

# Empiricism Ethics

From Empiricism to Expressivism Robert Brandom 2015 Wilfrid Sellars ranks as one of the leading critics of empiricism—a philosophical approach to knowledge that seeks to ground it in human sense experience. Robert Brandom clarifies what Sellars had in mind when he talked about moving analytic philosophy from its Humean to its Kantian phase and why such a move might be of crucial importance today.

## **The Vienna Circle and Logical Empiricism**

F. Stadler 2006-06-09 This work is for scholars, researchers and students in history and philosophy of science focusing on Logical Empiricism and analytic philosophy (of science). It provides historical and systematic research and deals with the influence and impact of the Vienna Circle/Logical Empiricism on today's philosophy of science. It also explores the intellectual context of this scientific philosophy and focuses on main figures and peripheral adherents.

## **The Socio-Ethical Dimension of Knowledge**

Christian Damböck 2022-01-01 This book studies how the relationship between philosophy, morality, politics, and science was conceived in the Vienna Circle and how this group of philosophers tried to position science as an antidote to totalitarianism and irrationalism. This leads to investigation of the still understudied views of the Vienna Circle on moral philosophy, meta-ethics, and the relationship between philosophy of science and politics. Including papers from an international group of scholars, *The Socio-ethical Dimension of Knowledge: The Mission of Logical Empiricism* addresses these topics and makes them available to scholars in the field of history of philosophy of science.

*Foundations of empiricism* James K. Feibleman 2012-12-06 For some centuries now the western world has endeavored to choose between rationalism and empiricism; or, when a choice was found impossible, somehow to reconcile them. But the particular brands of both which were taken for granted in confronting the problem were subjective: individual human

reasoning stood for rationalism and private sense experience for empiricism. Since Plato it has been known that reasoning and feeling are often in conflict. No wonder that a standard for deciding between them or for harmonizing the two was found difficult to come by. Fortunately, due to the revival of realism, a way out presented itself, and we could now consider rationalism and empiricism on some kind of objective basis. In other words, rationalism is a theory about something outside us, and reasoning involves the utilization of a logic which in no wise depends upon our knowledge of it. Similarly; sense experience reveals the existence of data which can be reached through the senses but which in no way relies upon experience for its existence. Thus both reasoning and sensing bring us fragmentary news about an external world which contains not only logic and value but also the prospects for their reconciliation. The implicit philosophy of nominalism is self-liquidating. Where is the proposition which asserts or takes for granted the sole reality of actual physical particulars to get its reality? The meaning of it as a proposition has no place among the particulars.

**Empiricism and Ethics** David Hector Monro 1967

*TREATMENT OF PERSONALITY BY LO* Jay William B. 1874 Hudson 2016-08-27 This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks,

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### Empiricism and Ethics

**The British Empiricists** Stephen Priest 2007-09-25 The Empiricists represent the central tradition in British philosophy as well as some of the most important and influential thinkers in human history. Their ideas paved the way for modern thought from politics to science, ethics to religion. The British Empiricists is a wonderfully clear and concise introduction to the lives, careers and views of Hobbes, Locke, Berkeley, Hume, Mill, Russell, and Ayer. Stephen Priest examines each philosopher and their views on a wide range of topics including mind and matter, ethics and emotions, freedom and the physical world, language, truth and logic. The book is usefully arranged so that it can be read by thinker or by topic, or as a history of key philosophical problems and equips the reader to: recognize and practice philosophical thinking understand the methods of solving philosophical problems used by the British Empiricists appreciate the role of empiricism in the history of Western philosophy. For any student new to philosophy, Western philosophy or the British Empiricists, this masterly survey offers an accessible engaging introduction.

**Levinas and James** Megan Craig 2010 Bringing to light new facets in the philosophy of Emmanuel Levinas and William James, Megan Craig explores intersections between French phenomenology and American pragmatism. Craig demonstrates the radical empiricism of Levinas's philosophy and the ethical implications of James's pluralism while illuminating their relevance for two philosophical disciplines that have often held each other at arm's length. Revealing the pragmatic minimalism in Levinas's work and the centrality of imagery in James's prose, she suggests that aesthetic links are crucial to understanding what they share. Craig's suggestive readings change current perceptions and clear a path for a more open, pluralistic, and creative pragmatic

phenomenology that takes cues from both philosophers.

