

**THE FIELD OF ETHICS,
BEING THE
WILLIAM BELDEN NOBLE
LECTURES FOR 1899**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649582525

The Field of Ethics, Being the William Belden Noble Lectures for 1899 by George Herbert Palmer

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

GEORGE HERBERT PALMER

**THE FIELD OF ETHICS,
BEING THE
WILLIAM BELDEN NOBLE
LECTURES FOR 1899**

THE FIELD OF ETHICS

BEING THE
William Belden Noble Lectures

FOR 1899

St. M. Noble
BY

GEORGE HERBERT PALMER

ALFORD PROFESSOR OF PHILOSOPHY
IN HARVARD UNIVERSITY



BOSTON AND NEW YORK
HOUGHTON, MIFFLIN AND COMPANY
The Riverside Press, Cambridge
1901

COPYRIGHT, 1901, BY GEORGE HERBERT PALMER
ALL RIGHTS RESERVED

Published November, 1901

Colege
Library

BJ
37
P18

CONTENTS

LECTURE I

ETHICS AND THE DESCRIPTIVE SCIENCES

	PAGE
I. Plan of the Course	3
II. Relation of Ethics to the Physical Sciences . .	6
III. Relation of Ethics to Philosophy	12
IV. Relation of Ethics to History	14
V., VI. The double meanings of Law and Cause . . .	16
VII. The Normative contrasted with the Descriptive Sciences	24
VIII. Danger of confusing the two	29
IX. Scheme of the Normative Sciences	32
X. Summary	33
References on the Normative character of Ethics	35

LECTURE II

ETHICS AND THE LAW

I. Affinities of the two	39
II. Hobbes and Bentham tend to identify them . .	41
III. But what is immoral is not always illegal . .	44
IV. Nor what is illegal immoral	46
V. Inadequate attempts at distinction	49
VI. (1) The fixed penalties of the law	56
VII. (2) The order of assigning penalties	59
VIII. (3) The precision of legal obligation	66
IX. (4) Moral development not the aim of the law .	74
X. Though welcomed as accessory	78
XI. The objectivity of the law	82
XII. Outer and inner intention	84
References on Law and Ethics	86

634763

LECTURE III

ETHICS AND ÆSTHETICS

I. The beautiful and the good generally felt to be akin	89
II. Search for common qualities	94
III. Analysis of the Shaw Monument	95
IV. Its beauty proportional to its organic wholeness	99
V. A similar wholeness found in the holy man	102
VI. But moralists have often been suspicious of beauty	106
VII. (1) Because of the isolation of the beautiful object	108
VIII. (2) Because its parts may be worthless or even injurious	113
IX. (3) Because it is insusceptible of growth	118
X. Yet Ethics owes large debts to Æsthetics	121
XI. (1) Borrowing from Æsthetics its fundamental conception	122
XII. (2) Through it becoming reconciled to law	124
XIII. (3) And thus enabled to fix its goal	128
XIV. The inadequacies of Ethics compel farther advance	130
References on Art and Ethics	132

LECTURE IV

ETHICS AND RELIGION — AFFINITIES

I. Question of origins unimportant for our purpose	135
II. Early identification of Religion and Morality	139
III. Many later experts have identified them	142
IV. Social institutions assume their close connection	146

CONTENTS

v

V. To test the connection, examine a definition of religion	148
VI. Lucretius's saying that fear begets gods	149
VII. Fear fundamental in morality too	153
VIII. But there are two kinds of fear	155
IX. Illustrated by social timidity	157
X. Noble fear has love in it	161
XI. Religions divide according to their kind of fear	163
XII. Moral fears are also reverential	166
XIII. Conclusion	168

