

Mere Christianity

C. S. Lewis

A revised and amplified edition,
with a new introduction,
of the three books
Broadcast Talks,
Christian Behaviour
and
Beyond Personality

 HarperCollins e-books

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The contents of this book were first given on the air, and then published in three separate parts as *Broadcast Talks* (1942), *Christian Behaviour* (1943) and *Beyond Personality* (1944). In the printed versions I made a few additions to what I had said at the microphone, but otherwise left the text much as it had been. A 'talk' on the radio should, I think, be as like real talk as possible, and should not sound like an essay being read aloud. In my talks I had therefore used all the contractions and colloquialisms I ordinarily use in conversation. In the printed version I reproduced this, putting *don't* and *we've* for *do not* and *we have*. And wherever, in the talks, I had made the importance of a word clear by the emphasis of my voice, I printed it in italics. I am now inclined to think that this was a mistake—an undesirable hybrid between the art of speaking and the art of writing. A talker ought to use variations of voice for emphasis because his medium naturally lends itself to that method: but a writer ought not to use italics for the same purpose. He has his own, different, means of bringing out the key words and ought to use them. In this edition I have expanded the contractions and replaced most of the italics by a recasting of the sentences in which they occurred: but without altering, I hope, the 'popular' or 'familiar' tone which I had all along intended. I have also added and deleted where I thought I understood any part of my subject better now than ten years ago or where I knew that the original version had been misunderstood by others.

The reader should be warned that I offer no help to anyone who is hesitating between two Christian 'denominations'. You will not learn from me whether you ought to become an Anglican, a Methodist, a Presbyterian, or a Roman Catholic. This omission is intentional (even in the list I have just given the order is alphabetical). There is no mystery about my own position. I am a very ordinary layman of the Church of England, not especially 'high', nor especially 'low', nor especially anything else. But in this book I am not trying to convert anyone to my own position. Ever since I became a Christian I have thought that the best, perhaps the only, service I could do for my unbelieving neighbours was to explain and defend the belief that has been common to nearly all Christians at all times. I had more than one reason for thinking this. In the first place, the questions which divide Christians from one another often involve points of high Theology or even of ecclesiastical history, which ought never to be treated except by real experts. I should have been out of my depth in such waters: more in need of help myself than able to help others. And secondly, I think we must admit that the discussion of these disputed points has no tendency at all to bring an outsider into the Christian fold. So long as we write and talk about them we are much more likely to deter him from entering an Christian communion than to draw him into our own. Our divisions should never be discussed except in the presence of those who have already come to believe that there is one God and that Jesus Christ is His only Son. Finally, I got the impression that far more, and more talented, authors were already engaged in such controversial matters than in the defence of what Baxter calls 'mere' Christianity. That part of the line where I thought I could serve best was also the part that seemed to be thinnest. And to it I naturally went.

So far as I know, these were my only motives, and I should be very glad if people would not draw fanciful inferences from my silence on certain disputed matters.

For example, such silence need not mean that I myself am sitting on the fence. Sometimes I am. There are questions at issue between Christians to which I do not think we have been told the answer. There are some to which I may never know the answer: if I asked them, even in a better world, I might (for all I know) be answered as a far greater questioner was answered: 'What is that to thee? Follow

thou Me.’ But there are other questions as to which I am definitely on one side of the fence, and yet say nothing. For I am not writing to expound something I could call ‘my religion’, but to expound ‘mere’ Christianity, which is what it is and what it was long before I was born and whether I like it or not.

