

Chapter (VIII)

G. E. Moore: Principia Ethica, Trinity College, Cambridge, 1903, pp. 1-14.

The Subject-Matter of Ethics:

It is very easy to point out some among our everyday judgments, with the truth of which Ethics is undoubtedly concerned. Whenever we say, "So and so is a good man," or "That fellow is a villain"; whenever we ask "What ought I to do?" or "Is it wrong for me to do like this?"; whenever we hazard such remarks as "Temperance is a virtue and drunkenness a vice"—it is undoubtedly the business of Ethics to discuss such questions and such statements 'to argue what is the true answer when we ask what it is right to do, and to give reasons for thinking that our statements about the character of persons or the morality of actions are true or false. In the vast majority of cases, where we make statements involving any of the terms "virtue," "vice," "duty," "right," "ought," "good," "bad," we are making ethical judgments 'and if we wish to discuss their truth, we shall be discussing a point of Ethics.

So much as this is not disputed; but it falls very far short of defining the province of Ethics .That province may indeed be defined as the whole truth about that which is at the same time common to all such judgments and peculiar to them. But we have still to ask the question :What is it that is thus common and peculiar? And this is a question to which very different answers have been given by ethical philosophers of

acknowledged reputation, and none of them, perhaps, completely satisfactory.

If we take such examples as those given above, we shall not be far wrong in saying that they are all of them concerned with the question of “conduct”—with the question, what, in the conduct of us, human beings, is good, and what is bad, what is right, and what is wrong. For when we say that a man is good, we commonly mean that he acts rightly; when we say that drunkenness is a vice, we commonly mean that to get drunk is a wrong or wicked action. And this discussion of human conduct is, in fact, that with which the name “Ethics” is most intimately associated. It is so associated by derivation; and conduct is undoubtedly by far the commonest and most generally interesting object of ethical judgments.

Accordingly, we find that many ethical philosophers are disposed to accept as an adequate definition of “Ethics” the statement that it deals with the question what is good or bad in human conduct. They hold that its enquiries are properly confined to “conduct” or to “practice”; they hold that the name “practical philosophy” covers all the matter with which it has to do. Now, without discussing the proper meaning of the word (for verbal questions are properly left to the writers of dictionaries and other persons interested in literature; philosophy, as we shall see, has no concern with them), I may say that I intend to use “Ethics” to cover more than this—a usage, for which there is, I think, quite sufficient authority. I am using it to cover an enquiry for which, at all events, there is no other word: the general enquiry into what is good.

Ethics is undoubtedly concerned with the question what good conduct is; but, being concerned with this, it obviously does not start at the beginning, unless it is prepared to tell us what is good as well as what is conduct. For “good conduct” is a complex notion: all conduct is not good; for some is certainly bad and some may be indifferent. And on the other hand, other things, beside conduct, may be good; and if they are so, then, “good” denotes some property, that is common to them and conduct; and if we examine good conduct alone of all good things, then we shall be in danger of mistaking for this property, some property which is not shared by those other things: and thus we shall have made a mistake about Ethics even in this limited sense; for we shall not know what good conduct really is. This is a mistake which many writers have actually made, from limiting their enquiry to conduct. And hence I shall try to avoid it by considering first what is good in general; hoping, that if we can arrive at any certainty about this, it will be much easier to settle the question of good conduct; for we all know pretty well what “conduct” is. This, then, is our first question: What is good? and What is bad? and to the discussion of this question (or these questions) I give the name Ethics, since that science must, at all events, include it.

But this is a question which may have many meanings. If, for example, each of us were to say “I am doing good now” or “I had a good dinner yesterday” these statements would each of them be some sort of answer to our question, although perhaps a false one. So, too, when A asks B what school he ought to send his son to, B’s answer will certainly be an ethical

judgment. And similarly all distribution of praise or blame to any personage or thing that has existed, now exists, or will exist, does give some answer to the question "What is good?" In all such cases some particular thing is judged to be good or bad: the question "What?" is answered by "This." But this is not the sense in which a scientific Ethics asks the question.

Not one, of all the many million answers of this kind, which must be true, can form a part of an ethical system; although that science must contain reasons and principles sufficient for deciding on the truth of all of them. There are far too many persons, things and events in the world, past, present, or to come, for a discussion of their individual merits to be embraced in any science. Ethics, therefore, does not deal at all with facts of this nature, facts that are unique, individual, absolutely particular; facts with which such studies as history, geography, astronomy are compelled, in part at least, to deal. And, for this reason, it is not the business of the ethical philosopher to give personal advice or exhortation.

