

would fain comprehend the significance for morals of that evolutionary theory which has revolutionized modern science and culture. This alone would have been sufficient motive for the avoidance of obscure and technical phraseology and the cultivation of a popular style; but, apart from that consideration, I hold that the first duty of any philosophical writer is to make himself generally intelligible, and I am of the opinion that there is no theory, or criticism, or system (not even Kant's or Hegel's), that cannot be clearly expressed in a language which in Locke's hands was strong and homely, in Berkeley's rich and subtle, in Hume's easy, graceful, and finished, and in all three alike plain, transparent, and unmistakable.

This study of Darwinism in ethics being so largely of a reflective character, reference to other works has not in general been considered necessary. I wish here, however, to acknowledge especially my indebtedness to Darwin, whose ethical speculations, illusory as I now hold them, I have found more stimulating than any other similar work since the time of Kant.

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CORNELL UNIVERSITY, August 22, 1887.