Some people draw unwarranted conclusions from the fact that I never say more about the Blessed Virgin Mary than is involved in asserting the Virgin Birth of Christ. But surely my reason for not doing so is obvious? To say more would take me at once into highly controversial regions. And there is no controversy between Christians which needs to be so delicately touched as this. The Roman Catholic beliefs on that subject are held not only with the ordinary fervour that attaches to all sincere religious belief, but (very naturally) with the peculiar and, as it were, chivalrous sensibility that a man feels when the honour of his mother or his beloved is at stake. It is very difficult so to dissent from them that you will not appear to them a cad as well as a heretic. And contrariwise, the opposed Protestant beliefs on this subject call forth feelings which go down to the very roots of all Monotheism whatever. To radical Protestants it seems that the distinction between Creator and creature (however holy) is imperilled: that Polytheism is risen again. Hence it is hard so to dissent from them that you will not appear something worse than a heretic—a Pagan. If any topic could be relied upon to wreck a book about ‘mere’ Christianity—if any topic makes utterly unprofitable reading for those who do not yet believe that the Virgin’s son is God—surely this is it.

Oddly enough, you cannot even conclude, from my silence on disputed points, either that I think them important or that I think them unimportant. For this is itself one of the disputed points. One of the things Christians are disagreed about is the importance of their disagreements. When two Christians of different denominations start arguing, it is usually not long before one asks whether such-and-such a point ‘really matters’ and the other replies: ‘Matter? Why, it’s absolutely essential.’

All this is said simply in order to make clear what kind of book I was trying to write; not in the least to conceal or evade responsibility for my own beliefs. About those, as I said before, there is no secret. To quote Uncle Toby: ‘They are written in the Common-Prayer Book.’

The danger clearly was that I should put forward as common Christianity anything that was peculiar to the Church of England or (worse still) to myself. I tried to guard against this by sending the original script of what is now Book II to four clergymen (Anglican, Methodist, Presbyterian, Roman Catholic) and asking for their criticism. The Methodist thought I had not said enough about Faith, and the Roman Catholic thought I had gone rather too far about the comparative unimportance of theories in explanation of the Atonement. Otherwise all five of us were agreed. I did not have the remaining books similarly ‘vetted’ because in them, though differences might arise among Christians, these would be differences between individuals or schools of thought, not between denominations.

So far as I can judge from reviews and from the numerous letters written to me, the book, however faulty in other respects, did at least succeed in presenting an agreed, or common, or central, or ‘mere’ Christianity. In that way it may possibly be of some help in silencing the view that, if we omit the disputed points, we shall have left only a vague and bloodless H.C.F. The H.C.F. turns out to be something not only positive but pungent; divided from all non-Christian beliefs by a chasm to which the worst divisions inside Christendom are not really comparable at all. If I have not directly helped the cause of reunion, I have perhaps made it clear why we ought to be reunited. Certainly I have met with little of the fabled *odium theologicum* from convinced members of communions different from my own. Hostility has come more from borderline people whether within the Church of England or without it: men not exactly obedient to any communion. This I find curiously consoling. It is at her centre, where her truest children dwell, that each communion is really closest to every other in spirit, if not in doctrine. And this suggests that at the centre of each there is a something, or a Someone, who against all divergencies of belief, all differences of temperament, all memories of

mutual persecution, speaks with the same voice.

~~So much for my omissions on doctrine. In Book III, which deals with morals, I have also passed over some things in silence, but for a different reason. Ever since I served as an infantryman in the First World War I have had a great dislike of people who, themselves in ease and safety, issue exhortations to men in the front line. As a result I have a reluctance to say much about temptations to which I myself am not exposed. No man, I suppose, is tempted to every sin. It so happens that the impulse which makes men gamble has been left out of my make-up; and, no doubt, I pay for this by lacking some good impulse of which it is the excess or perversion. I therefore did not feel myself qualified to give advice about permissible and impermissible gambling: if there is any permissible, for I do not claim to know even that. I have also said nothing about birth-control. I am not a woman nor even a married man, nor am I a priest. I did not think it my place to take a firm line about pains, dangers and expenses from which I am protected; having no pastoral office which obliged me to do so.~~

Far deeper objections may be felt—and have been expressed—against my use of the word *Christian* to mean one who accepts the common doctrines of Christianity. People ask: ‘Who are you, to lay down who is, and who is not a Christian?’ or ‘May not many a man who cannot believe these doctrines be far more truly a Christian, far closer to the spirit of Christ, than some who do?’ Now this objection is in one sense very right, very charitable, very spiritual, very sensitive. It has every available quality except that of being useful. We simply cannot, without disaster, use language as these objectors want us to use it. I will try to make this clear by the history of another, and very much less important, word.

