W. D. Ross, *The Right and the Good,* 1930.

**II  
WHAT MAKES RIGHT ACTS RIGHT?**

The real point at issue between hedonism and utilitarianism on the one hand and their opponents on the other is not whether 'right' means 'productive of so and so'; for it cannot with any plausibility be maintained that it does. The point at issue is that to which we now pass, viz. whether there is any general character which makes right acts right, and if so, what it is. Among the main historical attempts to state a single characteristic of all right actions which is the foundation of their rightness are those made by egoism and utilitarianism. But I do not propose to discuss these, not because the subject is unimportant, but because it has been dealt with so often and so well already, and because there has come to be so much agreement among moral philosophers that neither of these theories is satisfactory. A much more attractive theory has been put forward by Professor Moore: that what makes actions right is that they are productive of more *good* than could have been produced by any other action open to the agent.

This theory is in fact the culmination of all the attempts to base rightness on productivity of some sort of result. The first form this attempt takes is the attempt to base rightness on conduciveness to the advantage or pleasure of the agent. This theory comes to grief over the fact, which stares us in the face, that a great part of duty consists in an observance of the rights and a furtherance of the interests of others, whatever the cost to ourselves may be. Plato and others may be right in holding that a regard for the rights of others never in the long run involves a loss of happiness for the agent, that 'the just life profits a man'. But this, even if true, is irrelevant to the rightness of the act. As soon as a man does an action *because* he thinks he will promote his own interests thereby, he is acting not from a sense of its rightness but from self-interest.

To the egoistic theory hedonistic utilitarianism supplies a much-needed amendment. It points out correctly that the fact that a certain pleasure will be enjoyed by the agent is no reason why he ought to bring it into being rather than an equal or greater pleasure to be enjoyed by another, though, human nature being what it is, it makes it not unlikely that he will try to bring it into being. But hedonistic utilitarianism in its turn needs a correction. On reflection it seems clear that pleasure is not the only thing in life that we think good in itself, that for instance we think the possession of a good character, or an intelligent understanding of the world, as good or better. A great advance is made by the substitution of 'productive of the greatest good' for 'productive of the greatest pleasure'.

Not only is this theory more attractive than hedonistic utilitarianism, but its logical relation to that theory is such that the latter could not be true unless it were true, while it might be true though hedonistic utilitarianism were not. It is in fact one of the logical bases of hedonistic utilitarianism. For the view that what produces the maximum pleasure is right has for its bases the views

* that what produces the maximum good is right, and
* that pleasure is the only thing good in itself.

If they were not assuming that what produces the maximum *good* is right, the utilitarians' attempt to show that pleasure is the only thing good in itself, which is in fact the point they take most pains to establish, would have been quite irrelevant to their attempt to prove that only what produces the maximum *pleasure* is right. If, therefore, it can be shown that productivity of the maximum good is not what makes all right actions right, we shall *a fortiori* have refuted hedonistic utilitarianism.

When a plain man fulfils a promise because he thinks he ought to do so, it seems clear that he does so with no thought of its total consequences, still less with any opinion that these are likely to be the best possible. He thinks in fact much more of the past than of the future. What makes him think it right to act in a certain way is the fact that he has promised to do so -- that and, usually, nothing more. That his act will produce the best possible consequences is not his reason for calling it right. What lends colour to the theory we are examining, then, is not the actions (which form probably a great majority of our actions) in which some such reflection as 'I have promised' is the only reason we give ourselves for thinking a certain action right, but the exceptional cases in which the consequences of fulfilling a promise (for instance) would be so disastrous to others that we judge it right not to do so. It must of course be admitted that such cases exist. If I have promised to meet a friend at a particular time for some trivial purpose, I should certainly think myself justified in breaking my engagement if by doing so I could prevent a serious accident or bring relief to the victims of one. And the supporters of the view we are examining hold that my thinking so is due to my thinking that I shall bring more good into existence by the one action than by the other. A different account may, however, be given of the matter, an account which will, I believe, show itself to be the true one. It may be said that besides the duty of fulfilling promises I have and recognize a duty of relieving distress, and that when I think it right to do the latter at the cost of not doing the former, it is not because I think I shall produce more good thereby but because I think it the duty which is in the circumstances more of a duty. This account surely corresponds much more closely with what we really think in such a situation. If, so far as I can see, I could bring equal amounts of good into being by fulfilling my promise and by helping some one to whom I had made no promise, I should not hesitate to regard the former as my duty. Yet on the view that what is right is right because it is productive of the most good I should not so regard it.

