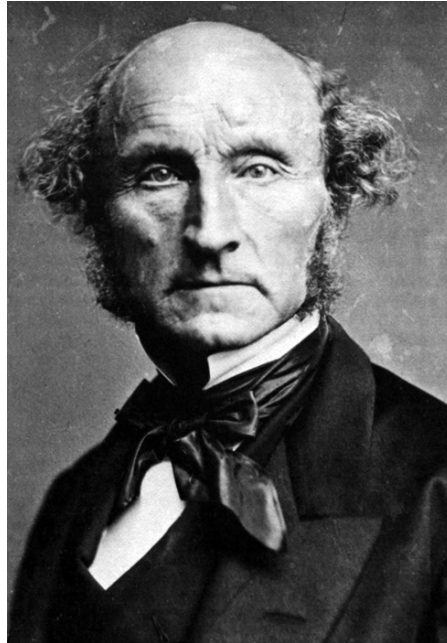

JOHN STUART MILL

Utilitarianism

Who Was John Stuart Mill?

John Stuart Mill, the most important British philosopher of the nineteenth century, was born in London in 1806, the eldest son of Scottish utilitarian philosopher and political radical James Mill. His childhood was shaped—some might say, misshaped—by his father's fervent belief in the importance of education. James Mill held that every variation in the talents and capacities of individual human beings could be explained by their education and experiences, and thus that a proper educational regime, beginning more or less from birth, could train any child to be an almost superhuman intellect. To prove these theories, James Mill brought up his first son, John Stuart, to be the British radical movement's secret weapon—a prodigious intellect who would be a living demonstration of what could be achieved through properly scientific educational methods, and who would go out into the world to spread the secular gospel of utilitarianism and liberalism.



His father took sole charge of little John Stuart's education from the time when he was a toddler, keeping him isolated from other children (who might be harmful influences) and even from other adults who were not Mill's own philosophical compatriots. John was therefore kept out of schools—which his father believed reinforced ignorant and immoral social attitudes—and educated at home, learning Greek and Latin in the same large study where his father

was hard at work on a monumental history of India (and, since no English-Greek dictionary had yet been written, frequently interrupting his father to ask questions about vocabulary). In his autobiography, Mill wrote, "I have no remembrance of the time when I began to learn Greek. I have been told that it was when I was three years old." By the time he was 8—the age at which he began to learn Latin and arithmetic—he had studied much of Greek literature in the original, including all of Herodotus's *Histories* and six dialogues by Plato. At 12 he started on logic and the serious study of philosophy; political economy at 13; and at 20 he was sent to France for a year to become fluent in that language and to study chemistry and mathematics.¹

Despite these prodigious achievements, Mill's early life seems not to have been a happy one. He had no toys or children's books—not so much, apparently, because his father forbade them as simply because it never occurred to him to provide them—and John Stuart later remarked that he had never learned to play.

Until he was 14 he never really mixed with children his own age at all. An early draft of his autobiography contained the following passage, deleted before publication:

1 At around this time Mill was offered a place at Cambridge University. His father refused it for him saying he already knew more than Cambridge could ever teach him.

I believe there is less personal affection in England than in any other country of which I know anything, and I give my father's family not as peculiar in this respect but only as a faithful exemplification of the ordinary fact. That rarity in England, a really warm hearted mother, would in the first place have made the children grow up loving and being loved. But my mother with the very best intentions, only knew how to pass her life in drudging for them ... but to make herself loved, looked up to, or even obeyed, required qualities which she unfortunately did not possess. I thus grew up in the absence of love and in the presence of fear: and many and indelible are the effects of this bringing-up, in the stunting of my moral growth.

At the age of 22 Mill suffered a nervous breakdown and was plunged into suicidal despair. The trigger—according to his autobiography—was a sudden realization that living the life for which his father had trained him could not make him happy:

... [I]t occurred to me to put the question directly to myself, "Suppose that all your objects in life were realized; that all the changes in institutions and opinions which you are looking forward to, could be completely effected this very instant: would this be a great joy and happiness to you?" And an irrepressible self-consciousness distinctly answered, "No!" At this my heart sank within me: the whole foundation on which my life was constructed fell down. All my happiness was to have been found in the continual pursuit of this end. The end had ceased to charm, and how could there ever again be any interest in the means? I seemed to have nothing left to live for.

Mill's response to this crisis was not to *abandon* utilitarianism and the radical philosophy of his father, but instead to *modify* the theories by which he had been brought up. He came to adopt the view that "those only are happy ... who have their minds fixed on some object other than their own happiness": that is, true happiness—which, as his father had taught him, is the measure of all action—comes not from the

pursuit of one's own happiness in itself, but from living a life filled with concern for the happiness of others and with a love of other things, such as poetry and music, for their own sake. Mill, in fact, claimed his sanity was saved by his discovery of Romantic poetry—especially that of William Wordsworth, Samuel Taylor Coleridge, and Johann Wolfgang von Goethe—and he later placed great emphasis on the proper development of the emotional and sentimental side of one's character, as well as one's intellect.

In 1830, at 24, Mill began a deeply passionate (but non-sexual) love affair with a beautiful, vivacious, but married woman, Harriet Hardy Taylor, the wife of John Taylor, a merchant. Mill's relationship with Harriet Taylor was central to his life, and she had a great influence on his writings. For fifteen years, between 1834 and John Taylor's death in 1849, Harriet and the two Johns lived out a curiously Victorian compromise. Harriet and Mill agreed never to be seen in "society" as a couple—which would cause a scandal—but were allowed by Harriet's husband to go on frequent holidays together. In 1851, two years after her husband's death, Harriet and Mill were finally able to marry, but in 1858, Harriet died of tuberculosis—a disease she probably caught from her new husband, who in turn had probably caught it from his father (James Mill died of TB in 1836).

Mill never held an academic position, but spent 35 years working as an administrator for the British East India Company in London. The East India Company, which had also employed Mill's father, was a private trading company formed in 1600 which, by the end of the eighteenth-century, had its own army and political service and was effectively administering the sub-continent of India on behalf of the British Government. Mill started his career in 1823, at 17, as a clerk in the office of the Examiner of India Correspondence; by 1856 he had become Chief Examiner of India Correspondence, as his father had been before him. In 1858 the East India Company was taken over by the British Crown following the Indian Mutiny of 1857, and Mill retired with a substantial pension.

Mill's work for the company left him plenty of time for his writing, and he was also very active in public life. In 1823 he was arrested for distributing birth-control pamphlets, and in 1825 he helped to found

the London Debating Society. In 1824 James Mill had founded the *Westminster Review*, a quarterly magazine advocating a radically liberal political and social agenda, and John Stuart Mill—only 18 years old at the time—was a frequent and enthusiastic contributor of articles during its early years. In 1835 John Stuart started his own radical periodical, the *London Review*, which soon became the influential *London and Westminster Review* and ran, under his editorship, until 1840. Between 1865 and 1868 Mill was the Liberal Member of Parliament for Westminster, and in 1866 he secured a law guaranteeing freedom of speech in London's Hyde Park.² In 1867 he tried, but failed, to amend the second Reform Bill to introduce proportional representation and the vote for women. In 1866—by now something of a “grand old man” of English society—he was made Rector of the University of St. Andrew's in Scotland. In 1872 he became ‘godfather’ to the newborn Bertrand Russell.

Mill died suddenly, from a fever, in 1873 at Aix-en-Provence, France. From about 1860 until 1870 he had been at the peak of his powers and influence. The moral philosopher Henry Sidgwick wrote in 1873, “from about 1860–1865 or thereabouts he ruled England in the region of thought as very few men ever did. I do not expect to see anything like it again.” A few decades later the former Prime Minister James Arthur Balfour noted that the authority of Mill's thought in English universities had been “comparable to that wielded ... by Hegel in Germany and in the middle ages by Aristotle.” By the First World War, however, Mill's reputation as a philosopher had suffered a precipitous decline, and he remained in ill-favor in the English-speaking philosophical world until the early 1970s, when new scholarship and changing philosophical fashions made possible a gradual increase in the appreciation of Mill as a major philosophical figure—the finest flowering of nineteenth-century British philosophy, and a precursor for the “naturalist” philosophers of the second half of the twentieth century.

2 This is the location, since that date, of London's famous Speakers' Corner—a place where “soapbox orators” can say whatever they like with legal impunity.

What Was Mill's Overall Philosophical Project?

Mill is important less for the *originality* of his philosophic thought than for its brilliant *synthesis* of several major strands in nineteenth-century (and especially British) thought into a single, compelling, well-developed picture. The main ingredients for his world-view were empiricism, associationism, utilitarianism, and elements of German Romanticism. Together, these elements became what John Skorupski has called Mill's “liberal naturalism.”

The bedrock of Mill's philosophy was empiricism: he believed all human knowledge comes ultimately from sense-experience, and his most substantial intellectual project was the attempt to construct a system of empirical knowledge that could underpin not just science but also moral and social affairs. One of his main interests was in showing that empiricism need not lead to skepticism, such as that espoused by the eighteenth-century Scottish philosopher David Hume. Mill's main discussion of the foundation of knowledge and the principles of inference is the massive *System of Logic*, published in six volumes in 1843. In this work he discussed both deductive inference (including mathematics, which Mill argued was—like all human knowledge—reducible to a set of generalizations of relations among sense-experiences) and inductive inference in the natural sciences. He also tried to show how these methods could be applied in politics and the social sciences. Social phenomena, he argued, are just as much the result of causal laws as are natural events, and thus the social sciences—though they will never make us perfectly able to predict human behavior—are capable of putting social policy on an objective footing which goes beyond the mere “intuitions” of conservative common sense.

His prescriptions for scientific practice—today called “Mill's methods”—were highly influential in the development of the philosophy of science in the twentieth century, and his work is still the foundation of modern methodologies for discovering causal laws. The key engine of science, for Mill, is simply *enumerative induction* or generalization from experience. Crudely put, once we have observed a sequence of events which all obey some regularity—ravens which

are black, say, or moving magnetic fields being accompanied by an electrical current—we are justified in inferring that all future events of that type will follow the same law.

Mill's work was also a precursor of what is today called "naturalized epistemology." He proposed that all the phenomena of the human mind, including rationality, be treated as the upshot of the operation of psychological laws acting upon the data of experience. This psychological theory is called "associationism"—since it holds that ideas arise from the psychological *associations* between sensations—and was particularly defended by Mill in his *Examination of Sir William Hamilton's Philosophy* (1865).

In his own time, Mill was for many years most widely known for his *Principles of Political Economy* (1848), which tried to show that the science of economics—criticized in his day as a "dismal science" that could only predict disaster and starvation—could be reformulated as a progressive force for social progress. Mill pointed out the mismatch between what economics measures and what human beings really value, and this led him to argue for limiting economic growth for the sake of the environment, controlling populations in order to allow an adequate standard of living for everyone, and for what he considered the economically ideal form of society—a system of worker-owned cooperatives.

Mill's main ethical position, of course, is utilitarianism, which he sets out in the selection reprinted here. As he wrote in his autobiography, of reading Jeremy Bentham's work on utilitarianism (at the age of 15), "it gave unity to my conceptions of things. I now had opinions; a creed, a doctrine, a philosophy; in one among all the best senses of the word, a religion; the inculcation and diffusion of which could be made the principal outward purpose of a life." Mill was also concerned to apply this moral theory to wider questions of social policy. Of all social institutions—including both formal institutions such as laws and churches, and informal ones like social norms—Mill wants to ask: does this institution contribute to human welfare, and does it do so better than any of the alternatives? If the answer was "No," Mill argued, then that institution should (gradually and non-violently) be changed for the better.

Mill's *On Liberty* (1859)—which, during his lifetime, was probably his most notorious writing—is a classic defence of the freedom of thought and discussion, arguing that "the only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others. His own good, either physical or moral, is not a sufficient warrant." This essay—sections of which are reprinted in Chapter 8—was sparked partly by Mill's growing fear of the middle-class conformism (which he saw in America and detected increasing signs of in Britain) which he thought dangerously stifled originality and the critical consideration of ideas. Central to these concerns is Mill's view of human nature as "progressive," and the importance of individuality and autonomy. These themes, with their emphasis on the power and importance of the human spirit, were part of what he took from the European Romantic movement.

One of Mill's last works, *The Subjection of Women* (1869), is a classic statement of liberal feminism. Mill argues that women should have just as much freedom as men, and attacks the conservative view that women and men have different "natures" which suit them for different spheres of life by arguing that no one could possibly know this—since all knowledge comes only from experience—unless women were first allowed to throw off their oppression and, over several generations, to *try* and do all the things that men were allowed to do.

What Is the Structure of This Reading?

Utilitarianism was not written as a scholarly treatise but as a sequence of articles, published in a monthly magazine, and intended for the general educated reader: consequently, although *Utilitarianism* is philosophically weighty and—just below the surface—often quite difficult, its overall structure is pretty straightforward. Mill begins by making some general remarks in the first chapter, attacking moral intuitionism and suggesting, among other things, that the principle of utilitarianism has always had a major tacit influence on moral beliefs. In Chapter 2 he defines utilitarianism, attempts to head off several common misunderstandings of the doctrine, and raises and re-

sponds to about ten possible objections to the theory (such as that utilitarianism is a godless morality worthy only of pigs, or alternatively that it sets an impractically high standard which can never be attained by mere mortal human beings). In the third chapter, Mill considers the question of moral motivation, and discusses how people might come to feel themselves morally bound by the principles of utilitarianism, arguing that utilitarianism is grounded in the natural social feelings of humanity. In Chapter 4 Mill sets out to give a positive “proof” (insofar as that is possible) for the claim that utilitarianism is the correct moral theory: he argues, first, that one’s own happiness is desirable to oneself; second that it follows that happiness is simply desirable in itself, no matter whose it is; and third that *only* happiness is intrinsically desirable. It is this third stage in the argument which takes up most of the chapter. The final chapter of *Utilitarianism*, which is not reprinted here, is a long discussion dealing with the relationship between utilitarianism and justice.