But there is another meaning which may be given to the question "What is good?" "Books are good" would be an answer to it, though an answer obviously false; for some books are very bad indeed. And ethical judgments of this kind do indeed belong to Ethics; though I shall not deal with many of them. Such is the judgment "Pleasure is good"—a judgment, of which Ethics should discuss the truth, although it is not nearly as important as that other judgment, with which we shall be much occupied presently—"Pleasure alone is good." It is judgments of this sort, which are made in such books on Ethics

as contain a list of “virtues”—in Aristotle’s “Ethics” for example. But it is judgments of precisely the same kind, which form the substance of what is commonly supposed to be a study different from Ethics, and one much less respectable—the study of Casuistry. We may be told that Casuistry differs from Ethics in that it is much more detailed and particular, Ethics much more general. But it is most important to notice that Casuistry does not deal with anything that is absolutely particular—particular in the only sense in which it a perfectly precise line can be drawn between it and what is general. It is not particular in the sense just noticed, the sense in which this book is a particular book, and A’s friend’s advice particular advice. Casuistry may indeed be more particular and Ethics more general; but that means they differ only in degree and not in kind.

And this is universally true of “particular” and “general,” when used in this common, but inaccurate, sense. So far as Ethics allows itself to give lists of virtues or even to name constituents of the Ideal, it is indistinguishable from Casuistry. Both alike deal with what is general, in the sense in which physics and chemistry deal with what is general. Just as chemistry aims at discovering what are the properties of oxygen, wherever it occurs, and not only of this or that particular specimen of oxygen; so Casuistry aims at discovering what actions are good, whenever they occur. In this respect Ethics and Casuistry alike are to be classed with such sciences as physics, chemistry, and physiology, in their absolute distinction from those of which history and geography are instances. And it is to be noted that,

owing to their detailed nature, casuistical investigations are actually nearer to physics and to chemistry than are the investigations usually assigned to Ethics. For just as physics cannot rest content with the discovery that light is propagated by waves of ether, but must go on to discover the particular nature of the ether-waves corresponding to each several colour; so Casuistry, not content with the general law that charity is a virtue must attempt to discover the relative merits of every different form of charity. Casuistry forms, therefore, part of the ideal of ethical science: Ethics cannot be complete without it. The defects of Casuistry are not defects of principle; no objection can be taken to its aim and object. It has failed only because it is far too difficult a subject to be treated adequately in our present state of knowledge. The casuist has been unable to distinguish, in the cases which he treats, those elements upon which their value depends. Hence he often thinks two cases to be alike in respect of value, when in reality they are alike only in some other respect. It is to mistakes of this kind that the pernicious influence of such investigations has been due. For Casuistry is the goal of ethical investigation. It cannot be safely attempted at the beginning of our studies, but only at the end.

But our question "What is good?" may still have another meaning. We may, in the third place, mean to ask, not what thing or things are good, but how "good" is to be defined. This is an enquiry which belongs only to Ethics, not to Casuistry; and this is the enquiry which will occupy us first.

It is an enquiry to which most special attention should be directed; since this question, how “good” is to be defined, is the most fundamental question in all Ethics. That which is meant by “good” is, in fact, except its converse “bad,” the only simple object of thought which is peculiar to Ethics. Its definition is, therefore, the most essential point in the definition of Ethics; and moreover a mistake with regard to it entails a far larger number of erroneous ethical judgments than any other. Unless this first question be fully understood, and its true answer clearly recognised, the rest of Ethics is as good as useless from the point of view of systematic knowledge. True ethical judgments, of the two kinds last dealt with, may indeed be made by those who do not know the answer to this question as well as by those who do; and it goes without saying that the two classes of people may live equally good lives. But it is extremely unlikely that the most general ethical judgments will be equally valid, in the absence of a true answer to this question; I shall presently try to show that the gravest errors have been largely due to beliefs in a false answer. And, in any case, it is impossible that, till the answer to this question be known, any one should know what is the evidence for any ethical judgment whatsoever. But the main object of Ethics, as a systematic science, is to give correct reasons for thinking that this or that is good; and, unless this question be answered, such reasons cannot be given. Even, therefore, apart from the fact that a false answer leads to false conclusions, the present enquiry is a most necessary and important part of the science of Ethics.

