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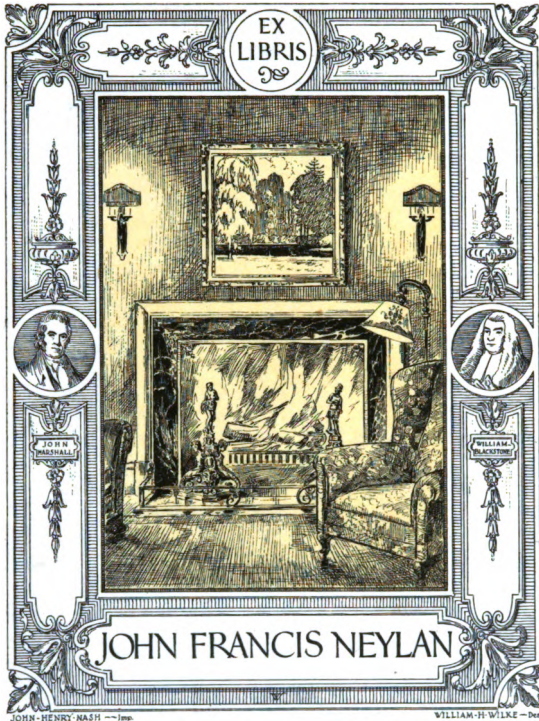
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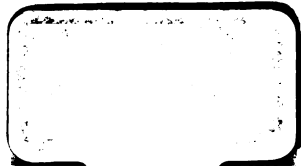
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A  
**TREATISE**  
OF  
**HUMAN NATURE:**

BEING

AN ATTEMPT TO INTRODUCE  
THE EXPERIMENTAL METHOD OF REASONING INTO

**Moral Subjects.**

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BY DAVID HUME, ESQ.

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TWO VOLS—VOL. II.

PASSIONS—MORALS.

—  
*A NEW EDITION.*  
—

LONDON:

PRINTED FOR THOMAS AND JOSEPH ALLMAN,  
PRINCES STREET, HANOVER SQUARE:  
AND SOLD BY DEIGHTON AND SONS, CAMBRIDGE; R. BLISS, OXFORD; AND  
F. HILL AND CO. EDINBURGH.

1817.



CONTENTS—VOL. II.

PART II.

*Of Love and Hatred.*

	Page
Of the objects and causes of love and hatred.....	1
Experiments to confirm this system .....	6
Difficulties solved .....	24
Of the love of relations .....	29
Of our esteem for the rich and powerful .....	36
Of benevolence and anger.....	46
Of compassion .....	50
Of malice and envy .....	54
Of the mixture of benevolence and anger with compassion and malice .....	66
Of respect and contempt.....	75
Of the amorous passion, or love betwixt the sexes.....	80
Of love and hatred of animals .....	84

PART III.

*Of the Will and direct Passions.*

Of liberty and necessity.....	87
The same subject continued .....	97
Of the influencing motives of the will.....	103
Of the causes of the violent passions .....	110
Of the effects of custom .....	115
Of the influence of the imagination on the passions.....	117
Of contiguity and distance in space and time.....	121
The same subject continued .....	127
Of the direct passions.....	134
Of curiosity, or the love of truth .....	146

BOOK III.—OF MORALS.

PART I.

*Of Virtue and Vice in general.*

Moral distinctions not derived from reason .....	154
Moral distinctions derived from a moral sense .....	172

## PART II.

*Of Justice and Injustice.*

	Page
Justice, whether a natural or artificial virtue?.....	180
Of the origin of justice and property.....	189
Of the rules which determine property .....	210
Of the transference of property by consent .....	226
Of the obligation of promises.....	228
Some farther reflections concerning justice and injustice ....	241
Of the origin of government.....	251
Of the source of allegiance .....	257
Of the measures of allegiance .....	270
Of the objects of allegiance .....	275
Of the laws of nations.....	291
Of chastity and modesty.....	296

## PART III.

*Of the other Virtues and Vices.*

Of the origin of the natural virtues and vices .....	300
Of greatness of mind.....	322
Of goodness and benevolence.....	334
Of natural abilities .....	339
Some farther reflections concerning the natural virtues .....	349
Conclusion of this book .....	353
Appendix .....	358



**PART II.**  
**OF LOVE AND HATRED.**

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**SECT. I.**

*Of the Object and Causes of Love and Hatred.*

**T**is altogether impossible to give any definition of the passions of *love* and *hatred*; and that because they produce merely a simple impression, without any mixture or composition. 'T would be as unnecessary to attempt any description of them, drawn from their nature, origin, causes, and objects; and that both because these are the subjects of our present inquiry, and because these passions of themselves are sufficiently known from our common feeling and experience. This we have already observed concerning pride and humility, and here repeat it concerning love and hatred; and indeed there is so great a resemblance betwixt these two sets of passions, that we shall be obliged to begin with a kind of abridgment of our reasonings concerning the former, in order to explain the latter.

As the immediate *object* of pride and humility is self or that identical person, of whose

SECT.  
I.

PART  
II.  
Of love and  
hatred.

thoughts, actions, and sensations we are intimately conscious; so the *object* of love and hatred is some other person, of whose thoughts, actions, and sensations we are not conscious. This is sufficiently evident from experience. Our love and hatred are always directed to some sensible being external to us; and when we talk of *self-love*, 'tis not in a proper sense, nor has the sensation it produces any thing in common with that tender emotion, which is excited by a friend or mistress. 'Tis the same case with hatred. We may be mortified by our own faults and follies; but never feel any anger or hatred, except from the injuries of others.

But though the object of love and hatred be always some other person, 'tis plain that the object is not, properly speaking, the *cause* of these passions, or alone sufficient to excite them. For since love and hatred are directly contrary in their sensation, and have the same object in common, if that object were also their cause, it would produce these opposite passions in an equal degree; and as they must, from the very first moment, destroy each other, none of them would ever be able to make its appearance. There must, therefore, be some cause different from the object.

If we consider the causes of love and hatred, we shall find they are very much diversified, and have not many things in common. The virtue, knowledge, wit, good sense, good humour of any person, produce love and esteem; as the opposite qualities, hatred and contempt. The same passions arise from bodily accomplishments, such as beauty, force, swiftness, dexterity; and from their contraries; as likewise from the external advantages and disad-

vantages of family, possessions, clothes, nation, and climate. There is not one of these objects, but what by its different qualities may produce love and esteem, or hatred and contempt.

SECT.

I.

Of the objects and causes of love and hatred.

From the view of these causes we may derive a new distinction betwixt the *quality* that operates, and the *subject* on which it is placed. A prince, that is possessed of a stately palace, commands the esteem of the people upon that account; and that *first*, by the beauty of the palace, and *secondly*, by the relation of property, which connects it with him. The removal of either of these destroys the passion; which evidently proves that the cause is a compounded one.

'Twould be tedious to trace the passions of love and hatred, through all the observations which we have formed concerning pride and humility, and which are equally applicable to both sets of passions. 'Twill be sufficient to *remark* in general, that the object of love and hatred is evidently some thinking person; and that the sensation of the former passion is always agreeable, and of the latter uneasy. We may also *suppose*, with some shew of probability, *that the cause of both these passions is always related to a thinking being, and that the cause of the former produces a separate pleasure, and of the latter a separate uneasiness.*

One of these suppositions, viz. that the cause of love and hatred must be related to a person or thinking being, in order to produce these passions, is not only probable, but too evident to be contested. Virtue and vice, when considered in the abstract; beauty and deformity, when placed on inanimate objects; poverty and riches, when belonging to a third person, excite no degree of love or hatred, esteem or

PART  
II.Of love and  
hatred.

contempt, towards those, who have no relation to them. A person looking out at a window, sees me in the street, and beyond me a beautiful palace, with which I have no concern: I believe none will pretend, that this person will pay me the same respect, as if I were owner of the palace.

'Tis not so evident at first sight, that a relation of impressions is requisite to these passions, and that because in the transition the one impression is so much confounded with the other, that they become in a manner undistinguishable. But as in pride and humility, we have easily been able to make the separation, and to prove, that every cause of these passions produces a separate pain or pleasure, I might here observe the same method with the same success, in examining particularly the several causes of love and hatred. But as I hasten to a full and decisive proof of these systems, I delay this examination for a moment: and in the mean time shall endeavour to convert to my present purpose all my reasonings concerning pride and humility, by an argument that is founded on unquestionable experience.

There are few persons, that are satisfied with their own character, or genius, or fortune, who are not desirous of shewing themselves to the world, and of acquiring the love and approbation of mankind. Now 'tis evident, that the very same qualities and circumstances, which are the causes of pride or self-esteem, are also the causes of vanity or the desire of reputation; and that we always put to view those particulars with which in ourselves we are best satisfied. But if love and esteem were not produced by the same qualities as pride, according as these qualities are related to ourselves or

others, this method of proceeding would be very absurd, nor could men expect a correspondence in the sentiments of every other person, with those themselves have entertained. 'Tis true, few can form exact systems of the passions, or make reflections on their general nature and resemblances. But without such a progress in philosophy, we are not subject to many mistakes in this particular, but are sufficiently guided by common experience, as well as by a kind of *presensation*; which tells us what will operate on others, by what we feel immediately in ourselves. Since then the same qualities that produce pride or humility, cause love or hatred; all the arguments that have been employed to prove, that the causes of the former passions excite a pain or pleasure independent of the passion, will be applicable with equal evidence to the causes of the latter.

SECT.  
I.

Of the objects and causes of love and hatred.

## SECT. II.

*Experiments to confirm this System.*

UPON duly weighing these arguments, no one will make any scruple to assent to that conclusion I draw from them, concerning the transition along related impressions and ideas, especially as 'tis a principle, in itself, so easy and natural. But that we may place this system beyond doubt both with regard to love and hatred, pride and humility, 'twill be proper to make some new experiments upon all these passions, as well as to recal a few of these observations, which I have formerly touched upon.

In order to make these experiments, let us suppose I am in company with a person, whom

PART  
II.Of love and  
hatred.

I formerly regarded without any sentiments either of friendship or enmity. Here I have the natural and ultimate object of all these four passions placed before me. Myself am the proper object of pride or humility; the other person of love or hatred.

Regard now with attention the nature of these passions, and their situation with respect to each other. 'Tis evident here are four affections, placed, as it were, in a square or regular connexion with, and distance from each other. The passions of pride and humility, as well as those of love and hatred, are connected together by the identity of their object, which to the first set of passions is self, to the second some other person. These two lines of communication or connexion form two opposite sides of the square. Again, pride and love are agreeable passions; hatred and humility uneasy. This similitude of sensation betwixt pride and love, and that betwixt humility and hatred form a new connexion, and may be considered as the other two sides of the square. Upon the whole, pride is connected with humility, love with hatred, by their objects or ideas: pride with love, humility with hatred, by their sensations or impressions.

I say then, that nothing can produce any of these passions without bearing it a double relation, viz. of ideas to the object of the passion, and of sensation to the passion itself. This we must prove by our experiments.

*First experiment.* To proceed with the greater order in these experiments, let us first suppose, that being placed in the situation above-mentioned, viz. in company with some other person, there is an object presented, that has no relation either of impressions or ideas to

any of these passions. Thus suppose we regard together an ordinary stone, or other common object, belonging to neither of us, and causing of itself no emotion, or independent pain and pleasure: 'tis evident such an object will produce none of these four passions. Let us try it upon each of them successively. Let us apply it to love, to hatred, to humility, to pride; none of them ever arises in the smallest degree imaginable. Let us change the object, as oft as we please; provided still we choose one, that has neither of these two relations. Let us repeat the experiment in all the dispositions, of which the mind is susceptible. No object, in the vast variety of nature will, in any disposition, produce any passion without these regulations.

*Second experiment.* Since an object, that wants both these relations can ever produce any passion, let us bestow on it only one of these relations, and see what will follow. Thus suppose, I regard a stone or any common object, that belongs either to me or my companion, and by that means acquires a relation of ideas to the object of the passions: 'tis plain, that to consider the matter *a priori*, no emotion of any kind can reasonably be expected. For besides, that a relation of ideas operates secretly and calmly on the mind, it bestows an equal impulse towards the opposite passions of pride and humility, love and hatred, according as the object belongs to ourselves or others; which opposition of the passions must destroy both, and leave the mind perfectly free from any affection or emotion. This reasoning *a priori* is confirmed by experience. No trivial or vulgar object, that causes not a pain or pleasure, independent of the passion, will ever, by its pro-

SECT.

II.

Experiments to confirm this system.

PART  
II.

Of love and  
hatred.

perty or other relations, either to ourselves or others, be able to produce the affections of pride or humility, love or hatred.

*Third experiment.* 'Tis evident therefore that a relation of ideas is not able alone to give rise to these affections. Let us now remove this relation, and in its stead place a relation of impressions, by presenting an object, which is agreeable or disagreeable, but has no relation either to ourself or companion; and let us observe the consequences. To consider the matter first *a priori*, as in the preceding experiment; we may conclude, that the object will have a small, but an uncertain connexion with these passions. For besides, that this relation is not a cold and imperceptible one, it has not the inconvenience of the relation of ideas, nor directs us with equal force to two contrary passions, which by their opposition destroy each other. But if we consider, on the other hand, that this transition from the sensation to the affection is not forwarded by any principle, that produces a transition of ideas; but, on the contrary, that though the one impression be easily transfused into the other, yet the change of objects is supposed contrary to all the principles, that cause a transition of that kind; we may from thence infer, that nothing will ever be a steady or durable cause of any passion, that is connected with the passion merely by a relation of impressions. What our reason would conclude from analogy, after balancing these arguments, would be, that an object, which produces pleasure or uneasiness, but has no manner of connexion either with ourselves or others, may give such a turn to the disposition, as that it may naturally fall into pride or love, humility or hatred, and search for other objects, upon



which, by a double relation, it can found these affections; but that an object, which has only one of these relations, though the most advantageous one, can never give rise to any constant and established passion.

SECT.  
II.

Experiments to confirm this system.

Most fortunately all this reasoning is found to be exactly conformable to experience, and the phenomena of the passions. Suppose I were travelling with a companion through a country, to which we are both utter strangers; 'tis evident, that if the prospects be beautiful, the roads agreeable, and the inns commodious, this may put me into good humour both with myself and fellow-traveller. But as we suppose, that this country has no relation either to myself or friend, it can never be the immediate cause of pride or love; and therefore if I found not the passion on some other object, that bears either of us a closer relation, my emotions are rather to be considered as the overflowings of an elevate or humane disposition, than as an established passion. The case is the same where the object produces uneasiness.

*Fourth experiment.* Having found, that neither an object without any relation of ideas or impressions, nor an object, that has only one relation, can ever cause pride or humility, love or hatred; reason alone may convince us, without any farther experiment, that whatever has a double relation must necessarily excite these passions; since 'tis evident they must have some cause. But to leave as little room for doubt as possible, let us renew our experiments, and see whether the event in this case answers our expectation. I choose an object, such as virtue, that causes a separate satisfaction: on this object I bestow a relation to self; and find, that from this disposition of affairs,

PART  
II.Of love and  
hatred.

there immediately arises a passion. But what passion? That very one of pride, to which this object bears a double relation. Its idea is related to that of self, the object of the passion: the sensation it causes resembles the sensation of the passion. That I may be sure I am not mistaken in this experiment, I remove first one relation; then another; and find, that each removal destroys the passion, and leaves the object perfectly indifferent. But I am not content with this. I make a still farther trial; and instead of removing the relation, I only change it for one of a different kind. I suppose the virtue to belong to my companion, not to myself; and observe what follows from this alteration. I immediately perceive the affections to wheel about, and leaving pride, where there is only one relation, viz. of impressions, fall to the side of love, where they are attracted by a double relation of impressions and ideas. By repeating the same experiment, in changing anew the relation of ideas, I bring the affections back to pride; and by a new repetition I again place them at love or kindness. Being fully convinced of the influence of this relation, I try the effects of the other; and by changing virtue for vice, convert the pleasant impression, which arises from the former, into the disagreeable one, which proceeds from the latter. The effect still answers expectation. Vice, when placed on another, excites, by means of its double relations, the passion of hatred, instead of love, which for the same reason arises from virtue. To continue the experiment, I change anew the relation of ideas, and suppose the vice to belong to myself. What follows? What is usual. A subsequent change of the passion from hatred to humility. This humility I con-

vert into pride by a new change of the impression; and find after all that I have completed the round, and have by these changes brought back the passion to that very situation, in which I first found it.

But to make the matter still more certain, I alter the object; and instead of vice and virtue, make the trial upon beauty and deformity, riches and poverty, power and servitude. Each of these objects runs the circle of the passions in the same manner, by a change of their relations: and in whatever order we proceed, whether through pride, love, hatred, humility, or through humility, hatred, love, pride, the experiment is not in the least diversified. Esteem and contempt, indeed, arise on some occasions instead of love and hatred; but these are at the bottom the same passions, only diversified by some causes, which we shall explain afterwards.

*Fifth experiment.* To give greater authority to these experiments, let us change the situation of affairs as much as possible, and place the passions and objects in all the different positions, of which they are susceptible. Let us suppose, beside the relations above-mentioned, that the person, along with whom I make all these experiments, is closely connected with me either by blood or friendship. He is, we shall suppose, my son or brother, or is united to me by a long and familiar acquaintance. Let us next suppose, that the cause of the passion acquires a double relation of impressions and ideas to this person; and let us see what the effects are of all these complicated attractions and relations.

Before we consider what they are in fact, let us determine what they ought to be, conforma-

SECT.  
II.

Experiments to confirm this system.

PART  
II.  
Of love and  
hatred.

able to my hypothesis. 'Tis plain, that, according as the impression is either pleasant or uneasy, the passion of love or hatred must arise towards the person, who is thus connected to the cause of the impression by these double relations, which I have all along required. The virtue of a brother must make me love him; as his vice or infamy must excite the contrary passion. But to judge only from the situation of affairs, I should not expect, that the affections would rest there, and never transfuse themselves into any other impression. As there is here a person, who by means of a double relation is the object of my passion, the very same reasoning leads me to think the passion will be carried farther. The person has a relation of ideas to myself, according to the supposition; the passion, of which he is the object, by being either agreeable or uneasy, has a relation of impressions to pride or humility. 'Tis evident, then, that one of these passions must arise from the love or hatred.

This is the reasoning I form in conformity to my hypothesis; and am pleased to find upon trial that every thing answers exactly to my expectation. The virtue or vice of a son or brother not only excites love or hatred, but by a new transition, from similar causes, gives rise to pride or humility. Nothing causes greater vanity than any shining quality in our relations; as nothing mortifies us more than their vice or infamy. This exact conformity of experience to our reasoning is a convincing proof of the solidity of that hypothesis, upon which we reason.

*Sixth experiment.* This evidence will be still augmented, if we reverse the experiment, and preserving still the same relations, begin only

with a different passion. Suppose, that instead of the virtue or vice of a son or brother, which causes first love or hatred, and afterwards pride or humility, we place these good or bad qualities on ourselves, without any immediate connexion with the person, who is related to us: experience shews us, that by this change of situation the whole chain is broke, and that the mind is not conveyed from one passion to another, as in the preceding instance. We never love or hate a son or brother for the virtue or vice we discern in ourselves; though 'tis evident the same qualities in him give us a very sensible pride or humility. The transition from pride or humility to love or hatred is not so natural as from love or hatred to pride or humility. This may at first sight be esteemed contrary to my hypothesis; since the relations of impressions and ideas are in both cases precisely the same. Pride and humility are impressions related to love and hatred. Myself am related to the person. It should therefore be expected, that like causes must produce like effects, and a perfect transition arise from the double relation, as in all other cases. This difficulty we may easily solve by the following reflections.

'Tis evident, that as we are at all times intimately conscious of ourselves, our sentiments and passions, their ideas must strike upon us with greater vivacity than the ideas of the sentiments and passions of any other person. But every thing that strikes upon us with vivacity, and appears in a full and strong light, forces itself, in a manner, into our consideration, and becomes present to the mind on the smallest hint and most trivial relation. For the same reason, when it is once present, it engages the

SECT.  
II.

Experiments to confirm this system.

## PART

## II

Of love and  
hatred.

attention, and keeps it from wandering to other objects, however strong may be their relation to our first object. The imagination passes easily from obscure to lively ideas, but with difficulty from lively to obscure. In the one case the relation is aided by another principle: in the other case, 'tis opposed by it.

Now I have observed, that those two faculties of the mind, the imagination and passions, assist each other in their operation, when their propensities are similar, and when they act upon the same object. The mind has always a propensity to pass from a passion to any other related to it; and this propensity is forwarded when the object of the one passion is related to that of the other. The two impulses concur with each other, and render the whole transition more smooth and easy. But if it should happen, that while the relation of ideas, strictly speaking, continues the same, its influence, in causing a transition of the imagination, should no longer take place, 'tis evident its influence on the passions must also cease, as being dependent entirely on that transition. This is the reason why pride or humility is not transfused into love or hatred with the same ease, that the latter passions are changed into the former. If a person be my brother I am his likewise: but though the relations be reciprocal, they have very different effects on the imagination. The passage is smooth and open from the consideration of any person related to us to that of ourself, of whom we are every moment conscious. But when the affections are once directed to ourself, the fancy passes not with the same facility from that object to any other person, how closely soever connected with us. This easy or difficult transition

SECT.  
II.

Experiments to confirm this system.

of the imagination operates upon the passions, and facilitates or retards their transition; which is a clear proof, that these two faculties of the passions and imagination are connected together, and that the relations of ideas have an influence upon the affections. Besides innumerable experiments that prove this, we here find, that even when the relation remains; if by any particular circumstance its usual effect upon the fancy in producing an association or transition of ideas, is prevented; its usual effect upon the passions, in conveying us from one to another, is in like manner prevented.

Some may, perhaps, find a contradiction betwixt this phenomenon and that of sympathy, where the mind passes easily from the idea of ourselves to that of any other object related to us. But this difficulty will vanish, if we consider that in sympathy our own person is not the object of any passion, nor is there any thing, that fixes our attention on ourselves; as in the present case, where we are supposed to be actuated with pride or humility. Ourselves, independent of the perception of every other object, is in reality nothing: for which reason we must turn our view to external objects; and 'tis natural for us to consider with most attention such as lie contiguous to us, or resemble us. But when self is the object of a passion, 'tis not natural to quit the consideration of it, till the passion be exhausted; in which case the double relations of impressions and ideas can no longer operate.

*Seventh experiment.* To put this whole reasoning to a farther trial, let us make a new experiment; and as we have already seen the effects of related passions and ideas, let us here suppose an identity of passions along with a

PART  
II.

Of love and  
hatred.

relation of ideas; and let us consider the effects of this new situation. 'Tis evident a transition of the passions from the one object to the other is here in all reason to be expected; since the relation of ideas is supposed still to continue, and an identity of impressions must produce a stronger connexion, than the most perfect resemblance, that can be imagined. If a double relation, therefore, of impressions and ideas is able to produce a transition from one to the other, much more an identity of impressions with a relation of ideas. Accordingly we find, that when we either love or hate any person, the passions seldom continue within their first bounds; but extend themselves towards all the contiguous objects, and comprehend the friends and relations of him we love or hate. Nothing is more natural than to bear a kindness to one brother on account of our friendship for another, without any farther examination of his character. A quarrel with one person gives us a hatred for the whole family, though entirely innocent of that which displeases us. Instances of this kind are every where to be met with.

There is only one difficulty in this experiment, which it will be necessary to account for, before we proceed any farther. 'Tis evident, that though all passions pass easily from one object to another related to it, yet this transition is made with greater facility, where the more considerable object is first presented, and the lesser follows it, than where this order is reversed, and the lesser takes the precedence. Thus 'tis more natural for us to love the son upon account of the father, than the father upon account of the son; the servant for the master, than the master for the servant; the subject



for the prince, than the prince for the subject. In like manner we more readily contract a hatred against a whole family, where our first quarrel is with the head of it, than where we are displeas'd with a son, or servant, or some inferior member. In short, our passions, like other objects, descend with greater facility than they ascend.

SECT.  
II.

Experiments to confirm this system.

That we may comprehend, wherein consists the difficulty of explaining this phænomenon, we must consider, that the very same reason, which determines the imagination to pass from remote to contiguous objects, with more facility than from contiguous to remote, causes it likewise to change with more ease, the less for the greater, than the greater for the less. Whatever has the greatest influence is most taken notice of; and whatever is most taken notice of, presents itself most readily to the imagination. We are more apt to overlook in any subject what is trivial, than what appears of considerable moment; but especially if the latter takes the precedence, and first engages our attention. Thus if any accident makes us consider the satellites of Jupiter, our fancy is naturally determin'd to form the idea of that planet; but if we first reflect on the principal planet, 'tis more natural for us to overlook its attendants. The mention of the provinces of any empire conveys our thought to the seat of the empire; but the fancy returns not with the same facility to the consideration of the provinces. The idea of the servant makes us think of the master; that of the subject carries our view to the prince. But the same relation has not an equal influence in conveying us back again. And on this is founded that reproach of Cornelia to her sons, that they ought to be

PART  
II.  
Of love and  
hatred.

ashamed she should be more known by the title of the daughter of Scipio, than by that of the mother of the Gracchi. This was, in other words, exhorting them to render themselves as illustrious and famous as their grandfathers, otherwise the imagination of the people, passing from her who was intermediate, and placed in an equal relation to both, would always leave them, and denominate her by what was more considerable and of greater moment. On the same principle is founded that common custom of making wives bear the name of their husbands, rather than husbands that of their wives; as also the ceremony of giving the precedency to those whom we honour and respect. We might find many other instances to confirm this principle, were it not already sufficiently evident.

Now since the fancy finds the same facility in passing from the lesser to the greater, as from remote to contiguous, why does not this easy transition of ideas assist the transition of passions in the former case as well as in the latter? The virtues of a friend or brother produce first love, and then pride; because in that case the imagination passes from remote to contiguous, according to its propensity. Our own virtues produce not first pride, and then love to a friend or brother; because the passage in that case would be more contiguous to remote, contrary to its propensity. But the love or hatred of an inferior, causes not readily any passion to the superior, though that be the natural propensity of the imagination: while the love or hatred of a superior, causes a passion to the inferior, contrary to its propensity. In short, the same facility of transition operates not in the same manner upon superior and inferior as

upon contiguous and remote. These two phenomena appear contradictory, and require some attention to be reconciled.

SECT.  
II.

Experiments to confirm this system.

As the transition of ideas is here made contrary to the natural propensity of the imagination, that faculty must be overpowered by some stronger principle of another kind; and as there is nothing ever present to the mind but impressions and ideas, this principle must necessarily lie in the impressions. Now it has been observed, that impressions or passions are connected only by their resemblance, and that where any two passions place the mind in the same or in similar dispositions, it very naturally passes from the one to the other: as on the contrary, a repugnance in the dispositions produces a difficulty in the transition of the passions. But 'tis observable, that this repugnance may arise from a difference of degree as well as of kind; nor do we experience a greater difficulty in passing suddenly from a small degree of love to a small degree of hatred, than from a small to a great degree of either of these affections. A man, when calm or only moderately agitated, is so different, in every respect, from himself, when disturbed with a violent passion; that no two persons can be more unlike; nor is it easy to pass from the one extreme to the other, without a considerable interval betwixt them.

The difficulty is not less, if it be not rather greater in passing from the strong passion to the weak, than in passing from the weak to the strong, provided the one passion upon its appearance destroys the other, and they do not both of them exist at once. But the case is entirely altered, when the passions unite together, and actuate the mind at the same time. A

**PART**  
**II.**  
 Of love and  
 hatred.

weak passion, when added to a strong, makes not so considerable change in the disposition, as a strong when added to a weak; for which reason there is a closer connexion betwixt the great degree and the small, than betwixt the small degree and the great.

The degree of any passion depends upon the nature of its object; and an affection directed to a person, who is considerable in our eyes, fills and possesses the mind much more than one, which has for its object a person we esteem of less consequence. Here then the contradiction betwixt the propensities of the imagination and passion displays itself. When we turn our thought to a great and a small object, the imagination finds more facility in passing from the small to the great, than from the great to the small; but the affections find a greater difficulty: and as the affections are a more powerful principle than the imagination, no wonder they prevail over it, and draw the mind to their side. In spite of the difficulty of passing from the idea of great to that of little, a passion directed to the former, produces always a similar passion towards the latter; when the great and little are related together. The idea of the servant conveys our thought most readily to the master; but the hatred or love of the master produces with greater facility anger or good-will to the servant. The strongest passion in this case takes the precedence; and the addition of the weaker making no considerable change on the disposition, the passage is by that means rendered more easy and natural betwixt them.

As in the foregoing experiment we found, that a relation of ideas, which, by any particular circumstance, ceases to produce its usual

effect of facilitating the transition of ideas, ceases likewise to operate on the passions; so in the present experiment we find the same property of the impressions. Two different degrees of the same passion are surely related together; but if the smaller be first present, it has little or no tendency to introduce the greater; and that because the addition of the great to the little, produces a more sensible alteration on the temper, than the addition of the little to the great. These phænomena, when duly weighed, will be found convincing proofs of this hypothesis.

