# A SUPPLEMENT TO THE FIRST EDITION OF THE METHODS OF ETHICS

Published @ 2017 Trieste Publishing Pty Ltd

#### ISBN 9780649509959

A Supplement to the First Edition of the Methods of Ethics by Henry Sidgwick

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

#### **HENRY SIDGWICK**

# A SUPPLEMENT TO THE FIRST EDITION OF THE METHODS OF ETHICS



### A SUPPLEMENT

TO THE FIRST EDITION .

the to op the

### METHODS OF ETHICS

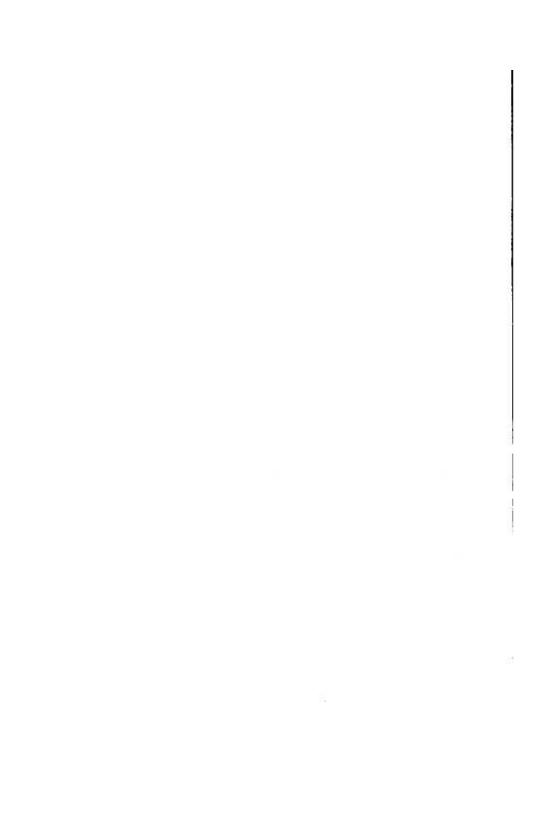
пх

## HENRY SIDGWICK, M.A., PRELECTOR IN MORAL AND POLITICAL PHILOSOPHY IN TRIMITY COLLEGE, CAMBRIDGE.

CONTAINING ALL THE IMPORTANT ADDITIONS AND ALTERATIONS IN THE SECOND EDITION,

Zondon: MACMILLAN AND CO. 1877.

[All Rights reserved.]



#### · cue 8893.11.10

96;5 Phil 8893.11.10

Ar. S. a. Green

Cambridge: FRINTED BY Q. J. GLAT, MA. AT YOR CHIVERNITY FRIE.



#### PREFACE.

In preparing the second edition of The Methods of Ethics, I found it desirable to make extensive alterations and additions; I have therefore thought it well to publish them here in a separate form, for the use of purchasers of my first edition. On one or two points I have to acknowledge a certain change of view; which is partly at least due to criticism. stance, in ch. 4 of Bk. L (on "Pleasure and Desire"), which has been a good deal criticised by Prof. Bain and others, although I still retain my former opinion on the psychological question at issue, I have been led to take a different view of the relation of this question to Ethics; and in fact § 1 of this chapter as it at present stands directly contradicts the corresponding passage in the former edition. So again, as regards the following chapter, on 'Free-Will,' though I have not exactly found that the comments which it has called forth have removed my difficulties in dealing with this time-honoured problem, I have become convinced that I ought not to have crudely obtruded these difficulties on the reader, while professedly excluding the consideration of them from my subject. In the present edition therefore I have carefully limited myself to

τ

explaining and justifying the view that I take of the practical aspect of the question. I have further been led, through study of the Theory of Evolution in its application to practice, to attach somewhat more importance to this theory than I had previously done; and also in several passages of Bks. III, and IV. to substitute 'well-being' for 'happiness,' in my exposition of that implicit reference to some further end and standard which reflection on the Morality of Common Sense continually brings into view. latter change however (as I explain in the concluding chapter of Book III.) is not ultimately found to have any practical effect. I have also modified my view of 'objective rightness,' as the reader will see by comparing Bk. 1. c. 1, § 3 with the corresponding passage in the former edition; but here again the alteration has no material importance. In my exposition of the Utilitarian principle (Bk. IV. c. 1) I have shortened the cumbrous phrase 'greatest happiness of the greatest number by omitting-as its author ultimately advised-the last four words. And finally, I have yielded as far as I could to the objections that have been strongly urged against the concluding chapter of the treatise. The main discussion therein contained still seems to me indispensable to the completeness of the work; but I have endeavoured to give the chapter a new aspect by altering its commencement, and omitting most of the concluding paragraph.

The greater part, however, of the new matter in this edition is merely explanatory and supplementary. I have endeavoured to give a fuller and clearer account of my views on any points on which I either have myself seen them to be ambiguously or inadequately expressed, or have found by experience that they were liable to be misunderstood. Thus in Bk. 1. c. 2, I have tried to furnish a rather more instructive account than my first edition contained of the mutual relations of Ethics and Politics. Again, even before the appearance of Mr Leslie Stephen's interesting review in Fraser (March, 1875), I had seen the desirability of explaining further my general view of the 'Practical Reason.' and of the fundamental notion signified by the terms 'right,' 'ought,' &c. With this object I have entirely rewritten c. 3 of Book I., and made considerable changes in c. 1. Elsewhere, as in cc. 6 and 9 of Book L. and c. 6 of Book IL, I have altered chiefly in order to make my expositions more clear and symmetrical. This is partly the case with the considerable changes. that I have made in the first three chapters of Book III.; but I have also tried to obviate the objections brought by Professor Calderwood against the first of these chapters. The main part of this Book (cc. 4-12) has been but slightly altered; but in c. 13 (on 'Philosophical Intuitionism'), which has been suggestively criticized by more than one writer, I have thought it expedient to give a more direct statement of my own opinions; instead of confining myself (as I did in the first edition) to com-C. 14 again ments on those of other moralists. has been considerably modified; chiefly in order to introduce into it the substance of certain portions of an article on 'Hedonism and Ultimate Good,' which I published in Mind (No. v.). In Book IV. the changes (besides those above mentioned) have been inconsiderable; and have been chiefly made in order to remove a misconception which I shall presently notice, as to

<sup>1</sup> Cf. Mind, No. 11.