



§ 2. Questions developed "
 § 1. Facts about the old world
 Chap III. Moral sense, as before
 (B) " " " " " " " " " " " "
 (A) feelings of the law
 Chap II. Moral sense, as before
 § 2. Cause of desert
 § 2. Cause of indifference
 § 1. Cause of obligation

Chap I. Moral sense as before
 Part II. Moral sense
 § 3. Motive Power of feeling
 § 2. Clearing action of feeling
 § 1. You seem to be a man
 Chap II. The moral nature
 § 2. Particular
 § 1. Numerical features
 Chap I. Physical nature

Part I. Physical nature
 Part II. Moral nature

2

1

Maudie L. Abbott. 30

Johns Hopkins
-
Murray
-
Maudie L. Abbott

Moral Philosophy
Notes -

Lecturer. Dr Murray.

Sept 24th 1889



[item no 20]

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in case of pe. things we can about ourselves
we will take of which as finally to distinguish
pe. in view. money comes after a while
we desired for it our own. possibly
know self-science naturally intelligent
like by this appear has not taken in a
one which beyond pages of self-science.
we can give us more profit. because
for an even from finding out reason why
we did science that is in of our power
value two, to give the others. sometimes
this argue that pe. of a self appearing case.
is always enough to camp. in any case
of sciences. of come to great. case. are
we are that in more quantity pe. case.
by self science in case from pe. gained by
self-science. If often may be given than
any pe. that can be obtained in any
self-science. that take around of
no acute more essentialities - could prove
them that pe. of self-science
is a given science pe. pe. of self-
camp. in a necessary quantity in life
of science agent - for with advance
in science have these self-science

Sept. 24th

Part I. Text book. Murray's Handbook - portion
dealing with Feelings and Volitions
Part II. Political Economy. ^{Wm. Alderson}
Part III. Pol. Economy - Prof. W.
4 Essays - 2 in each term.

2

Sept 25th Lecture I

Moral Phil. a science known by
names Morals and Ethics.

Ethics. from ἠθικός - It is ἠθικός -
so it is plural in English too
adj ἠθικός, from ἦθος (ἦθος). The permanent
character of a person arises from performance
of habitual actions. ἦθος may be rendered
by manner or custom - It refers to those
manners which go to form the permanent
character of the individual.

Morals is from Lat. moralis - Subs. mos
- mores. = ἦθος.

~~Cicero talks in his De Legibus~~

Eng. word corresponds to mos or ἦθος
word comes from wou = to dwell.

In German. Sittlich. from sitte - mos, ἦθος
wout, = an established habit or custom
of human life - root is referred to the
word sitzen = to sit.

Customs of life are to be looked upon
2 diff. pts of view.

1. We may be sat with looking at them
as actual facts. How are they formed

The more prominent in case rather for pop. or
prevalence of virtue than for advantage of
this at least based on a comparison with the last
of the new just that it is one that does not
always hold good in individual instances
that a community of good over individuals has
a better chance on average in experience
to refresh community will never make
very great change than in itself. The
conduct of people who wish to admit to
themselves in that the best because of
truth. For some time past there has
been a feeling of a change in our
national character in our life. In our
their self sacrifice. There is a certain
moral character which is in our
in our life. Even if I will admit to
a certain degree we must that the
all of them - but that there is a
in well as there is in religion.
in our of our. I can be asked to give
up all my temptations. There is no
self sacrifice can never be reasonable
in that manner. This is a
unquestioned self sacrifice & give explanation
it is a progressive effort but in no sense
a moral motivation. My work is to mean
that the explanation over self sacrifice as a
good - especially in agency of people. I can think
no more by way of action. I think that
the whole of it is in our hands only

but we can't go far in this inquiry without coming on the other aspect. Not only are our habits fouled by the influences wh. actually surround us but we become conscious of a certain ideal condition wh. man may by his effort attain, of an ideal perfection we ought to seek, whether we do seek it or not. This consciousness of an ideal as distinguished from our actual state is one of the most differentiating attributes of human nature. It is true that in a sense, we can draw a similar distinction between the actual & the ideal condition of other things. You can distinguish betw. the actual & ideal conditions of animal life. Indeed it is actually drawn in real life. The zoologist looks merely at the actual conditions of animal life, but another class of men look at it in a diff. light. A breeder of animals may be said to have formed for himself an ideal of the animal interested in, & by adherence to physiol. laws he seeks to bring up the animal to it. So also in the veg. Kingdom. The Botanist looks at the actual facts of nature.

I do not think that we should ever
 be able to afford to give up
 our position as a nation of
 free men. It is our duty
 to stand by our principles
 and to defend our rights
 as a nation of free men.
 We should not be afraid
 of the consequences of our
 actions. We should be
 guided by the principles
 of justice and equity.
 We should be true to our
 word and to our principles.
 We should be brave and
 courageous in the face
 of our enemies. We should
 be firm and resolute in
 our determination to
 defend our rights and
 our principles. We should
 be true to our word and
 to our principles. We
 should be brave and
 courageous in the face
 of our enemies. We
 should be firm and
 resolute in our
 determination to
 defend our rights
 and our principles.

The only man that we should
 fear is the man who is
 afraid of his own shadow.
 We should be true to our
 word and to our principles.
 We should be brave and
 courageous in the face
 of our enemies. We
 should be firm and
 resolute in our
 determination to
 defend our rights
 and our principles.

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These int. not merely in the scientific study of vegetable life set before themselves an ideal type, either one of utility or of beauty, as v. Again the mineral Kingdom is cap. of being differentiated in this way. Thus the mineralogist looks to the actual, the Stone Cutter or the metalogist to an ideal.

This difference betw. actual & ideal in world below man however only exists in so far as human effort & influence is concerned. It is only man who draws the distinction between the actual and the ideal in regard to animals, vegetables or minerals, and when we draw it, it applies to our own actions not to the actions of the object itself.

Man is the only being that draws the dist. between the ideal & the actual condition. This dist. must influence our consideration of the habits & manners of life.

Human life is to be consid. not only as it is actually formed by influences but also by that ideal law of duty by which it ought to be governed whether it is or not.

So must consider Moral Phil. by looking at man's actual

These will understand against the doctrine
that is common to them a diet, but
being that, has no reality, but
an appearance, a show, the kind of
that is dark, but, reality, & appearance
are distinguished - & Plato told that
order of phenomena, & that are among
the most appearances that are in reality,
while we must fall back on reason
if we wish to penetrate beyond the
sensory things, in Plato's books
that he is with the cleared mind
realities but among possibilities, among
those from which appearance, that
idea has been understood in all cases
minds - that is, it is in the
on men that of the possible, & that
matters of the mind, & appearance
of action, & that practical, & that
formed the practical, & that
space, & that, in the world of the
of the that is that space, & that
members by name of phenomena
of phenomena - & that is, in one
from a certain of the world
holds that the world is then, & that
most that is, that is, & that
a name, as if, & that is, & that
phenomena, & that is, & that
to consist, as to make that, & that
among a world, & that is, & that
the that is, & that is, & that
being deduced from some system, &

or (2) at his Ideal Condition.

In (1) considers Passions etc by wh. Life is guided or misguided, which form forces shaping our habits & giving a permanent form to our character. These actual forces form the subject of Psychology. External forces can influence our character only by stimulating powers inherent in our nature, our passions, intelligence & will. So to understand these forces, may leave forces of external world out of account & consider only forces in our own nature brought into action by external action.

So in Part I must look to Psychology. The Psych. interest will be subordinate however. We will look at things with the eye of the moralist. Note how Passions etc affect the morality of human life.

But must go to Psych. for intellectual knowledge of how these things work on us. So that this part of Ethics may be termed - The Psychological Basis of Ethics.

Part II deals with man as he ought to be. This = Ethics in strictest sense = Ethics Proper

Thus our science has to draw on Psychology for some of its material. It is obvious that our enquiry will

These notions, etc - such as habit, etc
do not necessarily arise a diff opinion
as to their propriety with end may be
affirmed.

It seems as if problem of calc. diff.
names of pr. with as example, differs
if util. standard were established
the standard in pr. is simply, pr.
is affirmed in the meaning of term
as affirmed by agreement with in mind.
the pursuit of these things, so to speak
pr. this is a fact easily settled on light
of theory of pr. of pr. In all theories must
start from fact that desire our pr.
pursue from var. activities of pr. Concept
is only by engaging in these activities that
we can obtain any pr. whatever. Activity
is never called either, eg. expenditure
etc. with appropriate object. Some may
desire pr. from activity only when word
is attached in activity. An object known
oneself into a certain pr. will be desired
to do. But if engaged in any good activity,
there is no need of a pr. to know, the
pr. may enter the mind. we do the activity
So can understand the fact that activity
all pursuits there is none as an object
pursuing as the pursuit of pr. consumption
etc. when nothing more clearly is required
then the pursuit of pr. is to be satisfied
in itself, in fact it more pr. is satisfied
than that the debt. activity, or the one or the
has to take most heavily the util. assessments
that must be made.

reveal that "No man liveth to himself."
It is imposs. for anyone to isolate
himself from the rest of mankind.

This will be obvious in study of
both part of our science.

The profoundest of our griefs &
 joys are those having origin in our
 social relations. So also Love &
 Hatred have origin here. Again in
 Part II - the highest sphere of human
 duty is not the duty which each
 of us owes to himself but rather
 that vast range of observations
 by which we are bound to act
 justly & lovingly to others.

In Sociology or Politics it is evident
 we can't explain Ethics without
 taking this subject into account.

So many of greatest works on our
 subject might from diff. pts of
 view be considered as Ethical
 or as Political treatises. Plato's
 Republic shows this. It will
 be pointed in course of lectures where
 they intertwine.

In Ethics man is considered
 primarily as an indiv. & only second
 arily as in his social relations.

Politics vice versa.

Ethics seeks to find out the permanent
 principles by which human

life is governed. Everything valuable in human life is connected with this permanence or settledness. As long as the individual is swayed by caprice he has no well being. So there must be an established order in society before there can be political well being. In life of savages, everything is perpetually fluctuating, even their languages change so rapidly that the children of parents sometimes become unintelligible to each other. So there are no established laws for government of society rigidly enforced. There is no external abiding place for savages. There are some moralists who maintain that there is a certain order in human life fully fixed by laws of state in which we live & that there are no immutable ^{laws} conditions under which

human life ought to be governed. But the greatest moralists maintain that the moral law has its source in that Supreme Being who is the source of all things in the universe. & so it is imp. to push inquiries on Ethics far back without coming to question what is the moral Primal source

that also must be maintained
then all take into see. all this
own pleasure. The idea of quantity
with property be a special term
at all. Now you can make a
future calculation you must

such with 1 case - are easily
found in the present records
by always taking some unit of space
as unit of grain. on with out
must be bounded. then with
moments. seem as though did case
keeping floor - but the water
with - for measuring quantities
their feeling better measuring or
differ of physical things. this had
on a unit of heat - which simply
a unit. that of space, see by moving
or about. as we see all days of
heat by the no. of unit in ground.
this rise in the case of the heat -
of the bodies by at expansion or
of the. there in measuring was
only external temp, & never been case.
great ground. on own feelings;
had some part with of. kind of
of the this standard of more high. because
advanced. for most case of the pleasure
practice & of nature of the human
with of example are great. first case

of the moral Law of all else.

Sept 27th 1889

Lecture II.

Bk I. The Psychology of Ethics

Bk II Ethics Proper.

Bk I.

What are the actual powers of human nature
" is their moral value.

They may be sep. as of 2 classes.

I. Some have no exclusive bearing on our
moral character - Non-moral or purely
Natural

II. Some have a direct bearing on the formation
of the character -

Part I Man Natural - powers not essentially
moral

Part II Man Moral

Part I.

Man may be considered as a product of nature,
as forming a part of the great system of things
summed up under name of nature. Even
in popular language we think up as
Human Nature. The wide aspects of H. N. form
subject of Nature, the bodily sciences, we can't
enter into them all now. It has mental
as well as bodily aspects. It then becs
Human nature has a physical & a mental
aspect

Chap I The Physical Nature of Man.

Look at man as endowed with an
animal organism wh. may be viewed

Jan 15th

3rd Disposition. That which has just been said, will also extend to
of course this would be applied in the
life - and the chief obstacle to this application
and should not be the least cause of which
we tend to make apprehensions.

We ed notice problem to a certain
you in pleasure of an individual. may
be avoided. On my better consideration
interest of duty. responsibility. But
take part thereby with a intention
only does not naturally differ in itself. and
substance in the same order of duty. lines.
a set of notes that naturally a pleasure
entirely to him at the time he does enjoy.
He could never know collection the best
nature of. he can do as he pleases
being the. when we try to get each
the fact. either of. and have change
I have no that we are no longer
I thinking cause day. of he. from some
cause. the in def. on the condition
than in some extent. and this is a
group. of no that toward responsibility of
in itself. you may find be a pl.
of more. we are told by the
system. as. not be desirable. but can
great. know generally what intention
is a pleasure. so much as one can
one have on standard by one can
set any degree of expectation. of the prob. so
that on occasion. much if it is

in various aspects. ^{Universal & Particular features}

§ 1. Universal features of man's organism

Universal fact of man's physical nature - the possession of the human body, which in its few features is identical in all human beings. i.e. the body is the instrumentality by which the higher life of the soul is manifested, & the moral life in particular. Under this aspect must guard against popular misapprehension - there is one that the soul belongs peculiarly to one part of the body, and to that alone. (Heart, head or stomach.) Matthew Prior has written a very humorous poem on this subject entitled *Alma*. Most prev. theory seat the soul in the brain especially in the Pineal Gland. There is something in brain & N. S. of man wh. differentiates him in a marked way from any of the lower animals. ~~It~~ ^{It} would be a great psychological & moral error to ref. brain alone as organ of our moral life. A true psych. force ~~is~~ ^{is} to decide that the whole organism forms the instrumentality by wh. we are to work out our destiny as intelligent and moral beings. When Physiology is more perfect than now, it will be able to show how every part of the body are subservient to the soul. This will be

financial support factors in decision
 e.g. do we pay for the war? the
 economy or not? political. even a misperception
 in leading that it is a destruction
 national ideal. I think be asked
 "do we have the right?" - the
 we help many war.
 gain. question of national education.
 an educational more or more useful to
 a nation than an industrial do.
 market in political. science. business. can
 provide with political. science. business
 with moral science - moral questions
 are far to them than these questions
 my. system. open principles matter
 in defining moral questions. e.g.
 of dealing with value of compromise
 these are important. they enforce
 when to read from economic point
 view. e.g. 13. 1940s at 1940s
 yearly. 2. 1940s at \$400,000,000. But
 that we never spread that. But
 if these questions made up their minds
 to be directly when there would be an
 government measure in national well
 for a few years. least. 1940s. 1940s.
 all pay off the national debt.
 with money - does at all expansion
 such of money. more do not willfully perform
 duties of justice. some are the.

proved even with regard to those organs
spoken of as lower organs because they
perform the lower functions of animal
life. Even in the stomach peculiarity
arises from fact that it has to digest
food not only to do work of an animal
but also of an intelligent moral and
religious being. This view of the rel.
betw. higher life & physical organization
of man is very important indeed. Part
of the duties every human being has
to perform consist of duties he owes
to himself as a representative of hu-
manity. This obligation requires of every
individual that he should treat with
reverence the organism with which
he is endowed. This obligation will
be all the more deeply felt, if organism
is viewed, not as a combination of
material particles, but as capable of
becoming the abode of the Spirit of
Morality, a temple of the Holy Ghost.

§ 2. Particular Features of Physical Nature.

peculiar either to individuals of the classes
Among these some are (1) extrinsic & indivi-
dual (2) others are intrinsic.

(1) Those physical influences derived from
sources outside of the individual may be
summarized in expression Heredity

Here is comprehended influence of race
It is obvious that physical features of

annual. It is set with present & future
sought of future - the faculty of intellect.
Deane speaks in a language that is raised
above mere scientific want of animal
life because of activities higher -
in an immense proportion we are brought
to see "the man of tomorrow on our daily path."
We do not have man made here but
occurrences of things which are possible
because there is a large activity
again compared to the political form -
new form of wealth as freedom, pursuit
of pleasure. Seen. makes no such as -
action. merely assumes that there is
one man here by the man are a society
also with a common society as with
a society of things attracted by a common
goal. Economic work then is political
intimate connection. One is political. Rich
and poor both work in the organization
of economy. There are many political
positions that can be settled on purely
political grounds. e.g. treatment of poor
is to be decided by report of economic
and scientific.
Again a man's political aim
should give the political aim of the
right to women to be allowed above you
near us into higher platform
Political position. Seen in the
man there of great. Seen in the

Individuals are largely determined by these.

Family Connection - Every human being has his physical nature determined by the physical nature of his parents or of his remoter ancestors. If anyone were to ask himself what is the most prominent idea in scientific minds, he would have to answer Heredity. Not only do we see the recog. its power in prod. destructive features of individuals but it is being extended to explain all the varieties of Animal & Vegetable Life. Here we have to do with the influence as a factor of our moral life. It is imp. to ignore it in this bearing. e.g. If a parent goes on his N. S. with Alcohol, it is likely to be transmitted to their children. If an individual has been constantly indulging the angry passions his hered. influence will make his offspring. Thus hered. influences by affecting physical constitution, indirectly modify the moral life of men.

(2) Intrinsic influences - are of various kinds one of most prominent - influence of sex - It has a cert. effect on mental & moral nature. All lit. has recog. the diff. betw. mental natures of man & woman trace these to diff. in physical organization.

(3) Age is another. Change in physical constitution ^{is always going on from year to year} also obviously affect the mental & moral life. Certain exuberant these influences of Sex & Age affect all

more more or less - some others are peculiar individuals - some arise from congenital constitution, sometimes from subsequent accidents of life. Among peculiarities are Beauty or Deformity, a tall or a deformed stature. It is imp. for science to avoid recognizing the fact that these features do exercise a cert. modifying influence on mental & moral life. Some arise from subsequent accidents - such are Injuries or Disease which often affect the mental or moral life as well as the physical - e.g. Chronic Dyspepsia is apt to throw a gloom over the whole emotional life rendering any kind of happiness almost impossible.

The General Relation between our Physical Nature & our Moral Life. A profound controversy runs through all Moral Science. All Moral Phils divide themselves into 2 schools. one occupies the position (a) Pure Naturalism - maintains that man is simply a product of nature, & all highest manifestations of mental activity are regarded as products of his physical organization. Highest achievements, loftiest aspirations, most self-sacrificing acts all the products of nature - from this view there is no higher life conceived for man than

Constructive wealth: Wealth can be
 built, saved, dep. Wealth - Productive activity
 it, unproductive into consumption products
 2. Production of wealth. There is an
 3. Distribution among members of com-
 munity. There is no get diff. in labor.

minimum condition under which aggregate
 wealth is produced. But aggregate wealth
 is very unequally distributed - the
 problem of distributing aggregate wealth
 of community on some arbitrary
 system - mostly prop. to the capital.

1st from an ethical pt of
 view. So morality demands that
 individual should share a fair share
 of the wealth in society to maintain
 the welfare of society in individual
 case that people of a community should
 consent to some degree of sacrifice can
 never be expected unless some something

of an equitable distribution of wealth
 is understood first of all studies
 the ethical method of production. It is not
 sufficient to study of Political Econ. etc.
 An ethical method has been derived
 from distribution science and subject of
 wealth. It is a science which is a science
 as a social science of human nature
 that deal with that part of wealth in
 general eth. of human life.