There are two theories, each in its way simple, that offer a solution of such cases of conscience. One is the view of Kant, that there are certain duties of perfect obligation, such as those of fulfilling promises, of paying debts, of telling the truth, which admit of no exception whatever in favour of duties of imperfect obligation, such as that of relieving distress. The other is the view of, for instance, Professor Moore and Dr. Rashdall, that there is only the duty of producing good, and that all 'conflicts of duties' should be resolved by asking 'by which action will most good be produced?' But it is more important that our theory fit the facts than that it be simple, and the account we have given above corresponds (it seems to me) better than either of the simpler theories with what we really think, viz. that normally promise-keeping, for example, should come before benevolence, but that when and only when the good to be produced by the benevolent act is very great and the promise comparatively trivial, the act of benevolence becomes our duty.

In fact the theory of 'ideal utilitarianism', if I may for brevity refer so to the theory of Professor Moore, seems to simplify unduly our relations to our fellows. It says, in effect, that the only morally significant relation in which my neighbours stand to me is that of being possible beneficiaries by my action. They do stand in this relation to me, and this relation is morally significant. But they may also stand to me in the relation of promisee to promiser, of creditor to debtor, of wife to husband, of child to parent, of friend to friend, of fellow countryman to fellow countryman, and the like; and each of these relations is the foundation of a *prima facie* duty, which is more or less incumbent on me according to the circumstances of the case. When I am in a situation, as perhaps I always am, in which more than one of these *prima facie* duties is incumbent on me, what I have to do is to study the situation as fully as I can until I form the considered opinion (it is never more) that in the circumstances one of them is more incumbent than any other; then I am bound to think that to do this *prima facie* duty is my duty *sans phrase* in the situation.

I suggest '*prima facie* duty' or 'conditional duty' as a brief way of referring to the characteristic (quite distinct from that of being a duty proper) which an act has, in virtue of being of a certain kind (e.g. the keeping of a promise), of being an act which would be a duty proper if it were not at the same time of another kind which is morally significant. Whether an act is a duty proper or actual duty depends on *all* the morally significant kinds it is an instance of. The phrase '*prima facie* duty' must be apologized for, since

1. it suggests that what we are speaking of is a certain kind of duty, whereas it is in fact not a duty, but something related in a special way to duty. Strictly speaking, we want not a phrase in which duty is qualified by an adjective, but a separate noun.
2. *'Prima' facie* suggests that one is speaking only of an appearance which a moral situation presents at first sight, and which may turn out to be illusory; whereas what I am speaking of is an objective fact involved in the nature of the situation, or more strictly in an element of its nature, though not, as duty proper does, arising from its whole nature.

I can, however, think of no term which fully meets the case. 'Claim' has been suggested by Professor Prichard. The word 'claim' has the advantage of being quite a familiar one in this connexion, and it seems to cover much of the ground. It would be quite natural to say, 'a person to whom I have made a promise has a claim on me', and also, 'a person whose distress I could relieve (at the cost of breaking the promise) has a claim on me'. But (1) while 'claim' is appropriate from their point of view, we want a word to express the corresponding fact from the agent's point of view --the fact of his being subject to claims that can be made against him; and ordinary language provides us with no such correlative to 'claim'. And (2) (what is more important) 'claim' seems inevitably to suggest two persons, one of whom might make a claim on the other; and while this covers the ground of social duty, it is inappropriate in the case of that important part of duty which is the duty of cultivating a certain kind of character in oneself. It would be artificial, I think, and at any rate metaphorical, to say that one's character has a claim on oneself.

There is nothing arbitrary about these *prima facie* duties. Each rests on a definite circumstance which cannot seriously be held to be without moral significance. Of *prima facie* duties I suggest, without claiming completeness or finality for it, the following division.