**Critique of the Empiricist Explanation of Morality** C. W. Maris 2013-11-22 a. 'Two things fill the mind with ever new and increasing admiration and awe, the oftener and the more steadily we reflect on them: the starry heavens above and the moral law within.' Thus Kant formulates his attitude to morality (*Critique of Practical Reason*, p. 260). He draws a sharp distinction between these two objects of admiration. The starry sky, he writes, represents my relationship to the natural, empirical world. Moral law, on the other hand, is of a completely different order. It ' . . . begins from my invisible self, my personality, and exhibits me in a world which has true infinity, but which is traceable only by the understanding and with which I discern that I am not in a merely contingent but in a universal and necessary connection ( . . . ). ' (p. 260). So Kant sees morality as a separate metaphysical order opposed to the world of empirical phenomena. Human beings belong to both worlds. According to Kant, the personality derives nothing of value from its relationship with the empirical world. His part in the sensuous world of nature places man on a level with any animal which before long must give back to the rest of nature the substances of which it is made.

**Romantic Empiricism** Dalia Nassar 2022-06-14 Nassar distinguishes an understudied philosophical tradition that emerged in Germany in the late 18th and early 19th centuries, traces its development, and argues for its continued significance. She shows how four key thinkers, whom she calls the 'romantic empiricists', developed a distinctive approach to the study of nature, which culminated in an ecological understanding of nature and the human place within it. Nassar contends that the romantic empiricist insights and approaches remain crucial for us today, as we seek to address the environmental crisis.--

**The Treatment of Personality by Locke, Berkeley and Hume** Jay William Hudson 1983

**The Essence of Hume's Philosophy** David Hume 2023-12-28 One of the most central doctrines of Hume's philosophy is his notion that the mind consists of its mental perceptions, or the mental objects which are present to it, and

which divide into two categories: impressions and ideas. David Hume strove to create a total naturalistic science of man that examined the psychological basis of human nature. He argued against the existence of innate ideas, positing that all human knowledge is founded solely in experience. This book presents all the main Hume's ideas and teaching, beginning with his classic statement of philosophical empiricism, skepticism, and naturalism, "A Treatise of Human Nature".

**In Defense of Radical Empiricism** Roderick Firth 1998 Roderick Firth's writings on epistemology amount to an exceptionally careful and cogent defense of an account of perceptual knowledge in the tradition Firth called "radical empiricism". This important book collects all of Firth's major works on epistemology; it also contains his only publication in ethics, the extremely influential essay on "Ethical Absolutism and the Ideal Observer". In addition, the book includes a number of important previously unpublished essays. Together, these writings constitute the most finished and compelling version of traditional empiricist epistemology. This book will be of value to students and scholars of epistemology, phenomenalism, and ethics.

*The Treatment of Personality by Locke, Berkeley and Hume* Jay William Hudson 2015-08-26 Consideration of fundamental ethical conceptions leads Professor Hudson to look upon them as essentially predicates of personality. Used abstractly such terms lose their significance. Witness the many arguments concerning freedom. The true question at issue, it should always be borne in mind, is that of the free person. This personal reference of ethical conceptions points to the view that the logically validating ground of all such terms is to be found in a finally self-sustaining doctrine of the person. That is to say, ethics presupposes the reality of the ethical person. The true question that the moralist must answer, stated in terms reminiscent of Kant, is, How is the ethical person possible? Owing to the interdependence of all ethical conceptions, Professor Hudson feels justified in looking at the subject from a restricted aspect. What is the nature of a free person? If we go no further than the domain of natural science, no such person can exist;