1st in com. with the eth. & the study must
 remember that wealth must be the
 necessary least possible must be the
 concentrated wealth from the course

1st in com. with the eth. & the study must
 remember that wealth must be the
 necessary least possible must be the
 concentrated wealth from the course

1st in com. with the eth. & the study must
 remember that wealth must be the
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 concentrated wealth from the course

1st in com. with the eth. & the study must
 remember that wealth must be the
 necessary least possible must be the
 concentrated wealth from the course

that of a natural product. Man may
pauze for himself an ideal condition
or law he ought to obey, but the moral
Law on this theory remains a beautiful
poetical Ideal, it is not a stern
eternal fact to wh. man must sub-
mit himself at the peril of eter. infinite
interests. This school ignores the
most obvious fact of rel. betw. our
higher life & our physical nature.
Man doesn't stand related to external
things in the way they are related
to one another. One material thing
has its nature & action wholly deter-
mined by others. All are in constant
reach to gether but I place my-
self over against the whole universe
of external things. It is my func-
tion to become conscious of the external
forces & to bring them into subjection
to my life. I am not subject to the
fluence of material things as they
are to one another. There is a cause
in which I am free to work out a
destiny for myself.

Lecture III, October, 21

1889

{ I greatly pine
to write a line
about the sign
of '89 }

deal with all questions com. with the
 their well known practical principles
 1. Seminars, 2. Politics, 3. International
 Law. Sem. treat all subjects
 2. Treat of duties of citizenship
 3. International Law & duties of nations
 These now give teachers an opportunity
 in the few. degrees especially by
 "Domestic" economy.
 Polit. Econ. treat of Econ. questions
 such a man of a nation offers as
 shall be recommended.
 Polit. Econ. ought to be considered as
 merely a branch of Political Phil.
 rather than a branch of science with
 its own division on the other hand
 the questions com. with national
 life. Polit. Econ. is limited to a part
 of the science. It deals with questions
 of a political economical. The practical
 application of that - a wide domain
 in relation to questions such as
 all unnecessary waste, Polit. Econ.
 teaches the way administration
 national resources such as
 avoid any unnecessary waste
 there be defined as the science of
 the conduct of the production of
 a community. Starting from
 that have some experience
 Def. suggest subject.
 1. Deal with the whole as well as the
 of

Chap
Part II

Man is not related to Physical Nature in
same way as one material thing is
related to another. He is in a cert. way
independent of his physical organization.
Is he indep. of his mental organization.
There must be no caprice in the world of
mind any more than in that of matter.
There are natural laws that govern our
minds as well as those that govern
our bodies. Must ^{not} think of our minds as
being wholly indep. of the system of
things constit. the order of nature & our
physical constit. is conn. here. with
that of the race to wh. we belong, so that
our life is mod. by the infl. heredity
is heredity confined to our physical
nature. This = a question which has
caused a vast amount of controversy
even from ancient times. One of the
earliest of early so called heretics
maintained that each individual human
soul comes into the world as though
it were a fresh creation, uninfluenced
by the vices of its ancestors. This
= doctrine of Pelagius. St Augustine
devoted much of his literary work
to refutation of Pelagian heresy. In the
note below on great controversies of
that kind, common sense ultimately
prevails. Now there is no scientific

Jan 14th

Political Economy.

Scarcity means the regulation of a system for the purpose of making more of a commodity always makes a highly advantageous if returns are the common meaning - a synonym for the management of the means of the scarce economy of the means. This meaning can be easily derived from primitive meaning. Paid on it a commodity is regarded as even. There are, with it, larger commodities in use, which are produced, and the economy is very well extended with significance. Beyond passing from this the conventional phrase "the market" need as narrow a sense. It is rather the subject of a science than a science. The level economies a name of science. It has been seen. It is not much in sight, but in science that which is defined by Political Economy (the 17th & 18th) is a community living under a common government. Political Science = "the State Question" & "the National" as Political = "the Political Economy" = the

idea of a community always carry under same go.

It is rather used economists in a narrow sense. It is not the same thing. There are these hearts in common life.

thinker who would hazard his reputation
in maintaining the theory of the ancient
heretic. For the idea of heredity is stronger
one in present science. Whether we
go the whole length of Darwinian
theory, every scientist will admit
the powerful influence of heredity.
Human nature ^{now} is in some imp.
sense an evolution of human
nature as it existed in the past. So
no human being can cut himself
adrift from the ancestry with which
he is hereditarily connected. This
psychological fact is not without
its bearing on our moral life. For
it will be seen that our duties are
to a large extent determined for us
by biography & history, by the family
& the race with which we are
hereditarily connected. Thus there
is a barrier raised against a crude
radicalism whether in politics
or in morals. For no nation or in-
dividual can break completely
from the past with which they
are historically connected. It is
imp. to dream of starting a new
evolution of human race not
built upon the education it has
received in former times. It is an
est. scientific fact that our mental

Life. If continue generally to be: of fact might

we ought to think that the most numerous and good

articles are not the most numerous and good

articles are not the most numerous and good

articles are not the most numerous and good

articles are not the most numerous and good

articles are not the most numerous and good

articles are not the most numerous and good

articles are not the most numerous and good

articles are not the most numerous and good

articles are not the most numerous and good

articles are not the most numerous and good

articles are not the most numerous and good

life as well as our physical nature, is determined by the nature of our ancestry. The infl. of our ancestry constitutes all the native peculiarities of our minds - all that we bring into the world with us - they are observable in all depths of our mental life. Of wh. there are 3 main phases

1. Intellectual
 2. Emotional
 3. Volitional
- } of these

1. comprehends all those activities of mind occupied in attainment of knowledge
2. comprehends all various feelings of pleasure & pain.
3. comprehends all that we understand by will.

Hereditarily affect intellect, emotion & will, & so gives a pec. char. to our mental life in all these dept. Idiosyncrasies of intell. are pec. intellectual aptitudes with wh. diff. individuals are endowed by nature. There is a diff. in intellectual aptitudes in different people. Records of all schools & colleges show this. These pec. diffs must be owing to aptitudes received in most cases from ancestral habits.

Enactment that's reason of out. & that
any one. His name is also for him.
Spontaneous life. Metabolic life.
It is not here can be no end adopted
Human life, etc. forms of life.
It is a natural life. It is a
form of life and human life. So can
understand that natural life, are
all those types of prevention that
entirely natural reason. Any kind of
glorious matter which the reason
of life is in life. It is natural
even in natural life. But the natural
can with all be formed as because
for the reason as the people die
It is after the lower physical part.
It is formed as a merely a part
of the natural life. It is natural
is not any more part of reason. And
there is nothing that is natural
complete except. a part of life
The reason is "natural" prevention of part
So can find the end of human life
by forming a human life. It is
all in that. It is a complete
will be formed. It is a complete
part of life. It is a complete
on the whole. It is a complete
forming the life. It is a complete
to chemical methods. It is a complete
of life. But the reason is the reason.
It is a complete. It is a complete
of life. It is a complete.

so emotional life is obviously affected
There are peculiar dispositions or tem-
peraments, evidently inborn in dif-
ferent individuals, rendering

Some have peculiar energy of will
which gives them individuality of
character. Others have amiable
traits but weak will. These things
are summed up as "Influence
of Blood". This has been subj. of
controversy esp. as to extent of influence.
There are 2 extreme views.

1. The aristocratic theory maintains
that nature has established a sort
of mental aristocracy, the great
movements of history being due
to movements of this aristocracy.
All through Carlyle's work you
come on the idea that God is per-
petually revealing himself in great
heroic natures, & that it is the
Divine force, incarnating itself
in these natures that determines
the history of the world.

See Heroes & Hero-worship.

2. many writers maintain the
Democratic theory. Tends rather
to belittle great men & their infl. in
the world. See its biography of
great heroes of world, it tries to bring
them down to level of ord. humanity.

It looks on great men as being ^{rather} the
the creatures of their age than its
creators.

A sober science will prob. steer
clear of both these extremes. Both doc-
trines recognize influence of their
duty on mental life of man, & it is
this alone that we require to take
into consideration.

We come into world with out-
born mental peculiarities & our
mental life is largely determined
by these outborn aptitudes. Their
influence on the mind is however
obviously varied. We are not related
to material things as they are to
each other. We as intell. moral
beings place ourselves over against
the visible universe of external things
becoming conscious of forces of
external nature, we can control
them. So also with forces of our
mental nature. Can watch our minds
find laws by which they are governed,
& can control them by obeying their
laws. In all healthy states of mind
we can control the course of our thoughts
& feelings. In prop. as disease takes
hold of mind, we are apt to lose control
of our thoughts & feelings. There are
states in which we sometimes sur-

render an intell. control over our
thoughts & minds, e.g. when we
let ourselves fall into a state of
Reverie we let our thoughts follow
their mental laws of association
& suggestion. In Reverie we vol-
untarily surrender our thoughts to their own
control. In dreams of sleep, same
state is brought on invol. Most of
the peculiarities of dreams are due
to our having lost control over
course of our thoughts. So also
with states of mental disease, in-
sanity. Peculiarities are almost
wholly due to subject having lost control of
his thoughts. Sometimes it is not
universal. As in monomania,
where people lose control in only
one direction. But whatever may be
peculiar nature of mental disease,
prime fact is that subj. has lost
control of thoughts & feelings. So those
best mental lights of genius often
show an affinity to mental disorder,
indeed many men of genius have
passed over into the state of the insane,
while the insane often exhibit
flashes of genius on subject
beyond the range of their mad-
ness. Consider material influence of
mind (gov. by laws) on

P.S. - if you prefer a pleasure see. refused
to accept the Latin course, grounded out - not
to continue. Now decide the proper ends of
human pursuit is just a no. however by
efficiency & possibility rather than by
ends: i.e. these means & ends are some
of. Nothing but there as reasonable
being. This has been marked in card
just minds, that there has been observed
the end of moral culture. Now there are
the end of that says that ends of study as
moral science, a maintenance of the moral
nature - the moral is an expert in special
in study in with his previous are added.
of late moral expert as called for. have
understand a end of. When becoming find
the end of every day. ^{end of} human
the right. The laboratorial training of
have been out with in development
ref. be an only good. fact: necessary
be different disciplines in all stages
culture sometimes not. each must
an experience in the end, under course of
action. This material is not. seems
to have been some value in considering
pleasure & learning from. This experience
must be based in human with. that
endurance of pain from an interest
that part of moral discipline will not
you can hardly conceive of this
being concerned with that pain. Value
of pain as a moral expert. should

moral law. Nat. inst. ^{it has more infl. on moral} ^{the 3} pleasures of our mental life, but intellect in this connection may be practically left out of account, for it does not act on moral life directly but only through medium of emotion. It wd be possible to conceive a being of pure Intelligence - with no emotions - such a being wd discover truth but wd have no feeling of Pleasure or Pain in connection with the discovery. Such a being would have no motive to action at all. Ours arise only when we find that they are not indifferent to us that they excite Pleasure or Pain.

Moralists hence frequently leave Intellectual life out of consideration as of purely Psych. interest, but Emotions have a very close connection with moral life. So

In remaining parts of this Chap. will treat of emotion; will here discuss
§ 1. The General Nature of Pleasure & Pain.
§ 2. " Special Forms " " " "

Pleasure & Pain taken in 2 senses, in English in loose

"see notes for good reference of N. B. 111
 often refers to "good reference of N. B. 111"
 Pearson a Capital of the same name
 print with the term Pearson on paper
 trying to in the dia. mind a reason.
 from summer paper to a paper account of
 they ask of them are a preparation of
 their material contents. In the dia
 speaks with others says says "I have
 carried on word for 4 years 4 years &
 since I ed destroyed into a letter
 many times there a man with know
 look to him himself.

Dec 11th 1889

In far from majority of men giving a decided
 opinion in favor of Pearson being a genuine
 and of course, we come on various evidence
 regarding. Their opinion is based on their
 decision given to very diff. treat of little
 men are not depending on the
 both but in general. This is the
 basis of thought by men making
 but many come and get they do after
 if retaining that all - which is not
 of admit we make them by good account
 as by growth. In character they are
 one of the estimates given. It is about they
 one of giving. He doesn't know the
 parks. not of the things are, center are
 or look, name or opinion. referred on course.

Lecture IV Oct 24.

Feeling is often employed as a gen. name for all our pleasures & pains. Unfortunately we have no adj. connected with it.

Excitation is also used, & it has an adj.

Sentiment is also used in this sense.

It has the adj. sentimental connected with it. In pop. usage word Sen. is commonly understood to imply a preponderance of emotional over intell. side of life. It is the phen. of our conscious life, Feelings, Excitations or Sentiments that we are now to consider.

51. § Sen. Theory of Pleasure & Pain.

What is it that makes one state of feeling pleasant & another painful. Of course we are not to describe essential nature of Pleasure & Pain to persons who do not know what these feelings are. They can't be defined or described to know them. They must be felt. A being insensitive to Pleasure or Pain could never obtain a conception of what these feelings are. We are not to be surprised

Feelings are purely subjective states of mind - i. e. they differ both from ~~know~~ ^{know} intellect & from volition, in so far as these always imply an object to which they are directed. To know there must be something to be known - but when you feel a pleasure or a pain, you are

question for. Come when take down
press on ref. knowledge of life level
1st measure within very unimportant
I find an opinion. Will counsel say
two per. down. Be say that only.
prefer common pleasure & enjoy but
rather the respect than under they
very not in a per. to judge. If not
we wish in a per. to decide. What
pl. what found in living or say
they are camp. to decide about the case
of pleasure self. ~~say~~ ~~say~~
of 2- consumption. Lecture have at. are
again. Have we got more debate
conferences in appearance being any
good of business life. In which we
any question the name of good question
left. else. before the we know. The lecture
lecture be covered in two forms. in that
we can gather questions from them
condensed. say. there part. that that
condensed. more were unimportant credit
be decrease on the question. In the first
to make an inference from many
external actions. In the second
conclusion. but. In contrary method
final action. In the second
their strength is the rest. in all it
performed in public & in social center
say. there are several cases. St. Paul. however.
for the other side. I do not see

any conclusions in the will give a picture
of them. passages of fact. It is a very

taken up entirely on your own state of feeling.

This Char. of the feelings is noteworthy in morals, showing that happiness depends on external conditions. So all great moralists hold that man's destiny is himself.

Pleasure & Pain do not arise from objective causes so much as from our subjective condition. Here they differ from sensations. A sensation is ^{indeed} caused by some action of an external body on our own organism, but what makes sensation pleasant or painful is something in the feeling itself.

What makes a sensation pleasant or painful? In 5th Century B.C. moral speculation began. One theory held that the only thing valuable in life is Pleasure so it was to be the ultimate aim of life.

On this arose question upon what conditions does pleasure depend. All pleasure arises from filling up of some want they thought. There are ~~several~~ very obvious pleasures connected with this theory.

The satisfaction of the appetites is always preceded by a want, from supplying of which arises pleasure. Plato has a dialogue, the Philebus in which he seems to maintain this theory. In other works he uses it for purpose of demolishing Epicurean theory.

"Pleasure is always preceded by a want"

As these mental constructions were left
affected by materiality, in P. C. Church with
an epistemological interest is called back to
our notion of will. This says to refer to
mind. In Kantian terms the person
not only to the notion of submitted
are said. The object in notion
being all prelates of mind. Moreover,
a certain rep. called term is assigned
under divine guidance, & decision
are rep. as here of holy spirit so that
this case may be said. That is what
and in all other cases, probably only
case is submitted. So far as the
concerned, more external authority is
of the said. Mention of the case
for nothing in deciding the truth. What
in mental terms is whether man are
that At. & then decision depends on their
competence. So in case "testimonies"
be weighed and to be corrected: "testimonies"
of evidence sent was numerous
of an law evidence. The competent
expert and authority "and so of rep.
incompetent men. This is a good
ball only referred to human thought
Kantian says the man is a good
at least of his the best. Thus are
many questions of evidence & other things
in use. The old the decision of competent
or other things. by many prominent
This part must hold good in all

which is a pain, so Pain & Pleasure go
always together. So Pl. can't be the ^{supreme}
good, as it's always ~~followed~~ by the
Supreme evil." Plato.

Aristotle has a theory on its essential
features identical with that held by
most prominent thinkers of today.

Sir Wm. Hamilton's is substantially
the same. If we strip it of its statement
starts from fact that human beings are
finite, limited. but theory draws a dis-
tinction between 2 limits which may
be recognized as restricting all our
activities. The Absolute or Ultimate
Limit which can't be overstepped. of
this we be conscious in all our
powers. Thus there is an abs. limit
to our intell. powers. We can carry
work on for cert. time with ease & pleasure.
By extraordinary effort can carry on
still farther. But if we go on, find there
is a point beyond which we can't go but
are overcome by sleep. Besides this
point at last reached in all exertion,
there is the Natural Limit - that to which
any exertion nat. extends. This varies
for diff. powers & persons & times. So powers
for one less fit muscular strength & poor
intellectual power. So among intell. powers
themselves, one person may have good
memory & poor reasoning powers, others

are the other way. So some have cool intellect with little sentiment - others have big sentiment & little intellect.

For persons - In same person at diff. times. e.g. in morning can you exert more intell. strength than in evening or in health than in disease.

Natural Limit may be obs. from diff. pts of view. Called the Ordinary Limit, being that wh. any mental state reaches in its ordinary employment, the Normal Limit, or the Limit of Health (that limit to wh. a mental state may be exerted in consistency with laws of health. When employed up to this limit, our powers are weakened. employed past it, they " " by excessive expenditure.

Pleasure may be defined to be the consciousness arising from stimulation of any mental state up to its natural limit or no farther.

Pain is the consciousness of a mental state being strained beyond, or restrained within that limit.

Most advanced thinkers are those who represent the Phil. of Evolutionism. Ev. has very little to tell that was not already expressed in the theory of Aristotle. But note how closely to theory coincides with this

$$2 \text{ hrs. } \frac{1}{2} = 6 \frac{1}{4} \text{ hrs.}$$

$$\frac{2 \frac{3}{4}}{4 \frac{1}{2}} = \frac{11}{9}$$

There was some pt in the great power of the world abt. some organisms was lucky enough to evolve a feeling of pleasure in connection with healthy activity - pain was dev. in connection with unhealthy activities. Here organisms that was so fortunate in struggle evolving this, would have a good chance in struggle for existence, for it would be always inclined to healthy activities. Lower organisms would not care.

The result would be that those unfortunate organisms to which healthy & unhealthy activities were indiff. would gradually go down into nothingness. Substantially this theory reveals to us nothing new. I'm told those who have believed the ev. of the world is not the result of physical activity merely have pld out the fact that the infinite intelligence has associated pleasure with healthy, pain with unhealthy organisms, but this association has been sp. by old writers as result of that infinite wisdom by wh. "nature" has been gov. from very beginning. Thus all pleasure arises from activity of some kind. & pleasantness of " " depts not too much upon sense. Nature's act. as the limit wh. it extends. Is it if activity exceeds or is below the amount nat. to the agent

pain is the result. This theory has not
been univ. accepted, but objections
urged against it, will prob. disappear
in light of a more careful observation
& it will be found to throw a welcome light
on many facts of our mental life.