The word *gentleman* originally meant something recognisable; one who had a coat of arms and some landed property. When you called someone ‘a gentleman’ you were not paying him a compliment, but merely stating a fact. If you said he was not ‘a gentleman’ you were not insulting him, but giving information. There was no contradiction in saying that John was a liar and a gentleman; any more than there now is in saying that James is a fool and an M.A. But then there came people who said—so rightly, charitably, spiritually, sensitively, so anything but usefully—‘Ah, but surely the important thing about a gentleman is not the coat of arms and the land, but the behaviour? Surely he is the true gentleman who behaves as a gentleman should? Surely in that sense Edward is far more truly a gentleman than John?’ They meant well. To be honourable and courteous and brave is of course a far better thing than to have a coat of arms. But it is not the same thing. Worse still, it is not a thing everyone will agree about. To call a man ‘a gentleman’ in this new, refined sense, becomes, in fact, not a way of giving information about him, but a way of praising him: to deny that he is ‘a gentleman’ becomes simply a way of insulting him. When a word ceases to be a term of description and becomes merely a term of praise, it no longer tells you facts about the object: it only tells you about the speaker’s attitude to that object. (A ‘nice’ meal only means a meal the speaker likes.) A *gentleman*, once it has been spiritualised and refined out of its old coarse, objective sense, means hardly more than a man whom the speaker likes. As a result, *gentleman* is now a useless word. We have lots of terms of approval already, so it was not needed for that use; on the other hand if anyone (say, a historical work) wants to use it in its old sense, he cannot do so without explanations. It has been spoiled for that purpose.

Now if once we allow people to start spiritualising and refining, or as they might say ‘deepening’, the sense of the word *Christian*, it too will speedily become a useless word. In the first place, Christians themselves will never be able to apply it to anyone. It is not for us to say who, in the deepest sense, is or is not close to the spirit of Christ. We do not see into men’s hearts. We cannot judge, and are indeed forbidden to judge. It would be wicked arrogance for us to say that any man is, or is not, a Christian in this refined sense. And obviously a word which we can never apply is not going to be a very useful word. As for the unbelievers, they will no doubt cheerfully use the word in

the refined sense. It will become in their mouths simply a term of praise. In calling anyone a Christian they will mean that they think him a good man. But that way of using the word will be no enrichment of the language, for we already have the word *good*. Meanwhile, the word *Christian* will have been spoiled for any really useful purpose it might have served.

We must therefore stick to the original, obvious meaning. The name *Christians* was first given at Antioch (Acts 11:26) to 'the disciples', to those who accepted the teaching of the apostles. There is no question of its being restricted to those who profited by that teaching as much as they should have. There is no question of its being extended to those who in some refined, spiritual, inward fashion were 'far closer to the spirit of Christ' than the less satisfactory of the disciples. The point is not a theological or moral one. It is only a question of using words so that we can all understand what is being said. When a man who accepts the Christian doctrine lives unworthily of it, it is much clearer to say he is a bad Christian than to say he is not a Christian.