science denies autonomy to persons. But Kant, so we are reminded with interesting conviction, has demonstrated that science itself presupposes the a priori knower. Whatever else may be said of an ethical person, he is essentially the a priori knower. The prime object of this study is to show that any attempt to establish any other theory of personality ends in self-refutation. The particular attempt considered is English empiricism. To let the author speak for himself: "To summarize in one sentence, our threefold task is: to present the treatment of personality by Locke, Berkeley and Hume, especially with reference to the place of the a priori in that treatment, with the subsidiary aim of showing by a sort of illustrative dialectic, in each case and together, the necessity of the a priori for any personality such as they tried to guarantee, and such as is adequate for ethics. Thus our aim is plainly a restricted one. The working out of a total ethics or metaphysics is the least of the intention. The most that can be essayed is to indicate one logical condition which such a total view must observe-the logical condition of rational self-activity, in the sense of a priori cognition." While Locke is interested primarily in the limitation of human knowledge, he has much to say in regard to personality. He is intuitively certain of his own existence, but this certainty is not for him what it was for Descartes, a logical first principle. Though the implication of his treatment may not always uphold it, the essay is pervaded with dualistic presuppositions from beginning to end; experience seems to uphold the existence of both mind and body. Thought, however, is not a substance; it "inheres" in spiritual substance. The real nature of the soul is not, for Locke, such an important consideration, which leads Professor Hudson to suspect that he did not truly understand the task that he had in hand. Thinking and willing are peculiar to the soul; existence, duration, and motion are shared with matter. Identity of the self is needful to guarantee accountability, but this is not necessarily identity of substance; it is rather a continued consciousness distinct from substance. This- has the advantage of taking accountability out of the uncertain field of metaphysics, and after all it is the conscious person that is accountable. Locke's treatment of

freedom is viewed as quite inadequate, though there are now and then hints at a true view of the subject. The person is not autonomous, but the will is determined by "uneasiness." - The Journal of Philosophy, Psychology and Scientific Methods [1912]

*Rationalism, Empiricism, and Idealism* British Academy 1986 Lectures, most of which were delivered in the last 15 years to the British Academy as Dawes Hicks lectures. Includes index. Locke's logical atomism / Michael Ayres -- Locke and the ethics of belief / J.A. Passmore -- Leibniz and Descartes / Ian Hacking -- Pre-established harmony versus constant conjunction / Hid@ Ishiguro -- Times, beginnings, and causes / G.E.M. Anscombe -- The naturalism of Book I of Hume's Treatise of human nature / David Pears -- Absolute idealism / A.M. Quinton -- The good self and the bad self / Richard Wollheim.

**Perfectionism and the Common Good** David Owen Brink 2007 In Brink's study of T.H. Green's classic 'Prolegomena to Ethics' the author restores the work to its rightful place in the history of philosophy. Brink provides a prolegomenon to the 'Prolegomena' - one that situates the work in its intellectual context of classic British idealism.

*Moral Character* Christian B. Miller 2013-05-09 Most of us are not virtuous people; but neither are we vicious. Instead, our characters are decidedly mixed, and much more complex than we might have thought. Christian Miller presents a new account of moral character based on Mixed Character Traits. He explores how most of us are less than virtuous people but also morally better than the vicious.

**Empirical Bioethics** Jonathan Ives 2016-12-22 Bioethics has long been accepted as an interdisciplinary field. The recent 'empirical turn' in bioethics is, however, creating challenges that move beyond those of simple interdisciplinary collaboration, as researchers grapple with the methodological, empirical and meta-ethical challenges of combining the normative and the empirical, as well as navigating the difficulties that can arise from attempts to transcend traditional disciplinary boundaries. *Empirical Bioethics: Theoretical and Practical Perspectives* brings together contributions from leading experts in the field

which speak to these challenges, providing insight into how they can be understood and suggestions for how they might be overcome. Combining discussions of meta-ethical challenges, examples of different methodologies for integrating empirical and normative research, and reflection on the challenges of conducting and publishing such work, this book will both introduce the novice to the field and challenge the expert.

**Rationality in Science** R. Hilpinen 2012-12-06 The present volume is a product of an international research program 'Foundations of Science and Ethics', launched in 1976 by the Inter University Centre of Post-Graduate Studies, Dubrovnik, Yugoslavia, with the financial support of the Volkswagen Foundation. According to the outline of the program, formulated in 1976 by a committee consisting of Professors Dagfinn Føllesdal, Rudolf Haller (coordinator), Lorenz Kruger, Karel Lambert, Keith Lehrer, Kuno Lorenz, Gunther Patzig, Ivan Supek and Paul Weingartner, its general purpose was to investigate the interplay of various internal and external factors in the development of science. Generous financial support from the Volkswagen Foundation made it possible to plan four annual conferences, the first of which was held in Dubrovnik on March 6-12, 1978. This volume contains the majority of the papers presented in the first Dubrovnik conference; the main theme of this conference was 'Rationality in Science and Ethics' (Some of the papers appear here in a thoroughly revised form. ) Further results of the research program will be discussed in three other conferences, to be held in Dubrovnik in 1979-1981; the papers presented in these conferences will be published separately. Professor Rudolf Haller of the University of Graz assumed the burden of the practical planning and organization of the first conference (as well as that of the other three conferences). I wish to thank Professor Haller on behalf of all participants for carrying out this demanding and time-consuming task.

