

103
72

A

MENTAL AND MORAL SCIENCE.

BY
ALEXANDER BAIN, LL.D.,
PROFESSOR OF LOGIC IN THE UNIVERSITY OF ABERDEEN.

PART SECOND.

THEORY OF ETHICS

AND

ETHICAL SYSTEMS.

H23
Hal

LONDON:
LONGMANS, GREEN, AND CO.,
1872.

· · · · ·
A B E R D E E N :
PRINTED BY ARTHUR KING AND COMPANY, PRINTERS AND STEREOTYPERS.
CLARK'S COURT, TOP OF BROAD STREET.
· · · · ·
Ä

TABLE OF CONTENTS.

PART I.

THE THEORY OF ETHICS.

CHAP. I.

PRELIMINARY VIEW OF ETHICAL QUESTIONS.

	PAGE
I.—The ETHICAL STANDARD. Summary of views	... 429
II.—PSYCHOLOGICAL questions. 1. The Moral Faculty. 2. The Freedom of the Will; the sources of Disinterested conduct	... 431
III.—The BONUM, SUMMUM BONUM, or Happiness	... 432
IV.—The CLASSIFICATION OF DUTIES, and the Moral Code	... 433
V.—Relationship of Ethics to POLITICS	... <i>ib.</i>
VI.—Relation to THEOLOGY	... <i>ib.</i>

CHAP. II.

THE ETHICAL STANDARD.

1. Ethics, as a department of Practice, is defined by its End	... 434
2. The Ethical End is the welfare of society, realized through rules of conduct duly enforced	... <i>ib.</i>
3. The Rules of Ethics, are of two kinds. The first are imposed under a penalty. These are Laws proper, or Obligatory Morality	... <i>ib.</i>
4. The second are supported by Rewards; constituting Optional Morality, Merit, Virtue, or Nobleness	... 435
5. The Ethical End, or Morality, <i>as it has been</i> , is founded partly in Utility, and partly in Sentiment	... 437
6. The Ethical End is limited, according to the view taken of Moral Government, or Authority :—Distinction between Security and Improvement	... 438
7. Morality, in its essential parts is 'Eternal and Immutable;' in other parts, it varies with custom	... 440
8. Enquiry as to the kind of proof that an Ethical Standard is susceptible of. The ultimate end of action must be referred to individual judgment	... <i>ib.</i>
9. The judgment of Mankind is, with some qualifications, in favour of Happiness as the supreme end of conduct	... 441
10. The Ethical end that society is tending to, is Happiness, or Utility	... 442

	PAGE
11. Objections against Utility. I.—Happiness is not the sole aim of human pursuit	444
12. II.—The consequences of actions are beyond calculation	445
13. III.—The principle of Utility contains no motives to seek the happiness of others	446

CHAP. III.

THE MORAL FACULTY.

1. Question whether the Moral Faculty be simple or complex	448
2. Arguments in favour of its being simple and intuitive :—First, Our moral judgments are immediate and instantaneous	<i>ib.</i>
3. Secondly, It is a faculty common to all mankind	<i>ib.</i>
4. Thirdly, It is different from any other mental phenomenon	449
5. Replies to these Arguments, and Counter-arguments :—First ; Immediateness of operation is no proof of an innate origin	<i>ib.</i>
6. Secondly, The alleged similarity of men's moral judgment holds only in a limited degree. Answers given by the advocates of an Innate sentiment, to the discrepancies	<i>ib.</i>
7. Thirdly, Moral right and wrong is not an indivisible property, but an extensive Code of regulations	451
8. Fourthly, Intuition is not sufficient to settle debated questions	452
9. Fifthly, It is possible to analyze the Moral Faculty :—Estimate of the operation of (1) Prudence, (2) Sympathy, and (3) the Emotions generally	453
10. The <i>peculiar attribute</i> of Rightness arises from the institution of Government or Authority	455
11. The speciality of Conscience, or the Moral Sentiment, is identified with our education under Government, or Authority	456

PART II.

THE ETHICAL SYSTEMS.

