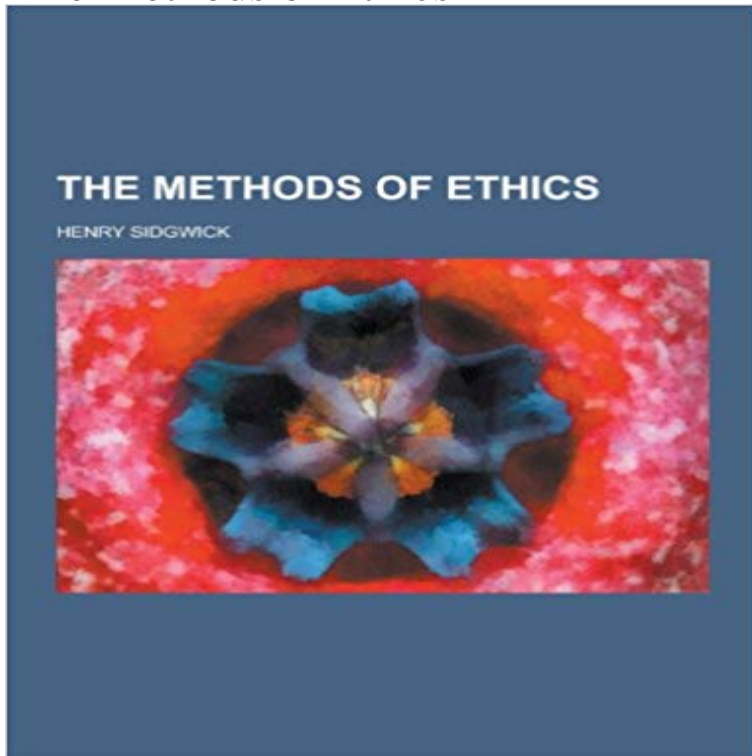


# The Methods of Ethics



This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1901 edition. Excerpt: ... important part--of duty or virtue in general. Common moral opinion recognises and inculcates other fundamental rules--e.g. those of Justice, Good Faith, Veracity--which, in its ordinary judgments on particular cases, it is inclined to treat as binding without qualification and without regard to ulterior consequences. And, in the ordinary form of the Intuitional view of Ethics, the categorical prescription of such rules is maintained explicitly and definitely, as a result of philosophical reflection: and the realisation of Virtue in act--at least in the case of the virtues just mentioned--is held to consist in strict and unswerving conformity to such rules. On the other hand it is contended by many Utilitarians that all the rules of conduct which men prescribe to one another as moral rules are really--though in part unconsciously--prescribed as means to the general happiness of mankind, or of the whole aggregate of sentient beings; and it is still more widely held by Utilitarian thinkers that such rules, however they may originate, are only valid so far as their observance is conducive to the general happiness. This contention I shall hereafter examine with due care. Here I wish only to point out that, if the duty of aiming at the general happiness is thus taken to include all other duties, as subordinate applications of it, we seem to be again led to the notion of Happiness as an ultimate end categorically prescribed,--only it is now General Happiness and not the private happiness of any individual. And this is the view that I myself take of the Utilitarian principle. At the same time, it is not necessary, in the methodical investigation of right conduct, considered relatively to

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