Some Useful Background Information

1. Mill frames much of *Utilitarianism* in terms of a debate between two basic positions on the nature of morality: the “intuitive” school versus the “inductive” school. The intuitionists, whom Mill attacks, believed that ethical facts—though as real and as objectively true as any others—are *non-empirical*: that is, moral truths cannot be detected or confirmed using the five senses, but instead are known through the special faculty of “moral intuition.” This philosophical position was represented in Mill’s time by, among others, Sir William Hamilton (1788–1856) and William Whewell (1794–1866), and Mill’s frequent criticism of the notion of “transcendental” moral facts is directed at intuitionists such as these. Mill considered intuitionism to be not only false but also a serious obstacle to social and moral progress. He thought the claim that (educated) human beings can ‘just tell’ which moral principles are true, without needing or being able to cite *evidence for these beliefs*, tended to act as a disguise for prejudice and social conservatism.

Mill’s own moral methodology, by contrast, was what he called “inductive”: he believed *all* human knowledge, including ethical knowledge, comes ultimately from sense experience, and thus that moral judgments must be explained and defended by showing their connections to actual human experience.

2. The notion of *happiness* is a very important part of Mill’s moral philosophy, so it is useful to be clear about exactly what his theory of happiness was. Because of Mill’s empiricist and associationist philosophical upbringing, it was most natural for him to adopt a kind of *hedonistic* view of happiness. In keeping with his emphasis on sense experience as the key to understanding knowledge and the mind, Mill thinks of happiness as a kind of *pleasurable mental state* (*hēdonē* is the classical Greek word for “pleasure”). For Mill, a happy life is, roughly, one filled with as many pleasurable sensations as possible, and as few painful ones.

Mill followed his philosophical predecessors in thinking that pleasurable experiences can be classified according to their duration and their intensity: thus rational people seeking their own happiness will aim to arrange their lives so that, over time, they will have more longer-lasting pleasures than short-lived ones, and more intense pleasures than dilute ones. For example, the initial painfulness of learning the violin, might be more than off-set by the intense and long-lasting pleasure of playing it well.³ In addition, however, Mill distinguished

3 Mill’s mentor Jeremy Bentham even proposed what he called a “felicific calculus”: a mathematical system for measuring the total net quantity of pleasure to be expected from a given course of action. (Roughly, calculate the balance of pleasure and pain that would accompany a particular outcome of your actions—taking into account their intensity and duration—and then multiply this number by the probability of that outcome actually occurring. This yields what Bentham called the “expected utility” of an action. The rational agent—according to Bentham—acts in a way which has the greatest expected utility.)

between different *qualities* of pleasure. For Mill (unlike, say, Bentham), pleasure is not just one type of mental sensation but comes in “higher” and “lower” varieties. For example, according to Mill, the pleasant feeling that accompanies advanced intellectual or creative activity is a more valuable kind of pleasure—even if it is no more intense or long-lasting—than that which comes from physical satisfactions like eating and sex.

3. One of Mill’s philosophical presuppositions which is significant for his moral and social philosophy is *individualism*. Mill assumed that individual persons are the basic unit of political analysis—that social structures are nothing more than constructions out of these individuals and are nothing over and above particular people and the relations between them. It follows that the analysis of social phenomena must be approached through a study of the actions and intentions of individuals, and similarly that social change is only possible through a large number of changes to individual people. What mattered to Mill was not “the general happiness” in some abstract sense, but the happiness of large numbers of individual human beings. Social institutions were seen as merely *instruments* for benefiting all these people. Furthermore, for Mill (influenced, as he was, by European Romanticism), there is a special kind of *value* in individuality: the particular uniqueness of each person is a thing to be treasured in itself.

Some Common Misconceptions

1. For Mill, mere *exemption* from pain is not itself a good. He holds that pleasure is the only good, and pain the only bad, and the overall goodness of states of affairs consists in the *balance* of pleasure over pain. The absence of pain is thus merely morally neutral, unless it is accompanied by the positive presence of pleasure.
2. Mill is not arguing that people already *do* act in order to produce the greatest happiness of the greatest number: he is arguing that we *should*. He is not merely describing an already prevalent moral psychology, but arguing for a certain set of moral attitudes which he thinks we ought to cultivate in ourselves and in society in general.
3. Utilitarianism is a theory of actions and not motives. It does not require that people *intend* to maximize utility, just that their behavior, in fact, does so. Mill insists the criterion for what makes an action right is that it maximize utility; it does not follow from this that all our actions must have the conscious goal of maximizing utility. In fact, there is a good case to be made that a community where everyone is *trying* to maximize utility all the time would actually be self-defeating and a much less happy society than it would be if people acted from other motivations. If this is right, it would follow that, according to utilitarianism itself, it would be immoral to be always consciously trying to maximize utility. This is not a paradox or a problem for the theory, however; it simply shows there is a difference between the criterion of right action and the best advice one can give moral agents for actually meeting that criterion.

Actions, according to Mill, include within themselves two parts: an *intention* (which is different from a motive—it is not *why* the action is done but *what* the action is intended to achieve), and the action’s *effects*. Mill sometimes appeals to differences of intention to distinguish between kinds of actions (as in his Chapter 3 footnote about a tyrant rescuing a drowning man), but, strictly speaking, only the *effects* or consequences of an action can be morally relevant to the utilitarian.
4. One common complaint against utilitarianism is that it makes *every* action, no matter how trivial, a moral issue: pretty much everything we do (e.g., getting a haircut) will have *some* effect on someone’s pleasure and pain, and so it appears we have a moral duty to ensure we *always* act in such a way as to maximize the general happiness—and this, to say the least, would seem to put a bit of a strain on everyday life. However, even if this, in fact, is an implica-

tion of Mill's utilitarian theory, he did not intend to commit us to such an onerous regime. Here is a quote from another of Mill's works (*Auguste Comte and Positivism*): "It is not good that persons should be bound, by other people's opinion, to do everything that they would deserve praise for doing. There is a standard of altruism to which all should be required to come up, and a degree beyond which it is not obligatory, but meritorious."

5. Despite the way *Utilitarianism* can strike us today, in the aftermath of the grand and often massively destructive social engineering projects of the twentieth century, Mill was actually a bitter foe of what might be called "social constructivism." He emphatically did *not* see society as merely a machine built to help human beings to live together, a machine which can be broken into bits and reconstructed if it is not working optimally, and one where the rational, technical vision of collective planners should override individual initiative in the public good. On the contrary, Mill was very much an *individualist* and a humanist. He saw society as built from the actions of separate individual human beings and held that it is a kind of historical "consensus" which has created traditions and cultural practices that are continually but gradually evolving over time. Mill's vision for the reform of society, then, was not the imposition of central planning, but instead the gradual construction of a set of cultural norms—including, especially, a progressive educational system—to create human beings with the best possible moral character.

How Important and Influential Is This Passage?

John Stuart Mill did not *invent* utilitarianism (and never pretended to have done so). Indeed, he was brought up by people who already considered themselves utilitarians. Mill's importance to utilitarianism is that he gave it what is arguably its single greatest and most influential formulation, in the essay *Utilitarianism*. It is this work which, ever since it was written,

has been the starting point for both defenders and foes of utilitarianism. Furthermore, utilitarianism is itself a very important and influential moral theory. Along with Marxism, it was arguably the most prevalent moral theory among philosophers, economists, political scientists, and other social theorists for much of the twentieth century (completely eclipsing—or in some cases, like G.E. Moore's moral philosophy, absorbing—the moral "intuitionism" which Mill saw as his theory's main competitor in 1861). Utilitarianism's influence has waned since the 1970s and it has been subjected to several damaging philosophical attacks, but it is still, uncontroversially, one of the three or four main moral theories.

Suggestions for Critical Reflection

1. One of the attractions of utilitarianism, it is often supposed, is that it is 'scientific' or objective in a way that "intuitionism" (or even Kantianism, or virtue theory) is not. The Greatest Happiness Principle apparently provides a quasi-mathematical, bias-free, and theoretically motivated way of working out what we ought to do in literally any moral situation. But is this really so? For example, can the pleasures and pains of sentient creatures really be 'objectively' measured and compared, in order to calculate the net effect of my actions on utility? Even if pleasures and pains are measurable, do you think *all* the consequences of an action can be properly predicted and measured? How serious are these problems for utilitarianism?
2. Does Mill's notion of "higher" or more "noble" pleasure make sense? How could the "nobility" of an experience add to the pleasure of it? Why couldn't an experience be noble but not pleasant? In that case, would Mill have to say that it is still valuable? In other words, is Mill *really* a hedonist?
3. An influential criticism of the hedonistic component of utilitarianism was invented by philosopher Robert Nozick and is called the "experience machine." The experience machine is a fictional device which keeps your body alive in a tank of fluids, for a normal human

life-span, all the while stimulating your brain so that you continuously feel as if you are having the most pleasant and satisfying experiences imaginable. Since—properly designed—this would be an utterly reliable way of maximizing the quality and number of pleasant sensations during your lifetime, it seems that the utilitarian is forced to conclude that it would be our *moral duty* to plug ourselves into one of these machines (especially if they are such reliable and long-lasting devices that nearly *everyone* can be plugged in at the same time). But Nozick argues that this result is clearly unsatisfactory: surely there is more to a valuable life than a mere succession of pleasant experiences, and so utilitarianism must be a faulty moral theory. What do you think about Nozick's argument? What exactly does it suggest is wrong with utilitarianism (or at least Mill's version of the theory)? Could this problem—if it is a problem—be fixed?

4. The third paragraph of the fourth chapter of *Utilitarianism* has been called "the most notorious [passage] in Mill's writings" (Roger Crisp). In it Mill compares desirability with visibility, in an effort to argue that desire is a faculty which reveals what we morally ought to do. The most famous and apparently devastating criticism of this argument came from G.E. Moore in 1903: "The fact is that 'desirable' does not mean 'able to be desired' as 'visible' means 'able to be seen.' The desirable means simply what *ought* to be desired or deserves to be desired." How does Moore's complaint cause problems for Mill's argument? Does Mill really make the mistake Moore is suggesting? If Mill's own arguments fail to show that we *ought* to desire happiness, is there any other way a utilitarian could consistently argue for this claim? Does utilitarianism *need* to provide arguments for it?
5. How well does Mill refute moral egoism? That is, does his argument show that I ought to care about *everyone's* happiness, and not just my own? Does he have an *argument* for the "impartiality" component of utilitarianism? Does he need one?
6. Is Mill right that we *only* desire happiness—is his claim, "to desire anything, except in proportion as the idea of it is pleasant, is a physical and metaphysical impossibility," a plausible one? If he is wrong, how seriously does this undercut his argument for the truth of utilitarianism? For example, what about Mill's own example of virtue: is he right in arguing that we value our own virtue only as a kind or "part" of our happiness?
7. Utilitarianism is a kind of moral theory which is sometimes called "welfarist": for such theories, the only thing of intrinsic value is the welfare of moral agents (according to Mill, sentient beings). One consequence of welfarism is that *nothing else* is of intrinsic value. Thus, for example, the beauty of art and nature, ecological sustainability, scientific knowledge, justice, equality, loyalty, kindness, or self-sacrifice—none of these things have any value in themselves, but are valuable *only* insofar as they increase the welfare of sentient creatures (and are actually *immoral* if they reduce this welfare). Does this seem to be an acceptable consequence of a moral theory?
8. Utilitarianism is often accused of being an extremely demanding moral theory. According to utilitarianism, a certain unit of pleasure or pain should matter *equally* to me whether it belongs to me, to a member of my family, to a stranger half-way across the world, or even to an animal. Utilitarianism requires us to maximize happiness generally, and does not allow us to think of the happiness of ourselves and our friends as being especially important. If you or I were to spend all of our free time, and use almost all of our money, working to help victims of famine and other natural disasters around the world, this might well produce more overall utility than the lives we currently lead. If so, then utilitarianism commits us to a moral *duty* to behave in this way, and we are being flat-out *immoral* in spending time with our families or watching movies. Is this acceptable? If not, what is wrong with it?
9. According to utilitarianism, should we be morally responsible for all the consequences of our

actions, including the unforeseen ones? What would Mill say? Are we just as responsible for *not* doing things that could have prevented great pain? For example, according to utilitarianism, am I equally morally deficient if I fail to give money to charity as I am if I send poisoned food to famine-stricken areas (supposing the outcomes in terms of human death and suffering would be the same)?

10. Act (or “direct”) utilitarianism is the view that one should act in any circumstance so as to produce the greatest overall balance of pleasure over pain. (You would have a moral duty to break an important promise to your best friend if it would increase overall utility by even a tiny amount, for example.) Rule (or “indirect”) utilitarianism, on the other hand, is the view that one should act in accordance with certain moral rules, rules fixed as those which, over time, can be expected to maximize utility if they are generally followed. (For example, you should never break an important promise, even if you can foresee that keeping it, in a particular case, will cause far more pain than pleasure.) Is Mill an act or rule utilitarian? Which is the better theory? Is *either* version attractive and, if not, can you think of a third option for utilitarianism?
11. According to utilitarianism, *how* should we maximize utility? Should we aim to maximize the *total* utility of the world, the *average* utility, or what? (For example, if we chose to maximize total utility, we might be morally obliged to aim for an extremely large population, even if each member has only a low level of happiness; on the other hand, if we opt for the highest possible average utility we might be committed to keeping the population small and select, perhaps killing, before birth, people who look as though they might drag the average down.) What would Mill say?
12. Mill thought utilitarianism to be the one true fundamental moral theory, and to be consistent with (what is right in) the moral theories of Aristotle and Kant. If you have read the selections by those thinkers in this chapter, you might want to think about whether utilitarianism *is* in

fact consistent with the views of Aristotle and Kant. For example, could Kant accept that consequences are what is morally important about our actions?