**Against Empiricism** Roy Fraser Holland 1980 Beginning with a group of essays on education, the author shows the constricting and limiting effects of empirical assumptions. In his essays on values, he makes it clear that the ethics of empiricism so pervade modern moral philosophy

that it can find no place for the notion of absolute value.

**Introducing Empiricism** Dave Robinson  
2015-09-03 Our knowledge comes primarily from experience - what our senses tell us. But is experience really what it seems? The experimental breakthroughs in 17th-century science of Kepler, Galileo and Newton informed the great British empiricist tradition, which accepts a 'common-sense' view of the world - and yet concludes that all we can ever know are 'ideas'. In *Introducing Empiricism: A Graphic Guide*, Dave Robinson - with the aid of Bill Mayblin's brilliant illustrations - outlines the arguments of Locke, Berkeley, Hume, J.S. Mill, Bertrand Russell and the last British empiricist, A.J. Ayer. They also explore criticisms of empiricism in the work of Kant, Wittgenstein, Karl Popper and others, providing a unique overview of this compelling area of philosophy.

**Logical Empiricism and Pragmatism** Sami Pihlström 2017-05-31 This book explores the complexity of two philosophical traditions, extending from their origins to the current developments in neopragmatism. Chapters deal with the first encounters of these traditions and beyond, looking at metaphysics and the Vienna circle as well as semantics and the principle of tolerance. There is a general consensus that North-American (neo-)pragmatism and European Logical Empiricism were converging philosophical traditions, especially after the forced migration of the European Philosophers. But readers will discover a pluralist image of this relation and interaction with an obvious family resemblance. This work clarifies and specifies the common features and differences of these currents since the beginning of their mutual scientific communication in the 19th century. The book draws on collaboration between authors and philosophers from Vienna, Tübingen, and Helsinki, and their networks. It will appeal to philosophers, scholars in the history of philosophy, philosophers of science, pragmatists and beyond.

**From a Biological Point of View** Elliott Sober  
1994-09-30 Elliott Sober is one of the leading philosophers of science and is a former winner of the Lakatos Prize, the major award in the field. This new collection of essays will appeal to a readership that extends well beyond the

frontiers of the philosophy of science. Sober shows how ideas in evolutionary biology bear in significant ways on traditional problems in philosophy of mind and language, epistemology, and metaphysics. Amongst the topics addressed are psychological egoism, solipsism, and the interpretation of belief and utterance, empiricism, Ockham's razor, causality, essentialism, and scientific laws. The collection will prove invaluable to a wide range of philosophers, primarily those working in the philosophy of science, the philosophy of mind, and epistemology.

**British Empiricism and American Pragmatism** Robert J. Roth 1993 This volume contributes to the remarkable resurgence in interest for American pragmatism and its proponents by focusing on the influence of British empiricism, especially the philosophies of Locke and Hume, and the sharp differences between the two traditions. Heretofore, the lines of development and divergence between British empiricism and American pragmatism have not been sufficiently developed.

**Problems for Moral Debunkers** Peter Königs  
2022-02-21 One the most interesting debates in moral philosophy revolves around the significance of empirical moral psychology for moral philosophy. Genealogical arguments that rely on empirical findings about the origins of moral beliefs, so-called debunking arguments, take center stage in this debate. Looking at debunking arguments based on evidence from evolutionary moral psychology, experimental ethics and neuroscience, this book explores what ethicists can learn from the science of morality, and what they cannot. Among other things, the book offers a new take on the deontology/utilitarianism debate, discusses the usefulness of experiments in ethics, investigates whether morality should be thought of as a problem-solving device, shows how debunking arguments can tell us something about the structure of philosophical debate, and argues that debunking arguments lead to both moral and prudential skepticism. Presenting a new picture of the relationship between empirical moral psychology and moral philosophy, this book is essential reading for moral philosophers and moral psychologists alike.

