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I

DOES MORAL PHILOSOPHY REST ON A MISTAKE?¹

PROBABLY to most students of Moral Philosophy there comes a time when they feel a vague sense of dissatisfaction with the whole subject. And the sense of dissatisfaction tends to grow rather than to diminish. It is not so much that the positions, and still more the arguments, of particular thinkers seem unconvincing, though this is true. It is rather that the aim of the subject becomes increasingly obscure. 'What', it is asked, 'are we really going to learn by Moral Philosophy?' 'What are books on Moral Philosophy really trying to show, and when their aim is clear, why are they so unconvincing and artificial?' And again: 'Why is it so difficult to substitute anything better?' Personally, I have been led by growing dissatisfaction of this kind to wonder whether the reason may not be that the subject, at any rate as usually understood, consists in the attempt to answer an improper question. And in this article I shall venture to contend that the existence of the whole subject, as usually understood, rests on a mistake, and on a mistake parallel to that on which rests, as I think, the subject usually called the Theory of Knowledge.

If we reflect on our own mental history or on the history of the subject, we feel no doubt about the nature of the demand which originates the subject. Any one who, stimulated by education, has come to feel the force of the various obligations in life, at some time or other comes to feel the irksomeness of carrying them out, and to recognize the sacrifice of interest involved; and, if thoughtful, he inevitably puts to himself the question: 'Is there really a reason why I should act in the ways in which hitherto I have thought I ought to act? May I not have been all the time under an illusion in so thinking? Should not I really be justified in simply trying to have a good time?' Yet, like Glaucon, feeling that somehow he ought after all to act in these ways, he asks for a *proof* that this feeling is justified. In other words, he asks 'Why should I do these things?', and his and other people's moral philosophizing is an attempt to supply the answer, i.e. to supply by a process of reflection a proof of the truth of what he and they have prior to

¹ From *Mind*, vol. xxi, no. 81, Jan. 1912.

reflection believed immediately or without proof. This frame of mind seems to present a close parallel to the frame of mind which originates the Theory of Knowledge. Just as the recognition that the doing of our duty often vitally interferes with the satisfaction of our inclinations leads us to wonder whether we really ought to do what we usually call our duty, so the recognition that we and others are liable to mistakes in knowledge generally leads us, as it did Descartes, to wonder whether hitherto we may not have been always mistaken. And just as we try to find a proof, based on the general consideration of action and of human life, that we ought to act in the ways usually called moral, so we, like Descartes, propose by a process of reflection on our thinking to find a test of knowledge, i.e. a principle by applying which we can show that a certain condition of mind was really knowledge, a condition which *ex hypothesi* existed independently of the process of reflection.

Now, how has the moral question been answered? So far as I can see, the answers all fall, and fall from the necessities of the case, into one of two species. *Either* they state that we ought to do so and so, because, as we see when we fully apprehend the facts, doing so will be for our good, i.e. really, as I would rather say, for our advantage, or, better still, for our happiness; *or* they state that we ought to do so and so, because something realized either in or by the action is good. In other words, the reason 'why' is stated in terms either of the agent's happiness or of the goodness of something involved in the action.

To see the prevalence of the former species of answer, we have only to consider the history of Moral Philosophy. To take obvious instances, Plato, Butler, Hutcheson, Paley, Mill, each in his own way seeks at bottom to convince the individual that he ought to act in so-called moral ways by showing that to do so will really be for his happiness. Plato is perhaps the most significant instance, because of all philosophers he is the one to whom we are least willing to ascribe a mistake on such matters, and a mistake on his part would be evidence of the deep-rootedness of the tendency to make it. To show that Plato really justifies morality by its profitability, it is only necessary to point out (1) that the very formulation of the thesis to be met, viz. that justice is ἀλλότριον ἀγαθόν, implies that any refutation must consist in showing that justice is οἰκεῖον ἀγαθόν, i.e. really, as the context shows, one's own advantage, and (2) that the term λυσιτελεῖν supplies the key not only to the problem but also to its solution.