And these proofs will be confirmed, if we consider the manner in which the mind here reconciles the contradiction, I have observed betwixt the passions and the imagination. The fancy passes with more facility from the less to the greater, than from the greater to the less: But on the contrary a violent passion produces more easily a feeble, than that does a violent. In this opposition the passion in the end prevails over the imagination; but 'tis commonly by complying with it, and by seeking another quality, which may counterbalance that principle, from whence the opposition arises. When we love the father or master of a family, we little think of his children or servants. But when these are present with us, or when it lies any ways in our power to serve them, the nearness and contiguity in this case increases their magnitude, or at least removes that opposition, which the fancy makes to the transition of the affections. If the imagination finds a difficulty in passing from greater to less, it finds an equal facility in passing from remote to contiguous, which brings the matter to an equality, and

SECT.  
II.

Experiments to confirm this system.

PART  
II.Of love and  
hatred.

leaves the way open from the one passion to the other.

*Eighth experiment.* I have observed that the transition from love or hatred to pride or humility, is more easy than from pride or humility to love or hatred; and that the difficulty, which the imagination finds in passing from contiguous to remote, is the cause why we scarce have any instance of the latter transition of the affections. I must however make one exception, viz. when the very cause of the pride and humility is placed in some other person. For in that case the imagination is necessitated to consider the person, nor can it possibly confine its view to ourselves. Thus nothing more readily produces kindness and affection to any person, than his approbation of our conduct and character; as on the other hand, nothing inspires us with a stronger hatred, than his blame or contempt. Here 'tis evident, that the original passion is pride or humility, whose object is self; and that this passion is transfused into love or hatred, whose object is some other person, notwithstanding the rule I have already established, *that the imagination passes with difficulty from contiguous to remote.* But the transition in this case is not made merely on account of the relation betwixt ourselves and the person; but because that very person is the real cause of our first passion, and of consequence is intimately connected with it. 'Tis his approbation that produces pride; and disapprobation, humility. No wonder then the imagination returns back again attended with the related passions of love and hatred. This is not a contradiction, but an exception to the rule; and an exception that arises from the same reason with the rule itself.

Such an exception as this is, therefore, rather a confirmation of the rule. And indeed, if we consider all the eight experiments I have explained, we shall find that the same principle appears in all of them, and that 'tis by means of a transition arising from a double relation of impressions and ideas, pride and humility, love and hatred are produced. An object without a relation,\* or with but one,† never produces either of these passions; and 'tis found‡ that the passion always varies in conformity to the relation. Nay we may observe, that where the relation, by any particular circumstance, has not its usual effect of producing a transition either of ideas or of impressions,|| it ceases to operate upon the passions, and gives rise neither to pride nor love, humility nor hatred. This rule we find still to hold good, even under the appearance of its contrary;§ and as relation is frequently experienced to have no effect; which upon examination is found to proceed from some particular circumstance, that prevents the transition; so even in instances, where that circumstance, though present, prevents not the transition, 'tis found to arise from some other circumstance, which counterbalances it. Thus not only the variations resolve themselves into the general principle, but even the variations of these variations.

SECT.  
II.

Experiments to confirm this system.

\* First experiment.

† Second and third experiments.

‡ Fourth experiment.

|| Sixth experiment.

§ Seventh and eighth experiments.

## SECT. III.

*Difficulties solved.*PART  
II.Of love and  
hatred.

**A**FTER so many and such undeniable proofs drawn from daily experience and observation, it may seem superfluous to enter into a particular examination of all the causes of love and hatred. I shall therefore employ the sequel of this part, *first*, In removing some difficulties, concerning particular causes of these passions. *Secondly*, In examining the compound affections, which arise from the mixture of love and hatred with other emotions.

Nothing is more evident, than that any person acquires our kindness, or is exposed to our ill-will, in proportion to the pleasure or uneasiness we receive from him, and that the passions keep pace exactly with the sensations in all their changes and variations. Whoever can find the means either by his services, his beauty, or his flattery, to render himself useful or agreeable to us, is sure of our affections: as on the other hand, whoever harms or displeases us never fails to excite our anger or hatred. When our own nation is at war with any other, we detest them under the character of cruel, perfidious, unjust, and violent: but always esteem ourselves and allies equitable, moderate, and merciful. If the general of our enemies be successful, 'tis with difficulty we allow him the figure and character of a man. He is a sorcerer; he has a communication with dæmons; as is reported of Oliver Cromwell, and the Duke of Luxembourg: he is bloody-minded, and takes a pleasure in death and destruction.



But if the success be on our side, our commander has all the opposite good qualities, and is a pattern of virtue, as well as of courage and conduct. His treachery we call policy: his cruelty is an evil inseparable from war. In short, every one of his faults we either endeavour to extenuate, or dignify it with the name of that virtue, which approaches it. 'Tis evident the same method of thinking runs through common life.

There are some, who add another condition, and require not only that the pain and pleasure arise from the person, but likewise that it arise knowingly, and with a particular design and intention. A man, who wounds and harms us by accident, becomes not our enemy upon that account, nor do we think ourselves bound by any ties of gratitude to one, who does us any service after the same manner. By the intention we judge of the actions, and according as that is good or bad, they become causes of love or hatred.

But here we must make a distinction. If that quality in another, which pleases or displeases, be constant and inherent in his person and character, it will cause love or hatred independent of the intention: but otherwise a knowledge and design is requisite, in order to give rise to these passions. One that is disagreeable by his deformity or folly is the object of our aversion, though nothing be more certain, than that he has not the least intention of displeasing us by these qualities. But if the uneasiness proceed not from a quality, but an action, which is produced and annihilated in a moment, 'tis necessary, in order to produce some relation, and connect this action sufficiently with the person, that it be derived from a parti-

SECT.

III.


 Difficulties  
solved.

PART  
II.  
  
Of love and  
hatred.

cular fore-thought and design. 'Tis not enough, that the action arise from the person, and have him for its immediate cause and author. This relation alone is too feeble and inconstant to be a foundation for these passions. It reaches not the sensible and thinking part, and neither proceeds from any thing *durable* in him, nor leaves any thing behind it; but passes in a moment, and is as if it had never been. On the other hand, an intention shews certain qualities, which remaining after the action is performed, connect it with the person, and facilitate the transition of ideas from one to the other. We can never think of him without reflecting on these qualities; unless repentance and a change of life have produced an alteration in that respect: in which case the passion is likewise altered. This therefore is one reason, why an intention is requisite to excite either love or hatred.

But we must farther consider, that an intention, besides its strengthening the relation of ideas, is often necessary to produce a relation of impressions, and give rise to pleasure and uneasiness. For 'tis observable, that the principal part of an injury is the contempt and hatred, which it shews in the person, that injures us; and without that, the mere harm gives us a less sensible uneasiness. In like manner, a good office is agreeable, chiefly because it flatters our vanity, and is a proof of the kindness and esteem of the person, who performs it. The removal of the intention, removes the mortification in the one case, and vanity in the other; and must of course cause a remarkable diminution in the passions of love and hatred.

I grant, that these effects of the removal of design, in diminishing the relations of impre-

sions and ideas, are not entire, nor able to remove every degree of these relations. But then I ask, if the removal of design be able entirely to remove the passion of love and hatred? Experience, I am sure, informs us of the contrary, nor is there any thing more certain, than that men often fall into a violent anger for injuries, which they themselves must own to be entirely involuntary and accidental. This emotion, indeed, cannot be of long continuance; but still is sufficient to shew, that there is a natural connexion betwixt uneasiness and anger, and that the relation of impressions will operate upon a very small relation of ideas. But when the violence of the impression is once a little abated, the defect of the relation begins to be better felt; and as the character of a person is no wise interested in such injuries as are casual and involuntary, it seldom happens that on their account, we entertain a lasting enmity.

To illustrate this doctrine by a parallel instance, we may observe, that not only the uneasiness, which proceeds from another by accident, has but little force to excite our passion, but also that which arises from an acknowledged necessity and duty. One that has a real design of harming us, proceeding not from hatred and ill-will, but from justice and equity, draws not upon him our anger, if we be in any degree reasonable; notwithstanding he is both the cause, and the knowing cause of our sufferings. Let us examine a little this phenomenon.

'Tis evident in the first place, that this circumstance is not decisive; and though it may be able to diminish the passions, 'tis seldom it can entirely remove them. How few cri-

PART  
II.

Of love and  
hatred.

minals are there, who have no ill-will to the person, that accuses them, or to the judge, that condemns them, even though they be conscious of their own deserts? In like manner our antagonist in a law-suit, and our competitor for any office, are commonly regarded as our enemies; though we must acknowledge, if we would but reflect a moment, that their motive is entirely as justifiable as our own.

Besides we may consider, that when we receive harm from any person, we are apt to imagine him criminal, and 'tis with extreme difficulty we allow of his justice and innocence. This is a clear proof, that, independent of the opinion of iniquity, any harm or uneasiness has a natural tendency to excite our hatred, and that afterwards we seek for reasons upon which we may justify and establish the passion. Here the idea of injury produces not the passion, but arises from it.

Nor is it any wonder that passion should produce the opinion of injury; since otherwise it must suffer a considerable diminution, which all the passions avoid as much as possible. The removal of injury may remove the anger, without proving that the anger rises only from the injury. The harm and the justice are two contrary objects, of which the one has a tendency to produce hatred, and the other love; and 'tis according to their different degrees, and our particular turn of thinking, that either of the objects prevails, and excites its proper passion.

## SECT. IV.

*Of the Love of Relations.*

**H**AVING given a reason, why several actions that cause a real pleasure or uneasiness, excite not any degree, or but a small one, of the passion of love or hatred towards the actors; 'twill be necessary to shew, wherein consists the pleasure or uneasiness of many objects, which we find by experience to produce these passions.

According to the preceding system there is always required a double relation of impressions and ideas betwixt the cause and effect, in order to produce either love or hatred. But though this be universally true, 'tis remarkable that the passion of love may be excited by only one *relation* of a different kind, viz. betwixt ourselves and the object; or more properly speaking, that this relation is always attended with both the others. Whoever is united to us by any connexion is always sure of a share of our love, proportioned to the connexion, without inquiring into his other qualities. Thus the relation of blood produces the strongest tie the mind is capable of in the love of parents to their children, and a lesser degree of the same affection, as the relation lessens. Nor has consanguinity alone this effect, but any other relation without exception. We love our countrymen, our neighbours, those of the same trade, profession, and even name with ourselves. Every one of these relations is esteemed some tie, and gives a title to a share of our affection.

There is another phænomenon, which is parallel to this, viz. that *acquaintance*, without any

SECT.  
IV.

PART  
II.Of love and  
hatred.

kind of relation, gives rise to love and kindness. When we have contracted a habitude and intimacy with any person; though in frequenting his company we have not been able to discover any very valuable quality, of which he is possessed; yet we cannot forbear preferring him to strangers, of whose superior merit we are fully convinced. These two phænomena of the effects of relation and acquaintance will give mutual light to each other, and may be both explained from the same principle.

Those, who take a pleasure in declaiming against human nature, have observed, that man is altogether insufficient to support himself; and that when you loosen all the holds, which he has of external objects, he immediately drops down into the deepest melancholy and despair. From this, say they, proceeds that continual search after amusement in gaming, in hunting, in business; by which we endeavour to forget ourselves, and excite our spirits from the languid state, into which they fall, when not sustained by some brisk and lively emotion. To this method of thinking I so far agree, that I own the mind to be insufficient, of itself, to its own entertainment, and that it naturally seeks after foreign objects, which may produce a lively sensation, and agitate the spirits. On the appearance of such an object it awakes, as it were, from a dream: the blood flows with a new tide: the heart is elevated: and the whole man acquires a vigour, which he cannot command in his solitary and calm moments. Hence company is naturally so rejoicing, as presenting the liveliest of all objects, viz. a rational and thinking being like ourselves, who communicates to us all the actions of his mind; makes us privy to his inmost sentiments and

affections; and lets us see, in the very instant of their production, all the emotions, which are caused by any object. Every lively idea is agreeable, but especially that of a passion, because such an idea becomes a kind of passion, and gives a more sensible agitation to the mind, than any other image or conception.

SECT.  
IV.  
Of the love  
of relations.

This being once admitted, all the rest is easy. For as the company of strangers is agreeable to us for a *short time*, by enlivening our thought; so the company of our relations and acquaintance must be peculiarly agreeable, because it has this effect in a greater degree, and is of more *durable* influence. Whatever is related to us is conceived in a lively manner by the easy transition from ourselves to the related object. Custom also, or acquaintance facilitates the entrance, and strengthens the conception of any object. The first case is parallel to our reasonings from cause and effect; the second to education. And as reasoning and education concur only in producing a lively and strong idea of any object; so is this the only particular, which is common to relation and acquaintance. This must therefore be the influencing quality, by which they produce all their common effects; and love or kindness being one of these effects, it must be from the force and liveliness of conception, that the passion is derived. Such a conception is peculiarly agreeable, and makes us have an affectionate regard for every thing that produces it, when the proper object of kindness and goodwill.

'Tis obvious, that people associate together according to their particular tempers and dispositions, and that men of gay tempers naturally love the gay; as the serious bear an affection

PART  
II.  
Of love and  
hatred.

to the serious. This not only happens where they remark this resemblance betwixt themselves and others, but also by the natural course of the disposition, and by a certain sympathy, which always arises betwixt similar characters. Where they remark the resemblance, it operates after the manner of a relation, by producing a connexion of ideas. Where they do not remark it, it operates by some other principle; and if this latter principle be similar to the former, it must be received as a confirmation of the foregoing reasoning.

The idea of ourselves is always intimately present to us, and conveys a sensible degree of vivacity to the idea of any other object, to which we are related. This lively idea changes by degrees into a real impression; these two kinds of perception being in a great measure the same, and differing only in their degrees of force and vivacity. But this change must be produced with the greater ease, that our natural temper gives us a propensity to the same impression, which we observe in others, and makes it arise upon any slight occasion. In that case resemblance converts the idea into an impression, not only by means of the relation, and by transfusing the original vivacity into the related idea; but also by presenting such materials as take fire from the least spark. And as in both cases a love or affection arises from the resemblance, we may learn that a sympathy with others is agreeable only by giving an emotion to the spirits, since an easy sympathy and correspondent emotions are alone common to *relation, acquaintance, and resemblance.*

The great propensity men have to pride may be considered as another similar phænomenon. It often happens, that after we have lived a con-



siderable time in any city; however at first it might be disagreeable to us; yet as we become familiar with the objects, and contract an acquaintance, though merely with the streets and buildings, the aversion diminishes by degrees, and at last changes into the opposite passion. The mind finds a satisfaction and ease in the view of objects, to which it is accustomed, and naturally prefers them to others, which, though perhaps in themselves more valuable, are less known to it. By the same quality of the mind we are seduced into a good opinion of ourselves, and of all objects that belong to us. They appear in a stronger light; are more agreeable; and consequently fitter subjects of pride and vanity, than any other.

SECT.  
IV.  
Of the love  
of relations.

It may not be amiss, in treating of the affection we bear our acquaintance and relations, to observe some pretty curious phænomena, which attend it. 'Tis easy to remark in common life, that children esteem their relation to their mother to be weakened, in a great measure, by her second marriage, and no longer regard her with the same eye, as if she had continued in her state of widow-hood. Nor does this happen only when they have felt any inconveniencies from her second marriage, or when her husband is much her inferior; but even without any of these considerations, and merely because she has become part of another family. This also takes place with regard to the second marriage of a father; but in a much less degree: and 'tis certain the ties of blood are not so much loosened in the latter case as by the marriage of a mother. These two phænomena are remarkable in themselves, but much more so when compared.

In order to produce a perfect relation be-

PART  
II.  
Of love and  
hatred.

twixt two objects, 'tis requisite, not only that the imagination be conveyed from one to the other, by resemblance, contiguity or causation, but also that it return back from the second to the first with the same ease and facility. At first sight this may seem a necessary and unavoidable consequence. If one object resemble another, the latter object must necessarily resemble the former. If one object be the cause of another, the second object is effect to its cause. 'Tis the same with contiguity: and therefore the relation being always reciprocal, it may be thought, that the return of the imagination from the second to the first must also, in every case, be equally natural as its passage from the first to the second. But upon farther examination we shall easily discover our mistake. For supposing the second object, beside its reciprocal relation to the first, to have also a strong relation to a third object; in that case the thought, passing from the first object to the second, returns not back with the same facility, though the relation continues the same; but is readily carried on to the third object, by means of the new relation, which presents itself, and gives a new impulse to the imagination. This new relation therefore weakens the tie betwixt the first and second objects. The fancy is by its very nature wavering and inconstant; and considers always two objects as more strongly related together, where it finds the passage equally easy both in going and returning, than where the transition is easy only in one of these motions. The double motion is a kind of a double tie, and binds the objects together in the closest and most intimate manner.

The second marriage of a mother breaks not

the relation of child and parent; and that relation suffices to convey my imagination from myself to her with the greatest ease and facility. But after the imagination is arrived at this point of view, it finds its object to be surrounded with so many other relations, which challenge its regard, that it knows not which to prefer, and is at a loss what new object to pitch upon. The ties of interest and duty bind her to another family, and prevent that return of the fancy from her to myself, which is necessary to support the union. The thought has no longer the vibration, requisite to set it perfectly at ease, and indulge its inclination to change. It goes with facility, but returns with difficulty; and by that interruption finds the relation much weakened from what it would be were the passage open and easy on both sides.

SECT.  
IV.  
Of the love  
of relations.

Now to give a reason, why this effect follows not in the same degree upon the second marriage of a father: we may reflect on what has been proved already, that though the imagination goes easily from the view of a lesser object to that of a greater, yet it returns not with the same facility from the greater to the less. When my imagination goes from myself to my father, it passes not so readily from him to his second wife, nor considers him as entering into a different family, but as continuing the head of that family, of which I am myself a part. His superiority prevents the easy transition of the thought from him to his spouse, but keeps the passage still open for a return to myself along the same relation of child and parent. He is not sunk in the new relation he acquires; so that the double motion or vibration of thought is still easy and natural. By this indulgence of the fancy in its inconstancy, the

PART  
II.Of love and  
hatred.

tie of child and parent still preserves its full force and influence.

A mother thinks not her tie to a son weakened, because 'tis shared with her husband: nor a son his with a parent, because 'tis shared with a brother. The third object is here related to the first, as well as to the second; so that the imagination goes and comes along all of them with the greatest facility.

## SECT. V.

*Of our Esteem for the Rich and Powerful.*

**N**OTHING has a greater tendency to give us an esteem for any person, than his power and riches; or a contempt, than his poverty and meanness: and as esteem and contempt are to be considered as species of love and hatred, 'twill be proper in this place to explain these phænomena.

Here it happens most fortunately, that the greatest difficulty is not to discover a principle capable of producing such an effect, but to choose the chief and predominant among several that present themselves. The *satisfaction* we take in the riches of others, and the *esteem* we have for the possessors may be ascribed to three different causes. *First*, to the objects they possess; such as houses, gardens, equipages; which, being agreeable in themselves, necessarily produce a sentiment of pleasure in every one that either considers or surveys them. *Secondly*, to the expectation of advantage from the rich and powerful by our sharing their possessions. *Thirdly*, to sympathy, which makes us partake of the satisfaction of every one that

approaches us. All these principles may concur in producing the present phenomenon. The question is, to which of them we ought principally to ascribe it.

'Tis certain, that the first principle, viz. the reflection on agreeable objects, has a greater influence, than what, at first sight, we may be apt to imagine. We seldom reflect on what is beautiful or ugly, agreeable or disagreeable, without an emotion of pleasure or uneasiness; and though these sensations appear not much in our common indolent way of thinking, 'tis easy, either in reading or conversation, to discover them. Men of wit always turn the discourse on subjects that are entertaining to the imagination; and poets never present any objects but such as are of the same nature. Mr. Philips has chosen *cyder* for the subject of an excellent poem. Beer would not have been so proper, as being neither so agreeable to the taste nor eye. But he would certainly have preferred wine to either of them, could his native country have afforded him so agreeable a liquor. We may learn from thence, that every thing, which is agreeable to the senses, is also in some measure agreeable to the fancy, and conveys to the thought an image of that satisfaction, which it gives by its real application to the bodily organs.

But though these reasons may induce us to comprehend this delicacy of the imagination among the causes of the respect which we pay to the rich and powerful, there are many other reasons that may keep us from regarding it as the sole or principal. For as the ideas of pleasure can have an influence only by means of their vivacity, which makes them approach impressions, 'tis most natural those ideas should

SECT.  
V.

Of our esteem for the rich and powerful.

PART  
II.  
Of love and  
hatred.

have that influence, which are favoured by most circumstances, and have a natural tendency to become strong and lively; such as our ideas of the passions and sensations of any human creature. Every human creature resembles ourselves, and by that means has an advantage above any other object in operating on the imagination.

Besides, if we consider the nature of that faculty, and the great influence which all relations have upon it, we shall easily be persuaded, that however the ideas of the pleasant wines, music, or gardens, which the rich man enjoys; may become lively and agreeable, the fancy will not confine itself to them, but will carry its view to the related objects; and in particular, to the person who possesses them. And this is the more natural, that the pleasant idea or image produces here a passion towards the person, by means of his relation to the object; so that 'tis unavoidable but he must enter into the original conception, since he makes the object of the derivative passion. But if he enters into the original conception, and is considered as enjoying these agreeable objects, 'tis *sympathy*, which is properly the cause of the affection; and the *third* principle is more powerful and universal than the *first*.

Add to this, that riches and power alone, even though unemployed, naturally cause esteem and respect: and consequently these passions arise not from the idea of any beautiful or agreeable objects. 'Tis true; money implies a kind of representation of such objects, by the power it affords of obtaining them; and for that reason may still be esteemed proper to convey those agreeable images, which may give rise to the passion. But as this prospect is

very distant, 'tis more natural for us to take a contiguous object, viz. the satisfaction, which this power affords the person who is possessed of it. And of this we shall be farther satisfied, if we consider, that riches represent the goods of life, only by means of the will, which employs them; and therefore imply in their very nature an idea of the person, and cannot be considered without a kind of sympathy with his sensations and enjoyments.

This we may confirm by a reflection, which to some will, perhaps, appear too subtile and refined. I have already observed, that power, as distinguished from its exercise, has either no meaning at all, or is nothing but a possibility or probability of existence; by which any object approaches to reality, and has a sensible influence on the mind. I have also observed, that this approach, by an illusion of the fancy, appears much greater, when we ourselves are possessed of the power, than when it is enjoyed by another; and that in the former case the objects seem to touch upon the very verge of reality, and convey almost an equal satisfaction, as if actually in our possession. Now I assert, that where we esteem a person upon account of his riches, we must enter into this sentiment of the proprietor, and that without such a sympathy the idea of the agreeable objects, which they give him the power to produce, would have but a feeble influence upon us. An avaricious man is respected for his money, though he scarce is possessed of a *power*; that is, there scarce is a *probability* or even *possibility* of his employing it in the acquisition of the pleasures and conveniencies of life. To himself alone this power seems perfect and entire; and therefore we must receive his sentiments by sympa-

SECT.

V.

Of our esteem for the rich and powerful.

PART  
II.

Of love and  
hatred.

thy, before we can have a strong intense idea of these enjoyments, or esteem him upon account of them.

Thus we have found, that the *first* principle; viz. *the agreeable idea of those objects which riches afford the enjoyment of*; resolves itself in a great measure into the *third*, and becomes a *sympathy* with the person we esteem or love. Let us now examine the *second* principle, viz. *the agreeable expectation of advantage*, and see what force we may justly attribute to it.

'Tis obvious, that though riches and authority undoubtedly give their owner a power of doing us service, yet this power is not to be considered as on the same footing with that, which they afford him, of pleasing himself, and satisfying his own appetites. Self-love approaches the power and exercise very near each other in the latter case; but in order to produce a similar effect in the former, we must suppose a friendship and good-will to be conjoined with the riches. Without that circumstance 'tis difficult to conceive on what we can found our hope of advantage from the riches of others, though there is nothing more certain, than that we naturally esteem and respect the rich, even before we discover in them any such favourable disposition towards us.

But I carry this farther, and observe, not only that we respect the rich and powerful where they shew no inclination to serve us, but also when we lie so much out of the sphere of their activity, that they cannot even be supposed to be endowed with that power. Prisoners of war are always treated with a respect suitable to their condition; and 'tis certain riches go very far towards fixing the condition of any person. If birth and quality enter for a



share, this still affords us an argument of the same kind. For what is it we call a man of birth, but one who is descended from a long succession of rich and powerful ancestors, and who acquires our esteem by his relation to persons whom we esteem? His ancestors therefore though dead are respected, in some measure, on account of their riches, and consequently without any kind of expectation.

But not to go so far as prisoners of war and the dead to find instances of this disinterested esteem for riches, let us observe with a little attention those phenomena that occur to us in common life and conversation. A man, who is himself of a competent fortune, upon coming into a company of strangers, naturally treats them with different degrees of respect and deference, as he is informed of their different fortunes and conditions; though 'tis impossible he can ever propose, and perhaps would not accept of any advantage from them. A traveller is always admitted into company, and meets with civility, in proportion as his train and equipage speak him a man of great or moderate fortune. In short, the different ranks of men are, in a great measure, regulated by riches, and that with regard to superiors as well as inferiors, strangers as well as acquaintance.

There is, indeed, an answer to these arguments, drawn from the influence of *general rules*. It may be pretended, that being accustomed to expect succour and protection from the rich and powerful, and to esteem them upon that account, we extend the same sentiments to those who resemble them in their fortune, but from whom we can never hope for any advantage. The general rule still prevails, and by giving

SECT:  
V.

Of our esteem for the rich and powerful.

PART  
II.Of love and  
hatred.

a bent to the imagination draws along the passion, in the same manner as if its proper object were real and existent.

But that this principle does not here take place, will easily appear, if we consider, that in order to establish a general rule, and extend it beyond its proper bounds, there is required a certain uniformity in our experience, and a great superiority of those instances, which are conformable to the rule, above the contrary. But here the case is quite otherwise. Of a hundred men of credit and fortune I meet with, there is not, perhaps, one from whom I can expect advantage; so that 'tis impossible any custom can ever prevail in the present case.

Upon the whole, there remains nothing, which can give us an esteem for power and riches, and a contempt for meanness and poverty, except the principle of *sympathy*, by which we enter into the sentiments of the rich and poor, and partake of their pleasure and uneasiness. Riches give satisfaction to their possessor; and this satisfaction is conveyed to the beholder by the imagination, which produces an idea resembling the original impression in force and vivacity. This agreeable idea or impression is connected with love, which is an agreeable passion. It proceeds from a thinking conscious being, which is the very object of love. From this relation of impressions, and identity of ideas, the passion arises according to my hypothesis.

The best method of reconciling us to this opinion is to take a general survey of the universe, and observe the force of sympathy through the whole animal creation, and the easy communication of sentiments from one thinking being to another. In all creatures

that prey not upon others, and are not agitated with violent passions, there appears a remarkable desire of company, which associates them together, without any advantages they can ever propose to reap from their union. This is still more conspicuous in man, as being the creature of the universe, who has the most ardent desire of society, and is fitted for it by the most advantages. We can form no wish, which has not a reference to society. A perfect solitude is, perhaps, the greatest punishment we can suffer. Every pleasure languishes when enjoyed apart from company, and every pain becomes more cruel and intolerable. Whatever other passions we may be actuated by; pride, ambition, avarice, curiosity, revenge or lust; the soul or animating principle of them all is sympathy; nor would they have any force, were we to abstract entirely from the thoughts and sentiments of others. Let all the powers and elements of nature conspire to serve and obey one man: let the sun rise and set at his command: the sea and rivers roll as he pleases, and the earth furnish spontaneously whatever may be useful or agreeable to him: he will still be miserable, till you give him some one person at least, with whom he may share his happiness, and whose esteem and friendship he may enjoy.

This conclusion from a general view of human nature, we may confirm by particular instances, wherein the force of sympathy is very remarkable. Most kinds of beauty are derived from this origin; and though our first object be some senseless inanimate piece of matter, 'tis seldom we rest there, and carry not our view to its influence on sensible and rational creatures. A man who shews us any house or

SECT.  
V.

Of our esteem for the rich and powerful.

PART  
II.

Of love and  
hatred.

building, takes particular care among other things to point out the convenience of the apartments, the advantages of their situation, and the little room lost in the stairs, anti-chambers and passages; and indeed 'tis evident, the chief part of the beauty consists in these particulars. The observation of convenience gives pleasure, since convenience is a beauty. But after what manner does it give pleasure? 'Tis certain our own interest is not in the least concerned; and as this is a beauty of interest, not of form, so to speak, it must delight us merely by communication, and by our sympathizing with the proprietor of the lodging. We enter into his interest by the force of imagination, and feel the same satisfaction that the objects naturally occasion in him.