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| 1. Some duties rest on previous acts of my own. These duties seem to include two kinds,    1. those resting on a promise or what may fairly be called an implicit promise, such as the implicit undertaking not to tell lies which seems to be implied in the act of entering into conversation (at any rate by civilized men), or of writing books that purport to be history and not fiction. These may be called the duties of fidelity.    2. Those resting on a previous wrongful act. These may be called the duties of reparation. 2. Some rest on previous acts of other men, i.e. services done by them to me. These may be loosely described as the duties of gratitude. 3. Some rest on the fact or possibility of a distribution of pleasure or happiness (or of the means thereto) which is not in accordance with the merit of the persons concerned; in such cases there arises a duty to upset or prevent such a distribution. These are the duties of justice. 4. Some rest on the mere fact that there are beings in the world whose condition we can make better in respect of virtue, or of intelligence, or of pleasure. These are the duties of beneficence. 5. Some rest on the fact that we can improve our own condition in respect of virtue or of intelligence. These are the duties of self-improvement. 6. I think that we should distinguish from (4) the duties that may be summed up under the title of 'not injuring others'. No doubt to injure others is incidentally to fail to do them good; but it seems to me clear that non-maleficence is apprehended as a duty distinct from that of beneficence, and as a duty of a more stringent character. |

It will be noticed that this alone among the types duty has been stated in a negative way. An attempt might no doubt be made to state this duty, like the others, in a positive way. It might be said that it is really the duty to prevent ourselves from acting either from an inclination to harm others or from an inclination to seek our own pleasure, in doing which we should incidentally harm them. But on reflection it seems clear that the primary duty here is the duty not to harm others, this being a duty whether or not we have an inclination that if followed would lead to our harming them; and that when we have such an inclination the primary duty not to harm others gives rise to a consequential duty to resist the inclination. The recognition of this duty of non-maleficence is the first step on the way to the recognition of the duty of beneficence; and that accounts for the prominence of the commands

'thou shalt not kill',  
'thou shalt not commit adultery',  
'thou shalt not steal',   
'thou shalt not bear false witness',

in so early a code as the Decalogue. But even when we have come to recognize the duty of beneficence, it appears to me that the duty of non-maleficence is recognized as a distinct one, and as *prima facie* more binding. We should not in general consider it justifiable to kill one person in order to keep another alive, or to steal from one in order to give alms to another.

The essential defect of the 'ideal utilitarian' theory is that it ignores, or at least does not do full justice to, the highly personal character of duty. If the only duty is to produce the maximum of good, the question who is to have the good -- whether it is myself, or my benefactor, or a person to whom I have made a promise to confer that good on him, or a mere fellow man to whom I stand in no such special relation -- should make no difference to my having a duty to produce that good. But we are all in fact sure that it makes a vast difference.

One or two other comments must be made on this provisional list of the divisions of duty.

(1) The nomenclature is not strictly correct. For by 'fidelity' or 'gratitude' we mean, strictly, certain states of motivation; and, as I have urged, it is not our duty to have certain motives, but to do certain acts. By 'fidelity', for instance, is meant, strictly, the disposition to fulfil promises and implicit promises *because we have made them*. We have no general word to cover the actual fulfilment of promises and implicit promises *irrespective of motive*; and I use 'fidelity', loosely but perhaps conveniently, to fill this gap. So too I use 'gratitude' for the returning of services, irrespective of motive. The term 'justice' is not so much confined, in ordinary usage, to a certain state of motivation, for we should often talk of a man as acting justly even when we did not think his motive was the wish to do what was just simply for the sake of doing so. Less apology is therefore needed for our use of 'justice' in this sense. And I have used the word 'beneficence' rather than 'benevolence', in order to emphasize the fact that it is our duty to do certain things, and not to do them from certain motives.

(2) If the objection be made, that this catalogue of the main types of duty is an unsystematic one resting on no logical principle, it may be replied, first, that it makes no claim to being ultimate. It is a *prima facie* classification of the duties which reflection on our moral convictions seems actually to reveal. And if these convictions are, as I would claim that they are, of the nature of knowledge, and if I have not misstated them, the list will be a list of authentic conditional duties, correct as far as it goes though not necessarily complete. The list of *goods* put forward by the rival theory is reached by exactly the same method -- the only sound one in the circumstances -- viz. that of direct reflection on what we really think. Loyalty to the facts is worth more than a symmetrical architectonic or a hastily reached simplicity. If further reflection discovers a perfect logical basis for this or for a better classification, so much the better.