The tendency to justify acting on moral rules in this way is natural. For if, as often happens, we put to ourselves the question 'Why should we do so and so?', we are satisfied by being convinced either that the doing so will lead to something which we want (e.g. that taking certain medicine will heal our disease), or that the doing so itself, as we see when we appreciate its nature, is something that we want or should like, e.g. playing golf. The formulation of the question implies a state of unwillingness or indifference towards the action, and we are brought into a condition of willingness by the answer. And this process seems to be precisely what we desire when we ask, e.g., 'Why should we keep our engagements to our own loss?'; for it is just the fact that the keeping of our engagements runs counter to the satisfaction of our desires which produced the question.

The answer is, of course, not an answer, for it fails to convince us that we ought to keep our engagements; even if successful on its own lines, it only makes us *want* to keep them. And Kant was really only pointing out this fact when he distinguished hypothetical and categorical imperatives, even though he obscured the nature of the fact by wrongly describing his so-called 'hypothetical imperatives' as imperatives. But if this answer be no answer, what other can be offered? Only, it seems, an answer which bases the obligation to do something on the *goodness* either of something to which the act leads or of the act itself. Suppose, when wondering whether we really ought to act in the ways usually called moral, we are told as a means of resolving our doubt that those acts are right which produce happiness. We at once ask: 'Whose happiness?' If we are told 'Our own happiness', then, though we shall lose our hesitation to act in these ways, we shall not recover our sense that we ought to do so. But how can this result be avoided? Apparently, only by being told one of two things; *either* that anyone's happiness is a thing good in itself, and that *therefore* we ought to do whatever will produce it, *or* that working for happiness is itself good, and that the intrinsic goodness of such an action is the reason why we ought to do it. The advantage of this appeal to the goodness of something consists in the fact that it avoids reference to desire, and, instead, refers to something impersonal and objective. In this way it seems possible to avoid the resolution of obligation into inclination. But just for this reason it is of the essence of the answer, that to be effective it must neither include nor involve the view that the apprehension of the goodness of anything necessarily arouses the

desire for it. Otherwise the answer resolves itself into a form of the former answer by substituting desire or inclination for the sense of obligation, and in this way it loses what seems its special advantage.

Now it seems to me that both forms of this answer break down, though each for a different reason.

Consider the first form. It is what may be called Utilitarianism in the generic sense, in which what is good is not limited to pleasure. It takes its stand upon the distinction between something which is not itself an action, but which can be produced by an action, and the action which will produce it, and contends that if something which is not an action is good, then we *ought* to undertake the action which will, directly or indirectly, originate it.¹

But this argument, if it is to restore the sense of obligation to act, must presuppose an intermediate link, viz. the further thesis that what is good ought to be.² The necessity of this link is obvious. An 'ought,' if it is to be derived at all, can only be derived from another 'ought'. Moreover, this link tacitly presupposes another, viz. that the apprehension that something good which is not an action ought to be involves just the feeling of imperativeness or obligation which is to be aroused by the thought of the action which will originate it. Otherwise the argument will not lead us to feel the obligation to produce it by the action. And, surely, both this link and its implication are false.³ The word 'ought' refers to actions and to actions alone. The proper language is never 'So and so ought to be', but 'I ought to do so and so'. Even if we are sometimes moved to say that the world or something in it is not what it ought to be, what we really mean is that God or some human being has not made something what he ought to have made it. And it is merely stating another side of this fact to urge that we can only feel the imperativeness upon us of something which is in our power; for it is actions and actions alone which, directly at least, are in our power.

Perhaps, however, the best way to see the failure of this view is to see its failure to correspond to our actual moral convictions. Suppose we ask ourselves whether our sense that we ought to pay our debts or to tell the truth arises from our recognition that in doing so we should be originating something good, e.g. material

¹ Cf. Dr. Rashdall's *Theory of Good and Evil*, vol. i, p. 138.

² Dr. Rashdall, if I understand him rightly, supplies this link (cf. *ibid.*, pp. 135-6).

³ When we speak of anything, e.g. of some emotion or of some quality of a human being, as good, we never dream in our ordinary consciousness of going on to say that therefore it ought to be.

comfort in *A* or true belief in *B*, i.e. suppose we ask ourselves whether it is this aspect of the action which leads to our recognition that we ought to do it. We at once and without hesitation answer 'No'. Again, if we take as our illustration our sense that we ought to act justly as between two parties, we have, if possible, even less hesitation in giving a similar answer; for the balance of resulting good may be, and often is, not on the side of justice.

