

Kant, "Duty and Reason as the Ultimate Principle" - pp. 506-512

1. Kant argues that the only thing truly good "in itself" is a good will, which is the will to do what is right for its own sake. Other things such as intelligence, power, wealth, and happiness are only good if they are used in the service of a good will. A good will is independent of external circumstances, and it is the only thing that can be valued without qualification.

2. Kant means that doing our actions from the motive of duty is to act out of respect for the moral law. This is different from acting out of self-interest or natural inclination because it involves acting for the sake of the moral law, regardless of our desires or inclinations. Acting in conformity with duty means doing what is right, but not necessarily for the right reasons. For example, we might obey the law out of fear of punishment, but this is not the same as doing our duty.

3. For an action to have moral worth based on its principle, it means that the moral worth of an action is determined by the principle on which it is based, rather than by the outcome or consequence of the action. Kant argues that actions can have moral worth only if they are done from a sense of duty and with the intention of fulfilling the moral law. The moral worth of an action is determined by its motivation, not its consequences.

4. Kant's two formulations of the Categorical Imperative are:
 - a) "I ought never to act except in such a way that I can also will that my maxim should become a universal law." This formulation requires us to consider whether we would be willing for everyone to act in the same way we are acting, and whether the maxim of our action could be made into a universal law without contradiction.
 - b) "Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end." This formulation requires us to treat others with respect and dignity, and to avoid using them merely as a means to our own ends.

Mill, "Happiness as the Foundation of Morality" pp. 512-517

1. Mill's "Greatest Happiness Principle" states that actions are right in proportion as they tend to promote happiness, and wrong as they tend to produce the reverse of happiness. Mill argues that the goal of morality should be to promote the greatest amount of happiness for the greatest number of people.

2. Mill means that it is better to be a dissatisfied Socrates than a fool satisfied because intellectual pleasures and higher qualities of pleasure are more valuable than lower pleasures. Socrates may be dissatisfied, but he is living a life of higher quality and value than a fool who is satisfied with mere bodily or sensory pleasures.

3. Mill discusses quality and kinds of happiness by arguing that some pleasures are more valuable than others. He distinguishes between higher and lower pleasures, with higher pleasures being intellectual and spiritual pleasures, and lower pleasures being physical and sensory pleasures. Mill argues that higher pleasures are more valuable than lower pleasures, and that the goal of morality should be to promote the greatest amount of higher pleasures.

4. According to Mill, the experience of wise and competent people, as well as the lessons of history, are important for determining what will bring the most happiness in our actions. Mill argues that we can learn from the experience of others, and that we should use reason and evidence to determine what actions will lead to the greatest amount of happiness. He also suggests that our understanding of what brings happiness may change over time as we gain more experience and knowledge.