This observation extends to tables, chairs, scrutoires, chimneys, coaches, saddles, ploughs, and indeed to every work of art; it being an universal rule, that their beauty is chiefly derived from their utility, and from their fitness for that purpose, to which they are destined. But this is an advantage, that concerns only the owner, nor is there any thing but sympathy, which can interest the spectator.

'Tis evident, that nothing renders a field more agreeable than its fertility, and that scarce any advantages of ornament or situation will be able to equal this beauty. 'Tis the same case with particular trees and plants, as with the field on which they grow. I know not but a plain, overgrown with furze and broom, may be, in itself, as beautiful as a hill covered with vines or olive trees; though it will never appear so to one who is acquainted with the value of each. But this is a beauty merely of imagination, and has no foundation in what

appears to the senses. Fertility and value have a plain reference to use; and that to riches, joy, and plenty; in which, though we have no hope of partaking, yet we enter into them by the vivacity of the fancy, and share them, in some measure, with the proprietor.

There is no rule in painting more reasonable than that of balancing the figures, and placing them with the greatest exactness on their proper centre of gravity. A figure, which is not justly balanced, is disagreeable; and that because it conveys the ideas of its fall, of harm, and of pain: which ideas are painful, when by sympathy they acquire any degree of force and vivacity.

Add to this, that the principal part of personal beauty is an air of health and vigour, and such a construction of members as promises strength and activity. This idea of beauty cannot be accounted for but by sympathy.

In general we may remark, that the minds of men are mirrors to one another, not only because they reflect each other's emotions, but also because those rays of passions, sentiments and opinions may be often reverberated, and may decay away by insensible degrees. Thus the pleasure, which a rich man receives from his possessions, being thrown upon the beholder, causes a pleasure and esteem; which sentiments again, being perceived and sympathized with, increase the pleasure of the possessor; and being once more reflected, become a new foundation for pleasure and esteem in the beholder. There is certainly an original satisfaction in riches derived from that power, which they bestow, of enjoying all the pleasures of life; and as this is their very nature and essence, it must be the first source of all

SECT.

V.

Of our esteem for the rich and powerful.

PART  
II.  
Of love and  
hatred.

the passions, which arise from them. One of the most considerable of these passions is that of love or esteem in others, which therefore proceeds from a sympathy with the pleasure of the possessor. But the possessor has also a secondary satisfaction in riches arising from the love and esteem he acquires by them, and this satisfaction is nothing but a second reflection of that original pleasure, which proceeded from himself. This secondary satisfaction or vanity becomes one of the principal recommendations of riches, and is the chief reason, why we either desire them for ourselves, or esteem them in others. Here then is a third rebound of the original pleasure; after which 'tis difficult to distinguish the images and reflections, by reason of their faintness and confusion.

## SECT. VI.

### *Of Benevolence and Anger.*

**I**DEAS may be compared to the extension and solidity of matter, and impressions, especially reflective ones, to colours, tastes, smells, and other sensible qualities. Ideas never admit of a total union, but are endowed with a kind of impenetrability, by which they exclude each other, and are capable of forming a compound by their conjunction, not by their mixture. On the other hand, impressions and passions are susceptible of an entire union; and like colours, may be blended so perfectly together, that each of them may lose itself, and contribute only to vary that uniform impression, which arises from the whole. Some of the most curious phæno-

mena of the human mind are derived from this property of the passions.

SECT.

VI.

Of benevolence and anger.

In examining those ingredients which are capable of uniting with love and hatred, I begin to be sensible, in some measure, of a misfortune, that has attended every system of philosophy, with which the world has been yet acquainted. 'Tis commonly found, that in accounting for the operations of nature by any particular hypothesis; among a number of experiments, that quadrate exactly with the principles we would endeavour to establish; there is always some phenomenon, which is more stubborn, and will not so easily bend to our purpose. We need not be surprised, that this should happen in natural philosophy. The essence and composition of external bodies are so obscure, that we must necessarily, in our reasonings, or rather conjectures concerning them, involve ourselves in contradictions and absurdities. But as the perceptions of the mind are perfectly known, and I have used all imaginable caution in forming conclusions concerning them, I have always hoped to keep clear of those contradictions, which have attended every other system. Accordingly the difficulty, which I have at present in my eye, is no-wise contrary to my system; but only departs a little from that simplicity, which has been hitherto its principal force and beauty.

The passions of love and hatred are always followed by, or rather conjoined with benevolence and anger. 'Tis this conjunction, which chiefly distinguishes these affections from pride and humility. For pride and humility are pure emotions in the soul, unattended with any desire, and not immediately exciting us to action. But love and hatred are not completed within

PART  
II.Of love and  
hatred.

themselves, nor rest in that emotion, which they produce, but carry the mind to something farther. Love is always followed by a desire of the happiness of the person beloved, and an aversion to his misery: as hatred produces a desire of the misery and an aversion to the happiness of the person hated. So remarkable a difference betwixt these two sets of passions of pride and humility, love and hatred, which in so many other particulars correspond to each other, merits our attention.

The conjunction of this desire and aversion with love and hatred may be accounted for by two different hypotheses. The first is, that love and hatred have not only a *cause*, which excites them, viz. pleasure and pain; and an *object*, to which they are directed, viz. a person or thinking being; but likewise an *end*, which they endeavour to attain, viz. the happiness or misery of the person beloved or hated; all which views, mixing together, make only one passion. According to this system, love is nothing but the desire of happiness to another person, and hatred that of misery. The desire and aversion constitute the very nature of love and hatred. They are not only inseparable but the same.

But this is evidently contrary to experience. For though 'tis certain we never love any person without desiring his happiness, nor hate any without wishing his misery, yet these desires arise only upon the ideas of the happiness or misery of our friend or enemy being presented by the imagination, and are not absolutely essential to love and hatred. They are the most obvious and natural sentiments of these affections, but not the only ones. The passions may express themselves in a hundred ways,



and may subsist a considerable time, without our reflecting on the happiness or misery of their objects; which clearly proves, that these desires are not the same with love and hatred, nor make any essential part of them.

SECT.  
VI.  
Of benevo-  
lence and  
anger.

We may, therefore, infer, that benevolence and anger are passions different from love and hatred, and only conjoined with them, by the original constitution of the mind. As nature has given to the body certain appetites and inclinations, which she increases, diminishes, or changes according to the situation of the fluids or solids; she has proceeded in the same manner with the mind. According as we are possessed with love or hatred, the correspondent desire of the happiness or misery of the person, who is the object of these passions, arises in the mind, and varies with each variation of these opposite passions. This order of things, abstractedly considered, is not necessary. Love and hatred might have been unattended with any such desires, or their particular connexion might have been entirely reversed. If nature had so pleased, love might have had the same effect as hatred, and hatred as love. I see no contradiction in supposing a desire of producing misery annexed to love, and of happiness to hatred. If the sensation of the passion and desire be opposite, nature could have altered the sensation without altering the tendency of the desire, and by that means made them compatible with each other.

## SECT. VII.

*Of Compassion.*

PART  
II.  
Of love and  
hatred.

**B**UT though the desire of the happiness or misery of others, according to the love or hatred we bear them, be an arbitrary and original instinct implanted in our nature, we find it may be counterfeited on many occasions, and may arise from secondary principles. *Pity* is a concern for, and *malice* a joy in the misery of others, without any friendship or enmity to occasion this concern or joy. We pity even strangers, and such as are perfectly indifferent to us: and if our ill-will to another proceed from any harm or injury, it is not, properly speaking, malice, but revenge. But if we examine these affections of pity and malice we shall find them to be secondary ones, arising from original affections, which are varied by some particular turn of thought and imagination.

It will be easy to explain the passion of *pity*, from the precedent reasoning concerning *sympathy*. We have a lively idea of every thing related to us. All human creatures are related to us by resemblance. Their persons, therefore, their interests, their passions, their pains and pleasures, must strike upon us in a lively manner, and produce an emotion similar to the original one; since a lively idea is easily converted into an impression. If this be true in general, it must be more so of affliction and sorrow. These have always a stronger and more lasting influence than any pleasure or enjoyment.

A spectator of a tragedy passes through a long train of grief, terror, indignation, and other affections, which the poet represents in the persons he introduces. As many tragedies end happily, and no excellent one can be composed without some reverses of fortune, the spectator must sympathize with all these changes, and receive the fictitious joy as well as every other passion. Unless therefore it be asserted, that every distinct passion is communicated by a distinct original quality, and is not derived from the general principle of sympathy above-explained, it must be allowed, that all of them arise from that principle. To except any one in particular must appear highly unreasonable. As they are all first present in the mind of one person, and afterwards appear in the mind of another; and as the manner of their appearance, first as an idea, then as an impression, is in every case the same, the transition must arise from the same principle. I am at least sure, that this method of reasoning would be considered as certain, either in natural philosophy or common life.

Add to this, that pity depends, in a great measure, on the contiguity, and even sight of the object; which is a proof, that 'tis derived from the imagination. Not to mention that women and children are most subject to pity, as being most guided by that faculty. The same infirmity, which makes them faint at the sight of a naked sword, though in the hands of their best friend, makes them pity extremely those, whom they find in any grief or affliction. Those philosophers, who derive this passion from I know not what subtile reflections on the instability of fortune, and our being liable to the same miseries we behold, will find this obser-

SECT.  
VII.  
  
Of compas-  
sion.

## PART

## II.

Of love and  
hatred.

vation contrary to them among a great many others, which it were easy to produce.

There remains only to take notice of a pretty remarkable phænomenon of this passion; which is, that the communicated passion of sympathy sometimes acquires strength from the weakness of its original, and even arises by a transition from affections, which have no existence. Thus when a person obtains any honourable office, or inherits a great fortune, we are always the more rejoiced for his prosperity, the less sense he seems to have of it, and the greater equanimity and indifference he shews in its enjoyment. In like manner a man, who is not dejected by misfortunes, is the more lamented on account of his patience; and if that virtue extends so far as utterly to remove all sense of uneasiness, it still farther increases our compassion. When a person of merit falls into what is vulgarly esteemed a great misfortune, we form a notion of his condition; and carrying our fancy from the cause to the usual effect, first conceive a lively idea of his sorrow, and then feel an impression of it, entirely overlooking that greatness of mind, which elevates him above such emotions, or only considering it so far as to increase our admiration, love, and tenderness for him. We find from experience, that such a degree of passion is usually connected with such a misfortune; and though there be an exception in the present case, yet the imagination is affected by the *general rule*, and makes us conceive a lively idea of the passion, or rather feel the passion itself, in the same manner, as if the person were really actuated by it. From the same principles we blush for the conduct of those, who behave themselves foolishly before us; and that though

they shew no sense of shame, nor seem in the least conscious of their folly. All this proceeds from sympathy; but 'tis of a partial kind, and views its objects only on one side, without considering the other, which has a contrary effect, and would entirely destroy that emotion, which arises from the first appearance.

SECT.  
VII.  
Of compas-  
sion.

We have also instances, wherein an indifference and insensibility under misfortune increases our concern for the misfortunate, even though the indifference proceed not from any virtue and magnanimity. 'Tis an aggravation of a murder, that it was committed upon persons asleep and in perfect security; as historians readily observe of any infant prince, who is captive in the hands of his enemies, that he is more worthy of compassion the less sensible he is of his miserable condition. As we ourselves are here acquainted with the wretched situation of the person, it gives us a lively idea and sensation of sorrow, which is the passion that *generally* attends it; and this idea becomes still more lively, and the sensation more violent by a contrast with that security and indifference, which we observe in the person himself. A contrast of any kind never fails to effect the imagination, especially when presented by the subject; and 'tis on the imagination that pity entirely depends.\*

\* To prevent all ambiguity, I must observe, that where I oppose the imagination to the memory, I mean in general the faculty that presents our fainter ideas. In all other places, and particularly when it is opposed to the understanding, I understand the same faculty, excluding only our demonstrative and probable reasonings.

## SECT. VIII.

*Of Malice and Envy.*

PART  
II.  
Of love and  
hatred.

WE must now proceed to account for the passion of *malice*, which imitates the effects of hatred, as pity does those of love; and gives us a joy in the sufferings and miseries of others, without any offence or injury on their part.

So little are men governed by reason in their sentiments and opinions, that they always judge more of objects by comparison than from their intrinsic worth and value. When the mind considers, or is accustomed to, any degree of perfection, whatever falls short of it, though really estimable, has notwithstanding the same effect upon the passions, as what is defective and ill. This is an *original* quality of the soul, and similar to what we have every day experience of in our bodies. Let a man heat one hand and cool the other; the same water will, at the same time, seem both hot and cold, according to the disposition of the different organs. A small degree of any quality, succeeding a greater, produces the same sensation, as if less than it really is, and even sometimes as the opposite quality. Any gentle pain, that follows a violent one, seems as nothing, or rather becomes a pleasure; as on the other hand a violent pain, succeeding a gentle one, is doubly grievous and uneasy.

This no one can doubt of with regard to our passions and sensations. But there may arise some difficulty with regard to our ideas and objects. When an object augments or dimin-

ishes to the eye or imagination from a comparison with others, the image and idea of the object are still the same, and are equally extended in the *retina*, and in the brain or organ of perception. The eyes refract the rays of light, and the optic nerves convey the images to the brain in the very same manner, whether a great or small object has preceded; nor does even the imagination alter the dimensions of its object on account of a comparison with others. The question then is, how from the same impression and the same idea we can form such different judgments concerning the same object, and at one time admire its bulk, and at another despise its littleness. This variation in our judgments must certainly proceed from a variation in some perception; but as the variation lies not in the immediate impression or idea of the object, it must lie in some other impression, that accompanies it.

In order to explain this matter, I shall just touch upon two principles, one of which shall be more fully explained in the progress of this Treatise; the other has been already accounted for. I believe it may safely be established for a general maxim, that no object is presented to the senses, nor image formed in the fancy, but what is accompanied with some emotion or movement of spirits proportioned to it; and however custom may make us insensible of this sensation, and cause us to confound it with the object or idea, 'twill be easy, by careful and exact experiments, to separate and distinguish them. For to instance only in the cases of extension and number; 'tis evident, that any very bulky object, such as the ocean, an extended plain, a vast chain of mountains, a wide forest; or any very numerous collection of ob-

PART  
II.  
Of love and  
hatred.

jects, such as an army, a fleet, a crowd, excite in the mind a sensible emotion; and that the admiration, which arises on the appearance of such objects, is one of the most lively pleasures, which human nature is capable of enjoying. Now as this admiration increases or diminishes by the increase or diminution of the objects, we may conclude, according to our foregoing\* principles, that 'tis a compound effect, proceeding from the conjunction of the several effects, which arise from each part of the cause. Every part, then, of extension, and every unite of number has a separate emotion attending it, when conceived by the mind; and though that emotion be not always agreeable, yet by its conjunction with others and by its agitating the spirits to a just pitch, it contributes to the production of admiration, which is always agreeable. If this be allowed with respect to extension and number, we can make no difficulty with respect to virtue and vice, wit and folly, riches and poverty, happiness and misery, and other objects of that kind, which are always attended with an evident emotion.

The second principle I shall take notice of is that of our adherence to *general rules*; which has such a mighty influence on the actions and understanding, and is able to impose on the very senses. When an object is found by experience to be always accompanied with another; whenever the first object appears, though changed in very material circumstances; we naturally fly to the conception of the second, and form an idea of it in as lively and strong a manner, as if we had inferred its existence by the justest and most authentic conclusion

\* Book I. Part III. Sect. 15.



of our understanding. Nothing can undeceive us, not even our senses, which, instead of correcting this false judgment, are often perverted by it, and seem to authorize its errors.

The conclusion I draw from these two principles, joined to the influence of comparison above-mentioned, is very short and decisive. Every object is attended with some emotion proportioned to it; a great object with a great emotion, a small object with a small emotion. A great *object*, therefore, succeeding a small one makes a great *emotion* succeed a small one. Now a great emotion succeeding a small one becomes still greater, and rises beyond its ordinary proportion. But as there is a certain degree of an emotion, which commonly attends every magnitude of an object; when the emotion increases, we naturally imagine that the object has likewise increased. The effect conveys our view to its usual cause, a certain degree of emotion to a certain magnitude of the object; nor do we consider, that comparison may change the emotion without changing any thing in the object. Those, who are acquainted with the metaphysical part of optics, and know how we transfer the judgments and conclusions of the understanding to the senses, will easily conceive this whole operation.

But leaving this new discovery of an impression, that secretly attends every idea; we must at least allow of that principle, from whence the discovery arose, *that objects appear greater or less by a comparison with others*. We have so many instances of this, that it is impossible we can dispute its veracity; and 'tis from this principle I derive the passions of malice and envy.

'Tis evident we must receive a greater or less

PART  
II.Of love and  
hatred.

satisfaction or uneasiness from reflecting on our own condition and circumstances, in proportion as they appear more or less fortunate or unhappy, in proportion to the degrees of riches, and power, and merit, and reputation, which we think ourselves possess of. Now as we seldom judge of objects from their intrinsic value, but form our notions of them from a comparison with other objects; it follows, that according as we observe a greater or less share of happiness or misery in others, we must make an estimate of our own, and feel a consequent pain or pleasure. The misery of another gives us a more lively idea of our happiness, and his happiness of our misery. The former, therefore, produces delight; and the latter uneasiness.

Here then is a kind of pity reverse, or contrary sensations arising in the beholder, from those which are felt by the person, whom he considers. In general we may observe that in all kinds of comparison an object makes us always receive from another, to which it is compared, a sensation contrary to what arises from itself in its direct and immediate survey. A small object makes a great one appear still greater. A great object makes a little one appear less. Deformity of itself produces uneasiness; but makes us receive new pleasure by its contrast with a beautiful object, whose beauty is augmented by it; as on the other hand, beauty, which of itself produces pleasure, makes us receive a new pain by the contrast with any thing ugly, whose deformity it augments. The case, therefore, must be the same with happiness and misery. The direct survey of another's pleasure naturally gives us pleasure, and therefore produces pain

when compared with our own. His pain considered in itself, is painful to us, but augments the idea of our own happiness, and gives us pleasure.

SECT.  
VIII.

Of malice  
and envy.

Nor will it appear strange, that we may feel a reverst sensation from the happiness and misery of others; since we find the same comparison may give us a kind of malice against ourselves, and make us rejoice for our pains, and grieve for our pleasures. Thus the prospect of past pain is agreeable, when we are satisfied with our present condition; as on the other hand our past pleasures give us uneasiness, when we enjoy nothing at present equal to them. The comparison being the same, as when we reflect on the sentiments of others, must be attended with the same effects.

Nay a person may extend this malice against himself, even to his present fortune, and carry it so far as designedly to seek affliction, and increase his pains and sorrows. This may happen upon two occasions. *First*, Upon the distress and misfortune of a friend, or person dear to him. *Secondly*, Upon the feeling any remorse for a crime, of which he has been guilty. 'Tis from the principle of comparison that both these irregular appetites for evil arise. A person, who indulges himself in any pleasure, while his friend lies under affliction, feels the reflected uneasiness from his friend more sensibly by a comparison with the original pleasure which he himself enjoys. This contrast, indeed, ought also to enliven the present pleasure. But as grief is here supposed to be the predominant passion, every addition falls to that side, and is swallowed up in it, without operating in the least upon the contrary affection. 'Tis the same case with those penances,

PART  
II.Of love and  
hatred.

which men inflict on themselves for their past sins and failings. When a criminal reflects on the punishment he deserves, the idea of it is magnified by a comparison with his present ease and satisfaction; which forces him, in a manner, to seek uneasiness, in order to avoid so disagreeable a contrast.

This reasoning will account for the origin of *envy* as well as of malice. The only difference betwixt these passions lies in this, that envy is excited by some present enjoyment of another, which by comparison diminishes our idea of our own: Whereas malice is the unprovoked desire of producing evil to another, in order to reap a pleasure from the comparison. The enjoyment, which is the object of envy, is commonly superior to our own. A superiority naturally seems to overshadow us, and presents a disagreeable comparison. But even in the case of an inferiority, we still desire a greater distance, in order to augment still more the idea of ourself. When this distance diminishes, the comparison is less to our advantage; and consequently gives us less pleasure, and is even disagreeable. Hence arises that species of envy, which men feel, when they perceive their inferiors approaching or overtaking them in the pursuit of glory or happiness. In this envy we may see the effects of comparison twice repeated. A man, who compares himself to his inferior, receives a pleasure from the comparison: and when the inferiority decreases by the elevation of the inferior, what should only have been a decrease of pleasure, becomes a real pain, by a new comparison with its preceding condition.

'Tis worthy of observation concerning that envy, which arises from a superiority in others,

that 'tis not the great disproportion betwixt ourself and another, which produces it; but on the contrary, our proximity. A common soldier bears no such envy to his general as to his serjeant or corporal; nor does an eminent writer meet with so great jealousy in common hackney scribblers, as in authors, that more nearly approach him. It may, indeed, be thought, that the greater the disproportion is, the greater must be the uneasiness from the comparison. But we may consider on the other hand, that the great disproportion cuts off the relation, and either keeps us from comparing ourselves with what is remote from us, or diminishes the effects of comparison. Resemblance and proximity always produce a relation of ideas; and where you destroy these ties, however other accidents may bring two ideas together; as they have no bond or connecting quality to join them in the imagination; 'tis impossible they can remain long united, or have any considerable influence on each other.

I have observed in considering the nature of ambition, that the great feel a double pleasure in authority from the comparison of their own condition with that of their slaves; and that this comparison has a double influence, because 'tis natural, and presented by the subject. When the fancy, in the comparison of objects, passes not easily from the one object to the other, the action of the mind is, in a great measure, broke, and the fancy, in considering the second object, begins, as it were, upon a new footing. The impression, which attends every object, seems not greater in that case by succeeding a less of the same kind; but these two impressions are distinct, and pro-

SECT.  
VIII.

Of malice  
and envy.

PART  
II.

Of love and  
hatred.

duce their distinct effects, without any communication together. The want of relation in the ideas breaks the relation of the impressions, and by such a separation prevents their mutual operation and influence.

To confirm this we may observe, that the proximity in the degree of merit is not alone sufficient to give rise to envy, but must be assisted by other relations. A poet is not apt to envy a philosopher, or a poet of a different kind, of a different nation, or of a different age. All these differences prevent or weaken the comparison, and consequently the passion.

This too is the reason, why all objects appear great or little, merely by a comparison with those of the same species. A mountain neither magnifies nor diminishes a horse in our eyes; but when a Flemish and a Welsh horse are seen together, the one appears greater and the other less, than when viewed apart.

From the same principle we may account for that remark of historians, that any party in a civil war always choose to call in a foreign enemy at any hazard rather than submit to their fellow-citizens. Guicciardin applies this remark to the wars in Italy, where the relations betwixt the different states are, properly speaking, nothing but of name, language, and contiguity. Yet even these relations, when joined with superiority, by making the comparison more natural, make it likewise more grievous, and cause men to search for some other superiority, which may be attended with no relation, and by that means may have a less sensible influence on the imagination. The mind quickly perceives its several advantages and disadvantages; and finding its situation to be most uneasy, where superiority is conjoined

with other relations, seeks its repose as much as possible, by their separation, and by breaking that association of ideas, which renders the comparison so much more natural and efficacious. When it cannot break the association, it feels a stronger desire to remove the superiority; and this is the reason why travellers are commonly so lavish of their praises to the Chinese and Persians, at the same time, that they depreciate those neighbouring nations, which may stand upon a foot of rivalry with their native country.

These examples from history and common experience are rich and curious; but we may find parallel ones in the arts, which are no less remarkable. Should an author compose a treatise, of which one part was serious and profound, another light and humorous, every one would condemn so strange a mixture, and would accuse him of the neglect of all rules of art and criticism. These rules of art are founded on the qualities of human nature; and the quality of human nature, which requires a consistency in every performance, is that which renders the mind incapable of passing in a moment from one passion and disposition to a quite different one. Yet this makes us not blame Mr. Prior for joining his *Alma* and his *Solomon* in the same volume; though that admirable poet has succeeded perfectly well in the gaiety of the one, as well as in the melancholy of the other. Even supposing the reader should peruse these two compositions without any interval, he would feel little or no difficulty in the change of passions: why, but because he considers these performances as entirely different, and by this break in the ideas, breaks the progress of the affections, and hinders the one from influencing or contradicting the other?

SECT.  
VIII.

Of malice  
and envy.

## PART

## II.

Of love and  
hatred.

An heroic and burlesque design, united in one picture, would be monstrous; though we place two pictures of so opposite a character in the same chamber, and even close by each other, without any scruple or difficulty.

In a word, no ideas can affect each other, either by comparison, or by the passions they separately produce, unless they be united together by some relation, which may cause an easy transition of the ideas, and consequently of the emotions or impressions, attending the ideas; and may preserve the one impression in the passage of the imagination to the object of the other. This principle is very remarkable, because it is analogous to what we have observed both concerning the *understanding* and the *passions*. Suppose two objects to be presented to me, which are not connected by any kind of relation. Suppose that each of these objects separately produces a passion; and that these two passions are in themselves contrary: we find from experience, that the want of relation in the objects or ideas hinders the natural contrariety of the passions, and that the break in the transition of the thought removes the affections from each other, and prevents their opposition. 'Tis the same case with comparison: and from both these phænomena we may safely conclude, that the relation of ideas must forward the transition of impressions; since its absence alone is able to prevent it, and to separate what naturally should have operated upon each other. When the absence of an object or quality removes any usual or natural effect, we may certainly conclude that its presence contributes to the production of the effect.



## SECT. IX.

*Of the Mixture of Benevolence and Anger with Compassion and Malice.*

**T**HUS we have endeavoured to account for *pity* and *malice*. Both these affections arise from the imagination, according to the light, in which it places its object. When our fancy considers directly the sentiments of others, and enters deep into them, it makes us sensible of all the passions it surveys, but in a particular manner of grief or sorrow. On the contrary, when we compare the sentiments of others to our own, we feel a sensation directly opposite to the original one, viz. a joy from the grief of others, and a grief from their joy. But these are only the first foundations of the affections of pity and malice. Other passions are afterwards confounded with them. There is always a mixture of love or tenderness with pity, and of hatred or anger with malice. But it must be confessed, that this mixture seems at first sight to be contradictory to my system. For as pity is an uneasiness, and malice a joy, arising from the misery of others, pity should naturally, as in all other cases, produce hatred; and malice, love. This contradiction I endeavour to reconcile, after the following manner:

In order to cause a transition of passions, there is required a double relation of impressions and ideas, nor is one relation sufficient to produce this effect. But that we may understand the full force of this double relation, we must consider, that 'tis not the present sensation alone or momentary pain or pleasure, which

SECT.  
IX.

PART  
II.  
Of love and  
hatred.

determines the character of any passion, but the whole bent or tendency of it from the beginning to the end. One impression may be related to another, not only when their sensations are resembling, as we have all along supposed in the preceding cases ; but also when their impulses or directions are similar and correspondent. This cannot take place with regard to pride and humility ; because these are only pure sensations, without any direction or tendency to action. We are, therefore, to look for instances of this peculiar relation of impressions only in such affections, as are attended with a certain appetite or desire ; such as those of love and hatred.

Benevolence or the appetite, which attends love, is a desire of the happiness of the person beloved, and an aversion to his misery ; as anger or the appetite, which attends hatred, is a desire of the misery of the person hated, and an aversion to his happiness. A desire, therefore, of the happiness of another, and aversion to his misery, are similar to benevolence ; and a desire of his misery and aversion to his happiness are correspondent to anger. Now pity is a desire of happiness to another, and aversion to his misery ; as malice is the contrary appetite. Pity, then, is related to benevolence ; and malice to anger : and as benevolence has been already found to be connected with love, by a natural and original quality, and anger with hatred ; 'tis by this chain the passions of pity and malice are connected with love and hatred.

This hypothesis is founded on sufficient experience. A man, who from any motives has entertained a resolution of performing an action, naturally runs into every other view or motive, which may fortify that resolution, and give it authority and influence on the mind. To cou-

firm us in any design, we search for motives drawn from interest, from honour, from duty. What wonder, then, that pity and benevolence, malice, and anger, being the same desires arising from different principles, should so totally mix together as to be undistinguishable? As to the connexion betwixt benevolence and love, anger and hatred, being *original* and primary, it admits of no difficulty.

We may add to this another experiment, viz. that benevolence and anger, and consequently love and hatred, arise when our happiness or misery have any dependance on the happiness or misery of another person, without any farther relation. I doubt not but this experiment will appear so singular as to excuse us for stopping a moment to consider it.

Suppose, that two persons of the same trade should seek employment in a town, that is not able to maintain both, 'tis plain the success of one is perfectly incompatible with that of the other, and that whatever is for the interest of either is contrary to that of his rival, and so *vice versa*. Suppose again, that two merchants, though living in different parts of the world, should enter into co-partnership together, the advantage or loss of one becomes immediately the advantage or loss of his partner, and the same fortune necessarily attends both. Now 'tis evident, that in the first case, hatred always follows upon the contrariety of interests; as in the second, love arises from their union. Let us consider to what principle we can ascribe these passions.