What, then, is good? How is good to be defined? Now it may be thought that this is a verbal question. A definition does indeed often mean the expressing of one word's meaning in other words. But this is not the sort of definition I am asking for. Such a definition can never be of ultimate importance to any study except lexicography. If I wanted that kind of definition I should have to consider in the first place how people generally used the word "good"; but my business is not with its proper usage, as established by custom. I should, indeed, be foolish if I tried to use it for something which it did not usually denote: if, for instance, I were to announce that, whenever I used the word "good," I must be understood to be thinking of that object which is usually denoted by the word "table." I shall, therefore, use the word in the sense in which I think it is ordinarily used; but at the same time I am not anxious to discuss whether I am right in thinking it is so used. My business is solely with that object or idea, which I hold, rightly or wrongly, that the word is generally used to stand for. What I want to discover is the nature of that object or idea, and about this I am extremely anxious to arrive at an agreement.

But if we understand the question in this sense, my answer to it may seem a very disappointing one. If I am asked, "What is good?" my answer is that good is good, and that is the end of the matter. Or if I am asked "How is good to be defined?" my answer is that it cannot be defined, and that is all I have to say about it. But disappointing as these answers may appear, they are of the very last importance. To readers who are familiar

with philosophic terminology, I can express their importance by saying that they amount to this:

That propositions about the good are all of them synthetic and never analytic; and that is plainly no trivial matter. And the same thing may be expressed more popularly, by saying that, if I am right, then nobody can foist upon us such an axiom as that "Pleasure is the only good" or that "The good is the desired" on the pretence that this is "the very meaning of the word".

Let us, then, consider this position. My point is that "good" is a simple notion, just as "yellow" is a simple notion; that, just as you cannot, by any manner of means, explain to anyone who does not already know it, what yellow is, so you cannot explain what good is.

Definitions of the kind that I was asking for, definitions which describe the real nature of the object or notion denoted by a word, and which do not merely tell us what the word is used to mean, are only possible when the object or notion in question is something complex. You can give a definition of a horse, because a horse has many different properties and qualities, all of which you can enumerate. But when you have enumerated them all, when you have reduced a horse to his simplest terms, you can no longer define those terms. They are simply something which you think of or perceive, and to anyone who cannot think of or perceive them, you can never, by any definition, make their nature known. It may perhaps be objected to this that we are able to describe to others, objects which they have never seen or thought of. We can, for instance,

make a man understand what a chimaera is, although he has never heard of one or seen one. You can tell him that it is an animal with a lioness's head and body, with a goat's head growing from the middle of its back, and with a snake in place of its tail. But here the object which you are describing is a complex object; it is entirely composed of parts, with which we are all perfectly familiar—a snake, a goat, a lioness; and we know, too, the manner in which those parts are to be put together, because we know what is meant by the middle of a lioness's back, and where her tail is wont to grow. And so it is with all objects not previously known, which we are able to define: they are all complex; all composed of parts, which may themselves, in the first instance, be capable of similar definition, but which must in the end be reducible to simplest parts, which can no longer be defined. But yellow and good, we say, are not complex: they are notions of that simple kind, out of which definitions are composed and with which the power of further defining ceases.

When we say, as Webster says, "The definition of horse is "A hoofed quadruped of the genus Equus,"" we may, in fact, mean three different things. (1) We may mean merely "When I say "horse," you are to understand that I am talking about a hoofed quadruped of the genus Equus." This might be called the arbitrary verbal definition: and I do not mean that good is indefinable in that sense. (2) We may mean, as Webster ought to mean: "When most English people say "horse," they mean a hoofed quadruped of the genus Equus." This may be called the verbal definition proper, and I do not say that good is

indefinable in this sense either; for it is certainly possible to discover how people use a word: otherwise, we could never have known that “good” may be translated by “gut” in German and by “bon” in French. But (3) we may, when we define horse, mean something much more important. We may mean that a certain object, which we all of us know, is composed in a certain manner: that it has fourlegs, a head, a heart, a liver, etc., etc., all of them arranged in definite relations to one another. It is in this sense that I deny good to be definable. I say that it is not composed of any parts, which we can substitute for it in our minds when we are thinking of it. We might think just as clearly and correctly about a horse, if we thought of all its parts and their arrangement instead of thinking of the whole: we could, I say, think how a horse differed from a donkey just as well, just as truly, in this way, as now we do, only not so easily; but there is nothing whatsoever which we could substitute for good; and that is what I mean, when I say that good is indefinable.

