13. Contrast between Bentham and Kant.

movement which on the continent of Europe is asso-ciated with the name of Kant.[1]   Almost in every respect it marks just the opposite tendency of thought. It originated about the time when Bentham published the most comprehensive of his writings—the 'Intro-duction to the Principles of Morals and Legisla-tion.' This was printed in 1780 and first published in 1789. Kant's ethical doctrine was given to the world in successive writings, the most important being the 'Metaphysik der Sitten' (1785) and the second 'Critique' (1788), but in their entirety his views on ethics in connection with religion were not known till after the publication of his 'Religious Philosophy' (1793) and various other writings closing with the year 1798. It is important to note that Kant ap-proached the ethical problem after he had exhaustively dealt with the theoretical problems, the problems of Know-ledge and of Reality, in his 'Critique of Pure Reason,' which was published in 1781. Bentham's publications dealt mostly with separate points of law and government. He relates how he met with the ethical principle which was to systematise his speculations in the writings of Helvetius.   It is characteristic of Bentham that he thus early met with a unifying principle which was in his mind comprehensive enough, and from which

[1] Without entering into the de-tails of the respective philosophical principles, this contrast may be generally defined by saying : "What Bentham did was . . . to stimulate the belief in the pos-sibility of basing a moral theory upon observation" (Leslie Stephen, *loc. cit.*, p. 126). For Kant "it seemed imperatively necessary for once to elaborate a pure philosophy of morals . . . which is completely cleared of all that is merely em-pirical and, as such, belonging to anthropology" ('Metaphysik der Sitten,' preface, 'Werke,' ed. Rosen-kranz, vol. viii. p. 5).