(3) It may, again, be objected that our theory that there are these various and often conflicting types of *prima facie* duty leaves us with no principle upon which to discern what is our actual duty in particular circumstances. But this objection is not one which the rival theory is in a position to bring forward. For when we have to choose between the production of two heterogeneous goods, say knowledge and pleasure, the 'ideal utilitarian' theory can only fall back on an opinion, for which no logical basis can be offered, that one of the goods is the greater; and this is no better than a similar opinion that one of two duties is the more urgent. And again, when we consider the infinite variety of the effects of our actions in the way of pleasure, it must surely be admitted that the claim which *hedonism* sometimes makes, that it offers a readily applicable criterion of right conduct, is quite illusory.

I am unwilling, however, to content myself with an *argumentum ad hominem*, and I would contend that in principle there is no reason to anticipate that every act that is our duty is so for one and the same reason. Why should two sets of circumstances, or one set of circumstances, not possess different characteristics, any one of which makes a certain act our*prima facie* duty? When I ask what it is that makes me in certain cases sure that I have a *prima facie* duty to do so and so, I find that it lies in the fact that I have made a promise; when I ask the same question in another case, I find the answer lies in the fact that I have done a wrong. And if on reflection I find (as I think I do) that neither of these reasons is reducible to the other, I must not on any *a priori* ground assume that such a reduction is possible.

An attempt may be made to arrange in a more systematic way the main types of duty which we have indicated. In the first place it seems self-evident that if there are things that are intrinsically good, it is *prima facie* a duty to bring them into existence rather than not to do so, and to bring as much of them into existence as possible. It will be argued in our fifth chapter that there are three main things that are intrinsically good -- virtue, knowledge, and, with certain limitations, pleasure. And since a given virtuous disposition, for instance, is equally good whether it is realized in myself or in another, it seems to be my duty to bring it into existence whether in myself or in another. So too with a given piece of knowledge.

The case of pleasure is difficult; for while we clearly recognize a duty to produce pleasure for others, it is by no means so clear that we recognize a duty to produce pleasure for ourselves. This appears to arise from the following facts. The thought of an act as our duty is one that presupposes a certain amount of reflection about the act; and for that reason does not normally arise in connexion with acts towards which we are already impelled by another strong impulse. So far, the cause of our not thinking of the promotion of our own pleasure as a duty is analogous to the cause which usually prevents a highly sympathetic person from thinking of the promotion of the pleasure of others as a duty. He is impelled so strongly by direct interest in the well-being of others towards promoting their pleasure that he does not stop to ask whether it is his duty to promote it; and we are all impelled so strongly towards the promotion of our own pleasure that we do not stop to ask whether it is a duty or not. But there is a further reason why even when we stop to think about the matter it does not usually present itself as a duty: viz. that, since the performance of most of our duties involves the giving up of some pleasure that we desire, the doing of duty and the getting of pleasure for ourselves come by a natural association of ideas to be thought of as incompatible things. This association of ideas is in the main salutary in its operation, since it puts a check on what but for it would be much too strong, the tendency to pursue one's own pleasure without thought of other considerations. Yet if pleasure is good, it seems in the long run clear that it is right to get it for ourselves as well as to produce it for others, when this does not involve the failure to discharge some more stringent *prima facie* duty. The question is a very difficult one, but it seems that this conclusion can be denied only on one or other of three grounds:

1. that pleasure is not *prima facie* good (i.e. good when it is neither the actualisation of a bad disposition nor undeserved),
2. that there is no *prima facie* duty to produce as much that is good as we can, or
3. that though there is a *prima facie* duty to produce other things that are good, there is no *prima facie* duty to produce pleasure which will be enjoyed by ourselves.

I give reasons later I for not accepting the first contention. The second hardly admits of argument but seems to me plainly false. The third seems plausible only if we hold that an act that is pleasant or brings pleasure to ourselves must for that reason not be a duty; and this would lead to paradoxical consequences, such as that if a man enjoys giving pleasure to others or working for their moral improvement, it cannot be his duty to do so. Yet it seems to be a very stubborn fact, that in our ordinary consciousness we are not aware of a duty to get pleasure for ourselves; and by way of partial explanation of this I may add that though, as I think, one's own pleasure is a good and there is a duty to produce it, it is only if we *think* of our own pleasure not as simply our own pleasure, but as an objective good, something that an impartial spectator would approve, that we can think of the getting it as a duty; and we do not habitually think of it in this way.