But I am afraid I have still not removed the chief difficulty which may prevent acceptance of the proposition that the good is indefinable. I do not mean to say that the good, that which is good, is thus indefinable; if I did think so, I should not be writing on Ethics, for my main object is to help towards discovering that definition. It is just because I think there will be less risk of error in our search for a definition of “the good,” that I am now insisting that good is indefinable. I must try to explain the difference between these two. I suppose it may be granted that “good” is an adjective. Well, “the good,” “that

which is good," must therefore be the substantive to which the adjective "good" will apply: it must be the whole of that to which the adjective will apply, and the adjective must always strully apply to it. But if it is that to which the adjective will apply, it must be something different from that adjective itself; and the whole of that something different, whatever it is, will be our definition of the good. Now it may be that this something will have other adjectives, beside "good," that will apply to it. It may be full of pleasure, for example; it may be intelligent; and if those two adjectives are really part of its definition, then it will certainly be true, that pleasure and intelligence are good. And many people appear to think that, if we say "Pleasure and intelligence are good " or if we say "Only pleasure and intelligence are good," we are defining "good." Well, I cannot deny that propositions of this nature may sometimes be called definitions; I do not know well enough how the word is generally used to decide upon this point. I only wish it to be understood that that is not what I mean when I say there is no possible definition of good, and that I shall not mean this if I use the word again. I do most fully believe that some true proposition of the form "Intelligence is good and intelligence alone is good" can be found; if none could be found, our definition of the good would be impossible. As it is, I believe the good to be definable; and yet I still say that good itself is indefinable. "Good," then, if we mean by it that quality which we assert to belong to a thing, when we say that the thing is good, is incapable of any definition, in the most important sense of that word.

The most important sense of “definition” is that in which a definition states what are the parts which invariably compose a certain whole; and in this sense “good” has no definition because it is simple and has no parts. It is one of those innumerable objects of thought which are themselves incapable of definition, because they are the ultimate terms of reference to which whatever is capable of definition must be defined. That there must be an indefinite number of such terms is obvious, on reflection; since we cannot define anything except by an analysis, which, when carried as far as it will go, refers us to something, which is simply different from anything else, and which by that ultimate difference explains the peculiarity of the whole which we are defining: for every whole contains some parts which are common to other wholes also. There is, therefore, no intrinsic difficulty in the contention that “good” denotes a simple and indefinable quality. There are many other instances of such qualities.

Consider yellow, for example. We may try to define it, by describing its physical equivalent; we may state what kind of light-vibrations must stimulate the normal eye, in order that we may perceive it. But a moment’s reflection is sufficient to show that those light-vibrations are not themselves what we mean by yellow. They are not what we perceive. Indeed, we should never have been able to discover their existence, unless we had first been struck by the patent difference of quality between the different colours. The most we can be entitled to say of those vibrations is that they are what corresponds in space to the yellow which we actually perceive.

Yet a mistake of this simple kind has commonly been made about "good." It may be true that all things which are good are also something else, just as it is true that all things which are yellow produce a certain kind of vibration in the light. And it is a fact, that Ethics aims at discovering what are those other properties belonging to all things which are good. But far too many philosophers have thought that when they named those other properties they were actually defining good; that these properties, in fact, were simply not "other," but absolutely and entirely the same with goodness. This view I propose to call the "naturalistic fallacy" and of it I shall now endeavour to dispose.

Let us consider what it is such philosophers say. And first it is to be noticed that they do not agree among themselves. They not only say that they are right as to what good is, but they endeavour to prove that other people who say that it is something else, are wrong. One, for instance, will affirm that good is pleasure, another, perhaps, that good is that which is desired, and each of these will argue eagerly to prove that other people who say that it is something else, are wrong. One, for instance, will affirm that good is pleasure, another, perhaps, that good is that which is desired; and each of these will argue eagerly to prove that the other is wrong. But how is that possible? One of them says that good is nothing but the object of desire, and at the same time tries to prove that it is not pleasure. But from his first assertion, that good just means the object of desire, one of two things must follow as regards his proof:

(1) He may be trying to prove that the object of desire is not pleasure. But, if this be all, where is his Ethics? The position he is maintaining is merely a psychological one. Desire is something which occurs in our minds, and pleasure is something else which so occurs; and our would-be ethical philosopher is merely holding that the latter is not the object of the former. But what has that to do with the question in dispute? His opponent held the ethical proposition that pleasure was the good, and although he should prove a million times over the psychological proposition that pleasure is not the object of desire, he is no nearer proving his opponent to be wrong. The position is like this. One man says a triangle is a circle: another replies, "A triangle is a straight line, and I will prove to you that I am right: for" (this is the only argument) "a straight line is not a circle." "That is quite true," the other may reply; "but nevertheless a triangle is a circle, and you have said nothing whatever to prove the contrary.

What is proved is that one of us is wrong, for we agree that a triangle cannot be both a straight line and a circle: but which is wrong, there can be no earthly means of proving, since you define triangle as straight line and I define it as circle."—Well, that is one alternative which any naturalistic Ethics has to face; if good is defined as something else, then it is impossible either to prove that any other definition is wrong or even to deny such definition.

(2) The other alternative will scarcely be more welcome. It is that the discussion is after all a verbal one. When A says "Good means pleasant" and B says "Good means desired," they may

merely wish to assert that most people have used the word for what is pleasant and for what is desired respectively. And this is quite an interesting subject for discussion: only it is not a whit more an ethical discussion than the last was. Nor do I think that any exponent of naturalistic Ethics would be willing to allow that this was all he meant. They are all so anxious to persuade us that what they call the good is what we really ought to do. "Do, pray act so, because the word "good" is generally used to denote actions of this nature": such, on this view, would be the substance of their teaching. And in so far as they tell us how we ought to act, their teaching is truly ethical, as they mean it to be. But how perfectly absurd is the reason they would give for it! "You are to do this, because most people use a certain word to denote conduct such as this." "You are to say the thing which is not, because most people call it lying." That is an argument just as good!—My dear sirs, what we want to know from you as ethical teachers, is not how people use a word; it is not even, what kind of actions they approve, which the use of this word "good" may certainly imply: what we want to know is simply what is good. We may indeed agree that what most people do think good, is actually so; we shall at all events be glad to know their opinions: but when we say that their opinions about what is good, we do mean what we say; we do not care whether they call that thing "horse" or "table" or "chair," "gut" or "bon" or "ἀγαθός"; we want to know what it is that they so call. When they say "Pleasure is good," we cannot believe that they merely mean "Pleasure is pleasure" and nothing more than that.

Suppose a man says "I am pleased"; and suppose it is not a lie or a mistake but the truth. Well, if it is true, what does that mean? It means that his mind, a certain definite mind, distinguished by certain definite marks from all others has at this moment a certain definite feeling called pleasure. "Pleased" means nothing but having pleasure, and though we may be more pleased or less pleased, and even, we may admit for the present, have one or another kind of pleasure; yet in so far as it is pleasure we have, whether there be more or less of it, and whether it be of one kind or another, what we have is one definite thing, absolutely indefinable, some one thing that is the same in all the various degrees and in all the various kinds of it that there may be. We may be able to say how it is related to other things: that, for example, it is in the mind, that it causes desire, that we are conscious of it, etc., etc. We can, I say, describe its relations to other things, but define it we cannot. And if anybody tried to define pleasure for us as being any other natural object; if anybody were to say, for instance, that pleasure means the sensation of red, and were to proceed to deduce from that that pleasure is a colour, we should be entitled to laugh at him and to distrust his future statements about pleasure. Well, that would be the same fallacy which I have called the naturalistic fallacy. That "pleased" does not mean "having the sensation of red," or anything else whatever, does not prevent us from understanding what it does mean. It is enough for us to know that "pleased" does mean "having the sensation of pleasure," and though pleasure is absolutely indefinable, though pleasure is pleasure and nothing else whatever, yet we feel no difficulty in saying that we are

