

Determinism and the Illusion of Moral Responsibility

Paul Réé

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1. Nothing Happens without a Cause

TO SAY THAT THE WILL IS NOT free means that it is subject to the law of causality. Every act of will is in fact preceded by a sufficient cause. Without such a cause the act of will cannot occur; and, if the sufficient cause is present, the act of will must occur.

To say that the will is free would mean that it is not subject to the law of causality. In that case every act of will would be an absolute beginning [a first cause] and not a link [in a chain of events]: it would not be the effect of preceding causes.

The reflections that follow may serve to clarify what is meant by saying that the will is not free . . . Every object—a stone, an animal, a human being—can pass from its present state to another one. The stone that now lies in front of me may, in the next moment, fly through the air, or it may disinte-

[This selection consists of the major portions of Chapters 1 and 2 of Paul Réé's *Die Illusion der Willensfreiheit*, a work published in Berlin in 1885. The third chapter of Réé's booklet, which is omitted here, is a detailed critique of Kant's views on the subject.]

The subtitles in this translation were supplied by the editor; the first and fifth take the place of chapter headings in the original text. Cuts have been indicated by the use of dots. The translator has supplied a few minor editorial emendations; these have been put in square brackets.

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grate into dust or roll along the ground. If, however, one of these *possible* states is to be *realized*, its sufficient cause must first be present. The stone will fly through the air if it is tossed. It will roll if a force acts upon it. It will disintegrate into dust, given that some object hits and crushes it.

It is helpful to use the terms "potential" and "actual" in this connection. At any moment there are innumerable many potential states. At a given time, however, only *one* can become actual, namely, the one that is triggered by its sufficient cause.

The situation is no different in the case of an animal. The donkey that now stands motionless between two piles of hay may, in the next moment, turn to the left or to the right, or he may jump into the air or put his head between his legs. But here, too, the sufficient cause must first be present if of the *possible* modes of behavior one is to be *realized*.

Let us analyze one of these modes of behavior. We shall assume that the donkey has turned toward the bundle on his right. This turning presupposes that certain muscles were contracted. The cause of this muscular contraction is the excitation of the nerves that lead to them. The cause of this excitation of the nerves is a state of the brain. It was in a state of decision. But how did the brain come to be in that condition? Let us trace the states of the donkey back a little farther.

A few moments before he turned, his brain was not yet so constituted as to yield the sufficient cause for the excitation of the nerves in question and for the contraction of the muscles; for otherwise the movement would have occurred. The donkey had not yet "decided" to turn. If he then moved at some subsequent time, his brain must in the meantime have become so constituted as to bring about the excitation of the nerves and the movement of the muscles. Hence the brain underwent some change. To what causes is this change to be attributed? To the effectiveness of an impression that acts as an external stimulus, or to a sensation that arose internally; for example, the sensation of hunger and the idea of the bundle on the right, by jointly affecting the brain, change the way in which it is constituted so that it now yields the sufficient cause for the excitation of the nerves and the contraction of the muscles. The donkey now "wants" to turn to the right; he now turns to the right.

Hence, just as the position and constitution of the stone, on the one hand, and the strength and direction of the force that acts upon it, on the other, necessarily determine the kind and length of its flight, so the movement of the donkey—his turning to the bundle on the right—is no less necessarily the result of the way in which the donkey's brain and the stimulus are constituted at a given moment. That the donkey turned toward this particular bundle was determined by something trivial. If the bundle that the donkey did not choose had been positioned just a bit differently, or if it had smelled different, or if the subjective factor—the donkey's sense of smell or his visual organs—had developed in a somewhat different way, then, so we may assume, the donkey would have turned to the left. But the cause was not complete there, and that is why the effect could not occur,

while with respect to the other side, where the cause was complete, the effect could not fail to appear.

For the donkey, consequently, just as for the stone, there are innumerably many *potential* states at any moment; he may walk or run or jump, or move to the left, to the right, or straight ahead. But only the one whose sufficient cause is present can ever become *actual*.

At the same time, there is a difference between the donkey and the stone in that the donkey moves because he wants to move, while the stone moves because it is moved. We do not deny this difference. There are, after all, a good many other differences between the donkey and the stone. We do not by any means intend to prove that this dissimilarity does not exist. We do not assert that the donkey is a stone, but only that the donkey's every movement and act of will has causes just as the motion of the stone does. The donkey moves because he wants to move. But that he wants to move at a given moment, and in this particular direction, is causally determined.

Could it be that there was no sufficient cause for the donkey's wanting to turn around—that he simply wanted to turn around? His act of will would then be an absolute beginning. An assumption of that kind is contradicted by experience and the universal validity of the law of causality. By experience, since observation teaches us that for every act of will some causes were the determining factors. By the universal validity of the law of causality, since, after all, nothing happens anywhere in the world without a sufficient cause. Why, then, of all things should a donkey's act of will come into being without a cause? Besides, the state of willing, the one that immediately precedes the excitation of the motor nerves, is no different in principle from other states—that of indifference, of lassitude, or of weariness. Would anyone believe that all of these states exist without a cause? And if one does not believe that, why should just the state of willing be thought to occur without a sufficient cause?

