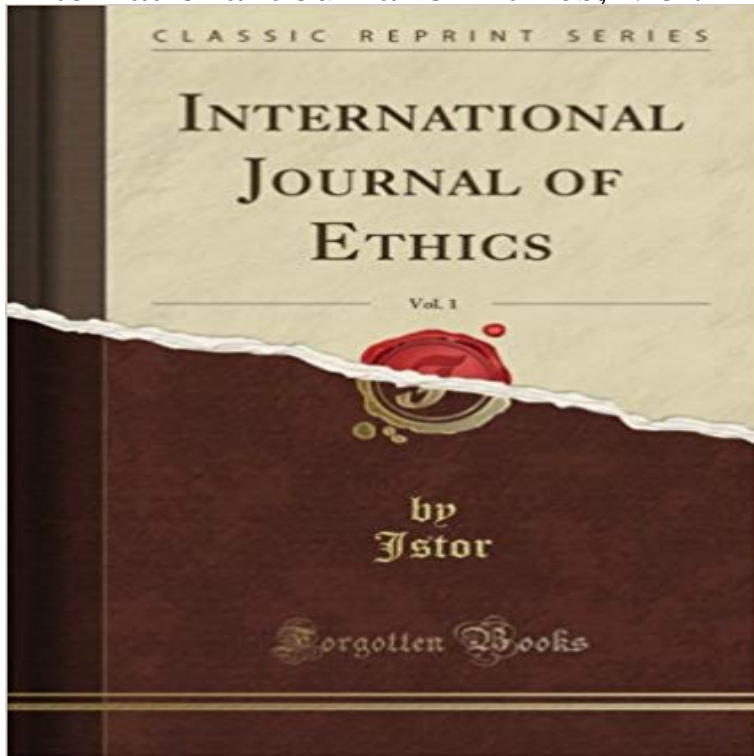


International Journal of Ethics, Vol. 1 (Classic Reprint)



International journal of Ethics not be an improvement, at least in its consequences. We all recognize the dangers of fanaticism; but what is a fanatic? I know no other answer than that a fanatic is a person who acts up to his convictions when they are opposed to the common sense of mankind. If, therefore, we suppose that the element of intellectual error in the causes of wrong action remains unchanged, while the element of feebleness of character, weakness of motive or will to do duty, is entirely removed, we must suppose fanaticism enormously increased; and when we had to strike the balance of gain and loss to human happiness resulting from the change, I am not quite sure that we should find the gain so clear as is sometimes supposed. Considerations of this kind have led some thoughtful minds to take an exactly opposite view, and to regard it of paramount importance to remove the intellectual source of error in conduct, holding with Socrates that the true good of each individual man is really consistent and harmonious with the true good of all the rest; and that what every man really wants is his own true good, if he only knew what it was. But this view also is too simple and unqualified, since a man often sacrifices what he rightly regards as his true interest to the overmastering influence of appetite or resentment or ambition; nor, I fear, if we measure human well-being by an ordinary mundane standard, can it be shown that what conduces to the earthly welfare of any one individual will always conduce to the earthly welfare of the rest. This idea of a universal and complete harmony of the interests at least the earthly interests of all human individuals belongs to an optimistic illusion as to human relations, which in the present age of the world has nearly ded away. If we confine our attention to this world alone, and suppose mens feelings and wants una

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