pleased. The reason is, of course, that when I say "I am pleased," I do not mean that "I" am the same thing as "having pleasure." And similarly no difficulty need be found in my saying that "pleasure is good" and yet not meaning that "pleasure" is the same thing as "good," that pleasure means good, and that good means pleasure. If I were to imagine that when I said "I am pleased," I meant that I was exactly the same thing as "pleased," I should not indeed call that a naturalistic fallacy, although it would be the same fallacy as I have called naturalistic with reference to Ethics. The reason of this is obvious enough. When a man confuses two natural objects with one another, defining the one by the other, if for instance, he confuses himself, who is one natural object, with "pleased" or with "pleasure" which are others, then there is no reason to call the fallacy naturalistic. But if he confuses "good," which is not in the same sense a natural object, with any natural object whatever, then there is a reason for calling that a naturalistic fallacy; its being made with regard to "good" marks it as something quite specific, and this specific mistake deserves a name because it is so common. As for the reasons why good is not to be considered a natural object, they may be reserved for discussion in another place. But, for the present, it is sufficient to notice this: Even if it were a natural object, that would not alter the nature of the fallacy nor diminish its importance one whit. All that I have said about it would remain quite equally true: only the name which I have called it would not be so appropriate as I think it is.

And I do not care about the name: what I do care about is the fallacy. It does not matter what we call it, provided we recognise it when we meet with it. It is to be met with in almost every book on Ethics; and yet it is not recognised: and that is why it is necessary to multiply illustrations of it, and convenient to give it a name. It is a very simple fallacy indeed. When we say that an orange is yellow, we do not think our statement binds us to hold that "orange "means nothing else than "yellow," or that nothing can be yellow but an orange. Supposing the orange is also sweet! Does that bind us to say that "sweet" is exactly the same thing as "yellow," that "sweet" must be defined as "yellow"? And supposing it be recognised that "yellow" just means "yellow" and nothing else whatever, does that make it any more difficult to hold that oranges are yellow? Most certainly it does not: on the contrary, it would be absolutely meaningless to say that oranges were yellow unless yellow did in the end mean just "yellow" and nothing else whatever—unless it was absolutely indefinable. We should not get any very clear notion about things, which are yellow—we should not get very far with our science, if we were bound to hold that everything which was yellow, meant exactly the same thing as yellow. We should find we had to hold that an orange was exactly the same thing as a stool, a piece of paper, a lemon, anything you like. We could prove any number of absurdities; but should we be the nearer to the truth? Why, then, should it be different with "good"? Why, if good is good and indefinable, should I be held to deny that pleasure is good? Is there any difficulty in holding both to be true at once? On the contrary, there is no meaning in saying that pleasure is good,

unless good is something different from pleasure. It is absolutely useless, so far as Ethics is concerned, to prove, as Mr Spencer tries to do, that increase of pleasure coincides with increase of life, unless good means something different from either life or pleasure. He might just as well try to prove that an orange is yellow by shewing that it is always wrapped up in paper.

In fact, if it is not the case that “good” denotes something simple and indefinable, only two alternatives are possible: either it is a complex, a given whole, about the correct analysis of which there could be disagreement; or else it means nothing at all, and there is no such subject as Ethics. In general, however, ethical philosophers have attempted to define good, without recognising what such an attempt must mean. They actually use arguments which involve one or both of the absurdities considered in. We are, therefore, justified in concluding that the attempt to define good is chiefly due to want of clearness as to the possible nature of definition. There are, in fact, only two serious alternatives to be considered, in order to establish the conclusion that “good” does denote a simple and indefinable notion. It might possibly denote a complex, as “horse” does; or it might have no meaning at all. Neither of these possibilities has, however, been clearly conceived and seriously maintained, as such, by those who presume to define good; and both may be dismissed by a simple appeal to facts.

(1) The hypothesis that disagreement about the meaning of good is disagreement with regard to the correct analysis of a

given whole, may be most plainly seen to be incorrect by consideration of the fact that, whatever definition may be offered, it may always, be asked, with significance, of the complex so defined, whether it is itself good. To take, for instance, one of the more plausible, because one of the more complicated of such proposed definitions, it may easily be thought, at first sight, that to be good may mean to be that which we desire to desire. Thus if we apply this definition to a particular instance and say "When we think that A is good, we are thinking that A is one of the things which we desire to desire," our proposition may seem quite plausible. But, if we carry the investigation further, and ask ourselves "Is it good to desire to desire A?" it is apparent, on a little reflection, that this question is itself as intelligible, as the original question, "Is A good?"—that we are, in fact, now asking for exactly the same information about the desire to desire A, for which we formerly asked with regard to A itself. But it is also apparent that the meaning of this second question cannot be correctly analysed into "Is the desire to desire A one of the things which we desire to desire"?:

we have not before our minds anything so complicated as the question "Do we desire to desire to desire to desire A?" Moreover any one can easily convince himself by inspection that the predicate of this proposition—"good"—is positively different from notion of "desiring to desire" which enters into its subject: "That we should desire to desire A is good" is not merely equivalent to "That A should be good is good." It may indeed be true that what we desire to desire is always good;

perhaps, even the converse may be true: but it is very doubtful whether this is the case, and the mere fact that we understand very well what is meant by doubting it, shews clearly that we have to different notions before our mind.

