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vice its own punishment; for benevolence and the sense of duty are often not strong enough to conquer powerful impulses of self-love; we must invoke the aid of *ethical* self-love in order to insure the victory to the forces which make for good. But our ruling aim ought to be the advancement of the universal happiness of mankind.

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THE MORAL PHILOSOPHER AND THE MORAL LIFE.*

THE main purpose of this paper is to show that there is no such thing possible as an ethical philosophy dogmatically made up in advance. We all help to determine the content of ethical philosophy so far as we contribute to the race's moral life. In other words, there can be no final Truth in Ethics any more than in Physics, until the last man has had his experience and said his say. In the one case as in the other, however, the hypotheses which we now make while waiting, and the acts to which they prompt us, are among the indispensable conditions which determine what that "say" shall be.

First of all, what is the position of him who seeks an ethical philosophy? To begin with, he must be distinguished from all those who are satisfied to be ethical sceptics. He *will* not be a sceptic; therefore so far from ethical scepticism being one possible *fruit* of ethical philosophizing it can only be regarded as that residual alternative to all philosophy which, from the outset, menaces every would-be philosopher who may give up the quest discouraged, and renounce his original aim. That aim is to find an account of the moral relations that obtain among things, which will weave them into the unity of a stable system, and make of the world what one may call a

* Address read before the Philosophical Club of Yale University, February 9, 1891.

genuine *universe* from the ethical point of view. So far as the world resists reduction to the form of unity, so far as ethical propositions seem unstable, so far does the philosopher fail of his ideal. The subject-matter of his study is the ideals he finds existing in the world; the purpose which guides him is this ideal of his own, of getting them into a certain form. This ideal is thus a factor in ethical philosophy whose legitimate presence must never be overlooked; it is a positive contribution which the philosopher himself necessarily makes to the problem. But it is his only positive contribution. At the outset of his inquiry he ought to have no other ideals. Were he interested peculiarly in the triumph of any one kind of good, he would *pro tanto* cease to be a judicial investigator, and become an advocate for some limited element of the case.—Whatever obscurity may attach to these remarks will be dispelled as we proceed and see more and more of their concrete application.

There are three questions in ethics which must be kept apart. Let them be called respectively the *psychological* question, the *metaphysical* question, and the *casuistic* question. The psychological question asks after the historical *origin* of our moral ideas and judgments; the metaphysical question asks what the very *meaning* of the words good, ill, and obligation are; the casuistic question asks what is the *measure* of the various goods and ills which men recognize, so that the philosopher may settle the true order of human obligations.

I.

The psychological question is for most disputants the only question. When your ordinary doctor of divinity has proved to his own satisfaction that an altogether unique faculty called conscience must be postulated to tell us what is right and what is wrong; or when your Popular-Science enthusiast has proclaimed that "apriorism" is an exploded superstition, and that our moral judgments have gradually resulted from the teaching of the environment, each of these persons thinks that ethics is settled and nothing more is to be said. The familiar pair of names, Intuitionist and Evolutionist, so

commonly used now to connote all possible differences in ethical opinion, really refer to the psychological question alone. The discussion of this question hinges so much upon particular details that it is impossible to enter upon it at all within the limits of this paper. I will therefore only express dogmatically my own belief, which is this, that the Bentham, the Mills, and the Bains have done a lasting service in taking so many of our human ideals and showing how they must have arisen from the association with acts of simple bodily pleasures and reliefs from pain. Association with many remote pleasures will unquestionably make a thing significant of goodness in our minds; and the more vaguely the goodness is conceived of, the more mysterious will its source appear to be. But it is surely impossible to explain all our sentiments and preferences in this simple way. The more minutely psychology studies human nature, the more clearly it finds there traces of secondary affections, relating the impressions of the environment with each other and with our impulses in quite different ways from those mere associations of coexistence and succession which are practically all that pure empiricism can admit. Take the love of drunkenness; take bashfulness, the terror of high places, the tendency to sea-sickness, to faint at the sight of blood, the susceptibility to musical sounds; take the emotion of the comical, the passion for poetry, for mathematics, or for metaphysics, no one of these things can be wholly explained by either association or utility. They *go with* other things that can be so explained, no doubt; and some of them are prophetic of future utilities, since there is nothing in us for which some use may not be found. But their origin is in incidental complications to our cerebral structure, a structure whose original features arose with no reference to the perception of such discords and harmonies as these. Well, a vast number of our moral perceptions also are certainly of this secondary and brain-born kind. They deal with directly felt fitnesses between things, and often fly in the teeth of all the prepossessions of habit and presumptions of utility. The moment you get beyond the coarser and more commonplace moral maxims, the Decalogues and poor Richard's Almanacs,

