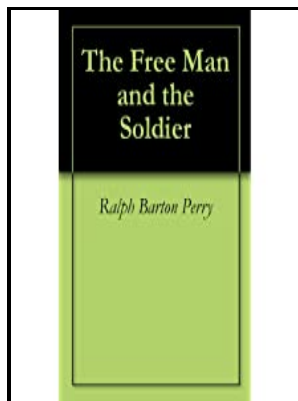


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Among the Greeks rationalism and hedonism alike are eudaemonistic. In primitive and half-instinctive belief the self is recognized in practical relations.

The Approach to Philosophy by Ralph Barton Perry

There is in modern ethics a pronounced tendency, parallel to those already noted in logic and aesthetics, to study such phenomena belonging to its field as have become historically established. The purpose of the book will in part account for those shortcomings that immediately reveal themselves to the eye of the scholar. On this account the rationalistic and hedonistic motives are no longer abstractly sundered, as in the days of the Stoics and Epicureans, but tend to be absorbed in broader philosophical tendencies.

The approach to philosophy (1905 edition)

Absolute idealism arises from a union of this epistemological motive with a recognition of what are regarded as the logical necessities to which reality must submit. But system-making in philosophy is commonly due to the moving in an individual mind of some most significant idea; and certain of these ideas have reappeared so frequently as to define more or less clearly marked tendencies, or continuous strands, out of which the history of thought is forever weaving itself. On this account the free will is often identified with chance, in which case it loses its distinction from nature, and we have swung round the circle.

The approach to philosophy (1905 edition)

Under the influence of idealism this absolute truth has taken the form of a universal mind, or all-embracing standard experience, called more briefly the absolute. What is called formal logic is animated with the hope of extracting these formulations directly from an analysis of the procedure of thought. In stating the ontological argument the term perfection has been expressly emphasized, because it may be taken to embrace both truth and goodness.

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