If these contentions are right, what we have called the duty of beneficence and the duty of self-improvement rest on the same ground. No different principles of duty are involved in the two cases. If we feel a special responsibility for improving our own character rather than that of others, it is not because a special principle is involved, but because we are aware that the one is more under our control than the other. It was on this ground that Kant expressed the practical law of duty in the form 'seek to make yourself good and other people happy'. He was so persuaded of the internality of virtue that he regarded any attempt by one person to produce virtue in another as bound to produce, at most, only a counterfeit of virtue, the doing of externally right acts not from the true principle of virtuous action but out of regard to another person. It must be admitted that one man cannot compel another to be virtuous; compulsory virtue would just not be virtue. But experience clearly shows that Kant overshoots the mark when he contends that one man cannot do anything to promote virtue in another, to bring such influences to bear upon him that his own response to them is more likely to be virtuous than his response to other influences would have been. And our duty to do this is not different in kind from our duty to improve our own characters.

It is equally clear, and clear at an earlier stage of moral development, that if there are things that are bad in themselves we ought, *prima facie*, not to bring them upon others; and on this fact rests the duty of non-maleficence.

The duty of justice is particularly complicated, and the word is used to cover things which are really very different -- things such as the payment of debts, the reparation of injuries done by oneself to another, and the bringing about of a distribution of happiness between other people in proportion to merit. I use the word to denote only the last of these three. In the fifth chapter I shall try to show that besides the three (comparatively) simple goods, virtue, knowledge, and pleasure, there is a more complex good, not reducible to these, consisting in the proportionment of happiness to virtue. The bringing of this about is a duty which we owe to all men alike, though it may be reinforced by special responsibilities that we have undertaken to particular men. This, therefore, with beneficence and self-improvement, comes under the general principle that we should produce as much good as possible, though the good here involved is different in kind from any other.

But besides this general obligation, there are special obligations. These may arise, in the first place, incidentally, from acts which were not essentially meant to create such an obligation, but which nevertheless create it. From the nature of the case such acts may be of two kinds -- the infliction of injuries on others, and the acceptance of benefits from them. It seems clear that these put us under a special obligation to other men, and that only these acts can do so incidentally. From these arise the twin duties of reparation and gratitude.

And finally there are special obligations arising from acts the very intention of which, when they were done, was to put us under such an obligation. The name for such acts is 'promises'; the name is wide enough if we are willing to include under it implicit promises, i.e. modes of behaviour in which without explicit verbal promise we intentionally create an expectation that we can be counted on to behave in a certain way in the interest of another person.

These seem to be, in principle, all the ways in which *prima facie* duties arise. In actual experience they are compounded together in highly complex ways. Thus, for example, the duty of obeying the laws of one's country arises partly (as Socrates contends in the *Crito*) from the duty of gratitude for the benefits one has received from it; partly from the implicit promise to obey which seems to be involved in permanent residence in a country whose laws we know we are *expected* to obey, and still more clearly involved when we ourselves invoke the protection of its laws (this is the truth underlying the doctrine of the social contract); and partly (if we are fortunate in our country) from the fact that its laws are potent instruments for the general good.

Or again, the sense of a general obligation to bring about (so far as we can) a just apportionment of happiness to merit is often greatly reinforced by the fact that many of the existing injustices are due to a social and economic system which we have, not indeed created, but taken part in and assented to; the duty of justice is then reinforced by the duty of reparation.

It is necessary to say something by way of clearing up the relation between *prima facie* duties and the actual or absolute duty to do one particular act in particular circumstances. If, as almost all moralists except Kant are agreed, and as most plain men think, it is sometimes right to tell a lie or to break a promise, it must be maintained that there is a difference between *prima facie* duty and actual or absolute duty. When we think ourselves justified in breaking, and indeed morally obliged to break, a promise in order to relieve some one's distress, we do not for a moment cease to recognize a *prima facie* duty to keep our promise, and this leads us to feel, not indeed shame or repentance, but certainly compunction, for behaving as we do; we recognize, further, that it is our duty to make up somehow to the promisee for the breaking of the promise. We have to distinguish from the characteristic of being our duty that of tending to be our duty. Any act that we do contains various elements in virtue of which it falls under various categories. In virtue of being the breaking of a promise, for instance, it tends to be wrong; in virtue of being an instance of relieving distress it tends to be right. Tendency to be one's duty may be called a parti-resultant attribute, i.e. one which belongs to an act in virtue of some one component in its nature.*Being* one's duty is a toti-resultant attribute, one which belongs to an act in virtue of its whole nature and of nothing less than this.[7](http://www.ditext.com/ross/right2.html#7) This distinction between parti-resultant and toti-resultant attributes is one which we shall meet in another context also.