At best it can only be maintained that there is this element of truth in the Utilitarian view, that unless we recognized that something which an act will originate is good, we should not recognize that we ought to do the action. Unless we thought knowledge a good thing, it may be urged, we should not think that we ought to tell the truth; unless we thought pain a bad thing, we should not think the infliction of it, without special reason, wrong. But this is not to imply that the badness of error is the reason why it is wrong to lie, or the badness of pain the reason why we ought not to inflict it without special cause.¹

It is, I think, just because this form of the view is so plainly at variance with our moral consciousness that we are driven to adopt the other form of the view, viz. that the act is good in itself and that its intrinsic goodness is the reason why it ought to be done. It is this form which has always made the most serious appeal; for the goodness of the act itself seems more closely related to the obligation to do it than that of its mere consequences or results, and therefore, if obligation is to be based on the goodness of something, it would seem that this goodness should be that of the act itself. Moreover, the view gains plausibility from the fact that moral actions are most conspicuously those to which the term 'intrinsically good' is applicable.

Nevertheless this view, though perhaps less superficial, is equally untenable. For it leads to precisely the dilemma which faces everyone who tries to solve the problem raised by Kant's theory of the good will. To see this, we need only consider the nature of the acts to which we apply the term 'intrinsically good'.

There is, of course, no doubt that we approve and even admire certain actions, and also that we should describe them as good, and as good in themselves. But it is, I think, equally unquestionable

¹ It may be noted that if the badness of pain were the reason why we ought not to inflict pain on another, it would equally be a reason why we ought not to inflict pain on ourselves; yet, though we should allow the wanton infliction of pain on ourselves to be foolish, we should not think of describing it as wrong.

that our approval and our use of the term 'good' is always in respect of the motive and refers to actions which have been actually done and of which we think we know the motive. Further, the actions of which we approve and which we should describe as intrinsically good are of two and only two kinds. They are either actions in which the agent did what he did because he thought he ought to do it, or actions of which the motive was a desire prompted by some good emotion, such as gratitude, affection, family feeling, or public spirit, the most prominent of such desires in books on Moral Philosophy being that ascribed to what is vaguely called benevolence. For the sake of simplicity I omit the case of actions done partly from some such desire and partly from a sense of duty; for even if all good actions are done from a combination of these motives, the argument will not be affected. The dilemma is this. If the motive in respect of which we think an action good is the sense of obligation, then so far from the sense that we ought to do it being derived from our apprehension of its goodness, our apprehension of its goodness will presuppose the sense that we ought to do it. In other words, in this case the recognition that the act is good will plainly *presuppose* the recognition that the act is right, whereas the view under consideration is that the recognition of the goodness of the act *gives rise* to the recognition of its rightness. On the other hand, if the motive in respect of which we think an action good is some intrinsically good desire, such as the desire to help a friend, the recognition of the goodness of the act will equally fail to give rise to the sense of obligation to do it. For we cannot feel that we ought to do that the doing of which is *ex hypothesi* prompted solely by the desire to do it.¹

The fallacy underlying the view is that while to base the rightness of an act upon its intrinsic goodness implies that the goodness in question is that of the motive, in reality the rightness or wrongness of an act has nothing to do with any question of motives at all. For, as any instance will show, the rightness of an action concerns an action not in the fuller sense of the term in which we include the motive in the action, but in the narrower and commoner sense in which we distinguish an action from its motive and mean by an action merely the conscious origination of something, an origination which on different occasions or in different people may be prompted by different motives. The question 'Ought I to pay my

¹ It is, I think, on this latter horn of the dilemma that Martineau's view falls; cf. *Types of Ethical Theory*, part ii, book i.

bills?' really means simply 'Ought I to bring about my tradesmen's possession of what by my previous acts I explicitly or implicitly promised them?' There is, and can be, no question of whether I ought to pay my debts from a particular motive. No doubt we know that if we pay our bills we shall pay them with a motive, but in considering whether we ought to pay them we inevitably think of the act in abstraction from the motive. Even if we knew what our motive would be if we did the act, we should not be any nearer an answer to the question.