I hope no reader will suppose that 'mere' Christianity is here put forward as an alternative to the creeds of the existing communions—as if a man could adopt it in preference to Congregationalism or Greek Orthodoxy or anything else. It is more like a hall out of which doors open into several rooms. I can bring anyone into that hall I shall have done what I attempted. But it is in the rooms, not in the hall, that there are fires and chairs and meals. The hall is a place to wait in, a place from which to try the various doors, not a place to live in. For that purpose the worst of the rooms (whichever that may be) is, I think, preferable. It is true that some people may find they have to wait in the hall for a considerable time, while others feel certain almost at once which door they must knock at. I do not know why there is this difference, but I am sure God keeps no one waiting unless He sees that it is good for him to wait. When you do get into your room you will find that the long wait has done you some kind of good which you would not have had otherwise. But you must regard it as waiting, not as camping. You must keep on praying for light: and, of course, even in the hall, you must begin trying to obey the rules which are common to the whole house. And above all you must be asking which door is the true one; not which pleases you best by its paint and panelling. In plain language, the question should never be: 'Do I like that kind of service?' but 'Are these doctrines true: Is holiness here? Does my conscience move me towards this? Is my reluctance to knock at this door due to my pride, or my mere taste, or my personal dislike of this particular door-keeper?'

When you have reached your own room, be kind to those who have chosen different doors and to those who are still in the hall. If they are wrong they need your prayers all the more; and if they are your enemies, then you are under orders to pray for them. That is one of the rules common to the whole house.

FOREWORD

This is a book that begs to be seen in its historical context, as a bold act of storytelling and healing in a world gone mad. In 1942, just twenty-four years after the end of a brutal war that had destroyed an entire generation of its young men, Great Britain was at war again. Now it was ordinary citizens who suffered, as their small island nation was bombarded by four hundred planes a night, in the infamous “blitz”¹ that changed the face of war, turning civilians and their cities into the front lines.

As a young man, C. S. Lewis had served in the awful trenches of World War I, and in 1940, when the bombing of Britain began, he took up duties as an air raid warden and gave talks to men in the Royal Air Force, who knew that after just thirteen bombing missions, most of them would be declared dead or missing. Their situation prompted Lewis to speak about the problems of suffering, pain, and evil, work that resulted in his being invited by the BBC to give a series of wartime broadcasts on Christian faith. Delivered over the air from 1942 to 1944, these speeches eventually were gathered into the book we know today as *Mere Christianity*.

This book, then, does not consist of academic philosophical musings. Rather, it is a work of oral literature, addressed to people at war. How strange it must have seemed to turn on the radio, which was every day bringing news of death and unspeakable destruction, and hear one man talking, in an intelligent, good-humored, and probing tone, about decent and humane behavior, fair play, and the importance of knowing right from wrong. Asked by the BBC to explain to his fellow Britons what Christians believe, C. S. Lewis proceeded with the task as if it were the simplest thing in the world, and also the most important.

We can only wonder about the metaphors that connected so deeply with this book’s original audience; images of our world as enemy-occupied territory, invaded by powerful evils bent on destroying all that is good, still seem very relevant today. All of our notions of modernity and progress and all our advances in technological expertise have not brought an end to war. Our declaring the notion of sin to be obsolete has not diminished human suffering. And the easy answers: blaming technology, or, for that matter, the world’s religions, have not solved the problem. The problem, C. S. Lewis insists, is *us*. And the crooked and perverse generation of which the psalmists and prophets spoke many thousands of years ago is our own, whenever we submit to systemic and individual evils as if doing so were our only alternative.

C. S. Lewis, who was once described by a friend as a man in love with the imagination, believed that a complacent acceptance of the status quo reflects more than a failure of nerve. In *Mere Christianity*, no less than in his more fantastical works, the Narnia stories and science fiction novels, Lewis betrays a deep faith in the power of the human imagination to reveal the truth about our condition and bring us to hope. “The longest way round is the shortest way home”² is the logic of both fable and of faith.

Speaking with no authority but that of experience, as a layman and former atheist, C. S. Lewis told his radio audience that he had been selected for the job of describing Christianity to a new generation precisely because he was not a specialist but “an amateur...and a beginner, not an old hand.”³ He told friends that he had accepted the task because he believed that England, which had come to consider itself part of a “post-Christian” world, had never in fact been told in basic terms what the religion is about. Like Søren Kierkegaard before him and his contemporary Dietrich Bonhoeffer, Lewis seeks in *Mere Christianity* to help us see the religion with fresh eyes, as a radical faith whose adherents might be likened to an underground group gathering in a war zone, a place

where evil seems to have the upper hand, to hear messages of hope from the other side.