Suggestions for Further Reading

Mill's writings have been published as *The Collected Works of John Stuart Mill*, under the general editorship of John Robson (33 volumes, University of Toronto Press, 1963–91). A very good edition of Mill's *Utilitarianism* is by Roger Crisp (ed.) in the Oxford Philosophical Texts series (Oxford University Press, 1998); it is also widely available in other editions (such as that published by Penguin Books in 1987). Mill's *Autobiography* is available from Penguin (1990), and a good edition of his *On Liberty*, with interesting supplemental material, was edited by Edward Alexander and published by Broadview Press (1999). Jeremy Bentham's *Introduction to the Principles of Morals and Legislation*, J.H. Burns and H.L.A. Hart (eds.) (Oxford University Press, 1996) is also essential reading for any serious student of Mill's *Utilitarianism*.

Three worthwhile books about Mill's philosophy as a whole are Alan Ryan's *J.S. Mill* (Routledge & Kegan Paul, 1974) and *The Philosophy of John Stuart Mill* (Prometheus Books, 1990), and John Skorupski's *John Stuart Mill* (Routledge, 1989). Roger Crisp has written a *Routledge Philosophical Guidebook to Mill on Utilitarianism* (Routledge, 1997), and there are a number of good books on Mill's moral theory, including: Fred Berger, *Happiness, Justice, and Freedom: The Moral and Political Philosophy of John Stuart Mill* (University of California Press, 1984); Wendy Donner, *The Liberal Self: John Stuart Mill's Moral and Political Philosophy* (Cornell University Press, 1992); David Lyons, *Rights, Welfare, and Mill's Moral Theory* (Oxford University Press, 1994); and Bernard Semmel, *John Stuart Mill and the Pursuit of Virtue* (Yale University Press, 1984).

G.E. Moore's attack on Mill's argument for utilitarianism appears in *Principia Ethica*, Thomas Baldwin (ed.) (Cambridge University Press, 1994, originally published 1903). An early defence of Mill against this attack is James Seth's "The Alleged Fallacies in Mill's 'Utilitarianism,'" *Philosophical Review* 17 (1908); more recently, Necip Fikri Alican has written a book called

Mill's Principle of Utility: A Defense of John Stuart Mill's Notorious Proof (Rodopi, 1994).

Three useful collections of essays about Mill are J.B. Schneewind (ed.), *Mill: A Collection of Critical Essays* (Doubleday, 1968); David Lyons (ed.), *Mill's 'Utilitarianism': Critical Essays* (Rowman and Littlefield, 1997); and John Skorupski (ed.), *The Cambridge Companion to Mill* (Cambridge University Press, 1998). Other useful articles include: J.O. Urmson, "The Interpretation of the Moral Philosophy of J.S. Mill," *Philosophical Quarterly* 3 (1953); Rex Martin, "A Defence of Mill's Qualitative Hedonism," *Philosophy* 47 (1972); R.M. Adams, "Motive Utilitarianism," *Journal of Philosophy* 73 (1976); Henry R. West, "Mill's Qualitative Hedonism," *Philosophy* 51 (1976); Roger Crisp, "Utilitarianism and the Life of Virtue," *Philosophical Quarterly* 42 (1992); and L.W. Sumner, "Welfare, Happiness and Pleasure," *Utilitas* 4 (1992).

Finally, there is a substantial literature on the moral theory of utilitarianism in its own right. Perhaps the best starting point is J.J.C. Smart and Bernard Williams, *Utilitarianism: For and Against* (Cambridge University Press, 1973). James Griffin's "Modern Utilitarianism," *Revue Internationale de Philosophie* 141 (1982) is a very useful review of the modern development of the theory. The following books are also valuable: Richard Brandt, *Morality, Utilitarianism, and Rights* (Cambridge University Press, 1992); David Lyons, *Forms and Limits of Utilitarianism* (Oxford University Press, 1965); Derek Parfit, *Reasons and Persons* (Oxford University Press, 1986); Anthony Quinton, *Utilitarian Ethics* (Open Court, 1989); Geoffrey Scarre, *Utilitarianism* (Routledge, 1996); Samuel Scheffler (ed.), *Consequentialism and Its Critics* (Oxford University Press, 1988); Samuel Scheffler, *The Rejection of Consequentialism* (Oxford University Press, 1994); Amartya Sen and Bernard Williams (eds.), *Utilitarianism and Beyond* (Cambridge University Press, 1982); and William Shaw, *Contemporary Ethics: Taking Account of Utilitarianism* (Blackwell, 1999).

Utilitarianism⁴

Chapter 1: General Remarks

There are few circumstances among those which make up the present condition of human knowledge, more unlike what might have been expected, or more significant of the backward state in which speculation on the most important subjects still lingers, than the little progress which has been made in the decision of the controversy respecting the criterion of right and wrong. From the dawn of philosophy, the question concerning the *summum bonum*,⁵ or, what is the same thing, concerning the foundation of morality, has been accounted the main problem in speculative thought, has occupied the most gifted intellects, and divided them into sects and schools, carrying on a vigorous warfare against one another. And after more than two thousand years the same discussions continue, philosophers are still ranged under the same contending banners, and neither thinkers nor mankind at large seem nearer to being unanimous on the subject, than when the youth Socrates⁶ listened to the old Protagoras,⁷

4 *Utilitarianism* was first published in 1861 as a series of three essays in volume 64 of *Fraser's Magazine*. It was first published as a book in 1863; this text is from the fourth edition, published in 1871 (by Longmans, Green, Reader, and Dyer), the last to be printed in Mill's lifetime.

5 "The highest good": that thing which is an end-in-itself, which gives everything else its value, and the achievement of which is (arguably) the goal of an ethical system. Candidates for the "highest good" might be—indeed, historically have been—pleasure, human flourishing, the rational comprehension of reality, or God.

6 Socrates (469–399 BCE) was a highly influential philosopher from Athens, in Greece, who—particularly through his great impact on Plato—is often thought to be the main originator of the western philosophical tradition. He wrote nothing himself, but appears as a character in nearly all of Plato's dialogues.

7 Protagoras (c. 490–c. 420 BCE) was the greatest of the Sophist philosophers—itinerant teachers of rhetoric and practical philosophy—and is most famous for his doctrine that "Man is the measure of all things," which is usually interpreted as an extreme form of relativism.

and asserted (if Plato's dialogue be grounded on a real conversation⁸) the theory of utilitarianism against the popular morality of the so-called sophist.

It is true that similar confusion and uncertainty, and in some cases similar discordance, exist respecting the first principles of all the sciences, not excepting that which is deemed the most certain of them, mathematics; without much impairing, generally indeed without impairing at all, the trustworthiness of the conclusions of those sciences. An apparent anomaly, the explanation of which is, that the detailed doctrines of a science are not usually deduced from, nor depend for their evidence upon, what are called its first principles. Were it not so, there would be no science more precarious, or whose conclusions were more insufficiently made out, than algebra; which derives none of its certainty from what are commonly taught to learners as its elements, since these, as laid down by some of its most eminent teachers, are as full of fictions as English law, and of mysteries as theology. The truths which are ultimately accepted as the first principles of a science, are really the last results of metaphysical analysis, practised on the elementary notions with which the science is conversant; and their relation to the science is not that of foundations to an edifice, but of roots to a tree, which may perform their office equally well though they be never dug down to and exposed to light. But though in science the particular truths precede the general theory, the contrary might be expected to be the case with a practical art, such as morals or legislation. All action is for the sake of some end, and rules of action, it seems natural to suppose, must take their whole character and colour from the end to which they are subservient. When

8 Mill first read this dialogue—called the *Protagoras*—during the “more advanced” period of his education (after he had reached the age of 12). It is questionable whether Socrates does indeed put forward utilitarianism in that dialogue (and almost certain that he was not himself a utilitarian). Mill, however, was always anxious to portray utilitarianism as a doctrine already widespread in the history of philosophy (and especially in ancient Greek philosophy: in *On Liberty*, for example, he describes Aristotle's ethics as “judicious utilitarianism”).

we engage in a pursuit, a clear and precise conception of what we are pursuing would seem to be the first thing we need, instead of the last we are to look forward to. A test of right and wrong must be the means, one would think, of ascertaining what is right or wrong, and not a consequence of having already ascertained it.

The difficulty is not avoided by having recourse to the popular theory of a natural faculty, a sense or instinct, informing us of right and wrong. For—besides that the existence of such a moral instinct is itself one of the matters in dispute—those believers in it who have any pretensions to philosophy, have been obliged to abandon the idea that it discerns what is right or wrong in the particular case in hand, as our other senses discern the sight or sound actually present. Our moral faculty, according to all those of its interpreters who are entitled to the name of thinkers, supplies us only with the general principles of moral judgments; it is a branch of our reason, not of our sensitive faculty;⁹ and must be looked to for the abstract doctrines of morality, not for perception of it in the concrete. The intuitive, no less than what may be termed the inductive, school of ethics, insists on the necessity of general laws. They both agree that the morality of an individual action is not a question of direct perception, but of the application of a law to an individual case. They recognise also, to a great extent, the same moral laws; but differ as to their evidence, and the source from which they derive their authority. According to the one opinion, the principles of morals are evident *a priori*,¹⁰ requiring nothing to command assent, except that the meaning of the terms be understood. According to the other doctrine, right and wrong, as well as truth and falsehood, are questions of observation and experience. But both hold equally that morality must be deduced from principles; and the intuitive school affirm as strongly as the inductive, that there is a science of morals. Yet they seldom attempt to make out a list of the *a priori* principles which are to serve as the premises of the science; still more rarely do they make any effort to

9 Mill means our faculty of sensation.

10 Obviously true, independently of any actual experience. (“*A priori*” means knowable prior to experience.)

reduce those various principles to one first principle, or common ground of obligation. They either assume the ordinary precepts¹¹ of morals as of *a priori* authority, or they lay down as the common groundwork of those maxims, some generality much less obviously authoritative than the maxims themselves, and which has never succeeded in gaining popular acceptance. Yet to support their pretensions there ought either to be some one fundamental principle or law, at the root of all morality, or if there be several, there should be a determinate order of precedence among them; and the one principle, or the rule for deciding between the various principles when they conflict, ought to be self-evident.

To inquire how far the bad effects of this deficiency have been mitigated in practice, or to what extent the moral beliefs of mankind have been vitiated or made uncertain by the absence of any distinct recognition of an ultimate standard, would imply a complete survey and criticism, of past and present ethical doctrine. It would, however, be easy to show that whatever steadiness or consistency these moral beliefs have attained, has been mainly due to the tacit influence of a standard not recognised. Although the non-existence of an acknowledged first principle has made ethics not so much a guide as a consecration of men's actual sentiments, still, as men's sentiments, both of favour and of aversion, are greatly influenced by what they suppose to be the effects of things upon their happiness, the principle of utility, or as Bentham¹² latterly called it,

11 A precept is an instruction or command prescribing a particular course of action (such as, "always tell the truth" or "do not commit adultery").

12 Jeremy Bentham (1748–1832) was an English philosopher of law and ethics who is usually thought of as the founder of utilitarianism, which he intended as a coherent and sensible foundation for the large-scale reform of social and legal policy. His main theoretical work was *An Introduction to the Principles of Morals and Legislation*, published in 1789, and it is in this book that the Greatest Happiness Principle was first clearly formulated and defended. It was while reading a French edition of Bentham's *Principles of Morals* in 1821 that, according to Mill's autobiography, he was permanently "converted" to utilitarianism. (Bentham

the greatest happiness principle, has had a large share in forming the moral doctrines even of those who most scornfully reject its authority. Nor is there any school of thought which refuses to admit that the influence of actions on happiness is a most material and even predominant consideration in many of the details of morals, however unwilling to acknowledge it as the fundamental principle of morality, and the source of moral obligation. I might go much further, and say that to all those *a priori* moralists who deem it necessary to argue at all, utilitarian arguments are indispensable. It is not my present purpose to criticise these thinkers; but I cannot help referring, for illustration, to a systematic treatise by one of the most illustrious of them, the *Metaphysics of Ethics*, by Kant.¹³ This remarkable man, whose system of thought will long remain one of the landmarks in the history of philosophical speculation, does, in the treatise in question, lay down a universal first principle as the origin and ground of moral obligation; it is this: "So act, that the rule on which thou actest would admit of being adopted as a law by all rational beings." But when he begins to deduce from this precept any of the actual duties of morality, he fails, almost grotesquely, to show that there would be any contradiction, any logical (not to say physical) impossibility, in the adoption by all rational beings of the most outrageously immoral rules of conduct. All he shows is that the *consequences* of their universal adoption would be such as no one would choose to incur.

On the present occasion, I shall, without further discussion of the other theories, attempt to contribute something towards the understanding and appreciation of the Utilitarian or Happiness theory, and towards such proof as it is susceptible of. It is evident that this cannot be proof in the ordinary and popular meaning of the term. Questions of ultimate ends are not amenable to direct proof. Whatever can be proved to be good, must be so by being shown to be a means to something

is also the founder of University College London, and his embalmed body, topped with a wax death mask, is still preserved there in a glass box which is wheeled out for special occasions.)

13 Mill is actually thinking of Kant's *Foundations of the Metaphysics of Morals* (see the previous reading).

admitted to be good without proof. The medical art is proved to be good by its conducing to health; but how is it possible to prove that health is good? The art of music is good, for the reason, among others, that it produces pleasure; but what proof is it possible to give that pleasure is good? If, then, it is asserted that there is a comprehensive formula, including all things which are in themselves good, and that whatever else is good, is not so as an end, but as a mean, the formula may be accepted or rejected, but is not a subject of what is commonly understood by proof. We are not, however, to infer that its acceptance or rejection must depend on blind impulse, or arbitrary choice. There is a larger meaning of the word proof, in which this question is as amenable to it as any other of the disputed questions of philosophy. The subject is within the cognisance¹⁴ of the rational faculty; and neither does that faculty deal with it solely in the way of intuition. Considerations may be presented capable of determining the intellect either to give or withhold its assent to the doctrine; and this is equivalent to proof.