It is easy to explain why it seems to us that the motion of the stone is necessary while the donkey's act of will is not. The causes that move the stone are, after all, external and visible. But the causes of the donkey's act of will are internal and invisible; between us and the locus of their effectiveness lies the skull of the donkey. Let us consider this difference somewhat more closely. The stone lies before us as it is constituted. We can also see the force acting upon it, and from these two factors, the constitution of the stone and the force, there results, likewise visible, the rolling of the stone. The case of the donkey is different. The state of his brain is hidden from our view. And, while the bundle of hay is visible, its effectiveness is not. It is an internal process. The bundle does not come into visible contact with the brain but acts at a distance. Hence the subjective and the objective factor—the brain and the impact that the bundle has upon it—are invisible.

Let us suppose that we could depict the donkey's soul in high relief, taking account of and making visible all those states, attitudes, and feelings that characterize it before the donkey turns. Suppose further that we could see how an image detaches itself from the bundle of hay and, describing a

visible path through the air, intrudes upon the donkey's brain and how it produces a change there in consequence of which certain nerves and muscles move. Suppose, finally, that we could repeat this experiment arbitrarily often, that, if we returned the donkey's soul into the state preceding his turning and let exactly the same impression act upon it, we should always observe the very same result. Then we would regard the donkey's turning to the right as necessary. We would come to realize that the brain, constituted as it was at that moment, had to react to such an impression in precisely that way.

In the absence of this experiment it seems as though the donkey's act of will were not causally determined. We just do not see its being causally determined and consequently believe that no such determination takes place. The act of will, it is said, is the cause of the turning, but it is not itself determined; it is said to be an absolute beginning.

The opinion that the donkey's act of will is not causally determined is held not only by the outsider; the donkey himself, had he the gift of reflection, would share it. The causes of his act of will would elude him, too, since in part they do not become conscious at all and in part pass through consciousness fleetingly, with the speed of lightning. If, for example, what tipped the scales was that he was closer by a hair's breadth to the bundle on the right, or that it smelled a shade better, how should the donkey notice something so trivial, something that so totally fails to force itself upon his consciousness?

In *one* sense, of course, the donkey is right in thinking "I could have turned to the left." His state at the moment, his position relative to the bundle, or its constitution need merely have been somewhat different, and he really would have turned to the left. The statement "I could have acted otherwise" is, accordingly, true in this sense: turning to the left is one of the movements possible for me (in contrast, for example, to the movement of flying); it lies within the realm of my possibilities.

We arrive at the same result if we take the law of inertia as our point of departure. It reads: every object strives to remain in its present state. Expressed negatively this becomes: without a sufficient cause no object can pass from its present state to another one. The stone will lie forever just as it is lying now; it will not undergo the slightest change if no causes—such as the weather or a force—act upon it to bring about a change. The donkey's brain will remain in the same state unchanged for all eternity if no causes—the feeling of hunger or fatigue, say, or external impressions—bring about a change.

If we reflect upon the entire life of the donkey *sub specie necessitatis*, we arrive at the following result. The donkey came into the world with certain properties of mind and body, his genetic inheritance. Since the day of his birth, impressions—of the companions with whom he frolicked or worked, his feed, the climate—have acted upon these properties. These two factors, his inborn constitution and the way in which it was formed through the impressions of later life, are the cause of all of his sensations, ideas, and

moods, and of all of his movements, even the most trivial ones. If, for example, he cocks his left ear and not the right one, that is determined by causes whose historical development could be traced back ad infinitum; and likewise when he stands, vacillating, between the two bundles. And when action, the act of feeding, takes the place of vacillation, that, too, is determined: the idea of the one bundle now acts upon the donkey's mind, when it has become receptive to the idea of that particular sheaf, in such a way as to produce actions.

2. Human Beings and the Law of Causality

Let us now leave the realm of animals and proceed to consider man. Everything is the same here. Man's every feeling is a necessary result. Suppose, for example, that I am stirred by a feeling of pity at this moment. To what causes is it to be attributed? Let us go back as far as possible. An infinite amount of time has elapsed up to this moment. Time was never empty; objects have filled it from all eternity. These objects . . . have continually undergone change. All of these changes were governed by the law of causality; not one of them took place without a sufficient cause.

We need not consider what else may have characterized these changes. Only their *formal* aspect, only this *one* point is of concern to us: no change occurred without a cause.

At some time in the course of this development, by virtue of some causes, organic matter was formed, and finally man. Perhaps the organic world developed as Darwin described it. Be that as it may, it was in any case due to causes that I was born on a particular day, with particular properties of body, of spirit, and of heart. Impressions then acted upon this constitution; I had particular governesses, teachers, and playmates. Teaching and example in part had an effect and in part were lost upon me; the former, when my inborn constitution made me receptive to them, when I had an affinity for them. And that is how it has come to be, through the operation of [a chain of] causes, that I am stirred by a feeling of pity at this moment. The course of the world would have had to be somewhat different if my feelings were to be different now.