**Empiricism and Subjectivity** Gilles Deleuze

1991 This title anticipates and explains the post-structuralist turn to empiricism. Presenting a reading of David Hume's philosophy, the work assists in understanding the progress of Deleuze's thought.

### **An Empiricist's View of the Nature of**

**Religious Belief** Richard Bevan Braithwaite  
1970

*Empiricism and Ethics* D. H. Monro 2009-06-11  
Professor Monro presents an original view of ethics based on empiricism, which leads him to a subjectivist position about moral values. He starts by examining the central problem in moral philosophy: are moral statements objectively true, or are they expressions of preference? The first view conflicts with the empiricist beliefs current in modern thought; the opposing naturalistic theory seems to lead to moral scepticism. After discussing both views, the author presents a detailed defence of the subjectivist position. In the course of his argument he gives a detailed analysis and criticism of the 'universalisability thesis', the theory that moral aspirations differ from others in being applicable to all men, and that it is this that makes them moral. He then offers an alternative account of the nature of moral attitudes. The author illustrates his explanations with straightforward analogies and examples. His clear exposition of the fundamental concepts arising in his argument makes this a book for students as well as for professional moral philosophers.

**The Adventure of Relevance** Martin Savransky  
2016-06-16 At a time where the relevance of the social sciences is under threat, this innovative book offers a speculative experimentation on the philosophy and methodology of the social sciences to rethink what 'relevance' is, and to cultivate a new ethos of knowledge-making for an eventful world. Engaging a diverse range of thinkers including Alfred North Whitehead, Gilles Deleuze and Isabelle Stengers, as well as the American pragmatists John Dewey and William James, Martin Savransky challenges longstanding assumptions in the social sciences and argues that relevance is an event that is part and parcel of the immanent and situated processes by which things come to matter. He develops new conceptual tools for cultivating an empiricist ethos of inquiry that is attuned to the

question of how things come to matter- an ethics that turns social inquiry into a veritable adventure. The result is an original and rigorous book that infuses knowledge-practices in the social sciences with new sensibilities, creative possibilities, and novel habits of thinking, knowing, and feeling.

*The Historical and Philosophical Significance of Ayer's Language, Truth and Logic* Adam Tamas Tuboly 2020-10-23 This edited collection provides the first comprehensive volume on A. J. Ayer's 1936 masterpiece, *Language, Truth and Logic*. With eleven original chapters the volume reconsiders the historical and philosophical significance of Ayer's work, examining its place in the history of analytic philosophy and its subsequent legacy. Making use of pioneering research in logical empiricism, the contributors explore a wide variety of topics, from ethics, values and religion, to truth, epistemology and philosophy of language. Among the questions discussed are: How did Ayer preserve or distort the views and conceptions of logical empiricists? How are Ayer's arguments different from the ones he aimed at reconstructing? And which aspects of the book were responsible for its immense impact? The volume expertly places *Language, Truth and Logic* in the intellectual and socio-cultural history of twentieth-century philosophical thought, providing both introductory and contextual chapters, as well as specific explorations of a variety of topics covering the main themes of the book. Providing important insights of both historical and contemporary significance, this collection is an essential resource for scholars interested in the legacy of the Vienna Circle and its effect on ethics and philosophy of mind.

*The Emergence of Naturalism* Roy Wood Sellars  
1924

**A Fresh Look at Empiricism** Bertrand Russell  
1996 Volume 10 brings together Russell's writings on ethics, politics, religion and academic philosophy. During the period covered by this volume, Bertrand Russell first retired from and then resumed his philosophical career. In 1927 he published two philosophy books, *The Analysis of Matter* and *An Outline of Philosophy*. His next book in academic philosophy, *An Inquiry into Meaning and Truth*, was not published until 1940. Yet, Russell published a

significant amount of essays and popular books between 1927 and 1946, mostly to finance the running of Beacon Hill School, and his growing family. Those years also saw his break-up with Dora Russell, his marriage to Patricia (Peter) Spence and a move of the family to the United States. Volume 10 brings together Russell's writings on ethics, politics, religion and academic philosophy. It is an invaluable guide to the thought and development of one of the most famous philosophers of this century.

