

thought; but Utilitarians seem not to have modified their conceptions through the influence of these writers. Spencer's effort to reconcile the intuitional and the experiential philosophy by recognizing in the mind an element *a priori* to the individual, but due to ancestral experience, and to explain the moral sense as thus derived, was the result of the study of Evolution and the application of its principles to the mind.

The same is true of Darwin's theory of the genesis of the moral sense, which Fiske and other Utilitarians who have come under the influence of Evolutionary thought have accepted as a valuable contribution to the experiential philosophy, which is generally, but not invariably, regarded as including Utilitarian ethics.

All schools of ethics teach that virtue promotes and vice is opposed to the well-being of man; that morality is necessary to social order and security, and to the highest and most permanent enjoyments. The Utilitarians say that the well-being of man means the greatest happiness of man—not of one man, but of all men,—and that this is the object of morality. If the objection is urged that morality often requires self-sacrifice, suffering, and ignominious death, the Utilitarian replies that the object of morality is the public good, the good of society, upon which depends the greatest happiness of all; and this high social condition often demands sacrifice of the individual, whose personal reward is in the consciousness of having made the world better by his suffering. If it be said that not happiness, but complete development, or holiness, or blessedness, or obedience to the will of God is the object of morality, the Utilitarian may ask, Why is complete development, or holiness, or blessedness, or obedience to God's will desirable? What rational answer can be given other than that such a condition is necessary to man's happiness? Happiness is an end in itself. One cannot rationally ask, Why should a man prefer happiness to unhappiness? Therefore happiness is the ultimate object of morality: and fulness of life and development of the highest faculties are desirable *because* they secure the largest amount or the highest kind of enjoyment—the greatest possible happiness.

According to the Utilitarian view, moral conceptions, precepts, and codes have grown, so to speak, out of the wants and necessities of mankind. They have increased in complexity as man's knowledge and relations have multiplied and as his life has become more complex. In the school of experience he has learned what actions conduce to human happiness. The only criterion by which we can ultimately decide as to the morality of acts is the effects they produce for or against human well-being, and that implies the conditions of happiness.

The words "moral law" are a generalized expression for all those actions which have the approval of enlightened minds. The conception of a moral order is formed by abstracting from character and conduct, and by combining in an ideal sequence, all those moral qualities which are advantageous to the race. The moral law is the ideal rule of life.

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