you fall into schemes and positions which to the eye of common-sense are fantastic and over-strained. The sense for abstract justice which some persons have is as eccentric a variation, from the natural-history point of view, as is the passion for music or for the higher philosophical consistencies which consumes the soul of others. The feeling of the inward dignity of certain spiritual attitudes, as peace, serenity, simplicity, veracity; and of the essential vulgarity of others, as querulousness, anxiety, egoistic fussiness, etc.; are quite inexplicable except by an innate preference of the more ideal attitude for its own pure sake. The nobler thing *tastes* better, and that is all that we can say. "Experience" of consequences may truly teach us what things are *wicked*, but what have consequences to do with what is *mean and vulgar*? If a man has shot his wife's paramour, by reason of what subtle repugnancy in things is it that we are so disgusted when we hear that the wife and the husband have made it up and are living comfortably together again? Or if the hypothesis were offered us of a world in which Messrs. Fourier's and Bellamy's and Morris's Utopias should all be outdone and millions kept permanently happy on the one simple condition that a certain lost soul on the far-off edge of things should lead a life of lonely torture, what except a specific and independent sort of emotion can it be which would make us immediately feel, even though an impulse arose within us to clutch at the happiness so offered, how hideous a thing would be its enjoyment when deliberately accepted as the fruit of such a bargain? To what, once more, but subtle brain-born feelings of discord can be due all these recent protests against the entire race-tradition of retributive justice?—I refer to Tolstoï with his ideas of non-resistance, to Mr. Bellamy with his substitution of oblivion for repentance (in his novel of Dr. Heidenhain's Process), to M. Guyau with his radical condemnation of the punitive ideal. All these subtleties of the moral sensibility go as much beyond what can be ciphered out from the "laws of the association" as the delicacies of sentiment possible between a pair of young lovers go beyond such precepts of the "Etiquette to be observed during Engagement" as are printed in manuals of social form.

No! Purely inward forces are certainly at work here. All the higher, more penetrating ideals are revolutionary. They present themselves far less in the guise of effects of past experience than in that of probable causes of future experience, factors to which the environment and the lessons it has so far taught us must learn to bend.

This is all I can say of the psychological question now. In the last chapter of a recent work* I have sought to prove in a general way the existence in our thought of relations which do not merely repeat the couplings of experience. Our ideals have certainly many sources. They are not all explicable as signifying corporeal pleasures to be gained, and pains to be escaped. And for having so constantly perceived this psychological fact, we must applaud the intuitionist school. Whether or no such applause must be extended to that school's other characteristics will appear as we take the following questions up.

The next one in order is the metaphysical question, of what we mean by the words obligation, good, and ill.

II.

First of all, it appears that such words can have no application or relevancy in a world in which no sentient life exists. Imagine an absolutely material world, containing only physical and chemical facts, and existing from eternity without a God, without even an interested spectator. Would there be any sense in saying of that world that one of its states is better than another? Or if there were two such worlds possible, would there be any rhyme or reason in calling one good and the other bad? good or bad positively, I mean, and apart from the fact that one might relate itself better than the other to the philosopher's private interests? But we must leave these private interests out of the account, for the philosopher is a *mental* fact, and we are asking whether goods and evils and obligations exist in physical facts *per se*. Surely there is no *status* for good and evil to exist in, in a purely

* The "Principles of Psychology," New York, H. Holt & Co., 1890.

insentient world. How can one physical fact, considered simply as a physical fact, be "better" than another? Betterness is not a physical relation. In its mere material capacity, a thing can no more be good or bad than it can be pleasant or painful. Good for what? Good for the production of another physical fact, do you say? But what in a purely physical universe demands the production of that other fact? Physical facts simply *are* or *are not*; and neither when present or absent, can they be supposed to make demands. If they do, they can only do so by having *desires*, and then they have ceased to be purely physical facts and have become facts of conscious sensibility. Goodness, badness, and obligation must be *realized* somewhere in order really to exist; and the first step in Ethical Philosophy is to see that no merely inorganic "nature of things" can realize them. Neither moral relations nor the moral law can swing *in vacuo*. Their only habitat can be a mind which feels them; and no world composed of merely physical facts can possibly be a world to which ethical propositions apply.

The moment one sentient being, however, is made a part of the universe, there is a chance for goods and evils really to exist. Moral relations now have their *status*, in that being's consciousness. So far as he *feels* anything to be good, he *makes* it good. It is good, for him; and being good for him, is absolutely good, for he is the sole creator of values in that universe, and outside of his opinion things have no moral character at all.

In such a universe as that it would of course be absurd to raise the question of whether the solitary thinker's judgments of good and ill are *true* or not. Truth supposes a standard outside of the thinker to which he must conform. But here the thinker is a sort of divinity, subject to no higher judge. Let us call the supposed universe which he inhabits a *moral solitude*. In such a moral solitude it is clear that there can be no outward *obligation*, and that the only trouble the God-like thinker is likely to have will be over the consistency of his own several ideals with each other. Some of these will no doubt be more pungent and appealing than the rest, their

goodness will have a profounder, more penetrating taste; they will return to haunt him with more obstinate regrets if violated. So the thinkers will have to order his life with them as its chief determinants, or else remain inwardly discordant and unhappy. Into whatever equilibrium he may settle, though, and however he may straighten out his system, it will be a *right* system; for beyond the facts of his own subjectivity there is nothing moral in the world.

If now we introduce a second thinker with *his* likes and dislikes into the universe, the ethical situation becomes much more complex, and several possibilities are immediately seen to obtain.

