

and say with Bentham, "If the use of the word 'ought' be allowed at all, it *ought* to be banished from the vocabulary of morals;" while others are able to give no better answer than the one already referred to, which identifies duty with prudence.

Let us see, then, whether the attempt to frame by induction the definition of right actions yields a more satisfactory result. Certain actions are (in our own time and country) admitted to be right, and we propose to examine them to see in what respect they agree, and so to define the class. But we are met by the initial difficulty that in other times and countries the list of actions considered right has been differently composed, and has contained some of those acts which we unhesitatingly class as wrong. How are we to meet this? The most elementary acquaintance with logic will assure us that if even a single action can be both right and wrong, then there is no common difference which distinguishes the class of right actions from the class of wrong actions. Still, we need not make too much of this difficulty. We need not conclude, as some have done, that because of this want of agreement in all times and places as to what actions are right, therefore it is impossible to find a definition of right actions by induction; for we must remember that the difficulty here met with is by no means peculiar to ethics, it meets us at the threshold of every science of classification.

If the zoologist desiring to define the class "fishes" begins by comparing a number of animals called by that name, he soon finds that no satisfactory definition can be framed to include them all. But he does not therefore say that it is impossible to define fishes inductively. He finds that a large number of the so-called fishes agree in important particulars; while others—the various kinds of shellfish to wit—differ from them entirely. Hence he defines his class according to the character of those which really resemble each other, and maintains, in defiance of popular nomenclature, that the so-called shellfish are not fish at all. Exactly the same course is open to the moralist. He finds a number of actions described as right, but to frame a true and scientific definition of right actions, it is not necessary that it should include