'Tis plain they arise not from the double relations of impressions and ideas, if we regard only the present sensation. For taking the first case of rivalry; though the pleasure and ad-

SECT.  
IX.

Of the mixture of benevolence, &c.

PART  
II.  
Of love and  
hatred.

vantage of an antagonist necessarily causes my pain and loss, yet to counterbalance this, his pain and loss causes my pleasure and advantage; and supposing him to be unsuccessful, I may by this means receive from him a superior degree of satisfaction. In the same manner the success of a partner rejoices me, but then his misfortunes afflict me in an equal proportion; and 'tis easy to imagine, that the latter sentiment may in many cases preponderate. But whether the fortune of a rival or partner be good or bad, I always hate the former and love the latter.

This love of a partner cannot proceed from the relation or connexion betwixt us; in the same manner as I love a brother or countryman. A rival has almost as close a relation to me as a partner. For as the pleasure of the latter causes my pleasure, and his pain my pain; so the pleasure of the former causes my pain, and his pain my pleasure. The connexion, then, of cause and effect is the same in both cases; and if in the one case, the cause and effect has a farther relation of resemblance, they have that of contrariety in the other; which, being also a species of resemblance, leaves the matter pretty equal.

The only explication, then, we can give of this phenomenon is derived from that principle of a parallel direction above-mentioned. Our concern for our own interest gives us a pleasure in the pleasure, and a pain in the pain of a partner, after the same manner as by sympathy we feel a sensation correspondent to those, which appear in any person who is present with us. On the other hand, the same concern for our interest makes us feel a pain in the pleasure, and a pleasure in the pain of a rival; and in

short the same contrariety of sentiments as arises from comparison and malice. Since, therefore, a parallel direction of the affections, proceeding from interest, can give rise to benevolence or anger, no wonder the same parallel direction, derived from sympathy and from comparison, should have the same effect.

In general we may observe, that 'tis impossible to do good to others, from whatever motive, without feeling some touches of kindness and good-will towards 'em; as the injuries we do, not only cause hatred in the person who suffers them, but even in ourselves. These phenomena, indeed, may in part be accounted for from other principles.

But here there occurs a considerable objection, which 'twill be necessary to examine before we proceed any farther. I have endeavoured to prove, that power and riches, or poverty and meanness; which give rise to love or hatred, without producing any original pleasure or uneasiness; operate upon us by means of a secondary sensation derived from a sympathy with that pain or satisfaction, which they produce in the person who possesses them. From a sympathy with his pleasure there arises love; from that with his uneasiness, hatred. But 'tis a maxim, which I have just now established, and which is absolutely necessary to the explication of the phenomenon of pity and malice, "That 'tis not the present sensation or momentary pain or pleasure, which determines the character of any passion, but the general bent or tendency of it from the beginning to the end." For this reason, pity or a sympathy with pain produces love, and that because it interests us in the fortunes of others, good or bad, and gives us a secondary sensation correspond-

SECT.  
IX.

Of the mixture of benevolence, &c.

PART  
II.  
Of love and  
hatred.

ent to the primary; in which it has the same influence with love and benevolence. Since then this rule holds good in one case, why does it not prevail throughout, and why does sympathy in uneasiness ever produce any passion beside good-will and kindness? Is it becoming a philosopher to alter his method of reasoning, and run from one principle to its contrary, according to the particular phænomenon, which he would explain?

I have mentioned two different causes, from which a transition of passion may arise, viz, a double relation of ideas and impressions, and what is similar to it, a conformity in the tendency and direction of any two desires, which arise from different principles. Now I assert, that when a sympathy with uneasiness is weak, it produces hatred or contempt by the former cause; when strong, it produces love or tenderness by the latter. This is the solution of the foregoing difficulty, which seems so urgent; and this is a principle founded on such evident arguments, that we ought to have established it, even though it were not necessary to the explication of any phænomenon.

'Tis certain, that sympathy is not always limited to the present moment, but that we often feel by communication the pains and pleasures of others, which are not in being, and which we only anticipate by the force of imagination. For supposing I saw a person perfectly unknown to me, who, while asleep in the fields, was in danger of being trod under foot by horses, I should immediately run to his assistance; and in this I should be actuated by the same principle of sympathy, which makes me concerned for the present sorrows of a stranger. The bare mention of this is sufficient. Sym-

pathy being nothing but a lively idea converted into an impression, 'tis evident, that, in considering the future possible or probable condition of any person, we may enter into it with so vivid a conception as to make it our own concern; and by that means be sensible of pains and pleasures, which neither belong to ourselves, nor at the present instant have any real existence.

But however we may look forward to the future in sympathizing with any person, the extending of our sympathy depends in a great measure upon our sense of his present condition. 'Tis a great effort of imagination, to form such lively ideas even of the present sentiments of others as to feel these very sentiments; but 'tis impossible we could extend this sympathy to the future, without being aided by some circumstance in the present, which strikes upon us in a lively manner. When the present misery of another has any strong influence upon me, the vivacity of the conception is not confined merely to its immediate object, but diffuses its influence over all the related ideas, and gives me a lively notion of all the circumstances of that person, whether past, present, or future; possible, probable, or certain. By means of this lively notion I am interested in them; take part with them; and feel a sympathetic motion in my breast, conformable to whatever I imagine in his. If I diminish the vivacity of the first conception, I diminish that of the related ideas; as pipes can convey no more water than what arises at the fountain. By this diminution I destroy the future prospect, which is necessary to interest me perfectly in the fortune of another. I may feel the present impression, but carry my sympathy no far-

SECT.  
IX.

Of the mixture of benevolence, &c.

PART  
II.Of love and  
hatred.

ther, and never transfuse the force of the first conception into my ideas of the related objects. If it be another's misery, which is presented in this feeble manner, I receive it by communication, and am affected with all the passions related to it: but as I am not so much interested as to concern myself in his good fortune, as well as his bad, I never feel the extensive sympathy, nor the passions related to *it*.

Now in order to know what passions are related to these different kinds of sympathy, we must consider, that benevolence is an original pleasure arising from the pleasure of the person beloved, and a pain proceeding from his pain: from which correspondence of impressions there arises a subsequent desire of his pleasure, and aversion to his pain. In order, then, to make a passion run parallel with benevolence, 'tis requisite we should feel these double impressions, correspondent to those of the person, whom we consider; nor is any one of them alone sufficient for that purpose. When we sympathize only with one impression, and that a painful one, this sympathy is related to anger and to hatred, upon account of the uneasiness it conveys to us. But as the extensive or limited sympathy depends upon the force of the first sympathy; it follows, that the passion of love or hatred depends upon the same principle. A strong impression, when communicated, gives a double tendency of the passions; which is related to benevolence and love by a similarity of direction; however painful the first impression might have been. A weak impression, that is painful, is related to anger and hatred by the resemblance of sensations. Benevolence, therefore, arises from a great degree of misery, or any degree strongly sympathized



with : hatred or contempt from a small degree, or one weakly sympathized with; which is the principle I intended to prove and explain.

Nor have we only our reason to trust to for this principle, but also experience. A certain degree of poverty produces contempt; but a degree beyond causes compassion and goodwill. We may undervalue a peasant or servant; but when the misery of a beggar appears very great, or is painted in very lively colours, we sympathize with him in his afflictions, and feel in our heart evident touches of pity and benevolence. The same object causes contrary passions according to its different degrees. The passions, therefore, must depend upon principles, that operate in such certain degrees, according to my hypothesis. The increase of the sympathy has evidently the same effect as the increase of the misery.

A barren or desolate country always seems ugly and disagreeable, and commonly inspires us with contempt for the inhabitants. This deformity, however, proceeds in a great measure from a sympathy with the inhabitants, as has been already observed; but it is only a weak one, and reaches no farther than the immediate sensation, which is disagreeable. The view of a city in ashes conveys benevolent sentiments; because we there enter so deep into the interests of the miserable inhabitants, as to wish for their prosperity, as well as feel their adversity.

But though the force of the impression generally produces pity and benevolence, 'tis certain, that by being carried too far it ceases to have that effect. This, perhaps, may be worth our notice. When the uneasiness is either small in itself, or remote from us, it engages not the imagination, nor is able to convey an equal

SECT.  
IX.

Of the mixture of benevolence, &c.

PART  
II.Of love and  
hatred.

concern for the future and contingent good, as for the present and real evil. Upon its acquiring greater force, we become so interested in the concerns of the person, as to be sensible both of his good and bad fortune; and from that complete sympathy there arises pity and benevolence. But 'twill easily be imagined, that where the present evil strikes with more than ordinary force, it may entirely engage our attention, and prevent that double sympathy, above-mentioned. Thus we find, that though every one, but especially women, are apt to contract a kindness for criminals, who go to the scaffold, and readily imagine them to be uncommonly handsome and well-shaped; yet one, who is present at the cruel execution of the rack, feels no such tender emotions; but is in a manner overcome with horror, and has no leisure to temper this uneasy sensation by any opposite sympathy.

But the instance, which makes the most clearly for my hypothesis, is that wherein by a change of the objects we separate the double sympathy even from a middling degree of the passion; in which case we find, that pity, instead of producing love and tenderness as usual, always gives rise to the contrary affection. When we observe a person in misfortune, we are affected with pity and love; but the author of that misfortune becomes the object of our strongest hatred, and is the more detested in proportion to the degree of our compassion. Now for what reason should the same passion of pity produce love to the person, who suffers the misfortune, and hatred to the person, who causes it; unless it be because in the latter case the author bears a relation only to the misfortune; whereas in considering the sufferer

we carry our view on every side, and wish for his prosperity, as well as are sensible of his affliction?

SECT.  
X.

Of the mixture of benevolence, &c.

I shall just observe, before I leave the present subject, that this phenomenon of the double sympathy, and its tendency to cause love, may contribute to the production of the kindness, which we naturally bear our relations and acquaintance. Custom and relation make us enter deeply into the sentiments of others; and whatever fortune we suppose to attend them, is rendered present to us by the imagination, and operates as if originally our own. We rejoice in their pleasures, and grieve for their sorrows, merely from the force of sympathy. Nothing that concerns them is indifferent to us; and as this correspondence of sentiments is the natural attendant of love, it readily produces that affection.

## SECT. X.

### *Of Respect and Contempt.*

**T**HERE now remains only to explain the passions of *respect* and *contempt*, along with the *amorous* affection, in order to understand all the passions which have any mixture of love or hatred. Let us begin with respect and contempt.

In considering the qualities and circumstances of others, we may either regard them as they really are in themselves; or may make a comparison betwixt them and our own qualities and circumstances; or may join these two methods of consideration. The good qualities of others, from the first point of view, pro-

PART  
II  
Of love and  
hatred.

duce love; from the second, humility; and from the third, respect; which is a mixture of these two passions. Their bad qualities, after the same manner, cause either hatred, or pride, or contempt, according to the light in which we survey them.

That there is a mixture of pride in contempt, and of humility in respect, is, I think, too evident, from their very feeling or appearance, to require any particular proof. That this mixture arises from a tacit comparison of the person contemned or respected with ourselves is no less evident. The same man may cause either respect, love, or contempt by his condition and talents, according as the person, who considers him, from his inferior becomes his equal or superior. In changing the point of view, though the object may remain the same, its proportion to ourselves entirely alters; which is the cause of an alteration in the passions. These passions, therefore, arise from our observing the proportion; that is from a comparison.

I have already observed, that the mind has a much stronger propensity to pride than to humility, and have endeavoured from the principles of human nature, to assign a cause for this phænomenon. Whether my reasoning be received or not, the phænomenon is undisputed, and appears in many instances. Among the rest, 'tis the reason why there is a much greater mixture of pride in contempt, than of humility in respect, and why we are more elevated with the view of one below us, than mortified with the presence of one above us. Contempt or scorn has so strong a tincture of pride, that there scarce is any other passion discernible: Whereas in esteem or respect, love

makes a more considerable ingredient than humility. The passion of vanity is so prompt, that it rouses at the least call; while humility requires a stronger impulse to make it exert itself.

But here it may reasonably be asked, why this mixture takes place only in some cases, and appears not on every occasion. All those objects, which cause love, when placed on another person, are the causes of pride, when transferred to ourselves; and consequently ought to be causes of humility, as well as love, while they belong to others, and are only compared to those, which we ourselves possess. In like manner every quality, which, by being directly considered, produces hatred, ought always to give rise to pride by comparison, and by a mixture of these passions of hatred and pride ought to excite contempt or scorn. The difficulty then is, why any objects ever cause pure love or hatred, and produce not always the mixt passions of respect and contempt.

I have supposed all along, that the passions of love and pride, and those of humility and hatred are similar in their sensations, and that the two former are always agreeable, and the two latter painful. But though this be universally true, 'tis observable, that the two agreeable, as well as the two painful passions, have some differences, and even contrarieties, which distinguish them. Nothing invigorates and exalts the mind equally with pride and vanity; though at the same time love or tenderness is rather found to weaken and enfeeble it. The same difference is observable betwixt the uneasy passions. Anger and hatred bestow a new force on all our thoughts and actions; while humility and shame deject and discourage us. Of these qualities of the passions,

SECT.

X.

Of respect  
and con-  
tempt.

PART  
II.Of love and  
hatred.

'twill be necessary to form a distinct idea. Let us remember, that pride and hatred invigorate the soul; and love and humility enfeeble it.

From this it follows, that though the conformity betwixt love and hatred in the agreeableness of their sensation makes them always be excited by the same object, yet this other contrariety is the reason, why they are excited in very different degrees. Genius and learning are *pleasant* and *magnificent* objects, and by both these circumstances are adapted to pride and vanity; but have a relation to love by their pleasure only. Ignorance and simplicity are *disagreeable* and *mean*, which in the same manner gives them a double connexion with humility, and a single one with hatred. We may, therefore, consider it as certain, that though the same object always produces love and pride, humility and hatred, according to its different situations, yet it seldom produces either the two former or the two latter passions in the same proportion.

'Tis here we must seek for a solution of the difficulty above-mentioned, why any object ever excites pure love or hatred, and does not always produce respect or contempt, by a mixture of humility or pride. No quality in another gives rise to humility by comparison, unless it would have produced pride by being placed in ourselves; and *vice versa* no object excites pride by comparison, unless it would have produced humility by the direct survey. This is evident, objects always produce by *comparison* a sensation directly contrary to their *original* one. Suppose, therefore, an object to be presented, which is peculiarly fitted to produce love, but imperfectly to excite pride; this object, belonging to another, gives

rise directly to a great degree of love, but to a small one of humility by comparison; and consequently that latter passion is scarce felt in the compound, nor is able to convert the love into respect. This is the case with good nature, good humour, facility, generosity, beauty, and many other qualities. These have a peculiar aptitude to produce love in others; but not so great a tendency to excite pride in ourselves: for which reason the view of them, as belonging to another person, produces pure love, with but a small mixture of humility and respect. 'Tis easy to extend the same reasoning to the opposite passions.

SECT.

X.

Of respect  
and contemp.

Before we leave this subject, it may not be amiss to account for the pretty curious phenomenon, viz. why we commonly keep at a distance such as we contemn, and allow not our inferiors to approach too near even in place and situation. It has already been observed, that almost every kind of ideas is attended with some emotion, even the ideas of number and extension, much more those of such objects as are esteemed of consequence in life, and fix our attention. 'Tis not with entire indifference we can survey either a rich man or a poor one, but must feel some faint touches, at least, of respect in the former case, and of contempt in the latter. These two passions are contrary to each other; but in order to make this contrariety be felt, the objects must be someway related; otherwise the affections are totally separate and distinct, and never encounter. The relation takes place wherever the persons become contiguous; which is a general reason why we are uneasy at seeing such disproportioned objects, as a rich man and a poor one, a nobleman and a porter, in that situation.

PART  
II.  
Of love and  
hatred.

This uneasiness, which is common to every spectator, must be more sensible to the superior; and that because the near approach of the inferior is regarded as a piece of ill-breeding, and shews that he is not sensible of the disproportion, and is no way affected by it. A sense of superiority in another breeds in all men an inclination to keep themselves at a distance from him, and determines them to redouble the marks of respect and reverence, when they are obliged to approach him; and where they do not observe that conduct, 'tis a proof they are not sensible of his superiority. From hence too it proceeds, that any great *difference* in the degrees of any quality is called a *distance* by a common metaphor, which, however trivial it may appear, is founded on natural principles of the imagination. A great difference inclines us to produce a distance. The ideas of distance and difference are, therefore, connected together. Connected ideas are readily taken for each other; and this is in general the source of the metaphor, as we shall have occasion to observe afterwards.

## SECT. XI.

*Of the amorous Passion, or Love betwixt the Sexes.*

OF all the compound passions, which proceed from a mixture of love and hatred with other affections, no one better deserves our attention, than that love, which arises betwixt the sexes as well on account of its force and violence, as those curious principles of philosophy, for which it affords us an uncontestable argument.



'Tis plain, that this affection, in its most natural state, is derived from the conjunction of three different impressions or passions, viz. The pleasing sensation arising from beauty; the bodily appetite for generation; and a generous kindness or good-will. The origin of kindness from beauty may be explained from the foregoing reasoning. The question is how the bodily appetite is excited by it.

The appetite of generation, when confined to a certain degree, is evidently of the pleasant kind, and has a strong connexion with all the agreeable emotions. Joy, mirth, vanity, and kindness are all incentives to this desire; as well as music, dancing, wine, and good cheer. On the other hand, sorrow, melancholy, poverty, humility are destructive of it. From this quality 'tis easily conceived why it should be connected with the sense of beauty.

But there is another principle that contributes to the same effect. I have observed that the parallel direction of the desires is a real relation, and no less than a resemblance in their sensation, produces a connexion among them. That we may fully comprehend the extent of this relation, we must consider that any principal desire may be attended with subordinate ones, which are connected with it, and to which if other desires are parallel, they are by that means related to the principal one. Thus hunger may oft be considered as the primary inclination of the soul, and the desire of approaching the meat as the secondary one; since 'tis absolutely necessary to the satisfying that appetite. If an object, therefore, by any separate qualities, inclines us to approach the meat, it naturally encreases our appetite; as on the contrary, whatever inclines us to set our vic-

PART  
II.  
Of love and  
hatred,

tuals at a distance, is contradictory to hunger, and diminishes our inclination to them. Now 'tis plain that beauty has the first effect, and deformity the second: which is the reason why the former gives us a keener appetite for our victuals, and the latter a sufficient to disgust us at the most savoury dish, that cookery has invented. All this is easily applicable to the appetite for generation.

From these two relations, viz. resemblance and a parallel desire, there arises such a connexion betwixt the sense of beauty, the bodily appetite, and benevolence, that they become in a manner inseparable: and we find from experience, that 'tis indifferent which of them advances first; since any of them is almost sure to be attended with the related affections. One, who is inflamed with lust, feels at least a momentary kindness towards the object of it, and at the same time fancies her more beautiful than ordinary; as there are many, who begin with kindness and esteem for the wit and merit of the person, and advance from that to the other passions. But the most common species of love is that which first arises from beauty, and afterwards diffuses itself into kindness and into the bodily appetite. Kindness or esteem, and the appetite to generation, are too remote to unite easily together. The one is, perhaps, the most refined passion of the soul; the other the most gross and vulgar. The love of beauty is placed in a just medium betwixt them, and partakes of both their natures: from hence it proceeds, that 'tis so singularly fitted to produce both.

This account of love is not peculiar to my system, but is unavoidable on any hypothesis. The three affections, which compose this pas-

sion, are evidently distinct, and has each of them its distinct object. 'Tis certain, therefore, that 'tis only by their relation they produce each other. But the relation of passions is not alone sufficient. 'Tis likewise necessary, there should be a relation of ideas. The beauty of one person never inspires us with love for another. This then is a sensible proof of a double relation of impressions and ideas. From one instance so evident as this we may form a judgment of the rest.

SECT.  
XI.

Of the amorous passion, &c.

This may also serve in another view to illustrate what I have insisted on concerning the origin of pride and humility, love and hatred. I have observed, that though self be the object of the first set of passions, and some other person of the second, yet these objects cannot alone be the causes of the passions; as having each of them a relation to two contrary affections, which must from the very first moment destroy each other. Here then is the situation of the mind, as I have already described it. It has certain organs naturally fitted to produce a passion; that passion, when produced, naturally turns the view to a certain object. But this not being sufficient to produce the passion, there is required some other emotion, which by a double relation of the impressions and ideas may set these principles in action, and bestow on them their first impulse. This situation is still more remarkable with regard to the appetite of generation. Sex is not only the object, but also the cause of the appetite. We not only turn our view to it, when actuated by that appetite; but the reflecting on it suffices to excite the appetite. But as this cause loses its force by too great frequency, 'tis necessary it should be quickened by some new impulse;

PART  
II.  
Of love and  
hatred.

and that impulse we find to arise from the *beauty* of the *person*; that is, from a double relation of impressions and ideas. Since this double relation is necessary where an affection has both a distinct cause, and object, how much more so, where it has only a distinct object without any determinate cause.

## SECT. XII.

### *Of the Love and Hatred of Animals.*

**B**UT to pass from the passions of love and hatred, from their mixtures and compositions, as they appear in man, to the same affections, as they display themselves in brutes; we may observe, not only that love and hatred are common to the whole sensitive creation, but likewise that their causes, as above-explained, are of so simple a nature, that they may easily be supposed to operate on mere animals. There is no force of reflection or penetration required. Every thing is conducted by springs and principles, which are not peculiar to man, or any one species of animals. The conclusion from this is obvious in favour of the foregoing system.

Love in animals, has not for its only object animals of the same species, but extends itself farther, and comprehends almost every sensible and thinking being. A dog naturally loves a man above his own species, and very commonly meets with a return of affection.

As animals are but little susceptible either of the pleasures or pains of the imagination, they can judge of objects only by the sensible good or evil, which they produce, and from

*that* must regulate their affections towards them. Accordingly we find, that by benefits or injuries we produce their love or hatred; and that by feeding and cherishing any animal, we quickly acquire his affections; as by beating and abusing him we never fail to draw on us his enmity and ill-will.

SECT.  
XII.

Of the love  
and hatred  
of animals.

Love in beasts is not caused so much by relation, as in our species; and that because their thoughts are not so active as to trace relations, except in very obvious instances. Yet 'tis easy to remark, that on some occasions it has a considerable influence upon them. Thus acquaintance, which has the same effect as relation, always produces love in animals either to men or to each other. For the same reason any likeness among them is the source of affection. An ox confined to a park with horses, will naturally join their company, if I may so speak, but always leaves it to enjoy that of his own species, where he has the choice of both.

The affection of parents to their young proceeds from a peculiar instinct in animals, as well as in our species.

'Tis evident, that *sympathy*, or the communication of passions, takes place among animals, no less than among men. Fear, anger, courage and other affections are frequently communicated from one animal to another, without their knowledge of that cause, which produced the original passion. Grief likewise is received by sympathy; and produces almost all the same consequences, and excites the same emotions as in our species. The howlings and lamentations of a dog produce a sensible concern in his fellows. And 'tis remarkable, that though almost all animals use in play the same

PART  
II.  
Of love and  
hatred.

member, and nearly the same action as in fighting; a lion, a tiger, a cat their paws; an ox his horns; a dog his teeth; a horse his heels: yet they most carefully avoid harming their companion, even though they have nothing to fear from his resentment; which is an evident proof of the sense brutes have of each other's pain and pleasure,

Every one has observed how much more dogs are animated when they hunt in a pack, than when they pursue their game apart; and 'tis evident this can proceed from nothing but from sympathy. 'Tis also well known to hunters, that this effect follows in a greater degree, and even in too great a degree, where two packs, that are strangers to each other, are joined together. We might, perhaps, be at a loss to explain this phenomenon, if we had not experience of a similar in ourselves.

Envy and malice are passions very remarkable in animals. They are perhaps more common than pity; as requiring less effort of thought and imagination.

## PART III.

### OF THE WILL AND DIRECT PASSIONS.

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#### SECT. I.

##### *Of Liberty and Necessity.*

WE come now to explain the *direct* passions, or the impressions, which arise immediately from good or evil, from pain or pleasure. Of this kind are, *desire and aversion, grief and joy, hope and fear.*

SECT.  
I.



Of all the immediate effects of pain and pleasure, there is none more remarkable than the *will*; and though, properly speaking, it be not comprehended among the passions, yet as the full understanding of its nature and properties, is necessary to the explanation of them, we shall here make it the subject of our enquiry. I desire it may be observed, that by the *will*, I mean nothing but *the internal impression we feel and are conscious of, when we knowingly give rise to any new motion of our body, or new perception of our mind.* This impression, like the preceding ones of pride and humility, love and hatred, 'tis impossible to define, and needless to describe any farther; for which reason we shall cut off all those definitions and distinctions, with which philosophers are wont to perplex rather than clear up this question; and

PART  
III.

Of the will  
and direct  
passions.

entering at first upon the subject, shall examine that long disputed question concerning *liberty and necessity*; which occurs so naturally in treating of the will.

'Tis universally acknowledged, that the operations of external bodies are necessary, and that in the communication of their motion, in their attraction, and mutual cohesion, there are not the least traces of indifference or liberty. Every object is determined by an absolute fate to a certain degree and direction of its motion, and can no more depart from that precise line, in which it moves, than it can convert itself into an angel, or spirit, or any superior substance. The actions, therefore, of matter are to be regarded as instances of necessary actions; and whatever is in this respect on the same footing with matter, must be acknowledged to be necessary. That we may know whether this be the case with the actions of the mind, we shall begin with examining matter, and considering on what the idea of a necessity in its operations are founded, and why we conclude one body or action to be the infallible cause of another.

It has been observed already, that in no single instance the ultimate connexion of any objects is discoverable, either by our senses or reason, and that we can never penetrate so far into the essence and construction of bodies, as to perceive the principle, on which their mutual influence depends. 'Tis their constant union alone, with which we are acquainted; and 'tis from the constant union the necessity arises. If objects had not an uniform and regular conjunction with each other, we should never arrive at any idea of cause and effect: and even after all, the necessity, which enters into that



idea, is nothing but a determination of the mind to pass from one object to its usual attendant, and infer the existence of one from that of the other. Here then are two particulars, which we are to consider as essential to necessity, viz. the constant *union* and the *inference* of the mind; and wherever we discover these we must acknowledge a necessity. As the actions of matter have no necessity, but what is derived from these circumstances, and it is not by any insight into the essence of bodies we discover their connexion, the absence of this insight, while the union and inference remain, will never, in any case, remove the necessity. 'Tis the observation of the union, which produces the inference; for which reason it might be thought sufficient, if we prove a constant union in the actions of the mind, in order to establish the inference, along with the necessity of these actions. But that I may bestow a greater force on my reasoning, I shall examine these particulars apart, and shall first prove from experience, that our actions have a constant union with our motives, tempers, and circumstances, before I consider the inferences we draw from it.

To this end a very slight and general view of the common course of human affairs will be sufficient. There is no light, in which we can take them, that does not confirm this principle. Whether we consider mankind according to the difference of sexes, ages, governments, conditions, or methods of education; the same uniformity and regular operation of natural principles are discernible. Like causes still produce like effects; in the same manner as in the mutual action of the elements and powers of nature.

SECT.

I.

Of liberty  
and neces-  
sity.

PART  
III.

Of the will  
and direct  
passions.

There are different trees, which regularly produce fruit, whose relish is different from each other; and this regularity will be admitted as an instance of necessity and causes in external bodies. But are the products of Guenne and of Champagne more regularly different than the sentiments, actions, and passions of the two sexes, of which the one are distinguished by their force and maturity, the other by their delicacy and softness?

Are the changes of our body from infancy to old age more regular and certain than those of our mind and conduct? And would a man be more ridiculous, who would expect that an infant of four years old will raise a weight of three hundred pounds, than one, who from a person of the same age, would look for a philosophical reasoning, or a prudent and well-concerted action?

We must certainly allow, that the cohesion of the parts of matter arises from natural and necessary principles, whatever difficulty we may find in explaining them: and for a like reason we must allow, that human society is founded on like principles; and our reason in the latter case, is better than even that in the former; because we not only observe, that men *always* seek society, but can also explain the principles, on which this universal propensity is founded. For is it more certain, that two flat pieces of marble will unite together, than two young savages of different sexes will copulate? Do the children arise from this copulation more uniformly, than does the parents' care for their safety and preservation? And after they have arrived at years of discretion by the care of their parents, are the inconveniences attending their separation more certain

than their foresight of these inconveniencies, and their care of avoiding them by a close union and confederacy?

The skin, pores, muscles, and nerves of a day-labourer are different from those of a man of quality: so are his sentiments, actions, and manners. The different stations of life influence the whole fabric, external and internal; and these different stations arise necessarily; because uniformly, from the necessary and uniform principles of human nature. Men cannot live without society, and cannot be associated without government. Government makes a distinction of property, and establishes the different ranks of men. This produces industry, traffic, manufactures, law-suits, war, leagues, alliances, voyages, travels, cities, fleets, ports, and all those other actions and objects which cause such a diversity, and at the same time maintain such an uniformity in human life.