One of these is that the thinkers may ignore each other's attitude about good and evil altogether, and each continue to indulge his own preferences, indifferent to what the other may feel or do. In such a case we have a world with twice as much of the ethical *quality* in it as our moral solitude, only it is without ethical unity. The same object is good or bad there, according as you measure it by the view which this one or that one of the thinkers takes. Nor can you find any possible ground in such a world for saying that one thinker's opinion is more correct than the other's or that either has the *truer* moral sense. Such a world, in short, is not a moral universe but a moral dualism. Not only is there no single point of view within it from which the values of things can be unequivocally judged, but there is not even a demand for such a point of view, since the two thinkers are supposed indifferent to each other's thoughts and acts. Multiply the thinkers into a pluralism, and we find realized for us in the ethical sphere something like that world which the antique sceptics conceived of, in which individual minds are the measures of all and in which no one "objective" truth, but only a multitude of "subjective" opinions, can be found.

But this is the kind of world with which the philosopher, so long as he holds to the hope of a philosophy, will not put up. Among the various ideals represented, there must be, he thinks, some which have the more truth or authority, and to these the others *ought* to yield, so that system and subor-

dination may reign. Here in the word "ought" the notion of *obligation* comes emphatically into view, and the next thing in order must be to make its meaning clear.

Since the outcome of the discussion so far has been to show us that nothing can be good or right, except so far as some consciousness feels it to be good, or thinks it to be right, we perceive on the very threshold that the real superiority and authority which are postulated by the philosopher to reside in some of the opinions and the really inferior character which he supposes must belong to others, cannot be explained by any abstract moral "nature of things" existing antecedently to the concrete thinkers themselves with their ideals. Like the positive attributes good and bad, the comparative ones better and worse, must be *realized* to be real. If one ideal judgment be objectively better than another, that betterness must be "made flesh" by being lodged and concreted in some one's actual perception. It cannot float in the atmosphere, for it is not a sort of meteorological phenomenon, like the aurora borealis or the zodiacal light. Its *esse* is *percipi*, like the *esse* of the ideals themselves between which it obtains. The philosopher, therefore, who seeks to know which ideal *ought* to have supreme weight and which one *ought* to be subordinated, must trace the *ought* itself to the *de facto* constitution of some existing consciousness, behind which, as one of the data of the universe, he, as a purely ethical philosopher, is unable to go. This consciousness must make the one ideal right by feeling it to be right, the other wrong by feeling it to be wrong.—But what particular consciousness in the universe can enjoy this prerogative of obliging others to conform to a rule which it lays down?

If one of the thinkers were obviously divine, while all the rest were human, there would probably be no practical dispute about the matter. The divine thought would be the model, to which the others should conform. But still the theoretic question would remain, What is the *ground* of the obligation, even here?

In our first essays at answering this question, there is an

inevitable tendency to slip into an assumption which ordinary men follow when they are disputing with each other about questions of good and bad. They imagine an abstract moral order in which the objective truth resides, and each tries to prove that this pre-existing order is more accurately reflected in his own ideas than in those of his adversary. It is because one disputant is backed by this overarching abstract order that we think the other should submit. Even so, when it is a question no longer of two finite thinkers, but of God and ourselves, we follow our usual habit, and imagine a sort of *de jure* relation, which antedates and overarches the mere facts, and would make it right that we *should* conform our thoughts to God's thoughts, even though we made no claim to that effect, and though we preferred *de facto* to go on thinking for ourselves.

But the moment we take a steady look at the question, we see not only that without a claim actually made by some concrete person there can be no obligation, but that there is some obligation wherever there is a claim. Claim and obligation are, in other words, coextensive terms; they cover each other exactly. Our ordinary attitude, of regarding ourselves as subject to an overarching system of moral relations, true "in themselves," is, therefore, either an out-and-out superstition, or else it must be treated as a merely provisional abstraction from that real thinker in whose actual demand upon us to think as he does, our obligation must be ultimately based. In a theistic ethical philosophy that thinker in question is, of course, the Deity to whom the existence of the universe is due.

I know well how hard it is for those who are accustomed to what I have called the superstitious view, to realize that every *de facto* claim creates in so far forth an obligation. We inveterately think that something which we call the "validity" of the claim is what gives to it its obligatory character, and that this validity is something outside of the claim's mere existence as a matter of fact. It rains down upon the claim, we think, from some sublime dimension of Being, which the moral law inhabits, much as upon the steel of the compass-needle

the influence of the Pole rains down from out of the starry heavens. But again, how *can* such an inorganic abstract character of imperativeness, additional to the imperativeness which is *in* the claim itself, *exist*? Take any demand, however slight, which any creature, however weak, may make. Ought it not, for its own sole sake, to be satisfied? If not, prove why not? The only possible kind of proof you could adduce would be the exhibition of another creature who should make a demand that ran the other way. The only possible reason there can be why any phenomenon ought to exist is that such a phenomenon actually is desired. Any desire is imperative to the extent of its amount; it makes *itself* valid, by the fact that it exists at all. Some desires, truly enough, are small desires; they are put forward by insignificant persons, and we customarily make light of the obligations which they bring. But the fact that such personal demands as these impose small obligations does not keep the largest obligations from being personal demands.