(2) And the same consideration is sufficient to dismiss the hypothesis that “good” has no meaning whatsoever. It is very natural to make the mistake of supposing that what is universally true is of such a nature that its negation would be self-contradictory: the importance which has been assigned to analytic propositions in the history of philosophy shews how easy such a mistake is. And thus it is very easy to conclude that what seems to be a universal ethical principle is in fact an identical proposition; that, if, for example, whatever is called “good” seems to be pleasant, the proposition “Pleasure is the good” does not assert a connection between two different notions, but involves only one, that of pleasure, which is easily recognised as a distinct entity. But whoever will attentively consider with himself what is actually before his mind when he asks the question “Is pleasure (or whatever it may be (after all good?” can easily satisfy himself that he is not merely wondering whether pleasure is pleasant. And if he will try this experiment with each suggested definition in succession, he may become expert enough to recognise that in every case he has before his mind a unique object, with regard to the connection of which with any other object, a distinct question may be asked. Everyone does in fact understand the question “Is this good?” When he thinks of it, his state of mind is different from what it would be, were he asked “Is this

pleasant, or desired, or approved?" It has a distinct meaning for him, even though he may not recognise in what respect it is distinct. Whenever he thinks of "intrinsic value," or "intrinsic worth," or says that a thing "ought to exist," he has before his mind the unique object—the unique property of things—that I mean by "good." Everybody is constantly aware of this notion, although he may never become aware at all that it is different from other notions of which he is also aware. But, for correct ethical reasoning, it is extremely important that he should become aware of this fact; and as soon as the nature of the problem is closely understood, there should be little difficulty in advancing so far in analysis.

"Good," then, is indefinable; and yet, so far as I know, there is only one ethical writer, Prof .Henry Sidgwick, who has clearly recognised and stated this fact. We shall see, indeed, how far many of the most reputed ethical systems fall short of drawing the conclusions which follow from such a recognition. At present I will only quote from one instance, which will serve to illustrate the meaning and importance of this principle that "good" is indefinable, or, as Prof. Sidgwick says, an "unanalysable notion." It is an instance to which Prof. Sidgwick himself refers in a note on the passage, in which he argues that "ought" is unanalyzable.

"Bentham," says Sidgwick, "explains that his fundamental principle "states the greatest happiness of all those whose interest is in question as being the right and proper end of human action""; and yet "his language in other passages of the same chapter would seem to imply "that he means by the word

“right” “conducive to the general happiness.” Prof. Sidgwick sees that, if you take these two statements together, you get the absurd result that “greatest happiness is the end of human action, which is conducive to the general happiness”; and so absurd does it seem to him to call this result, as Bentham calls it, “the fundamental principle of a moral system,” that he suggests that Bentham cannot have meant it. Yet Prof. Sidgwick himself states elsewhere that Psychological Hedonism is “not seldom confounded with Egoistic Hedonism”; and that confusion, as we shall see, rests chiefly on that same fallacy, the naturalistic fallacy, which is implied in Bentham’s statements. Prof. Sidgwick admits therefore that this fallacy is sometimes committed, absurd as it is; and I am inclined to think that Bentham may really have been one of those who committed it. Mill, as we shall see, certainly did commit it. In any case, whether Bentham committed it or not, his doctrine, as above quoted, will serve as a very good illustration of this fallacy, and of the importance of the contrary proposition that good is indefinable.