Moreover, if we eventually pay our bills from fear of the county court, we shall still have done *what* we ought, even though we shall not have done it *as* we ought. The attempt to bring in the motive involves a mistake similar to that involved in supposing that we can will to will. To feel that I ought to pay my bills is to be *moved towards* paying them. But what I can be moved towards must always be an action and not an action in which I am moved in a particular way, i.e. an action from a particular motive; otherwise I should be moved towards being moved, which is impossible. Yet the view under consideration involves this impossibility, for it really resolves the sense that I ought to do so and so, into the sense that I ought to be moved to do it in a particular way.¹

So far my contentions have been mainly negative, but they form, I think, a useful, if not a necessary, introduction to what I take to be the truth. This I will now endeavour to state, first formulating what, as I think, is the real nature of our apprehension or appreciation of moral obligations, and then applying the result to elucidate the question of the existence of Moral Philosophy.

The sense of obligation to do, or of the rightness of, an action of a particular kind is absolutely underivative or immediate. The rightness of an action consists in its being the origination of something of a certain kind *A* in a situation of a certain kind, a situation consisting in a certain relation *B* of the agent to others or to his own nature. To appreciate its rightness two preliminaries may be necessary. We may have to follow out the consequences of the proposed action more fully than we have hitherto done, in order to realize that in the action we should originate *A*. Thus we may not appreciate the wrongness of telling a certain story until we realize that we should thereby be hurting the feelings of one of our

¹ It is of course not denied here that an action done from a particular motive may be *good*; it is only denied that the *rightness* of an action depends on its being done with a particular motive.

audience. Again, we may have to take into account the relation *B* involved in the situation, which we had hitherto failed to notice. For instance, we may not appreciate the obligation to give *X* a present, until we remember that he has done us an act of kindness. But, given that by a process which is, of course, merely a process of general and not of moral thinking we come to recognize that the proposed act is one by which we shall originate *A* in a relation *B*, then we appreciate the obligation immediately or directly, the appreciation being an activity of *moral* thinking. We recognize, for instance, that this performance of a service to *X*, who has done us a service, just in virtue of its being the performance of a service to one who has rendered a service to the would-be agent, ought to be done by us. This apprehension is immediate, in precisely the sense in which a mathematical apprehension is immediate, e.g. the apprehension that this three-sided figure, in virtue of its being three-sided, must have three angles. Both apprehensions are immediate in the sense that in both insight into the nature of the subject directly leads us to recognize its possession of the predicate; and it is only stating this fact from the other side to say that in both cases the fact apprehended is self-evident.

The plausibility of the view that obligations are not self-evident but need proof lies in the fact that an act which is referred to as an obligation may be incompletely stated, what I have called the preliminaries to appreciating the obligation being incomplete. If, e.g., we refer to the act of repaying *X* by a present merely as giving *X* a present, it appears, and indeed is, necessary to give a reason. In other words, wherever a moral act is regarded in this incomplete way the question 'Why should I do it?' is perfectly legitimate. This fact suggests, but suggests wrongly, that even if the nature of the act is completely stated, it is still necessary to give a reason, or, in other words, to supply a proof.

The relations involved in obligations of various kinds are, of course, very different. The relation in certain cases is a relation to others due to a past act of theirs or ours. The obligation to repay a benefit involves a relation due to a past act of the benefactor. The obligation to pay a bill involves a relation due to a past act of ours in which we have either said or implied that we would make a certain return for something which we have asked for and received. On the other hand, the obligation to speak the truth implies no such definite act; it involves a relation consisting in the fact that others are trusting us to speak the truth, a relation the apprehen-

sion of which gives rise to the sense that communication of the truth is something owing by us to them. Again, the obligation not to hurt the feelings of another involves no special relation of us to that other, i.e. no relation other than that involved in our both being men, and men in one and the same world. Moreover, it seems that the relation involved in an obligation need not be a relation to another at all. Thus we should admit that there is an obligation to overcome our natural timidity or greediness, and that this involves no relations to others. Still there is a relation involved, viz. a relation to our own disposition. It is simply because we can and because others cannot directly modify our disposition that it is our business to improve it, and that it is not theirs, or, at least, not theirs to the same extent.