If we must talk impersonally, to be sure we can say that "the universe" requires, exacts, or makes obligatory such or such an action, whenever it expresses itself through the desires of such or such a creature. But it is better not to talk about the universe in this personified way, unless we believe in a universal or divine consciousness which actually exists. If there be such a consciousness, then its demands carry the *most* of obligation simply because they are the greatest in amount. But it is even then not *abstractly* right that we should respect them. It is only *concretely* right, or right after the fact, and by virtue of the fact, that they are actually made. Suppose we do not respect them, as seems largely to be the case in this queer world. That *ought* not to be, we say, that is *wrong*. But in what way is this wrongness made more acceptable to our intellects when we imagine it to consist rather in the laceration of an *à priori* ideal order than in the disappointment of a living personal God? Do we, perhaps, think that we cover God and protect him and make his impotence over us less ultimate, when we back him up with their *à priori* blanket from which he may draw some warmth of further appeal?

But the only force of appeal to *us*, which either a living God or an abstract ideal order can wield, is found in the "everlasting ruby vaults" of our own human hearts, as they happen to beat responsive and not irresponsive to the claim. So far as they do feel it when made by a living consciousness, it is life answering to life. A claim thus livingly acknowledged is acknowledged with a solidity and fulness which no thought of an "ideal" backing can render more complete; while if, on the other hand, the heart's response is withheld, the stubborn phenomenon is there of an impotence in the claims which the universe embodies, which no talk about an eternal nature of things can glaze over or dispel. An ineffective *à priori* order is as impotent a thing as an ineffective God; and in the eye of philosophy, it is as hard a thing to explain.

We may now consider that what we distinguished as the "metaphysical question" in ethical philosophy is sufficiently answered, and that we have learned what the words good, bad, and obligation severally mean. They mean no absolute natures, independent of personal support. They are objects of feeling and desire, which have no foothold or anchorage in Being apart from the existence of actually living minds.

Wherever such minds exist, with judgments of good and ill and demands upon each other, there is an ethical world in its essential features. Were all other things, gods and men and starry heavens blotted out from this solar system, and were there left but one rock with two loving souls upon it, that rock would have as thoroughly moral a constitution as any possible world which the eternities and immensities can harbor. It would be a tragic constitution, because the rock's inhabitants would die. But while they lived, there would be real good things and real bad things in the universe, there would be obligations, claims, and expectations; obediences, refusals, and disappointments; compunctions and longings for harmony to come again, and inward peace of conscience when it was restored; there would, in short, be a moral life, whose active energy would have no limit but the intensity of interest in each other with which the hero and heroine might be endowed.

We, on this terrestrial globe, so far as the visible facts go, are just like the inhabitants of such a rock. Whether a God exist, or whether no God exist, in yon blue heaven above us bent, we form at any rate an ethical republic here below. And the first reflection which this leads to is that ethics have as genuine and real a foothold in a universe where the highest consciousness is human as in a universe where there is a God as well. "The religion of humanity" affords a basis for ethics as well as Theism does. Whether the purely human system can gratify the philosopher's demand as well as the other, is a different question which we ourselves must answer ere we close.

III.

The last fundamental question in Ethics was, it will be remembered, the *casuistic* question. Here we are, in a world where the existence of a divine Thinker has been and perhaps always will be doubted by some of the lookers on, and where, in spite of the presence of a large number of ideals, in which human beings agree, there are a mass of others about which no general consensus obtains. It is hardly necessary to present a literary picture of this, for the facts are too well known. The wars of the flesh and the spirit in each man, the concupiscences of different individuals pursuing the same unsharable material or social prizes, the ideals which contrast so, according to races, circumstances, temperaments, philosophical beliefs, etc., all form a jungle of apparently inextricable confusion with no obvious Ariadne's thread to lead one out. Yet the philosopher, just because he is a philosopher, adds his own peculiar ideal to the confusion (with which if he were willing to be a sceptic he would be passably content), and insists that over all these individual opinions there is a *system of truth* which he can discover if he only takes sufficient pains.

We stand ourselves at present in the place of that philosopher, and must not fail to realize all the features that the situation comports. In the first place we will not be sceptics, we hold to it that there is a truth to be ascertained. But, in the second place we have just gained the insight that that truth cannot be a self-proclaiming set of laws, or an abstract "moral

reason," but can only exist in act, or in the shape of an opinion held by some thinker really to be found. There is, however, no visible thinker invested with authority. Shall we then simply proclaim our *own* ideals as the lawgiving ones? No, for if we are true philosophers, we must throw our own spontaneous ideals, even the dearest, impartially in with that total mass of ideals which are fairly to be judged. But how, then, can we as philosophers ever find a test? How avoid complete moral scepticism on the one hand; and on the other escape bringing a wayward personal standard of our own along with us, on which we simply pin our faith?

The dilemma is a hard one, nor does it grow a bit more easy as we revolve it in our minds. The entire undertaking of the philosopher obliges him to seek an impartial test. That test, however, must be incarnated in the demand of some actually existent person; and how can he pick out the person save by an act in which his own sympathies and prepossessions are implied?