It is of no consequence for the present investigation whether the inborn capacity for pity, for taking pleasure in another's pain, or for courage remains constant throughout life or whether teaching, example, and activity serve to change it. In any case the pity or pleasure in another's pain, the courage or cowardice, that a certain person feels or exhibits at a given moment is a necessary result, whether these traits are inborn—an inheritance from his ancestors—or were developed in the course of his own life.

Likewise every intention, indeed, every thought that ever passes through the brain, the silliest as well as the most brilliant, the true as well as the false, exists of necessity. In that sense there is no freedom of thought. It is necessary that I sit in this place at this moment, that I hold my pen in my

hand in a particular way, and that I write that every thought is necessary; and if the reader should perchance be of the opinion that this is not the case, i.e., if he should believe that thoughts may not be viewed as effects, then he holds this false opinion of necessity also.

Just as sensations and thoughts are necessary, so, too, is action. It is, after all, nothing other than their externalization, their objective embodiment. Action is born of sensations and thoughts. So long as the sensations are not sufficiently strong, action cannot occur, and when the sensations and thoughts are constituted so as to yield the sufficient cause for it, then it must occur; then the appropriate nerves and muscles are set to work. Let us illustrate this by means of an action that is judged differently at different levels of civilization, namely, murder.* Munzinger, for example, says that among the Bogos the murderer, the terror of the neighborhood, who never tires of blood and murder, is a man of respect. Whoever has been raised with such views will not be deterred from murder either by external or by internal obstacles. Neither the police nor his conscience forbids him to commit it. On the contrary, it is his habit to praise murder; his parents and his gods stimulate him to commit it, and his companions encourage him by their example. And so it comes to be that, if there is a favorable opportunity, he does the deed. But is this not terribly trivial? After all, everyone knows that an act of murder is due to *motives*! True, but almost no one (except perhaps a philosopher) knows that an act of murder, and indeed every action, has a *cause*. Motives are a part of the cause. But to admit that there are motives for an action is not yet to recognize that it is causally determined, or to see clearly that the action is determined by thoughts and sensations—which in turn are effects—just as the rolling of a ball is determined by a force. But it is this point, and only this one, to which we must pay heed.

Let us now consider the act of murder from the same point of view in the case of civilized peoples. Someone raised at a higher level of civilization has learned from childhood on to disapprove of murder and to regard it as deserving punishment. God, his parents, and his teachers—in short, all who constitute an authority for him—condemn acts of this kind. It is, moreover, inconsistent with his character, which has been formed in an era of peace. Lastly, too, fear of punishment will deter him. Can murder prosper on such soil? Not easily. Fear, pity, the habit of condemning murder—all these are just so many bulwarks that block the path to such an action. Nevertheless need, passion, or various seductive influences will perhaps remove one after another of these bulwarks. Let us consider the cause of an act of murder

* [The German here is *Raubmord*, a compound noun denoting a combination of murder and robbery (with overtones of pillage and rape). In his discussion Réé will focus now on the one aspect, now on the other. To avoid lengthy periphrasis in English, the action in question has been uniformly termed murder. The Bogos to whom Réé refers in the next sentence are a tribe occupying a district in the highlands north of Abyssinia. Werner Munzinger (1832-1875) was a Swiss explorer and linguist who spent many years in Eritrea, Abyssinia, and the Sudan. He described the customs of the Bogos in his book *Über die Sitten und das Recht der Bogos*, published in 1859.]

more closely. First it is necessary to distinguish between two components, the subjective and the objective, in the total cause. The *subjective* part of the cause consists of the state of the murderer at the moment of the deed. To this we must assign all ideas that he had at the time, the conscious as well as the unconscious ones, his sensations, the temperature of his blood, the state of his stomach, of his liver—of each and every one of his bodily organs. The *objective* component consists of the appearance of the victim, the locality in which the deed took place, and the way it was illuminated. The act of murder was necessarily consummated at that moment because these impressions acted upon a human being constituted in that particular way at the time. "Necessarily" means just that the act of murder is an effect; the state of the murderer and the impressions acting upon it are its cause. If the cause had not been complete, the effect could not have occurred. If, for example, the murderer had felt even a trifle more pity at that moment, if his idea of God or of the consequences that his deed would have here on earth had been somewhat more distinct, or if the moon had been a little brighter, so that more light would have fallen upon the victim's face and his pleading eyes—then, perhaps, the cause of the act of murder would not have become complete, and in consequence the act would not have taken place.

Thus for man, as for animal and stone, there are at any moment innumerable many *potential* states. The murderer might, at the moment when he committed the murder, have climbed a tree instead or stood on his head. If, however, instead of the murder one of these actions were to have become *actual*, then its sufficient cause would have had to be present. He would have climbed a tree if he had had the intention of hiding, or of acting as a lookout, that is to say, if at that moment he had had other ideas and sensations. But this could have been the case only if the events that took place in the world had been somewhat different [stretching back in time] ad infinitum.