~~The “mere” Christianity of C. S. Lewis is not a philosophy or even a theology that may be~~ considered, argued, and put away in a book on a shelf. It is a way of life, one that challenges us always to remember, as Lewis once stated, that “there are no ordinary people” and that “it is immortals whom we joke with, work with, marry, snub, and exploit.”⁴ Once we tune ourselves to this reality, Lewis believes, we open ourselves to imaginatively transform our lives in such a way that evil diminishes and good prevails. It is what Christ asked of us in taking on our humanity, sanctifying our flesh, and asking us in turn to reveal God to one another.

If the world would make this seem a hopeless task, Lewis insists that it is not. Even someone he envisions as “poisoned by a wretched upbringing in some house full of vulgar jealousies and senseless quarrels”⁵ can be assured that God is well aware of “what a wretched machine you are trying to drive,” and asks only that you “keep on, [doing] the best you can.” The Christianity Lewis espouses is humane, but not easy: it asks us to recognize that the great religious struggle is not fought on a spectacular battleground, but within the ordinary human heart, when every morning we awake and feel the pressures of the day crowding in on us, and we must decide what sort of immortals we wish to be. Perhaps it helps us, as surely it helped the war-weary British people who first heard these talks, to remember that God plays a great joke on those who would seek after power at any cost. As Lewis reminds us, with his customary humor and wit, “How monotonously alike all the great tyrants and conquerors have been: how gloriously different the saints.”⁶

Kathleen Norr

RIGHT AND WRONG AS A CLUE TO THE MEANING OF THE UNIVERSE

THE LAW OF HUMAN NATURE

Every one has heard people quarrelling. Sometimes it sounds funny and sometimes it sounds merely unpleasant; but however it sounds, I believe we can learn something very important from listening to the kind of things they say. They say things like this: 'How'd you like it if anyone did the same to you?'—'That's my seat, I was there first'—'Leave him alone, he isn't doing you any harm'—'Why should you shove in first?'—'Give me a bit of your orange, I gave you a bit of mine'—'Come on, you promised.' People say things like that every day, educated people as well as uneducated, and children as well as grown-ups.

Now what interests me about all these remarks is that the man who makes them is not merely saying that the other man's behaviour does not happen to please him. He is appealing to some kind of standard of behaviour which he expects the other man to know about. And the other man very seldom replies: 'To hell with your standard.' Nearly always he tries to make out that what he has been doing does not really go against the standard, or that if it does there is some special excuse. He pretends there is some special reason in this particular case why the person who took the seat first should not keep it, or that things were quite different when he was given the bit of orange, or that something has turned up which lets him off keeping his promise. It looks, in fact, very much as if both parties had in mind some kind of Law or Rule of fair play or decent behaviour or morality or whatever you like to call it, about which they really agreed. And they have. If they had not, they might, of course, fight like animals, but they could not quarrel in the human sense of the word. Quarrelling means trying to show that the other man is in the wrong. And there would be no sense in trying to do that unless you and he had some sort of agreement as to what Right and Wrong are; just as there would be no sense in saying that a footballer had committed a foul unless there was some agreement about the rules of football.

Now this Law or Rule about Right and Wrong used to be called the Law of Nature. Nowadays, when we talk of the 'laws of nature' we usually mean things like gravitation, or heredity, or the laws of chemistry. But when the older thinkers called the Law of Right and Wrong 'the Law of Nature', they really meant the Law of Human Nature. The idea was that, just as all bodies are governed by the law of gravitation, and organisms by biological laws, so the creature called man also had his law—with this great difference, that a body could not choose whether it obeyed the law of gravitation or not, but a man could choose either to obey the Law of Human Nature or to disobey it.