One method indeed presents itself, and has as a matter of history been taken by the more serious ethical schools. If the heap of things demanded proved on inspection less chaotic than at first they seemed, if they furnished their own relative test and measure, then the casuistic problem would be solved. If it were found that all goods *quâ* goods contained a common essence, then the *amount* of this essence involved in any one good would show its rank in the scale of goodness, and order could be quickly made. For this essence would be *the* good upon which all thinkers were agreed, the relatively objective and universal good that the philosopher seeks. Even his own private ideals would be measured by their share of it, and find their rightful place among the rest.

Various essences of good have thus been found and proposed as bases of the ethical system. Thus, to be a mean between two extremes; to be recognized by a special intuitive faculty; to make the agent happy for the moment; to make others as well as him happy in the long run; to add to his perfection or dignity; to harm no one; to follow from reason or flow from universal law; to be in accordance with the will

of God ; to promote the survival of the human species on this planet ; are so many tests, each of which has been maintained by somebody to constitute the essence of all good things or actions so far as they are good.

No one of the measures that have been actually proposed has, however, given general satisfaction. Some are obviously not universally present in all cases,—*e.g.*, the character of harming no one, or that of following a universal law ; for the best course is often cruel ; and many acts are reckoned good on the sole condition that they be exceptions, and serve *not* as examples of a universal law. Other characters, such as following the will of God, are unascertainable and vague. Others again, like survival, are quite indeterminate in their consequences, and leave us in the lurch where we most need their help. A philosopher of the Sioux Nation, for example, will be quite certain to use the survival-criterion in a different way from ourselves. The best, on the whole, of these marks and measures of goodness seems to be the capacity to bring happiness. But in order not to break down fatally, this test must be taken to cover innumerable acts and impulses that never *aim* at happiness ; so that, after all, in seeking for an universal principle we inevitably are carried onward to the *most* universal principle, that the essence of good is simply to *satisfy demand*. The demand may be for anything under the sun. There is really no more ground for supposing that all our demands can be accounted for by one universal underlying kind of motive than there is ground for supposing that all physical phenomena are cases of a single law. The elementary forces in ethics are probably as plural as those of physics are. The various ideals have no common character apart from the fact that they are ideals. No single abstract principle can be so used as to yield to the philosopher anything like a scientifically accurate and genuinely useful casuistic scale.

A look at another peculiarity of the ethical universe, as we find it, will still farther show us the philosopher's perplexities. As a purely theoretic problem, namely, the casuistic question would hardly ever come up at all. If the ethical philosopher were only asking after the best *imaginable* system of goods

he would indeed have an easy task. For all demands as such are *primâ facie* respectable, and the best simply imaginary world would be one in which *every* demand was gratified as soon as made. Such a world would, however, have to have a physical constitution entirely different from that of the one which we inhabit. It would need not only a space, but a time "of *n*-dimensions," to include all the acts and experiences, incompatible with one another here below, which would then go on in conjunction, such as spending our money yet growing rich; taking our holiday yet getting ahead with our work; shooting and fishing yet doing no hurt to the beasts; gaining no end of experience yet keeping our youthful freshness of heart, and the like. There can be no question that such a system of things, however brought about, would be the absolutely ideal system, and that if a philosopher could create universes *à priori*, and provide all the mechanical conditions, that is the sort of universe which he should unhesitatingly create.

But this world of ours is made on an entirely different pattern and the casuistic question there is most tragically practical. The actually possible in this world is vastly narrower than all that is demanded; and there is always a *pinch* between the ideal and the actual which can only be got through by leaving part of the ideal behind. There is hardly a good which we can imagine except as competing for the possession of the same bit of space and time with some other imagined good. Every end of desire that presents itself appears exclusive of some other end of desire. Shall a man drink and smoke, *or* keep his nerves in condition?—he cannot do both. Shall he follow his fancy for Amelia, *or* for Henrietta?—both cannot be the choice of his heart. Shall he have the dear old Republican party, *or* a spirit of unsophistication in public affairs?—he cannot have both, etc. So that the ethical philosopher's demand for the right scale of subordination in ideals is the fruit of an altogether *practical* need. Some part of the ideal must be butchered, and he needs to know which part. It is a tragic situation, and no mere speculative conundrum, with which he has to deal.

Now *we* are blinded to the real difficulty of the philosopher's task by the fact that we are born into a society whose ideals are largely ordered already. If we follow the ideal which is conventionally highest, the others which we butcher either die and do not return to haunt us, or if they come back and accuse us of murder, every one applauds us for turning to them a deaf ear. In other words, our environment encourages us not to be philosophers but partisans. The philosopher, however, cannot, so long as he clings to his own ideal of objectivity rule out any ideal from being heard. He is confident, and rightly confident, that the simple taking counsel of his own intuitive preferences would be certain to end in a mutilation of the fulness of the truth. The poet Heine is said to have written "Bunsen" in the place of "Gott" in his copy of that author's work, entitled "God in History," so as to make it read "Bunsen in der Geschichte." Now, with no disrespect to the good and learned Baron, is it not safe to say that any single philosopher, however wide his sympathies, must be just such a Bunsen in der Geschichte of the moral world, so soon as he attempts to put his own ideas of order into that howling mob of desires, each struggling to get breathing-room for the ideal to which it clings? The very best of men must not only be insensible, but be ludicrously and peculiarly insensible to many goods. As a militant, fighting free-handed that the goods to which he *is* sensible may not be submerged and lost from out of life, the philosopher, like every other human being, is in a natural position. But think of Zeno and of Epicurus, think of Calvin and of Paley, think of Kant and Schopenhauer, of Herbert Spencer and John Henry Newman, no longer as one-sided champions of special ideals, but as school-masters deciding what all must think; and what more grotesque topic could a satirist wish for on which to exercise his pen? The fabled attempt of Mrs. Partington to arrest the rising tide of the North Atlantic with her broom was a reasonable spectacle compared with their effort to substitute the content of their clean-shaven systems for that exuberant mass of goods with which all human nature is in travail, and groaning to