3. Determinism and Will-Power

But I can, after all, break through the network of thoughts, sensations, and impressions that surrounds me by resolutely saying "I will not commit murder!" No doubt. We must, however, not lose sight of the fact that a resolute "I will" or "I will not" is also, wherever it appears, a necessary result; it does not by any means exist without a cause. Let us return to our examples. Although the Bogo really has reasons only to commit murder, it is nevertheless possible for a resolute "I will not commit murder" to assert itself. But is it conceivable that this "I will not" should occur without a sufficient cause? Fear, pity, or some other feeling, which in turn is an effect, overcomes him and gives rise to this "I will not" before the cause of the murder has yet become complete. Perhaps Christian missionaries

have had an influence upon him; hence the idea of a deity that will visit retribution on him for murder comes before his soul, and that is how the "I will not" comes to be. It is easier to detect the causes of the resolute "I will not commit murder" in someone raised at a higher level of civilization; fear, principles, or the thought of God in most cases produce it in time.

A resolute will can be characteristic of a man. No matter how violently jealousy, greed, or some other passion rages within him, he does not want to succumb to it; he does not succumb to it. The analogue of this constitution is a ball that, no matter how violent a force acts upon it, does not budge from its place. A billiard cue will labor in vain to shake the earth. The earth victoriously resists the cue's thrusts with its mass. Likewise man resists the thrusts of greed and jealousy with the mass of his principles. A man of that kind, accordingly, is free—from being dominated by his drives. Does this contradict determinism? By no means. A man free from passion is still subject to the law of causality. He is necessarily free. It is just that the word "free" has different meanings. It may be correctly predicated of man in every sense except a single one: he is not free from the law of causality. Let us trace the causes of his freedom from the tyranny of the passions.

Let us suppose that his steadfastness of will was not inherited, or, if so, merely as a disposition. Teaching, example, and, above all, the force of circumstances developed it in him. From early childhood on he found himself in situations in which he had to control himself if he did not want to perish. Just as someone standing at the edge of an abyss can banish dizziness by thinking "If I become dizzy, then I will plunge," so thinking "If I yield to my excitation—indeed, if I so much as betray it—I will perish" has led him to control of his drives.

It is often thought that those who deny that the will is free want to deny that man has the ability to free himself from being dominated by his drives. However, one can imagine man's power to resist passions to be as great as one wants, even infinitely great; that is to say, a man may possibly resist even the most violent passion: his love of God or his principles have still more power over him than the passion. The question whether even the most resolute act of will is an effect is entirely independent of this.

But is being subject to the law of causality not the weak side of the strong? By no means. Is a lion weak if he can tear a tiger apart? Is a hurricane weak if it can uproot trees? And yet the power by means of which the lion dismembers and the storm uproots is an effect, and not an absolute beginning. By having causes, by being an effect, strength is not diminished.

Just as resolute willing is to be considered an effect, so is irresolute willing. A vacillating man is characterized by the fact that he alternately wants something and then doesn't want it. To say that someone contemplating murder is still vacillating means that at one time the desire for possessions, greed, and jealousy predominate—then he wants to commit murder; at another time fear of the consequences, the thought of God, or pity overcomes him, and then he does not want to commit murder. In the

decisive moment, when his victim is before him, everything depends upon which feeling has the upper hand. If at that moment passion predominates, then he wants to commit murder; and then he commits murder.

We see that, from whatever point of view we look at willing, it always appears as a necessary result, as a link [in a chain of events], and never as an absolute beginning.

But can we not prove by means of an experiment that willing is an absolute beginning? I lift my arm because I *want* to lift it . . . Here my *wanting* to lift my arm is the cause of the lifting, but this wanting, we are told, is not itself causally determined; rather, it is an absolute beginning. I simply want to lift my arm, and that is that. We are deceiving ourselves. This act of will, too, has causes; my intention to demonstrate by means of an experiment that my will is free gives rise to my wanting to lift my arm. But how did this intention come to be? Through a conversation, or through reflecting on the freedom of the will. Thus the thought "I want to demonstrate my freedom" has the effect that I want to lift my arm. There is a gap in this chain. Granted that my intention to demonstrate that my will is free stands in some relation to my wanting to lift my arm, why do I not demonstrate my freedom by means of some other movement? Why is it *just my arm* that I want to lift? This specific act of will on my part has not yet been causally explained. Does it perhaps not have causes? Is it an uncaused act of will? Let us note first that someone who wishes to demonstrate that his will is free will usually really extend or lift his arm, and in particular his right arm. He neither tears his hair nor wiggles his belly. This can be explained as follows. Of all of the parts of the body that are subject to our voluntary control, there is none that we move more frequently than the right arm. If, now, we wish to demonstrate our freedom by means of some movement, we will automatically make that one to which we are most accustomed . . . Thus we first have a conversation about or reflection on the freedom of the will; this leads to the intention of demonstrating our freedom; this intention arises in an organism with certain [physiological] habits [such as that of readily lifting the right arm], and as a result we want to lift (and then lift) the right arm.

I remember once discussing the freedom of the will with a left-handed man. He asserted "My will is free; I can do what I want." In order to demonstrate this he extended his *left* arm.

