

EDITORIAL

We are indebted to Professor T. L. S. Sprigge for writing the appreciation of Professor Sir A. J. Ayer which is the first article in this number. It provides numerous insights into the relationship between Ayer's philosophy and the larger tradition of British empiricism within which he worked. Three articles (by Professors D. Long, Ann Robson, and J. M. Robson) are based on papers given at the Conference on Bentham, Mill, and Utilitarianism held at Cambridge in July 1989. With the remaining articles, this number can claim contributions to moral philosophy, political theory, political history, and intellectual biography. Together with contributions to the history of economic thought, legal philosophy and history, which have appeared in the first numbers, *Utilitas* has succeeded in its attempt to publish articles from a variety of academic disciplines. But even if *Utilitas* manages to attract articles from different fields and extends its range beyond Bentham and Mill scholarship, it has not yet begun to cross one barrier which divides utilitarianism into two spheres of scholarship. In the first one finds a mixture of studies in philosophy, law, and history which are wholly intelligible to the educated reader; in the second, one is plunged into a rigorous world of mathematical formulae which marks aspects of economic theory, social policy, and numerous sub-fields from rational choice theory to cost-benefit analysis. In the second of these spheres important work within the utilitarian tradition is being done at the levels of both theory and policy, but few outside these specialized fields are able to grasp the significance of the work or its relationship to research often of a similar nature in the more humanistic studies. We are pleased to have several members of the Editorial Committee who are able to move easily between these two worlds of utilitarian scholarship. What is needed, however, are some attempts by those involved in the more technical spheres not only to provide for others some account of the achievements they perceive have been made in current utilitarian studies but also to relate these achievements clearly and directly to the larger tradition of which their own work forms a part. While such efforts should not be as formidable as crossing the divide between the 'Two Cultures', their value to scholarship generally should not be underestimated.

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