Let us consider this doctrine. Bentham seems to imply, so Prof. Sidgwick says, that the word “right” means “conducive to general happiness.” Now this, by itself, need not necessarily involve the naturalistic fallacy. For the word “right” is very commonly appropriated to actions which lead to the attainment of what is good; which are regarded as means to the ideal and not as ends-in-themselves. This use of “right”, as denoting what is good as a means, whether or not it also be good as an end, is indeed the use to which I shall confine the

word. Had Bentham been using “right” in this sense, it might be perfectly consistent for him to define right as “conducive to the general happiness” provided only (and note this proviso) he had already proved, or laid down as an axiom, that general happiness was the good, or (what is equivalent to this) that general happiness alone was good. For in that case he would have already defined the good as general happiness (a position perfectly consistent, we have seen, with the contention that “good” is indefinable), and, since right was to be defined as “conducive to the good,” it would actually mean “conducive to general happiness.” But this method of escape from the charge of having committed the naturalistic fallacy has been closed by Bentham himself. For his fundamental principle is, we see, that the greatest happiness of all concerned is the right and proper end of human action. He applies the word “right,” therefore, to the end, as such, not only to the means which are conducive to it; and that being so, right can no longer be defined as “conducive to the general happiness,” without involving the fallacy in question. For now it is obvious that the definition of right as conducive to general happiness can be used by him in support of the fundamental principle that general happiness is the right end; instead of being itself derived from that principle. If right, by definition, means conducive to general happiness, then it is obvious that general happiness is the right end. It is not necessary now first to prove or assert that general happiness is the right end, before right is defined as conducive to general happiness—a perfectly valid procedure; but on the contrary the definition of right as conducive to general happiness proves general happiness to be the right end—a

perfectly invalid procedure, since in this case the statement that “general happiness is the right end of human action” is not an ethical principle at all, but either, as we have seen, a proposition about the meaning of words, or else a proposition about the nature of general happiness, not about its rightness or its goodness.

Now, I do not wish the importance I assign to this fallacy to be misunderstood. The discovery of it does not at all refute Bentham’s contention that greatest happiness is the proper end of human action, if that be understood as an ethical proposition, as he undoubtedly intended it.

That principle may be true all the same; we shall consider whether it is so in the succeeding chapters. Bentham might have maintained it, as Prof. Sidgwick does, even if the fallacy had been pointed out to him. What I am maintaining is that the reasons which he actually gives for his ethical proposition are fallacious ones so far as they consist in a definition of right.

What I suggest is that he did not perceive them to be fallacious; that, if he had done so, he would have been led to seek for other reasons in support of his Utilitarianism; and that, had he sought for other reasons, he might have found none which he thought to be sufficient. In that case he would have changed his whole system—a most important consequence. It is undoubtedly also possible that he would have thought other reasons to be sufficient, and in that case his ethical system, in its main results, would still have stood. But, even in this latter case, his use of the fallacy would be a serious objection to him

as an ethical philosopher. For it is the business of Ethics, I must insist, not only to obtain true results, but also to find valid reasons for them. The direct object of Ethics is knowledge and not practice; and anyone who uses the naturalistic fallacy has certainly not fulfilled this first object, however correct his practical principles may be.

My objections to Naturalism are then, in the first place, that it offers no reason at all, far less any valid reason, for any ethical principle whatever; and in this it already fails to satisfy the requirements of Ethics, as a scientific study. But in the second place I contend that, though it gives a reason for no ethical principle, it is the cause of the acceptance of false principles—it deludes the mind into accepting ethical principles, which are false; and in this it is contrary to every aim of Ethics. It is easy to see that if we start with a definition of right conduct as conduct conducive to general happiness; then, knowing that right conduct is universally conduct conducive to the good, we very easily arrive at the result that the good is general happiness. If, on the other hand, we once recognise that we must start our Ethics without a definition, we shall be much more apt to look about us, before we adopt any ethical principle whatever, and the more we look about us, the less likely we are to adopt a false one. It may be replied to this: Yes, but we shall look about us just as much, before we settle on our definition, and are therefore just as likely to be right. But I will try to shew that this is not the case. If we start with the conviction that a definition of good can be found, we start with the conviction that the good can mean nothing else than

someone property of things, and our only business will then be to discover what that property is. But if we recognise that, so far as the meaning of good goes, anything whatever may be good, we start with a much more open mind. Moreover, apart from the fact that, when we think we have a definition, we cannot logically defend our ethical principles in any way whatever, we shall also be much less apt to defend them well, even if illogically. For we shall start with the conviction that good must mean so and so, and shall therefore be inclined either to misunderstand our opponent's arguments or to cut them short with the reply, "This is not an open question: the very meaning of the word decides it; no one can think otherwise except through confusion".