Should a traveller, returning from a far country, tell us, that he had seen a climate in the fiftieth degree of northern latitude, where all the fruits ripen and come to perfection in the winter, and decay in the summer, after the same manner as in England they are produced and decay in the contrary seasons, he would find few so credulous as to believe him. I am apt to think a traveller would meet with as little credit, who should inform us of people exactly of the same character with those in Plato's republic on the one hand, or those in Hobbes's *Leviathan* on the other. There is a general course of nature in human actions, as well as in the operations of the sun and the climate. There are also characters peculiar to different nations and particular persons, as well as common to mankind. The knowledge of these

SECT.

I.

Of liberty  
and necessity.

**PART  
III.**  
Of the will  
and direct  
passions.

characters is founded on the observation of an uniformity in the actions, that flow from them ; and this uniformity forms the very essence of necessity.

I can imagine only one way of eluding this argument, which is by denying that uniformity of human actions, on which it is founded. As long as actions have a constant union and connexion with the situation and temper of the agent, however we may in words refuse to acknowledge the necessity, we really allow the thing. Now some may, perhaps, find a pretext to deny this regular union and connexion. For what is more capricious than human actions? What more inconstant than the desires of man? And what creature departs more widely, not only from right reason, but from his own character and disposition? An hour, a moment is sufficient to make him change from one extreme to another, and overturn what cost the greatest pain and labour to establish. Necessity is regular and certain. Human conduct is irregular and uncertain. The one therefore proceeds not from the other.

To this I reply, that in judging of the actions of men we must proceed upon the same maxims, as when we reason concerning external objects. When any phænomena are constantly and invariably conjoined together, they acquire such a connexion in the imagination, that it passes from one to the other without any doubt or hesitation. But below this there are many inferior degrees of evidence and probability, nor does one single contrariety of experiment entirely destroy all our reasoning. The mind balances the contrary experiments, and deducting the inferior from the superior, proceeds with that degree of assurance or evidence;

which remains. Even when these contrary experiments are entirely equal, we remove not the notion of causes and necessity; but supposing that the usual contrariety proceeds from the operation of contrary and concealed causes, we conclude, that the chance or indifference lies only in our judgment on account of our imperfect knowledge, not in the things themselves, which are in every case equally necessary, though to appearance not equally constant or certain. No union can be more constant and certain, than that of some actions with some motives and characters; and if in other cases the union is uncertain, 'tis no more than what happens in the operations of body, nor can we conclude any thing from the one irregularity, which will not follow equally from the other.

'Tis commonly allowed that madmen have no liberty. But were we to judge by their actions, these have less regularity and constancy than the actions of wise men, and consequently are farther removed from necessity. Our way of thinking in this particular is, therefore, absolutely inconsistent; but is a natural consequence of these confused ideas and undefined terms, which we so commonly make use of in our reasonings, especially on the present subject.

We must now shew, that as the *union* betwixt motives and actions has the same constancy, as that in any natural operations, so its influence on the understanding is also the same, in *determining* us to infer the existence of one from that of another. If this shall appear, there is no known circumstance, that enters into the connexion and production of the actions of matter, that is not to be found in all the operations of the mind; and consequently

SECT.

I.

Of liberty  
and necessity.

PART  
III.  
Of the will  
and direct  
passions.

we cannot, without a manifest absurdity, attribute necessity to the one, and refuse it to the other.

There is no philosopher whose judgment is so rivetted to this fantastical system of liberty, as not to acknowledge the force of *moral evidence*, and both in speculation and practice proceed upon it, as upon a reasonable foundation. Now moral evidence is nothing but a conclusion concerning the actions of men, derived from the consideration of their motives, temper, and situation. Thus when we see certain characters or figures described upon paper, we infer that the person, who produced them, would affirm such facts, the death of Cæsar, the success of Augustus, the cruelty of Nero; and remembering many other concurrent testimonies we conclude, that those facts were once really existent, and that so many men, without any interest, would never conspire to deceive us; especially since they must, in the attempt, expose themselves to the derision of all their contemporaries, when these facts were asserted to be recent and universally known. The same kind of reasoning runs through politics, war, commerce, economy, and indeed mixes itself so entirely in human life, that 'tis impossible to act or subsist a moment without having recourse to it. A prince, who imposes a tax upon his subjects, expects their compliance. A general, who conducts an army, makes account of a certain degree of courage. A merchant looks for fidelity and skill in his factor or super-cargo. A man, who gives orders for his dinner, doubts not of the obedience of his servants. In short, as nothing more nearly interests us than our own actions and those of others, the greatest part of our reasonings is

employed in judgments concerning them. Now I assert, that whoever reasons after this manner, does *ipso facto* believe the actions of the will to arise from necessity, and that he knows not what he means when he denies it.

SECT.

I.

Of liberty  
and neces-  
sity.

All those objects, of which we call the one *cause* and the other *effect*, considered in themselves, are as distinct and separate from each other, as any two things in nature, nor can we ever, by the most accurate survey of them, infer the existence of the one from that of the other. 'Tis only from experience and the observation of their constant union, that we are able to form this inference; and even after all, the inference is nothing but the effects of custom on the imagination. We must not here be content with saying, that the idea of cause and effect arises from objects constantly united; but must affirm, that 'tis the very same with the idea of these objects, and that the *necessary connexion* is not discovered by a conclusion of the understanding, but is merely a perception of the mind. Wherever therefore we observe the same union, and wherever the union operates in the same manner upon the belief and opinion, we have the idea of causes and necessity, though perhaps we may avoid those expressions. Motion in one body in all past instances, that have fallen under our observation, is followed upon impulse by motion in another. 'Tis impossible for the mind to penetrate farther. From this constant union it *forms* the idea of cause and effect, and by its influence *feels* the necessity. As there is the same constancy, and the same influence in what we call moral evidence, I ask no more. What remains can only be a dispute of words.

And indeed, when we consider how aptly

PART  
III.

Of the will  
and direct  
passions.

*natural* and *moral* evidence cement together, and form only one chain of argument betwixt them, we shall make no scruple to allow, that they are of the same nature, and derived from the same principles. A prisoner, who has neither money nor interest, discovers the impossibility of his escape, as well from the obstinacy of the gaoler, as from the walls and bars with which he is surrounded; and in all attempts for his freedom chooses rather to work upon the stone and iron of the one, than upon the inflexible nature of the other. The same prisoner, when conducted to the scaffold, foresees his death as certainly from the constancy and fidelity of his guards as from the operation of the axe or wheel. His mind runs along a certain train of ideas: the refusal of the soldiers to consent to his escape, the action of the executioner; the separation of the head and body; bleeding, convulsive motions, and death. Here is a connected chain of natural causes and voluntary actions; but the mind feels no difference betwixt them in passing from one link to another; nor is less certain of the future event than if it were connected with the present impressions of the memory and senses by a train of causes cemented together by what we are pleased to call a *physical necessity*. The same experienced union has the same effect on the mind, whether the united objects be motives, volitions and actions; or figure and motion. We may change the names of things; but their nature and their operation on the understanding never change.

I dare be positive no one will ever endeavour to refute these reasonings otherwise than by altering my definitions, and assigning a different meaning to the terms of *cause*, and *effect*, and



*necessity, and liberty, and chance.* According to my definitions, necessity makes an essential part of causation; and consequently liberty, by removing necessity, removes also causes, and is the very same thing with chance. As chance is commonly thought to imply a contradiction, and is at least directly contrary to experience, there are always the same arguments against liberty or free-will. If any one alters the definitions, I cannot pretend to argue with him, till I know the meaning he assigns to these terms.

SECT.

I.

Of liberty  
and necess-  
ity.

## SECT. II.

*The same Subject continued.*

I BELIEVE we may assign the three following reasons for the prevalence of the doctrine of liberty, however absurd it may be in one sense, and unintelligible in any other. First, after we have performed any action; though we confess we were influenced by particular views and motives; 'tis difficult for us to persuade ourselves we were governed by necessity, and that 'twas utterly impossible for us to have acted otherwise; the idea of necessity seeming to imply something of force, and violence, and constraint, of which we are not sensible. Few are capable of distinguishing betwixt the liberty of *spontaneity*, as it is called in the schools, and the liberty of *indifference*: betwixt that which is opposed to violence, and that which means a negation of necessity and causes. The first is even the most common sense of the word; and as 'tis only that species of liberty, which it concerns us to preserve, our thoughts have been

PART  
III.

Of the will  
and direct  
passions.

principally turned towards it, and have almost universally confounded it with the other.

Secondly, there is a *false sensation or experience* even of the liberty of indifference; which is regarded as an argument for its real existence. The necessity of any action, whether of matter or of the mind, is not properly a quality in the agent, but in any thinking or intelligent being, who may consider the action, and consists in the determination of his thought to infer its existence from some preceding objects: as liberty or chance, on the other hand, is nothing but the want of that determination, and a certain looseness, which we feel in passing or not passing from the idea of one to that of the other. Now we may observe, that though in reflecting on human actions we seldom feel such a looseness or indifference, yet it very commonly happens, that in performing the actions themselves we are sensible of something like it: and as all related or resembling objects are readily taken for each other, this has been employed as a demonstrative or even an intuitive proof of human liberty. We feel that our actions are subject to our will on most occasions, and imagine we feel that the will itself is subject to nothing; because when by a denial of it we are provoked to try, we feel that it moves easily every way, and produces an image of itself even on that side, on which it did not settle. This image or faint motion, we persuade ourselves, could have been completed into the thing itself; because, should that be denied, we find, upon a second trial, that it can. But these efforts are all in vain; and whatever capricious and irregular actions we may perform; as the desire of shewing our liberty is the sole motive of our actions; we can never free ourselves from the

bonds of necessity. We may imagine we feel a liberty within ourselves; but a spectator can commonly infer our actions from our motives and character; and even where he cannot, he concludes in general, that he might, were he perfectly acquainted with every circumstance of our situation and temper, and the most secret springs of our complexion and disposition. Now this is the very essence of necessity, according to the foregoing doctrine.

A third reason why the doctrine of liberty has generally been better received in the world, than its antagonist, proceeds from *religion*, which has been very unnecessarily interested in this question. There is no method of reasoning more common, and yet none more blamable, than in philosophical debates to endeavour to refute any hypothesis by a pretext of its dangerous consequences to religion and morality. When any opinion leads us into absurdities, 'tis certainly false; but 'tis not certain an opinion is false, because 'tis of dangerous consequence. Such topics, therefore, ought entirely to be foreborn, as serving nothing to the discovery of truth, but only to make the person of an antagonist odious. This I observe in general, without pretending to draw any advantage from it. I submit myself frankly to an examination of this kind, and dare venture to affirm, that the doctrine of necessity, according to my explication of it, is not only innocent, but even advantageous to religion and morality.

I define necessity two ways, conformable to the two definitions of *cause*, of which it makes an essential part. I place it either in the constant union and conjunction of like objects, or in the inference of the mind from the one to the other. Now necessity, in both these senses,

PART  
III.

Of the will  
and direct  
passions.

has universally, though tacitly, in the schools, in the pulpit, and in common life, been allowed to belong to the will of man, and no one has ever pretended to deny, that we can draw inferences concerning human action, and that those inferences are founded on the experienced union of like actions with like motives and circumstances. The only particular in which any one can differ from me, is either, that perhaps he will refuse to call this necessity. But as long as the meaning is understood, I hope the word can do no harm. Or that he will maintain there is something else in the operations of matter. Now whether it be so or not is of no consequence to religion, whatever it may be to natural philosophy. I may be mistaken in asserting, that we may have no idea of any other connexion in the actions of body, and shall be glad to be farther instructed on that head: but sure I am, I ascribe nothing to the actions of the mind, but what must readily be allowed of. Let no one, therefore, put an irvidious construction on my words, by saying simply, that I assert the necessity of human actions, and place them on the same footing with the operations of senseless matter. I do not ascribe to the will that unintelligible necessity, which is supposed to lie in matter. But I ascribe to matter, that intelligible quality, call it necessity or not, which the most rigorous orthodoxy does or must allow to belong to the will. I change, therefore, nothing in the received systems, with regard to the will, but only with regard to material objects.

Nay I shall go farther, and assert, that this kind of necessity is so essential to religion and morality, that without it there must ensue an absolute subversion of both, and that every

other supposition is entirely destructive to all laws both *divine* and *human*. 'Tis indeed certain, that as all human laws are founded on rewards and punishments, 'tis supposed as a fundamental principle, that these motives have an influence on the mind, and both produce the good and prevent the evil actions. We may give to this influence what name we please; but as 'tis usually conjoined with the action, common sense requires it should be esteemed a cause, and be looked upon as an instance of that necessity, which I would establish.

This reasoning is equally solid, when applied to *divine* laws, so far as the deity is considered as a legislator, and is supposed to inflict punishment and bestow rewards with a design to produce obedience. But I also maintain, that even where he acts not in his magisterial capacity, but is regarded as the avenger of crimes merely on account of their odiousness and deformity, not only 'tis impossible, without the necessary connexion of cause and effect in human actions, that punishments could be inflicted compatible with justice and moral equity; but also that it could ever enter into the thoughts of any reasonable being to inflict them. The constant and universal object of hatred or anger is a person or creature endowed with thought and consciousness; and when any criminal or injurious actions excite that passion, 'tis only by their relation to the person or connexion with him. But according to the doctrine of liberty or chance, this connexion is reduced to nothing, nor are men more accountable for those actions, which are designed and premeditated, than for such as are the most casual and accidental. Actions are by their very nature temporary and perishing; and where

SECT  
II.

The same  
subject con-  
tinued.

PART  
III.

Of the will  
and direct  
passions.

they proceed not from some cause in the characters and disposition of the person, who performed them, they infix not themselves upon him, and can neither redound to his honour, if good, nor infamy, if evil. The action itself may be blameable; it may be contrary to all the rules of morality and religion: but the person is not responsible for it; and as it proceeded from nothing in him, that is durable or constant, and leaves nothing of that nature behind it, 'tis impossible he can, upon its account, become the object of punishment or vengeance. According to the hypothesis of liberty, therefore, a man is as pure and untainted, after having committed the most horrid crimes, as at the first moment of his birth, nor is his character any way concerned in his actions; since they are not derived from it, and the wickedness of the one can never be used as a proof of the depravity of the other. 'Tis only upon the principles of necessity, that a person acquires any merit or demerit from his actions, however the common opinion may incline to the contrary.

But so inconsistent are men with themselves, that though they often assert, that necessity utterly destroys all merit and demerit either towards mankind or superior powers, yet they continue still to reason upon these very principles of necessity in all their judgments concerning this matter. Men are not blamed for such evil actions as they perform ignorantly and casually, whatever may be their consequences. Why? but because the causes of these actions are only momentary, and terminate in them alone. Men are less blamed for such evil actions, as they perform hastily and unpremeditatedly, than for such as proceed from thought and deliberation. For what reason? but be-

cause a hasty temper, though a constant cause in the mind, operates only by intervals, and infects not the whole character. Again, repentance wipes off every crime, especially if attended with an evident reformation of life and manners. How is this to be accounted for? but by asserting that actions render a person criminal, merely as they are proofs of criminal passions or principles in the mind; and when by any alteration of these principles they cease to be just proofs, they likewise cease to be criminal. But according to the doctrine of *liberty* or *chance* they never were just proofs, and consequently never were criminal.

Here then I turn to my adversary, and desire him to free his own system from these odious consequences before he charge them upon others. Or if he rather chooses, that this question should be decided by fair arguments before philosophers, than by declamations before the people, let him return to what I have advanced to prove that liberty and chance are synonymous; and concerning the nature of moral evidence and the regularity of human actions. Upon a review of these reasonings, I cannot doubt of an entire victory; and therefore having proved, that all actions of the will have particular causes, I proceed to explain what these causes are, and how they operate.

SECT.

II.

The same  
subject con-  
tinued.

## SECT. III.

*Of the influencing Motives of the Will.*

NOTHING is more usual in philosophy, and even in common life, than to talk of the combat of passion and reason, to give the prefer-

PART  
III.

Of the will  
and direct  
passions.

ence to reason, and assert that men are only so far virtuous as they conform themselves to its dictates. Every rational creature, 'tis said, is obliged to regulate his actions by reason; and if any other motive or principle challenge the direction of his conduct, he ought to oppose it, 'till it be entirely subdued, or at least brought to a conformity with that superior principle. On this method of thinking the greatest part of moral philosophy, antient and modern, seems to be founded; nor is there an ampler field, as well for metaphysical arguments, as popular declamations, than this supposed pre-eminence of reason above passion. The eternity, invariableness, and divine origin of the former have been displayed to the best advantage: the blindness, unconstancy, and deceitfulness of the latter have been as strongly insisted on. In order to shew the fallacy of all this philosophy, I shall endeavour to prove *first*, that the reason alone can never be a motive to any action of the will; and *secondly*, that it can never oppose passion in the direction of the will.

The understanding exerts itself after two different ways, as the judges from demonstration or probability; as it regards the abstract relations of our ideas, or those relations of objects, of which experience only gives us information. I believe it scarce will be asserted, that the first species of reasoning alone is ever the cause of any action. As its proper province is the world of ideas, and as the will always places us in that of realities, demonstration and volition seem upon that account, to be totally removed from each other. Mathematics, indeed, are useful in all mechanical operations, and arithmetic in almost every art and profession: but 'tis not of themselves they have





any influence. Mechanics are the art of regulating the motions of bodies *to some designed end or purpose*; and the reason why we employ arithmetic in fixing the proportions of numbers, is only that we may discover the proportions of their influence and operation. A merchant is desirous of knowing the sum total of his accounts with any person: why? but that he may learn what sum will have the same *effects* in paying his debt, and going to market, as all the particular articles taken together. Abstract or demonstrative reasoning, therefore, never influences any of our actions, but only as it directs our judgment concerning causes and effects; which leads us to the second operation of the understanding.

'Tis obvious, that when we have the prospect of pain or pleasure from any object, we feel a consequent emotion of aversion or propensity, and are carried to avoid or embrace what will give us this uneasiness or satisfaction. 'Tis also obvious, that this emotion rests not here, but making us cast our view on every side, comprehends whatever objects are connected with its original one by the relation of cause and effect. Here then reasoning takes place to discover this relation; and according as our reasoning varies, our actions receive a subsequent variation. But 'tis evident in this case, that the impulse arises not from reason, but is only directed by it. 'Tis from the prospect of pain or pleasure that the aversion or propensity arises towards any object: and these emotions extend themselves to the causes and effects of that object, as they are pointed out to us by reason and experience. It can never in the least concern us to know, that such objects are causes, and such others effects, if both the

SECT.  
III.

Of the influencing motives of the will.

PART  
III

Of the will  
and direct  
passions.

causes and effects be indifferent to us. Where the objects themselves do not affect us, their connexion can never give them any influence; and 'tis plain, that as reason is nothing but the discovery of this connexion, it cannot be by its means that the objects are able to affect us.

Since reason alone can never produce any action, or give rise to volition, I infer, that the same faculty is as incapable of preventing volition, or of disputing the preference with any passion or emotion. This consequence is necessary. 'Tis impossible reason could have the latter effect of preventing volition, but by giving an impulse in a contrary direction to our passion; and that impulse, had it operated alone, would have been able to produce volition. Nothing can oppose or retard the impulse of passion, but a contrary impulse; and if this contrary impulse ever arises from reason, that latter faculty must have an original influence on the will, and must be able to cause, as well as hinder any act of volition. But if reason has no original influence, 'tis impossible it can withstand any principle, which has such an efficacy, or ever keep the mind in suspense a moment. Thus it appears, that the principle, which opposes our passion, cannot be the same with reason, and is only called so in an improper sense. We speak not strictly and philosophically when we talk of the combat of passion and of reason. Reason is, and ought only to be the slave of the passions, and can never pretend to any other office than to serve and obey them. As this opinion may appear somewhat extraordinary, it may not be improper to confirm it by some other considerations.

A passion is an original existence, or, if you will, modification of existence, and contains

not any representative quality, which renders it a copy of any other existence or modification. When I am angry, I am actually possess'd with the passion, and in that emotion have no more a reference to any other object, than when I am thirsty, or sick, or more than five feet high. 'Tis impossible, therefore, that this passion can be oppos'd by, or be contradictory to truth and reason; since this contradiction consists in the disagreement of ideas, considered as copies, with those objects, which they represent.

What may at first occur on this head, is, that as nothing can be contrary to truth or reason, except what has a reference to it, and as the judgments of our understanding only have this reference, it must follow, that passions can be contrary to reason only so far as they are *accompanied* with some judgment or opinion. According to this principle, which is so obvious and natural, 'tis only in two senses, that any affection can be called unreasonable. First, When a passion, such as hope or fear, grief or joy, despair or security, is founded on the supposition of the existence of objects, which really do not exist. Secondly, When in exerting any passion in action, we chuse means sufficient for the designed end, and deceive ourselves in our judgment of causes and effects. Where a passion is neither founded on false suppositions, nor chuses means insufficient for the end, the understanding can neither justify nor condemn it. 'Tis not contrary to reason to prefer the destruction of the whole world to the scratching of my finger. 'Tis not contrary to reason for me to chuse ~~my~~ total ruin, to prevent the least uneasiness of an Indian or person wholly unknown to me. 'Tis as little contrary to reason to prefer even my own acknowledged

SECT.  
III.

Of the influencing motives of the will.

PART  
III.

Of the will  
and direct  
passions.

lesser good to my greater, and have a more ardent affection for the former than the latter. A trivial good may, from certain circumstances, produce a desire superior to what arises from the greatest and most valuable enjoyment; nor is there any thing more extraordinary in this, than in mechanics to see one pound weight raise up a hundred by the advantage of its situation. In short, a passion must be accompanied with some false judgment, in order to its being unreasonable; and even then 'tis not the passion, properly speaking, which is unreasonable, but the judgment.

The consequences are evident. Since a passion can never, in any sense, be called unreasonable, but when founded on a false supposition, or when it chuses means insufficient for the designed end, 'tis impossible, that reason and passion can ever oppose each other, or dispute for the government of the will and actions. The moment we perceive the falshood of any supposition, or the insufficiency of any means our passions yield to our reason without any opposition. I may desire any fruit as of an excellent relish; but whenever you convince me of my mistake, my longing ceases. I may will the performance of certain actions as means of obtaining any desired good; but as my willing of these actions is only secondary, and founded on the supposition, that they are causes of the proposed effect; as soon as I discover the falshood of that supposition, they must become indifferent to me.

'Tis natural for one, that does not examine objects with a strict philosophic eye, to imagine, that those actions of the mind are entirely the same, which produce not a different sensation, and are not immediately distinguishable

to the feeling and perception. Reason, for instance, exerts itself without producing any sensible emotion ; and except in the more sublime disquisitions of philosophy, or in the frivolous subtilities of the schools, scarce ever conveys any pleasure or uneasiness. Hence it proceeds, that every action of the mind, which operates with the same calmness and tranquillity, is confounded with reason by all those, who judge of things from the first view and appearance. Now 'tis certain, there are certain calm desires and tendencies, which, though they be real passions, produce little emotion in the mind, and are more known by their effects than by the immediate feeling or sensation. These desires are of two kinds ; either certain instincts originally implanted in our natures, such as benevolence and resentment, the love of life, and kindness to children ; or the general appetite to good, and aversion to evil, considered merely as such. When any of these passions are calm, and cause no disorder in the soul, they are very readily taken for the determinations of reason, and are supposed to proceed from the same faculty, with that, which judges of truth and falshood. Their nature and principles have been supposed the same because their sensations are not evidently different.

Beside these calm passions, which often determine the will, there are certain violent emotions of the same kind, which have likewise a great influence on that faculty. When I receive any injury from another, I often feel a violent passion of resentment, which makes me desire his evil and punishment, independent of all considerations of pleasure and advantage to myself. When I am immediately threatened with any grievous ill, my fears, apprehensions,

**SECT:  
III.**

Of the influencing motives of the will.

PART  
III.

Of the will  
and direct  
passions.

and aversions rise to a great height; and produce a sensible emotion.

The common error of metaphysicians has lain in ascribing the direction of the will entirely to one of these principles, and supposing the other to have no influence. Men often act knowingly against their interest: for which reason the view of the greatest possible good does not always influence them. Men often counter-act a violent passion in prosecution of their interests and designs: 'tis not therefore the present uneasiness alone, which determines them. In general we may observe, that both these principles operate on the will; and where they are contrary, that either of them prevails, according to the *general* character or *present* disposition of the person. What we call strength of mind, implies the prevalence of the calm passions above the violent; though we may easily observe, there is no man so constantly possessed of this virtue, as never on any occasion to yield to the solicitations of passion and desire. From these variations of temper proceeds the great difficulty of deciding concerning the actions and resolutions of men, where there is any contrariety of motives and passions.

## SECT. IV.

*Of the Causes of the violent Passions.*

THERE IS not in philosophy a subject of more nice speculation than this of the different *causes* and *effects* of the calm and violent passions. 'Tis evident passions influence not the will in proportion to their violence, or the disorder they occasion in the temper; but on the contrary, that when a passion has once become a

settled principle of action, and is the predominant inclination of the soul, it commonly produces no longer any sensible agitation. As repeated custom and its own force have made every thing yield to it, it directs the actions and conduct without that opposition and emotion, which so naturally attend every momentary gust of passion. We must, therefore, distinguish betwixt a calm and a weak passion; betwixt a violent and a strong one. But notwithstanding this, 'tis certain, that when we would govern a man, and push him to any action, 'twill commonly be better policy to work upon the violent than the calm passions, and rather take him by his inclination, than what is vulgarly called his *reason*. We ought to place the object in such particular situations as are proper to encrease the violence of the passion. For we may observe, that all depends upon the situation of the object, and that a variation in this particular will be able to change the calm and the violent passions into each other. Both these kinds of passions pursue good, and avoid evil; and both of them are encreased or diminished by the encrease or dimiaution of the good or evil. But herein lies the difference betwixt them: the same good, when near, will cause a violent passion, which, when remote, produces only a calm one. As this subject belongs very properly to the present question concerning the will, we shall here examine it to the bottom, and shall consider some of those circumstances and situations of objects, which render a passion either calm or violent.

'Tis a remarkable property, of human nature, that any emotion, which attends a passion, is easily converted into it, though in their natures they be originally different from, and

SECT.  
IV.

Of the  
causes of the  
violent pas-  
sions.

PART  
III.


Of the will  
and direct  
passions.

even contrary to each other. 'Tis true; in order to make a perfect union among passions, there is always required a double relation of impressions and ideas; nor is one relation sufficient for that purpose. But though this be confirmed by undoubted experience, we must understand it with its proper limitations, and must regard the double relation, as requisite only to make one passion produce another. When two passions are already produced by their separate causes, and are both present in the mind, they readily mingle and unite, though they have but one relation, and sometimes without any. The predominant passion swallows up the inferior, and converts it into itself. The spirits, when once excited, easily receive a change in their direction; and 'tis natural to imagine this change will come from the prevailing affection. The connexion is in many respects closer betwixt any two passions, than betwixt any passion and indifference.

When a person is once heartily in love, the little faults and caprice of his mistress, the jealousies and quarrels, to which that commerce is so subject; however unpleasant and related to anger and hatred; are yet found to give additional force to the prevailing passion. 'Tis a common artifice of politicians, when they would affect any person very much by a matter of fact, of which they intend to inform him, first to excite his curiosity; delay as long as possible the satisfying it; and by that means raise his anxiety and impatience to the utmost, before they give him a full insight into the business. They know that his curiosity will precipitate him into the passion they design to raise, and assist the object in its influence on the mind. A soldier advancing to the battle, is naturally in-



spired with courage and confidence, when he thinks on his friends and fellow-soldiers; and is struck with fear and terror, when he reflects on the enemy. Whatever new emotion, therefore, proceeds from the former naturally increases the courage; as the same emotion, proceeding from the latter, augments the fear; by the relation of ideas, and the conversion of the inferior emotion into the predominant. Hence it is that in martial discipline, the uniformity and lustre of our habit, the regularity of our figures and motions, with all the pomp and majesty of war, encourage ourselves and allies; while the same objects in the enemy strike terror into us, though agreeable and beautiful in themselves.

Since passions, however independent, are naturally transfused into each other, if they are both present at the same time; it follows, that when good or evil is placed in such a situation, as to cause any particular emotion, beside its direct passion of desire or aversion, that latter passion must acquire new force and violence.

This happens, among other cases, whenever any object excites contrary passions. For 'tis observable that an opposition of passions commonly causes a new emotion in the spirits, and produces more disorder, than the concurrence of any two affections of equal force. This new emotion is easily converted into the predominant passion, and increases its violence, beyond the pitch it would have arrived at had it met with no opposition. Hence we naturally desire what is forbid, and take a pleasure in performing actions, merely because they are unlawful. The notion of duty, when opposite to the passions, is seldom able to

PART  
III.  
Of the will  
and direct  
passions.

overcome them ; and when it fails of that effect, is apt rather to encrease them, by producing an opposition in our motives and principles.

