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Baker's DICTIONARY OF CHRISTIAN ETHICS

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✠ Henry Davis S.J., *Moral and Pastoral Theology*, 4 vols. New York, Sheed and Ward, 1959; Bernard Häring, *The Law of Christ*, 3 vols., Westminster, Md., Newman, 1963-66; Joseph Maasbach, *Katholische Moraltheologie*, Eleventh Improved Edition, by Gustav Ermecke, 3 vols., Muenster, Aschendorff, 1955-61; Dietrich von Hildebrand, *True Morality and Its Counterfeits*, New York, McKay, 1955. ELTON M. EENIGENBURG

ROMANTICISM AND ETHICS. Romanticism was the first phase of German Idealism in the transition from Kant to Hegel. It had a strong influence on Western literature and the arts between 1775 and 1815. The ideas of Rousseau, Vico, Lessing, and Diderot are basic to the later Romanticists. Of other major Romanticists, such as Schlegel, Fried, Novalis, and Schleiermacher, perhaps Schelling is the most typical and expressive philosophical figure.

Romanticism stressed idealism in thought and individualism in ethics and politics. Taking Kant as a point of departure, the Romanticists sought to reject both revelation and reason as means of approaching reality, and turned to man's inner subjective or intuitive experiences. They believed that Nature was Spirit made visible and that behind Nature lay Absolute Spirit which is the creative force behind all phenomenal manifestations in human consciousness. Hegel later modeled this Absolute on a dialectic of thesis, anti-thesis, and synthesis which unfolded itself in human history. For the Romanticists, however, the Absolute was more an artist than a logician.

In contrast to Kant's strict ethic of duty for duty's sake and the radical evil within man, romanticists like Jacques Rousseau stressed human feeling and freedom as well as the natural goodness of man. Rousseau encouraged self-expression instead of harsh discipline. He strongly opposed tyranny, declaring that "we have a duty to obey only legitimate powers." The only rightful leaders are those whom the people freely choose, for the rulers right to rule is derived from the citizenry, not from the Deity.

Rousseau's ethic was a strong force behind the French revolution and modern democracy. The only proper government, he held, is a completely democratic one.

NORMAN GEISLER

ROYCE, JOSIAH. Josiah Royce (1855-1916) was the most influential idealistic thinker in the USA. He stands in the Hegelian tradition and through a lifetime of influence as a professor at Harvard University won many followers in America. His *The Problem of Christianity* (2 vols., 1913) contributed greatly to the development of liberal Christianity. Royce's ethical theory is presented in *The Philosophy of Loyalty* (1908). He defines loyalty as "the willing and practical and thoroughgoing devotion of a person to a cause." A problem is bound to arise when one faces conflicting loyalties. What is one to do? This solution lies in his proposed principle of loyalty to loyalty, that is, loyalty to a cause which will produce the highest possible loyalty. This is achieved by finding a cause large enough to include the ideals of opposing interests or sides. Loyalty, then, implies, belief in a universal cause, a highest good, a supreme value. One must be loyal to what works best for both sides, and ultimately what works best for all. The similarity to Kant's imperative is evident. For the Christian, Royce's commendable aim falls short of the ideal. For the Christian, conflicts and opposing interests are resolved, not by appeal to an abstract principle but to the life and teachings of Jesus Christ, and the inner dynamic of the Holy Spirit turns principle into a vital reality in human experience.

WARREN C. YOUNG

RULE ETHICS. See also *Act Ethics*. Rule ethics relates moral decision and activity to specific rules. In arriving at a course of moral action, one would typically inquire as to rules governing the type of action under consideration, and follow the