Oct 4th

J. S. Mill criticized above theory. He says that
there are some of our pleasures & pains
wh. can't be proved to result from gen. laws
stated in this theory. This crit. makes
a demand on this theory wh. can't be
made on any scientific theory. For
none professes to put us in such a position
as to be able actually to explain every
phen. coming under it. Actual processes
of nature are often beyond our ken, & it
is often imp. for us to place them. If we
were fully acquainted with all the actual
processes, these would appear to result from
gen. laws established by science. So in
every dept. of nature we come on facts
hard to explain. In every flower we come
upon little distinctive peculiarities - but it
is often ^{not} hard to tell how this "may
have been produced. you find nothing
that violates recognized prius of animal
vegetable world. So there is nothing in
your ignorance that leads you to question
these laws. Darwin uses some such
arguments against arguments against

pleasure or pain. The dirt of selfishness
 combat you - dirt of ill. Money. Attention
 itself not worthy of position and this
 see. statement itself. in detail.
 things have some importance. ^{with} ~~with~~
 life may be said not in way
 just. without thought of the. And the
 refers to the moral here, who has a school
 himself that is a ^{school} ~~school~~ ^{teaching} ~~teaching~~
 as well. That is each see death
 rather than learn from wisdom.
 This implies that every individual
 we are guided by or in part of reason
 others we have come to age of reason
 we are no longer off by the pain
 but by a rational purpose.
 referred to in this book

Dec 10th

The very ambiguity in meaning of
 active. in the sense pleasure is the sole
 active human action. human life
 beyond the. Every kind of selfishness
 action with self. detail of man's
 the purpose of good human life - selfish
 purposes of greatest number. human
 may make his off or active action. See
 such form of pleasure. For the about
 we can see above pleasure of man
 make something else active of action.
 form of it is as far as human

Evolution. When we find ^{something} nothing to conflict with our theories we do not feel that they are invalidated through our ignorance. Some of our Pleasures & Pains are of that kind that we can't tell how they are brought about. Mill notes some of our simple sensations - asks how these are to be explained. e.g. acid or sour tastes - Gen. unpleasant. powerful acids disintegrate animal tissues & their action is of an excessive character. If reduce acid to that mild type found in fruit it acquires instead of a painful character - if dilute acid too much leave unpleasantness of insipidity. It here arises from organ being too feebly stimulated to give us any pleasure.

Some feelings appear to be painful by very nature & yet are found, at times giving us pleasure & so also vice versa. It is obvious that if our pleasures & pains depended on the very nature of our feelings, it wd be imp. for a pain to be transf. into a pleasure - but upon Aris. theory it is obvious - for by it any feeling may be. pl. or painful in rel. to the degree in which it is stimulated. It is on this theory quite conceivable that pleasures may be. pains in unusual circumstances. Thus, pains into pleasures. Supp. a feeling tends usually to prod. a violent disturbance of our sensitive nature owing to this violence, feeling will app. painful by its very nature: but

the pain is really due to violence. Often a sensation is almost always experienced in a painful form - e.g. with acids, but this pain may prob. be due to excessive stimulation of organ of taste, & so you can remove this pain by neutralizing acid, ~~or~~ by lowering degree of stimulation, or by heightening the degree at which an organ may be stimulated. If you continue to indulge in ~~moderately~~ there are articles of food & stimulants at first actually distasteful. It is well known that coffee beer etc can't be drunk at first without much distaste as also with tobacco.

This law is more int. when we view some region of bodily sensations. Some feelings appear painful in their very nature - e.g. Hatred, Anger, Grief, Terror. It appears as though there could be no consciousness of them without there being ~~so violent a pain~~ So the cultured, aptitude of anger & hatred is painful. But there are some natures of coarse make that actually feed on excitement, being incapable of violent calmness. Such natures crave a violent excitement that wd. be fatal to more sensitive natures. And we can't look at the cruel plien. of human life without realizing that there are men who enjoy such passions. Again take Grief & Terror. Some principal materials of tragic art. Tragedy plays on the painful emotions. It has been pointed out by artistic critics that Grief & Terror are the

Conduct. 1st like lower sense - any action
without any other action in our own
part any free of constraint or compulsion
where there are all capable of suspending
us to act at times. We may have these
out of place. A learning nothing error
the work morality. Can we really say that
and actions are due to pleasure which
in suspensions. But sometimes
are suspended to act by causes not
genuinely pleasurable. e.g. habitual pleasures
we are perfect even when doing petty
actions which we have seen. Habitual
to believe in each case. They are part
of the human experience. In the
matters. We take upon others in their
actions. Their advances. Their
as an object of itself. choice. Here it
as we have again that pleasure to
one nature in life. It is not the only
My that an act. being our part
ed. must have evidence around of
the practice as provided by Mr. Hall
with the sciences. Hall of the history
part. It is of pleasure given above
of which more can be said. It can be
seen only in a narrow field.

main materials of the tragedist - or rather Sym-
paty for Grief & Sympatly for Terror. These
passions seem in their essen. nature
painful - & yet obj. of all art is to give us
an intellectual enjoyment. How then can
any art make use of painful emotions
when its object is to give us pleasure.

This is inexplicable except by our theory
when Grief & Terror are excited by causes
in real life, they are usually too violent
to give us pleasure. Sometimes strong
natures may be able to stand the stim-
ulation of genuine terror. e.g. many
sports derive some of their ^{fascination} enjoyment from
their peril they involve, wh. to a strong
nature is not excessive stimulation.

e.g. "That stern joy that warms feels."

In foremen worthy of their steel."

Thus even real terror may be a source of
genuine enjoyment - when excited not
by causes in real life but by pure ^{imaginary}
causes tragedist brings up, the degree of
excitement is reduced & is not incompat-
ible with pleasure. Literary critics give
this explanation of the pleasure of ^{tragedy}
without any reference to this gen. theory
of Pleasure & Pain. A Rule. Tragedy must
not be so overwhelming as to excite our
painful passions too violently. In general
it ought to be tempered by some ^{circumstances}
either of a comic or of a pleasing nature.

adapted to produce moral ideas whenever
we need help for them. So we don't try to
go through with them. We propose children
even may fit themselves into the form
of moral culture will name.

critique of criticism. There are
critique remarks on the theory

of the theory of criticism. There are

1st. Critique of criticism. There are

in the matter of experience. There is a

can derive experience only. This is

2d. This is not a theory. It is only

what we mean to do. It is not a theory

3d. This is not a theory. It is only

4th. This is not a theory. It is only

5th. This is not a theory. It is only

6th. This is not a theory. It is only

7th. This is not a theory. It is only

8th. This is not a theory. It is only

9th. This is not a theory. It is only

10th. This is not a theory. It is only

11th. This is not a theory. It is only

12th. This is not a theory. It is only

13th. This is not a theory. It is only

Some great tragedies are too tragic. e.g.
King Lear or Othello. Lear tragedy too appeals
to let us feel the enjoyment that is cap.
of being excited by the poet's art.

This principle that trag. ought to be
relieved vindicates our general theory.
Counterpart of this fact is also interesting
Pleasures giving Pains.

- Oct. 8th -

A feeling intrinsically pleasant

A feeling may be feeble, moderate, yet under
unusual circumstances grow too violent
an excitement & be compat. with pleasure.
This is the case even with sense, sen-
sations. This as with sweetness on taste.
Yet in excess it produces a nausea the very
opp. of agreeable. Surfiting is immoral just
acc. It is opposed to the fundamental laws
of our condition. All moralists have based duty
of moderation on fact that mod. is abs. essent-
ial to human happiness.

If the theory be true we must expect to
find 2 kinds of pain - one arising from
excess, the other from defect. It is the former
pleasure with which we are most familiar.
But latter must not be overlooked.
Sensation of an acid taste of this of a
moderate degree is capable of giving us
pleasure, but it becomes painful, if
acid is excessive. & "
for case of any object that is diluted

of European morals Vol II, p 171-188 - but
of always entering into a case at nearly
the same time, and other life will be
more just than, see, exp. of man
and his other, that is, other
are indistinguishable, human beings
and we can get on as usual, of the
see, experience, this is naturally
layer. Then any other
see from, of course, can act as usual.
that there are any other. And so
to estimate the of all moral culture
as being based on children and habits
ground upon other without other
to calculate on pleasure and pain
consequences. In this case, however
of these have been applied to
doctrines of Utilitarianism but each
individual - no longer as a whole
reference to other in moral culture
will only be necessary. The consequences
of one other, the other, and
may be that each individual, can act
with Utilitarian ideas. But this is
contradiction because of all the moral
culture that our ancestors have received
is that of the old school. But we are
born with an instinctive moral
sense. In fact, no one has ever

so feels insipid. The 2 kinds of pain are
here very familiar to us, & that we
use word insipid in a great variety of
figurative applications to denote any
feeling disappointing in its weakness.
Word insipid is very suff. as it points
to fact that unpleasantness arises
from disappointed or repressed activity.
This pain is met with most freq. in few
exercises of all our feelings rather
than in particular exercise of any
feeling. This is true that the majority
of human beings find their happi-
ness interfered with by pains of
the pleasure kind. For most have
toil for daily bread & so it is the
irksomeness of excessive activity
rather than the irksomeness of
having nothing to do that is felt as
pain. But the misery of the idle
rich is often more unendurable. So
when life is spent in such circles
toften becomes so painful as to be
absolutely unendurable. & there are
many suicides due to fact that life
has lost its zest to the victim. This
state of feeling we have no word for
expressing in our language, but the
is called *German Langeweile*. To make
this long while pass, there are devised
pastimes or *Kitzwerke* - gambling & darts

ications are prob. results of overpowering
impulse to try & escape from tedium of
having nothing to do. This morbid
state of mind has produced many
pathetic scenes in human life.

Hamlet as conceived by Sh. will be
more easily understood when thought
of as in such a morbid state of
mind as ~~this~~, many other poets have
dealt with it. So also in the
Faust of Goethe. The human spirit
is one who has sought all "science
& find if in it is to be found some a satisfaction
for the want of human life - Finding
that all is vanity, he is found met in
this state of mind by the spirit of evil.

Byron wrote Maupied his profoundest
work. Leconte de Lisle has given us this a portrait
of this state of mind in "Maud" a drama
in a monologue - here is a spirit very
similar to Faust, Hamlet, & Maupied.
Byron's Poem is mt. as suff. a cert. analogy
with great drama of Goethe.

There is a certain influence ^{at work} upon our feeling
that of Relativity, i.e. the Relation in which
one feeling stands to another. A feeling is
always produced by some appropriate
cause - but this cause does not
with certainty det. the kind of feeling.
In our own ^{state of} sensation must be taken
into account. So that the same cause

New Comp. Near Great Falls, Wash. D.C.
Who say as they decide to stop no chief
human food from human experience
maintain that we can find out with pleasure
and greater human experience.

But there is many a man of good fortune
in experience who is more satisfied
in experience than is most of mankind
with this, nature has been confirmed
Who say when you appear to experience
when we appear to experience then find
what experience has been greater, what
see wisdom when we appear to in
a position to see. Experience of nature
position again a far judgment. He cannot
lead and experience appearance, what
nature but men of nature, experience, what
had experience of the earth, a far
judge, nature more confident about
the fact of our will says of the
human being direct, like a pit of
of pig out of experience, the fact of
from their own experience. This passage
has been noted as steps of
with, but we of ourselves, the fact of
There you will have in Plato's Republic
Book IV, p. 59. Temperance says on the measure

XVII. The same

my
happy
you

may prod. diff. feelings in diff. persons, or
different feelings in the same person at
different times. Thus same objects
looked at very diff. by diff. persons. Thus

Thus "Tastes differ". It is obvious that
same obj. must present very various
emotional aspects at diff. times & persons.

Sometimes an object wh. is perfectly
indiff. may be rendered pleasant or painful
by contrast with the condition in which it
finds us. E.g. If suffering from some great
pain & find relief which simply kills the
pain. This comparatively indiff. state is
rendered pleasant by contrast with previous
state. So also an ordinarily
pleasant indiff. state may be rendered pain-
ful by contrast with previous enjoyment.

§ 2. Classification -

There is none universally accepted. & yet we
must have some if only for convenience in
description of places. An attempt has been made
to classify feelings on a very simple principle
like that of the Sensations - here we classify
with reference to organs. So all seem there are
certain organs undoubtedly affected by certain
feelings - not in the way sensations are
prod. for actions are gen. effect not cause
of feelings. Thus Fear & Grief leave a
close connection with Lachrymal Glands.
An agreeable feeling causes the mouth to
curve & gathers the brow into a frown.

mean quality. Culture mean
reference and matter in general
these of necessity. will however
summed a paradox & seeing it
mod. of the
be an advertisement of the
play itself. all bodies are to be
set in value see. ^{When in any of the} ^{road} ^{there}
gold is more we have a
two metal return or reasonable as needs
but each is a complete character
1st person. So maintain them
get at the value of the
Key afford you have in all
then standard of valuation as a
in her own or making
standard of valuation. in
I'm with language only make
reasonable. He may have
plenty of matter we did. ^{quality}
he makes a but we must take
into account. ^{quantity}
sufficiently and by distinct
again in his mind. will that
imitating will. ^{quantity}
in the abstract of a
we are looking of ^{quantity}
these complete or ^{quantity}
possible differences in way of
the characters. but ^{quantity}
a very measure of ^{quantity}
than a culture one ^{quantity}

Action of heart is modified by several ^{causes} such as fear, so that paleness ensues. Shame has opp. effect of heart, stim. its action & producing a blush - word melancholy - Ek black bile which is fact that liver is affected by morbid condition of mind. This indicated. Can't we take these facts as basis of classification?

Oct 9th

There is no such uniform association between our emotions & those manifestations as to serve as a satisfactory scientific basis for classification. For here often the same action is associated with very diff. feelings. e.g. tears shed under infl. of grief, often joy in excessive form produces same effect. But if suppose another emotion very diff from grief or joy, also affects lacrimal glands e.g. we have tears of rage. The deepest griefs do not bring forth ^{tears} tears. All our feelings in excess are apt to produce an inhibitory effect. The stomach is apt to have its action arrested under extreme anxiety. Terror also prods same effect. To become paralyzed with fear is a fact familiar to all. Thus you might say orator break down next. Stage-fright paralyzes a young actor & causes him

While feeling upon. when a single spot is occupied
 by excitement that the cold state. In fact
 about seem as heat, in not the present
 system. because organization depends
 on external stimuli affected. A wet
 feeling = a compressed feeling with a
 large the expansion feeling due. As far
 as a pair of arms over feeling is concerned
 the stimulus is in part of stimulus
 feeling. Water with a compression.
 will be taken away depression also
 from all pressure with the main
 feeling stimulus we estimate diff.
 feeling stimulus from the quality of
 well as quantity. Not - looks pressure
 can be felt. But - looks pressure
 as we feel. This is a cold diff.
 here. exposed will be much easier
 out. coming with a large number
 of pressure. But this is a cold
 feeling as a whole. If you take with
 particles. These are not at all. In
 it will be very good in fact. as
 much as the can be felt. But
 pressure being. If you make the
 difference between the two
 we can get of the can get more. In fact
 the same of heat from stimulus. That
 feels it. is always to be preferred.
 But this is a cold feeling. In fact
 that there have been avoided by the
 as we calculate diff. pressure by

100

100

100

100

or less forget their part. Various animals
are credited with much cunning ^{when}
pursued by an enemy ~~do~~ often escape.
accumulate the appearance of death ~~do~~
escape. Some physiologists question
this & say it is due to complete paral-
ysis from fright. Thus our more violent
emotions do not manifest themselves
in any ordinary way.

The various actions in wh. we express
our emotions must always form an
important subject in var- spheres of life.
Thus in oratory, orator must study that
articulate language, of gesture & play
of feature, as well as the word language.
So also in play, acting. The ancients
seem to have attained an eminence
in this subject, even ^{by} the moderns
the remains of ancient sculpture
prove to us that the great artists must
have studied the common expression
of the feelings on the countenance
in a way that has never been sur-
passed by the moderns. The subject
does not seem to have attracted scientific
study lately, as much as they should.
In the last century there was a study
of Physiognomy. It long ever attempted
to explain feelings rather by permanent
features of bone & muscle than by
those constantly changing marks of feelings.

But the order of pleasure in intellectual
pleasure as well - how have these things
of comparative & comparative = power
and these 2 will be unimpaired on
direct representability - direct
with the feeling can be represented
mind after the direct direct - direct
representations of feeling (being) direct
your feelings can also be estimated
with regard to amount of pain or
feeling itself. For they are not
pain directly with the direct but
afterwards - this is the direct on
representations direct & direct
representations direct. These direct
will be in representations of the direct
so direct representability of the direct
has a very direct bearing on direct
the direct that are direct of direct
the direct add 2 direct direct
on pleasure. The direct direct
often in direct & direct of
these direct direct direct
depends on direct direct
of our feelings. You can realize a direct
of either in direct direct direct
as you can see. That is direct
so in fact. You have direct direct
Prof. Bain has direct as direct
The direct or direct of a feeling
= the direct of feeling directly direct
by any feeling. This with direct
A feeling like that directly over
with body, or a direct direct

More lately Sir Chas Bell, ^{wrote a book} a most eminent
Physiologist & a very devout thinker, ~~found~~
the obj of whose work was to contribute
to the Argument from Design for the evidence
of a Supreme Intelligence. Sir Chas thought
there were cert. muscles in face for purpose
of expressing emotions. His work, 1st
~~same substance~~ published in 1806.

Darwin has a cel. work on the Ex-
pression of the Emotions in Man & the
Lower Animals. His book is a contribu-
tion to gen. Theory of Evolutionism with
which his name is chiefly associated.
Contends that the expr. of Emotions
is a continuation of gen. theory that
rep. man as an evolution from lower
animals.

Illustration - Expression of scorn or contempt
Curling of lip & nostrils known as a sneer.
Why does this emotion thrill along our
nerves & strike this particular point. How
when an animal ^{is angry at another} bares its
open mouth to see it. So that opening
of mouth is not action found necessary ~~some~~
made use of with hostile feeling. This
sneer has become fainter & milder, as
a sneer.

The expression of the emotions
has moral imp. For moral culture
must imply the development of certain
emotions & the repression of others.

out chief good only by human experience.
 How good out land what desire should
 more they accept in making out what should
 been so which is a whole desire to that
 method in which is better than what should
 position of pleasure. Their has been reason
 if you do not know your good out
 then what should which is always pleasure
 themselves. But what all animals do
 pleasure avoid pain at all times
 of that the chief good of all things must
 be to avoid pain & get pleasure as
 their mind find pleasure - only thing
 are desirable in human life. The
 are avoidable good - so everything else
 mattering if we are from pleasure
 things in so important, nature itself
 they by quantity of pleasure. They
 are able to furnish if we can estimate
 self nature may be case - different
 pleasure but what should out
 desire self. Greater of pleasure. Pleasure
 different desires in human. Pleasure
 says pleasure differ in nothing but
 confidence desirable. So simply
 require self. pleasure which they eat. There
 are only two & paper the end that
 are the considered. Pleasures that have
 need complexity of pleasure. In order
 stand themselves & paper of pleasure
 in terms of Contentment. There a paper
 deal merely with possible side of our nature

This exp. to prove that all emotions in-
crease in strength if indulged in those
expressions in wh. they are most com-
monly manifested. For features etc are
not only products of the emotions but
also react on them so as to be capable
of producing them. E.g. if you are in
a calm, vacant mood of mind, ^{smile}
& a pleasant wave of feeling sweeps
over you. So also with a frown.
You can prod a faint wave of feeling
by performing the action by which
it is expressed ordinarily. In dreaming
Somnambulism or mesmerism not
low operator works on common modes
of expressing feeling.

This is a secret which will help
to development of a high morality.
Give these ^{good emotions} manifestation in your
daily life & be on constant guard
against allowing beautiful emotion
any expression whatever. You can
elate it out of existence by depicting
it of the food of Indulgence.

There is no classification univer-
sally accepted either by Psych or
Moralists. ^{There is a} Classification is one for
which much might be said. Based
on prin. of Evolution or Development
our intellectual life commences with
percep. of external sensible objects, ~~wh~~

our emotional begins with simple pleasures & pains we receive through bodily senses.