The same effect follows whether the opposition arises from internal motives or external obstacles. The passion commonly acquires new force and violence in both cases. The efforts, which the mind makes to surmount the obstacle, excite the spirits and enliven the passion.

Uncertainty has the same influence as opposition. The agitation of the thought ; the quick turns it makes from one view to another ; the variety of passions, which succeed each other, according to the different views : all these produce an agitation in the mind, and transfuse themselves into the predominant passion.

There is not in my opinion any other natural cause, why security diminishes the passions, than because it removes that uncertainty, which encreases them. The mind, when left to itself, immediately languishes ; and in order to preserve its ardour, must be every moment supported by a new flow of passion. For the same reason, despair, though contrary to security, has a like influence.

'Tis certain nothing more powerfully animates any affection, than to conceal some part of its object by throwing it into a kind of shade, which at the same time that it shews enough to pre-possess us in favour of the object, leaves still some work for the imagination. Besides that obscurity is always attended with a kind of uncertainty ; the effort, which the fancy makes to complete the idea, rouzes the spirits, and gives an additional force to the passion.

As despair and security, though contrary to each other, produce the same effects ; so ab-

sence is observed to have contrary effects, and in different circumstances either encreases or diminishes our affections. The Duc de la Rochefoucault has very well observed, that absence destroys weak passions, but encreases strong; as the wind extinguishes a candle, but blows up a fire. Long absence naturally weakens our idea, and diminishes the passion: but where the idea is so strong and lively as to support itself, the uneasiness, arising from absence, encreases the passion, and gives it new force and violence.

SECT.  
IV.

Of the  
causes of  
the violent  
passions.

### SECT. V.

#### *Of the Effects of Custom.*

**BUT** nothing has a greater effect both to encrease and diminish our passions, to convert pleasure into pain, and pain into pleasure, than custom and repetition. Custom has two *original* effects upon the mind, in bestowing a *facility* in the performance of any action or the conception of any object; and afterwards a *tendency or inclination* towards it; and from these we may account for all its other effects, however extraordinary.

When the soul applies itself to the performance of any action, or the conception of any object, to which it is not accustomed, there is a certain unpliableness in the faculties, and a difficulty of the spirits moving in their new direction. As this difficulty excites the spirits, 'tis the source of wonder, surprise, and of all the emotions, which arise from novelty; and is in itself very agreeable, like every thing, which enlivens the mind to a moderate degree. But

PART  
III  
Of the will  
and direct  
passions.

though surprise be agreeable in itself, yet as it puts the spirits in agitation, it not only augments our agreeable affections, but also our painful, according to the foregoing principle, *that every emotion, which precedes or attends a passion, is easily converted into it.* Hence every thing, that is new, is most affecting, and gives us either more pleasure or pain, than what, strictly speaking, naturally belongs to it. When it often returns upon us, the novelty wears off; the passions subside; the hurry of the spirits is over; and we survey the objects with greater tranquillity.

By degrees the repetition produces a facility, which is another very powerful principle of the human mind, and an infallible source of pleasure, where the facility goes not beyond a certain degree. And here 'tis remarkable that the pleasure, which arises from a moderate facility, has not the same tendency with that which arises from novelty, to augment the painful, as well as the agreeable affections. The pleasure of facility does not so much consist in any ferment of the spirits, as in their orderly motion; which will sometimes be so powerful as even to convert pain into pleasure, and give us a relish in time for what at first was most harsh and disagreeable.

But again, as facility converts pain into pleasure, so it often converts pleasure into pain, when it is too great, and renders the actions of the mind so faint and languid, that they are no longer able to interest and support it. And indeed, scarce any other objects become disagreeable through custom; but such as are naturally attended with some emotion or affection, which is destroyed by the too frequent repetition. One can consider the clouds, and

heavens, and trees, and stones, however frequently repeated, without ever feeling any aversion. But when the fair sex, or music, or good cheer, or any thing, that naturally ought to be agreeable, becomes indifferent, it easily produces the opposite affection.

But custom not only gives a facility to perform any action, but likewise an inclination and tendency towards it, where it is not entirely disagreeable, and can never be the object of inclination. And this is the reason why custom increases all *active* habits, but diminishes *passive*, according to the observation of a late eminent philosopher. The facility takes off from the force of the passive habits by rendering the motion of the spirits faint and languid. But as in the active, the spirits are sufficiently supported of themselves, the tendency of the mind gives them new force, and bends them more strongly to the action.

SECT.  
V.

Of the effects of custom.

## SECT. VI.

*Of the Influence of the Imagination on the Passions.*

**T**IS remarkable, that the imagination and affections have a close union together, and that nothing, which affects the former, can be entirely indifferent to the latter. Wherever our ideas of good or evil acquire a new vivacity, the passions become more violent; and keep pace with the imagination in all its variations. Whether this proceeds from the principle above-mentioned, *that any attendant emotion is easily converted into the predominant*, I shall not determine. 'Tis sufficient for my present pur-

PART  
III.

Of the will  
and direct  
passions.

pose, that we have many instances to confirm this influence of the imagination upon the passions.

Any pleasure with which we are acquainted, affects us more than any other, which we own to be superior, but of whose nature we are wholly ignorant. Of the one we can form a particular and determinate idea: the other we conceive under the general notion of pleasure; and 'tis certain, that the more general and universal any of our ideas are, the less influence they have upon the imagination. A general idea, though it be nothing but a particular one considered in a certain view, is commonly more obscure; and that because no particular idea, by which we represent a general one, is ever fixed or determinate, but may easily be changed for other particular ones, which will serve equally in the representation.

There is a noted passage in the history of Greece, which may serve for our present purpose. Themistocles told the Athenians, that he had formed a design, which would be highly useful to the public, but which 'twas impossible for him to communicate to them without ruining the execution, since its success depended entirely on the secrecy with which it should be conducted. The Athenians, instead of granting him full power to act as he thought fitting, ordered him to communicate his design to Aristides, in whose prudence they had an entire confidence, and whose opinion they were resolved blindly to submit to. The design of Themistocles was secretly to set fire to the fleet of all the Grecian commonwealths, which was assembled in a neighbouring port, and which being once destroyed, would give the Athenians the empire of the sea without any rival. Aris-

tides returned to the assembly, and told them, that nothing could be more advantageous than the design of Themistocles; but at the same time that nothing could be more unjust: upon which the people unanimously rejected the project.

SECT.  
VI.

Of the influence of the imagination, &c.

A late celebrated historian\* admires this passage of ancient history, as one of the most singular that is any where to be met with. "Here," says he, "they are not philosophers, to whom 'tis easy in their schools to establish the finest maxims and most sublime rules of morality, who decide that interest ought never to prevail above justice. 'Tis a whole people interested in the proposal, which is made to them, who consider it as of importance to the public good, and who notwithstanding reject it unanimously, and without hesitation, merely because it is contrary to justice." For my part I see nothing so extraordinary in this proceeding of the Athenians. The same reasons which render it so easy for philosophers to establish these sublime maxims, tend, in part, to diminish the merit of such a conduct in that people. Philosophers never balance betwixt profit and honesty, because their decisions are general, and neither their passions nor imaginations are interested in the objects. And though in the present case the advantage was immediate to the Athenians, yet as it was known only under the general notion of advantage, without being conceived by any particular idea, it must have had a less considerable influence on their imaginations, and have been a less violent temptation, than if they had been acquainted with all its circumstances: otherwise 'tis difficult to

\* Mons. Rollin.

PART  
III.

Of the will  
and direct  
passions.

conceive, that a whole people, unjust, and violent as men commonly are, should so unanimously have adhered to justice, and rejected any considerable advantage.

Any satisfaction, which we lately enjoyed, and of which the memory is fresh and recent, operates on the will with more violence, than another of which the traces are decayed, and almost obliterated. From whence does this proceed, but that the memory in the first case assists the fancy, and gives an additional force and vigour to its conceptions? The image of the past pleasure being strong and violent, bestows these qualities on the idea of the future pleasure, which is connected with it by the relation of resemblance.

A pleasure which is suitable to the way of life, in which we are engaged, excites more our desires and appetites than another, which is foreign to it. This phænomenon may be explained from the same principle.

Nothing is more capable of infusing any passion into the mind, than eloquence, by which objects are represented in their strongest and most lively colours. We may of ourselves acknowledge, that such an object is valuable, and such another odious; but till an orator excites the imagination, and gives force to these ideas, they may have but a feeble influence either on the will or the affections.

But eloquence is not always necessary. The bare opinion of another, especially when enforced with passion, will cause an idea of good or evil to have an influence upon us, which would otherwise have been entirely neglected. This proceeds from the principle of sympathy or communication; and sympathy, as I have already observed, is nothing but the conversion



of an idea into an impression by the force of imagination.

'Tis remarkable, that lively passions commonly attend a lively imagination. In this respect, as well as others, the force of the passion depends as much on the temper of the person, as the nature or situation of the object.

I have already observed, that belief is nothing but a lively idea related to a present impression. This vivacity is a requisite circumstance to the exciting all our passions, the calm as well as the violent; nor has a mere fiction of the imagination any considerable influence upon either of them. 'Tis too weak to take any hold of the mind, or be attended with emotion.

SECT.  
VI.

Of the influence of the imagination, &c.

SECT. VII.

*Of Contiguity and Distance in Space  
and Time.*

**T**HERE is an easy reason, why every thing contiguous to us, either in space or time, should be conceived with a peculiar force and vivacity, and excel every other object in its influence on the imagination. Ourselves is intimately present to us, and whatever is related to self must partake of that quality. But where an object is so far removed as to have lost the advantage of this relation, why, as it is farther removed, its idea becomes still fainter and more obscure, would, perhaps, require a more particular examination.

'Tis obvious, that the imagination can never totally forget the points of space and time, in which we are existent; but receives such fre-

PART  
III.

Of the will  
and direct  
passions.

quent advertisements of them from the passions and senses, that however it may turn its attention to foreign and remote objects, it is necessitated every moment to reflect on the present. 'Tis also remarkable, that in the conception of those objects, which we regard as real and existent, we take them in their proper order and situation, and never leap from one object to another, which is distant from it, without running over, at least in a cursory manner, all those objects which are interposed betwixt them. When we reflect, therefore, on any object distant from ourselves, we are obliged not only to reach it at first by passing through all the intermediate space betwixt ourselves and the object, but also to renew our progress every moment; being every moment recalled to the consideration of ourselves and our present situation. 'Tis easily conceived, that this interruption must weaken the idea, by breaking the action of the mind, and hindering the conception from being so intense and continued, as when we reflect on a nearer object. The *fewer* steps we make to arrive at the object, and the *smoother* the road is, this diminution of vivacity is less sensibly felt, but still may be observed more or less in proportion to the degrees of distance and difficulty.

Here then we are to consider two kinds of objects, the contiguous and remote; of which the former, by means of their relation to ourselves, approach an impression in force and vivacity; the latter by reason of the interruption in our manner of conceiving them, appear in a weaker and more imperfect light. This is their effect on the imagination. If my reasoning be just, they must have a proportionable effect on the will and passions. Contiguous objects

must have an influence much superior to the distant and remote. Accordingly we find in common life, that men are principally concerned about those objects, which are not much removed either in space or time, enjoying the present, and leaving what is afar off to the care of chance and fortune. Talk to a man of his condition thirty years hence, and he will not regard you. Speak of what is to happen tomorrow, and he will lend you attention. The breaking of a mirror gives us more concern when at home, than the burning of a house, when abroad, and some hundred leagues distant.

But farther; though distance both in space and time has a considerable effect on the imagination, and by that means on the will and passions, yet the consequence of a removal in *space* are much inferior to those of a removal in *time*. Twenty years are certainly but a small distance of time in comparison of what history and even the memory of some may inform them of, and yet I doubt if a thousand leagues, or even the greatest distance of place this globe can admit of, will so remarkably weaken our ideas, and diminish our passions. A West India merchant will tell you, that he is not without concern about what passes in Jamaica; though few extend their views so far into futurity, as to dread very remote accidents.

The cause of this phænomenon must evidently lie in the different properties of space and time. Without having recourse to metaphysics, any one may easily observe, that space or extension consists of a number of co-existent parts disposed in a certain order, and capable of being at once present to the sight or feeling. On the contrary, time or succession, though it

SECT.  
VII.

Of contiguity and distance in space and time.

PART  
III.

Of the will  
and direct  
passions.

consists likewise of parts, never presents to us more than one at once; nor is it possible for any two of them ever to be co-existent. These qualities of the objects have a suitable effect on the imagination. The parts of extension being susceptible of an union to the senses, acquire an union in the fancy; and as the appearance of one part excludes not another, the transition or passage of the thought through the contiguous parts is by that means rendered more smooth and easy. On the other hand, the incompatibility of the parts of time in their real existence separates them in the imagination; and makes it more *difficult* for that faculty to trace any long succession or series of events. Every part must appear single and alone, nor can regularly have entrance into the fancy without banishing what is supposed to have been immediately precedent. By this means any distance in time causes a greater interruption in the thought than an equal distance in space, and consequently weakens more considerably the idea, and consequently the passions; which depend, in a great measure, on the imagination, according to my system.

There is another phænomenon of a like nature with the foregoing, viz. *the superior effects of the same distance in futurity above that in the past*. This difference with respect to the will is easily accounted for. As none of our actions can alter the past, 'tis not strange it should never determine the will. But with respect to the passions the question is yet entire, and well worth the examining.

Besides the propensity to a gradual progression through the points of space and time, we have another peculiarity in our method of thinking, which concurs in producing this phænome-

SECT.  
VII.

Of contiguity and distance in space and time.

non. We always follow the succession of time in placing our ideas, and from the consideration of any object pass more easily to that, which follows immediately after it, than to that which went before it. We may learn this, among other instances, from the order, which is always observed in historical narrations. Nothing but an absolute necessity can oblige an historian to break the order of time, and in his *narration* give the precedence to an event, which was in *reality* posterior to another.

This will easily be applied to the question in hand, if we reflect on what I have before observed, that the present situation of the person is always that of the imagination, and that 'tis from thence we proceed to the conception of any distant object. When the object is past, the progression of the thought in passing to it from the present is contrary to nature, as proceeding from one point of time to that which is preceding, and from that to another preceding, in opposition to the natural course of the succession. On the other hand, when we turn our thought to a future object, our fancy flows along the stream of time, and arrives at the object by an order, which seems most natural, passing always from one point of time to that which is immediately posterior to it. This *easy* progression of ideas favours the imagination, and makes it conceive its object in a stronger and fuller light, than when we are continually opposed in our passage, and are obliged to overcome the difficulties arising from the natural propensity of the fancy. A small degree of distance in the past has, therefore, a greater effect, in interrupting and weakening the conception, than a much greater in the future. From this effect of it on the imagination is

PART  
III.

Of the will  
and direct  
passions.

derived its influence on the will and passions.

There is another cause, which both contributes to the same effect, and proceeds from the same quality of the fancy, by which we are determined to trace the succession of time by a similar succession of ideas. When from the present instant we consider two points of time equally distant in the future and in the past, 'tis evident, that, abstractedly considered, their relation to the present is almost equal. For as the future will *sometime* be present, so the past was *once* present. If we could, therefore, remove this quality of the imagination an equal distance in the past and in the future, would have a similar influence. Nor is this only true, when the fancy remains fixed, and from the present instant surveys the future and the past; but also when it changes its situation, and places us in different periods of time. For as on the one hand, in supposing ourselves existent in a point of time interposed betwixt the present instant and the future object, we find the future object approach to us, and the past retire, and become more distant: so on the other hand, in supposing ourselves existent in a point of time interposed betwixt the present and the past, the past approaches to us, and the future becomes more distant. But from the property of the fancy above-mentioned we rather choose to fix our thought on the point of time interposed betwixt the present and the future, than on that betwixt the present and the past. We advance, rather than retard our existence; and following what seems the natural succession of time, proceed from past to present, and from present to future. By which means we conceive the future as flowing every

moment nearer us, and the past as retiring. An equal distance, therefore, in the past and in the future, has not the same effect on the imagination; and that because we consider the one as continually increasing, and the other as continually diminishing. The fancy anticipates the course of things, and surveys the object in that condition, to which it tends, as well as in that, which is regarded as the present.

SECT.  
VII.

Of contiguity and distance in space and time.

SECT. VIII.

*The same Subject continued.*

**T**HUS we have accounted for three phænomena, which seem pretty remarkable. Why distance weakens the conception and passion: why distance in time has a greater effect than that in space: and why distance in past time has still a greater effect than that in future. We must now consider three phænomena, which seem to be, in a manner, the reverse of these: why a very great distance encreases our esteem and admiration for an object: why such a distance in time encreases it more than that in space: and a distance in past time more than that in future. The curiousness of the subject will, I hope, excuse my dwelling on it for some time.

To begin with the first phænomenon, why a great distance encreases our esteem and admiration for an object; 'tis evident that the mere view and contemplation of any greatness, whether successive or extended, enlarges the soul, and gives it a sensible delight and pleasure. A wide plain, the ocean, eternity, a succession of several ages; all these are entertaining objects,

PART  
III.

Of the will  
and direct  
passions.

and excel every thing, however beautiful, which accompanies not its beauty with a suitable greatness: Now when any very distant object is presented to the imagination, we naturally reflect on the interposed distance, and by that means, conceiving something great and magnificent, receive the usual satisfaction. But as the fancy passes easily from one idea to another related to it, and transports to the second all the passions excited by the first, the admiration, which is directed to the distance, naturally diffuses itself over the distant object. Accordingly we find, that 'tis not necessary the object should be actually distant from us, in order to cause our admiration; but that 'tis sufficient, if, by the natural association of ideas, it conveys our view to any considerable distance. A great traveller, though in the same chamber, will pass for a very extraordinary person; as a Greek medal, even in our cabinet, is always esteemed a valuable curiosity. Here the object, by a natural transition, conveys our view to the distance; and the admiration, which arises from that distance, by another natural transition, returns back to the object.

But though every great distance produces an admiration for the distant object, a distance in time has a more considerable effect than that in space. Ancient busts and inscriptions are more valued than Japan tables: and not to mention the Greeks and Romans, 'tis certain we regard with more veneration the old Chaldeans and Egyptians, than the modern Chinese and Persians, and bestow more fruitless pains to clear up the history and chronology of the former, than it would cost us to make a voyage, and be certainly informed of the character, learning; and government of the latter. I shall be obliged



to make a digression in order to explain this phenomenon.

SECT.  
VIII.

The same  
subject con-  
tinued.

It is a quality very observable in human nature, that any opposition, which does not entirely discourage and intimidate us, has rather a contrary effect, and inspires us with a more than ordinary grandeur and magnanimity. In collecting our force to overcome the opposition, we invigorate the soul, and give it an elevation with which otherwise it would never have been acquainted. Compliance, by rendering our strength useless, makes us insensible of it; but opposition awakens and employs it.

This is also true in the inverse. Opposition not only enlarges the soul; but the soul, when full of courage and magnanimity, in a manner seeks opposition.

Spumantemque dari pecora inter inertia votis  
Optat aprum, aut fulvum descendere monte leonem.

Whatever supports and fills the passions is agreeable to us; as on the contrary, what weakens and enfeebles them is uneasy. As opposition has the first effect, and facilitates the second, no wonder the mind, in certain dispositions, desires the former, and is averse to the latter.

These principles have an effect on the imagination as well as on the passions. To be convinced of this we need only consider the influence of *heights* and *depths* on that faculty. Any great elevation of place communicates a kind of pride or sublimity of imagination, and gives a fancied superiority over those that lie below; and; *vice versa*, a sublime and strong imagination conveys the idea of ascent and elevation. Hence it proceeds, that we associate, in a manner, the idea of whatever is good with that of.

PART  
III.

Of the will  
and direct  
passions.

height, and evil with lowness. Heaven is supposed to be above, and hell below. A noble genius is called an elevate and sublime one. *Atque udam spernit humum fugiente penna.* On the contrary, a vulgar and trivial conception is styled indifferently low or mean. Prosperity is denominated ascent, and adversity descent. Kings and princes are supposed to be placed at the top of human affairs; as peasants and day-labourers are said to be in the lowest stations. These methods of thinking, and of expressing ourselves, are not of so little consequence as they may appear at first sight.

'Tis evident to common sense, as well as philosophy, that there is no natural nor essential difference betwixt high and low, and that this distinction arises only from the gravitation of matter, which produces a motion from the one to the other. The very same direction, which in this part of the globe is called *ascent*, is denominated *descent* in our antipodes; which can proceed from nothing but the contrary tendency of bodies. Now 'tis certain, that the tendency of bodies, continually operating upon our senses, must produce, from custom, a like tendency in the fancy, and that when we consider any object situated in an ascent, the idea of its weight gives us a propensity to transport it from the place, in which it is situated, to the place immediately below it, and so on, till we come to the ground, which equally stops the body and our imagination. For a like reason we feel a difficulty in mounting, and pass not without a kind of reluctance from the inferior to that which is situated above it; as if our ideas acquired a kind of gravity from their objects. As a proof of this, do we not find, that the facility, which is so much studied in music.

and poetry, is called the fall or cadency of the harmony or period; the idea of facility communicating to us that of descent, in the same manner as descent produces a facility?

SECT:  
VIII.

The same  
subject con-  
tinued.

Since the imagination, therefore, in running from low to high, finds an opposition in its internal qualities and principles, and since the soul, when elevated with joy and courage, in a manner seeks opposition, and throws itself with alacrity into any scene of thought or action; where its courage meets with matter to nourish and employ it; it follows, that every thing, which invigorates and enlivens the soul, whether by touching the passions or imagination, naturally conveys to the fancy this inclination for ascent, and determines it to run against the natural stream of its thoughts and conceptions. This aspiring progress of the imagination suits the present disposition of the mind; and the difficulty, instead of extinguishing its vigour and alacrity, has the contrary effect, of sustaining and increasing it. Virtue, genius, power, and riches are for this reason associated with height and sublimity; as poverty, slavery, and folly are conjoined with descent and lowness. Were the case the same with us as Milton represents it to be with the angels, to whom *descent is adverse, and who cannot sink without labour and compulsion*, this order of things would be entirely inverted; as appears hence; that the very nature of ascent and descent is derived from the difficulty and propensity, and consequently every one of their effects proceeds from that origin.

All this is easily applied to the present question, why a considerable distance in time produces a greater veneration for the distant objects than a like removal in space. The ima-

PART  
III.

Of the will  
and direct  
passions.

nation moves with more difficulty in passing from one portion of time to another, than in a transition through the parts of space; and that because space or extension appears united to our senses, while time or succession is always broken and divided. This difficulty, when joined with a small distance, interrupts and weakens the fancy; but has a contrary effect in a great removal. The mind, elevated by the vastness of its object, is still farther elevated by the difficulty of the conception; and being obliged every moment to renew its efforts in the transition from one part of time to another, feels a more vigorous and sublime disposition, than in a transition through the parts of space, where the ideas flow along with easiness and facility. In this disposition, the imagination, passing, as is usual, from the consideration of the distance to the view of the distant objects, gives us a proportionable veneration for it; and this is the reason why all the relicts of antiquity are so precious in our eyes, and appear more valuable than what is brought even from the remotest parts of the world.

The third phænomena I have remarked will be a full confirmation of this. 'Tis not every removal in time, which has the effect of producing veneration and esteem. We are not apt to imagine our posterity will excel us, or equal our ancestors. This phænomenon is the more remarkable, because any distance in futurity weakens not our ideas so much as an equal removal in the past. Though a removal in the past, when very great, increases our passions beyond a like removal in the future, yet a small removal has a greater influence in diminishing them.

In our common way of thinking we are,

placed in a kind of middle station betwixt the past and future; and as our imagination finds a kind of difficulty in running along the former and a facility in following the course of the latter, the difficulty conveys the notion of ascent, and the facility of the contrary. Hence we imagine our ancestors to be, in a manner, mounted above us, and our posterity to lie below us. Our fancy arrives not at the one without effort, but easily reaches the other: which effort weakens the conception, where the distance is small; but enlarges and elevates the imagination; when attended with a suitable object. As on the other hand, the facility assists the fancy in a small removal, but takes off from its force when it contemplates any considerable distance.

It may not be improper, before we leave this subject of the will, to resume, in a few words, all that has been said concerning it, in order to set the whole more distinctly before the eyes of the reader. What we commonly understand by *passion* is a violent and sensible emotion of the mind, when any good or evil is presented, or any object, which, by the original formation of our faculties, is fitted to excite an appetite. By *reason* we mean affections of the very same kind with the former; but such as operate more calmly, and cause no disorder in the temper: which tranquillity leads us into a mistake concerning them, and causes us to regard them as conclusions only of our intellectual faculties. Both the *causes* and *effects* of these violent and calm passions are pretty variable, and depend, in a great measure, on the peculiar temper and disposition of every individual. Generally speaking, the violent passions have a more powerful influence on the will; though 'tis of

PART  
III.

Of the will  
and direct  
passions.

ten found, that the calm ones, when corroborated by reflection, and seconded by resolution, are able to controul them in their most furious movements. What makes this whole affair more uncertain, is, that a calm passion may easily be changed into a violent one, either by a change of temper, or of the circumstances and situation of the object, as by the borrowing of force from any attendant passion, by custom, or by exciting the imagination. Upon the whole, this struggle of passion and of reason, as it is called, diversifies human life, and makes men so different not only from each other, but also from themselves in different times. Philosophy can only account for a few of the greater and more sensible events of this war; but must leave all the smaller and more delicate revolutions, as dependent on principles too fine and minute for her comprehension.

## SECT. IX.

*Of the direct Passions.*

**T**IS easy to observe, that the passions, both direct and indirect, are founded on pain and pleasure, and that in order to produce an affection of any kind, 'tis only requisite to present some good or evil. Upon the removal of pain and pleasure there immediately follows a removal of love and hatred, pride and humility, desire and aversion, and of most of our reflective or secondary impressions.

The impressons, which arise from good and evil most naturally, and with the least preparation are the *direct* passions of desire and aversion, grief and joy, hope and fear, along with

volition. The mind by an *original* instinct tends to unite itself with the good, and to avoid the evil, though they be conceived merely in idea, and be considered as to exist in any future period of time.

But supposing that there is an immediate impression of pain or pleasure, and *that* arising from an object related to ourselves or others, this does not prevent the propensity or aversion, with the consequent emotions, but by concurring with certain dormant principles of the human mind, excites the new impressions of pride or humility, love or hatred. That propensity, which unites us to the object, or separates us from it, still continues to operate, but in conjunction with the *indirect* passions, which arise from a double relation of impressions and ideas.

These indirect passions, being always agreeable or uneasy, give in their turn additional force in the direct passions, and encrease our desire and aversion to the object. Thus a suit of fine clothes produces pleasure from their beauty; and this pleasure produces the direct passions, or the impressions of volition and desire. Again, when these clothes are considered as belonging to ourself, the double relation conveys to us the sentiment of pride, which is an indirect passion; and the pleasure, which attends that passion, returns back to the direct affections, and gives new force to our desire or volition, joy or hope.

When good is certain or probable, it produces *joy*. When evil is in the same situation there arises *grief or sorrow*.

When either good or evil is uncertain, it gives rise to *fear or hope*, according to the degrees of uncertainty on the one side or the other.

PART  
III.

Of the will  
and direct  
passions.

*Desire* arises from good considered simply; and *aversion* is derived from evil. The *will* exerts itself, when either the good or the absence of the evil may be attained by any action of the mind or body.

Beside good and evil, or in other words, pain and pleasure, the direct passions frequently arise from a natural impulse or instinct, which is perfectly unaccountable. Of this kind is the desire of punishment to our enemies, and of happiness to our friends; hunger, lust, and a few other bodily appetites. These passions properly speaking, produce good and evil, and proceed not from them, like the other affections.

None of the direct affections seem to merit our particular attention, except hope and fear, which we shall here endeavour to account for. 'Tis evident that the very same event, which by its certainty would produce grief or joy, gives always rise to fear or hope, when only probable and uncertain. In order, therefore, to understand the reason why this circumstance makes such a considerable difference, we must reflect on what I have already advanced in the preceding book concerning the nature of probability.

Probability arises from an opposition of contrary chances or causes, by which the mind is not allowed to fix on either side, but is incessantly tost from one to another, and at one moment is determined to consider an object as existent, and at another moment as the contrary. The imagination or understanding, call it which you please, fluctuates betwixt the opposite views; and though perhaps it may be oftener turned to the one side than the other, 'tis impossible for it, by reason of the opposition of causes or chances, to rest on either. The *pro* and *con* of the question alternately



prevail; and the mind, surveying the object in its opposite principles, finds such a contrariety as utterly destroys all certainty and established opinion.

SECT.  
IX.

Of the direct  
passions.