We shall examine presently of what nature are these considerations; in what manner they apply to the case, and what rational grounds, therefore, can be given for accepting or rejecting the utilitarian formula. But it is a preliminary condition of rational acceptance or rejection, that the formula should be correctly understood. I believe that the very imperfect notion ordinarily formed of its meaning, is the chief obstacle which impedes its reception; and that could it be cleared, even from only the grosser misconceptions, the question would be greatly simplified, and a large proportion of its difficulties removed. Before, therefore, I attempt to enter into the philosophical grounds which can be given for assenting to the utilitarian standard, I shall offer some illustrations of the doctrine itself; with the view of showing more clearly what it is, distinguishing it from what it is not, and disposing of such of the practical objections to it as either originate in, or are closely connected with, mistaken interpretations of its meaning. Having thus prepared the ground, I shall afterwards endeavour to throw such light as I can upon the question, considered as one of philosophical theory.

14 Sphere of concern or awareness.

Chapter 2: What Utilitarianism Is.

A passing remark is all that needs be given to the ignorant blunder of supposing that those who stand up for utility as the test of right and wrong, use the term in that restricted and merely colloquial sense in which utility is opposed to pleasure. An apology is due to the philosophical opponents of utilitarianism, for even the momentary appearance of confounding them with any one capable of so absurd a misconception; which is the more extraordinary, inasmuch as the contrary accusation, of referring everything to pleasure, and that too in its grossest form, is another of the common charges against utilitarianism: and, as has been pointedly remarked by an able writer,¹⁵ the same sort of persons, and often the very same persons, denounce the theory “as impracticably dry when the word utility precedes the word pleasure, and as too practicably voluptuous when the word pleasure precedes the word utility.” Those who know anything about the matter are aware that every writer, from Epicurus¹⁶ to Bentham, who maintained the theory of utility, meant by it, not something to be contradistinguished from pleasure, but pleasure itself, together with exemption from pain; and instead of opposing the useful to the agreeable or the ornamental, have always declared that the useful means these, among other things. Yet the common herd, including the herd of writers, not only in newspapers and periodicals, but in books of weight and pretension, are perpetually falling into

15 The identity of this writer remains mysterious.

16 Epicurus (341–270 BCE) was a Greek philosopher and founder of the loosely-knit school of thought called Epicureanism. A central plank of this doctrine is—as the modern connotations of the word “epicurean” suggest—that the good life is one filled with pleasure. Indeed, for Epicurus, the only rational goal in life is one’s own pleasure. However, contrary to the popular association of “Epicureanism” with mere sensual self-indulgence, Epicurus placed much greater emphasis on stable, non-sensory pleasures (say, the pleasures of friendship and psychological contentment), and also stressed the importance of dispensing with unnecessary desires, harmful fears (such as the fear of death), and hollow gratifications.

this shallow mistake. Having caught up the word utilitarian, while knowing nothing whatever about it but its sound, they habitually express by it the rejection, or the neglect, of pleasure in some of its forms; of beauty, of ornament, or of amusement. Nor is the term thus ignorantly misapplied solely in disparagement, but occasionally in compliment; as though it implied superiority to frivolity and the mere pleasures of the moment. And this perverted use is the only one in which the word is popularly known, and the one from which the new generation are acquiring their sole notion of its meaning. Those who introduced the word, but who had for many years discontinued it as a distinctive appellation, may well feel themselves called upon to resume it, if by doing so they can hope to contribute anything towards rescuing it from this utter degradation.¹⁷

The creed which accepts as the foundation of morals, Utility, or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure. To give a clear view of the moral standard set up by the theory, much more requires to be said; in particular, what things it includes in the ideas of pain and pleasure; and to what extent this is left an open question. But these supplementary explanations do not affect the theory of life on which this theory of morality is grounded—namely, that pleasure, and freedom from pain, are the only things desirable as ends; and that all desirable

things (which are as numerous in the utilitarian as in any other scheme) are desirable either for the pleasure inherent in themselves, or as means to the promotion of pleasure and the prevention of pain.

Now, such a theory of life excites in many minds, and among them in some of the most estimable in feeling and purpose, inveterate dislike. To suppose that life has (as they express it) no higher end than pleasure—no better and nobler object of desire and pursuit—they designate as utterly mean and groveling; as a doctrine worthy only of swine, to whom the followers of Epicurus were, at a very early period, contemptuously likened;¹⁸ and modern holders of the doctrine are occasionally made the subject of equally polite comparisons by its German, French, and English assailants.

When thus attacked, the Epicureans have always answered, that it is not they, but their accusers, who represent human nature in a degrading light; since the accusation supposes human beings to be capable of no pleasures except those of which swine are capable. If this supposition were true, the charge could not be gainsaid, but would then be no longer an imputation; for if the sources of pleasure were precisely the same to human beings and to swine, the rule of life which is good enough for the one would be good enough for the other. The comparison of the Epicurean life to that of beasts is felt as degrading, precisely because a beast's pleasures do not satisfy a human being's conceptions of happiness. Human beings have faculties more elevated than the animal appetites, and when once made conscious of them, do not regard anything as happiness which does not include their gratification. I do not, indeed, consider the Epicureans to have been by any means faultless in drawing out their scheme of consequences from the utilitarian principle. To do this in any sufficient manner, many Stoic,¹⁹ as well as Christian elements require to be

17 [Author's note] The author of this essay has reason for believing himself to be the first person who brought the word utilitarian into use. He did not invent it, but adopted it from a passing expression in Mr. Galt's *Annals of the Parish*. After using it as a designation for several years, he and others abandoned it from a growing dislike to anything resembling a badge or watchword of sectarian distinction. But as a name for one single opinion, not a set of opinions—to denote the recognition of utility as a standard, not any particular way of applying it—the term supplies a want in the language, and offers, in many cases, a convenient mode of avoiding tiresome circumlocution.

18 For example, in Diogenes Laertius' *Lives of Eminent Philosophers*, written in about 230 CE.

19 Stoicism was, with Epicureanism, one of the two main strands of "Hellenistic" philosophy (roughly, that associated with Greek culture during the 300 years after the death of Alexander the Great in 323 BCE). Its main ethical doctrine was that the wise and virtuous man

included. But there is no known Epicurean theory of life which does not assign to the pleasures of the intellect, of the feelings and imagination, and of the moral sentiments, a much higher value as pleasures than to those of mere sensation. It must be admitted, however, that utilitarian writers in general have placed the superiority of mental over bodily pleasures chiefly in the greater permanency, safety, uncostliness, etc., of the former—that is, in their circumstantial advantages rather than in their intrinsic nature. And on all these points utilitarians have fully proved their case; but they might have taken the other, and, as it may be called, higher ground, with entire consistency. It is quite compatible with the principle of utility to recognise the fact, that some *kinds* of pleasure are more desirable and more valuable than others. It would be absurd that while, in estimating all other things, quality is considered as well as quantity, the estimation of pleasures should be supposed to depend on quantity alone.

If I am asked, what I mean by difference of quality in pleasures, or what makes one pleasure more valuable than another, merely as a pleasure, except its being greater in amount, there is but one possible answer. Of two pleasures, if there be one to which all or almost all who have experience of both give a decided preference, irrespective of any feeling of moral obligation to prefer it, that is the more desirable pleasure. If one of the two is, by those who are competently acquainted with both, placed so far above the other that they prefer it, even though knowing it to be attended with a greater amount of discontent, and would not resign it for any quantity of the other pleasure which their nature is capable of, we are justified in ascribing to the preferred enjoyment a superiority in quality, so far outweighing quantity as to render it, in comparison, of small account.

Now it is an unquestionable fact that those who are equally acquainted with, and equally capable of appreciating and enjoying, both, do give a most

marked preference to the manner of existence which employs their higher faculties. Few human creatures would consent to be changed into any of the lower animals, for a promise of the fullest allowance of a beast's pleasures; no intelligent human being would consent to be a fool, no instructed person would be an ignoramus, no person of feeling and conscience would be selfish and base, even though they should be persuaded that the fool, the dunce, or the rascal is better satisfied with his lot than they are with theirs. They would not resign what they possess more than he for the most complete satisfaction of all the desires which they have in common with him. If they ever fancy they would, it is only in cases of unhappiness so extreme, that to escape from it they would exchange their lot for almost any other, however undesirable in their own eyes. A being of higher faculties requires more to make him happy, is capable probably of more acute suffering, and certainly accessible to it at more points, than one of an inferior type; but in spite of these liabilities, he can never really wish to sink into what he feels to be a lower grade of existence. We may give what explanation we please of this unwillingness; we may attribute it to pride, a name which is given indiscriminately to some of the most and to some of the least estimable feelings of which mankind are capable: we may refer it to the love of liberty and personal independence, an appeal to which was with the Stoics one of the most effective means for the inculcation of it; to the love of power, or to the love of excitement, both of which do really enter into and contribute to it: but its most appropriate appellation is a sense of dignity, which all human beings possess in one form or other, and in some, though by no means in exact, proportion to their higher faculties, and which is so essential a part of the happiness of those in whom it is strong, that nothing which conflicts with it could be, otherwise than momentarily, an object of desire to them. Whoever supposes that this preference takes place at a sacrifice of happiness—that the superior being, in anything like equal circumstances, is not happier than the inferior—confounds the two very different ideas, of happiness, and content. It is indisputable that the being whose capacities of enjoyment are low, has the greatest chance of having them fully satisfied; and a highly endowed being will always

accepts, with calm indifference, his place in the impartial, rational, inevitable order of the universe—even if it is his fate to suffer hardship or painful death—but also works dutifully to foster a social order that mirrors the rational order of the cosmos.

feel that any happiness which he can look for, as the world is constituted, is imperfect. But he can learn to bear its imperfections, if they are at all bearable; and they will not make him envy the being who is indeed unconscious of the imperfections, but only because he feels not at all the good which those imperfections qualify. It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied. And if the fool, or the pig, are of a different opinion, it is because they only know their own side of the question. The other party to the comparison knows both sides.

It may be objected, that many who are capable of the higher pleasures, occasionally, under the influence of temptation, postpone them to the lower. But this is quite compatible with a full appreciation of the intrinsic superiority of the higher. Men often, from infirmity of character, make their election for²⁰ the nearer good, though they know it to be the less valuable; and this no less when the choice is between two bodily pleasures, than when it is between bodily and mental. They pursue sensual indulgences to the injury of health, though perfectly aware that health is the greater good.

It may be further objected, that many who begin with youthful enthusiasm for everything noble, as they advance in years sink into indolence and selfishness. But I do not believe that those who undergo this very common change, voluntarily choose the lower description of pleasures in preference to the higher. I believe that before they devote themselves exclusively to the one, they have already become incapable of the other. Capacity for the nobler feelings is in most natures a very tender plant, easily killed, not only by hostile influences, but by mere want of sustenance; and in the majority of young persons it speedily dies away if the occupations to which their position in life has devoted them, and the society into which it has thrown them, are not favourable to keeping that higher capacity in exercise. Men lose their high aspirations as they lose their intellectual tastes, because they have not time or opportunity for indulging them; and they addict themselves to inferior pleasures, not because they deliberately prefer them, but because they are

either the only ones to which they have access, or the only ones which they are any longer capable of enjoying. It may be questioned whether any one who has remained equally susceptible to both classes of pleasures, ever knowingly and calmly preferred the lower; though many, in all ages, have broken down in an ineffectual attempt to combine both.

From this verdict of the only competent judges, I apprehend there can be no appeal. On a question which is the best worth having of two pleasures, or which of two modes of existence is the most grateful to the feelings, apart from its moral attributes and from its consequences, the judgment of those who are qualified by knowledge of both, or, if they differ, that of the majority among them, must be admitted as final. And there needs be the less hesitation to accept this judgment respecting the quality of pleasures, since there is no other tribunal to be referred to even on the question of quantity. What means are there of determining which is the acutest of two pains, or the intensest of two pleasurable sensations, except the general suffrage²¹ of those who are familiar with both? Neither pains nor pleasures are homogeneous, and pain is always heterogeneous with pleasure. What is there to decide whether a particular pleasure is worth purchasing at the cost of a particular pain, except the feelings and judgment of the experienced? When, therefore, those feelings and judgment declare the pleasures derived from the higher faculties to be preferable *in kind*, apart from the question of intensity, to those of which the animal nature, disjoined from the higher faculties, is susceptible, they are entitled on this subject to the same regard.

I have dwelt on this point, as being a necessary part of a perfectly just conception of Utility or Happiness, considered as the directive rule of human conduct. But it is by no means an indispensable condition to the acceptance of the utilitarian standard; for that standard is not the agent's own greatest happiness, but the greatest amount of happiness altogether; and if it may possibly be doubted whether a noble character is always the happier for its nobleness, there can be no doubt that it makes other people happier, and that

20 Choose.

21 A view expressed by voting (or the right to make such a vote).

the world in general is immensely a gainer by it. Utilitarianism, therefore, could only attain its end by the general cultivation of nobleness of character, even if each individual were only benefited by the nobleness of others, and his own, so far as happiness is concerned, were a sheer deduction²² from the benefit. But the bare enunciation of such an absurdity as this last, renders refutation superfluous.

According to the Greatest Happiness Principle, as above explained, the ultimate end, with reference to and for the sake of which all other things are desirable (whether we are considering our own good or that of other people), is an existence exempt as far as possible from pain, and as rich as possible in enjoyments, both in point of quantity and quality; the test of quality, and the rule for measuring it against quantity, being the preference felt by those who in their opportunities of experience, to which must be added their habits of self-consciousness and self-observation, are best furnished with the means of comparison. This, being, according to the utilitarian opinion, the end of human action, is necessarily also the standard of morality; which may accordingly be defined, the rules and precepts for human conduct, by the observance of which an existence such as has been described might be, to the greatest extent possible, secured to all mankind; and not to them only, but, so far as the nature of things admits, to the whole sentient creation.²³

Against this doctrine, however, arises another class of objectors, who say that happiness, in any form, cannot be the rational purpose of human life and action; because, in the first place, it is unattainable: and they contemptuously ask, what right hast thou to be happy? a question which Mr. Carlyle²⁴ clenches by

the addition, What right, a short time ago, hadst thou even *to be*? Next, they say, that men can do *without* happiness; that all noble human beings have felt this, and could not have become noble but by learning the lesson of Entsagen,²⁵ or renunciation; which lesson, thoroughly learnt and submitted to, they affirm to be the beginning and necessary condition of all virtue.