The negative side of all this is, of course, that we do not come to appreciate an obligation by an *argument*, i.e. by a process of non-moral thinking, and that, in particular, we do not do so by an argument of which a premiss is the ethical but not moral activity of appreciating the goodness either of the act or of a consequence of the act; i.e. that our sense of the rightness of an act is not a conclusion from our appreciation of the goodness either of it or of anything else.

It will probably be urged that on this view our various obligations form, like Aristotle's categories, an unrelated chaos in which it is impossible to acquiesce. For, according to it, the obligation to repay a benefit, or to pay a debt, or to keep a promise, presupposes a previous act of another; whereas the obligation to speak the truth or not to harm another does not; and, again, the obligation to remove our timidity involves no relations to others at all. Yet, at any rate, an effective *argumentum ad hominem* is at hand in the fact that the various qualities which we recognize as good are equally unrelated; e.g. courage, humility, and interest in knowledge. If, as is plainly the case, ἀγαθά differ ἢ ἀγαθά, why should not obligations equally differ *qua* their obligatoriness? Moreover, if this were not so there could in the end be only one obligation, which is palpably contrary to fact.¹

¹ Two other objections may be anticipated: (1) that obligations cannot be self-evident, since many actions regarded as obligations by some are not so regarded by others, and (2) that if obligations are self-evident, the problem of how we ought to act in the presence of conflicting obligations is insoluble.

To the first I should reply:

(a) That the appreciation of an obligation is, of course, only possible for a developed moral being, and that different degrees of development are possible.

(b) That the failure to recognize some particular obligation is usually due to the

Certain observations will help to make the view clearer.

In the first place, it may seem that the view, being—as it is—avowedly put forward in opposition to the view that what is right is derived from what is good, must itself involve the opposite of this, viz. the Kantian position that what is good is based upon what is right, i.e. that an act, if it be good, is good because it is right. But this is not so. For, on the view put forward, the rightness of a right action lies solely in the origination in which the act consists, whereas the intrinsic goodness of an action lies solely in its motive; and this implies that a morally good action is morally good not simply because it is a right action but because it is a right action done because it is right, i.e. from a sense of obligation. And this implication, it may be remarked incidentally, seems plainly true.

In the second place, the view involves that when, or rather so far as, we act from a sense of obligation, we have no purpose or end. By a 'purpose' or 'end' we really mean something the existence of which we desire, and desire of the existence of which leads us to act. Usually our purpose is something which the act will originate, as when we turn round in order to look at a picture. But it may be the action itself, i.e. the origination of something, as when we hit a golf-ball into a hole or kill someone out of revenge.¹ Now if by a purpose we mean something the existence of which we desire and desire for which leads us to act, then plainly, so far as we act from a sense of obligation, we have no purpose, consisting either in the action or in anything which it will produce. This is so obvious that it scarcely seems worth pointing out. But I do so for two reasons. (1) If we fail to scrutinize the meaning of the terms 'end' and 'purpose', we are apt to assume uncritically that all deliberate action, i.e. action proper, must have a purpose; we then become puzzled both when we look for the purpose of an action fact that, owing to a lack of thoughtfulness, what I have called the preliminaries to this recognition are incomplete.

(c) That the view put forward is consistent with the admission that, owing to a lack of thoughtfulness, even the best men are blind to many of their obligations, and that in the end our obligations are seen to be co-extensive with almost the whole of our life.

To the second objection I should reply that obligation admits of degrees, and that where obligations conflict, the decision of what we ought to do turns not on the question 'Which of the alternative courses of action will originate the greater good?' but on the question 'Which is the greater obligation?'

¹ It is no objection to urge that an action cannot be its own purpose, since the purpose of something cannot be the thing itself. For, speaking strictly, the purpose is not the action's purpose but our purpose, and there is no contradiction in holding that our purpose in acting may be the action.

done from a sense of obligation, and also when we try to apply to such an action the distinction of means and end, the truth all the time being that since there is no end, there is no means either. (2) The attempt to base the sense of obligation on the recognition of the goodness of something is really an attempt to find a purpose in a moral action in the shape of something good which, as good, we want. And the expectation that the goodness of something underlies an obligation disappears as soon as we cease to look for a purpose.