We may put this in another way. Each man is at every moment subjected to several different sets of law but there is only one of these which he is free to disobey. As a body, he is subjected to gravitation and cannot disobey it; if you leave him unsupported in mid-air, he has no more choice about falling than a stone has. As an organism, he is subjected to various biological laws which he cannot disobey any more than an animal can. That is, he cannot disobey those laws which he shares with other things; but the law which is peculiar to his human nature, the law he does not share with animals or vegetables or inorganic things, is the one he can disobey if he chooses.

This law was called the Law of Nature because people thought that every one knew it by nature and did not need to be taught it. They did not mean, of course, that you might not find an odd individual here and there who did not know it, just as you find a few people who are colour-blind or have no ear for a tune. But taking the race as a whole, they thought that the human idea of decent behaviour was obvious to every one. And I believe they were right. If they were not, then all the things

we said about the war were nonsense. What was the sense in saying the enemy were in the wrong unless Right is a real thing which the Nazis at bottom knew as well as we did and ought to have practised? If they had had no notion of what we mean by right, then, though we might still have had to fight them, we could no more have blamed them for that than for the colour of their hair.

I know that some people say the idea of a Law of Nature or decent behaviour known to all men is unsound, because different civilisations and different ages have had quite different moralities.

But this is not true. There have been differences between their moralities, but these have never amounted to anything like a total difference. If anyone will take the trouble to compare the moral teaching of, say, the ancient Egyptians, Babylonians, Hindus, Chinese, Greeks and Romans, what will really strike him will be how very like they are to each other and to our own. Some of the evidence for this I have put together in the appendix of another book called *The Abolition of Man*; but for our present purpose I need only ask the reader to think what a totally different morality would mean. Think of a country where people were admired for running away in battle, or where a man felt proud of double-crossing all the people who had been kindest to him. You might just as well try to imagine a country where two and two made five. Men have differed as regards what people you ought to be unselfish to—whether it was only your own family, or your fellow countrymen, or every one. But they have always agreed that you ought not to put yourself first. Selfishness has never been admired. Men have differed as to whether you should have one wife or four. But they have always agreed that you must not simply have any woman you liked.

But the most remarkable thing is this. Whenever you find a man who says he does not believe in a real Right and Wrong, you will find the same man going back on this a moment later. He may break his promise to you, but if you try breaking one to him he will be complaining 'It's not fair' before you can say Jack Robinson. A nation may say treaties don't matter; but then, next minute, they spoil their case by saying that the particular treaty they want to break was an unfair one. But if treaties do not matter, and if there is no such thing as Right and Wrong—in other words, if there is no Law of Nature—what is the difference between a fair treaty and an unfair one? Have they not let the cat out of the bag and shown that, whatever they say, they really know the Law of Nature just like anyone else?

It seems, then, we are forced to believe in a real Right and Wrong. People may be sometimes mistaken about them, just as people sometimes get their sums wrong; but they are not a matter of mere taste and opinion any more than the multiplication table. Now if we are agreed about that, I go on to my next point, which is this. None of us are really keeping the Law of Nature. If there are any exceptions among you, I apologise to them. They had much better read some other book, for nothing I am going to say concerns them. And now, turning to the ordinary human beings who are left:

I hope you will not misunderstand what I am going to say. I am not preaching, and Heaven knows I do not pretend to be better than anyone else. I am only trying to call attention to a fact; the fact that this year, or this month, or, more likely, this very day, we have failed to practise ourselves the kind of behaviour we expect from other people. There may be all sorts of excuses for us. That time you were so unfair to the children was when you were very tired. That slightly shady business about the money—the one you have almost forgotten—came when you were very hard-up. And what you promised to do for old So-and-so and have never done—well, you never would have promised if you had known how frightfully busy you were going to be. And as for your behaviour to your wife (or husband) or sister (or brother) if I knew how irritating they could be, I would not wonder at it—and who the dickens am I, anyway? I am just the same. That is to say, I do not succeed in keeping the Law of Nature very well, and the moment anyone tells me I am not keeping it, there starts up in my mind a string of excuses as long as your arm. The question at the moment is not whether they are good excuses. The point is that they are one more proof of how deeply, whether we like it or not, we believe in the Law of Nature. If we do not believe in decent behaviour, why should we be so anxious to make

excuses for not having behaved decently? The truth is, we believe in decency so much—we feel the Rule of Law pressing on us so—that we cannot bear to face the fact that we are breaking it, and consequently we try to shift the responsibility. For you notice that it is only for our bad behaviour that we find all these explanations. It is only our bad temper that we put down to being tired or worried or hungry; we put our good temper down to ourselves.