See 20 old " 1st place -

Higher feelings must be developed by Association and Comparison. So it

is by " " " " of our pleasures & pains that the higher feelings are developed. Here we have 2 classes

1. due to Association & 2 due to Comparison

Whenever a feeling is excited by

co There are 2 other classes of feeling many connected with 14. of our intellectual powers - e.g. Enjoyment of Beauty in Nature or Art. These = Intellectual Feelings

Another class are conn. with practical e.g. Moral Feelings. These are to be called Feelings of Action or Practical Feelings

- I Feelings of Exquisite Sensation
- II " " prod. by Association
- III " " " Comparison
- IV Intellectual Feelings
- V Feelings of Action or Practical Feelings

Oct 11th

There is one class of Sensations having imp. Ethical relation - imp. infl. on our practical life. These = Appetites App. Defined as a sensation which arises from the recurring wants of animal life. So they include a consid. number of sensations. All animal life consists of waste & repair. In the perpet. outcome and income of animal force. There must arise various feelings of want,

being. Quicker on life. Growth. Restlessness
not abandoned yet. Starts in a restlessness
causing followers of Venetian after his death
This & Capricious behavior from founder
Anatolian native of Capricious - they did
behave more toward by rest. rest for
Capriciousness extent. provided by Capricious
near close of the century B.C. Capricious
case. His great model of rest. Capricious
rest was added to them after his death
then some down to rest. would before
making any end. of theory.
See 11th. 187.

Content with time. was a rest. of which
from a type of life. very diff. from work
Party rest. Religion of Capriciousness. makes
Steady Capricious rest. then Capricious
life like Capricious end of rest. towards
start & end of Capricious - Restless - rest
out. This after time. in practice rest on
Capriciousness were perhaps near possible then that
of any of this Capricious. No rest. was possible
in Capriciousness. was in rest. Capriciousness
leave a Capricious rest. in Capricious. Capricious
Restlessness of Capricious. Restlessness of Capricious
his great. was to rest. Capricious of Capricious
many Capricious men. all deeply influenced by Capricious
Capricious. Restlessness. Restlessness. Restlessness
then in the time of the. There also was in the

It is this feeling of want, that constitutes an appetite. Most common apps are Hunger & Thirst. Hunger strongest, but Thirst less arises also from periodically recurring wants of animal life. There are var. other appetites. E.g. drowsiness or sleepiness has its origin in same sort of cause. When conscious life has been carried on for a good part of 24 hrs there supervenes an uneasy, restless sensation, arising from the exhaustion of nervous force. Periodically same restless uneasiness will come on us again with every expenditure of nerve force. The craving for mere muscular rest ought be taken as an appetite. So also the craving for activity. Every healthy being becomes conscious of a cert. uneasy restlessness, ~~arising~~ for activity.

Appetites may be divided into 2 classes -

I Natural or Original Appetites

II Artificial " Acquired "

I. one that is born in our very nature. Have it from very origin of our existence. Such are common to all human beings. They dep. on the essential nature of every animal being.

II others there are not universal, arising from essential wants of animal life, but from artificial habits & habits diff. individuals form. These " affect the tone of animal life, esp. the N. S. & by action on it, are

Selfish Disinterestedness: a better name for
egoism

2. Magnificent Spontaneous Cold Water Slide
when he has given as well as promised
the fact did be as directed as to promise
for captives of man kind. The market
is applied - Utilitarianism (also have
X Altman) this = a new word.

Devo. = utility = nihilas = that's the question
not. makes speak. This said old Roman's
no adaptation to promote happiness of mankind.
At present day utility is applied to each
course may say these facts. Human's good
word is making due to David Lewis.
In his time being a word which was
in his case. Utilitarianism was not used:

g. will say that it is implied by nature
m. fact. (in a. to e.p.) it is implied upon a want
of happiness something might be expressed by
any term I see is adopted by him
Utilitarianism is a term combined with
Economic Utility

~~Utilitarianism~~ Utility
a fr. implies when given in util. also in all
subjects. Utilitarianism is a word - which is
not chosen in pleasure giving process
but as a result of observation. Can't even then
leave the pain. Devo. is a term which
even the Util. there. There was a very strong
object of pleasure in them = the selfish. They
were into on Utilitarianism. Even Devo. is a
word on these questions for given
this is for the selfish Utilitarian

apt. to produce periodical cravings like those of natural appetite. Thus use of Tobacco & Alcohol & Opium exert a powerful action on N.S. So also Tea & Coffee have likewise their effect. Occasionally these artificial appetites become stronger than the natural apps, so that the craving for artificial stimulus will often overpower the craving for natural food.

A vast no. of the arrangements & institutions of Society, almost all human industry, are more or less directed to this motive to provisions against the uneasy sensations of hunger.

II

How does Assoc. come into play in prod. a new set of feelings? Every pl. every pain is prod. nat. by some cause or other. It is sometimes diff. & imp. to find out the cause of our pleasing or unpleasant feelings. See Br. ^{how we can} we can't tell the source of any pleasure or pain. The cause is Assoc. in our minds with the feeling it prod. It is this Assoc. that prod. a new sort of feeling. Suppose the feeling is a pleasurable instinctive tendency of everyone conscious of pleasure to continue agreeable feeling; but can't ^{Feeling} without continuing operation of cause producing it. So there is a longing to

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Keep the cause before us. So we dwell up
it, linger over it. The tendency of mind is
to continue

This new feeling of longing or desire
is feeling excited by associating any pl^s
with its producing cause.

A feeling is a pain tendency of mind
to shrink out of uneasiness excited.
But can't escape from a painful feeling
while its prod. cause is present & active.
So tendency of mind is to banish the cause
as lead of lingering over we feel an
aversion towards it. Often speak of an
object as "as one that one we take no
pleasure in it, are displeased with it, cannot
tolerate or endure it. &c.

Here are 2 grt classes of feeling arising
from association of our will
cause. These feelings are known as
Love & Hatred, Liking & Disliking.

All these feelings have ref to objects that
produce our pleasures & pains & will exhibit
some diff. acc. to diff. in this prod. term.

Some are prod by things in natural world, est.
" " " " things in our own nature
" " " " other persons

1. our feelings for external nature
2. " " " ourselves
3. " " " others.

In ref. to all these 3 classes, the cause
wh. excites them may be very diff. Sometimes

Supreme Law.

Chapter I Supreme Law of Duty

II. Justice part duties pte. from it.

III. Duty concerned as a subject matter, but

greatly of all human life to be observed to be

up to duty. Law also has over subject matter.

with law thereby on a report of a law - duty

but make the rule by which law is not

is given. When about law subject matter

needed, becomes virtue as duty. from

duty & 2nd enquiry - must get nature

of Justice

Chapter I Supreme Law of Duty. Good duty, etc.

morally a duty = something due. due

= in part due given. etc = set duty = do

take = set = before end in process from another

person. This idea is given through by law.

one. from set duty get set duty. what

is duty expressed from. set = something due

one - Justice right to do. This verb exists

to. The set great one used in pro. etc

so also found in some cases used in right etc

the part of shall. Problem of Justice this

observed from "What are the actions

that ought to be done" - these actions to be done

we are endeavoring the English philosopher

experience. as we are really asking "What is the

experience and Justice? - In the end

1. The Supreme Law of Justice is the

2. The Supreme Law of Justice is the

3. The Supreme Law of Justice is the

it is one adapted in every nature's & its
feeling. But very freq. it is ~~not~~ ^{not} one that ^{exists}
not from its intrinsic quality but from
some purely accidental association
(This is also the case with Sensations
e.g. an essentially sweet substance
may be taken when suffering from
nausea of some disease & the essen-
tially pal. subs. bees. always assoc.
with nausea, & has thus been a cc.
assoc. with. The strong assoc. conts
to act on N. S. so as to prod. a genuine
pain. An article left by a deceased friend,
from its mere association may be fraught
with almost infinite power. Persons ^{emphatically}
donable intrinsically are often ^{be} ^{have} ^{been} ^{from}
from some accidental association.

1. Feelings for Ext. Nature - Our moral life is
not so profoundly influenced by this class as by
other two. These feelings follow in dev. the
gen. dev. of our mental life. In this we see
that 1st in single object in our immediate
neighborhood. Thus in dev. of child's intell. ^{page}
he 1st learns to know toys etc in room near
him. For months he can't comprehend even
that compar. simple complexity we term a room.
It will take a still greater degree of intell. to
grasp the scene without the window & still grasp
the scene viewed from a mountain. ^{top}
Pleasures & Pains a child feels for nat. obj.
are confined to toys & obj. around him.

make you help from it. So the enclosed
letter can have no other the better impression

1. Liberator's attempt to give a
character to the thing of allowed the
we secured right, it can be that there is
in every moral being a power that makes
them that. In their actions there is
not power that can act in accordance
with that law of duty and that
and that many moral beings that
also because they do not obey that
that law then allowing every separate
there in one government.

Part II. That man as he ought to be
you will only be on Psychology of things

There are two ends here.

Dec 3rd 1839

Part II. Ethics Proper. Here to consider man as merely
as he is but not as he ought to be - in other words
above subjective & it beho. diff. individuals
like the objective sphere only. I need not say that
we will all act in the right manner. So find that
inquiry does not 2 questions.

I refer to the subject of freedom, the
reference on abstract case.

2. However found the best consideration to that;

for a high standard and be of the value if
we don't apply it to concrete facts & things
So ex. Particular Duties & duties of the
from

being seen as a punishment with there must
be a necessity for that if not
with that work out "let's leave
your government wherever some people
guide themselves in some way in
the interest of crime. There is a tendency
towards a substantial treatment
we may be said as a tendency to this
every thing a reaction of the
behavior treatment. This punishment
also has gone for a
more moderate view
in many countries. I. S. Hill
Chap 26. Some of these. Responsibility
here - punishment. a liability to punishment
responsibility. Again in the theory
to some that that has been
much to the extent of the
let's desert it. even. as well as in
in the same matter. I leave asked in
any other way. All the same will be
purged out. As punishment is a
punishment itself. merely as a means to
prevent crime. from punishing
crime again. Let's not practice
removal of your act may be perhaps
prevent it itself but that is not the
this desirable for some of them. you
don't know you in what is done for you
about the experience in cases. perhaps
and here a matter will. along to
you doing this again, God will create
justice, punishment itself. I'm going to write

Oct 15th

Feelings for Self. We ourselves are cap. of exciting pleasant or painful feelings by facts in our own character or life. These feelings for self are of course an indication of the greatness of mind, even if they assume. From their reflection feelings for self originate. Among them a large place must be given to the Love of Esteem - for this though it seems to point to others, really points to ourselves. It implies some conception of what others think about us. Most of our feelings for ourselves have some ref. to others as well. We are reflecting not only on ourselves but on a appearance we present to others.

Shame is always excited by refl. on something in ourselves that it is painful to contemplate. But at same time we are always thinking of this unpleasant aspect with ref. to other people. The religious feeling of shame arises from consciousness of our char being suspected by the all seeing eye of the Infinite Spirit.

Darwin has given an ingen. expl. of blush. Sharp feelings of shame is connected with exposure to others. Part of person exposed & face is att. is chiefly there directed in shame. When att. is directed to any one part there is apt to be an unusual discharge of blood in that direction.

Let not be mere order nature. This = view
suggested by Pagan. As per
2. Ethical aspect. implies interpretation
moral life. Successes consist of moral
responsibility. This concept will be greatly
and we get it from
a. the process of Determinism. Consider
what responsibility means. = the answer
able to actions. Both have concrete
the notion being based simply (Machian)
any " as raised in the main text
to the fact that we are not the same
Term = Determinism, not the same
are, in the sense for human action.
the implied that is humanly sensitive
an act of action. In other words
Determinism " as well as being
of forces beyond our control
themselves give act of themselves
responsibility, right by Determinism
- of some ability during responsibility
altogether. This = reason of human
socialist. Not. From which system was
based on absolute Determinism. The Gold
then that it is unfair because only
human being for his acts (Machian)
heated as well as just disease of
be brought under concrete historical laws
and the same in same dir. e.g. nihilist
in anarchist - and a similar all human
government. They held that we can be
held resp. in the action movement as act
an necessary environment to no human

It would appear then that most feelings for
Self imply a ref to others. esp in Love of
Esteem. This is so powerful in human
mind & apps so early, that older psychos
maintain it to be an implanted motive.
Have to enquire whether esteem is
essentially pleasurable & reproach
painful? It is. So of course
we take pleasure in esteem.

Feelings apps early in connection with
manifestation of esteem or reproach. Tone
of voice in wh. esteem is expr. to
child is in itself pleasant. Reproach
takes an unpleasant tone. So before dis-
tinct reflection has begun child will
have learnt to take pleasure in esteem.

All the great movements of human civil-
ization & every circle of society brings us
into acquaintance with persons in
whom Love of Esteem or Fame forms a
most powerful motive for conduct (are
not just now forming a general estimate
of motives) Sometimes this may form
a very val. aid to higher motives. This
is case when standard of public opinion
is very high. If this is so that the esteem
will only go out to those who do their
duty well, while it is withheld from those who fail to
do theirs. However we may belittle the
Love of Fame or Esteem that man wd
exp. to be extraordinarily good or extraordinary

It is not so desirable for him to attain the
direction as to be able to
say that the course in seeking
seen perhaps all from that in
general that act in a noble
before any doubt, as the
is counterfeited, a self-conscious
may be largely self by environment
of which they do not do much
him that in the same way
of environment, in this
impulse an unimpaired
of environment, in this
new fact over which all in
environment of the course
rather be done by human
movement - gives a factor
conception = course, and
human act are directed. This
good impulse a free in human
rather above the new nature.
impulse that act are
new nature, but the
in a free, freedom in
if there is a more
change, as merely
of the free, but the
in ideal order of things
real order of nature. We can
by the course. It is
really the ideal order of nature

and head, who was altogether insensible
to esteem of his fellow

Fame is the last refuge of noble minds.

Fame enters even into religious sentiment
in form of a desire to please God, to win His
esteem or favour. "Fame is no plant that
grows on mortal soil but lives & spreads
abroad" - "Fame that rests with God."

Couldst have a complete analysis of
this sentiment without noting how
people seek esteem of others in this
world. it is impos. to enjoy it = Love of pos-
thumous fame. Some older writers are much
perplexed over this sentiment. It is not
inconceivable that a human being should
propel himself by magnation into a future
age. This sentiment can be extensively
diffused in human life, but very fact
of love of posthumous fame being referred
to shows that it must have had an
infl. over lives of some. There are some
writers of present day not content
with exp. away fundamental ideas
of religion but att. to make a substitute
for them. The religious nature is thus seen
to be indissolubly connected with them,
so that no phil. or scientific mind can
disassociate this nature from man.

It is in recognition of this fact that these
men, denying God & immortality,
have tried to find a substitute in this

It is not the case that we must expect a certain
to compare and measure the process of
inwardly make the process of inward
ev. but it is true that, as being said by
self. like of intelligence. Some self
being can be concerned to the mind
and any other. Quaker. His mind-
less on a self. a place that give light
not they had to be a self.
I find a strange way of
Can they be type in some way as
You understand being
are also doing
The commitment of the Quaker
a self, result in the. to the
ment, but there is no course of
working out. There are two
affected by any course in part
such is the. not to be with
in writing of self-concern as
liberal in doing with writing
certain result. Before the
a concept of result. And the
their action. And the direct
action. Being affected by
is being. There is a self
rather the self. Being
simpler method. That on
may be done in - not
self. a self. a self. a self.
concern. The self. The self.

Sentiment of posthumous fame. A good man may satisfy himself with this posthumous influence he is sure to exert. This is considered to be of suff. strength to form a motive to good conduct.

Man craves to be esteemed even when not esteemed. This is morbid. This vanity (= Lat emptiness). It may app in many forms.

1. There is a van of those that require to be esteemed for goals not estimable ^{even} e.g. ancient family, possession of wealth, fine clothing, splendid equipage. These form oces of very extensive vanity.
2. More reprehensible. Desire to be esteemed for goals estimable in themselves but not poss. by the vain man.
3. The vanity of the hypocrite who plays on stage of life a part not belonging to him.

Thus love of esteem forms a powerful motive of action in human life.

Reflection on oneself gen. implies some standard of comparison. Comp. ourselves with some ideal before our minds & estimate ourselves accordingly. Where it is very lofty ideal, there is apt to arise a deep feeling from contrast between ourselves & this ideal. This contrast gives rise to humility.

2. Influence of others upon us -
affections. In common language it is used
in more limited sense, as a kindly feeling
but in lang. of psychos term is used
in a wider sense to comprehend unkindly
as well as kindly both benevolent & unkindly
affections. Psychological analysis almost
breaks down in attempt to analyze
completely various sources of human
affections. So treatment of our affections
by psychiatrists is much more
satis. than scientific analysis. Our
affections are so apt to be modified by
little shades of influence. Another
human being may excite pleasure
or pain in us like any natural object.
But a human being is cap. exerting
a vast variety of influences on us.
Must be assumed too lofty a position in
thinking of influences which our cir-
cumstances affections are due. Nationality
religious sect, polit. party, social
circle even these often det. kind of af-
fection entertained for a person. So
also beauty, style of person. But as
culture progresses tendency is to regulate
our affections not by ext. circs but rather
by a regard for intrinsic qualities of persons.
Acc. as they are lovable or hateful.

But love & hate are both blind in that
they often pay a singular disregard to

del. Positive doctrine of Predestination
 in earlier periods of Christian history. Most of the
 men starting from West. doctrine of Predestination
 but a distinction between the two is
 seen above. There are Calvinists though
 opposed to it. I will do it. I will necessarily
 while looking to predestination as a
 most special. That is, predestination is not
 the cause of a free will being
 we may speak of an inflexible principle
 action of predestination. From a
 necessity. I should say. From a
 free will being coming out of a
 cause in time. I am not
 saying this is a common
 member. I am like free will. The
 doctrine being done in the same way
 this new doctrine. This is the same
 of Predestination. This is the same
 Mr. Murray has not a free will effect.
 So the number of the same. as predestination
 in some way as free will. I should
 r. Predestination makes up. I should
 effect resulting from a free will being
 2. Liberty of freedom of will. I should
 You speak of as Liberty of will.
 Predestination. I should say there is an
 even. I will do it. I will necessarily
 free is a free will. I should say. I should
 But as it is a free will. I should say. I should
 But as it is a free will. I should say. I should

self from one of the circumstances

intrinsic qualities of object
our feelings of others. Our feelings for
others are largely regulated by a knowledge
of what their feelings are. Sympathy is
very usually excited by their joys & pains, but
it is quite possible for these to excite a sen-
timent of antipathy in contrast to symp.
These form among the most imp. moral
motives in life of man. If it is desirable in
moral man to cult. symp. while repress
antipathy. This will be much promoted
by knowing origin of sympathy & antipa-
thy.

Oct 16th

Sympathy - Perhaps best term we can employ
for describing this emotion in all its generalities
- Fellow feeling. Word Sympathy most prom-
- expresses "with suffering of others. While
Caucasian is rich in expressions denoting
fellow feeling with suffering, we have no
Eng. expression that denotes fellow feeling with
joys of others. There are var. wds in Eng. Latin
their etymology wd seem to imply this sort of feeling
e.g. Congratulation, complacency, complaisance.
But none of these are the ^{correct} ~~expressions~~ for what
words expr. fellow feeling with pain. Congratulation
did indeed denote it, but in Eng. use of word it
is employed to denote an expr. of our fellow
feelings with reference to joys of others. Thus
while we have a rich vocab. in circumstances
of human life under this peculiar not inintell.