The first of these objections would go to the root of the matter were it well founded; for if no happiness is to be had at all by human beings, the attainment of it cannot be the end of morality, or of any rational conduct. Though, even in that case, something might still be said for the utilitarian theory; since utility includes not solely the pursuit of happiness, but the prevention or mitigation of unhappiness; and if the former aim be chimerical,²⁶ there will be all the greater scope and more imperative need for the latter, so long at least as mankind think fit to live, and do not take refuge in the simultaneous act of suicide recommended under certain conditions by Novalis.²⁷ When, however, it is thus positively asserted to be impossible that human life should be happy, the assertion, if not something like a verbal quibble, is at least an exaggeration. If by happiness be meant a continuity of highly pleasurable excitement, it is evident enough that this is impossible. A state of exalted pleasure lasts only moments, or in some cases, and with some intermissions, hours or days, and is the occasional brilliant flash of enjoy-

the only manuscript copy of Carlyle's *History of the French Revolution* to light a fire when Carlyle was visiting him—forcing Carlyle to rewrite all of Volume I—cannot have helped.) *Utilitarianism* is largely intended as a response to criticisms of Mill's moral theories leveled by Carlyle and others.

22 Subtraction (as opposed to an inference).

23 To all creatures capable of sensation (and thus of feeling pleasure and pain).

24 Thomas Carlyle (1795–1881) was a popular Scottish writer and (somewhat reactionary) social critic. This quote is from his 1836 book, *Sartor Resartus*. As a young man Mill was heavily influenced by Carlyle's allegiance to German Romanticism, but once Carlyle began to realize that Mill did not see himself as one of his disciples their relationship took a sharp turn for the worse. (The fact that Mill's maid accidentally used

25 German for "to renounce or abjure." The idea it is supposed to capture is that moral behavior must be painful or difficult to be genuinely virtuous.

26 Unrealistic, fanciful.

27 Novalis was the pseudonym of an early German poet and philosopher in the "Romantic" movement, Friedrich von Hardenberg (1772–1801). His most famous poem, "Hymns to the Night," was written after the death of his young fiancée from tuberculosis in 1799. Just months after its publication, von Hardenberg also succumbed to the disease.

ment, not its permanent and steady flame. Of this the philosophers who have taught that happiness is the end of life were as fully aware as those who taunt them. The happiness which they meant was not a life of rapture; but moments of such, in an existence made up of few and transitory pains, many and various pleasures, with a decided predominance of the active over the passive, and having as the foundation of the whole, not to expect more from life than it is capable of bestowing. A life thus composed, to those who have been fortunate enough to obtain it, has always appeared worthy of the name of happiness. And such an existence is even now the lot of many, during some considerable portion of their lives. The present wretched education, and wretched social arrangements, are the only real hindrance to its being attainable by almost all.

The objectors perhaps may doubt whether human beings, if taught to consider happiness as the end of life, would be satisfied with such a moderate share of it. But great numbers of mankind have been satisfied with much less. The main constituents of a satisfied life appear to be two, either of which by itself is often found sufficient for the purpose: tranquillity, and excitement. With much tranquillity, many find that they can be content with very little pleasure: with much excitement, many can reconcile themselves to a considerable quantity of pain. There is assuredly no inherent impossibility in enabling even the mass of mankind to unite both; since the two are so far from being incompatible that they are in natural alliance, the prolongation of either being a preparation for, and exciting a wish for, the other. It is only those in whom indolence amounts to a vice, that do not desire excitement after an interval of repose: it is only those in whom the need of excitement is a disease, that feel the tranquillity which follows excitement dull and insipid, instead of pleasurable in direct proportion to the excitement which preceded it. When people who are tolerably fortunate in their outward lot do not find in life sufficient enjoyment to make it valuable to them, the cause generally is, caring for nobody but themselves. To those who have neither public nor private affections, the excitements of life are much curtailed, and in any case dwindle in value as the time approaches when all selfish interests must

be terminated by death: while those who leave after them objects of personal affection, and especially those who have also cultivated a fellow-feeling with the collective interests of mankind, retain as lively an interest in life on the eve of death as in the vigour of youth and health. Next to selfishness, the principal cause which makes life unsatisfactory is want²⁸ of mental cultivation. A cultivated mind—I do not mean that of a philosopher, but any mind to which the fountains of knowledge have been opened, and which has been taught, in any tolerable degree, to exercise its faculties—finds sources of inexhaustible interest in all that surrounds it; in the objects of nature, the achievements of art, the imaginations of poetry, the incidents of history, the ways of mankind, past and present, and their prospects in the future. It is possible, indeed, to become indifferent to all this, and that too without having exhausted a thousandth part of it; but only when one has had from the beginning no moral or human interest in these things, and has sought in them only the gratification of curiosity.

Now there is absolutely no reason in the nature of things why an amount of mental culture sufficient to give an intelligent interest in these objects of contemplation, should not be the inheritance of every one born in a civilised country. As little is there an inherent necessity that any human being should be a selfish egotist, devoid of every feeling or care but those which centre in his own miserable individuality. Something far superior to this is sufficiently common even now, to give ample earnest of what the human species may be made. Genuine private affections and a sincere interest in the public good, are possible, though in unequal degrees, to every rightly brought up human being. In a world in which there is so much to interest, so much to enjoy, and so much also to correct and improve, every one who has this moderate amount of moral and intellectual requisites is capable of an existence which may be called enviable; and unless such a person, through bad laws, or subjection to the will of others, is denied the liberty to use the sources of happiness within his reach, he will not fail to find this enviable existence, if he escape the positive evils of life, the great sources of physical and mental suffer-

28 Lack.

ing—such as indigence, disease, and the unkindness, worthlessness, or premature loss of objects of affection. The main stress of the problem lies, therefore, in the contest with these calamities, from which it is a rare good fortune entirely to escape; which, as things now are, cannot be obviated, and often cannot be in any material degree mitigated. Yet no one whose opinion deserves a moment's consideration can doubt that most of the great positive evils of the world are in themselves removable, and will, if human affairs continue to improve, be in the end reduced within narrow limits. Poverty, in any sense implying suffering, may be completely extinguished by the wisdom of society, combined with the good sense and providence of individuals. Even that most intractable of enemies, disease, may be indefinitely reduced in dimensions by good physical and moral education, and proper control of noxious influences; while the progress of science holds out a promise for the future of still more direct conquests over this detestable foe. And every advance in that direction relieves us from some, not only of the chances which cut short our own lives, but, what concerns us still more, which deprive us of those in whom our happiness is wrapt up.²⁹ As for vicissitudes of fortune, and other disappointments connected with worldly circumstances, these are principally the effect either of gross imprudence, of ill-regulated desires, or of bad or imperfect social institutions. All the grand sources, in short, of human suffering are in a great degree, many of them almost entirely, conquerable by human care and effort; and though their removal is grievously slow—though a long succession of generations will perish in the breach before the conquest is completed, and this world becomes all that, if will and knowledge were not wanting, it might easily be made—yet every mind sufficiently intelligent and generous to bear a part, however small and unobtrusive, in the endeavour, will draw a noble enjoyment from the contest itself, which he would not for any bribe in the form of selfish indulgence consent to be without.

And this leads to the true estimation of what is said by the objectors concerning the possibility, and

29 For example, Mill's wife Harriet Taylor, who died of "pulmonary congestion" in 1858.

the obligation, of learning to do without happiness. Unquestionably it is possible to do without happiness; it is done involuntarily by nineteen-twentieths of mankind, even in those parts of our present world which are least deep in barbarism; and it often has to be done voluntarily by the hero or the martyr, for the sake of something which he prizes more than his individual happiness. But this something, what is it, unless the happiness of others or some of the requisites of happiness? It is noble to be capable of resigning entirely one's own portion of happiness, or chances of it: but, after all, this self-sacrifice must be for some end; it is not its own end; and if we are told that its end is not happiness, but virtue, which is better than happiness, I ask, would the sacrifice be made if the hero or martyr did not believe that it would earn for others immunity from similar sacrifices? Would it be made if he thought that his renunciation of happiness for himself would produce no fruit for any of his fellow creatures, but to make their lot like his, and place them also in the condition of persons who have renounced happiness? All honour to those who can abnegate for themselves the personal enjoyment of life, when by such renunciation they contribute worthily to increase the amount of happiness in the world; but he who does it, or professes to do it, for any other purpose, is no more deserving of admiration than the ascetic mounted on his pillar.³⁰ He may be an inspiring proof of what men *can* do, but assuredly not an example of what they *should*.

Though it is only in a very imperfect state of the world's arrangements that any one can best serve the happiness of others by the absolute sacrifice of his own, yet so long as the world is in that imperfect state, I fully acknowledge that the readiness to make such a sacrifice is the highest virtue which can be found in man. I will add, that in this condition of the world, paradoxical as the assertion may be, the conscious ability to do without happiness gives the best prospect of realising such happiness as is attainable. For nothing except that consciousness can raise a person

30 Mill is probably thinking of St. Simeon Stylites (c. 390–459), a Syrian ascetic who spent more than thirty years living at the top of various pillars, the highest of which was twenty meters tall.

above the chances of life, by making him feel that, let fate and fortune do their worst, they have not power to subdue him: which, once felt, frees him from excess of anxiety concerning the evils of life, and enables him, like many a Stoic in the worst times of the Roman Empire,³¹ to cultivate in tranquillity the sources of satisfaction accessible to him, without concerning himself about the uncertainty of their duration, any more than about their inevitable end.

Meanwhile, let utilitarians never cease to claim the morality of self-devotion as a possession which belongs by as good a right to them, as either to the Stoic or to the Transcendentalist.³² The utilitarian morality does recognise in human beings the power of sacrificing their own greatest good for the good of others. It only refuses to admit that the sacrifice is itself a good. A sacrifice which does not increase, or tend to increase, the sum total of happiness, it considers as wasted. The only self-renunciation which it applauds, is devotion to the happiness, or to some of the means of happiness, of others; either of mankind collectively, or of individuals within the limits imposed by the collective interests of mankind.

I must again repeat, what the assailants of utilitarianism seldom have the justice to acknowledge, that the happiness which forms the utilitarian standard of what is right in conduct, is not the agent's own happiness, but that of all concerned. As between his own happiness and that of others, utilitarianism requires him to be as strictly impartial as a disinterested³³ and benevolent spectator. In the golden rule of Jesus of Nazareth, we read the complete spirit of the ethics of utility. To do as you would be done by, and to love your neighbour as yourself, constitute the ideal perfection of utilitarian morality. As the means of making the nearest approach to this ideal, utility would enjoin, first, that laws and social arrangements should place the happiness, or (as speaking practically it may be called) the interest, of every individual, as nearly as

possible in harmony with the interest of the whole; and secondly, that education and opinion, which have so vast a power over human character, should so use that power as to establish in the mind of every individual an indissoluble association between his own happiness and the good of the whole; especially between his own happiness and the practice of such modes of conduct, negative and positive, as regard for the universal happiness prescribes; so that not only he may be unable to conceive the possibility of happiness to himself, consistently with conduct opposed to the general good, but also that a direct impulse to promote the general good may be in every individual one of the habitual motives of action, and the sentiments connected therewith may fill a large and prominent place in every human being's sentient existence. If the impugners of the utilitarian morality represented it to their own minds in this, its true character, I know not what recommendation possessed by any other morality they could possibly affirm to be wanting to it; what more beautiful or more exalted developments of human nature any other ethical system can be supposed to foster, or what springs of action, not accessible to the utilitarian, such systems rely on for giving effect to their mandates.

The objectors to utilitarianism cannot always be charged with representing it in a discreditable light. On the contrary, those among them who entertain anything like a just idea of its disinterested character, sometimes find fault with its standard as being too high for humanity. They say it is exacting too much to require that people shall always act from the inducement of promoting the general interests of society. But this is to mistake the very meaning of a standard of morals, and confound the rule of action with the motive of it. It is the business of ethics to tell us what are our duties, or by what test we may know them; but no system of ethics requires that the sole motive of all we do shall be a feeling of duty; on the contrary, ninety-nine hundredths of all our actions are done from other motives, and rightly so done, if the rule of duty does not condemn them. It is the more unjust to utilitarianism that this particular misapprehension should be made a ground of objection to it, inasmuch as utilitarian moralists have gone beyond almost all others in affirming

31 Many Stoics were punished or killed for opposition to dictatorial Roman emperors.

32 Those—such as Kant—who think the evidence for moral truths “transcends” human sense experience.

33 Free from bias or self-interest (not *un*interested or bored!).

that the motive has nothing to do with the morality of the action, though much with the worth of the agent. He who saves a fellow creature from drowning does what is morally right, whether his motive be duty, or the hope of being paid for his trouble; he who betrays the friend that trusts him, is guilty of a crime, even if his object be to serve another friend to whom he is under greater obligations.³⁴

34 [Author's note] An opponent, whose intellectual and moral fairness it is a pleasure to acknowledge (the Rev. J. Llewellyn Davies), has objected to this passage, saying, "Surely the rightness or wrongness of saving a man from drowning does depend very much upon the motive with which it is done. Suppose that a tyrant, when his enemy jumped into the sea to escape from him, saved him from drowning simply in order that he might inflict upon him more exquisite tortures, would it tend to clearness to speak of that action as 'a morally right action'? Or suppose again, according to one of the stock illustrations of ethical inquiries, that a man betrayed a trust received from a friend, because the discharge of it would fatally injure that friend himself or some one belonging to him, would utilitarianism compel one to call the betrayal 'a crime' as much as if it had been done from the meanest motive?"