The thesis, however, that, so far as we act from a sense of obligation, we have no purpose must not be misunderstood. It must not be taken either to mean or to imply that so far as we so act we have no *motive*. No doubt in ordinary speech the words 'motive' and 'purpose' are usually treated as correlatives, 'motive' standing for the desire which induces us to act, and 'purpose' standing for the object of this desire. But this is only because, when we are looking for the motive of the action, say, of some crime, we are usually presupposing that the act in question is prompted by a desire and not by the sense of obligation. At bottom, however, we mean by a motive what moves us to act; a sense of obligation does sometimes move us to act; and in our ordinary consciousness we should not hesitate to allow that the action we were considering might have had as its motive a sense of obligation. Desire and the sense of obligation are co-ordinate forms or species of motive.

In the third place, if the view put forward be right, we must sharply distinguish morality and virtue as independent, though related, species of goodness, neither being an aspect of something of which the other is an aspect, nor again a form or species of the other, nor again something deducible from the other; and we must at the same time allow that it is possible to do the same act either virtuously or morally or in both ways at once. And surely this is true. An act, to be virtuous, must, as Aristotle saw, be done willingly or with pleasure; as such it is just not done from a sense of obligation but from some desire which is intrinsically good, as arising from some intrinsically good emotion. Thus, in an act of generosity the motive is the desire to help another arising from sympathy with that other; in an act which is courageous and no more, i.e. in an act which is not at the same time an act of public spirit or family affection or the like, we prevent ourselves from being dominated by a feeling of terror, desiring to do so from a sense of shame at being terrified. The goodness of such an act is

different from the goodness of an act to which we apply the term moral in the strict and narrow sense, viz. an act done from a sense of obligation. Its goodness lies in the intrinsic goodness of the emotion and of the consequent desire under which we act, the goodness of this motive being different from the goodness of the moral motive proper, viz. the sense of duty or obligation. Nevertheless, at any rate in certain cases, an act can be done either virtuously or morally or in both ways at once. It is possible to repay a benefit either from desire to repay it, or from the feeling that we ought to do so, or from both motives combined. A doctor may tend his patients either from a desire arising out of interest in his patients or in the exercise of skill, or from a sense of duty, or from a desire and a sense of duty combined. Further, although we recognize that in each case the act possesses an intrinsic goodness, we regard that action as the best in which both motives are combined; in other words, we regard as the really best man the man in whom virtue and morality are united.

It may be objected that the distinction between the two kinds of motive is untenable, on the ground that the *desire* to repay a benefit, for example, is only the manifestation of that which manifests itself as the *sense of obligation* to repay whenever we think of something in the action which is other than the repayment and which we should not like, such as the loss or pain involved. Yet the distinction can, I think, easily be shown to be tenable. For, in the analogous case of revenge, the desire to return the injury and the sense that we ought not to do so, leading, as they do, in opposite directions, are plainly distinct; and the obviousness of the distinction here seems to remove any difficulty in admitting the existence of a parallel distinction between the desire to return a benefit and the sense that we ought to return it.¹

Further, the view implies that an obligation can no more be based on or derived from a virtue than a virtue can be derived from an obligation, in which latter case a virtue would consist in carrying out an obligation. And the implication is surely true and

¹ This sharp distinction of virtue and morality as co-ordinate and independent forms of goodness will explain a fact which otherwise it is difficult to account for. If we turn from books on Moral Philosophy to any vivid account of human life and action such as we find in Shakespeare, nothing strikes us more than the comparative remoteness of the discussions of Moral Philosophy from the facts of actual life. Is not this largely because, while Moral Philosophy has, quite rightly, concentrated its attention on the fact of obligation, in the case of many of those whom we admire most and whose lives are of the greatest interest, the sense of obligation, though it may be an important, is not a dominating factor in their lives?

important. Take the case of courage. It is untrue to urge that, since courage is a virtue, we ought to act courageously. It is and must be untrue, because, as we see in the end, to feel an obligation to act courageously would involve a contradiction. For, as I have urged before, we can only feel an obligation to *act*; we cannot feel an obligation to *act from a certain desire*, in this case the desire to conquer one's feelings of terror arising from the sense of shame which they arouse. Moreover, if the sense of obligation to act in a particular way leads to an action, the action will be an action done from a sense of obligation, and therefore not, if the above analysis of virtue be right, an act of courage.