Another instance of the same distinction may be found in the operation of natural laws. *Qua* subject to the force of gravitation towards some other body, each body tends to move in a particular direction with a particular velocity; but its actual movement depends on *all* the forces to which it is subject. It is only by recognising this distinction that we can preserve the absoluteness of laws of nature, and only by recognizing a corresponding distinction that we can preserve the absoluteness of the general principles of morality. But an important difference between the two cases must be pointed out. When we say that in virtue of gravitation a body tends to move in a certain way, we are referring to a causal influence actually exercised on it by another body or other bodies. When we say that in virtue of being deliberately untrue a certain remark tends to be wrong, we are referring to no causal relation, to no relation that involves succession in time, but to such a relation as connects the various attributes of a mathematical figure. And if the word 'tendency' is thought to suggest too much a causal relation, it is better to talk of certain types of act as being *prima facie* right or wrong (or of different persons as having different and possibly conflicting claims upon us), than of their tending to be right or wrong.

Something should be said of the relation between our apprehension of the *prima facie* rightness of certain types of act and our mental attitude towards particular acts. It is proper to use the word 'apprehension' in the former case and not in the latter. That an act, *qua* fulfilling a promise, or *qua* effecting a just distribution of good, or *qua* returning services rendered, or*qua* promoting the good of others, or *qua* promoting the virtue or insight of the agent, is *prima facie* right, is self-evident; not in the sense that it is evident from beginning of our lives, or as soon as we attend to the proposition for the first time, but in the sense that when we have reached sufficient mental maturity and have given sufficient attention to the proposition it is evident without any need of proof, or of evidence beyond itself. It is self-evident just as a mathematical axiom, or the validity of a form of inference, is evident. The moral order expressed in these propositions is just as much part of the fundamental nature of the universe (and, we may add, of any possible universe in which there were moral agents at all) as is the spatial or numerical structure expressed in the axioms of geometry or arithmetic. In our confidence that these propositions are true there is involved the same trust in our reason that is involved in our confidence in mathematics; and we should have no justification for trusting it in the latter sphere and distrusting it in the former. In both cases we are dealing with propositions that cannot be proved. but that just as certainly need no proof.

Some of these general principles of *prima facie* duty may appear to be open to criticism. It may be thought, for example, that the principle of returning good for good is a falling off from the Christian principle, generally and rightly recognized as expressing the highest morality, of returning good for evil. To this it may be replied that I do not suggest that there is a principle commanding us to return good for good and forbidding us to return good for evil, and that I do suggest that there is a positive duty to seek the good of all men. What I maintain is that an act in which good is returned for good is recognized as specially binding on us just because it is of that character, and that *ceteris paribus* any one would think it his duty to help his benefactors rather than his enemies, if he could not do both; just as it is generally recognised that *ceteris paribus* we should pay our debts rather than give our money in charity, when we cannot do both. A benefactor is not only a man, calling for our effort on his behalf on that ground, but also our benefactor, calling for our *special* effort on that ground.

Our judgements about our actual duty in concrete situations have none of the certainty that attaches to our recognition of the general principles of duty. A statement is certain, i.e. is an expression of knowledge, only in one or other of two cases: when it is either self-evident, or a valid conclusion from self-evident premisses. And our judgements about our particular duties have neither of these characters. (1) They are not self-evident. Where a possible act is seen to have two characteristics, in virtue of one of which it is *prima facie* right, and in virtue of the other *prima-facie* wrong, we are (I think) well aware that we are not certain whether we ought or ought not to do it; that whether we do it or not, we are taking a moral risk. We come in the long run, after consideration, to think one duty more pressing than the other, but we do not feel certain that it is so. And though we do not always recognize that a possible act has two such characteristics, and though there may be cases in which it has not, we are never certain that any particular possible act has not, and therefore never certain that it is right, nor certain that it is wrong. For, to go no further in the analysis, it is enough to point out that any particular act will in all probability in the course of time contribute to the bringing about of good or of evil for many human beings, and thus have a*prima facie* rightness or wrongness of which we know nothing. (2) Again, our judgements about our particular duties are not logical conclusions from self-evident premisses. The only possible premisses would be the general principles stating their*prima facie* rightness or wrongness *qua* having the different characteristics they do have; and even if we could (as we cannot) apprehend the extent to which an act will tend on the one hand, for example, to bring about advantages for our benefactors, and on the other hand to bring about disadvantages for fellow men who are not our benefactors, there is no principle by which we can draw the conclusion that it is on the whole right or on the whole wrong. In this respect the judgement as to the rightness of a particular act is just like the judgement as to the beauty of a particular natural object or work of art. A poem is, for instance, in respect of certain qualities beautiful and in respect of certain others not beautiful; and our judgement as to the degree of beauty it possesses on the whole is never reached by logical reasoning from the apprehension of its particular beauties or particular defects. Both in this and in the moral case we have more or less probable opinions which are not logically justified conclusions from the general principles that are recognized as self-evident.