It is easy to see, now, what the situation is with regard to the assertion "I can do what I want." In one sense it is indeed correct; in another, however, it is wrong. The *correct* sense is to regard willing as a cause and action as an effect. For example, I can kill my rival if I want to kill him. I can walk to the left if I want to walk to the left. The causes are *wanting* to kill and *wanting* to walk; the effects are killing and walking. In some way every action must be preceded by the act of willing it, whether we are aware of it or not. According to this view, in fact, I can do *only* what I want to do, and only if I want to do it. The *wrong* sense is to regard willing *merely* as a cause, and not at the same time as the effect of something else. But, like

everything else, it is cause *as well as effect*. An absolutely initial act of will does not exist. Willing stands in the middle: it brings about killing and walking to the left; it is the effect of thoughts and sensations (which in turn are effects).

4. Ignorance of the Causation of Our Actions

Hence our volition (with respect to some action) is always causally determined. But it seems to be free (of causes); it seems to be an absolute beginning. To what is this appearance due?

We do not perceive the causes by which our volition is determined, and that is why we believe that it is not causally determined at all.

How often do we do something while "lost in thought"! We pay no attention to what we are doing, let alone to the causes from which it springs. While we are thinking, we support our head with our hand. While we are conversing, we twist a piece of paper in our hand. If we then reflect on our behavior—stimulated perhaps by a conversation about the freedom of the will—and if we are quite incapable of finding a sufficient cause for it, then we believe that there was no sufficient cause for it at all, that, consequently, we could have proceeded differently at that moment, e.g., supporting our head with the left hand instead of the right . . .

To adduce yet another example: suppose that there are two eggs on the table. I take one of them. Why not the other one? Perhaps the one I took was a bit closer to me, or some other trivial matter, which would be very difficult to discover and is of the kind that almost never enters our consciousness, tipped the scales. If I now look back but do not see why I took *that* particular egg, then I come to think that I could just as well have taken the other.

Let us replace "I could have taken the other egg" by other statements containing the expression "I could have." For example, I could, when I took the egg, have chopped off my fingers instead, or I could have jumped at my neighbor's throat. Why do we never adduce such statements . . . but always those contemplating an action close to the one that we really carried out? Because at the moment when I took the egg, chopping off my fingers and murder were far from my mind. From this point of view the two aspects of our subject matter—the fact that acts of will are necessary and that they appear not to be necessary—can be perceived especially clearly. *In fact* taking the other egg was at that moment just as impossible as chopping off a finger. For, whether a nuance of a sensation or a whole army of sensations and thoughts is lacking in the complete cause obviously does not matter; the effect cannot occur so long as the cause is incomplete. But it *seems* as though it would have been possible to take the other egg at that moment; if something almost happened, we think that it could have happened.

While in the case of unimportant matters we perhaps do not notice the causes of our act of will and therefore think that it has no causes, the

situation is quite different—it will be objected—in the case of important matters. We did not, after all, marry one girl rather than another while "lost in thought." We did not close the sale of our house while "lost in thought." Rather, everyone sees that motives determined such decisions. In spite of this, however, we think "I could have acted differently." What is the source of this error?

In the case of unimportant matters we do not notice the cause of our action at all; in the case of important ones we perceive it, but not adequately. We do, to be sure, see the separate parts of the cause, but the special relation in which they stood to one another at the moment of the action eludes us.

Let us first consider another example from the realm of animals. A vixen vacillated whether to sneak into the chicken coop, to hunt for mice, or to return to her young in her den. At last she sneaked into the chicken coop. Why? Because she wanted to. But why did she want to? Because this act of will on her part resulted from the relation in which her hunger, her fear of the watchdog, her maternal instinct, and her other thoughts, sensations, and impressions stood to one another at that time. But a vixen with the gift of reflection would, were she to look back upon her action, say "I could have willed differently." For, although she realizes that hunger influenced her act of will, the *degree* of hunger on the one hand, and of fear and maternal instinct on the other, present at the moment of the action elude her. Having become a different animal since the time of the action, perhaps because of it, she thinks—by way of a kind of optical illusion—that she was that other animal already then. It is the same in the case of man. Suppose, for example, that someone has slain his rival out of jealousy. What does he himself, and what do others, perceive with respect to this action? We see that on the one hand jealousy, the desire for possessions, hatred, and rage were present in him, and on the other fear of punishment, pity, and the thought of God. We do not, however, see the particular relation in which hatred and pity, and rage and fear of punishment, stood to one another at the moment of the deed. If we could see this, keep it fixed, and recreate it experimentally, then everyone would regard this action as an effect, as a necessary result.

Let us now, with the aid of our imagination, suppose that the sensations and thoughts of the murderer at the moment of the deed were spread out and clearly visible as if on a map. From this reflection we shall learn that *in fact* we are lacking such an overview, and that this lack is the reason why we do not ascribe a cause (or "necessity") to the action.

The kaleidoscopically changing sensations, thoughts, and impressions would, in order for their relation to one another to become apparent, have to be returned to the state in which they were at the moment of the deed, and then made rigid, as if they were being nailed to their place. But beyond that, the thoughts and sensations would have to be spatially extended and endowed with a colored surface; a stronger sensation would have to be represented by a bigger lump. A clearer thought would have to wear, say, a

bright red color, a less clear one a gray coloration. Jealousy and rage, as well as pity and the thought of God, would have to be plastically exhibited for us in this way. We would, further, have to see how the sight of the victim acts upon these structures of thoughts and sensations, and how there arises from these two factors first the desire to commit murder and then the act of murder itself.