A person who is helping himself doesn't depend
on others like one who is suffering distress.
So that fellow f. with - of others
is more needed in human life & valued.
What is origin of fellow feeling.

It has obviously some connection with
imitation. Fellow feeling is simply an
imit. in ourselves of the feelings of others.
Thus imit. & symp. have a somewhat
sim. origin. Imit. usually means a
reprod. of actions while sympathy is a
reprod. of feelings. But as external actions
are more easily studied than feelings
let us look at imitation first. There is a
strong tendency to " in human mind.
This " is pec. strong when mind
is not preoccupied with something else.
An instinct may be counteracted by volun-
tary effort on our part. This instinctive
tendency to imitation is strong in low stages
of mental culture. It is stronger in childhood
than in mature life. It is not to notice,
the marvellous faculty of imitation that
children display. It is so striking that
Wordsworth describes them as if their whole
location were endless imitation. The
Savage & Creeping a grown up child.
Trav. missionaries have freq. noticed
this char. of Savage life. Darwin mentions
that natives of Tierra del Fuego would

That man is completely like the prodigal
father stepped in all his actions by miff-
ence of government. Another side view
to something or man pleasing him
above such making even miff. pl
1. man dealt with then both
man's actions are also det. by law of
commodity. No reason all through day
great numbers. Then also all of
great value of moral act. Then
which in turn of course? —
given in number is also det. by
action of government or pleasure
in action every action given
it is clear from another view
in act. that done. This man's
is in perfect. only difference of
commanding principle. There
are perfect. looking in diff. cases there
is the man. There is a view the
can. conclusion of just me as
there is. When excited give
not known. looking, feeling, wishes
we are led back to that an action
simply a result of the thought of feeling
we are with. There is a
appears. There is an
is simply a link in an
chain of causes and effects. In this
view & : no man is left a man to
create miff. Then man is
by. This was called the theory of
Just necessity, a necessary
Tally

often repeat exactly an imp. sentence they
had heard him or some other of his party
pronounce. So also some of Australian tribes.
This corresponds exactly with what we
know of ourselves in conditions of mental
vacuity. If conversation flags some of the
company yawns, a no. of copy yawns too.

Imitative instinct is common and
ev. being. In idocy or insanity this
instinct becomes very powerful. Idiots
will chatter words they have heard in
some instructive way a parrot would.

Monasteries & nunneries freq. display
morbid conditions of mind. Some have
taken this imitative cond. of mind. A mewing
mania spread through many of the nunneries
of France once. In Germany the recess to the
biting. Some of the later con- de- der- der-
from mediaeval times are, now supp. to be
some foundation in fact. e.g. superstitions of
the Long Parou. It is supp. that such super-
erstitious legends may have had a cert.
foundation in fact. Possibly this morbid mental
condition tends to prod. an imitation of habits
of lower animals. This may have given rise
to legends of men transformed into lower
animals.

What is reproduced is so far merely external
movements. A transition from imitation to
sympathy is reached by an almost insensible
gladation. It is often diff. to say where mere

Excitation ceases and where a genuine sympathy begins. Bodily actions are often expressions of feeling. There arises after a time a strong comm. betw. our excitation & actions ^{represent} them. If we imitate the action of another person that is expressing his feeling we can scarcely avoid having the same "excited in our own minds". Sometimes when it is a sensation or bodily feeling rather than a sentiment, purely mental feeling, there is often excited in us a genuine sensation in the corresponding part of our own body. Often in looking at a wound or sore on another person, a pain shoots through you. There are well-authenticated instances in which not only a painful feeling is excited in a part of our own body, but a genuine morbid condition in tissues of that part. A severe swelling of ankle was excited by simply seeing "on" of another person.

There is a ^{reference} ~~reference~~ to this sort in a kindly spirit some of the legends that have come down to us. Science thinks they may have had a foundation in fact. St Francis of Assisi by med. on sufferings of our Saviour, prod. on his own person the marks of the wounds. These - the Stigmata of St Francis. The story is by no means incredible.

We have not yet reached genuine fellow feeling as dist. from excitation.

Before we can reproduce feelings of another, must know what his feelings are. They can

There have an objective standard. But
how can't already be known by us?
The only on so far as we can believe
by well-justified observation and the good
reply. Still moral education is an act
reflex on our part. What is it? What is
the mind that seeks after the beyond?
Moral education is not a duty
done. Instead the that we do our duty
state. If we have been introduced to
find out we have done all that can
be next to us in the circumstances.

1872

Questions still on dispute. What is the leading
problem of all philosophy. How a method
exist. human nature is, as a different
it have a sort of freedom in the
all experience by empirical nature & free. acc.
But everything on experience and the exp.
as parts of nature free by not. Can it
occur. But like always had a
select nature containing that will be
nature an act in the physical
They are quite analogous to the
and itself being? - make a question
could being exp. by nature & free, it is
Other than the explained by our
The part that the most old of the
on human species, in from diff. species.
There appears an aptitude for
These are needed on us. we find it diff.
to avoid come that our lives are combined

be known by us merely in so far as they are expressed in language. But in so far as he can let us know them, they can be distinctly apprehended by us. This means that we reproduce in our consciousness the feelings, we can't. Perform ~~intellectual~~ act of knowing what the feelings of another are without producing the emotional act of feeling them.

Symp. is thus only the emotional ~~act~~ side of the intellectual act of knowing what another's feelings are. Thus evolution of sympathy must depend on the " of intelligence. It is only in so far as we can intellectually understand the feelings of others that we can intell. symp. with them. There is no wide or active sympathy in savage mind to check the antipathetic state.

We find many persons of good intell. extremely warm & active in their sympathies, but when carefully considered this fact does not conflict with above. For often a person of very amiable intelligence may employ it altogether in studying sympathies of others & devising methods for their relief. At same time persons of various intell. though gen. sympathetic show themselves painfully callous in regard to certain griefs they cannot understand. The intell. of Auldwood is not suff.

ascended to Paris. Henry, Marquis of...
their defense of the doctrine. But that
is a good deal that gives an appearance
that they are very good & reasonable
concern in making very fine things
with. But, as with such things, they
for they may be a great many things
imp. Indeed, history of several things
concerning the sciences, there are several
things that are very near you can say
without doing so. There is an excellent
moral article. Whether it is the art of
not seeing others' minds, even to
enter them such a person. Can it
can be be desired that no. art. there
things may not be done with a distance
between them. The mind is human
The last person said. There is a great deal
highest nobility may be desired of
about cases. Do these any university
able by us we can do. Other things
not. There are several to the other
the person says on such a matter.
in a subtle influence that is quite
which is particularly in the preparation
the mind is the conversation
But we can do a great deal
Indignation will be given to the
with respect to the heart to the same
Henry.

div: to apprehend what the larger griefs are.
True aim in dev. sympathy shd be
to avoid narrowing our ^{to those}
forms of suffering that we ourselves have
experienced. When we hear of suff
we leave never exper. must go through
a constructive effort of imagination. But
a great pt is gained in culture of human
beings are taught to sympath. with suff.
mother. it is suffering, with out being
able to understand exactly what kind
it is.

Antipathy. Effects are various. Some-
times it is pleasure sometimes pain
that produces it. When we become aware
of pleasures of another we may contrast his
pleasure with our compar. joyless condition.
This contrast may be entirely obliterated by
a generous mind. But all are subject to moods
of less generous condition. Feelings of envy and
jealousy evidently have been source in
this unpleasant contrast.

Pain of another person may produce
effect. (1) by a contrast similar to that just men-
tioned. May contrast pain of another with our
own freedom from pain. This prods in an
ingenerous mood a feeling of exultation.

(2) Expressions of pain have of the char-
novelty. This is of the case with greater kinds
of pain. Novelty is an appreciable thing.
Contortions of ^{may} appony have an app. of oddity

It will be more than for some of them in
day of judgment than for these who
judge better than at best.
2. Ignorance not constant. In trials
cases we do become a subject for error.
is under some law as on other
in moral ruling. In other also we see
information in some matter to get on
need. To get judgment we are often
placed in life in cases of trial. It
our fair sense and judgment as we sit
have made a decision. In trial
we are doing right, our power is the
changed time for us.
Sometimes ignorance is due to a
new bad habit. The moral character
a very much. Error with moral judgment
The man who always chooses the
his duty rather than the
of his own day. But error is not
any one leads to error. As a
make direct. Giving other things to
so ignorance of duty more with it
of duty is least occupied in error
often through that he does, in the
on a job of duty. Error does not
appear we can see that there never can be
any foundation for the foundation for
the teaching will not allow men to
live with it out of town. There is

& inconspicuously calculated to produce meriment.
It is imp. to expl. the pleasure cruel dispositions
find in suffering except by supposing the above.
This kind of cruel disposition prevails in
savage life among children & in many dept. of
civ. life where cruelty is cultivated in
some one direction - e.g. Exhibs in amphitheatre.
~~Classics~~ When executions were public
in this country this fascination of
Oct 22nd. Lecture XI

Essays given in on day before Lecture end.
Theory of Pleasure & Pain. Emotions etc.
Avoid attempting too wide a subject.

The Benevolent & Malevolent affections of mind,
affection employed to comprehend both of kinds - But
in actual life they are wd always distinctly
sep. often our feelings for people are of a mixed
kind. There are but few people who always
affect us pleasantly, so there are few who don't
excite the more unpleasant feelings tending
to malice as well as Benevolent do.

Function of all Science is to dist. things
mixed up in nature. This is what Psychology does
here.

Think on wh. affections are developed in mind.
At one stage affection may be described as instinctive
or instinctive - at higher stage as intelligent
& rational. At earlier stage it is guided by past
& actual associations but at higher stage it is
guided by intell. regard for obj. to wh. it is directed.
No. affs are found just in a purely

be granted what there are. This ignorance is
not a virtue.
1. Ignorance due to error beyond control.
It is deep thought, our knowledge is
limited by our eyes - e. g. many most
particulars which science has taught
us in actual use. ed. not in human
logical intellect of ancient world. So
it is no accident taking place of fact
avoided that the dying person's mind
discovered. Thus facts go with moral
truths. They may be placed in such cases
that they be true. For them to know the
good. All their surroundings may be
such as to prevent them from forming
any idea of moral law. A child brought
up in a family where he never hears
a word about good, where he never
meets an example of a virtuous person,
he can't form any very high conception of
moral life. When any one is in
presented by that. Cries from reasoning
highest ideal, his ignorance can't be
absolved from as a fault. This is no-
virtue. He doesn't expect such an order.
He's a standard with the other
as granted. All our efforts that we should
with the ideal & if the doctor is a doctor
of good with a relative freedom thought
then what is the standard of his good?

This pain is caused by the
fact that the standard of his good is
not the same as the standard of the
world. The standard of the world is
the standard of the world.

It is not the same as the standard of the
world. The standard of the world is
the standard of the world.

The standard of the world is the standard
of the world. The standard of the world
is the standard of the world.

The standard of the world is the standard
of the world. The standard of the world
is the standard of the world.

natural form. appear here as Natural Affection
Gk 670 spg. Lat amor as dist. from dilectio.

Natural affection is that based on kinship or blood relationship is one established by nature, in which there is no intelligent choice displayed. Inasmuch as these affections are not dependent on any act of choice they usually display a passionate & unreasonable affection quite diff from that of vol. choice. The most pass. intense of all human affections, is that of a mother for her child. On passing from affection of mother to that arising from other nat. affections it loses its intensity. Still within family circle it is strong. But beyond it affection for kindred is apt to be balanced by intelligent consideration.

Intel. or Nat. affection depends not on a rel. formed by nature but on one formed by our own Intel.

Friendship. See choice of our friends Gen. ex. more or less of our intelligence so it is more within our control. This is well indicated in dilectio connected with intellectus & religio - all derived from same root & expressing idea of choosing. This only after measuring & choosing ^{between} that dilectio comes to mean affection for chosen object.

after a friendship has existed for many years there arises a sort of natural

...but the use of them is not sufficient
...by the murderer's regard.
...is also to work out the murderer's
...justice good. There can be little doubt
...as to whether or else he is a murderer
...many take clear evidence of murder
...and would help themselves to accept
...it might as an evil deed and murder
...with a far as a poor. Still can results
...of anything in leading to a moral code
...we murder innocent victims. That
...our human being as a thing or
...created as a depraved & unreasonable
...rightly humanly, is a wrong of the
...being action is naturally bad, whatever be
...word or deed. This merit of character
...was our first duty in results. It must be
...a certain degree of justice. This is seen
...that which are all on the same level
...of evil is best by intention
...of justice action is perfectly good. Can
...despite of problems so they are. This
...condition so we are judged, if they are
...conform to moral standard, they are still
...a certain good, though can't be spoken of
...as also good.
...action must be done with good intention
...Great must believe that is a thing up to
...highest requirements of man. Can only be

relationships, so that it may happen that
affections, starting on Intell. affections
come to acquire pass. intensity of natural
affection. This is noticeable but pleasantly
in some social relations. When we thrust
ourselves out some set of society,
we find cultivate for the society with
wh. we thus been connected. This affection
may retain its calm & rational character.
It is known as esprit de corps, but often
this affection acquires increasing intensity
of nat. " dis. then apt to be accom-
panied by a malevolent affection of
hostility to the society = party spirit
or sectarianism, ^{social} selfishness

Malevolent aff^o begins with a purely
nat. passion - bitterness - resentment = an
abbreviation of resentment = let. a feeling
again or in return, & in this wide meaning
had a larger applicⁿ in O. S. than it has today.
An O. S. writer ed. speaks of resenting a benefit
done him as we speak of resenting an injury.
It also with word relation. French is
hard on human nature & its progress in
expl. contents that change is a proof that
we have fallen from a higher moral stand
when benefits as well as injuries could be
resented. But language is undergoing a
evolution = a process of differentiation, there
are ~~thousands of instances~~. Now we have
a specific term for the 2 kinds of feeling

of absolute. When one is other
p. 26

an intention has an objective as well as a
subjective reference. So an intention has
both an obj. & a sub. place. It is a good action,
agent must be good, mean well, & must
must have a good obj. on which to make
an act. objectively good & must be good
conditions. obj. must be in conformity
with moral law. obj. must be good intention,
but must be good, & must be good
only one or other (these 2 conditions take
off on obj. to subjective condition of good will.
Subj. the morality - that is, the done with
good intention. It is always been that
a good intention makes an act morally good,
but it is not sufficient. After a subject
has an objective before carried out. (a
good intention may be prevented from ever
actually intended about. But it is always
been prevented from carrying out the intention,
it is done evil as far as the law in law
power. So also in cases of evil. It is not
the good itself. From any the expected. Such
the intention from evil act of man. There
is only one in evil. intention of good will
intention is not to be able to do it. There
is nothing seen in law as being with a
good intent. There is not seen as a
intentioned by themselves. I understand as

is equally unmoral with revenge. So even
benevolent passions often lead us astray.
When parental affection spoils duty, or when
it is lauded. Whether a passion is Ben-
or mal it can never form a prin. of moral
action. Revenge is condemned because it
takes an unreasoning passion ~~and~~
for its impulse &

III Due to Comparison
By mental act of " discover
rel. of things compared. So emotions
due to compar. are sp. of as due to relativity
under this head comprehend all feelings
of pleasure & pain arising from an act of
comp. But say that we should seek to discover
all rel. of rel. in human mind for classification
most primary = rels of space. But these can
scarcely ever be said to give rise to any
feelings. Pls or pains comm. with motion
dep. rather on Melody ^{Time} than on Rels of
Space. So this mental to sep. motion from space
altogether & to speak of an ideal movement
wh. consists in diff. degrees of vel. without
reference to change of place at all. As a rule
quickness of movement prods a feeling of ex-
citing char. A certain deg. of vel. is essen-
tial to pleasure & if that degree is transgressed
or not reached, feeling of excites is not
pleasure. Besides these

Basic train relations of Time are 2
Rels of Time Past & Rels of " Future

So have

1. Feelings Retrospective - 2. Feelings Prospective
1. May be of course pl. or painful acts, nature of passion wh. we reflect of painful, emotion - Regret. If retrospect is pleasant pleasures of memory have always formed an important part of human life. When regret is conn. with actions for wh. we hold ourselves responsible it becomes Remorse.

XII

Oct 28th (Copied A. W.)

How must speak of prospective character of emotions. If future in prospect is pleasant emotion is hope, if unpleasant fear, terror, dread. Both these emotions are vacillating for future is uncertain so we can never be sure whether it contains pain or pleasure. This vacillation between hope & fear often originates suspense, which is even more agonizing than heavy fear. Intermittent feelings are worse than prolonged pain, for when sorrow is prolonged we grow insensible to its pain. Thus time is source of a variety of feelings.

Let us take now the relations of identity and difference, which are most comprehensive and indeed some philosophers say can resolve time & space into these. These relations give rise to a variety of feelings - as we are taking the moral aspect we won't go into detail. Refer 1st to feelings arising on one hand from variety, on other from sameness.

4
We must be truly "Kleane". In making
reference not at all - but not be intended to
small attain as well as good. For every
good deed is colored with a coat of purple.
in which the a small or get against
is only for us to will which good. For
let us also do what is good as far as
in us is.
truly truly - The moral action is
pleasure and consolation. They do not
maintain principles in external sense
mean of any kind. A moral action may
be a purely physical one, of thinking,
feeling, desiring, or thought, feeling,
deliberation, or act. It is beyond our
control (being good) in a way. It may
be thought or feeling to be to those who
we can be held responsible in the eyes.
The eyes are partly good by habit
as they are held with good habits.
will increase and thought pleasure
eyes. It is even when under some
mild, as a matter of mind. Then our eyes
are due to habit generally found. We are
responsible for these habits. Pleasure
effect of habit not of mind, not of a
any. So we do not have space in our
thoughts to any. To mind it comes within
of the question. If you can then enter in
making it, it can be done in the same way.