bring to the light of day. Think, furthermore, of such individual moralists, no longer as mere school-masters, but as Pontiffs armed with the temporal power, and having authority, in every concrete case of conflict, to order which good shall be butchered and which shall be suffered to survive; and the notion really turns one pale. All one's slumbering revolutionary instincts waken at the thought of any single moralist wielding such powers of life and death. Better chaos forever than an order based on any closet-philosopher's rule, even though he were the most enlightened possible member of his tribe. No! if the philosopher is to keep his judicial position, he must never become one of the parties to the fray.

What can he do, then, it will now be asked, except to fall back on scepticism and give up the notion of being a philosopher at all?

But do we not already see a perfectly definite path of escape which is open to him just because he is a philosopher, and not the champion of one particular ideal? Since every good which is demanded is *eo ipso* really good, must not the guiding principle for ethical *philosophy* (since all demands conjointly cannot be satisfied in this poor world) be simply to satisfy at all times *as many demands as we can*? That act must be the best act, accordingly, which makes for the *best whole*, in the sense of awakening the least sum of dissatisfactions. In the casuistic scale, therefore, those ideals must be written highest which *prevail at the least cost*, or by whose realization the least possible number of other ideals are destroyed. Since victory and defeat there must be, the victory to be philosophically prayed for is that of the more inclusive side, of the side which even in the hour of triumph will to some degree do justice to the ideals in which the vanquished party's interests lay. The course of history is nothing but the story of men's struggles from generation to generation, to find the more and more inclusive order. *Invent some manner* of realizing your own ideals which will also satisfy the alien demands,—that and that only is the path of peace! Fol-

lowing this path, society has shaken into one sort of relative equilibrium after another by a series of social discoveries quite analogous to those of science. Polyandry and polygamy and slavery, private warfare and liberty to kill, judicial torture and arbitrary royal power have slowly succumbed to actually aroused complaints; and though *some one's* ideals are unquestionably the worse off for each improvement, yet a vastly greater total number of them find shelter in our civilized society than in the older savage ways. So far then, and up to date, the casuistic scale is made for the philosopher already far better than he can ever make it for himself. An experiment of the most searching kind has proved that the laws and usages of the land are what yield the maximum of satisfaction to the thinkers taken all together. The *presumption* in cases of conflict must always be in favor of the conventionally recognized good; the philosopher must be a conservative, and in the construction of his casuistic scale, must put the things most in accordance with the customs of the community on top.

And yet, if he be a true philosopher, he must see that there is nothing final in any actually given equilibrium of human ideals, but that, as our present laws and customs have fought and conquered other past ones, so they will in their turn be overthrown by any newly-discovered order, which will hush up the complaints which they still give rise to, without producing others louder still. "Rules are made for man, not man for rules,"—that one sentence is enough to immortalize Green's *Prolegomena to Ethics*. And although a man always risks much when he breaks away from established rules and strives to realize a larger ideal whole than they permit of, yet the philosopher must allow that it is at all times open to any one to make the experiment, provided he fear not to stake his life and character upon the throw. The pinch is always here. Pent in under every system of moral rules are innumerable persons whom it weighs upon and goods which it represses; and these are always rumbling and grumbling in the background and ready for any issue by which they may get free. See the abuses which the institution of private property covers, so that even to-day it is shamelessly asserted among us that

one of the prime functions of the general government is to help individual citizens to grow rich. See the unnamed and unnamable sorrows which the tyranny, on the whole so beneficent, of the marriage-institution brings to so many, both of the married and the unwed. See the wholesale loss of opportunity under our *régime* of so-called equality and industrialism, with the drummer and the counter-jumper in the saddle, for so many faculties and graces which could flourish in the feudal world. See our kindness for the humble and the outcast, how it wars with that stern weeding-out which until now has been the condition of every perfection in the breed. See everywhere the struggle and the squeeze; and everlastingly the problem how to make them less. The anarchists, nihilists, and free-lovers; the socialists and single tax men; the free-traders and civil service reformers, the prohibitionists and antivivisectionists; the radical Darwinians with their idea of the suppression of the weak,—these and all the conservative sentiments of society arrayed against them, are simply deciding through actual experiment by what sort of conduct the maximum amount of good can be gained and kept in this world. These experiments are to be judged, not *à priori*, but by actually finding after the fact of their making, how much more outcry or how much appeasement comes about. What closet-solutions can possibly anticipate the result of trials made on such a scale? Or what can any superficial theorist's judgment be worth, in a world where every one of thousands of ideals has its special champion already provided in the shape of some genius expressly born to feel it, and to fight to death in its behalf? The pure philosopher can only follow the windings of the spectacle, confident that the line of least resistance will always be towards the richer and the more inclusive arrangement, and that by one tack 'after another some approach to the kingdom of heaven is incessantly made.

