

Let's start at the end. Bottom of page 96.

We have his conclusion. Happiness and Pleasure are at the top of the pyramid. The ends justify the means and it simply CAN'T be any other way.

So what is the moral principle of Utility? Start of page 90 READ.

Mill believes that this principle is similar to Epicurus. Bot Page 90.... but that people have misread Epicurean doctrine.

Okay so this is important because it distinguishes between different types of pleasures:

Mental pleasures are preferred to physical pleasures. Mental pleasures are said to be of higher quality. In fact, he says this is unquestionable. This is because Mental pleasures make use of higher faculties, which pigs and fools do not possess. "It is better to be Socrates dissatisfied than a pig satisfied" - this is because it is easier to satisfy a pig than it would be to satisfy Socrates.

But what justification does he have for saying this. What if the fool is completely convinced that bodily pleasures are better than mental pleasures?

Mill says, top of 91

So the person who has experienced pleasures of all kinds is who decides. But what if someone who has experienced all kinds of pleasures still says that lower pleasures are better?

Mill says this doesn't actually happen. Bottom of 91 and Bottom of 92

What is actually happening is that the person's higher faculties are eroding....top 92 right side

This is very Aristotelian...

But what binds us to the doctrine of utility? mid 93

He says it is "the conscientious feelings of mankind" - top 93 right side.

Furthermore, he says that people who dismiss the doctrine of utility because they don't think the conscientious feelings of mankind are enough of a binding force would not adopt any moral theory.

So there are some questions here...Is this conscientious feeling held in check by something else?

So he goes on to say that some people believe that the conscientious feelings of mankind are held in check by something else. mid 93 What is his response? He says that conscientious feelings should be enough alone - that they shouldn't need be connected to anything else. Top 94.

Is it innate or acquired?

He says it doesn't really matter.

But I think he is sort of saying both...Maybe the class can help...

It is a fact regardless that the greatest happiness for the greatest amount is sought after.
Bottom 94

Happiness is what we desire. The proof is that we desire it. Bot of 95...The only proof then top of 95 right side...And the most important thing...right underneath it.

What about things which aren't happiness?

Well they are a part of happiness/pleasure. They are part of...like virtue...middle 96.

Bottom line - people cannot desire something which does is not pleasurable and constitutive of happiness.

Of course, there are some problems with this.

What about the Minority Opinion?

What if these "higher faculties" are cultural?

IF there are higher faculties, shouldn't we take pity on those who do not have them and take their opinions just as seriously?

What about animals?