

**BETTER-WORLD  
PHILOSOPHY,  
A SOCIOLOGICAL  
SYNTHESIS**

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Better-world philosophy, a sociological synthesis by J. Howard Moore

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**J. HOWARD MOORE**

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# BETTER-WORLD PHILOSOPHY

A SOCIOLOGICAL SYNTHESIS

BY  
J<sup>hr</sup> HOWARD MOORE



CHICAGO  
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**T**HIS book does not claim to be infallible—simply serious. No being knows. He thinks he knows. A few grams strategically shifted here and there in his organism, and he knows, or thinks he knows, something altogether otherwise. All is attitude and relativity.

Chicago, 1899

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4. The revision of human nature by neutral violence.

## THE PROBLEM OF INDUSTRY

Man, like every other animal known to terrestrial intelligence, is a creature of desires. He is not self-sufficient. He is bound to the rest of the universe by laws of the most relentless necessity. His body is a mechanism made up of certain substances derived from the planet on which he finds himself. This mechanism is continually crumbling and wasting away, and must be replenished by additional portions of the parent earth. He lives at the bottom of an aërial sea, which is so capricious that he must carry about him continually an elaborate protection against its violent extremes. He must be provided with a habitation wherein to lay his head and to administer the pompous functions of the household.

He desires a soft place to sleep, many dainties on his table, and brilliants and silks to strut in. He wishes his offspring to be educated. He desires the services and society of his fellows. He desires to travel over the face of the earth, and contemplate in a general way how dull and profitless the universe would be without him. Man's desires are, indeed, innumerable, often hopeless, and sometimes vile, but they may all be rolled together into two: the desire to avoid pain, and the desire to experience pleasure. Every conscious movement made by living beings, from oyster to philosopher, is directed toward the accomplishment of one or both of these ends.

Pleasure is the emotion accompanying the achievement or satisfaction of a desire. Pain is the antithesis of pleasure. It denotes inhibited desires. The amount of happiness experienced by any being, therefore, depends, first, on his talent for enjoyment, that