Moreover, we would have to be able to repeat the process, perhaps as follows: we return the murderer to the state of mind that he had some years before the act of murder; we equip his mind with precisely the same thoughts and sensations, and his body with the same constitution. Then we let the very same impressions act upon them; we bring him into contact with the same people, let him read the same books, nourish him with the same food, and, finally, we will place the murdered person, after having called him back to life, before the murderer with the very same facial expression, in the same illumination and at the same distance. Then, as soon as the parts of the cause have been completely assembled, we would always see that the very same effect occurs, namely, wanting to commit, and then committing, murder.

Finally, too, we would have to vary the experiment, in the manner of the chemists; we would have to be able now to weaken a sensation, now to strengthen it, and to observe the result that this produces.

If these conditions were fulfilled, if we could experimentally recreate the process and also vary it, if we were to see its components and, above all, their relation to one another with plastic clarity before us—on the one hand, the *degree* of jealousy and of rage present at the moment; on the other, the *degree* of fear of punishment and of pity—then we would acknowledge that wanting to commit murder and committing murder are necessary results. But as it is we merely see that, on the one hand, jealousy and related feelings, and, on the other, pity and the idea of God, were present in the murderer. But, since we do not see the particular relation in which the sensations and thoughts stood to one another at the moment of the deed, we simply think that the *one* side could have produced acts of will and actions as well as the *other*, that the murderer could, at the moment when he wanted to commit and did commit murder, just as well have willed and acted differently, say compassionately.

It is the same if we ourselves are the person who acts. We, too, think "I could have willed differently." Let us illustrate this by yet another example. Yesterday afternoon at 6:03 o'clock I sold my house. Why? Because I wished to do so. But why did I wish to do so? Because my intention to change my place of residence, and other circumstances, caused my act of will. But was I compelled to will? Could I not have postponed the sale or forgone it altogether? It seems so to me, because I do not see the particular relation in which my thoughts, sensations, and impressions stood to one another yesterday afternoon at 6:03 o'clock.

Thus: we do not see the sufficient cause (either not at all, in the case of unimportant matters; or inadequately, in the case of important ones); con-

sequently it does not exist for us; consequently we think that our volition and our actions were not causally determined at all, that we could just as well have willed and acted differently. No one would say "I could have willed differently" if he could see his act of will and its causes displayed plastically before him, in an experiment permitting repetition.

But who are the mistaken "we" of whom we are speaking here? Patently the author does not consider himself to be one of them. Does he, then, set himself, along with a few fellow philosophers, apart from the rest of mankind, regarding them as ignorant of the truth? Well, it really is not the case that mankind has always concerned itself with the problem of the freedom of the will and only a small part arrived at the result that the will is not free; rather, in precivilized ages no one, and in civilized ages almost no one, concerned himself with this problem. But of the few who did address themselves to this question, as the history of philosophy teaches us, almost all recognized that there is no freedom of the will. The others became victims of the illusion described above, without ever coming to grips with the problem in its general form (is the will subject to the law of causality or not?) ...

5. Determinism is Inconsistent with Judgments of Moral Responsibility

We hold ourselves and others responsible without taking into account the problem of the freedom of the will.

Experience shows that, if someone has lied or murdered, he is told that he has acted reprehensibly and deserves punishment. Whether his action is uncaused or whether, like the other processes in nature, it is subject to the law of causality—how would people come to raise such questions in the ordinary course of their lives? Or has anyone ever heard of a case in which people talking about an act of murder, a lie, or an act of self-sacrifice discussed these actions in terms of the freedom of the will? It is the same if we ourselves are the person who acted. We say to ourselves "Oh, if only I had not done this! Oh, if only I had acted differently!" or "I have acted laudably, as one should act." At best a philosopher here or there chances upon the question whether our actions are causally determined or not, certainly not the rest of mankind.

Suppose, however, that someone's attention is directed to the fact that the will is not free. At first it will be very difficult to make this plausible to him. His volition is suspended from threads that are too nearly invisible, and that is why he comes to think that it is not causally determined at all. At last, however—so we shall assume—he does come to recognize that actions are effects, that their causes are thoughts and impressions, that these must likewise be viewed as effects, and so on. How will he then judge these actions? Will he continue to maintain that murder is to be punished by *reprisal* and that benevolent actions are to be considered *meritorious*? By no means. Rather, the first conclusion that he will—validly—draw from his

newly acquired insight is that we cannot hold anyone responsible. "*Tout comprendre c'est tout pardonner*"; no one can be made to answer for an effect.

In order to illustrate this important truth, that whoever considers intentions to be effects will cease to assign merit or blame for them, let us resume discussion of the examples above. From early childhood on the Bogo (cf. p. 15) has learned to praise murder. The praiseworthiness of such an action already penetrated the consciousness of the child as a secondary meaning of the word "murder," and afterward it was confirmed by every impression: his gods and his fellow men praise murder. In consequence he involuntarily judges acts of murder to be praiseworthy, no matter whether it was he himself or someone else who committed them. Let us assume, now, that a philosopher had succeeded in persuading the Bogos that the act of murder and the intention to practice cruelty are causally determined. Then their judgment would undergo an essential modification.

