

natural powers from him in return and were using these powers to kill their neighbours or drive them mad or bring bad weather, surely we would all agree that if anyone deserved the death penalty, then these filthy quislings did. There is no difference of moral principle here: the difference is simply about matter of fact. It may be a great advance in knowledge not to believe in witches: there is no moral advance in not executing them when you do not think they are there. You would not call a man humane for ceasing to set mousetraps if he did so because he believed there were no mice in the house.

### 3. THE REALITY OF THE LAW

Now go back to what I said at the end of the first chapter, that there were two odd things about the human race. First, that they were haunted by the idea of a sort of behaviour they ought to practise, what you might call fair play, or decency, or morality, or the Law of Nature. Second, that they did not in fact do so. Now some of you may wonder why I called this odd. It may seem to you the most natural thing in the world. In particular, you may have thought I was rather hard on the human race. After all, you may say, what I call breaking the Law of Right and Wrong or of Nature, only means that people are not perfect. And why on earth should I expect them to be? That would be a good answer if what I was trying to do was to fix the exact amount of blame which is due to us for not behaving as we expect others to behave. But that is not my job at all. I am not concerned at present with blame; I am trying to find out truth. And from that point of view the very idea of something being imperfect, of its not being what it ought to be, has certain consequences.

If you take a thing like a stone or a tree, it is what it is and there seems no sense in saying it ought to have been otherwise. Of course you may say a stone is "the wrong shape" if you want to use it for a rockery, or that a tree is a bad tree because it does not give you as much shade as you expected. But all you mean is that the stone or tree does not happen to be convenient for some purpose of your own. You are not, except as a joke, blaming them for that. You really know, that, given the weather and the soil, the tree could not have been any different. What we, from our point of view, call a "bad" tree is obeying the laws of its nature just as much as a "good" one.

Now have you noticed what follows? It follows that what we usually call the laws of nature — the way weather works on a tree for example — may not really be laws in the strict sense, but only in a manner of speaking. When you say that falling stones always obey the law of gravitation, is not this much the same as saying that the law only means "what stones always do"? You do not really think that when a stone is let go, it suddenly remembers that it is under orders to fall to the ground. You only mean that, in fact, it does fall. In other words, you cannot be sure that there is anything over and above the facts

themselves, any law about what ought to happen, as distinct from what does happen. The laws of nature, as applied to stones or trees, may only mean "what Nature, in fact, does." But if you turn to the Law of Human Nature, the Law of Decent Behaviour, it is a different matter. That law certainly does not mean "what human beings, in fact, do"; for as I said before, many of them do not obey this law at all, and none of them obey it completely. The law of gravity tells you what stones do if you drop them; but the Law of Human Nature tells you what human beings ought to do and do not. In other words, when you are dealing with humans, something else comes in above and beyond the actual facts. You have the facts (how men do behave) and you also have something else (how they ought to behave). In the rest of the universe there need not be anything but the facts. Electrons and molecules behave in a certain way, and certain results follow, and that may be the whole story.<sup>2</sup> But men behave in a certain way and that is not the whole story, for all the time you know that they ought to behave differently.

Now this is really so peculiar that one is tempted to try to explain it away. For instance, we might try to make out that when you say a man ought not to act as he does, you only mean the same as when you say that a stone is the wrong shape; namely, that what he is doing happens to be inconvenient to you. But that is simply untrue. A man occupying the corner seat in the train because he got there first, and a man who slipped into it while my back was turned and removed my bag, are both equally inconvenient. But I blame the second man and do not blame the first. I am not angry — except perhaps for a moment before I come to my senses — with a man who trips me up by accident; I am angry with a man who tries to trip me up even if he does not succeed. Yet the first has hurt me and the second has not. Sometimes the behaviour which I call bad is not inconvenient to me at all, but the very opposite. In war, each side may find a traitor on the other side very useful. But though they use him and pay him they regard him as human vermin. So you cannot say that what we call decent behaviour in others is simply the behaviour that happens to be useful to us. And as for decent behaviour in ourselves, I suppose it is pretty obvious that it does not mean the behaviour that pays. It means things like being content with thirty shillings when you might have got three pounds, doing school work honestly when it would be easy to cheat, leaving a girl alone when you would like to make love to her, staying in dangerous places when you could go somewhere safer, keeping promises you would rather not keep, and telling the truth even when it makes you look a fool.