Suppose, then, that the object, concerning whose reality we are doubtful, is an object either of desire or aversion, 'tis evident, that, according as the mind turns itself either to the one side or the other, it must feel a momentary impression of joy or sorrow. An object, whose existence we desire, gives satisfaction, when we reflect on those causes, which produce it; and for the same reason excites grief or uneasiness from the opposite consideration: so that as the understanding, in all probable questions, is divided betwixt the contrary points of view, the affections must in the same manner be divided betwixt opposite emotions.

Now, if we consider the human mind, we shall find; that with regard to the passions, 'tis not of the nature of a wind-instrument of music, which in running over all the notes immediately loses the sound after the breath ceases; but rather resembles a string-instrument, where after each stroke the vibrations still retain some sound, which gradually and insensibly decays. The imagination is extreme quick and agile; but the passions are slow and restive: for which reason, when any object is presented, that affords a variety of views to the one, and emotions to the other; though the fancy may change its views with great celerity; each stroke will not produce a clear and distinct note of passion, but the one passion will always be mixt and confounded with the other. According as the probability inclines to good or evil, the passion of joy or sorrow predominates in the composition: because the nature of probability is

PART  
III.

Of the will  
and direct  
passions.

to cast a superior number of views or chances on one side; or, which is the same thing, a superior number of returns of one passion; or since the dispersed passions are collected into one, a superior degree of that passion. That is, in other words, the grief and joy being intermingled with each other, by means of the contrary views of the imagination, produce by their union the passions of hope and fear.

Upon this head there may be started a very curious question concerning that contrariety of passions, which is our present subject. 'Tis observable, that where the objects of contrary passions are presented at once, beside the increase of the predominant passion (which has been already explained, and commonly arises at their first shock or rencounter) it sometimes happens, that both the passions exist successively, and by short intervals; sometimes, that they destroy each other, and neither of them takes place; and sometimes that both of them remain united in the mind. It may, therefore, be asked, by what theory we can explain these variations, and to what general principle we can reduce them.

When the contrary passions arise from objects entirely different, they take place alternately, the want of relation in the ideas separating the impressions from each other, and preventing their opposition. Thus when a man is afflicted for the loss of a law-suit, and joyful for the birth of a son, the mind running from the agreeable to the calamitous object, with whatever celerity it may perform this motion, can scarcely temper the one affection with the other, and remain betwixt them in a state of indifference.

It more easily attains that calm situation,

when the same event is of a mixt nature, and contains something adverse and something prosperous in its different circumstances. For in that case, both the passions, mingling with each other by means of the relation, become mutually destructive, and leave the mind in perfect tranquillity.

But suppose, in the third place, that the object is not a compound of good or evil, but is considered as probable or improbable in any degree; in that case I assert that the contrary passions will both of them be present at once in the soul, and instead of destroying and tempering each other, will subsist together, and produce a third impression or affection by their union. Contrary passions are not capable of destroying each other, except when their contrary movements exactly rencounter, and are opposite in their direction, as well as in the sensation they produce. This exact rencounter depends upon the relations of those ideas, from which they are derived, and is more or less perfect, according to the degrees of the relation. In the case of probability the contrary chances are so far related, that they determine concerning the existence or non-existence of the same object. But this relation is far from being perfect; since some of the chances lie on the side of existence, and others on that of non-existence; which are objects altogether incompatible. 'Tis impossible by one steady view to survey the opposite chances, and the events dependent on them; but 'tis necessary, that the imagination should run alternately from the one to the other. Each view of the imagination produces its peculiar passion, which decays away by degrees, and is followed by a sensible vibration after the stroke. The incompatibility

PART  
III.

Of the will  
and direct  
passions.

of the views keeps the passions from shocking in a direct line, if that expression may be allowed; and yet their relation is sufficient to mingle their fainter emotions. 'Tis after this manner that hope and fear arise from the different mixture of these opposite passions of grief and joy, and from their imperfect union and conjunction.

Upon the whole, contrary passions succeed each other alternately, when they arise from different objects: they mutually destroy each other, when they proceed from different parts of the same: and they subsist both of them, and mingle together, when they are derived from the contrary and incompatible chances or possibilities, on which any one object depends. The influence of the relations of ideas is plainly seen in this whole affair. If the objects of the contrary passions be totally different, the passions are like two opposite liquors in different bottles, which have no influence on each other. If the objects be intimately connected, the passions are like an *alkali* and an *acid*, which being mingled, destroy each other. If the relation be more imperfect, and consists in the contradictory views of the same object, the passions are like oil and vinegar, which, however mingled, never perfectly unite and incorporate.

As the hypothesis concerning hope and fear carries its own evidence along with it, we shall be the more concise in our proofs. A few strong arguments are better than many weak ones.

The passions of fear and hope may arise when the chances are equal on both sides, and no superiority can be discovered in the one above the other. Nay, in this situation the passions are rather the strongest, as the mind has then the least foundation to rest upon; and is

tossed with the greatest uncertainty. Throw in a superior degree of probability to the side of grief, you immediately see that passion diffuse itself over the composition, and tincture it into fear. Encrease the probability, and by that means the grief, the fear prevails still more and more, till at last it runs insensibly, as the joy continually diminishes, into pure grief. After you have brought it to this situation, diminish the grief, after the same manner that you encreased it; by diminishing the probability on that side, and you'll see the passion clear every moment, 'till it changes insensibly into hope; which runs, after the same manner, by slow degrees, into joy, as you encrease that part of the composition by the encrease of the probability. Are not these as plain proofs, that the passions of fear and hope are mixtures of grief and joy; as in optics 'tis a proof, that a coloured ray of the sun passing through a prism, is a composition, of two others, when, as you diminish or encrease the quantity of either, you find it prevail proportionably more or less in the composition? I am sure neither natural nor moral philosophy admits of stronger proofs.

Probability is of two kinds, either when the object is really in itself uncertain, and to be determined by chance; or when, though the object be already certain, yet 'tis uncertain to our judgment, which finds a number of proofs on each side of the question. Both these kinds of probabilities cause fear and hope; which can only proceed from that property, in which they agree, viz. the uncertainty and fluctuation they bestow on the imagination by that contrariety of views, which is common to both.

'Tis a probable good or evil, that commonly produces hope or fear; because probability,

SECT.  
IX.

Of the direct passions.

PART  
III.

Of the will  
and direct  
passions.

being a wavering and unconstant method of surveying an object, causes naturally a like mixture and uncertainty of passion. But we may observe, that wherever from other causes this mixture can be produced, the passions of fear and hope will arise, even though there be no probability; which must be allowed to be a convincing proof of the present hypothesis.

We find that an evil, barely conceived as *possible*, does sometimes produce fear; especially if the evil be very great. A man cannot think of excessive pains and tortures without trembling, if he be in the least danger of suffering from them. The smallness of the probability is compensated by the greatness of the evil; and the sensation is equally lively, as if the evil were more probable. One view or glimpse of the former, has the same effect as several of the latter.

But they are not only possible evils, that cause fear, but even some allowed to be *impossible*; as when we tremble on the brink of a precipice, though we know ourselves to be in perfect security, and have it in our choice whether we will advance a step farther. This proceeds from the immediate presence of the evil, which influences the imagination in the same manner as the certainty of it would do; but being encountered by the reflection on our security, is immediately retracted, and causes the same kind of passion, as when from a contrariety of chances contrary passions are produced.

Evils, that are *certain*, have sometimes the same effect in producing fear, as the possible or impossible. Thus a man in a strong prison well-guarded, without the least means of escape, trembles at the thought of the rack, to which he is sentenced. This happens only when the certain evil is terrible and confounding; in

SECT.  
IX.Of the di-  
rect pas-  
sions.

which case the mind continually rejects it with horror, while it continually presses in upon the thought. The evil is there fixed and established, but the mind cannot endure to fix upon it; from which fluctuation and uncertainty there arises a passion of much the same appearance with fear.

But 'tis not only where good or evil is uncertain, as to its *existence*, but also as to its *kind*, that fear or hope arises. Let one be told by a person, whose veracity he cannot doubt of, that one of his sons is suddenly killed, 'tis evident the passion this event would occasion, would not settle into pure grief, till he got certain information, which of his sons he had lost. Here there is an evil certain, but the kind of it uncertain: consequently the fear we feel on this occasion is without the least mixture of joy, and arises merely from the fluctuation of the fancy, betwixt its objects. And though each side of the question produces here the same passion, yet that passion cannot settle, but receives from the imagination a tremulous and unsteady motion, resembling in its cause, as well as in its sensation, the mixture and contention of grief and joy.

From these principles we may account for a phenomenon in the passions, which at first sight seems very extraordinary, viz. that surprise is apt to change into fear, and every thing that is unexpected affrights us. The most obvious conclusion from this is, that human nature is in general pusillanimous; since upon the sudden appearance of any object we immediately conclude it to be an evil, and without waiting till we can examine its nature, whether it be good or bad, are at first affected with fear. This I say is the most obvious conclusion; but upon farther examination we shall find that the phæ-

PART  
III.

Of the will  
and direct  
passions.

nomenon is otherwise to be accounted for. The suddenness and strangeness of an appearance naturally excite a commotion in the mind, like every thing for which we are not prepared, and to which we are not accustomed. This commotion, again, naturally produces a curiosity or inquisitiveness, which being very violent, from the strong and sudden impulse of the object, becomes uneasy, and resembles in its fluctuation and uncertainty, the sensation of fear or the mixed passions of grief and joy. This image of fear naturally converts into the thing itself, and gives us a real apprehension of evil, as the mind always forms its judgments more from its present disposition than from the nature of its objects.

Thus all kinds of uncertainty have a strong connexion with fear, even though they do not cause any opposition of passions by the opposite views and considerations they present to us. A person, who has left his friend in any malady, will feel more anxiety upon his account, than if he were present, though perhaps he is not only incapable of giving him assistance, but likewise of judging of the event of his sickness. In this case, though the principal object of the passion, viz. the life or death of his friend, be to him equally uncertain when present as when absent; yet there are a thousand little circumstances of his friend's situation and condition, the knowledge of which fixes the idea, and prevents that fluctuation and uncertainty so nearly allied to fear. Uncertainty is, indeed, in one respect as near allied to hope as to fear, since it makes an essential part in the composition of the former passion; but the reason, why it inclines not to that side, is, that uncertainty alone is uneasy, and has a relation of impressions to the uneasy passions.



'Tis thus our uncertainty concerning any minute circumstance relating to a person encreases our apprehensions of his death or misfortune. Horace has remarked this phænomenon :

Ut assidens implumbus pullas avis  
Serpentium allapsus timet,  
Magis relictis ; non, ut adsit, auxili  
Latura plus presentibus.

SECT.  
IX.

Of the direct passions.

But this principle of the connexion of fear with uncertainty I carry farther, and observe that any doubt produces that passion, even though it presents nothing to us on any side but what is good and desirable. A virgin, on her bridal-night goes to bed full of fears and apprehensions, though she expects nothing but pleasure of the highest kind, and what she has long wished for. The newness and greatness of the event, the confusion of wishes and joys, so embarrass the mind, that it knows not on what passion to fix itself; from whence arises a fluttering or unsettledness of the spirits, which being, in some degree, uneasy, very naturally degenerates into fear.

Thus we still find, that whatever causes any fluctuation or mixture of passions, with any degree of uneasiness, always produces fear, or at least a passion so like it, that they are scarcely to be distinguished.

I have here confined myself to the examination of hope and fear in their most simple and natural situation, without considering all the variations they may receive from the mixture of different views and reflections. *Terror, consternation, astonishment, anxiety*, and other passions of that kind, are nothing but different species and degrees of fear. 'Tis easy to imagine how a different situation of the object, or a different turn of thought, may change even the sensation

PART  
III.

Of the will  
and direct  
passions.

of a passion; and this may in general account for all the particular sub-divisions of the other affections, as well as of fear. Love may shew itself in the shape of *tenderness, friendship, intimacy, esteem, good-will*, and in many other appearances; which at the bottom are the same affections, and arise from the same causes, though with a small variation, which it is not necessary to give any particular account of. 'Tis for this reason I have all along confined myself to the principal passion.

The same care of avoiding prolixity is the reason why I wave the examination of the will and direct passions, as they appear in animals; since nothing is more evident, than that they are of the same nature, and excited by the same causes as in human creatures. I leave this to the reader's own observation; desiring him at the same time to consider the additional force this bestows on the present system.

## SECT. X.

*Of Curiosity, or the Love of Truth.*

**B**UT methinks we have been not a little inattentive to run over so many different parts of the human mind, and examine so many passions, without taking once into consideration that love of truth, which was the first source of all our enquiries. 'Twill therefore be proper, before we leave this subject, to bestow a few reflections on that passion, and shew its origin in human nature. 'Tis an affection of so peculiar a kind, that it would have been impossible to have treated of it under any of

those heads, which we have examined, without danger of obscurity and confusion.

SECT.

X.

Of curiosi-  
ty, or the  
love of  
truth.

Truth is of two kinds, consisting either in the discovery of the proportions of ideas, considered as such, or in the conformity of our ideas of objects to their real existence. 'Tis certain that the former species of truth, is not desired merely as truth, and that 'tis not the justness of our conclusions, which alone gives the pleasure. For these conclusions are equally just, when we discover the equality of two bodies by a pair of compasses, as when we learn it by a mathematical demonstration; and though in the one case the proofs be demonstrative, and in the other only sensible, yet generally speaking, the mind acquiesces with equal assurance in the one as in the other. And in an arithmetical operation, where both the truth and the assurance are of the same nature, as in the most profound algebraical problem, the pleasure is very inconsiderable, if rather it does not degenerate into pain: which is an evident proof, that the satisfaction, which we sometimes receive from the discovery of truth, proceeds not from it, merely as such, but only as endowed with certain qualities.

The first and most considerable circumstance requisite to render truth agreeable, is the genius and capacity, which is employed in its invention and discovery. What is easy and obvious is never valued; and even what is *in itself* difficult, if we come to the knowledge of it without difficulty, and without any stretch of thought or judgment, is but little regarded. We love to trace the demonstrations of mathematicians; but should receive small entertainment from a person, who should barely inform us of the proportions of lines and angles, though

PART  
III.

Of the will  
and direct  
passions.

we reposed the utmost confidence both in his judgment and veracity. In this case 'ts sufficient to have ears to learn the truth. We never are obliged to fix our attention or exert our genius ; which of all other exercises of the mind is the most pleasant and agreeable.

But though the exercise of genius be the principal source of that satisfaction we receive from the sciences, yet I doubt, if it be alone sufficient to give us any considerable enjoyment. The truth we discover must also be of some importance. 'Tis easy to multiply algebraical problems to infinity, nor is there any end in the discovery of the proportions of conic sections ; though few mathematicians take any pleasure in these researches, but turn their thoughts to what is more useful and important. Now the question is, after what manner this utility and importance operate upon us ? The difficulty on this head arises from hence, that many philosophers have consumed their time, have destroyed their health, and neglected their fortune, in the search of such truths, as they esteemed important and useful to the world ; though it appeared from their whole conduct and behaviour, that they were not endowed with any share of public spirit, nor had any concern for the interests of mankind. Were they convinced, that their discoveries were of no consequence, they would entirely lose all relish for their studies, and that though the consequences be entirely indifferent to them ; which seems to be a contradiction.

To remove this contradiction, we must consider, that there are certain desires and inclinations, which go no farther than the imagination, and are rather the faint shadows and images of passions, than any real affections.

Thus, suppose a man, who takes a survey of the fortifications of any city; considers their strength and advantages, natural or acquired; observes the disposition and contrivance of the bastions, ramparts, mines, and other military works; 'tis plain, that in proportion as all these are fitted to attain their ends, he will receive a suitable pleasure and satisfaction. This pleasure, as it arises from the utility, not the form of the objects, can be no other than a sympathy with the inhabitants, for whose security all this art is employed; though 'tis possible, that this person, as a stranger or an enemy, may in his heart have no kindness for them, or may even entertain a hatred against them.

It may indeed be objected, that such a remote sympathy is a very slight foundation for a passion, and that so much industry and application, as we frequently observe in philosophers, can never be derived from so inconsiderable an original. But here I return to what I have already remarked, that the pleasure of study consists chiefly in the action of the mind, and the exercise of the genius and understanding in the discovery or comprehension of any truth. If the importance of the truth be requisite to complete the pleasure, 'tis not on account of any considerable addition, which of itself it brings to our enjoyment, but only because 'tis, in some measure, requisite to fix our attention. When we are careless and inattentive, the same action of the understanding has no effect upon us, nor is able to convey any of that satisfaction, which arises from it, when we are in another disposition.

But beside the action of the mind, which is the principal foundation of the pleasure, there is likewise required a degree of success in the

SECT.  
X.

Of curiosity, or the love of truth.

PART  
III.

Of the will  
and direct  
passions.

attainment of the end, or the discovery of that truth we examine. Upon this head I shall make a general remark, which may be useful on many occasions, viz. that where the mind pursues any end with passion; though that passion be not derived originally from the end, but merely from the action and pursuit: yet by the natural course of the affections, we acquire a concern for the end itself, and are uneasy under any disappointment we meet with in the pursuit of it. This proceeds from the relation and parallel direction of the passions above-mentioned.

To illustrate all this by a similar instance, I shall observe, that there cannot be two passions more nearly resembling each other, than those of hunting and philosophy, whatever disproportion may at first sight appear betwixt them. 'Tis evident, that the pleasure of hunting consists in the action of the mind and body; the motion, the attention, the difficulty, and the uncertainty. 'Tis evident likewise, that these actions must be attended with an idea of utility, in order to their having any effect upon us. A man of the greatest fortune, and the farthest removed from avarice, though he takes a pleasure in hunting after partridges and pheasants, feels no satisfaction in shooting crows and magpies; and that because he considers the first as fit for the table, and the other as entirely useless. Here 'tis certain, that the utility or importance of itself causes no real passion, but is only requisite to support the imagination; and the same person, who overlooks a ten times greater profit in any other subject, is pleased to bring home half a dozen woodcocks or plovers, after having employed several hours in hunting after them. To make

the parallel betwixt hunting and philosophy more complete, we may observe, that though in both cases the end of our action may in itself be despised, yet in the heat of the action we acquire such an attention to this end, that we are very uneasy under any disappointments, and are sorry when we either miss our game, or fall into any error in our reasoning.

SECT.



Of curiosity  
or the love  
of truth.

If we want another parallel to these affections, we may consider the passion of gaming, which affords a pleasure from the same principles as hunting and philosophy. It has been remarked, that the pleasure of gaming arises not from interest alone; since many leave a sure gain for this entertainment: neither is it derived from the game alone; since the same persons have no satisfaction, when they play for nothing; but proceeds from both these causes united, though separately they have no effect. 'Tis here, as in certain chymical preparations, where the mixture of two clear and transparent liquids produces a third, which is opaque and coloured.

The interest, which we have in any game, engages our attention, without which we can have no enjoyment, either in that or in any other action. Our attention being once engaged, the difficulty, variety, and sudden reverses of fortune, still farther interest us; and 'tis from that concern our satisfaction arises. Human life is so tiresome a scene, and men generally are of such indolent dispositions, that whatever amuses them, though by a passion mixed with pain, does in the main give them a sensible pleasure. And this pleasure is here increased by the nature of the objects, which being sensible, and of a narrow compass, are entered into with facility, and are agreeable to the imagination.

PART  
III.

Of the will  
and direct  
passions.

The same theory, that accounts for the love of truth in mathematics and algebra, may be extended to morals, politics, natural philosophy, and other studies, where we consider not the abstract relations of ideas, but their real connexions and existence. But beside the love of knowledge, which displays itself in the sciences, there is a certain curiosity implanted in human nature, which is a passion derived from a quite different principle. Some people have an insatiable desire of knowing the actions and circumstances of their neighbours, though their interest be no way concerned in them, and they must entirely depend on others for their information; in which case there is no room for study or application. Let us search for the reason of this phenomenon.

It has been proved at large, that the influence of belief is at once to enliven and infix any idea in the imagination, and prevent all kind of hesitation and uncertainty about it. Both these circumstances are advantageous. By the vivacity of the idea we interest the fancy, and produce, though in a lesser degree, the same pleasure, which arises from a moderate passion. As the vivacity of the idea gives pleasure, so its certainty prevents uneasiness, by fixing one particular idea in the mind, and keeping it from wavering in the choice of its object. 'Tis a quality of human nature, which is conspicuous on many occasions, and is common both to the mind and body, that too sudden and violent a change is unpleasant to us, and that however any objects may in themselves be indifferent, yet their alteration gives uneasiness. As 'tis the nature of doubt to cause a variation in the thought, and transport us suddenly from one idea to another, it must of consequence be the



occasion of pain. This pain chiefly takes place, where interest, relation, or the greatness and novelty of any event interests us in it. 'Tis not every matter of fact, of which we have a curiosity to be informed; neither are they such only as we have an interest to know. 'Tis sufficient if the idea strikes on us with such force, and concerns us so nearly, as to give us an uneasiness in its instability and inconstancy. A stranger, when he arrives first at any town, may be entirely indifferent about knowing the history and adventures of the inhabitants; but as he becomes farther acquainted with them, and has lived any considerable time among them, he acquires the same curiosity as the natives. When we are reading the history of a nation, we may have an ardent desire of clearing up any doubt or difficulty, that occurs in it; but become careless in such researches, when the ideas of these events are, in a great measure, obliterated.

SECT.

X.

Of curiosity  
or the love  
of truth.

# BOOK III.

## OF MORALS.

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### PART I.

#### OF VIRTUE AND VICE IN GENERAL.

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#### SECT. I.

*Moral Distinctions not derived from Reason.*

**PART**  
**I.**

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**T**HERE is an inconvenience which attends all abstruse reasoning, that it may silence, without convincing an antagonist, and requires the same intense study to make us sensible of its force, that was at first requisite for its invention. When we leave our closet, and engage in the common affairs of life, its conclusions seem to vanish like the phantoms of the night on the appearance of the morning; and 'tis difficult for us to retain even that conviction, which we had attained with difficulty. This is still more conspicuous in a long chain of reasoning, where we must preserve to the end the evidence of the first propositions, and where we often lose sight of all the most received maxims, either of philosophy or common life. I am not, however,

SECT.

I

Moral distinctions  
not derived  
from reason.

without hopes, that the present system of philosophy will acquire new force as it advances; and that our reasonings concerning *morals* will corroborate whatever has been said concerning the *understanding* and the *passions*. Morality is a subject that interests us above all others: we fancy the peace of society to be at stake in every decision concerning it; and 'tis evident, that this concern must make our speculations appear more real and solid, than where the subject is, in a great measure, indifferent to us. What affects us, we conclude can never be a chimera; and as our passion is engaged on the one side or the other, we naturally think that the question lies within human comprehension; which, in other cases of this nature, we are apt to entertain some doubt of. Without this advantage I never should have ventured upon a third volume of such abstruse philosophy, in an age, wherein the greatest part of men seem agreed to convert reading into an amusement, and to reject every thing that requires any considerable degree of attention to be comprehended.

It has been observed, that nothing is ever present to the mind but its perceptions; and that all the actions of seeing, hearing, judging, loving, hating, and thinking, fall under this denomination. The mind can never exert itself in any action, which we may not comprehend under the term of *perception*; and consequently that term is no less applicable to those judgments, by which we distinguish moral good and evil, than to every other operation of the mind. To approve of one character, to condemn another, are only so many different perceptions.

Now as perceptions resolve themselves into two kinds, viz. *impressions* and *ideas*, this dis-

PART  
L  
Of virtue  
and vice in  
general.

inction gives rise to a question, with which we shall open up our present enquiry concerning morals, *whether 'tis by means of our ideas or impressions we distinguish betwixt vice and virtue, and pronounce an action blameable or praiseworthy?* This will immediately cut off all loose discourses and declamations, and reduce us to something precise and exact on the present subject.

Those who affirm that virtue is nothing but a conformity to reason; that there are eternal fitnesses and unfitnesses of things, which are the same to every rational being that considers them; that the immutable measures of right and wrong impose an obligation, not only on human creatures, but also on the Deity himself: all these systems concur in the opinion, that morality, like truth, is discerned merely by ideas, and by their juxta-position and comparison. In order therefore to judge of these systems, we need only consider, whether it be possible, from reason alone, to distinguish betwixt moral good and evil, or whether there must concur some other principles to enable us to make that distinction.

If morality had naturally no influence on human passions and actions, 'twere in vain to take such pains to inculcate it; and nothing would be more fruitless than that multitude of rules and precepts, with which all moralists abound. Philosophy is commonly divided into *speculative* and *practical*; and as morality is always comprehended under the latter division, 'tis supposed to influence our passions and actions, and to go beyond the calm and indolent judgments of the understanding. And this is confirmed by common experience, which informs us, that men are oftentz overned by their

duties, and are deterred from some actions by the opinion of injustice, and impelled to others by that of obligation.

SECT.  
I.

Moral distinctions  
not derived  
from reason.

Since morals therefore have an influence on the actions and affections, it follows, that they cannot be derived from reason; and that because reason alone, as we have already proved, can never have any such influence. Morals excite passions, and produce or prevent actions. Reason of itself is utterly impotent in this particular. The rules of morality therefore are not conclusions of our reason.

No one, I believe, will deny the justness of this inference; nor is there any other means of evading it, than by denying that principle, on which it is founded. As long as it is allowed; that reason has no influence on our passions and actions, 'tis in vain to pretend, that morality is discovered only by a deduction of reason. An active principle can never be founded on an inactive; and if reason be inactive in itself, it must remain so in all its shapes and appearances, whether it exerts itself in natural or moral subjects, whether it considers the powers of external bodies, or the actions of rational beings.

It would be tedious to repeat all the arguments, by which I have proved,\* that reason is perfectly inert, and can never either prevent or produce any action or affection. 'Twill be easy to recollect what has been said upon that subject. I shall only recall on this occasion one of these arguments, which I shall endeavour to render still more conclusive, and more applicable to the present subject.

Reason is the discovery of truth or false-

\* Book II. Part III. Sect. 3.

## PART

## I

Of virtue  
and vice in  
general.

hood. Truth or falsehood consists in an agreement or disagreement either to the *real* relations of ideas, or to *real* existence and matter of fact. Whatever therefore is not susceptible of this agreement or disagreement, is incapable of being true or false, and can never be an object of our reason. Now 'tis evident our passions, volitions, and actions, are not susceptible of any such agreement or disagreement; being original facts and realities, complete in themselves, and implying no reference to other passions, volitions and actions. 'Tis impossible, therefore, they can be pronounced either true or false, and be either contrary or conformable to reason.

This argument is of double advantage to our present purpose. For it proves *directly*, that actions do not derive their merit from a conformity to reason, nor their blame from a contrariety to it; and it proves the same truth more *indirectly*, by shewing us, that as reason can never immediately prevent or produce any action by contradicting or approving of it, it cannot be the source of moral good and evil, which are found to have that influence. Actions may be laudable or blameable; but they cannot be reasonable or unreasonable: laudable or blameable therefore are not the same with reasonable or unreasonable. The merit and demerit of actions frequently contradict, and sometimes controul our natural propensities. But reason has no such influence. Moral distinctions therefore are not the offspring of reason. Reason is wholly inactive, and can never be the source of so active a principle as conscience, or a sense of morals.

But perhaps it may be said, that though no will or action can be immediately contradic-

tory to reason, yet we may find such a contradiction in some of the attendants of the action, that is, in its causes or effects. The action may cause a judgment, or may be *obliquely* caused by one, when the judgment concurs with a passion; and by an abusive way of speaking, which philosophy will scarce allow of, the same contrariety may, upon that account, be ascribed to the action. How far this truth or falsehood may be the source of morals, 'twill now be proper to consider.

SECT.

I.

Moral distinctions  
not derived  
from reason.

It has been observed, that reason, in a strict and philosophical sense, can have an influence on our conduct only after two ways: either when it excites a passion by informing us of the existence of something which is a proper object of it; or when it discovers the connexion of causes and effects, so as to afford us means of exerting any passion. These are the only kinds of judgment, which can accompany our actions, or can be said to produce them in any manner; and it must be allowed, that these judgments may often be false and erroneous. A person may be affected with passion, by supposing a pain or pleasure to lie in an object, which has no tendency to produce either of these sensations, or which produces the contrary to what is imagined. A person may also take false measures for the attaining his end, and may retard, by his foolish conduct, instead of forwarding the execution of any project. These false judgments may be thought to affect the passions and actions, which are connected with them, and may be said to render them unreasonable, in a figurative and improper way of speaking. But though this be acknowledged, 'tis easy to observe, that these errors are so far from being the source of all

PART  
I.  
Of virtue  
and vice in  
general.

immortality, that they are commonly very innocent, and draw no manner of guilt upon the person who is so unfortunate as to fall into them. They extend not beyond a mistake of *fact*, which moralists have not generally supposed criminal, as being perfectly involuntary. I am more to be lamented than blamed, if I am mistaken with regard to the influence of objects in producing pain or pleasure, or if I know not the proper means of satisfying my desires. No one can ever regard such errors as a defect in my moral character. A fruit, for instance, that is really disagreeable, appears to me at a distance, and through mistake I fancy it to be pleasant and delicious. Here is one error. I choose certain means of reaching this fruit, which are not proper for my end. Here is a second error; nor is there any third one, which can ever possibly enter into our reasonings concerning actions. I ask therefore if a man, in this situation, and guilty of these two errors, is to be regarded as vicious and criminal, however unavoidable they might have been? Or if it be possible to imagine, that such errors are the sources of all immorality?