To conceive of actions and intentions as causally determined, after all, means the following. We go back in the history of the individual, say to his birth, and investigate which of his characteristics are inborn and to what causes they are due.¹ Then, ever guided by the law of causality, we trace the development or transformation of these properties; we see how impressions, teachings, and examples come to him and, if his inborn constitution has an affinity for them, are taken up and transformed by it, otherwise passing by without leaving a trace. Finally we recognize that the keystone, the necessary result of this course of development, is the desire to commit murder and the act of murder.

A Bogo who looks upon murder and the intention to practice cruelty in this way—that is, as an effect—will say that it is impossible to regard them as meritorious.

But will he now look upon these actions with apathy, devoid of all feeling? By no means. He will still consider them to be pleasant or unpleasant, agreeable or disagreeable.

When the action is directed against himself, he will perceive it as pleasant or as unpleasant; the prospect of being murdered is unpleasant for everyone, whether he considers the action to be causally determined or uncaused.

Similarly our liking or dislike for the character of a human being will persist even if we regard it as the result of causes. To say that I find someone agreeable means that I am drawn to him; I like him. Of a landscape, too, one says that it is agreeable, and, just as this liking cannot be diminished even if we consider the trees, meadows, and hills to be the result of causes, so our liking for the character of a human being is not diminished if we regard it *sub specie necessitatis*. Hence to the Bogo who has come to see that murder is causally determined it is still agreeable or disagreeable. Usually he will consider it to be agreeable. He will say that it warms the cockles of his heart to observe such an action; it accords with his wild tem-

1. An investigation as detailed as that is, of course, never possible in practice.

perament, as yet untouched by civilization. Therefore he will, in view of the necessity, suspend only the specifically moral practice of regarding it as meritorious. But his liking may become love, and even esteem and reverence. It will be objected, however, that "I revere a mode of behavior" entails "I consider it meritorious for a person to behave in that way," and similarly for esteem. To be sure, the words "reverence" and "esteem" frequently have this meaning, and to the extent that they do a determinist would cease using them. But all words that denote human feelings have not only one, but several meanings. They have, if I may express it in that way, a harem of meanings, and they couple now with this one, now with that one. So, if I "revere" someone, it means also that I esteem him, that he impresses me, and that I wish to be like him. . . Reverence and esteem in this sense can coexist with determinism.

Hence the Bogo who conceives of the intention to practice cruelty and the act of murder as effects can nevertheless consider them to be agreeable or disagreeable, and in a certain sense he can also have esteem and reverence for them, but he will not regard them as meritorious.

Let us now consider the act of murder at high levels of civilization. Civilization, as it progressed, stigmatized murder and threatened penalties for it on earth and in heaven. This censure already penetrates the consciousness of the child as a secondary meaning of the word "murder" and afterward is confirmed through every impression. All the people whom one knows, all the books that one reads, the state with its institutions, pulpit and stage always use "murder" in a censorious sense. That is how it comes to be that we involuntarily declare an act of murder to be blameworthy, be it that others or that we ourselves, driven by passion, committed it. Whether the action was determined by causes or uncaused—that question is raised neither by the person who acted nor by the uninvolved observers. But if it is raised, if someone considers the act of murder *sub specie necessitatis*, then he ceases to regard it as blameworthy. He will then no longer want to see punishment in the proper sense—suffering as retribution—meted out for it, but merely punishment as a safety measure.² The feelings of liking and dislike, however, will continue to exist even then. On the whole, someone raised at a high level of civilization will have a feeling of dislike for acts of murder; he will not feel drawn to whoever commits it; he will not like him. For such an act does not accord with his temperament, which was formed as he was engaged in non-violent occupations. In spite of the recognition that the action was necessary, this dislike can at times grow to revulsion, and even to contempt—given that the latter notion is stripped of the specifically moral elements that it contains (the attribution of blame). It will then mean something like this: I do not want to be like that person.

The situation is the same in the case of benevolent actions and those performed out of a sense of duty; we cease to regard them as meritorious if we consider them to be effects. Let us look more closely at actions per-

formed out of a sense of duty. To say that someone acts out of a sense of duty means that he performs an action, perhaps contrary to his inclinations, because his conscience commands him to do it. But how does conscience come to issue such commandments? As follows: with some actions (and intentions) there is linked for us from early childhood on a categorical "thou shalt do (or have) them"; for example, "you *should* help everyone as much as possible." If someone then makes this habitual judgment into the guiding principle of his behavior, if he helps a person because his conscience commands "thou *shalt* help thy fellow man," then he is acting "out of a sense of duty" . . . If we want to consider such an action from the point of view of eternity and necessity, we shall have to proceed as follows (cf. p. 23): we investigate (1) the constitution of the child who receives the teaching "thou shalt help," (2) the constitution of those who give it to him. The child absorbing this doctrine has some inborn constitution of nerves, of blood, of imagination, and of reason. The commandment "thou shalt help" is impressed upon this substance with some degree of insistence; the deity, heaven, hell, approval of his fellow men and of his own conscience—these ideas are presented to him, depending upon his teachers, as being more or less majestic and inspiring. And the child transforms them with greater or lesser intensity, depending upon his receptivity. The ultimate constitution of a man, the preponderance within him of the sense of duty over his own desires, is in any case a necessary result, a product of his inborn constitution and the impressions received. To someone who contemplates this, such a temperament may, to be sure, still seem agreeable (perhaps because he himself is or would like to be similarly constituted), but no one can regard as *meritorious* behavior that he conceives to be an *effect*.