SOKRATES. His subjects were Men and Society. His Ethical Standard indistinctly expressed. Resolved Virtue into Knowledge. Ideal of pursuit—Well-doing. Inculcated self-denying Precepts. Political Theory. Connexion of Ethics with Theology slender	460
PLATO. Review of the Dialogues containing portions of Ethical Theory :— <i>Alkibiades I.</i> discusses Just and Unjust. <i>Alkibiades II.</i> the Knowledge of Good or Reason. <i>Hippias Minor</i> identifies Virtue with Knowledge. <i>Minos</i> (on Law) refers everything to the decision of an Ideal Wise man. <i>Laches</i> resolves Courage, and <i>Charmides</i> Temperance, into Intelligence or the supreme science of good and evil. <i>Lysis</i> (on Friendship) gives the Idea of the good as the supreme object of affection. <i>Menon</i> enquires, Is virtue <i>teachable</i> ? and iterates the science of good and evil. <i>Protagoras</i> makes Pleasure the only good, and Pain the only evil, and defines the science of good and evil as the comparison of pleasures and pains.	

	PAGE
<i>Gorgias</i> contradicts Protagoras, and sets up Order or Discipline as a final end. <i>Politicus</i> (on Government) repeats the Sokratic ideal of the One Wise Man. <i>Philebus</i> makes Good a compound of Pleasure with Intelligence, the last predominating. The <i>Republic</i> assimilates Society to an Individual man, and defines Justice as the balance of the constituent parts of each. <i>Timæus</i> repeats the doctrine that wickedness is disease, and not voluntary. The <i>Laws</i> place all conduct under the prescription of the civil magistrate. Summary of Plato's views 463	463
THE CYNICS AND THE CYRENAICS. Cynic succession. The proper description of the tenets of both schools comes under the Summum Bonum. The Cynic Ideal was the minimum of wants, and their self-denial was compensated by exemption from fear, and by pride of superiority. The Cyrenaic ARISTIPPUS:—Was the first to maintain that the summum bonum is Pleasure and the absence of Pain. Future Pleasures and Pains taken into the account. His Psychology of Pleasure and Pain 470	470
ARISTOTLE. Abstract of the Nicomachean Ethics:— 477	477
Book First. The Chief Good, or Highest End of human endeavours. Great differences of opinion as to the nature of Happiness. The Platonic Idea of the Good criticized. The Highest End an <i>end-in-itself</i> . Virtue referable to the special work of man; growing out of his mental capacity. External conditions necessary to virtue and happiness. The Soul subdivided into parts, each having its characteristic virtue or excellence <i>ib.</i>	<i>ib.</i>
Book Second. Definition and classification of the Moral virtues. Virtue the result of Habit. Doctrine of the MEAN. The test of virtue to feel no pain. Virtue defined (<i>genus</i>) an acquirement or a State, (<i>differentia</i>) a Mean between extremes. Rules for hitting the Mean 481	481
Book Third. The Voluntary and Involuntary. Deliberate Preference. Virtue and Vice are voluntary. The virtues in detail:—Courage [Self-sacrifice implied in Courage.] Temperance 485	485
Book Fourth. Liberality. Magnificence. Magnanimity. Mildness. Good-breeding. Modesty 490	490
Book Fifth. Justice:—Universal Justice includes all virtue. Particular Justice is of two kinds, Distributive and Corrective 493	493
Book Sixth. Intellectual Excellences, or Virtues of the Intellect. The Rational part of the Soul embraces the Scientific and the Deliberative functions. Science deals with the necessary. Prudence or the Practical Reason; its aims and requisites. In virtue, good dispositions must be accompanied with Prudence 495	495
Book Seventh. Gradations of moral strength and moral weakness. Continence and Incontinence 500	500
Books Eighth and Ninth. Friendship:—Grounds of Friendship. Varieties of Friendship, corresponding to different objects of liking. Friendship between the virtuous is alone perfect. A settled habit, not a mere passion. Equality in friendship. Political friendships. Explanation of the family affections. Rule of reciprocity of services. Conflicting obligations. Cessation of friendships. Goodwill. Love felt by benefactors. Self-love. Does the happy man need friends? 502	502
Book Tenth. Pleasure:—Theories of Pleasure—Eudoxus, Speusippus, Plato. Pleasure is not The Good. Pleasure defined.	