I V.

All this amounts to saying that, so far as the casuistic question goes, ethical science is just like physical science, and

instead of being deducible all at once from abstract principles, must simply bide its time, and be ready to revise its conclusions from day to day. The *presumption* of course, in both sciences, always is that the vulgarly accepted opinions are true; the true casuistic order is that which public opinion believes in; and surely it would be folly quite as great, in most of us, to strike out independently and aim at originality in ethics as in physics. Every now and then, however, some one is born with the right to be original, and his revolutionary thought or action may bear prosperous fruit. He may replace old "laws of nature" by better ones; he may, by breaking old moral rules in a certain place, bring in a total condition of things more ideal than would have followed had the rules been kept.

On the whole, then, we must conclude that no philosophy of ethics is possible in the old-fashioned absolute sense of the term. Everywhere the ethical philosopher must wait on facts. The thinkers who create the ideals come he knows not whence; their sensibilities are evolved he knows not how; and the question as to which of two conflicting ideals will give the best universe then and there, can be answered by him only through the aid of the experience of other men. I said some time ago, in treating of the "first" question, that the intuitionist moralists deserve credit for keeping most clearly to the psychological facts. They do much to spoil this merit on the whole, however, by mixing with it that dogmatic temper which, by absolute distinctions and unconditional "thou shalt nots," changes a growing, elastic, and continuous life into a superstitious system of relics and dead bones. In point of fact, there are no absolute evils, and there are no non-moral goods; and the *highest* ethical life—however few may be called to bear its burdens—consists at all times in the breaking of rules which have grown too narrow for the actual case. There is but one unconditional commandment, which is that thou shalt seek incessantly, with fear and trembling, so to vote and to act as to bring about the very largest total universe of good which thou canst see. Abstract rules indeed can help; but they help the

less in proportion as our intuitions are more piercing, and our vocation is the stronger for the moral life. For every real dilemma is in literal strictness a unique situation; and the exact combination of ideals realized and ideals disappointed which each decision creates is always a universe without a precedent, and for which no adequate previous rule exists. The philosopher then, *quâ* philosopher, is no better able to determine the best universe in the concrete emergency than other men. He sees, indeed, somewhat better than most men what the question always is—not a question of this good or that good simply taken, but of the two total universes with which these goods respectively belong. He knows that he must vote always for the richer universe, for the good which seems most organizable, most fit to enter into complex combinations, most apt to be a member of a more inclusive whole. But which particular universe this is, he cannot know for certain in advance, he only knows that if he makes a bad mistake the cries of the wounded will soon inform him of the fact. In all this the philosopher is just like the rest of us non-philosophers, so far as we are just and sympathetic instinctively, and so far as we are open to the voice of complaint. His function is in fact indistinguishable from that of the best kind of statesman at the present day. His books upon ethics, therefore, so far as they truly touch the moral life, must more and more ally themselves with a literature which is confessedly tentative and suggestive rather than dogmatic,—I mean with novels and dramas of the deeper sort, with sermons, with books on statecraft and philanthropy, and social and economical reform. Treated in this way ethical treatises may be voluminous and luminous as well; but they never can be *final*, except in their abstractest and vaguest features; and they must more and more abandon the old-fashioned, clear-cut, and would-be “scientific” form.

V.

The chief of all the reasons why concrete ethics cannot be final is that they have to wait on metaphysical and theological beliefs. I said some time back that real ethical relations

existed in a purely human world. They would exist even in what we called a moral solitude if the thinker had various ideals which took hold of him in turn. His self of one day would make demands on his self of another, and some of the demands might be urgent and tyrannical while others were gentle and easily put aside. We call the tyrannical demands *imperatives*. If we ignore these we do not hear the last of it. The good which we have wounded returns to plague us with interminable corps of consequential damages, compunctions, and regrets. Obligation can thus exist inside a single thinker's consciousness; and perfect peace can abide with him only so far as he lives according to some sort of a casuistic scale which keeps his more imperative goods on top. It is the nature of these goods to be cruel to their rivals. Nothing shall avail when weighed in the balance against them. They call out all the mercilessness in our disposition, and do not easily forgive us if we are so soft-hearted as to shrink from sacrifice in their behalf.