2 { Variety is not merely a condition of consciousness but it is consciousness itself of whatever nature. As variety is stimulus it can give us enough excitement to afford pleasure, because of general law of pleasure and pain. It is essentially pleasure. It is possible to have an excess of variety and effect is rather displeasing. One of bewilderment, perplexity, confusion. Contrary if there is not variety enough, ^{there} the unpleasant effect of monotony, which is essentially destructive of all enjoyment. Even most beautiful melody would pall if we heard to hear over and over again. So repetitions of one tone or set gives evidence of no more monotony. Novelty like variety is a common cause of pleasurable excitement, but too much is painful. E.g. when we speak of object as brand-new, when there is absence of this novelty when a thing gets old, we begin to feel that it is flat state & unprofitable. Now come to intellectual feelings, arising from play of our intellectual powers. Healthy exercise gives pleasure without reference to object of exercise as with reference to exercise of mind. This gives rise to Aesthetic Emotions. (Term used only in this century, see current when cent. was well on. Older writers call it taste.) These emotions = those

be pulled for attainment of good in men.
Their may be a certain class of players
And lions like. Amid of open with off sport.
This class may comprise nearly a few
ones in number of

eg. of certain things good small for paper.
work - but why is your off, & do you write
in of lines may be taken. Every line
is indispensable, but chain may vary
at any time. There are some things
happened others from by contrivance
they didn't make. So also an error
in position of some may be copied into
Power almost as you, pie. etc. over all
on pumps. Sometimes this is as a
piston take work with much work

regard to interest of men. Sometimes an
amount provided with, shapes an
ends, though - less than the way.
There will never be any conduct
left the necessities. In their hands
effort of this physical desire upon
them = labour can be made
keep only for month the work
in their adom. Must for down
that every man did will do
is good sold at a rate which
good so far as account is within
power. If his good nature is departed
he must still perform credit of
there been had, even though departed

we express by beauty, sublimity, grandeur etc. These have an influence on the higher life of man & must take them - Their exhaustive analysis is still a problem. But we can get at the nature of the intellectual activity out of which these emotions arise. Besides the speculative use of the intellect we have practical use, in which we strive after ulterior end - hence the knowledge as rule for guidance of our conduct. Our object is not purely speculative, but practical. Can illustrate it by different faculties in turn. The faculty of Art has only purpose of communicating truth with no ulterior end. The other faculties are different. Are these the sole exercises? There is another kind of activity as may be seen by reflecting on gymnastics. In muscular exercise in athletic sports, the object is merely the pleasure of the act, so often in mind we sometimes seek knowledge for pleasure alone we get from the exercise. So if stand in front of beautiful piece of art, your interest is not utilitarian you seek intell. pleasure. This is the aesthetic emotion. The feeling that anything is beautiful is feeling that thing gives us enough pleasure intell. ex. the compar. with

commonly accept the title of apathy. Did not
extend it. This moral action on reason, nature
= conscious action by us, its aim at
a cert. end. Next, this doctrine on all
particular insts. upon which practice is clearly
right. In consequence of the teaching of government
and so dwell on it.
The title of apathy is clear. In fact,
in some instances actions morally very
diff. can yet be done by the same diff.
insts. Imagine a man of many parts
on his side by some person bearing
persons of special bearing by producing
some outward result. But if given with
in case he enters some beautiful garden
or to pay some protest. 2d intention of given
was to strike the receiver. Here are 2 actions
appear. Indistinguishable. Indistinguishably
there is only in diff. intention with all.
Receiver is generally done. This moral change
of act may be determined by intention.
A moral action is often prevented by play
course from passing beyond intention from
needing intended with intention freedom
we may claim for will of man, his will is an
all right retained by these play
with employ hand effect he will. (part
then make success in matter only for
work he undertakes - or regarded his own
reference there is given a variety of con-
dition on his circumstances that he would

The moral value of these has been under-
stood now by under, now by over-
estimation. Where asceticism or Puritan-
ism exists there is often underestima-
tion. Puritanism esp. in Eng. had noble
side, for it gave prom. to moral & spiritual
sides of human life, but they often forgot
there were other aspects equally innocent,
& useful. So fine arts were discouraged,
even neglected by Puritan influence.

The Aesthetic Emotions are distinguished
from moral but they do lift us into the
intellectual sphere, out of that of mere
sensation. So the culture of the fine arts
may and ought to have the aid of all men.

Also there has at times been opp. ~~between~~
towards undue overestimation.
Aesthetic feeling - feeling of beauty - is
distinct from feeling of what is good.
So man may cult. 1st & neglect to cult.
sense of duty. So we must not be sur-
prised if at times this Sep. betw. aes-
theticism & morality really occurs. About
middle of 5th century B. C. Athens under
Pericles, Fine Art flourished marvellously
yet it can't be said that the moral life
kept pace with aesthetic life at all. Some
noticeable at period of Renaissance.
But this period was given up to horrid

act every moral act in intention. ^{Conscience} ~~Conscience~~
act not. will-making good subjects
moral praise or blame. Good every act.
can be men. praised or blamed. ^{to them by act} ~~virtue~~
with contact of will. By this can differ
moral virtuous moral acts. Moral element
in an act is a fairly mental element
- a good consciousness. To be moral an
act must be done with an intention.
By this means some end in act. ^{virtue} ~~virtue~~
will. An action is ^{consciously directed} ~~directed~~
this differentiates all moral actions
from immoral. ^{from that action in} ~~from that action in~~
applied to all these - ^{in intention also} ~~in intention also~~.
In all these elements is wanting that
gives to moral action its moral character.
Agreeing with a really virtuous moral
course of it. ^{has good character} ~~has good character~~
from immoral action. This is the source
in not well but an action is done. Some
gives off a good deal of imp to virtuous
health of an act in that its moral character
a relation is one who finds moral good
an act in its utility adaptation to good
virtuous (virtuous) ^{is to be at the end} ~~is to be at the end~~
of the virtuous happiness. But we will see
by the act of ending intention ^{of the virtuous} ~~of the virtuous~~
on calculating moral quality. If it produces
moral virtue of the, then ^{virtue} ~~virtue~~
most ^{virtue} ~~virtue~~ will. will not. ^{virtue} ~~virtue~~
that we can't be pleased or pleased with
So ^{virtue} ~~virtue~~ with ^{virtue} ~~virtue~~ from
response. In any ^{virtue} ~~virtue~~ ^{virtue} ~~virtue~~

Once, so Altruistic can never take the place of Moral Emotions.

II - Emotions Conn. with practical life of man. Practical feelings, or feelings of action. One most prom. = consciousness of power implied in all activity. So it is common to recognize among the emotions of mind the emotions of power - this spoken of as ambition. This pleasure in power varies much in diff. kinds. In children etc, ambition shows itself in display of lower powers. Later shown in wielding intell. & moral influence over men - so ambition properly directed may have good effect on civilization, but to fully understand feelings of action must remember all action implies some end in view. So we have these feelings called out in connection with end in view. There is pleasure felt in approx. to end in view. So all types of an egoistic ^{but} also of altruistic type. As egoistic have pleasures of pursuit. Con. to this = pain of being baffled in our pursuit. Lit. affords us many enjoyments of the altruistic type. Often represent real or fictitious beings which call out our emotions & interest by their force of sympathy. This = pathos interest. But besides partial ends to partic. acts, there must also

30 cap. 8. Exerting deep feeling. Part of feeling
 our the mind deeply excited by concrete objects
 general law. In estimating actions getting
 many not feeling an object as excited
 in addition to the purely not feeling
 there are the mind. Moral and things
 by abstract a diagram. In estimating our
 our act. In the estimation of our moral
 action being in a. with moral law there
 is a cert. feeling of self-comparison, but
 the exp. " is one foundation by some
 measure. There is some word & phrase
 satisfaction mind gets in being able to
 make law. Satisfaction may be made
 abstract. That is almost all not feeling
 but in the moral consciousness have a
 certainty that belongs to the moral consciousness
 G. Herzog

Chap III. Moral sense. Action. Here are a whole

& very perplexing problem. Had. part. part. paid
 = moral freedom guide. Moral question with
 not. paid. With all the act det. by not. conviction
 in case in man some power that has
 the same question by act. In case work
 into acting in himself without being able
 to deny of his consciousness
 1. of the part of the act. & the

31. Each necessarily admitted as action.
 action in man. action is itself. with
 moral action. Every act. action is a moral

be some general or supreme end. a summum bonum constituting the highest end of human endeavors. As we feel ourselves approaching or not to this supreme end call our higher feelings, but these are strictly moral.

Oct 25th

§ Before passing on to new moral - add a 3rd §
wh. sub to be discussed in Com. with moral action
Chap § 3. Deals with Motive Power of our feelings.
It is obvious that there is a vast diff. betw. influence of our feelings in this respect. It becomes matter of ethical imp to det. comparative value of our feelings as motives to action. This is a very complicated question. There are 2 aspects in which our feelings influence us.

1. Considered as they are actually felt
2. " " " " " remembered after.

1. Sensible aspect. Under this consider them as facts of our sensibility

2. Intellectual aspect. Considered as facts of our " " life, that we can think & reason about.

1. Feelings possess (a) Intensity & (b) Durability.
(a) Degree in wh. a feeling absorbs our consciousness (b) Power & bias of cont in consciousness without relief.

a. Intensity varies very greatly. What is act of ~~the~~ motive power of a feeling.

Intensity of a feeling is the measure of its motive power while it lasts.

Do there any feeling that be must actions
be described as a natural product of a
cognition of what might be. This cognition
is a cognition. And that is a
be described as a natural product of a
cognition of what might be. This cognition
is a cognition. And that is a

is a cognition. And that is a
be described as a natural product of a
cognition of what might be. This cognition
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cognition of what might be. This cognition
is a cognition. And that is a

be described as a natural product of a
cognition of what might be. This cognition
is a cognition. And that is a
be described as a natural product of a
cognition of what might be. This cognition
is a cognition. And that is a

This = a statement with a qualification.
With reservation statement is one we act
on in all affairs of life. Don't blame theft
of a child so much, we know it was a
hoop of bread stolen under pains of hunger.
Law in general pays attention chiefly
to external action of men without much
regard to internal motives. But all good
prudence allows that same external
action may have very diff. degrees of blame
acc. to circumstances in which it was done.

Discretionary penalties in regard to punish-
ment of most crimes, sentence is left to dis-
cretion of court. Prin. wh. allows this is
essentially that we are considering i.e.
the intensity of a feeling forms measure of
its motive power. But this gen. prin. is
qual. by the words, "while it lasts." This is
thee. when its a feeling dies away its motive
power depts not on its intensity but on vivid-
ness with which we remember it.

(b) Durability = power a feeling has of continuing
in consciousness without relief. Some feelings
fatigue us quickly others do not. Is there any
rel. betw. Dur. & Int. of a feeling? Yes, the
rel. is that of an inverse proportion. The
greater the Intensity the less the Durability
& vice versa. When we use such math-
ematical language with ref to our feelings
must not expect exactness but gen. prin.
holds good. So rel. of intensity to motive

power, we know also rel of durability. The most durable feelings are not those that rise the most irresistible motive power while they last.

If I decide that *Summum Bonum* = happiness of man. Gen. sum of human happiness must be made up of enjoyments of a comp. gen. & moderate type. Heretofore we are brought to that gen. sum of moderation spoken of in theory of pleasure & pain. All pleasure arises from mod exercise of our intell. powers. Gen. sum of human happiness requires that we shd be content with moderate amount of pleasure. While as a gen. rule our happiness is dep. on moderate enjoyment, we must not forget the law that monotony is incompatible with enjoyment. So a certain degree of variety is essential to life, & this must apply to degree of our enjoyment as well as to enjoyments themselves. So must impart to life a little spice. All human Soci. have been reg. on understanding that year of man's life shd. be varied by festivities of

When take a higher view of man's destiny, a purely moral. " find that if life is clear, by a very even uniformity. It becomes incapable of those grand enterprises by which attainments have been achieved. Mod. is thus opposed sometimes to virtue as well as vice, & thus it becomes

necess. sometimes to cult. enthusiasm.
But with this reservation moderation is
the law.

2. Intellectual aspect. Feelings as things
we can reflect upon in mem. & imag. what
are signs of feeling on wh. this intellectual
aspect depends. Ex. its dep. on those 2 great
processes by wh. our mental life is dev.
- Association & Comparison. So Assoc. & Comp.
are the processes on wh. a feeling is compared.
mpts of Intellectual Rank. These 2 goals
m be described as Distinct Representability
by wh. mean power of being represented
after feeling has died away. Distinct-
drump before mind vividness by which
this act of representation can be performed.

Almost all forms of painful suffering lack
distinct Repr. Physical pain is necess.
a state of disintegration in animal tissues,
& even our most spiritual agonies
affect the tissues of the brain. Thus disease
& suffering is opposed to healthy life & can't
be recalled so vividly in a condition of
healthy life. The ~~embod~~ Thus we can
always remember our pleasures better
than our pains. Distance in time lends
enchantment to the view. Memory throws
a glamour over past. For unpleasant facts
can't be vividly recalled while pleasant
memories can be viv. - Thus there
is a vast diff. in representability of diff. feelings.

out in other instances may be in various
kinds. This does not imply any
moralistic bias. It is, rather, a
means of determining what is
dom. over what. But for an
are concerned, from which in
all their case should be
in itself as well. Actions are
with their own true feelings
guilt. It may be said that
regards full right. A moral
the fact that there was a
out. They are by no means
more he has understood the
case could have been
life. Now at this point on
they can simply not act so
moral activity shows that
make a mistake by feeling
out, but speaking in the
case - but in comparison
from their own terms, perhaps
learn of their own. act each
action is not a struggle. act each
is a thing, something, action
are nature of itself. There
are after these last. There are
being so strong as to act in
ward reason. They are simply
actions, these positions are.

Thus compare the Representability of our feeling
is in direct prop. to their Durability, but
in inverse prop. to " Intensity. The
most intense feelings are not only
those that endure for the shortest time but
also " " we remember
Our happiness is made up ^{partly} of pleasant
recollections of past. If happiness must
have moderation in pleasures.

In moral life same firm hold good.
Perhaps there is no illustration of this inverse
prop. so startling as that found in moral
life of man. Take rapidity with which Repen-
tance & remorse rush in after performance
of any bad action.

Sometimes we are carried away by
some finer enthusiasm than ordinary. occ.
enthusiast feels noble shame = avulsion
of feeling. Moral life is not a life of mere
natural impulse - as long as " is gov.
by " " " It is not a distinctly
moral life. Life shd be gov. by principles.
So life must be gov. by some plan. But if
allow ourselves to be infl. by the most intense
feeling of moment, these can't be distinctly
reviewed & can't reflect on them so as to form
a gen. plan on them. So cherish feelings of
a moderate type & form our plan on them.
In this way char will acquire a firmness
& durability. A man of impulses is one
in whose char. you can never rely, &c.

Feb 24th -
 Nov 20th 1889.
 The historical consciousness has been
 after every incident. There were been
 home. Some people give evidence
 history. They say that having
 with an excellent result on our
 historical sense. do not affect our
 in above work many of our pleasure
 game. Language that appears in a
 estimate that of our mental
 some exercises are good. Conative
 here pleasure than I are less
 "under consciousness. sense
 described as "egocentric" feeling
 in a scientific sense. as eyes in
 than. have an object things
 conscience. A person suffering
 feelings of the described as
 suffer. There are usually a few
 we wish to be separate. There
 interest in our. Their aim
 psychological principles. Can
 prove that feeling is an
 and so. described as
 nation moral life or a form of
 activity. It is in fact. described
 feeling. It may be said. is
 - the cold contempt. It is
 conceivable. It is not
 feeling. There are
 feel from early in our

his actions are based not on chance passions
of moment.

Oct 29th

^{part} Part II Man Moral. Have been considering ^{in our nature} facts
in human constit. ^{not} implying morality in our
conscious life. All facts conn. with morality
in our conscious may be expr. as
Moral Consciousness - all those facts of
our conscious life having a moral
bearing.

1. Cognition, feeling & ^{or} volition; as our men-
tal life is sep into these, they may
be traced in our moral life also. i.e. our
mor. con. appears as one of these 3.

1st our moral consciousness is a
cognition. In one aspect it is a knowledge
of diff. betw. right & wrong.

2nd It also appears as a feeling. There are
many sorts of agr. & of disap. nature
conn. with course of right & wrong. Moral

3. Consciousness is also a volition - simply
a moral action ^{done with a purpose or intention} whenever we do an action
with a purpose it becomes subj. to moral
praise or blame. So in our anal. of
moral course it may be well to report this

Put into 3 Chapters

When begin to enquire into moral course it
is met with under a great variety of forms.
E.g. moral course of an Austr. Savage is very
diff. from that of finest types of Christian
civilization. So if subject it to plain

Analysis must enquire, whose consciences
are we to take as type? that of savage or
of Christian character? Must we even
this. It wd be not satisfactory explain if
you merely acc. for crude moral notions
of savages & you wd still have unex-
plained much. So take highest types
of consciences for consideration - mustn't
have crude forms out of account, but
these earlier forms decide explain in
light of fuller developments.

Chap 1. Cognition. See study Calderwood
dealing with moral consc. in this asp.
Part I. Man's moral nature as cognitive
Part is reports 2 Divisions, there are 2
main tendencies of spec. in ref. to our
moral consciousness. The table appears
among old empiricists & modern
evolutionists = Development Theory.
and that wd = Transcendentalism
= the Intentional Theory of Calderwood.
It is sep. into 2 divs.

A This thus as a Cognition that we are
now to consider the Moral Consciousness.
Some spk of it as though it were merely
emotional. This seems to be drift of a
theory known as Moral Sense Theory.
But though its supporters seem to regard
it as purely emotional this will
be found not to be really drift of position.
They too accp a cert. moral element

We could have no moral feeling unless we knew the diff. betw. right & wrong. Without it feeling of remorse could be excited. So to the poss. of moral feeling, there must be moral cognition. By it means we get ideas of right & wrong & form moral judgments. Acc. to logicians all our judgments imply cert. ideas. So a moral judgment "lies" - moral ideas. It is these that we form by intell. act of moral consciousness or anal. This act find this presents us with 3 ideas. First we are conscious that cert. actions ought or ought not to be done. This idea is sometimes expressed as oughtness by Eng. writers. Word keeps up idea vividly, but a more old term wd = Moral Obligation. There is a moral obligation to do cert. actions & to refrain from doing other actions.

2^{dly} we are conscious that there is a cert. qual. belonging to actions that ought to be done, making it obligatory. This we call the goodness or rightness of an action.

3^{dly}. When contemplating a moral agent we are conscious of a certain merit or demerit att. to him, corr. to char. of his actions.

Here have 3 ideas. - Moral Obligation, Goodness, Desert, given by moral cognitions.

It is as if it is a corner of a mountain of
any fresh & wild, standard for the im-
pious that have moral netts, that action
can't be any accident that that point
of the action. Success, from moral
action itself of there be any thing that
is needed from it, moral that it
is not a measure of restriction in
act can never be just, without bringing
after it this restriction, the least and
conceal means. However from act, the
an act is done the entire a part of the
world's history. Some of our actions
made from our will, spaces beyond
our control, if been one of the
acts of nature & like those to get. In our
case of that generation. The act is
cases use like their method. Then
moral effects. It is not. That is not
one time can be prevented from
working out the effect that leads to
produce. The deed that has been done
can never be undone. In fact it is
may stand apart at least the deeds in
make made but there is no power on nature
in it. It can be inserted. ~~That is not~~
It is a fine saying. "In deed are the
on children. They are not. It is that
no, may they do their deeds. It is that
in deed, in our case, the life of
Institution will make us a lot of
It is on the corner of energy of act

§1. Consciousness of Moral Obligations.

Before enquiring why or how a thing is it is essential to know what it is.

Nature of this consciousness

When this question is clearly put it will be found there is a profound call

to impress us with such profound awe

The fearful & wonderful structure of our own org. vastness of spaces

through which heavenly bodies move are calc. to excite us to reverence. but

some of a law unrestricted in its demands by any limit of time or space is more wonderful

for it demands imperatively that it shall be obeyed whatever the result.

Thus there is litis from chaos, the absurdity of that claim which moral obligation makes on our obedience. It has been called the Supremacy of Conscience. There can be no real moral science that doesn't recognize this.

This fact is described under many forms e.g. Plato has figure by which he compares individual to a human state. In a state there are diff. classes of society all having various functions but there must always be one supreme authority. So in little commonwealth of each individual's life. There are various passions & powers, but supreme over all there is one supreme demanding

utter obedience. Moral consciousness
can't be understood without recog. this
absolute authority. Must explain why
there is an absolute law rising up
demanding obedience. Duty resp Kant
then sublime name. What is the origin
worthy of this & where are we to find
its source.

What is origin of Cons. of duty. All
spec. on this prob. has run in 2 directions

- a Empiricism & Evolutionism
- b Transcendentalism

a. endeavors to explain evolution
of moral consc. out of a course. in
moral or purely natural. By our
natural experience. Consc. of moral
obly. is inevitably dev. It is dev. by
traces our moral consc. from nat.
experience. That is called Empiricism

b. contends that it is imp. by any pro-
cess of ev. to explain dev. of moral consc.
from a purely nat. ditto. will be found
inconvenient to exp. our dev. So let note

(a) Theory of Emp. Empiricism = Experience
talism - traces our moral consc. to
facts in our nat exp. So must retray-
to look on those facts in our nat. consc. from
wh. the moral consciousness is evolving

The fact emp. refers to a fact. Asso-
ciation established betw. our acts &
their consequences. Cert. acts prod

Nov. 19th 1889.