I submit, that he who saves another from drowning in order to kill him by torture afterwards, does not differ only in motive from him who does the same thing from duty or benevolence; the act itself is different. The rescue of the man is, in the case supposed, only the necessary first step of an act far more atrocious than leaving him to drown would have been. Had Mr. Davies said, "the rightness or wrongness of saving a man from drowning does depend very much"—not upon the motive but—"upon the *intention*," no utilitarian would have differed from him. Mr. Davies, by an oversight too common not to be quite venial, has in this case confounded the very different ideas of Motive and Intention. There is no point at which utilitarian thinkers (and Bentham pre-eminently) have taken more pains to illustrate than this. The morality of the action depends entirely upon the intention—that is, upon what the agent *wills to do*. But the motive, that is, the feeling which makes him will to do so, when it makes no difference to the act, makes none in the morality: though it

But to speak only of actions done from the motive of duty, and in direct obedience to principle: it is a misapprehension of the utilitarian mode of thought, to conceive it as implying that people should fix their minds upon so wide a generality as the world, or society at large. The great majority of good actions are intended not for the benefit of the world, but for that of individuals, of which the good of the world is made up; and the thoughts of the most virtuous man need not on these occasions travel beyond the particular persons concerned, except so far as is necessary to assure himself that in benefiting them he is not violating the rights—that is, the legitimate and authorised expectations—of any one else. The multiplication of happiness is, according to the utilitarian ethics, the object of virtue: the occasions on which any person (except one in a thousand) has it in his power to do this on an extended scale, in other words to be a public benefactor, are but exceptional; and on these occasions alone is he called on to consider public utility; in every other case, private utility, the interest or happiness of some few persons, is all he has to attend to. Those alone the influence of whose actions extends to society in general, need concern themselves habitually about so large an object. In the case of abstinences indeed—of things which people forbear to do from moral considerations, though the consequences in the particular case might be beneficial—it would be unworthy of an intelligent agent not to be consciously aware that the action is of a class which, if practised generally, would be generally injurious, and that this is the ground of the obligation to abstain from it. The amount of regard for the public interest implied in this recognition, is no greater than is demanded by every system of morals, for they all enjoin to abstain from whatever is manifestly pernicious to society.

The same considerations dispose of another reproach against the doctrine of utility, founded on a still grosser misconception of the purpose of a standard of

makes a great difference in our moral estimation of the agent, especially if it indicates a good or a bad habitual *disposition*—a bent of character from which useful, or from which hurtful actions are likely to arise.

morality, and of the very meaning of the words right and wrong. It is often affirmed³⁵ that utilitarianism renders men cold and unsympathising; that it chills their moral feelings towards individuals; that it makes them regard only the dry and hard consideration of the consequences of actions, not taking into their moral estimate the qualities from which those actions emanate. If the assertion means that they do not allow their judgment respecting the rightness or wrongness of an action to be influenced by their opinion of the qualities of the person who does it, this is a complaint not against utilitarianism, but against having any standard of morality at all; for certainly no known ethical standard decides an action to be good or bad because it is done by a good or a bad man, still less because done by an amiable, a brave, or a benevolent man, or the contrary. These considerations are relevant, not to the estimation of actions, but of persons; and there is nothing in the utilitarian theory inconsistent with the fact that there are other things which interest us in persons besides the rightness and wrongness of their actions. The Stoics, indeed, with the paradoxical misuse of language which was part of their system, and by which they strove to raise themselves above all concern about anything but virtue, were fond of saying that he who has that has everything; that he, and only he, is rich, is beautiful, is a king. But no claim of this description is made for the virtuous man by the utilitarian doctrine. Utilitarians are quite aware that there are other desirable possessions and qualities besides virtue, and are perfectly willing to allow to all of them their full worth. They are also aware that a right action does not necessarily indicate a virtuous character, and that actions which are blameable, often proceed from qualities entitled to praise. When this is apparent in any particular case, it modifies their estimation, not certainly of the act, but of the agent. I grant that they are, notwithstanding, of opinion, that in the long run the best proof of a good character is good actions; and resolutely refuse to consider any mental disposition as good, of which the predominant tendency is to produce bad conduct. This makes them

unpopular with many people; but it is an unpopularity which they must share with every one who regards the distinction between right and wrong in a serious light; and the reproach is not one which a conscientious utilitarian need be anxious to repel.

If no more be meant by the objection than that many utilitarians look on the morality of actions, as measured by the utilitarian standard, with too exclusive a regard, and do not lay sufficient stress upon the other beauties of character which go towards making a human being lovable or admirable, this may be admitted. Utilitarians who have cultivated their moral feelings, but not their sympathies nor their artistic perceptions, do fall into this mistake; and so do all other moralists under the same conditions. What can be said in excuse for other moralists is equally available for them, namely, that, if there is to be any error, it is better that it should be on that side. As a matter of fact, we may affirm that among utilitarians as among adherents of other systems, there is every imaginable degree of rigidity and of laxity in the application of their standard: some are even puritanically rigorous, while others are as indulgent as can possibly be desired by sinner or by sentimentalist. But on the whole, a doctrine which brings prominently forward the interest that mankind have in the repression and prevention of conduct which violates the moral law, is likely to be inferior to no other in turning the sanctions of opinion against such violations. It is true, the question, What does violate the moral law? is one on which those who recognise different standards of morality are likely now and then to differ. But difference of opinion on moral questions was not first introduced into the world by utilitarianism, while that doctrine does supply, if not always an easy, at all events a tangible and intelligible mode of deciding such differences.

It may not be superfluous to notice a few more of the common misapprehensions of utilitarian ethics, even those which are so obvious and gross that it might appear impossible for any person of candour and intelligence to fall into them; since persons, even of considerable mental endowments, often give themselves so little trouble to understand the bearings of any opinion against which they entertain a prejudice, and men are in general so little conscious of this

35 For example, in Charles Dickens's novel *Hard Times* (1854), especially through the character of Gradgrind.

voluntary ignorance as a defect, that the vulgarest misunderstandings of ethical doctrines are continually met with in the deliberate writings of persons of the greatest pretensions both to high principle and to philosophy. We not uncommonly hear the doctrine of utility inveighed against as a *godless* doctrine. If it be necessary to say anything at all against so mere an assumption, we may say that the question depends upon what idea we have formed of the moral character of the Deity. If it be a true belief that God desires, above all things, the happiness of his creatures, and that this was his purpose in their creation, utility is not only not a godless doctrine, but more profoundly religious than any other. If it be meant that utilitarianism does not recognise the revealed will of God as the supreme law of morals, I answer, that a utilitarian who believes in the perfect goodness and wisdom of God, necessarily believes that whatever God has thought fit to reveal on the subject of morals, must fulfil the requirements of utility in a supreme degree. But others besides utilitarians have been of opinion that the Christian revelation was intended, and is fitted, to inform the hearts and minds of mankind with a spirit which should enable them to find for themselves what is right, and incline them to do it when found, rather than to tell them, except in a very general way, what it is; and that we need a doctrine of ethics, carefully followed out, to *interpret* to us the will God. Whether this opinion is correct or not, it is superfluous here to discuss; since whatever aid religion, either natural or revealed, can afford to ethical investigation, is as open to the utilitarian moralist as to any other. He can use it as the testimony of God to the usefulness or hurtfulness of any given course of action, by as good a right as others can use it for the indication of a transcendental law, having no connection with usefulness or with happiness.

Again, Utility is often summarily stigmatised as an immoral doctrine by giving it the name of Expediency, and taking advantage of the popular use of that term to contrast it with Principle. But the Expedient, in the sense in which it is opposed to the Right, generally means that which is expedient for the particular interest of the agent himself; as when a minister sacrifices the interests of his country to keep himself in place. When it means anything better than this, it means that

which is expedient for some immediate object, some temporary purpose, but which violates a rule whose observance is expedient in a much higher degree. The Expedient, in this sense, instead of being the same thing with the useful, is a branch of the hurtful. Thus, it would often be expedient, for the purpose of getting over some momentary embarrassment, or attaining some object immediately useful to ourselves or others, to tell a lie. But inasmuch as the cultivation in ourselves of a sensitive feeling on the subject of veracity, is one of the most useful, and the enfeeblement of that feeling one of the most hurtful, things to which our conduct can be instrumental; and inasmuch as any, even unintentional, deviation from truth, does that much towards weakening the trustworthiness of human assertion, which is not only the principal support of all present social well-being, but the insufficiency of which does more than any one thing that can be named to keep back civilisation, virtue, everything on which human happiness on the largest scale depends; we feel that the violation, for a present advantage, of a rule of such transcendent expediency, is not expedient, and that he who, for the sake of a convenience to himself or to some other individual, does what depends on him to deprive mankind of the good, and inflict upon them the evil, involved in the greater or less reliance which they can place in each other's word, acts the part of one of their worst enemies. Yet that even this rule, sacred as it is, admits of possible exceptions, is acknowledged by all moralists; the chief of which is when the withholding of some fact (as of information from a malefactor, or of bad news from a person dangerously ill) would save an individual (especially an individual other than oneself) from great and unmerited evil, and when the withholding can only be effected by denial. But in order that the exception may not extend itself beyond the need, and may have the least possible effect in weakening reliance on veracity, it ought to be recognised, and, if possible, its limits defined; and if the principle of utility is good for anything, it must be good for weighing these conflicting utilities against one another, and marking out the region within which one or the other preponderates.

Again, defenders of utility often find themselves called upon to reply to such objections as this—that

there is not time, previous to action, for calculating and weighing the effects of any line of conduct on the general happiness. This is exactly as if any one were to say that it is impossible to guide our conduct by Christianity, because there is not time, on every occasion on which anything has to be done, to read through the Old and New Testaments. The answer to the objection is, that there has been ample time, namely, the whole past duration of the human species. During all that time, mankind have been learning by experience the tendencies of actions; on which experience all the prudence, as well as all the morality of life, are dependent. People talk as if the commencement of this course of experience had hitherto been put off, and as if, at the moment when some man feels tempted to meddle with the property or life of another, he had to begin considering for the first time whether murder and theft are injurious to human happiness. Even then I do not think that he would find the question very puzzling; but, at all events, the matter is now done to his hand. It is truly a whimsical supposition that, if mankind were agreed in considering utility to be the test of morality, they would remain without any agreement as to what *is* useful, and would take no measures for having their notions on the subject taught to the young, and enforced by law and opinion. There is no difficulty in proving any ethical standard whatever to work ill, if we suppose universal idiocy to be conjoined with it; but on any hypothesis short of that, mankind must by this time have acquired positive beliefs as to the effects of some actions on their happiness; and the beliefs which have thus come down are the rules of morality for the multitude, and for the philosopher until he has succeeded in finding better. That philosophers might easily do this, even now, on many subjects; that the received code of ethics is by no means of divine right; and that mankind have still much to learn as to the effects of actions on the general happiness, I admit, or rather, earnestly maintain. The corollaries from the principle of utility, like the precepts of every practical art, admit of indefinite improvement, and, in a progressive state of the human mind, their improvement is perpetually going on. But to consider the rules of morality as improvable, is one thing; to pass over the intermediate generalisations entirely, and endeavour to test each individual action

directly by the first principle, is another. It is a strange notion that the acknowledgment of a first principle is inconsistent with the admission of secondary ones. To inform a traveller respecting the place of his ultimate destination, is not to forbid the use of landmarks and direction-posts on the way. The proposition that happiness is the end and aim of morality, does not mean that no road ought to be laid down to that goal, or that persons going thither should not be advised to take one direction rather than another. Men really ought to leave off talking a kind of nonsense on this subject, which they would neither talk nor listen to on other matters of practical concernment. Nobody argues that the art of navigation is not founded on astronomy, because sailors cannot wait to calculate the Nautical Almanack.³⁶ Being rational creatures, they go to sea with it ready calculated; and all rational creatures go out upon the sea of life with their minds made up on the common questions of right and wrong, as well as on many of the far more difficult questions of wise and foolish. And this, as long as foresight is a human quality, it is to be presumed they will continue to do. Whatever we adopt as the fundamental principle of morality, we require subordinate principles to apply it by; the impossibility of doing without them, being common to all systems, can afford no argument against any one in particular; but gravely to argue as if no such secondary principles could be had, and as if mankind had remained till now, and always must remain, without drawing any general conclusions from the experience of human life, is as high a pitch, I think, as absurdity has ever reached in philosophical controversy.

The remainder of the stock arguments against utilitarianism mostly consist in laying to its charge the common infirmities of human nature, and the general difficulties which embarrass conscientious

36 An annual government publication that tabulates the astronomical data required for maritime navigation. (For example, the almanac might give the coordinates of the constellation Orion as it would be seen at the horizon on a particular date from various places on the earth's surface: observation of Orion at certain coordinates on that date will therefore tell you where you are.)

persons in shaping their course through life. We are told that a utilitarian will be apt to make his own particular case an exception to moral rules, and, when under temptation, will see a utility in the breach of a rule, greater than he will see in its observance. But is utility the only creed which is able to furnish us with excuses for evil doing, and means of cheating our own conscience? They are afforded in abundance by all doctrines which recognise as a fact in morals the existence of conflicting considerations; which all doctrines do, that have been believed by sane persons. It is not the fault of any creed, but of the complicated nature of human affairs, that rules of conduct cannot be so framed as to require no exceptions, and that hardly any kind of action can safely be laid down as either always obligatory or always condemnable. There is no ethical creed which does not temper the rigidity of its laws, by giving a certain latitude, under the moral responsibility of the agent, for accommodation to peculiarities of circumstances; and under every creed, at the opening thus made, self-deception and dishonest casuistry³⁷ get in. There exists no moral system under which there do not arise unequivocal cases of conflicting obligation. These are the real difficulties, the knotty points both in the theory of ethics, and in the conscientious guidance of personal conduct. They are overcome practically, with greater or with less success, according to the intellect and virtue of the individual; but it can hardly be pretended that any one will be the less qualified for dealing with them, from possessing an ultimate standard to which conflicting rights and duties can be referred. If utility is the ultimate source of moral obligations, utility may be invoked to decide between them when their demands are incompatible. Though the application of the standard may be difficult, it is better than none at all: while in other systems, the moral laws all claiming independent authority, there is no common umpire entitled to interfere between them; their claims to precedence one over another rest on little better than sophistry,³⁸ and unless determined, as they generally are, by the unacknowledged influence of considerations of utility, afford a free scope for the action of personal desires

37 Specious rationalizing.

38 Plausible but misleading argument.

and partialities. We must remember that only in these cases of conflict between secondary principles is it requisite that first principles should be appealed to. There is no case of moral obligation in which some secondary principle is not involved; and if only one, there can seldom be any real doubt which one it is, in the mind of any person by whom the principle itself is recognised.

