

have been marked in all history. The old Epicureanism cursed Greece and dimmed her glory; the modern Epicureanism has cursed Christendom and weakened her spiritual motive forces. As presented by Mr. Spencer, it makes man a seeker of animal happiness under stress of the instincts of self-preservation and reproduction. If he would enjoy himself to the utmost, he had better not interfere with his neighbor, since that neighbor might subtract seriously from the sum of his enjoyments. Hence arises *altruism*: If there be a God, a man had better not array himself against Him, as he might thereby get hurt. Hence, arises morality towards God. Self-interest, on the basis of sensational and animal enjoyment, is absolutely everything, and we have the ethics of brutality. In all its forms, its only law is the calculus of interest; its only outcome an all-absorbing selfishness, which leaves no room for morality. The evil has been scarcely less—nay, rather more—when this view has taken the form of the benevolence theory and taken on pious airs. It has exalted the happiness of mankind as an end above righteousness. To make men more comfortable, comes to be more important than to make them more holy. The moral poison, thus instilled under the guise of morality and religion in advocating benevolence, is all the more subtle and far-reaching, and at the same time all the more destructive.

According to the second view, virtue consists in securing the greatest amount of human perfection. As presented in the mediation theory of Paul Janet, perfection and happiness are synonyms. The aim may be the perfection of the individual himself, in which case selfishness becomes again all-absorbing. Its only law is the dignity of human nature as presented in the man's ideal. It breaks loose from the foundations of morality. "Do not get drunk if you would not be a brute." "Be manly." These are its commands, and they have no grip of the moral law and of God in them. The only outcome must be non-moral, if not immoral. Or the aim may be the perfection of others—the greatest amount for the greatest number. In this case, making the dignity of human nature the law, morality so-called is only a striving to attain to a human ideal, and is man-centred rather than God-centred.

As falling in with the delicate pride and subtle unbelief of this age, the perfection theory is more fascinating than the self-interest theory to the higher class of educated minds. It pleases them in exalting culture above righteousness, and must help to break the grip of moral obligation and of the Moral Governor upon those who accept it.

According to the third ethical view, that of rectitude or essential morality, virtue consists in obeying the moral law, or doing the will of God, because it is right and God's will. Its command is not, "Do right, if you would be happy"; nor, "Do right if you would be a