

according to one rule and wrong according to another. We find, however, that by far the greater number of actions called right promote happiness, or at least were supposed to do so when they were named right, and we conclude that actions which do not possess this character have been incorrectly named right. With regard to the rest we ask, "How do they promote happiness?—by gratifying present desires, or by changing present desires for better ones?" Or to put it another way, "Whose happiness do right actions tend to increase, the happiness of a man of low, sensual type, or of the fully-developed man?" And we come to the conclusion that those acts only can be called completely right which are natural to, and therefore promote the happiness of, the highest type of man, or the ideal man. While relatively, for man in a lower state, the test of rightness is not so much the promotion of present happiness as the tendency to raise the man and his happiness to a higher and ultimately to the perfect state. Thus we arrive at the definition—Right actions are the actions of a righteous man, and relatively right actions in a man who is not altogether righteous are those which tend to raise him to this ideal state. Perhaps some will object to this definition as not practically useful. It may be said, "If I want to know what I ought to do in any particular case, how will this definition help me to distinguish a right action from a wrong one?" The same objection was made by Dr. Whewell to the ordinary utilitarian definition of virtue. He argued that when a question arises, "Shall I do this or that?" we cannot possibly postpone our decision until we have traced out all the consequences of either act; and therefore a definition which makes the goodness of an action depend on its utility is useless in practice. But there is a complete answer to these objections: they arise from a quite unfounded expectation. Scientific definitions are of the utmost value for scientific understanding of the matter in hand, but they are not, and were never intended to be, useful for the practical recognition of the things defined in daily life. The definition of a reptile as "a vertebrate animal whose respiration from birth is aërial and incomplete" is perhaps the best that can be given