Some people say that though decent conduct does not mean what pays each particular person at a particular moment, still, it means what pays the human race as a whole; and that consequently there is no mystery about it. Human beings, after all, have some sense; they see that you cannot have real safety or

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2 — I do not think it is the whole story, as you will see later. I mean that, as far as the argument has gone up to date, it may be.

happiness except in a society where every one plays fair, and it is because they see this that they try to behave decently. Now, of course, it is perfectly true that safety and happiness can only come from individuals, classes, and nations being honest and fair and kind to each other. It is one of the most important truths in the world. But as an explanation of why we feel as we do about Right and Wrong it just misses the point. If we ask: "Why ought I to be unselfish?" and you reply "Because it is good for society," we may then ask, "Why should I care what's good for society except when it happens to pay me personally?" and then you will have to say, "Because you ought to be unselfish" — which simply brings us back to where we started. You are saying what is true, but you are not getting any further. If a man asked what was the point of playing football, it would not be much good saying "in order to score goals," for trying to score goals is the game itself, not the reason for the game, and you would really only be saying that football was football — which is true, but not worth saying. In the same way, if a man asks what is the point of behaving decently, it is no good replying, "in order to benefit society," for trying to benefit society, in other words being unselfish (for "society" after all only means "other people"), is one of the things decent behaviour consists in; all you are really saying is that decent behaviour is decent behaviour. You would have said just as much if you had stopped at the statement, "Men ought to be unselfish."

And that is where I do stop. Men ought to be unselfish, ought to be fair. Not that men are unselfish, nor that they like being unselfish, but that they ought to be. The Moral Law, or Law of Human Nature, is not simply a fact about human behaviour in the same way as the Law of Gravitation is, or may be, simply a fact about how heavy objects behave. On the other hand, it is not a mere fancy, for we cannot get rid of the idea, and most of the things we say and think about men would be reduced to nonsense if we did. And it is not simply a statement about how we should like men to behave for our own convenience; for the behaviour we call bad or unfair is not exactly the same as the behaviour we find inconvenient, and may even be the opposite. Consequently, this Rule of Right and Wrong, or Law of Human Nature, or whatever you call it, must somehow or other be a real thing — a thing that is really there, not made up by ourselves. And yet it is not a fact in the ordinary sense, in the same way as our actual behaviour is a fact. It begins to look as if we shall have to admit that there is more than one kind of reality; that, in this particular case, there is something above and beyond the ordinary facts of men's behaviour, and yet quite definitely real — a real law, which none of us made, but which we find pressing on us.

## 4. WHAT LIES BEHIND THE LAW

Let us sum up what we have reached so far. In the case of stones and trees and things of that sort, what we call the Laws of Nature may not be anything except a way of speaking. When you say that nature is governed by certain laws, this may only mean that nature does, in fact, behave in a certain way. The so-called laws may not be anything real — anything above and beyond the actual facts which we observe. But in the case of Man, we saw that this will not do. The Law of Human Nature, or of Right and Wrong, must be something above and beyond the actual facts of human behaviour. In this case, besides the actual facts, you have something else — a real law which we did not invent and which we know we ought to obey.

I now want to consider what this tells us about the universe we live in. Ever since men were able to think, they have been wondering what this universe really is and how it came to be there. And, very roughly, two views have been held. First, there is what is called the materialist view. People who take that view think that matter and space just happen to exist, and always have existed, nobody knows why; and that the matter, behaving in certain fixed ways, has just happened, by a sort of fluke, to produce creatures like ourselves who are able to think. By one chance in a thousand something hit our sun and made it produce the planets; and by another thousandth chance the chemicals necessary for life, and the right temperature, occurred on one of these planets, and so some of the matter on this earth came alive; and then, by a very long series of chances, the living creatures developed into things like us. The other view is the religious view.<sup>3</sup> According to it, what is behind the universe is more like a mind than it is like anything else we know.

That is to say, it is conscious, and has purposes, and prefers one thing to another. And on this view it made the universe, partly for purposes we do not know, but partly, at any rate, in order to produce creatures like itself — I mean, like itself to the extent of having minds. Please do not think that one of these views was held a long time ago and that the other has gradually taken its place. Wherever there have been thinking men both views turn up. And note this too. You cannot find out which view is the right one by science in the ordinary sense. Science works by experiments. It watches how things behave. Every scientific statement in the long run, however complicated it looks, really means something like, "I pointed the telescope to such and such a part of the sky at 2:20 A.M. on January 15th and saw so-and-so," or, "I put some of this stuff in a pot and heated it to such-and-such a temperature and it did so-and-so." Do not think I am saying anything against science: I am only saying what its job is. And the more scientific a man is, the more (I believe) he would agree with me that this is the job of science — and a very useful and neces-

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3 — See Note at the end of this chapter.