LECTURE V

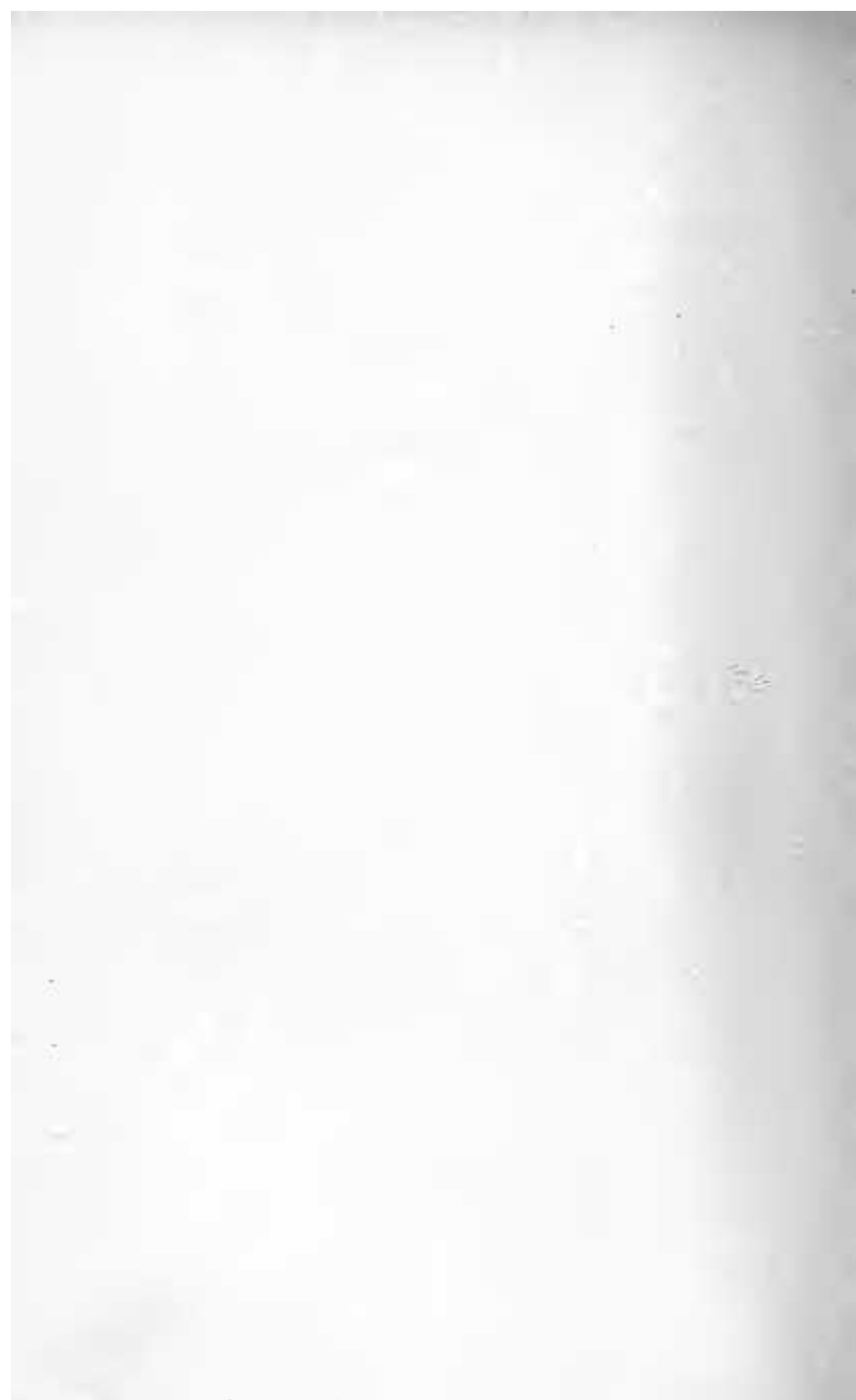
ETHICS AND RELIGION — DIVERGENCIES

I. The dutiful man at the moment of duty is not always religious	171
II. Nor the religious man always dutiful	175
III. Morality emphasizes the finite, Religion the infinite element	177
IV. From morality to religion is the natural order of advance	182
V. Three famous definitions of religion	187
VI. The debts owed by morality to religion are (1) horizon	193
VII. (2) Stability	195
VIII. (3) Hope	198
References on Religion and Ethics	202

LECTURE VI

CONCLUSION

I. Ethics is unsystematically presented in common life as morality	205
II. Summary exhibit of the terms descriptive of a moral being	209
III. Resulting definitions of Ethics	212



THE WILLIAM BELDEN NOBLE LECTURES

THIS Lectureship was constituted a perpetual foundation in Harvard University in 1898, as a memorial to the late WILLIAM BELDEN NOBLE of Washington, D. C. (Harvard, 1885). The deed of gift provides that the lectures shall be not less than six in number, that they shall be delivered annually, and, if convenient, in the Phillips Brooks House, during the season of Advent. Each lecturer shall have ample notice of his appointment, and the publication of each course of lectures is required. The purpose of the Lectureship will be further seen in the following citation from the deed of gift by which it was established :—

“The object of the founder of the Lectures is to continue the mission of William Belden Noble, whose supreme desire it was to extend the influence of Jesus as the way, the truth, and the life ; to make known the meaning of the words of Jesus, ‘I am come that they might have life, and that they might have it more abundantly.’ In accordance with the large interpretation of the Influence of Jesus by the late Phillips Brooks, with whose religious teaching he in whose memory the Lectures are established and also the founder of the Lectures were in deep sympathy, it is intended that the scope of the Lectures shall be as wide as the highest interests of humanity. With this end in view, — the perfection of the spiritual man and the consecration by the spirit of Jesus of every department of human character, thought, and activity, — the Lectures may include philosophy, literature, art, poetry, the natural sciences, political economy, sociology, ethics, history both civil and ecclesiastical, as well as theology and the more direct interests of the religious life. Beyond a sympathy with the purpose of the Lectures, as thus defined, no restriction is placed upon the lecturer.”