

standard of conduct derives its authority from this one. But if we accept the analysis on which this conclusion is founded, we still cannot regard it as final, for we have yet to consider what happiness is, and how it can be increased. One man may find happiness in that which is misery to another; and in this respect men are easily capable of change, both individually and in groups. A Roman citizen was made happy by seeing men mangled by wild beasts in the arena. There are few among us who would not be rendered unhappy by such a sight. A child may find happiness in boisterous play and neglect of work; the conditions may very probably be reversed when he grows older.

Thus, happiness may be increased in various ways: by changing outward circumstances into conformity with the desires, or by changing the desires into conformity with circumstances, or again by changing both desires and circumstances. Which of these ways of producing happiness is the right way? Utilitarians tell us that we must take into account the remote as well as the immediate effects of an action; and some of them tell us also that we must discriminate between different kinds of pleasure or happiness, and esteem some higher and more to be desired than others. But this is not sufficient for the solution of the difficulty suggested above. We have not merely to consider future happiness and the higher kinds of happiness as ends to be sought, but we have to consider that things which at present are not pleasures at all, but are rather irksome or even painful, may become sources of happiness to ourselves and others when we have reached a higher plane of development. The problem ceases to be statical, and becomes dynamical. It cannot be solved by an exploration, however thorough, of human nature as it is; but only by forming an ideal conception of human nature as it ought to be.

This is the conclusion at which Mr. Herbert Spencer arrives as the ultimate result of his long and patient analysis. "The moral law," he says, "is the law of the perfect man."<sup>1</sup> And the final outcome of his system he calls "a rationalized version of the ethical principles" of the Gospel.<sup>2</sup>

<sup>1</sup> *Data of Ethics*, p. 271.

<sup>2</sup> *Ibid*, p. 257.