There is therefore much truth in the description of the right act as a fortunate act. If we cannot be certain that it is right, it is our good fortune if the act we do is the right act. This consideration does not, however, make the doing of our duty a mere matter of chance. There is a parallel here between the doing of duty and the doing of what will be to our personal advantage. We never *know* what act will in the long run be to our advantage. Yet it is certain that we are more likely in general to secure our advantage if we estimate to the best of our ability the probable tendencies of our actions in this respect, than if we act on caprice. And similarly we are more likely to do our duty if we reflect to the best of our ability on the *prima facie* rightness or wrongness of various possible acts in virtue of the characteristics we perceive them to have, than if we act without reflection. With this greater likelihood we must be content.

Many people would be inclined to say that the right act for me is not that whose general nature I have been describing, viz. that which if I were omniscient I should see to be my duty, but that which on all the evidence available to me I should think to be my duty. But suppose that from the state of partial knowledge in which I think act A to be my duty, I could pass to a state of perfect knowledge in which I saw act B to be my duty, should I not say 'act B was the right act for me to do'? I should no doubt add 'though I am not to be blamed for doing act A'. But in adding this, am I not passing from the question 'what is right' to the question 'what is morally good'? At the same time I am not making the *full* passage from the one notion to the other; for in order that the act should be morally good, or an act I am not to be blamed for doing, it must not merely be the act which it is reasonable for me to think my duty; it must also be done for that reason, or from some other morally good motive. Thus the conception of the right act as the act which it is reasonable for me to think my duty is an unsatisfactory compromise between the true notion of the right act and the notion of the morally good action.

The general principles of duty are obviously not self-evident from the beginning of our lives. How do they come to be so? The answer is, that they come to be self-evident to us just as mathematical axioms do. We find by experience that this couple of matches and that couple make four matches, that this couple of balls on a wire and that couple make four balls: and by reflection on these and similar discoveries we come to see that it is of the nature of two and two to make four. In a precisely similar way, we see the *prima facie* rightness of an act which would be the fulfilment of a particular promise, and of another which would be the fulfilment of another promise, and when we have reached sufficient maturity to think in general terms, we apprehend *prima facie* rightness to belong to the nature of any fulfilment of promise. What comes first in time is the apprehension of the self-evident *prima facie* rightness of an individual act of a particular type. From this we come by reflection to apprehend the self-evident general principle of *prima facie* duty. From this, too, perhaps along with the apprehension of the self-evident *prima facie* rightness of the same act in virtue of its having another characteristic as well, and perhaps in spite of the apprehension of its *prima facie* wrongness in virtue of its having some third characteristic, we come to believe something not self-evident at all, but an object of probable opinion, viz. that this particular act is (not*prima facie* but) actually right.

In this respect there is an important difference between rightness and mathematical properties. A triangle which is isosceles necessarily has two of its angles equal, whatever other characteristics the triangle may have -- whatever, for instance, be its area, or the size of its third angle. The equality of the two angles is a parti-resultant attribute. And the same is true of all mathematical attributes. It is true, I may add, of *prima facie* rightness. But no act is ever, in virtue of falling under some general description, necessarily actually right; its rightness depends on its whole nature and not on any element in it. The reason is that no mathematical object (no figure, for instance, or angle) ever has two characteristics that tend to give it opposite resultant characteristics, while moral acts often (as every one knows) and indeed always (as on reflection we must admit) have different characteristics that tend to make them at the same time *prima facie* right and *prima facie* wrong; there is probably no act, for instance, which does good to any one without doing harm to some one else, and *vice verse*.