

the *sine qua non* of morality, of ethics and all practical philosophy.

63.
Mill and
Huxley on
the cosmic
process.

So far as the ethics of naturalism are concerned, the processes of nature, as conceived by the older utilitarian school, were condemned already by Mill as ethically insufficient; and as conceived by the modern evolutionist school they have been still more drastically condemned by Huxley, who says: "The practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. . . . The ethical progress of society depends, not on imitating the cosmic process, still less in running away from it, but in combating it;"¹ or, as Huxley's position has been paraphrased by Sorley: "The cosmic order has nothing to say to the moral order, except that, somehow or other, it has given it birth; the moral order has nothing to say to the cosmic order, except that it is certainly bad."²

64.
Hypo-
thetical
Idealism.

Professor Sorley has, at the end of his 'Ethics of Naturalism,' suggested that the facts brought out by the sciences of natural as well as of mental evolution, leave room for, though they may not demonstrate, an idealistic interpretation, seeing in the history of nature as well as in that of mind the existence of a definite purpose. He does not attempt a justification of such a view, but merely remarks "that it enables us to avoid both the fruitless efforts of the naturalists to derive an ethical doctrine from the history of development, and the an-

¹ Huxley in the "Romanes Lecture" (1893), "Evolution and Ethics," republished in vol. ix. of

'Collected Essays.'

² Sorley, 'Recent Tendencies in Ethics' (p. 47).