The mistake of supposing that there can be an obligation to act courageously seems to arise from two causes. In the first place, there is often an obligation to do that which involves the conquering or controlling of our fear in the doing of it, e.g. the obligation to walk along the side of a precipice to fetch a doctor for a member of our family. Here the acting on the obligation is externally, though only externally, the same as an act of courage proper. In the second place there is an obligation to acquire courage, i.e. to do such things as will enable us afterwards to act courageously, and this may be mistaken for an obligation to act courageously. The same considerations can, of course, be applied, *mutatis mutandis*, to the other virtues.

The fact, if it be a fact, that virtue is no basis for morality will explain what otherwise it is difficult to account for, viz. the extreme sense of dissatisfaction produced by a close reading of Aristotle's *Ethics*. Why is the *Ethics* so disappointing? Not, I think, because it really answers two radically different questions as if they were one: (1) 'What is the happy life?', (2) 'What is the virtuous life?' It is, rather, because Aristotle does not do what we as moral philosophers want him to do, viz. to convince us that we really ought to do what in our non-reflective consciousness we have hitherto believed we ought to do, or if not, to tell us what, if any, are the other things which we really ought to do, and to prove to us that he is right. Now, if what I have just been contending is true, a systematic account of the virtuous character cannot possibly satisfy this demand. At best it can only make clear to us the details of one of our obligations, viz. the obligation to make ourselves better men; but the achievement of this does not help us to discover what we ought to do in life as a whole, and why; to think that it did would be to think that our only business in life was self-improvement.

Hence it is not surprising that Aristotle's account of the good man strikes us as almost wholly of academic value, with little relation to our real demand, which is formulated in Plato's words: *οὐ γὰρ περὶ τοῦ ἐπιτυχόντος ὁ λόγος, ἀλλὰ περὶ τοῦ ὄντινα τρόπον χρῆ ζῆν.*

I am not, of course, *criticizing* Aristotle for failing to satisfy this demand, except so far as here and there he leads us to think that he intends to satisfy it. For my main contention is that the demand cannot be satisfied, and cannot be satisfied because it is illegitimate. Thus we are brought to the question: 'Is there really such a thing as Moral Philosophy, and, if there is, in what sense?'

We should first consider the parallel case—as it appears to be—of the Theory of Knowledge. As I urged before, at some time or other in the history of all of us, if we are thoughtful, the frequency of our own and of others' mistakes is bound to lead to the reflection that possibly we and others have *always* been mistaken in consequence of some radical defect of our faculties. In consequence, certain things which previously we should have said without hesitation that we *knew*, as e.g. that $4 \times 7 = 28$, become subject to doubt; we become able only to say that we thought we knew these things. We inevitably go on to look for some general procedure by which we can ascertain that a given condition of mind is really one of knowledge. And this involves the search for a criterion of knowledge, i.e. for a principle by applying which we can settle that a given state of mind is really knowledge. The search for this criterion and the application of it, when found, is what is called the Theory of Knowledge. The search implies that instead of its being the fact that the knowledge that *A* is *B* is obtained directly by consideration of the nature of *A* and *B*, the knowledge that *A* is *B*, in the full or complete sense, can only be obtained by first knowing that *A* is *B*, and then knowing that we knew it by applying a criterion, such as Descartes's principle that what we clearly and distinctly conceive is true.

Now it is easy to show that the doubt whether *A* is *B*, based on this speculative or general ground, could, if genuine, never be set at rest. For if, in order really to know that *A* is *B*, we must first know that we knew it, then really, to know that we knew it, we must first know that we knew that we knew it. But—what is more important—it is also easy to show that this doubt is not a genuine doubt but rests on a confusion the exposure of which removes the doubt. For when we *say* we doubt whether our previous condition was one of knowledge, what we *mean*, if we mean anything at all, is that we

doubt whether our previous *belief* was *true*, a belief which we should express as the *thinking* that *A* is *B*. For in order to doubt whether our previous condition was one of knowledge, we have to think of it not as knowledge but as only belief, and our only question can be 'Was this belief true?' But as soon as we see that we are thinking of our previous condition as only one of belief, we see that what we are now doubting is not what we first *said* we were doubting, viz. whether a previous condition of knowledge was really knowledge. Hence, to remove the doubt, it is only necessary to appreciate the real nature of our consciousness in apprehending, e.g. that $7 \times 4 = 28$, and thereby see that it was no mere condition of believing but a condition of knowing, and then to notice that in our subsequent doubt what we are really doubting is not whether this consciousness was really knowledge, but whether a consciousness of another kind, viz. a belief that $7 \times 4 = 28$, was true. We thereby see that though a doubt based on speculative grounds is possible, it is not a doubt concerning what we believed the doubt concerned, and that a doubt concerning this latter is impossible.