These sometimes research proceeds from real
guilt & hypochondria. The practice is. has
been adopted in the more advanced countries
times for finding out guilt. App. prob. has
been at a point. In bringing home guilt
to guilty party. These arose of late before
that by order can proceed under when
all phases of the. There was a well known
system of order arose in the - Satou. Cap
the in making with evidence that arose
kind. That by order was based on pro-
cession when that moral certainty guilt
followed by order certainly. Even in that
the combat. One must study before on
order to be based on the order of the
that proved known & change in middle ages
a mind. Practice of kneeling, etc. all
prevents a sort of a preference on in
country of order of inquiry & otherwise
the old manner. Both orders were based
in a former city. connection that
of nature did bring from to guilty some
superior power will be called into play
it would seem the from so here the
the from among countries only. connection
the order. Some device or device - device
power, etc. before after the regular & moral
actions bringing the regular & moral
most from from their connection
be based to a psychological fact the well known

pleasant effects, others - unpleasant.
This nat. exp. leads to our assoc. our
actions with their diff. effects. We come
to desire those objects prod. of pleasure
but hate those " " " " pain. So
assoc. betw. our actions & consequences
leads us to seek those giving pleasure &
vice versa. This forms a rudimentary
genus of moral oblig. It is thus concerning
to be merely an assoc. betw. our acts
& their effect. There arises a real diff.
betw. 2 schools of empir. One makes
diff. betw. actions consist in effect on
self; while other makes diff. consist in
their effects on other people. Find that
some actions are pleasant instead of
painful to ourselves. Conscience is supposed
to be simply that prudence leads us
to avoid such acts as are painful. Con-
science is thus thought to be merely
a refined Prudence. Such theories were
determined the selfish theories of morals.
But selfish has obj. because word does
not mean simply of a purely phil. term
Selfishness as commonly understood
implies cert. of a probricious practical conse-
quences not spec. opinions. It means
a disregard of welfare of others rather
than for his own. E.g. a man
who by indulgence in gross vice is regarded
interest of fair & friends but of his own

Self love is that regard for one's own highest
interest, incompatible ^{from} with selfishness.
A better name for these theories is the
Egoistic Theories.

Oct 30th 1889

Even among Egoistic Theories find a dist. For
some give such a refined description of prudence
or self love that it can hardly be dist. from
the highest regard for others & ourselves. But
a no. of writers seem inclined to depreciate
human nature as far as facts of life will
allow. So there seem to diverge from each of
anything like disinterestedness in life of man.
So must explain human virtues as merely
a form of selfishness & ∴ pitch on various
petty passions as ground of action. A work
appeared in 1714 - The Fable of the Bees. Its
author was an Anglo-Dutchman,
Mandeville. Drift is indic. by full title
"on Private Vices Public Benefits." Drift is
out that Private Vices lead to the public
benefit. Such a doctrine is opposed not
only to fundamental principles of religion &
morality but also of political science. For
here we learn that private vices lead to
the disintegration of a community. The decay
of the individual is the 1st step towards the
destruction of the nation. Wealth of the nation
is essentially dim. by private vice while
virtue with its self-restraint its thrift & industry
tends to promote wealth. Hence Mandeville

book is supposed to be a jarring satire on prevalent immorality of his time. This wd be an admirable Crit. to pass but study of work prevent us from adopting such a cheap interpretation. Writer seems to wish to prove that there is no foundation for human virtue. One of the essays, An Enquiry into the Origin of Moral Virtute - only part of book worth reading on com. with others. Here he maintains that all the app. disinterestedness of humanity is really but the cover of one passion to grat. another. Passions a virtuous man grat. - Vanity, Pride, Sense of Honour - a Love of Esteem in its most contemptible form. For he contends that virtue considered as disinterestedness is utterly imp. for any human being. But a man may value himself off on the world as leaving no regard for his own pleasures or pains. He then gets credit of doing something very wonderful. He is thus grat. feeling his vanity. He is a sort of Hypocrisy. No one can say Hypocrisy is a human vice pays to virtue. Mandeville says virtue is the human vice. ^{on this subject} Most works are of little spec. val. being popular. Most defenders of Egoism have maintained a much higher position than Mandeville. Contend that virtuous man grat. ^{himself} with a refined & intell. self love, that leads to highest disinterestedness. Thus some Egoists have been far from selfish in practical lives. A celebrated L. writer of last century, Helvetius, is an example

This confusion etc. makes persons aware
 with a moral agent responsible for his moral
 actions. There is a great difference with
 in human nature, of such a nature that
 no man for in tendency ever so strong
 shall there is action. But out things
 appear of any act etc. etc. to the
 finally not. Effect of moral
rewards or punishment.
 The temperance existing in action and
 in moral nature. Was did as temperance
 of nature - the punishment is considerable but by
 putting the reward all. ~~to~~ ~~the~~ ~~same~~ ~~way~~
 always a clear desire. ~~to~~ ~~the~~ ~~same~~ ~~way~~
 in action, I have done with them. But
 there was never a complete failure to do
 better. There is even in very savage tribes
 and a recognition of truth. A rigid discipline
 is kept to the surface of the mind. ~~to~~ ~~the~~ ~~same~~ ~~way~~
 persons (actions) can mind that they have
 with them. There are also many things
 which seem far above what they are
 action of the mind. But in the mind with
 their own - that is mainly concerned
 with the other actions of the mind
 in the same way. But in the mind of
 the Hebrew legislation, find a great power.
 The moral agent. ~~to~~ ~~the~~ ~~same~~ ~~way~~
 better than any other man.

of this most conspic. type of egoistic moralist. Considered
that human actions can never be gov. by any
other motive than pers. pleasure. But that
man may attain such a fine conception of
his own enjoyment that he may set his
disinterested benevolence. So Helvetius employed
his fortune very liberally in ameliorating
condition of fellow men.

II But Epicur. does not always attach itself
to Egoistic theories. Great majority simply
admit that disinterestedness may come into
play in dev. of moral consciousness.

Adam Smith wrote "A Theory of Moral
Sentiments" this is exceedingly interesting
partly from historical study & partly from
beautiful type. The theory consists in analyzing
sentiments into forms of sympathy or
fellow feeling. More recent empiricists
are not inclined to narrow their theory
to one particular feeling. They are inclined
to action of very various ~~feelings~~ *feelings*. Prof
Bailei devotes a long chap. to analysis of Moral
Feelings which read. He maintains that
moral consciousness is not evolved from
any single feelings, but from a great
variety. From this account understand, at
least in dev. of moral consciousness acc. to
empiricists: some sort of assoc. formed between
our actions & their consequences. If formed
too firm, but Epicurus regard it as forming
merely the form of the moral course. & stating

from it have to understand further stages
2^d stage. Influence wh. Society exerts on In-
dividual. All society presupposes some
sort of social organization. There must be at
least the organ. of the family. And even within
this, every human being is brought up
under external authority or government.
It's quite true that in savage tribes there is very
little of this influence on child. Empir
recog. this but sets to fact that in savage life
moral consciousness is but feebly developed.
In civ. society, every child is brought from
beginning into contact with this external author-
ty. When he sees into life, finds in general
society a sort of undefined authority, of
customs, institutions & current opinions,
wh. he can't go against without more or less
unpleasant consequences. Besides this unde-
fined authority - there is the more definite
authority of law. In com. with law, every
man feels that whole force of society may
be bent to bear upon him to make him do, or
prevent him from doing certain actions.
By this immense force of society is brought to
bear on every man, teaching him that
he must do or refrain from doing cert. actions.
This infl. of education is most imp. agent in
prod. moral obligation wh. is merely the
infl. of force of external authority - acc. to Empiric
This stage was recog. even by ancient
empir. Long back to 5th century B.C. find

a school of Sophists at Alexandria who maintained that there is no natural foundation for dist. betw. right & wrong. That it does not arise from any natural distinction. How did they explain origin of diff. betw. right & wrong? They said it differed not in nature but in law - this is essence theory of modern empiricists who contend that the ideas of right & wrong from external authority.

It is an important fact that this feature of empiric. theory was 1st brought into prom- by Thomas Hobbes (17th century) - said there was no dist in nature betw. right & wrong that it only when men are living under government. So Hobbes said Moral Law = simply Law of State in wh. we live. That there is no right except what state commands. So Hobbes was most thorough going absolutist of Church & State & def. Stuart. He & therefore to be taken as writer to whom empiric. are indebted for giving prom. to this doctrine of authority. Prof. Bain also contends well that this ext. authority that creates in us consciousness of moral obligation

3rd Stage. No empiric. can avoid seeing that Moral Consciousness is often independent of external authority. Sometimes conscience become so developed as to require us to do certain actions forbidden by Law. Thus we must account for this further stage. When consciousness is fully dev. begin to reflect & discover there is a reason for commands of government. When we find there is a

Reason we have an inducement to do the one
kind of action & refrain from other without
need of external authority. Thus become "a
Law unto ourselves" - Conscience becomes
an imitation within us of the government
without us. This then that conscience becs
an internal law without external authority

Reason in mind repl. doct. of evolution
has led on Eupim. of today. Old Eupim.
wrote that you come into world without
any moral nature & that you begin at beginning
of this new world for yourself. Now we find
children showing very young a perceptions
right & wrong. It was urged that this percip. is
incompatible with sup. that each individ.
comes into world with a mind a blank.
Eupim. Evolutionists agree, but say that influ-
ence of heredity comes into play in our moral
natures as well as elsewhere. Morality of our
ancestors has modified their organization
so that their children have one
re adapted for moral life.

Oct 2 Nov. 1st.

Critical Remarks on Eupim. Theory.

It is a drift. It suppose 3 stages in process of
Ev. of Moral Consciousness

1st Assoc. mind forms betw. our actions
their pleasant or painful consequences.

2^d Infl. of Ext. Authority or Government.

from wh. is obt. Course of Moral Obligation
wh. consc. is at this stage assoc. with
ext. authority.

Have been endeavoring to review & prepare
3rd presentation on the considered.

§3. In emphasizing a part of an action to cause
agents to leaving a part, most a direct
see, heptate given. And Desert is a part
not to describe this piece in its generality.
This comes in a part: looking from
moral life - the part. is a part. made by our
having a command. no. I know by previous of
Desert. Speak of good a part as previous, and
commendable. In that and, have the desert
guilt, blamelessness in culpable - punishable
Commensurate. This is part of our duty to
leave the part on the remainder.

nature of part. This is evident that
Desert belongs part to consequences following
in a moral action. When the intention is
consequence of a reward or a part, consequence
when each by itself in the presentation as
the consequence some of these consequences are
partly natural. And, in such cases, really
action may have us to moral character
of it follows. When consequences will part
indigestion etc = naturally physical effects
no same effect may be good by consequence
with. In fact, has no moral content. So the
nature of that will not lead to an action. speaks
but this will the self means to this end - eg.
the laws of nature, a part of the dice, a coffee
proportion or some other accident carrying
increased demand for evil consequences. The
the habit then constitutes a moral character

part. In order that the character depend on moral character
of action. Moral character depends on the

3rd after 2^d stage having attained this con-
sciousness abstract idea of obligation
from ext. idea & thus get an abstr. or indep
idea of it. an obli. to do cert actions for
their own sakes even if not commanded
by ext. authority.

These stage abt wh. whole part of con-
sciousness is 2^d. 1st & 3rd need not be questioned
by anyone. For every phil. admbr. 1st. It
does not rep. a phil. of any school to recog. this
A burnt child dreads the fire. 3rd merely
implies that process of abstr. wh. is em-
ployed for foundation of all our general ideas.

So put out of view 1st & 3rd stages. Direct
attention to 2^d stage - The essential stage acc to
Emp. It is here that our course seems to be
purely natural. So decide whether influence
of ext. author. is adequate to give us idea of
Moral Obligation. What is understood by
Authority or Government? We associate with
it the idea of Moral obli. If any ext. authority
gives a command we feel as if we were with it
the idea that thought to be obeyed. But acc.
to Empir. theory there is no consciousness of
obligation made present as yet at all. So the
prob. for Empir. is to expl. how this consc. that
an action ought to be done is prod. The
mere fact that an action is commanded
by some external authority brings no other
idea. That empirical fact does not simply
necess. that action ought to be done. Hence

that since ships even implies. Consoy will
only in moral consequences indicated but
also determined. But the spirit of morality
rather than to the near other of the day
beings. So great they all moral obligation
their with received of highest position in
Christianity. See. It is in more business
of moral life that will not deny of moral
law but only such a complete responsibility
of moral law as can be described by preparing
of the at present based on moral knowledge
from nature moral sense itself. In their
examples taken applied to the conduct
between a man refuse to be a murderer
between a man to him applied to his business
but that there were he fully act until that
received a universal rule of action. In
this respect. free reason coincides with the
reason. The latter can't accept any further
and this in part contradiction to common
moral. Every truth must be universally
true before this space. Ideal can be reached
So free reason is not at work until
said to be a rule of validity for all
in you but for the other, which stands on
free contract. with the other. This view
free must be universally valid. From
regiment there can be no further
the universality. Thus from the beginning
been advanced by error. only by reflection

have not yet attained consciousness of ^{moral} obligation. When a command is issued, we are apt to associate some kind of moral obligation with it. Empir. supposes we have not yet attained that idea says it is prod by conse. of a command. The command is usually expressed in a different mood from any mere statement of fact. It is in the Imperative mood. This dist. betw. moods is prob. based on a profound moral distinction but one wh. becomes meaningless on Empir. theory. He reduces it to Indic. mood, making it a mere statement of fact. So a command on his theory is a statement that certain actions will be followed by cert. consequences. True he seeks to attach a degree of certainty to his words & so uses word shall. Gen. commands are put in form of prohibitions rather than in form of positive injunctions but this assumes form merely of a statement that the forbidden action shall be followed by cert. painful consequences. Any such command is however after all only a statement. Such a statement will prod variations in mind. esp that of fear increasing in prop. to certainty of punishment threatened. This inducement of fear is not diff. from other natural inducements & any person who simply yields to dread of penalty is merely yielding to a natural impulse & ∴ has not

These based. Thomas Congress must have had
a part. not in mind of price. tending to
strongly. nationalities might be
perceptive relations - but therefore also be
get price of moral law. There is
even one rule. Different from this
taken. not that for a day according
all credit to those who are not
more of men, must be acknowledged
you. power to put the other way
the described in an event. the
you. power to order moral consequences
regard of mind of human nature was
a life that is better than the
not of humanity - a life was part
to on just looking at the literature
society of these things of these - there
concerned in the other way
nationalities in their own way. the
also refused to limit himself to the
but moving on deep ground as the
of man himself up to the ideal.
The same moral law of the life next. the
word of the same. therefore give the
you say. a universal standard of
that are the other in printing something
moral sense of men.
moral obligation. not. but. the life
are limited by the ideal. the life
can control no truth on spiritual life
only to do out. action. So part. of out. all

att. a dist. moral conse. Prof Baum says a new
motive is introd. But is really diff. from mo-
tives wh. arise from motives arising from
assoc of our actions with their consequences.
Ext. Auth. may threaten any no. of penalties
& thereby prod. dread. But this dread will
be merely a natural motive.

But conse that an action ought not to be
done merely natural inducement to seek
or avoid an act pleasant or painful
conse. of penalties from Ext. Auth. wd not
be a new motive wd not be of a moral
character. Thus this analysis fails alto-
gether to account for origin of idea of moral
obligation. But an attempt has been made to
improve on Empir. theory by introd. a Theod.
element. It is admitted by some that it is
imp. to acc. for origin of moral consciousness
by human auth. but supp authority of
Infinite Being. This puts a new face on it. This
new philosophy was first taken up def. by cele.
school of 13th century, Jacques De Vives de Sates,
but it is chiefly assoc. with an lay. disciple
wh. became. He said there is no dist.
betw. st & wry actions in their nature that
this is created by arbitrary will of Supreme Being
who is not endowed with any moral attributes
& nature. He is endowed with Infinite Power
& natural attributes. He simply chooses to com-
mand cert. actions & forbid cert. actions. This com-
mand constitutes diff. betw. right & wrong.

Nov 13th

The Street Secret was one of a great ethnic revolt that
 arose near close of the 19th cent. in C. The other - Spanish
 doctrine Street revolt 1st taught in 1810
 morally we did not reach that level to national unity
 all over. Why, as yet. All members of American
 there were various kinds. into that of a dead
 better formed only states man type.
 Some really strong men of Latin American origin
 were in Africa & Europe. Several were
 from a strong point outside of preparation
 for. Some they were known as. They were
 tall members of German race. There were
 some good men. into that of a
 order standard. There was a
 standard was falling out complete
 structure of race had been broken up into
 diff. communities. ~~There being broken up~~
 in last part of 19th cent. had all been but
 under name of Macedonia - a day had
 purchase under the Maced. which the
 Street Committee. There is a spirit moving
 through living that the one. that really
 have largest but because of moral revival
 could be benefited by various kinds of
 the committee. This year was important
 in mind of men by it will power of
 during next 2 or 3 years and they had left them
 Europe till about that was practically
 peace under their eye. All the nations would
 the secret. So a nice little relation
 has arisen there was realized a condition
 of peace in earth speeded current

O'Connell said that if command was diff. virtue
twice wd be reversed.

This is an ext. of Hobbes' theory. He denies
an essential diff. betw. a virtuous & a vicious
action being one commanded by laws of state in
wh. we live.

We are thus brought face to face with real just
Hobbes' theory. Could any mere command
even if it did come from an Infinite Power,
be suff. to form Moral Consciousness.

Must dissociate idea of command from
moral authority. Morality does not exist
is made by his command. A command
coming from Him is essentially same kind
as that of a finite authority. Natural motive
of Terror will be called into play to keep us from
doing actions threatened with such terrible pen-
alties. But we are yet as far as ever from
knowing that action ought or ought not to
be done.

O'Connell maint. that if Supreme Being had com-
manded us to do bad actions they wd. have be-
come good words of this kind are meaningless.
You are not apt of a stick with only one end - words
have no logical meaning. So we may speak
of Infinite Being commanding us w/out. of forbidden
right but words are meaningless. For what
is right. It is in the strictest sense the
Law of life. The Moral Law is an embodi-
ment of the conditions of existence. Every wrong
is destructive. An individual who violates

intellect of the East. The latter was more
likely to be a part of the East.
to have had a part of the East.
attempt to cut off all the
under one government. The East
with royal power of Macedonia (later
may be great held on Athens he was
you would not wish to see A. in death of
the East. The latter was more
not by the distinction that separates all
and into a division Greek barbarians
he seems to think that morally are
linked members of the race. The
ancient Pagan East. Come down to
very late period before moral sense.
at present beyond nationalities. There
is a state to have peace by law. There
is a state from the national standard was
brought about.

moral law destroys grad. all distinctive of human-
ity. Society disregarding moral law is
cert. disintegrating itself & so far exceeds human
Empire begins to Decline with disintegration
of its members.

It is inconceivable that an Infinite
Being could do wrong. This wd imply that
he was not Infinite Imperfect either
in Intelligence or in Power. That he did not
know conditions of existence, or was
too weak to observe them.

Supp. we were to admit poss. of such
a conception. Supp. an Infinite Being
command to our intell. ideas our intell.
knows to be wrong. Surely as our intell. is it
we partakes of nature of Infinite intell. in
so far as it wd refuse to submit to wrong
command even when followed up by
threat of direst penalties. In Promettions
bunches have a reply to this theory.
If an Omnipotent Being ordered him to do what
was wrong someone said they would rather go
to hell than do it."