The deepest difference, practically, in the moral life of man is the difference between the easy-going and the strenuous mood. When in the easy-going mood the shrinking from present ill is our ruling consideration. The strenuous mood, on the contrary, makes us quite indifferent to present ill, if only the greater ideal be attained. The capacity for the strenuous mood probably lies slumbering in every man, but it has more difficulty in some, than in others, in waking up. It needs the wilder passions to arouse it, the big fears, loves, and indignations; or else the deeply penetrating appeal of some one of the higher fidelities, like justice, truth or freedom. High relief is a necessity of its vision; and a world where all the mountains are brought down and all the valleys are exalted is no congenial place for its habitation. This is why in a solitary thinker this mood might slumber on forever without waking. His various ideals, known to him to be mere preferences of his own, are too nearly of the same denominational value: he can play fast or loose with them at will. This too is why, in a merely human world without a God, the appeal to our moral energy falls short of its maximal stimulating

power. Life, to be sure, is even in such a world a genuinely ethical symphony; but it is played in the compass of a couple of poor octaves, and the infinite scale of values fails to open up. Many of us, indeed—like Sir James Stephen in those eloquent “*Essays by a Barrister*,”—would openly laugh at the very idea of the strenuous mood being awakened in us by those claims of Remote Posterity which constitute the last appeal of the religion of humanity. We do not love these men of the future keenly enough; and we love them perhaps the less the more we hear of their evolutionized perfection, their high average longevity and education, their freedom from war and crime, their relative immunity from pain and zymotic disease, and all their other negative superiorities. This is all too finite, we say, we see too well the vacuum beyond. It lacks the note of infinitude and mystery, and may all be dealt with in the don't-care mood. No need of agonizing ourselves or making others agonize for these good creatures just at present.

When, however, we believe that a God is there, and that he is one of the claimants, the infinite perspective opens out. The scale of the symphony is incalculably prolonged. The more imperative ideals now begin to speak with an altogether new objectivity and significance, and to utter the infinitely penetrating, shattering, tragically challenging note of appeal. They ring out like the call of Victor Hugo's Alpine eagle, “*qui parle au précipice et que le gouffre entend*,” and the strenuous mood awakens at the sound. It saith among the trumpets, ha, ha; it smelleth the battle afar off, the thunder of the captains and the shouting. Its blood is up; and cruelty to the lesser claims, so far from being a deterrent element, does but add to the stern joy with which it leaps to answer to the greater. All through history, in the periodical conflicts of puritanism with the don't-care temper, we see the antagonism of the strenuous and genial moods, and the contrast between the ethics of infinite and mysterious obligation from on high, and those of prudence and the satisfaction of merely finite need.

The capacity of the strenuous mood lies so deep down among our natural human possibilities that even if there

were no metaphysical or traditional grounds for believing in a God, men would postulate one simply as a pretext for living hard, and getting out of the game of existence its keenest possibilities of zest. Our attitude towards concrete evils is entirely different in a world where we believe there are none but finite demanders, from what it is in one where we joyously face tragedy for an infinite demander's sake. Every sort of energy and endurance, of courage and capacity for handling life's evils is set free in those who have religious faith. For this reason the strenuous type of character will on the battle-field of human history always outwear the easy-going type and religion will drive irreligion to the wall.

It would seem too—and this is my final conclusion—that the stable and systematic moral universe for which the ethical philosopher asks is fully possible only in a world where there is a divine thinker with all-enveloping demands. If such a thinker existed, *his* way of subordinating the demands to each other would be the finally valid casuistic scale; *his* claims would be the most appealing; *his* ideal universe would be the most inclusive realizable whole. If he now exist, then actualized in *his* thought already must be that ethical philosophy which we seek after as the pattern which our own must evermore approach.* In the interests of our own ideal of systematically unified moral truth, therefore, we, as would-be philosophers, must postulate a divine thinker, and pray for the victory of the religious cause. Meanwhile, exactly what the thought of the infinite thinker may be is hidden from us even were we sure of his existence; so that our postulation of him after all serves only to let loose in us the strenuous mood. But this is what it does in all men, even those who have no interest in philosophy. The ethical philosopher, therefore, whenever he ventures to say which course of action is the best is on no essentially different level from the common

* All this is set forth with great freshness and force in the work of my colleague, Professor Josiah Royce: "The Religious Aspect of Philosophy." Boston, 1885.

man. "See I have set before thee this day life and good, and death and evil, therefore, choose life that thou and thy seed may live,"—when this challenge comes to us, it is simply our character and total personal genius that are on trial; and if we invoke any so-called philosophy, our choice and use of that also are but revelations of our individual aptitude or incapacity for moral life. From this unsparing practical ordeal no professor's lectures and no array of books can save us. The solving word for the learned and the unlearned man alike lies, in the last resort, in the dumb willingnesses and unwillingnesses of their interiors, and nowhere else. It is not in heaven, neither is it beyond the sea. But the word is very nigh unto thee, in thy mouth and in thy heart that thou mayest do it.

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ANOTHER VIEW OF THE ETHICS OF LAND-TENURE.

THE well-written essay by Professor Clark, in the first number of this review, on the ethics of land-tenure, is of special interest, on account of the contrast between his views and those of Mr. George, the most prominent of the opponents of the present system of land-tenure. Before, however, judging of the right and wrong of our present system of land-tenure, as presented by these writers, it is necessary to analyze the position of each to see upon what kind of an economic system they base their doctrines. It is plain that they have economic worlds in mind, which are radically different from one another, and naturally the ethical judgments which they make respecting these worlds are very different.

It seems to me that both Professor Clark and Mr. George are seeking for an ethical judgment rather than for the ethical principle upon which judgments should be based. The real question is to find the ethical principle upon which the ethical judgment should rest. To do this successfully the