These, then, are the two points I wanted to make. First, that human beings, all over the earth, have this curious idea that they ought to behave in a certain way, and cannot really get rid of it. Secondly, that they do not in fact behave in that way. They know the Law of Nature; they break it. These two facts are the foundation of all clear thinking about ourselves and the universe we live in.

SOME OBJECTIONS

If they are the foundation, I had better stop to make that foundation firm before I go on. Some of the letters I have had show that a good many people find it difficult to understand just what this Law of Human Nature, or Moral Law, or Rule of Decent Behaviour is.

For example, some people wrote to me saying, 'Isn't what you call the Moral Law simply our herd instinct and hasn't it been developed just like all our other instincts?' Now I do not deny that we may have a herd instinct: but that is not what I mean by the Moral Law. We all know what it feels like to be prompted by instinct—by mother love, or sexual instinct, or the instinct for food. It means that you feel a strong want or desire to act in a certain way. And, of course, we sometimes do feel just that sort of desire to help another person: and no doubt that desire is due to the herd instinct. But feeling a desire to help is quite different from feeling that you ought to help whether you want to or not. Supposing you hear a cry for help from a man in danger. You will probably feel two desires—one a desire to give help (due to your herd instinct), the other a desire to keep out of danger (due to the instinct for self-preservation). But you will find inside you, in addition to these two impulses, a third thing which tells you that you ought to follow the impulse to help, and suppress the impulse to run away. Now this thing that judges between two instincts, that decides which should be encouraged, cannot itself be either of them. You might as well say that the sheet of music which tells you, at a given moment, to play one note on the piano and not another, is itself one of the notes on the keyboard. The Moral Law tells us the tune we have to play: our instincts are merely the keys.

Another way of seeing that the Moral Law is not simply one of our instincts is this. If two instincts are in conflict, and there is nothing in a creature's mind except those two instincts, obviously the stronger of the two must win. But at those moments when we are most conscious of the Moral Law, it usually seems to be telling us to side with the weaker of the two impulses. You probably *want* to be safe much more than you want to help the man who is drowning: but the Moral Law tells you to help him all the same. And surely it often tells us to try to make the right impulse stronger than it naturally is? I mean, we often feel it our duty to stimulate the herd instinct, by waking up our imaginations and arousing our pity and so on, so as to get up enough steam for doing the right thing. But clearly we are not acting *from* instinct when we set about making an instinct stronger than it is. The thing that says to you, 'Your herd instinct is asleep. Wake it up,' cannot itself *be* the herd instinct. The thing that tells you which note on the piano needs to be played louder cannot itself be that note.

Here is a third way of seeing it. If the Moral Law was one of our instincts, we ought to be able to point to some one impulse inside us which was always what we call 'good,' always in agreement with the rule of right behaviour. But you cannot. There is none of our impulses which the Moral Law may not sometimes tell us to suppress, and none which it may not sometimes tell us to encourage. It is a mistake to think that some of our impulses—say mother love or patriotism—are good, and others, like sex or the fighting instinct, are bad. All we mean is that the occasions on which the fighting instinct or the sexual desire need to be restrained are rather more frequent than those for restraining mother love or patriotism. But there are situations in which it is the duty of a married man to encourage his sexual impulse and of a soldier to encourage the fighting instinct. There are also occasions on which a mother's love for her own children or a man's love for his own country have to be suppressed or they will lead to unfairness towards other people's children or countries. Strictly speaking, there are no

such things as good and bad impulses. Think once again of a piano. It has not got two kinds of notes on it, the 'right' notes and the 'wrong' ones. Every single note is right at one time and wrong at another. The Moral Law is not any one instinct or set of instincts: it is something which makes a kind of tune (the tune we call goodness or right conduct) by directing the instincts.