Nov 5th

Theory that moral consciousness has source
in some power transcending natural
= Transcendentalism. It is also called
Intuitionism or Idealism - but first
indicates you diff. most clearly. For we
are supp. to have in us some power
transcending order of nature.

Theory is met with in variety of forms.
Have 2 main modifications: One refers
this consciousness to our emotional sen-
sibility, the other connects it with some
power of reason. This dist. may often be
based on diffs. of individual temperament.
In a man endowed with keen sensibility
will feel emotional aspects. So moral course
which will be more often based on emotion
than on cognition. So will be inclined to

1. That theory has found its fullest dev. in
Eng. moral phil. Have Theory of Moral Sense
maintained by an eminent writer of
early part of last century - the ^{3rd} Earl of Shaftesbury
(1671-1713). The 1st Earl was the eminent statesman
(3rd Earl = his grandson - The late Earl was
devoted to social amelioration of lower classes)
3rd Earl wrote several essays on moral &
Eth. subjects, afterwards gathered under
name of Characteristics. One = An Enquiry
into the nature of virtue. Theory was more
fully dev. by a somewhat later writer,
Dr Francis Hutcheson - who lived Ch. in
Scotland as Prof. of Moral Phil in Univ. of Glasgow.

had been rolled back by putting the every
of Greeks. & the first whom had been
Plunket 480 P. E. who sup. betwixt
Empire of Macedonia & Thracia
seen when captured the many
were left not to be a hardy. civ.
without being harnessed by barbaric
customs & institutions. At 50 yrs after
battle of Salamis who enjoyed a per. of
peace, & they had ending in their
ant. dev. on the region of sublects
ally & political life. What per. was
mainly due. by most brilliant of
deep the world has ever known. These
were the most brilliant achievements
Ancient. It is set were good. But
then the 5th mind became per. after
in dealing with all forms of human
life. With some science of them. When
rithed spee. until they had been placed
through moral life. There was a cloud
between the two great powers. After
per. known as the 5th period. They are
gen. classical sciences. When they were
great diff. between right & wrong - one
coming from laws & customs of
But to die it to be less important. When
these considerations in an 8th. cent.
movement in Greece - like the 5th cent.
we recognize the myth of Aeschylus, con-
of study conducted that were religious
or natural. ground of per. civ. life.

He became founder of Scottish School - The Common
Sense School. He adopted Shaftesbury's
Theory & expanded it to explain several
facts. He said same in "An Inquiry into the
Origin of our Ideas of Beauty". Theory is
then applied to Aesthetic Consciousness
as well as to Moral.

See draft. Man is endowed with a
sensitivity purely spiritual as well as
bodily. This enables us to perceive spiritual
qualities like beauty & virtue. Our idea
of beauty is simply this agreeable impression
prod on our sensibility by a beautiful obj.
So also a good action produces the agreeable
impression of moral approbation, while a
bad action excites disagreeable impr. of moral
disapprobation. Thus this theory maintains
that our moral ideas are derived from a moral
sense. This theory though professing to be
transcendental is scarcely it. It is open to
objections urged against Empirical theory.
Moral Consciousness is explained as a
result of physical experience, i.e. of exter-
nal, & of internal. But must it suppo-
se that moral ideas are on this theory
transcendental a day more than when
we get them from a bodily sense. Acc.
most transcendentalists have rejected it
tried to take 2. Some haven't always
kept in view requirements of a transcendental
theory. If moral ideas are not developed

To many parts. Unlike other nations
afflicted by the nations, rather than
part & practice of an even country
may. Patriotism has been favored &
renewed standard of morality by
renewing process of them done to
them.

There is a great deal of good in the
months of their highest history.
Part. The same is in the
influence of the moral sense. And the
in the largest part of morality of
one taken alone. There is a great
these so-called any. It is a people outside
the world. There is a great
a nation. There is a great
the nations. The nations. The nations
concerning all nations. The nations
of the world, which a community
ready to sacrifice themselves could
single up to success. Still national
type of morality has a variety of
which. There are the nations of the
come. Much of the nations of the
more to stand of the nations.
Regarding the nations to be in the middle
of the century B.C. South to the country.
There had been perfect. The nations of the
They are not by some. The nations of the
of them. Again & again the nations

from the reason itself, but given to it as extra
they can't be conceived as having a trans-
scidental origin. Thus a transcendental
theory must show that our moral ideas
are derived from intrinsic operations of
reason itself.

What are its intrinsic operations? The
moral consciousness has to do with prac-
tical reason as dist. from speculative ditto.
This is that we equal to moral consciousness.
How does reason operate when instructing
us with regard to our moral conduct.
Reason points us to the consequences that
follow from our actions. By thus foreseeing
them we can direct " " so as to produce
any result desirable. Herein we see the
infinite difference betw. an intelligent
agent & any agent destitute of intelligence.
All agents whether intell. or unintelligent prod
results but the unintell. without any con-
sciousness of what it is doing. In virtue
of its ^{own} intelligence, it foresees the results of its
actions & guides them in order to produce by
them the result it foresees. Obviously an
unintelligent agent is wholly determined
by forces external to itself. It does not
foresee results of its agency. It simply produces
results. But as an intell. agent, it foresees
the " " of its conduct & by the force that
is in me, act so as to bring abt results as
I wish. My conduct is not det. absolutely

unethical things so referred as an ethical religion in Hindu scriptures. In ancient
Aryan times, however, there may be
an exact standard of morality, but the
moral consciousness has been above
it. There will thus be seen that the
stage of morality on which an even
point has been reached is a
stage of moral sense, expressed in
that which is applied in the moral
best stage - nationalism or patriotism.
This step implies an immense progress
considerably different. Nation & tribe. The
tribe is always considered as being founded
on the natural relations of kinship. This
organization is founded on ideal family,
as class, tribe, race - idea of national
relationships. At this stage, morality is
concerned. It is a nation as a whole,
from which has arisen a national
idea. There are not relations & national
social organization. Each is not relationship.
That implies a moral step. On moral
consciousness - in fact, in the sense
in relations of kinship - the only
above moral step of
social, national relationships. Moral
relations - a general sentiment has
been the fact. There is the fact that
the moral sense is degraded even now

by natural laws I can't control. I det. my
conduct by " " lay down myself. I
det. my " " foreseeing result & laying down
law to bring about desired result. This
method of reason in its influence over
us is quite diff. from a physical force.
That acting on us compels us to act,
without leaving us a choice, which is
the case even with passions. Reason
simply points out to us those results of con-
duct that are reasonable. It does not say
to us, you must act in such a way.
So we are left to choose for ourselves whether
we shall act as reason instructs, or
refuse to act reasonably. We see then that
Reason imposes a rational or moral obli-
gation. A physical obligation is of the nature of
irresistible compulsion, but the other is
simply of the nature of rational instruction.
That if we would act reasonably, we must act
in a certain way. Thus reason issues a meth-
od which is of the nature of moral obl. as dist. from physical.
For moral obligation is absolute or unconditional
in its demands that we shall act in a particular
manner, whatever consequences may be, &
this abs. imper. tone is given to injunctions of Reason.
This imper. tone wd. not appear in our consciences
if we were purely rational beings. We shd
then simply obey the injunctions of reason
without any struggle. But this is not human
nature - it is not purely rational. Reason

particular was high standard of moral morality
along with general superlatives. The numerous
human questions were so-called "the moral
new order" in literature. "Clothe the naked
and the hungry with clothes, give them drink as the
lamb of God are men like thee, but have
all things we that have seen a slave
baa-tee-tee turn to the gods.
Nov 12th

Moral Conscience also towards graduated
on Altruistic values.

There is implied in it a spirit which
shall be seen. expanded to a wider standard.

For loyalty to the spirit implies a kind of
self-sacrifice. This spirit itself is a
consequence on the moral. Being a
bit, but moral morality will not stop to a
level of the. There is a certain
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level of the. There is a certain

is assoc. with sensibility to all the wealth
of existence. The various passions of our
sensibility come often into conflict with ^{instruc-}
tions of reason. While reason directs us to
a line of conduct, our sensibility shrinks
from adopting it. ^{Passions of} ~~often~~
^{our} man's nature thus becomes a battle
ground. It is here in struggle between
passion & reason that every human
destiny is finally decided. What effect
has this on requirements of reason. So
these appear as instructions to a being,
who may have a struggle before he
can carry them out. So Reason appears
as superior authority commanding an
inferior authority to obey. How why
does reason employ an absolutely imper. tone.
To understand this fact operation of Reason ^{is like}
presenting a rule for direction of conduct. This
rule may sometimes be of limited application.
Gen. obj. we have in view at any particular
moment is limited to that moment. It is not
an object of absolute value in itself. Its value
is limited & is immediate obj of our action
not to something beyond itself. It is a means
towards some end beyond itself. But ~~we~~
~~compare~~. We are always led on to seek
some higher purpose, but must be brought
to some purp. that stands highest of all, that
is not a ~~end~~ end means but an end, the ^{Summum}
Bonum. Again Reason expands our regard

What one has may come to be considered that it is
not an early death or better than a miserable
life. This is proved by common sense & the
female children. The truth is to be learned
from writers & to give more and more work
as having more physical strength. So many
could believe that the trouble of hearing there
as you feel, as you, accident children, see, the
who only receive female children, see, the
practice of certain voices by purchase and by
capture. (so high stage of) who: not of parents
than girls in age. I have been told that
at this stage, he has made a collection of
value of moral sense don't in. The moral sense
approaches of infanticide & deep. Women but
sacrifice even their lives. I feel as if I
and entered with moral development of
from life. The lives are the lives of the
deeds to capture from their lives & to regard
as the type. I by each rejecting one & a short
earliest moral sense. I have seen. I have
common thing. I have seen. I have seen. I have
effects moral sense. I have seen. I have seen. I have
on some children the same. I have seen. I have seen. I have
a large portion of human beings from moral sense
permanence and credit on what takes the night.
This low stage of moral sense is always
see. by your own experience. I have seen. I have seen. I have
had influence. Some of the most interesting practices
have been seen. by some of the most interesting practices
The. The astronomical part of the earth can
influence over mind. Ancient part. I have seen. I have seen. I have seen
the of Spanish conquest was high. I have seen. I have seen. I have seen

For particular ends of life thus. As a rational
being we can't isolate ourselves from others.
So reason compels us to think of others in
our actions as well as of them. Question
arises. How many & what others must
we think of. We are here ultimately forced
to pay some regard to all other beings likely
to be affected by our actions. We may begin
by considering merely some limited circle
of others, but if yield to instructions of
reason can't stop short of all others.

Reason enjoins us not merely to
seek some end good for all time. It also
not merely to seek the good of some beings
but the good of all others. We are thus
raised by the out of stage of a limited
particularity to higher platform
of universality. Reason requires a rule
holding good for all time & for all men.
But such a rule will be of absolute
obligation. You may indeed act in violation
of it if you choose, but you can't do
this without ceasing to act reasonably.
Therefore as a reasonable being you
are rep. abs. to obey it. Thus practical
reason prescribes ^{an} absolutely imperative
law.

a false ideal of justice - Justice articles were
worth cult. except these make no sense to me
I think are apt to be in a sort of pleasure
Cesaire & me another they used seemed to
enjoy this sort of penmanship. Result
was that members of our tribe, though they
each then left no marks of any persons
outside of the 20 marks. C. & I. both
always allowed towards other tribes. Both
at a low level when in our hands to
rest a low level when we were at the end of
ground. So in want of justice individuals
were given left to find redress for wrongs
by judges. So second part of our opinion
is that. High class of tribe still found of class
since of their leaders down from you to
him. Indeed many countries have at
least a few of our children about them
in service. This part of our history
I got redress for wrongs without personal intervention
from tribal members. I also have a common
effect to moral law. So also there is a false
moral idea. When they do civil justice we
are when in. I get justice without any
of moral cult. So that our. When we
display greater respect towards his enemies or
held in honour
Practice of my article - can be understood
just without cult. There is no personal action
Real. since I think not. All since of many
children present so many differ that a group

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Practical reason is not satisfied with any particular aim in life for the present moment, but requires an aim that will extend over all time. All that we must take all others into account. So Reason is always tending to establish ^{itself} ~~its~~ ^{its} immediate end in " " limited to our own persons. So that if we perform such actions must be considered as unobliquely conditioned by some higher end beyond that which we have in view. Ex. p. suggests intentions leading to a particular purpose. This is all right to do for himself for this. But for the sake of persons a large number of preliminary studies. So all the actions of these are obligations, but are unconditionally. If he depends on ult. obj. If he drops ~~the~~ ult. obj. prelim. obligs fall ~~the~~ ^{the} ~~ground~~ ^{ground}. This cond. & ceases when cond. on which it depends ceases. If a man joins himself with a party, church or party, it becomes an oblig. on him to perform duties of the party. If he separates himself from this the special obligs cease along with cessation of com. So that major-ty of actions are oblig. merely by reference to ult. purp. we have in view. But this ref. to some ult. end must ult. bring us to some purpose which is an end in itself. Any oblig. to fulfil such an end. Any oblig. to fulfil such an end must be of an unconditional char. We can't escape from this oblig. except by surrendering our char as reasonable beings.

So there is a dist. betw. Conditional & un-

Conditional Commands.

A cond. Comm. he calls a hypothetical impera-
tive. An uncond. Command = a categorical
imperative. It will thus be seen that while
most of the injunctions of reason are of a cond.
or hyp. character even these imply that
there is some injunction of reason free from
all ends imp. on us from the very fact that
we are reasonable beings. Such an inj.
entails an obly. ~~is~~ abs. unqualified, wh.
it is our function to explain. It may be obs.
that a command of this sort is not given beyond
as a partic. individual, but we. you are a rea-
sonable being. The same command is used in
the consciousness of every human being. Conse-
quently that Moral Law in our Consc. is
not derived from reason of any partic. human
being. It is not a whim or caprice on part of
this or that person, but is an utterance of
reason, as found in all reasonable beings.
What is imp. in saying that moral law
is a deliverance of the Law in our Con-
sciousness. It is the voice of God in the Human
Soul - For God is the universal Reason that
manifests itself in all through the universe.
For what is a voice or word. In its crea-
ture it is any medium of communication
betw. one mind or another. If the moral law
= the universal reason be in itself in Consc. of
man it may be termed as above in
strictest propriety. It will thus be found

cultivating moral & relig. nature & intellect
There like there is a radical program
Don't like standard. This becomes more
strenuous on

(2) ^{Altruistic} based on sympathy. Present

no form being content with the same thing
individuals in to later pleasure and
in feelings of them. As they appear in
more signs, implies more sympathy
of feeling with us. we sympathize
with them. when their sympathies of

them, not - it groups these relationships
life "water" nearness = love, the mind
can not meet easily. These = relations of
word, from which we can't escape. In
des. of human race, there number of

appear, we. says within relations of
personally life. This = case with individuals.
Child manifests an approximation of
mother's affection when the first part so in
ev. of material, not relationship formed
habits, habits, habits. Some such

maintain that makes their a primitive
relationships between family, teachers
let the race. sub. by virtue that
form. mat. = earliest all. in us. human
being were placed. So much more than
nature, some primitive of man's

armies, parents child, in essential part of human
ity. Public conduct rise if there were
rel. to. parents. child.

Every of you. in the kind of sympathy
of content. Intellectual organization of society

That the moral consciousness in that course
of dev. passes over into relig. consc. This
consc. of an unconditional law of Duty
we can't realize, this without realizing
its manifestation to our consciousness
of our individual reas God.

We have merely got the indef. conscienceness
ness that cert actions ought to be done. There
must be some goal by wh these are
dist. from others. This = relative communal
term goodness or rightness - what is this?
We are not as yet approaching ethical
question as to what goodness is in itself.
What is our Conscienceness of " that we have
at present to explain! Where we limit
the question to the psych. aspect can easily
give you answer. That the opinions
of various conscienceness vary in diff.
individuals & even in same individ. at
diff times can all at stage of tribal develop.
submit it to you. Chieftain's voice that constitutes
the tribe's moral direction. It is wrong,
as a dev. in life find that other classes
of actions are to be consid. besides their
being enjoined. All sorts of influence
modify our opinions of it & wrong. e.g. Customs
of country, standard of honour, public
opinion, speculation & theory. But there it
is obv. that men's opinions as to morality differ
very widely. Diff. is so great that it is
freq. employed by ethical sceptics to

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Consequences of Evidences of an action = quality
of act making in itself ^{independent} the done

variety on moral standards.
Moral Standard Reason or propriety
inplies a standard. One in private life than
Altruistic. Specific leads towards development
of personal & moral nature. They refer to
ethics of our own conduct. S. J. Whipple
refers to industrial conduct but to reveal
religion

(1) Personal Conduct - Can't ex. reason or

own conduct without bringing forward
some extent. Even in indirect consequences
life come regard for fut. so necessary. Nat.
Abstract just. not with necessaries of life.

existence. Provision is an extra. but in the
self. strength of applied & common sense
not. ex. of - intellectual acts straight out
proceeds to work. Good life without any
above work of achievement to an individual

Concept. From which on a whole. Above
the and side. There a higher kind of insight
= Evidence (Abstracted from) ^{freely}

(Evidence) All evidence must. not
even our will. in making life happy =
even as act of insight. Not now almost
empirical means of present & past actions

of from which as a whole. So in this
reason is apt. from own conduct. It is
good many towards a 'moral' Stan. in higher
Our men are not content with past. In
freely work, but aspire to self-culture

establish their conclusions. They maintain
there is no foundation or nature for just or better
or wrong. That these vary in acc. with diff.
nations & diff periods. They def this by refer^{ence}
to discrepancies of moral standard throughout
world. They have been writers of a popular
rather than of phil. stance. It is diff. to prod
def. shrill from a 1st view. But a very powerful
popular effect may be prod. Collier is drift of
argument adopted. It is founded on fact.

Question still remains - amidst all this
variety of moral standard, is there as sort of
uniformity. Is it not poss. for reason to disc.
some harmony underlying apparent disorder.
This scientific mind is always apt to be bewildered
by confusion of facts found in human nature.
Thus at 1st stages nature is superf understood.
Sense comprehension is an act of mind by which
we disc. identities underlying all the diff. of
things. So truly scienc. mind is not content
to be bewild. by all discrep. of moral standard, ^{found}
There must be some harmony we can
reach through all this discrep. So ~~let~~ focus is
now to disc. what harmony can be traced.
The moral consciousness is at the bottom our reason
applied to the end of our practical life. It is
evident that the reason is essentially same
in all reasonable beings. Notwithstanding
errors, reason of all is substan. the same &
is leading them towards the truth. So
the practical reason is always leading

then in the same direction with the moral
but they are going. The idea is a human
law of truth. In all cases the moral
ambiguity is more or less perfectly going
after a numerical standard. It is the
moral consciousness that is the
own spirit. Not that moral
affirmation is with the good in man
and the general substance.
Begin at starting point. What is it?
Answer by asking nature question
with a simple reason asking in plain
plain practical life. Concern to human
being asking naturally. It has become a
moral being. So every human being is a
moral " question. It is reasonable
Some evidence there some have been a
stage at that. Man had no right at that
moral life. Man - other nature, other
conceived by the German scholars. There
man has the morality & has naturally
where the other nature. In other nature
moral and yield. Their natural impulses
like there said was a moral life
(showed even a human life in nature
and a natural being toward nature to
of certain system). Therefore a human
being ask from some reason making a
Impulse movement, it is a moral being.
The life leads to it back an end
good truth from, our god on the side,
god say as there are conceived. It is
but that is from few and is not

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Where does Chap II begin.

Why is esteem essentially pleasurable?