**The Moral Sense** David Daiches Raphael 1947  
A biography of the black playwright who received great recognition for her work at an early age.

**The Treatment of Personality by Locke, Berkeley and Hume** Jay William Hudson 1911  
**The Ethics of William James** Bernard P. Brennan 1961

**Social Empiricism** Miriam Solomon 2007-01-26  
For the last forty years, two claims have been at the core of disputes about scientific change: that scientists reason rationally and that science is progressive. For most of this time discussions were polarized between philosophers, who defended traditional Enlightenment ideas about rationality and progress, and sociologists, who espoused relativism and constructivism. Recently, creative new ideas going beyond the polarized positions have come from the history of science, feminist criticism of science, psychology of science, and anthropology of science. Addressing the traditional arguments as well as building on these new ideas, Miriam Solomon constructs a new epistemology of science. After discussions of the nature of empirical success and its relation to truth, Solomon offers a new, social account of scientific rationality. She shows that the pursuit of empirical success and truth can be consistent with both dissent and consensus, and that the distinction between dissent and consensus is of little epistemic significance. In building this social epistemology of science, she shows that scientific communities are not merely the locus of distributed expert knowledge and a resource for criticism but also the site of distributed decision making. Throughout, she illustrates her ideas with case studies from late-nineteenth- and twentieth-century physical and life sciences. Replacing the traditional focus on methods and

heuristics to be applied by individual scientists, Solomon emphasizes science funding, administration, and policy. One of her goals is to have a positive influence on scientific decision making through practical social recommendations.

### **Empiricism and the Philosophy of Mind**

Wilfrid Sellars 1997-03-25  
The most important work by one of America's greatest twentieth-century philosophers, *Empiricism and the Philosophy of Mind* is both the epitome of Wilfrid Sellars' entire philosophical system and a key document in the history of philosophy. First published in essay form in 1956, it helped bring about a sea change in analytic philosophy. It broke the link, which had bound Russell and Ayer to Locke and Hume--the doctrine of "knowledge by acquaintance." Sellars' attack on the Myth of the Given in *Empiricism and the Philosophy of Mind* was a decisive move in turning analytic philosophy away from the foundationalist motives of the logical empiricists and raised doubts about the very idea of "epistemology." With an introduction by Richard Rorty to situate the work within the history of recent philosophy, and with a study guide by Robert Brandom, this publication of *Empiricism and the Philosophy of Mind* makes a difficult but indisputably significant figure in the development of analytic philosophy clear and comprehensible to anyone who would understand that philosophy or its history.

*The Treatment of Personality by Locke, Berkeley and Hume* Jay William Hudson 2015-11-15  
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The Treatment of Personality by Locke, Berkeley and Hume Jay Hudson 2018-11-24 From the Introduction. The Conception of the Person as related to Ethical Theory A casual glance at modern ethical systems reveals their use of such notions as: Ideal, Right, Wrong, Obligation, Responsibility, Freedom, and a number of closely allied conceptions which are usually given a meaning, however attenuated, in ethical systems which claim adequacy. Certain other conceptions, whose names have come to be applied to familiar types of ethical theories, find their place in any systematic pronouncements; and their disposal usually indicates the general character of the system. Among such conceptions are: Egoism, Altruism, Publicism, Hedonism, Rationalism, and the like. In dealing with fundamental ethical conceptions such as have been mentioned, the simplest fact of all concerning them has often been neglected. In ethical discussion they are frequently treated as merely abstract conceptions; whereas their true significance is as determinations of persons, -- indeed one might call them predicates of ethical personality. For instance, it is not with Responsibility with which we have to do primarily, but with responsible persons; not with Freedom as an airy something with a name, but with free persons. And so Obligation has no meaning apart from obliged persons. The Ideal is always the ideal of a person,--indeed, it itself may prove to be a person. And as for Right and Wrong, nothing is ever right or wrong in the last resort but persons, however fitly we may apply these terms, in a secondary sense, to particular courses of conduct. And so Hedonism has to do with persons as happy, and Rationalism with rational persons; while Egoism and Altruism directly refer to a world of persons, each with its own peculiar emphasis. We deal not with Morality, but with moral persons, whose morality is with reference to persons. In short, and above all, our question is never just "What is ethics?" Most truly stated, it is "What is the

ethical person?'

## Empiricism Ethics

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