

**KNOWLEDGE, DUTY, AND FAITH;
SUGGESTIONS FOR THE STUDY
OF PRINCIPLES TAUGHT BY
TYPICAL THINKERS, ANCIENT
AND MODERN**

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Knowledge, duty, and faith; suggestions for the study of principles taught by typical thinkers, ancient and modern by Sir Thomas Dyke Acland

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SIR THOMAS DYKE ACLAND

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SUGGESTIONS

FOR THE

STUDY OF PRINCIPLES

TAUGHT BY

TYPICAL THINKERS

ANCIENT AND MODERN.

BY THE

RIGHT HON. SIR THOMAS DYKE ACLAND, BART.

Addressed to Students in University Extension Classes.

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TO THE
RIGHT HONOURABLE W. E. GLADSTONE,
IN REMEMBRANCE
OF HIS PERSONAL EXAMPLE AND PROFOUND STUDY
AT CHRISTCHURCH, OXFORD,
SIXTY-FIVE YEARS AGO,
AND
OF HIS CONSTANT FRIENDSHIP EVER SINCE.
THIS HUMBLE ATTEMPT
TO INTEREST STUDENTS IN
UNIVERSITY EXTENSION CLASSES
IS GRATEFULLY DEDICATED
BY
The Author.

NOTICE.

THE following pages were suggested by a brilliant University Extension Lecture on Bacon depreciating Aristotelian Logic, pointing to the works of Spencer and Lotze as the rival philosophies of the present day; and by questions consequently addressed to the writer by young friends.

This is not a history of philosophy, still less an original treatise. The intention is to indicate some of the questions now attracting interest, and especially to show the assumptions taken for granted by typical writers, who in successive periods have endeavoured to find answers to the questions: "What can we know?" and "What ought in to do?"

It will be my endeavour in every case in which I have ventured to express an opinion on an important point to confess my indebtedness to writers of acknowledged authority.

I must gratefully acknowledge the assistance I have had from friends; specially from a young relative, a granddaughter of Dean Hook, not only in preparing the manuscripts for the printer and revising proofs, but in making the whole more intelligible for the young

readers to whom I appeal. I am also indebted to the Rev. W. David, a disciple of Coleridge (having had long experience as a teacher), for encouragement and valuable suggestions.

Dr. Merz, a pupil of Lotze, author of the book on Leibniz in Blackwood's series, has helped me in the endeavour to explain the position of Lotze with reference to philosophy and theology.

As to the general bearing of philosophical questions, ancient and modern, I am especially indebted to Maurice's 'Moral and Metaphysical Philosophy,' and to Bowen's 'Modern Philosophy.'*

I regret that, with failing health, and at my advanced age, I have been unable to enter more thoroughly into some of the subjects now occupying the minds of thoughtful persons. But I hope that I may have been able to assist young students in arriving at a clear conception of those questions and their bearing on faith, and by indicating books of moderate size written by authors of high reputation.

A list of books relating to the different periods of thought, of small cost, will be found at the end of this volume.

* 'Modern Philosophy, from Descartes to Schopenhauer and Hartmann,' by the late Francis Bowen, Professor of Harvard College, U.S.; published in London, by Sampson Low and Co.

INTRODUCTION.

GENERAL QUESTIONS.

IN offering suggestions for the study of principles on the foundations of Knowledge, Duty, and Faith, I am inviting students to enter on what is now called Philosophy; though I hardly like to use that word for anything I can say. It is needful, however, to enquire into the meaning of the word Philosophy, which may be said to date from Socrates, and is now in common use.

In the last century it was usual to speak of what is now called physical science as natural philosophy. Science in those days was limited to mathematics and other branches of knowledge, which were supposed to admit of logical demonstration.

In Scotland, the phrase "philosophy of the human mind" was adopted by the common-sense school—Reid, Stewart, and Brown—to take the place of metaphysics. This phrase is now superseded by the term psychology.

Various systems of philosophy in Germany may be described, or denoted rather than defined, by the epithets, rational, sceptical, critical, transcendental. Kant's critical philosophy was followed by what are called philosophies of the absolute. More recently, reaction against Germany has given rise to the positive philosophy. Now the synthetic philosophy of Mr. Spencer claims the definition of "perfectly unified knowledge."

Perhaps the simplest account of philosophy is that it aims at discovering the general principles which regulate