Chapter 3: Of the Ultimate Sanction³⁹ of the Principle of Utility.

The question is often asked, and properly so, in regard to any supposed moral standard—What is its sanction? what are the motives to obey it? or more specifically, what is the source of its obligation? whence does it derive its binding force? It is a necessary part of moral philosophy to provide the answer to this question; which, though frequently assuming the shape of an objection to the utilitarian morality, as if it had some special applicability to that above others, really arises in regard to all standards. It arises, in fact, whenever a person is called on to *adopt* a standard, or refer morality to any basis on which he has not been accustomed to rest it. For the customary morality, that which education and opinion have consecrated, is the only one which presents itself to the mind with the feeling of being *in itself* obligatory; and when a person is asked to believe that this morality *derives* its obligation from some general principle round which custom has not thrown the same halo, the assertion is to him a paradox; the supposed corollaries seem to have a more binding force than the original theorem; the superstructure seems to stand better without, than with, what is represented as its foundation. He says to

39 “Sanction” was a technical term in eighteenth- and nineteenth-century philosophy. Sanctions are the *sources* of the pleasures and pains which motivate people to act. For example, Bentham—in his *Introduction to the Principles of Morals and Legislation*—distinguished between four different types of sanction: “physical” sanctions (e.g., hunger or sexual desire), “political” sanctions (e.g., prison), “religious” sanctions (e.g., heaven and hell), and “moral” sanctions (e.g., social disapproval).

himself, I feel that I am bound not to rob or murder, betray or deceive; but why am I bound to promote the general happiness? If my own happiness lies in something else, why may I not give that the preference?

If the view adopted by the utilitarian philosophy of the nature of the moral sense be correct, this difficulty will always present itself, until the influences which form moral character have taken the same hold of the principle which they have taken of some of the consequences—until, by the improvement of education, the feeling of unity with our fellow-creatures shall be (what it cannot be denied that Christ intended it to be) as deeply rooted in our character, and to our own consciousness as completely a part of our nature, as the horror of crime is in an ordinarily well brought up young person. In the meantime, however, the difficulty has no peculiar application to the doctrine of utility, but is inherent in every attempt to analyse morality and reduce it to principles; which, unless the principle is already in men's minds invested with as much sacredness as any of its applications, always seems to divest them of a part of their sanctity.

The principle of utility either has, or there is no reason why it might not have, all the sanctions which belong to any other system of morals. Those sanctions are either external or internal. Of the external sanctions it is not necessary to speak at any length. They are, the hope of favour and the fear of displeasure, from our fellow creatures or from the Ruler of the Universe, along with whatever we may have of sympathy or affection for them, or of love and awe of Him, inclining us to do his will independently of selfish consequences. There is evidently no reason why all these motives for observance should not attach themselves to the utilitarian morality, as completely and as powerfully as to any other. Indeed, those of them which refer to our fellow creatures are sure to do so, in proportion to the amount of general intelligence; for whether there be any other ground of moral obligation than the general happiness or not, men do desire happiness; and however imperfect may be their own practice, they desire and commend all conduct in others towards themselves, by which they think their happiness is promoted. With regard to the religious motive, if men believe, as most profess to do, in the

goodness of God, those who think that conduciveness to the general happiness is the essence, or even only the criterion of good, must necessarily believe that it is also that which God approves. The whole force therefore of external reward and punishment, whether physical or moral, and whether proceeding from God or from our fellow men, together with all that the capacities of human nature admit of disinterested devotion to either, become available to enforce the utilitarian morality, in proportion as that morality is recognised; and the more powerfully, the more the appliances of education and general cultivation are bent to the purpose.

So far as to external sanctions. The internal sanction of duty, whatever our standard of duty may be, is one and the same—a feeling in our own mind; a pain, more or less intense, attendant on violation of duty, which in properly cultivated moral natures rises, in the more serious cases, into shrinking from it as an impossibility. This feeling, when disinterested, and connecting itself with the pure idea of duty, and not with some particular form of it, or with any of the merely accessory circumstances, is the essence of Conscience; though in that complex phenomenon as it actually exists, the simple fact is in general all encrusted over with collateral associations, derived from sympathy, from love, and still more from fear; from all the forms of religious feeling; from the recollections of childhood and of all our past life; from self-esteem, desire of the esteem of others, and occasionally even self-abasement. This extreme complication is, I apprehend, the origin of the sort of mystical character which, by a tendency of the human mind of which there are many other examples, is apt to be attributed to the idea of moral obligation, and which leads people to believe that the idea cannot possibly attach itself to any other objects than those which, by a supposed mysterious law, are found in our present experience to excite it. Its binding force, however, consists in the existence of a mass of feeling which must be broken through in order to do what violates our standard of right, and which, if we do nevertheless violate that standard, will probably have to be encountered afterwards in the form of remorse. Whatever theory we have of the nature or origin of conscience, this is what essentially constitutes it.

The ultimate sanction, therefore, of all morality (external motives apart) being a subjective feeling in our own minds, I see nothing embarrassing to those whose standard is utility, in the question, what is the sanction of that particular standard? We may answer, the same as of all other moral standards—the conscientious feelings of mankind. Undoubtedly this sanction has no binding efficacy on those who do not possess the feelings it appeals to; but neither will these persons be more obedient to any other moral principle than to the utilitarian one. On them morality of any kind has no hold but through the external sanctions. Meanwhile the feelings exist, a fact in human nature, the reality of which, and the great power with which they are capable of acting on those in whom they have been duly cultivated, are proved by experience. No reason has ever been shown why they may not be cultivated to as great intensity in connection with the utilitarian, as with any other rule of morals.

There is, I am aware, a disposition to believe that a person who sees in moral obligation a transcendental fact, an objective reality belonging to the province of “Things in themselves,” is likely to be more obedient to it than one who believes it to be entirely subjective, having its seat in human consciousness only. But whatever a person’s opinion may be on this point of Ontology,⁴⁰ the force he is really urged by is his own subjective feeling, and is exactly measured by its strength. No one’s belief that duty is an objective reality is stronger than the belief that God is so; yet the belief in God, apart from the expectation of actual reward and punishment, only operates on conduct through, and in proportion to, the subjective religious feeling. The sanction, so far as it is disinterested, is always in the mind itself, and the notion therefore of the transcendental moralists must be, that this sanction will not exist *in* the mind unless it is believed to have its root out of the mind; and that if a person is

40 Ontology is the study of what exists or of the nature of ‘being’ itself (*on* is Greek for “being”). Questions about the reality of numbers, of fictional characters, or of theoretical entities (such as quarks or genes) are ontological questions. The particular ontological question Mill has in mind here, is the existence of transcendent moral laws.

able to say to himself, This which is restraining me, and which is called my conscience, is only a feeling in my own mind, he may possibly draw the conclusion that when the feeling ceases the obligation ceases, and that if he find the feeling inconvenient, he may disregard it, and endeavour to get rid of it. But is this danger confined to the utilitarian morality? Does the belief that moral obligation has its seat outside the mind make the feeling of it too strong to be got rid of? The fact is so far otherwise, that all moralists admit and lament the ease with which, in the generality of minds, conscience can be silenced or stifled. The question, Need I obey my conscience? is quite as often put to themselves by persons who never heard of the principle of utility, as by its adherents. Those whose conscientious feelings are so weak as to allow of their asking this question, if they answer it affirmatively, will not do so because they believe in the transcendental theory, but because of the external sanctions.

It is not necessary, for the present purpose, to decide whether the feeling of duty is innate⁴¹ or implanted. Assuming it to be innate, it is an open question to what objects it naturally attaches itself, for the philosophic supporters of that theory are now agreed that the intuitive perception is of principles of morality and not of the details. If there be anything innate in the matter, I see no reason why the feeling which is innate should not be that of regard to the pleasures and pains of others. If there is any principle of morals which is intuitively obligatory, I should say it must be that. If so, the intuitive ethics would coincide with the utilitarian, and there would be no further quarrel between them. Even as it is, the intuitive moralists, though they believe that there are other intuitive moral obligations, do already believe this to be one; for they unanimously hold that a large *portion* of morality turns upon the consideration due to the interests of our fellow-creatures. Therefore, if the belief in the transcendental origin of moral obligation gives any additional efficacy to the internal sanction, it appears to me that the utilitarian principle has already the benefit of it.

On the other hand, if, as is my own belief, the moral feelings are not innate, but acquired, they are

41 Inborn, possessed at birth.

not for that reason the less natural. It is natural to man to speak, to reason, to build cities, to cultivate the ground, though these are acquired faculties. The moral feelings are not indeed a part of our nature, in the sense of being in any perceptible degree present in all of us; but this, unhappily, is a fact admitted by those who believe the most strenuously in their transcendental origin. Like the other acquired capacities above referred to, the moral faculty, if not a part of our nature, is a natural outgrowth from it; capable, like them, in a certain small degree, of springing up spontaneously; and susceptible of being brought by cultivation to a high degree of development. Unhappily it is also susceptible, by a sufficient use of the external sanctions and of the force of early impressions, of being cultivated in almost any direction: so that there is hardly anything so absurd or so mischievous that it may not, by means of these influences, be made to act on the human mind with all the authority of conscience. To doubt that the same potency might be given by the same means to the principle of utility, even if it had no foundation in human nature, would be flying in the face of all experience.

But moral associations which are wholly of artificial creation, when intellectual culture goes on, yield by degrees to the dissolving force of analysis: and if the feeling of duty, when associated with utility, would appear equally arbitrary; if there were no leading department of our nature, no powerful class of sentiments, with which that association would harmonise, which would make us feel it congenial, and incline us not only to foster it in others (for which we have abundant interested motives), but also to cherish it in ourselves; if there were not, in short, a natural basis of sentiment for utilitarian morality, it might well happen that this association also, even after it had been implanted by education, might be analysed away.

But there *is* this basis of powerful natural sentiment; and this it is which, when once the general happiness is recognised as the ethical standard, will constitute the strength of the utilitarian morality. This firm foundation is that of the social feelings of mankind; the desire to be in unity with our fellow creatures, which is already a powerful principle in human nature, and happily one of those which tend to become stronger,

even without express inculcation,⁴² from the influences of advancing civilisation. The social state is at once so natural, so necessary, and so habitual to man, that, except in some unusual circumstances or by an effort of voluntary abstraction, he never conceives himself otherwise than as a member of a body; and this association is riveted more and more, as mankind are further removed from the state of savage independence. Any condition, therefore, which is essential to a state of society, becomes more and more an inseparable part of every person's conception of the state of things which he is born into, and which is the destiny of a human being. Now, society between human beings, except in the relation of master and slave, is manifestly impossible on any other footing than that the interests of all are to be consulted. Society between equals can only exist on the understanding that the interests of all are to be regarded equally. And since in all states of civilisation, every person, except an absolute monarch, has equals, every one is obliged to live on these terms with somebody; and in every age some advance is made towards a state in which it will be impossible to live permanently on other terms with anybody. In this way people grow up unable to conceive as possible to them a state of total disregard of other people's interests. They are under a necessity of conceiving themselves as at least abstaining from all the grosser injuries, and (if only for their own protection) living in a state of constant protest against them. They are also familiar with the fact of co-operating with others and proposing to themselves a collective, not an individual interest as the aim (at least for the time being) of their actions. So long as they are co-operating, their ends are identified with those of others; there is at least a temporary feeling that the interests of others are their own interests. Not only does all strengthening of social ties, and all healthy growth of society, give to each individual a stronger personal interest in practically consulting the welfare of others; it also leads him to identify his *feelings* more and more with their good, or at least with an even greater degree of practical consideration for it. He comes, as though instinctively, to be conscious of himself as a being who *of course* pays regard to oth-

42 Frequent repetition or instruction, intended to firmly impress something in someone's mind.

ers. The good of others becomes to him a thing naturally and necessarily to be attended to, like any of the physical conditions of our existence. Now, whatever amount of this feeling a person has, he is urged by the strongest motives both of interest and of sympathy to demonstrate it, and to the utmost of his power encourage it in others; and even if he has none of it himself, he is as greatly interested as any one else that others should have it. Consequently the smallest germs of the feeling are laid hold of and nourished by the contagion of sympathy and the influences of education; and a complete web of corroborative association is woven round it, by the powerful agency of the external sanctions. This mode of conceiving ourselves and human life, as civilisation goes on, is felt to be more and more natural. Every step in political improvement renders it more so, by removing the sources of opposition of interest, and levelling those inequalities of legal privilege between individuals or classes, owing to which there are large portions of mankind whose happiness it is still practicable to disregard. In an improving state of the human mind, the influences are constantly on the increase, which tend to generate in each individual a feeling of unity with all the rest; which, if perfect, would make him never think of, or desire, any beneficial condition for himself, in the benefits of which they are not included. If we now suppose this feeling of unity to be taught as a religion, and the whole force of education, of institutions, and of opinion, directed, as it once was in the case of religion, to make every person grow up from infancy surrounded on all sides both by the profession and the practice of it, I think that no one, who can realise this conception, will feel any misgiving about the sufficiency of the ultimate sanction for the Happiness morality. To any ethical student who finds the realisation difficult, I recommend, as a means of facilitating it, the second of M. Comte's two principle works, the *Système de Politique Positive*.⁴³ I entertain the strongest objections to the system of

politics and morals set forth in that treatise; but I think it has superabundantly shown the possibility of giving to the service of humanity, even without the aid of belief in a Providence, both the psychological power and the social efficacy of a religion; making it take hold of human life, and colour all thought, feeling, and action, in a manner of which the greatest ascendancy ever exercised by any religion may be but a type and foretaste; and of which the danger is, not that it should be insufficient but that it should be so excessive as to interfere unduly with human freedom and individuality.