By the way, the point is of great practical consequence. The most dangerous thing you can do is to take any one impulse of your own nature and set it up as the thing you ought to follow at all costs. There is not one of them which will not make us into devils if we set it up as an absolute guide. You might think love of humanity in general was safe, but it is not. If you leave out justice you will find yourself breaking agreements and faking evidence in trials 'for the sake of humanity', and become in the end a cruel and treacherous man.

Other people wrote to me saying, 'Isn't what you call the Moral Law just a social convention, something that is put into us by education?' I think there is a misunderstanding here. The people who ask that question are usually taking it for granted that if we have learned a thing from parents and teachers, then that thing must be merely a human invention. But, of course, that is not so. We all learned the multiplication table at school. A child who grew up alone on a desert island would not know it. But surely it does not follow that the multiplication table is simply a human convention, something human beings have made up for themselves and might have made different if they had liked? I fully agree that we learn the Rule of Decent Behaviour from parents and teachers, and friends and books, as we learn everything else. But some of the things we learn are mere conventions which might have been different—we learn to keep to the left of the road, but it might just as well have been the rule to keep to the right—and others of them, like mathematics, are real truths. The question is to which class the Law of Human Nature belongs.

There are two reasons for saying it belongs to the same class as mathematics. The first is, as I said in the first chapter, that though there are differences between the moral ideas of one time or country and those of another, the differences are not really very great—not nearly so great as most people imagine—and you can recognise the same law running through them all: whereas mere conventions, like the rule of the road or the kind of clothes people wear, may differ to any extent. The other reason is this. When you think about these differences between the morality of one people and another, do you think that the morality of one people is ever better or worse than that of another? Have any of the changes been improvements? If not, then of course there could never be any moral progress. Progress means not just changing, but changing for the better. If no set of moral ideas were truer or better than any other, there would be no sense in preferring civilised morality to savage morality, or Christian morality to Nazi morality. In fact, of course, we all do believe that some moralities are better than others. We do believe that some of the people who tried to change the moral ideas of their own age were what we would call Reformers or Pioneers—people who understood morality better than their neighbours did. Very well then. The moment you say that one set of moral ideas can be better than another, you are, in fact, measuring them both by a standard, saying that one of them conforms to that standard more nearly than the other. But the standard that measures two things is something different from either. You are, in fact, comparing them both with some Real Morality, admitting that there is such a thing as a real Right, independent of what people think, and that some people's ideas get nearer to that real Right than others. Or put it this way. If your moral ideas can be truer, and those of the Nazis less true, there must be something—some Real Morality—for them to be true about. The reason why your idea of New York can be truer or less true than mine is that New York is a real place existing quite apart from what either of us thinks. If when each of us said 'New York' each means merely 'The town I am imagining in my own head', how could one of us have truer ideas than the other? There would be no question of truth or falsehood at all. In the same way, if the Rule of Decent Behaviour meant simply 'whatever each nation happens to approve', there would be no sense in saying

that any one nation had ever been more correct in its approval than any other; no sense in saying that the world could ever grow morally better or morally worse.

I conclude then, that though the difference between people's ideas of Decent Behaviour often make you suspect that there is no real natural Law of Behaviour at all, yet the things we are bound to think about these differences really prove just the opposite. But one word before I end. I have met people who exaggerate the differences, because they have not distinguished between differences of morality and differences of belief about facts. For example, one man said to me, 'Three hundred years ago people in England were putting witches to death. Was that what you call the Rule of Human Nature or Right Conduct?' But surely the reason we do not execute witches is that we do not believe there are such things. If we did—if we really thought that there were people going about who had sold themselves to the devil and received supernatural 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.

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