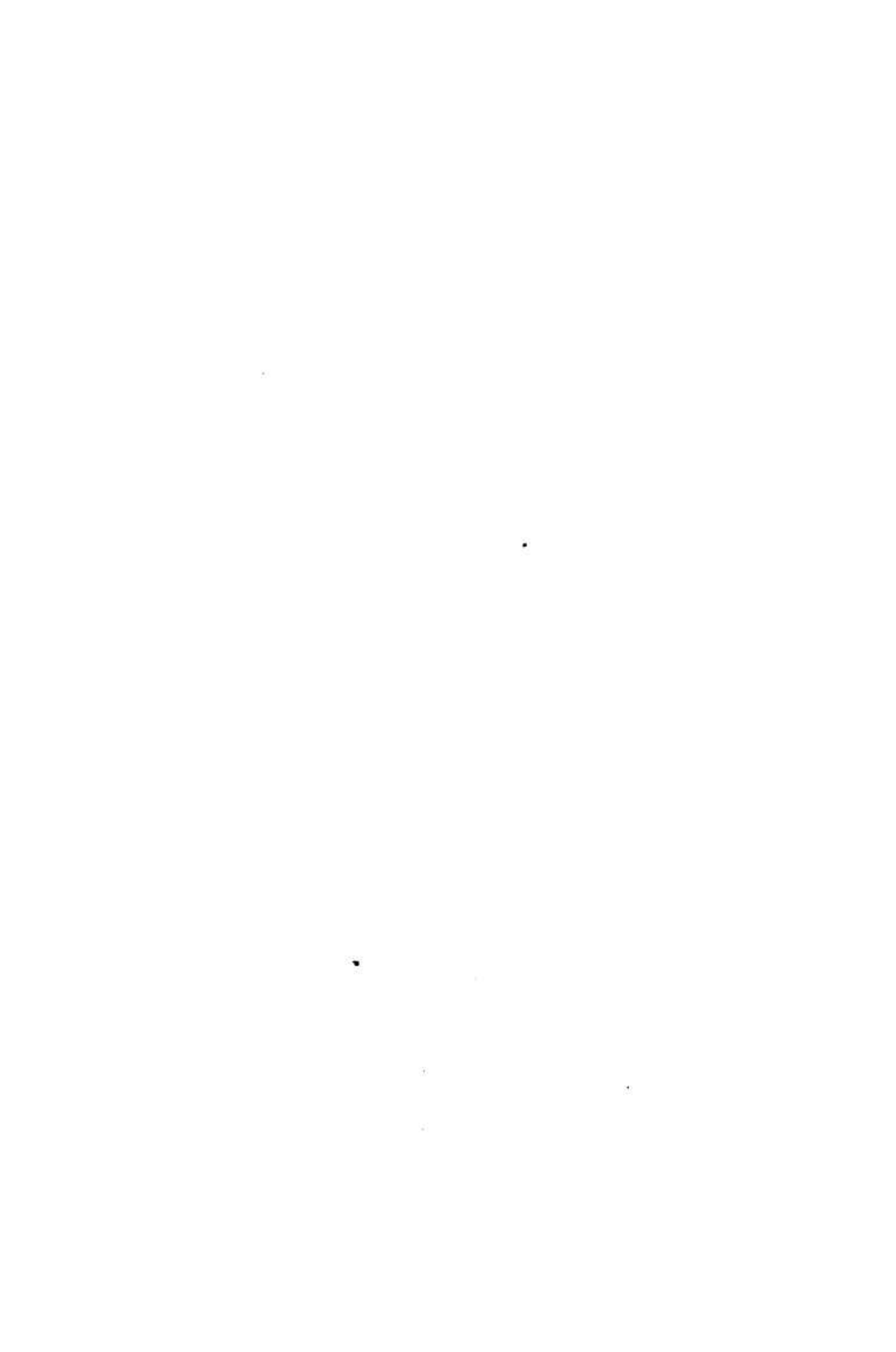
BOOK I.—RELIGIOUS DUTY.



*Not to be sold*

LONDON:  
JOHN CHAPMAN,  
8, KING WILLIAM STREET, STRAND.  
1857.

*141. c. 82.*





## ADVERTISEMENT.

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THE First Part of the present Essay has already appeared. It contains the *Theory* of Intuitive Morals. The present volume commences the second, or *Practical* part of the same subject, and is devoted to the discussion of RELIGIOUS DUTY. This portion of the Essay had been intended to form the conclusion of the whole, but for various reasons it is now published before the books on PERSONAL and on SOCIAL DUTY. The latter, when published, will form a third and final volume, completing an ethical treatise, Theoretical and Practical.



## PREFACE.

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THE treatise on Religious Duty contained in the present volume is designed as a contribution towards a vast object—the development of Theism as a Religion for the Life no less than a Philosophy for the Intellect. Hitherto the latter task has necessarily engaged chief attention, but now that Free Thought has sufficiently vindicated itself, it would seem that the time has arrived when Free Feeling also may begin to trace out the fresh channels into which a wider and purer faith will henceforth cause it to flow. No pretension can be made in this book to accomplish such a purpose in any way adequately, far less exhaustively. It will be the endless, happy work of better minds, better ages, better worlds than the present, to follow out to its consequences the doctrine of the Absolute Goodness of God, and demonstrate all which that creed demands from us of love and veneration, all it sanctions for us of trust and joy. These pages contain only such