But what if we ourselves are the person who acted? Then the circumstances are analogous; then, too, liking and dislike remain, while the attribution of merit or blame (the "pangs of conscience") disappears.

Our own action, too, can remain agreeable or become disagreeable for us after it has occurred. It is agreeable if the disposition from which we acted persists after the action; it will become disagreeable if we change our frame of mind. Suppose, for example, that we have acted vengefully and are still in the same mood; then the act of revenge is still agreeable, whether we conceive it to be an effect or not. If, however, a feeling of pity takes the place of our desire for revenge, then we come to dislike our action; we cannot stand our earlier self—the less so, the more pronounced our feeling of pity is. The reflection that the action is an effect in no way affects this feeling of dislike, perhaps of disgust, or even of revulsion for ourselves. We say to ourselves that the desire for revenge was, to be sure, necessarily stronger than the ideas and impressions that stood in its way, hence the action took place necessarily, too; but now it happens that pity is necessarily present, and, along with it, regrets that we acted as we did. . .

2. Punishments are causes that prevent the repetition of the action punished.

6. Can We Abandon Judgments of Moral Responsibility?

But is it really possible to shake off feelings of guilt so easily? Do they disappear, like a spook, when the magic word *effect* is pronounced? Is the situation with respect to this feeling not quite like that with regard to dislike? It was, to be sure, necessary that I took revenge, but now I necessarily feel dislike for my own action, along with guilt. I can no more prevent the onset of the one feeling than of the other. But if the feeling of guilt asserts itself in spite of the recognition that actions are effects, should we not suspect that our holding others responsible, too, will persist in spite of this insight? Did we commit an error somewhere? Is it that responsibility and necessity do not exclude each other? The situation is as follows. The reason why we assign moral praise to some actions and moral censure to others has already been mentioned repeatedly. Censure already penetrates the consciousness of the child as a secondary meaning of the words "murder," "theft," "vengefulness," and "pleasure in another's pain," and praise as a secondary meaning of the words "benevolence" and "mercy." That is why censure seems to him to be a constituent part of murder, and praise, of benevolence. At a later point in his life, perhaps in his twentieth year, the insight comes to him from somewhere that all actions are effects and therefore cannot earn merit or blame. What can this poor little insight accomplish against the accumulated habits of a lifetime of judging? The habit of mind of assigning blame for actions like murder makes it very difficult to think of them without this judgment. It is all very well for reason to tell us that we may not assign blame for such actions, since they are effects—our habit of judging, which has become a feeling, will see to it that it is done anyway. But—let habit confront habit! Suppose that, whenever someone involuntarily wants to assign blame or merit for an action, he ascends to the point of view of eternity and necessity. He then regards the action as the necessary result of [a chain of events stretching back into] the infinite past. Through that way of looking at things the *instinctive* association between the action and the judgment will be severed, if not the first time, then perhaps by the thousandth. Such a man will shed the habit of assigning blame or merit for any action whatsoever.

In fact, of course, human beings almost never behave like that; this way of looking at things is completely foreign to them. Furthermore, human beings determine their actions by considering whether they will make them happy or unhappy; but shedding the habit of making judgments [of moral responsibility] would hardly increase their happiness . . .

The situation with respect to a person's character is no different from that with respect to his individual actions. *Customarily* one assigns blame or merit, whether to himself or to others, for a single action: a single act of cheating or of giving offense. But *sometimes* we go back from the action to its source, to a person's character. In reality, of course, character, in its broadest as well as its smallest traits, is just as necessary as an individual

action; it is the product of [a chain of events stretching back into] the infinite past, be it that it was inherited in its entirety or that it was formed in part during the individual's lifetime. But with regard to character, too, hardly anyone adopts this point of view. Just as in the case of particular actions, character is regarded neither as free nor as necessary; that is to say, people do not raise the question at all whether the law of causality is applicable also to actions and character. Hence one assigns blame and merit for character as for actions, though they are effects; for one does not see that they are effects. If one sees this, if one regards character *sub specie necessitatis*, then he ceases to assign blame or merit for it. Liking and dislike, on the other hand, nevertheless persist even then: a character closely related to mine will garner my liking, my love, and perhaps even, in the sense mentioned above (p. 24), my esteem and reverence—whether I conceive of it as an effect or not.

Hence we assign blame or merit for character and actions out of the habit of judging, without concerning ourselves with the question whether they are causally determined or not. We cease to assign blame or merit for character and actions as soon as we recognize that they are causally determined (if we ignore the remnants of our habits).

Let us recapitulate: the character, the intentions, and the actions of every human being are effects, and it is impossible to assign blame or merit for effects.