regard to utility and happiness; but through Bentham and his disciples the vocabulary of the utilitarian school became fixed, crystallised in certain watchwords and offered for the use of practical moralists, legislators, and social reformers. In this respect Bentham was a pioneer in the application of definite moral axioms, abstracted from the consensus of thinking persons without special respect for traditional beliefs or prejudices. Before him Adam Smith had already applied ethical speculation to one special problem of practical life — to the Industrial Problem. Instead, however, of combining his principles of morality with those of social welfare or wealth, in the same way as Bentham did those of morals and legislation, Adam Smith separated the two problems; he did not force the deeper moral problem on the attention of practical thinkers in the same way as Bentham did in his own special subject. Bentham forced political philosophers to think about the ethical meaning, the morality of their doctrines; Adam Smith hardly considered the morality or immorality of industrialism. This only became an important ethical problem a century after the appearance of the 'Wealth of Nations.' With Adam Smith and many of his followers it was and remained a psychological, an anthropological problem.

It will be well now to contrast with the movement associated in England with the name of Bentham, that

same manner the moral evil or vice is as the degree of misery and number of sufferers; so that that action is best which accomplishes the greatest happiness for the greatest numbers.'" After referring to passages from Priestley and Beccaria, Leslie Stephen concludes: "Hutcheson has clearly the right of priority whatever the value of the thing claimed" (*loc. cit.*, vol. ii. p. 61).