

and a code of "natural Ethics" can and must be found to fill the vacuum. This, with some little flourish of trumpets, he attempts to furnish.

Ethics is the science of conduct. Conduct is "the adjustment of acts to ends." "Conduct in its full acceptation must be taken as comprehending all adjustments of acts to ends from the simplest to the most complex, whatever their special natures and whether considered separately or in its totality." "Always, then, acts are called good or bad according as they are well or ill adjusted." The decision is always reached "by balancing of pleasures against pains." "Evolution becomes the highest possible, when the conduct simultaneously achieves the greatest totality of life in self and offspring and in fellow men." "Every pleasure increases vitality, every pain decreases vitality."

These quotations indicate the starting point and ground principles of the "Data of Ethics." The more carefully we read the book the more distinctly is the impression created in our minds that the conceptions of "good" and "evil," "right" and "wrong," are sadly maimed, in order that they may be fitted into the frame work of "adjustment of acts to ends," and that moral notions and facts are dealt with in a rather arbitrary fashion to bring them into line with his general doctrine of evolution. Spencer does not give adequate proof of his proposition, "every pleasure increases vitality, every pain decreases vitality, every pleasure raises the tide of life, every pain lowers the tide of life!" Without regard to variety of motives and circumstances, he metes out condemnation to those who violate or neglect the laws of health. This is all very excellent and acceptable teaching, but it does not establish his proposition concerning pleasure and pain. Moreover, it is neither fair nor becoming in him to ignore, as he does, the cases where pain is a stimulus and a benefit.

Mr. Spencer makes a deep impression on some minds by the pretentiousness of his phraseology. It is always well to ask for the simple, plain meaning of his terms. For example, let us consider the following summary statement:—"The truth, that the ideally moral man is one in whom the moving equilibrium is perfect, or approaches nearest to perfection, becomes, when translated into physiological language, the truth that he is one