Two results follow. In the first place, if, as is usually the case, we mean by the 'Theory of Knowledge' the knowledge which supplies the answer to the question 'Is what we have hitherto thought knowledge really knowledge?', there is and can be no such thing, and the supposition that there can is simply due to a confusion. There can be no answer to an illegitimate question, except that the question is illegitimate. Nevertheless the question is one which we continue to put until we realize the inevitable immediacy of knowledge. And it is positive knowledge that knowledge is immediate and neither can be, nor needs to be, improved or vindicated by the further knowledge that it was knowledge. This positive knowledge sets at rest the inevitable doubt, and, so far as by the 'Theory of Knowledge' is meant this knowledge, then even though this knowledge be the knowledge that there is no Theory of Knowledge in the former sense, to that extent the Theory of Knowledge exists.

In the second place, suppose we come genuinely to doubt whether, e.g., $7 \times 4 = 28$ owing to a genuine doubt whether we were right in believing yesterday that $7 \times 4 = 28$, a doubt which can in fact only arise if we have lost our hold of, i.e. no longer remember, the real nature of our consciousness of yesterday, and so think of it as consisting in believing. Plainly, the only remedy is to do the sum again. Or, to put the matter generally, if we do come to doubt whether it is true that *A* is *B*, as we once thought,

the remedy lies not in any process of reflection but in such a reconsideration of the nature of *A* and *B* as leads to the knowledge that *A* is *B*.

With these considerations in mind, consider the parallel which, as it seems to me, is presented—though with certain differences—by Moral Philosophy. The sense that we ought to do certain things arises in our unreflective consciousness, being an activity of moral thinking occasioned by the various situations in which we find ourselves. At this stage our attitude to these obligations is one of unquestioning confidence. But inevitably the appreciation of the degree to which the execution of these obligations is contrary to our interest raises the doubt whether after all these obligations are really obligatory, i.e. whether our sense that we ought not to do certain things is not illusion. We then want to have it *proved* to us that we ought to do so, i.e. to be convinced of this by a process which, as an argument, is different in kind from our original and unreflective appreciation of it. This demand is, as I have argued, illegitimate.

Hence, in the first place, if, as is almost universally the case, by Moral Philosophy is meant the knowledge which would satisfy this demand, there is no such knowledge, and all attempts to attain it are doomed to failure because they rest on a mistake, the mistake of supposing the possibility of proving what can only be apprehended directly by an act of moral thinking. Nevertheless the demand, though illegitimate, is inevitable until we have carried the process of reflection far enough to realize the self-evidence of our obligations, i.e. the immediacy of our apprehension of them. This realization of their self-evidence is positive knowledge, and so far, and so far only, as the term Moral Philosophy is confined to this knowledge and to the knowledge of the parallel immediacy of the apprehension of the goodness of the various virtues and of good dispositions generally, is there such a thing as Moral Philosophy. But since this knowledge may allay doubts which often affect the whole conduct of life, it is, though not extensive, important and even vitally important.

In the second place, suppose we come genuinely to doubt whether we ought, for example, to pay our debts, owing to a genuine doubt whether our previous conviction that we ought to do so is true, a doubt which can, in fact, only arise if we fail to remember the real nature of what we now call our past conviction. The only remedy lies in actually getting into a situation which

occasions the obligation, or—if our imagination be strong enough—in imagining ourselves in that situation, and then letting our moral capacities of thinking do their work. Or, to put the matter generally, if we do doubt whether there is really an obligation to originate *A* in a situation *B*, the remedy lies not in any process of general thinking, but in getting face to face with a particular instance of the situation *B*, and then directly appreciating the obligation to originate *A* in that situation.