Neither is it necessary to the feeling which constitutes the binding force of the utilitarian morality on those who recognise it, to wait for those social influences which would make its obligation felt by mankind at large. In the comparatively early state of human advancement in which we now live, a person cannot indeed feel that entireness of sympathy with all others, which would make any real discordance in the general direction of their conduct in life impossible; but already a person in whom the social feeling is at all developed, cannot bring himself to think of the rest of his fellow creatures as struggling rivals with him for the means of happiness, whom he must desire to see defeated in their object in order that he may succeed in his. The deeply rooted conception which every individual even now has of himself as a social being, tends to make him feel it one of his natural wants that there should be harmony between his feelings and aims and those of his fellow creatures. If differences of opinion and of mental culture make it impossible for him to share many of their actual feelings—perhaps make him denounce and defy those feelings—he still needs to be conscious that his real aim and theirs do not conflict; that he is not opposing himself to what they really wish for, namely their own good, but is, on the contrary, promoting it. This feeling in most individuals is much inferior in strength to their selfish feelings, and is often wanting altogether. But to those who have it, it possesses all the characters of a natural feeling. It does not present itself to their minds as a superstition of education, or a law despotically imposed by the power of society, but as an attribute which it would not be well for them to be without. This conviction is the ultimate sanction of the greatest happiness morality. This it is which makes any mind, of well-

43 This 1854 book by French political philosopher and sociologist Auguste Comte (1798–1857) advocated a capitalist dictatorship based on science as the ideal form of society, and urged that theistic conceptions of religion be replaced by a scientific “religion of humanity.”

developed feelings, work with, and not against, the outward motives to care for others, afforded by what I have called the external sanctions; and when those sanctions are wanting, or act in an opposite direction, constitutes in itself a powerful internal binding force, in proportion to the sensitiveness and thoughtfulness of the character; since few but those whose mind is a moral blank, could bear to lay out their course of life on the plan of paying no regard to others except so far as their own private interest compels.

Chapter 4: Of what Sort of Proof the Principle of Utility is Susceptible.

It has already been remarked, that questions of ultimate ends do not admit of proof, in the ordinary acceptation of the term. To be incapable of proof by reasoning is common to all first principles; to the first premises of our knowledge,⁴⁴ as well as to those of our conduct. But the former, being matters of fact, may be the subject of a direct appeal to the faculties which judge of fact—namely, our senses, and our internal consciousness.⁴⁵ Can an appeal be made to the same faculties on questions of practical ends? Or by what other faculty is cognisance taken of them?

Questions about ends are, in other words, questions about what things are desirable. The utilitarian doctrine is, that happiness is desirable, and the only thing desirable, as an end; all other things being only desirable as means to that end. What ought to be required of this doctrine—what conditions is it requisite that the doctrine should fulfil—to make good its claim to be believed?

The only proof capable of being given that an object is visible, is that people actually see it. The only proof that a sound is audible, is that people hear it: and so of the other sources of our experience. In like manner, I apprehend, the sole evidence it is possible to produce that anything is desirable, is that people do actually desire it. If the end which the utilitarian doctrine proposes to itself were not, in theory and in practice, acknowledged to be an end, nothing could

ever convince any person that it was so. No reason can be given why the general happiness is desirable, except that each person, so far as he believes it to be attainable, desires his own happiness. This, however, being a fact, we have not only all the proof which the case admits of, but all which it is possible to require, that happiness is a good: that each person's happiness is a good to that person, and the general happiness, therefore, a good to the aggregate of all persons. Happiness has made out its title as *one* of the ends of conduct, and consequently one of the criteria of morality.

But it has not, by this alone, proved itself to be the sole criterion. To do that, it would seem, by the same rule, necessary to show, not only that people desire happiness, but that they never desire anything else. Now it is palpable that they do desire things which, in common language, are decidedly distinguished from happiness. They desire, for example, virtue, and the absence of vice, no less really than pleasure and the absence of pain. The desire of virtue is not as universal, but it is as authentic a fact, as the desire of happiness. And hence the opponents of the utilitarian standard deem that they have a right to infer that there are other ends of human action besides happiness, and that happiness is not the standard of approbation and disapprobation.

But does the utilitarian doctrine deny that people desire virtue, or maintain that virtue is not a thing to be desired? The very reverse. It maintains not only that virtue is to be desired, but that it is to be desired disinterestedly, for itself. Whatever may be the opinion of utilitarian moralists as to the original conditions by which virtue is made virtue; however they may believe (as they do) that actions and dispositions are only virtuous because they promote another end than virtue; yet this being granted, and it having been decided, from considerations of this description, what is virtuous, they not only place virtue at the very head of the things which are good as means to the ultimate end, but they also recognise as a psychological fact the possibility of its being, to the individual, a good in itself, without looking to any end beyond it; and hold, that the mind is not in a right state, not in a state conformable to Utility, not in the state most conducive to the general happiness, unless it does love virtue in this

44 Sense experience.

45 Mill means the memory of something previously experienced.

manner—as a thing desirable in itself, even although, in the individual instance, it should not produce those other desirable consequences which it tends to produce, and on account of which it is held to be virtue. This opinion is not, in the smallest degree, a departure from the Happiness principle. The ingredients of happiness are very various, and each of them is desirable in itself, and not merely when considered as swelling an aggregate. The principle of utility does not mean that any given pleasure, as music, for instance, or any given exemption from pain, as for example health, is to be looked upon as means to a collective something termed happiness, and to be desired on that account. They are desired and desirable in and for themselves; besides being means, they are a part of the end. Virtue, according to the utilitarian doctrine, is not naturally and originally part of the end, but it is capable of becoming so; and in those who love it disinterestedly it has become so, and is desired and cherished, not as a means to happiness, but as a part of their happiness.

To illustrate this farther, we may remember that virtue is not the only thing, originally a means, and which if it were not a means to anything else, would be and remain indifferent, but which by association with what it is a means to, comes to be desired for itself, and that too with the utmost intensity. What, for example, shall we say of the love of money? There is nothing originally more desirable about money than about any heap of glittering pebbles. Its worth is solely that of the things which it will buy; the desires for other things than itself, which it is a means of gratifying. Yet the love of money is not only one of the strongest moving forces of human life, but money is, in many cases, desired in and for itself, the desire to possess it is often stronger than the desire to use it, and goes on increasing when all the desires which point to ends beyond it, to be compassed by it, are falling off. It may, then, be said truly, that money is desired not for the sake of an end, but as part of the end. From being a means to happiness, it has come to be itself a principal ingredient of the individual's conception of happiness. The same may be said of the majority of the great objects of human life—power, for example, or fame; except that to each of these there is a certain amount of immediate pleasure annexed, which has at least the semblance of being naturally inherent in them; a

thing which cannot be said of money. Still, however, the strongest natural attraction, both of power and of fame, is the immense aid they give to the attainment of our other wishes; and it is the strong association thus generated between them and all our objects of desire, which gives to the direct desire of them the intensity it often assumes, so as in some characters to surpass in strength all other desires. In these cases the means have become a part of the end, and a more important part of it than any of the things which they are means to. What was once desired as an instrument for the attainment of happiness, has come to be desired for its own sake. In being desired for its own sake it is, however, desired as *part* of happiness. The person is made, or thinks he would be made, happy by its mere possession; and is made unhappy by failure to obtain it. The desire of it is not a different thing from the desire of happiness, any more than the love of music, or the desire of health. They are included in happiness. They are some of the elements of which the desire of happiness is made up. Happiness is not an abstract idea, but a concrete whole; and these are some of its parts. And the utilitarian standard sanctions and approves their being so. Life would be a poor thing, very ill provided with sources of happiness, if there were not this provision of nature, by which things originally indifferent, but conducive to, or otherwise associated with, the satisfaction of our primitive desires, become in themselves sources of pleasure more valuable than the primitive pleasures, both in permanency, in the space of human existence that they are capable of covering, and even in intensity.

Virtue, according to the utilitarian conception, is a good of this description. There was no original desire of it, or motive to it, save its conduciveness to pleasure, and especially to protection from pain. But through the association thus formed, it may be felt a good in itself, and desired as such with as great intensity as any other good; and with this difference between it and the love of money, of power, or of fame, that all of these may, and often do, render the individual noxious to the other members of the society to which he belongs, whereas there is nothing which makes him so much a blessing to them as the cultivation of the disinterested love of virtue. And consequently, the utilitarian standard,

while it tolerates and approves those other acquired desires, up to the point beyond which they would be more injurious to the general happiness than promotive of it, enjoins and requires the cultivation of the love of virtue up to the greatest strength possible, as being above all things important to the general happiness.

It results from the preceding considerations, that there is in reality nothing desired except happiness. Whatever is desired otherwise than as a means to some end beyond itself, and ultimately to happiness, is desired as itself a part of happiness, and is not desired for itself until it has become so. Those who desire virtue for its own sake, desire it either because the consciousness of it is a pleasure, or because the consciousness of being without it is a pain, or for both reasons united; as in truth the pleasure and pain seldom exist separately, but almost always together, the same person feeling pleasure in the degree of virtue attained, and pain in not having attained more. If one of these gave him no pleasure, and the other no pain, he would not love or desire virtue, or would desire it only for the other benefits which it might produce to himself or to persons whom he cared for.

We have now, then, an answer to the question, of what sort of proof the principle of utility is susceptible. If the opinion which I have now stated is psychologically true—if human nature is so constituted as to desire nothing which is not either a part of happiness or a means of happiness, we can have no other proof, and we require no other, that these are the only things desirable. If so, happiness is the sole end of human action, and the promotion of it the test by which to judge of all human conduct; from whence it necessarily follows that it must be the criterion of morality, since a part is included in the whole.

And now to decide whether this is really so; whether mankind do desire nothing for itself but that which is a pleasure to them, or of which the absence is a pain; we have evidently arrived at a question of fact and experience, dependent, like all similar questions, upon evidence. It can only be determined by practised self-consciousness and self-observation, assisted by observation of others. I believe that these sources of evidence, impartially consulted, will declare that

desiring a thing and finding it pleasant, aversion to it and thinking of it as painful, are phenomena entirely inseparable, or rather two parts of the same phenomenon; in strictness of language, two different modes of naming the same psychological fact: that to think of an object as desirable (unless for the sake of its consequences), and to think of it as pleasant, are one and the same thing; and that to desire anything, except in proportion as the idea of it is pleasant, is a physical and metaphysical⁴⁶ impossibility.

So obvious does this appear to me, that I expect it will hardly be disputed: and the objection made will be, not that desire can possibly be directed to anything ultimately except pleasure and exemption from pain, but that the will is a different thing from desire; that a person of confirmed virtue, or any other person whose purposes are fixed, carries out his purposes without any thought of the pleasure he has in contemplating them, or expects to derive from their fulfilment; and persists in acting on them, even though these pleasures are much diminished, by changes in his character or decay of his passive sensibilities, or are outweighed by the pains which the pursuit of the purposes may bring upon him. All this I fully admit, and have stated it elsewhere, as positively and emphatically as any one. Will, the active phenomenon, is a different thing from desire, the state of passive sensibility, and though originally an offshoot from it, may in time take root and detach itself from the parent stock; so much so, that in the case of an habitual purpose, instead of willing the thing because we desire it, we often desire it only because we will it. This, however, is but an instance of that familiar fact, the power of habit, and is nowise confined to the case of virtuous actions. Many indifferent things, which men originally did from a motive of some sort, they continue to do from habit. Sometimes this is done unconsciously, the consciousness coming only after the action: at other times with conscious volition, but volition which has become habitual, and is put in operation by the force of habit, in opposition perhaps

46 Mill probably means “psychological.” In his view, not only do human beings actually desire things “in proportion as the idea of it is pleasant,” but there is no possible human psychology which would be otherwise.

to the deliberate preference, as often happens with those who have contracted habits of vicious or hurtful indulgence. Third and last comes the case in which the habitual act of will in the individual instance is not in contradiction to the general intention prevailing at other times, but in fulfilment of it; as in the case of the person of confirmed virtue, and of all who pursue deliberately and consistently any determinate end. The distinction between will and desire thus understood is an authentic and highly important psychological fact; but the fact consists solely in this—that will, like all other parts of our constitution, is amenable to habit, and that we may will from habit what we no longer desire for itself or desire only because we will it. It is not the less true that will, in the beginning, is entirely produced by desire; including in that term the repelling influence of pain as well as the attractive one of pleasure. Let us take into consideration, no longer the person who has a confirmed will to do right, but him in whom that virtuous will is still feeble, conquerable by temptation, and not to be fully relied on; by what means can it be strengthened? How can the will to be virtuous, where it does not exist in sufficient force, be implanted or awakened? Only by making the person *desire* virtue—by making him think of it in a pleasurable light, or of its absence in a painful one. It is by associating the doing right with pleasure, or the doing wrong with pain, or by eliciting and impressing and

bringing home to the person's experience the pleasure naturally involved in the one or the pain in the other, that it is possible to call forth that will to be virtuous, which, when confirmed, acts without any thought of either pleasure or pain. Will is the child of desire, and passes out of the dominion of its parent only to come under that of habit. That which is the result of habit affords no presumption of being intrinsically good; and there would be no reason for wishing that the purpose of virtue should become independent of pleasure and pain, were it not that the influence of the pleasurable and painful associations which prompt to virtue is not sufficiently to be depended on for unerring constancy of action until it has acquired the support of habit. Both in feeling and in conduct, habit is the only thing which imparts certainty; and it is because of the importance to others of being able to rely absolutely on one's feelings and conduct, and to oneself of being able to rely on one's own, that the will to do right ought to be cultivated into this habitual independence. In other words, this state of the will is a means to good, not intrinsically a good; and does not contradict the doctrine that nothing is a good to human beings but in so far as it is either itself pleasurable, or a means of attaining pleasure or averting pain.

But if this doctrine be true, the principle of utility is proved. Whether it is so or not, must now be left to the consideration of the thoughtful reader.