And here it may be proper to observe, that if moral distinctions be derived from the truth or falsehood of those judgments, they must take place wherever we form the judgments; nor will there be any difference, whether the question be concerning an apple or a kingdom, or whether the error be avoidable or unavoidable.

For as the very essence of morality is supposed to consist in an agreement or disagreement to reason, the other circumstances are entirely arbitrary, and can never either bestow on any action the character of virtuous or vicious, or deprive it of that character. To



Which we may add, that this agreement or disagreement, not admitting of degrees, all virtues and vices would of course be equal.

Should it be pretended, that though a mistake of *fact* be not criminal, yet a mistake of *right* often is; and that this may be the source of immorality: I would answer, that 'tis impossible such a mistake can ever be the original source of immorality, since it supposes a real right and wrong; that is, a real distinction in morals, independent of these judgments. A mistake, therefore, of right may become the species of immorality; but 'tis only a secondary one, and is founded on some other, antecedent to it.

As to those judgments which are the *effects* of our actions, and which, when false, give occasion to pronounce the actions contrary to truth and reason; we may observe, that our actions never cause any judgment, either true or false, in ourselves, and that 'tis only on others they have such an influence. 'Tis certain, that an action, on many occasions, may give rise to false conclusions in others; and that a person, who through a window sees any lewd behaviour of mine with my neighbour's wife, may be so simple as to imagine she is certainly my own. In this respect my action resembles somewhat a lie or falsehood; only with this difference, which is material, that I perform not the action with any intention of giving rise to a false judgment in another, but merely to satisfy my lust and passion. It causes however, a mistake and false judgment by accident; and the falsehood of its effects may be ascribed, by some old figurative way of speaking, to the action itself. But still I can see no pretext of reason for asserting, that the tenden-

SECT.

I.

Moral distinctions not derived from reason.

## PART

I.  
Of virtue  
and vice in  
general.

cy to cause such an error is the first spring of original source of all immorality.\*

\* One might think it were entirely superfluous to prove this, if a late author, who has had the good fortune to obtain some reputation, had not seriously affirmed, that such a falsehood is the foundation of all guilt and moral deformity. That we may discover the fallacy of his hypothesis, we need only consider, that a false conclusion is drawn from an action, only by means of an obscurity of natural principles, which makes a cause be secretly interrupted in its operation, by contrary causes, and renders the connexion betwixt two objects uncertain and variable. Now, as a like uncertainty and variety of causes take place, even in natural objects, and produce a like error in our judgment, if that tendency to produce error were the very essence of vice and immorality, it should follow, that even inanimate objects might be vicious and immoral.

'Tis in vain to urge, that inanimate objects act without liberty and choice. For as liberty and choice are not necessary to make an action produce in us an erroneous conclusion, they can be, in no respect, essential to morality; and I do not readily perceive, upon this system, how they can ever come to be regarded by it. If the tendency to cause error be the origin of immorality, that tendency and immorality would in every case be inseparable.

Add to this, that if I had used the precaution of shutting the windows, while I indulged myself in those liberties with my neighbour's wife, I should have been guilty of no immorality; and that because my action, being perfectly concealed would have had no tendency to produce any false conclusion.

For the same reason, a thief, who steals in by a ladder at a window, and takes all imaginable care to cause no disturbance; is in no respect criminal. For either he will not be perceived, or if he be, 'tis impossible he can produce any error, nor will any one, from these circumstances, take him to be other than what he really is.

'Tis well known, that those who are squint-sighted, do very readily cause mistakes in others, and that we imagine they salute or are talking to one person, while they address themselves to another. Are they therefore, upon that account, immoral?

Besides, we may easily observe, that in all those arguments there is an evident reasoning in a circle. A person who takes possession of another's goods, and uses them as his own, in a manner declares them to be his own; and this

Thus upon the whole, 'tis impossible, that the distinction betwixt moral good and evil, can be made by reason; since that distinction has an influence upon our actions, of which reason alone is incapable. Reason and judgment may, indeed, be the mediate cause of an action, by promoting, or by directing a passion: but it is not pretended, that a judgment of this kind, either in its truth or falsehood, is attended with virtue or vice. And as to the judgments, which are caused by our judgments, they can still less

SECT.  
I.

Moral distinctions not derived from reason.

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falsehood is the source of the immorality of injustice. But is property, or right, or obligation, intelligible, without an antecedent morality?

A man that is ungrateful to his benefactor, in a manner affirms, that he never received any favours from him. But in what manner? Is it because 'tis his duty to be grateful? But this supposes, that there is some antecedent rule of duty and morals. Is it because human nature is generally grateful, and makes us conclude, that a man who does any harm never received any favour from the person he harm'd? But human nature is not so generally grateful, as to justify such a conclusion. Or if it were, is an exception to a general rule in every case criminal, for no other reason than because it is an exception.

But what may suffice entirely to destroy this whimsical system is, that it leaves us under the same difficulty to give a reason why truth is virtuous and falsehood vicious, as to account for the merit or turpitude of any other action. I shall allow, if you please, that all immorality is derived from this supposed falsehood in action, provided you can give me any plausible reason, why such a falsehood is immoral. If you consider rightly of the matter, you will find yourself in the same difficulty as at the beginning.

This last argument is very conclusive; because, if there be not an evident merit or turpitude annexed to this species of truth or falsehood, it can never have any influence upon our actions. For, who ever thought of forbearing any action, because others might possibly draw false conclusions from it? Or, who ever performed any, that he might give rise to true conclusions?

PART  
I.

Of virtue  
and vice in  
general.

bestow those moral qualities on the actions, which are their causes.

But to be more particular, and to shew, that those eternal immutable fitnesses and unfitnesses of things cannot be defended by sound philosophy, we may weigh the following considerations.

If the thought and understanding were alone capable of fixing the boundaries of right and wrong, the character of virtuous and vicious either must lie in some relations of objects, or must be a matter of fact, which is discovered by our reasoning. This consequence is evident. As the operations of human understanding divide themselves into two kinds, the comparing of ideas, and the inferring of matter of fact; were virtue discovered by the understanding; it must be an object of one of these operations, nor is there any third operation of the understanding, which can discover it. There has been an opinion very industriously propagated by certain philosophers, that morality is susceptible of demonstration; and though no one has ever been able to advance a single step in those demonstrations; yet 'tis taken for granted, that this science may be brought to an equal certainty with geometry or algebra. Upon this supposition, vice and virtue must consist in some relations; since 'tis allowed on all hands, that no matter of fact is capable of being demonstrated. Let us, therefore begin with examining this hypothesis, and endeavour, if possible, to fix those moral qualities, which have been so long the objects of our fruitless researches. Point out distinctly the relations, which constitute morality or obligation, that we may know wherein they consist, and after what manner we must judge of them.

If you assert, that vice and virtue consist in relations susceptible of certainty and demonstration, you must confine yourself to those *four* relations, which alone admit of that degree of evidence; and in that case you run into absurdities, from which you will never be able to extricate yourself. For as you make the very essence of morality to lie in the relations, and as there is no one of these relations but what is applicable, not only to an irrational but also to an inanimate object; it follows, that even such objects must be susceptible of merit or demerit. *Resemblance, contrariety, degrees in quality, and proportions in quantity and number*; all these relations belong as properly to matter, as to our actions, passions, and volitions. 'Tis unquestionable, therefore, that morality lies not in any of these relations, nor the sense of it in their discovery.\*

Should it be asserted, that the sense of morality consists in the discovery of some relation,

SECT.

I.

Moral distinctions not derived from reason.

\* As a proof, how confused our way of thinking on this subject commonly is, we may observe, that those who assert, that morality is demonstrable, do not say, that morality lies in the relations, and that the relations are distinguishable by reason. They only say, that reason can discover such an action, in such relations, to be virtuous, and such another vicious. It seems they thought it sufficient, if they could bring the word, Relation, into the proposition, without troubling themselves, whether it was to the purpose or not. But here, I think, is plain argument. Demonstrative reason discovers only relations. But that reason, according to this hypothesis, discovers also vice and virtue. These moral qualities, therefore, must be relations. When we blame any action, in any situation, the whole complicated object, of action and situation, must form certain relations, where in the essence of vice consists. This hypothesis is not otherwise intelligible. For what does reason discover, when it pronounces any action vicious? Does it discover a relation or a matter of fact? These questions are decisive, and must not be eluded.

PART  
I.

Of virtue  
and vice in  
general.


distinct from these, and that our enumeration was not complete, when we comprehended all demonstrable relations under four general heads: to this I know not what to reply, till some one be so good as to point out to me this new relation. 'Tis impossible to refute a system, which has never yet been explained. In such a manner of fighting in the dark, a man loses his blows in the air, and often places them where the enemy is not present.

I must, therefore, on this occasion, rest contented with requiring the two following conditions of any one that would undertake to clear up this system. *First*, as moral good and evil belong only to the actions of the mind, and are derived from our situation with regard to external objects, the relations, from which these moral distinctions arise, must lie only betwixt internal actions, and external objects, and must not be applicable either to internal actions, compared among themselves, or to external objects, when placed in opposition to other external objects. For as morality is supposed to attend certain relations, if these relations could belong to internal actions considered singly, it would follow, that we might be guilty of crimes in ourselves, and independent of our situation, with respect to the universe: and in like manner, if these moral relations could be applied to external objects, it would follow, that even inanimate beings would be susceptible of moral beauty and deformity. Now it seems difficult to imagine, that any relation can be discovered betwixt our passions, volitions, and actions, compared to external objects, which relation might not belong either to these passions and volitions, or to these external objects, compared among *themselves*.

But it will be still more difficult to fulfil the *second* condition, requisite to justify this system. According to the principles of those who maintain an abstract rational difference betwixt moral good and evil, and a natural fitness and unfitness of things, 'tis not only supposed; that these relations, being eternal and immutable, are the same, when considered by every rational creature, but their *effects* are also supposed to be necessarily the same; and 'tis concluded they have no less, or rather a greater, influence in directing the will of the Deity, than in governing the rational and virtuous of our own species. These two particulars are evidently distinct. 'Tis one thing to know virtue, and another to conform the will to it. In order, therefore, to prove, that the measures of right and wrong are eternal laws, *obligatory* on every rational mind, 'tis not sufficient to shew the relations upon which they are founded; we must also point out the connexion betwixt the relation and the will; and must prove that this connexion is so necessary, that in every well-disposed mind, it must take place and have its influence; though the difference betwixt these minds be in other respects immense and infinite. Now besides what I have already proved, that even in human nature no relation can ever alone produce any action; besides this, I say, it has been shewn, in treating of the understanding, that there is no connexion of cause and effect, such as this is supposed to be, which is discoverable otherwise than by experience, and of which we can pretend to have any security by the simple consideration of the objects. All beings in the universe, considered in themselves, appear entirely loose and independent of each other. 'Tis only by experi-

SECT.

I.



Moral distinctions  
not derived  
from reason.

PART  
I  
Of virtue  
and vice in  
general.

ence we learn their influence and connexion; and this influence we ought never to extend beyond experience.

Thus it will be impossible to fulfil the *first* condition required to the system of eternal rational measures of right and wrong; because it is impossible to shew those relations, upon which such a distinction may be founded: and 'tis as impossible to fulfil the *second* condition; because we cannot prove *a priori*, that these relations, if they really existed and were perceived, would be universally forcible and obligatory.

But to make these general reflections more clear and convincing, we may illustrate them by some particular instances, wherein this character of moral good or evil is the most universally acknowledged. Of all crimes that human creatures are capable of committing, the most horrid and unnatural is ingratitude, especially when it is committed against parents, and appears in the more flagrant instances of wounds and death. This is acknowledged by all mankind, philosophers as well as the people; the question only arises among philosophers, whether the guilt or moral deformity of this action be discovered by demonstrative reasoning, or be felt by an internal sense, and by means of some sentiment, which the reflecting on such an action naturally occasions. This question will soon be decided against the former opinion, if we can shew the same relations in other objects, without the notion of any guilt or iniquity attending them. Reason or science is nothing but the comparing of ideas, and the discovery of their relations; and if the same relations have different characters, it must evidently follow, that those characters are not dis-



SECT.

I.

Moral distinctions  
not derived  
from reason.

covered merely by reason. To put the affair, therefore, to this trial, let us choose any inanimate object, such as an oak or elm; and let us suppose, that by the dropping of its seed, it produces a sapling below it, which springing up by degrees, at last overtops and destroys the parent tree: I ask, if in this instance there be wanting any relation, which is discoverable in parricide or ingratitude? Is not the one tree the cause of the other's existence; and the latter the cause of the destruction of the former, in the same manner as when a child murders his parent? 'Tis not sufficient to reply, that a choice or will is wanting. For in the case of parricide, a will does not give rise to any *different* relations, but is only the cause from which the action is derived; and consequently produces the *same* relations, that in the oak or elm arise from some other principles. 'Tis a will or choice, that determine a man to kill his parent; and they are the laws of matter and motion, that determines a sapling to destroy the oak, from which it sprung. Here then the same relations have different causes; but still the relations are the same: and as their discovery is not in both cases attended with a notion of immorality, it follows, that that notion does not arise from such a discovery.

But to choose an instance still more resembling; I would fain ask any one, why incest in the human species is criminal, and why the very same action, and the same relations in animals have not the smallest moral turpitude and deformity? If it be answered, that this action is innocent in animals, because they have not reason sufficient to discover its turpitude; but that man, being endowed with that faculty, which *ought* to restrain him to his duty, the same ac-

## PART

## I.

Of virtue  
and vice in  
general.

tion instantly becomes criminal to him; should this be said, I would reply, that this is evidently arguing in a circle. For before reason can perceive this turpitude, the turpitude must exist; and consequently is independent of the decisions of our reason, and is their object more properly than their effect. According to this system, then, every animal, that has sense, and appetite, and will; that is, every animal must be susceptible of all the same virtues and vices, for which we ascribe praise and blame to human creatures. All the difference is, that our superior reason may serve to discover the vice or virtue, and by that means may augment the blame or praise: but still this discovery supposes a separate being in these moral distinctions, and a being, which depends only on the will and appetite, and which, both in thought and reality, may be distinguished from the reason. Animals are susceptible of the same relations, with respect to each other, as the human species, and therefore would also be susceptible of the same morality, if the essence of morality consisted in these relations. Their want of a sufficient degree of reason may hinder them from perceiving the duties and obligations of morality, but can never hinder these duties from existing; since they must antecedently exist, in order to their being perceived. Reason must find them, and can never produce them. This argument deserves to be weighed, as being, in my opinion, entirely decisive.

Nor does this reasoning only prove, that morality consists not in any relations, that are the objects of science; but if examined, will prove with equal certainty, that it consists not in any *matter of fact*, which can be discovered by the understanding. This is the *second* part of our

SECT.  
I.

Moral distinctions  
not derived  
from reason.

argument; and if it can be made evident, we may conclude, that morality is not an object of reason. But can there be any difficulty in proving, that vice and virtue are not matters of fact, whose existence we can infer by reason? Take any action allowed to be vicious: wilful murder, for instance. Examine it in all lights, and see if you can find that matter of fact, or real existence, which you call *vice*. In whichever way you take it, you find only certain passions, motives, volitions and thoughts. There is no other matter of fact in the case. The vice entirely escapes you, as long as you consider the object. You never can find it, till you turn your reflection into your own breast, and find a sentiment of disapprobation, which arises in you, towards this action. Here is a matter of fact; but 'tis the object of feeling, not of reason. It lies in yourself, not in the object. So that when you pronounce any action or character to be vicious, you mean nothing, but that from the constitution of your nature you have a feeling or sentiment of blame from the contemplation of it. Vice and virtue, therefore, may be compared to sounds, colours, heat and cold, which, according to modern philosophy, are not qualities in objects, but perceptions in the mind: and this discovery in morals, like that other in physics, is to be regarded as a considerable advancement of the speculative sciences; though, like that too, it has little or no influence on practice. Nothing can be more real, or concern us more, than our own sentiments of pleasure and uneasiness; and if these be favourable to virtue, and unfavourable to vice, no more can be requisite to the regulation of our conduct and behaviour.

I cannot forbear adding to these reasonings

PART  
I.

Of virtue  
and vice in  
general.

an observation, which may, perhaps, be found of some importance. In every system of morality, which I have hitherto met with, I have always remarked, that the author proceeds for some time in the ordinary way of reasoning, and establishes the being of a God, or makes observations concerning human affairs; when of a sudden I am surprised to find, that instead of the usual copulations of propositions, *is*, and *is not*, I meet with no proposition that is not connected with an *ought*, or an *ought not*. This change is imperceptible; but is, however, of the last consequence. For as this *ought*, or *ought not*, expresses some new relation or affirmation, 'tis necessary that it should be observed and explained; and at the same time that a reason should be given, for what seems altogether inconceivable, how this new relation can be a deduction from others, which are entirely different from it. But as authors do not commonly use this precaution, I shall presume to recommend it to the readers; and am persuaded, that this small attention would subvert all the vulgar systems of morality, and let us see, that the distinction of vice and virtue is not founded merely on the relations of objects, nor is perceived by reason.

## SECT. II.

*Moral Distinctions derived from a moral  
Sense.*

**T**HUS the course of the argument leads us to conclude, that since vice and virtue are not discoverable merely by reason, or the comparison of ideas, it must be by means of some impres-

SECT.  
II.

Moral distinctions derived from a moral sense.

sion or sentiment they occasion, that we are able to mark the difference betwixt them. Our decisions concerning moral rectitude and depravity are evidently perceptions; and as all perceptions are either impressions or ideas, the exclusion of the one is a convincing argument for the other. Morality, therefore, is more properly felt than judged of; though this feeling or sentiment is commonly so soft and gentle, that we are apt to confound it with an idea, according to our common custom of taking all things for the same, which have any near resemblance to each other.

The next question is, of what nature are these impressions, and after what manner do they operate upon us? Here we cannot remain long in suspense, but must pronounce the impression arising from virtue, to be agreeable, and that proceeding from vice to be uneasy. Every moment's experience must convince us of this. There is no spectacle so fair and beautiful as a noble and generous action; nor any, which gives us more abhorrence than one that is cruel and treacherous. No enjoyment equals the satisfaction we receive from the company of those we love and esteem; as the greatest of all punishments is to be obliged to pass our lives with those we hate or contemn. A very play or romance may afford us instances of this pleasure, which virtue conveys to us; and pain, which arises from vice.

Now since the distinguishing impressions, by which moral good or evil is known, are nothing but *particular* pains or pleasures; it follows, that in all inquiries concerning these moral distinctions, it will be sufficient to shew the principles, which make us feel a satisfaction or uneasiness from the survey of any character, in

## PART.

## I.

Of virtue  
and vice in  
general.

order to satisfy us why the character is laudable or blameable. An action, or sentiment, or character is virtuous or vicious; why? because its view causes a pleasure or uneasiness of a particular kind. In giving a reason, therefore, for the pleasure or uneasiness, we sufficiently explain the vice or virtue. To have the sense of virtue, is nothing but to *feel* a satisfaction of a particular kind from the contemplation of a character. The very *feeling* constitutes our praise or admiration. We go no farther; nor do we inquire into the cause of the satisfaction. We do not infer a character to be virtuous, because it pleases: but in feeling that it pleases after such a particular manner, we in effect feel that it is virtuous. The case is the same as in our judgments concerning all kinds of beauty, and tastes, and sensations. Our approbation is implied in the immediate pleasure they convey to us.

I have objected to the system, which establishes eternal rational measures of right and wrong, that 'tis impossible to shew, in the actions of reasonable creatures, any relations, which are not found in external objects; and therefore, if morality always attended these relations, 'twere possible for inanimate matter to become virtuous or vicious. Now it may, in like manner, be objected to the present system, that if virtue and vice be determined by pleasure and pain, these qualities must, in every case, arise from the sensations; and consequently any object, whether animate or inanimate; rational or irrational, might become morally good or evil, provided it can excite a satisfaction or uneasiness. But though this objection seems to be the very same, it has by no means the same force, in the one case as in the

other. For, *first*, 'tis evident, that under the term *pleasure*, we comprehend sensations, which are very different from each other, and which have only such a distant resemblance, as is requisite to make them be expressed by the same abstract term. A good composition of music and a bottle of good wine equally produce pleasure; and what is more, their goodness is determined merely by the pleasure. But shall we say, upon that account, that the wine is harmonious, or the music of a good flavour? In like manner an inanimate object, and the character or sentiments of any person may, both of them, give satisfaction; but as the satisfaction is different, this keeps our sentiments concerning them from being confounded, and makes us ascribe virtue to the one, and not to the other. Nor is every sentiment of pleasure or pain, which arises from characters and actions, of that *peculiar* kind, which makes us praise or condemn. The good qualities of an enemy are hurtful to us; but may still command our esteem and respect. 'Tis only when a character is considered in general, without reference to our particular interest, that it causes such a feeling or sentiment, as denominates it morally good or evil. 'Tis true, those sentiments from interest and morals, are apt to be confounded, and naturally run into one another. It seldom happens, that we do not think an enemy vicious, and can distinguish betwixt his opposition to our interest and real villainy or baseness. But this hinders not, but that the sentiments are, in themselves, distinct; and a man of temper and judgment may preserve himself from these illusions. In like manner, though 'tis certain a musical voice is nothing but one that naturally gives a *particular* kind

SECT.  
II.

Moral distinctions derived from a moral sense.

PART  
I.

Of virtue  
and vice in  
general.

of pleasure; yet 'tis difficult for a man to be sensible, that the voice of an enemy is agreeable, or to allow it to be musical. But a person of a fine ear, who has the command of himself, can separate these feelings, and give praise to what deserves it.

*Secondly*, we may call to remembrance the preceding system of the passions, in order to remark a still more considerable difference among our pains and pleasures. Pride and humility, love and hatred are excited, when there is any thing presented to us, that both bears a relation to the object of the passion, and produces a separate sensation related to the sensation of the passion. Now virtue and vice are attended with these circumstances. They must necessarily be placed either in ourselves or others, and excite either pleasure or uneasiness; and therefore must give rise to one of these four passions; which clearly distinguishes them from the pleasure and pain arising from inanimate objects, that often bear no relation to us: and that is, perhaps, the most considerable effect that virtue and vice have upon the human mind.

It may now be asked *in general*, concerning this pain or pleasure, that distinguishes moral good and evil, *From what principles is it derived, and whence does it arise in the human mind?* To this I reply, *first*, that 'tis absurd to imagine, that in every particular instance, these sentiments are produced by an *original* quality and *primary* constitution. For as the number of our duties is, in a manner, infinite, 'tis impossible that our original instincts should extend to each of them, and from our very first infancy impress on the human mind all that multitude of precepts, which are contained in



the completest system of ethics. Such a method of proceeding is not conformable to the usual maxims, by which nature is conducted, where a few principles produce all that variety we observe in the universe, and every thing is carried on in the easiest and most simple manner. 'Tis necessary therefore to abridge these primary impulses, and find some more general principles, upon which all our notions of morals are founded.

But in the *second* place, should it be asked, whether we ought to search for these principles in *nature*, or whether we must look for them in some other origin? I would reply, that our answer to this question depends upon the definition of the word, Nature, than which there is none more ambiguous and equivocal. If *nature* be opposed to miracles, not only the distinction betwixt vice and virtue is natural, but also every event, which has ever happened in the world, *excepting those miracles, on which our religion is founded*. In saying, then, that the sentiments of vice and virtue are natural in this sense, we make no very extraordinary discovery.

But *nature* may also be opposed to rare and unusual; and in this sense of the word, which is the common one, there may often arise disputes concerning what is natural or unnatural; and one may in general affirm, that we are not possessed of any very precise standard, by which these disputes can be decided. Frequent and rare depend upon the number of examples we have observed; and as this number may gradually encrease or diminish, 'twill be impossible to fix any exact boundaries betwixt them. We may only affirm on this head, that if ever there was any thing, which could be call-

SECT.  
II.

Moral distinctions derived from a moral sense.

PART  
I.  
Of virtue  
and vice in  
general.

ed natural in this sense, the sentiments of morality certainly may; since there never was any nation of the world, nor any single person in any nation, who was utterly deprived of them, and who never, in any instance, shewed the least approbation or dislike of manners. These sentiments are so rooted in our constitution and temper, that without entirely confounding the human mind by disease or madness, it is impossible to extirpate and destroy them.

But *nature* may also be opposed to artifice, as well as to what is rare and unusual; and in this sense it may be disputed, whether the notions of virtue be natural or not. We readily forget, that the designs, and projects, and views of men are principles as necessary in their operation as heat and cold, moist and dry: but taking them to be free and entirely our own, 'tis usual for us to set them in opposition to the other principles of nature. Should it, therefore, be demanded, whether the sense of virtue be natural or artificial, I am of opinion, that 'tis impossible for me at present to give any precise answer to this question. Perhaps it will appear afterwards, that our sense of some virtues is artificial, and that of others natural. The discussion of this question will be more proper, when we enter upon an exact detail of each particular vice and virtue.\*

Mean while it may not be amiss to observe from these definitions of *natural* and *unnatural*, that nothing can be more unphilosophical than those systems, which assert, that virtue is the same with what is natural, and vice with what is unnatural. For in the first sense of the word,

\* In the following discourse *natural* is also opposed sometimes to *civil*, sometimes to *moral*. The opposition will always discover the sense, in which it is taken.

nature, as opposed to miracles, both vice and virtue are equally natural; and in the second sense, as opposed to what is unusual, perhaps virtue will be found to be the most unnatural. At least it must be owned, that heroic virtue, being as unusual, is as little natural as the most brutal barbarity. As to the third sense of the word, 'tis certain, that both vice and virtue are equally artificial, and out of nature. For however it may be disputed, whether the notion of a merit or demerit in certain actions be natural or artificial, 'tis evident, that the actions themselves are artificial, and are performed with a certain design and intention; otherwise they could never be ranked under any of these denominations. 'Tis impossible, therefore, that the character of natural and unnatural can ever, in any sense, mark the boundaries of vice and virtue.

Thus we are still brought back to our first position, that virtue is distinguished by the pleasure, and vice by the pain, that any action, sentiment, or character gives us by the mere view and contemplation. This decision is very commodious; because it reduces us to this simple question, *Why any action or sentiment upon the general view or survey, gives a certain satisfaction or uneasiness*, in order to shew the origin of its moral rectitude or depravity, without looking for any incomprehensible relations and qualities, which never did exist in nature, nor even in our imagination, by any clear and distinct conception. I flatter myself I have executed a great part of my present design by a state of the question, which appears to me so free from ambiguity and obscurity.

SECT.  
II.

Moral distinctions derived from a moral sense.

## PART II.

### OF JUSTICE AND INJUSTICE.

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#### SECT. I.

#### *Justice, whether a Natural or Artificial Virtue?*

PART  
II.

I HAVE already hinted, that our sense of every kind of virtue is not natural; but that there are some virtues, that produce pleasure and approbation by means of an artifice or contrivance, which arises from the circumstances and necessity of mankind. Of this kind I assert *justice* to be; and shall endeavour to defend this opinion by a short, and, I hope, convincing argument, before I examine the nature of the artifice, from which the sense of that virtue is derived.

'Tis evident, that when we praise any actions, we regard only the motives that produce them, and consider the actions as signs or indications of certain principles in the mind and temper. The external performance has no merit. We must look within to find the moral quality. This we cannot do directly; and therefore fix our attention on actions, as on external signs. But these actions are still considered as signs; and

the ultimate object of our praise and approbation is the motive that produced them.

SECT.  
I.

Justice,  
whether a  
natural or  
artificial  
virtue?

After the same manner, when we require any action, or blame a person for not performing it, we always suppose, that one in that situation should be influenced by the proper motive of that action, and we esteem it vicious in him to be regardless of it. If we find, upon enquiry, that the virtuous motive was still powerful over his breast, though checked in its operation by some circumstances unknown to us, we retract our blame, and have the same esteem for him, as if he had actually performed the action, which we require of him.

It appears, therefore, that all virtuous actions derive their merit only from virtuous motives, and are considered merely as signs of those motives. From this principle I conclude, that the first virtuous motive, which bestows a merit on any action, can never be a regard to the virtue of that action, but must be some other natural motive or principle. To suppose, that the mere regard to the virtue of the action, may be the first motive, which produced the action, and rendered it virtuous, is to reason in a circle. Before we can have such a regard, the action must be really virtuous; and this virtue must be derived from some virtuous motive: and consequently the virtuous motive must be different from the regard to the virtue of the action. A virtuous motive is requisite to render an action virtuous. An action must be virtuous, before we can have a regard to its virtue. Some virtuous motive, therefore, must be antecedent to that regard.

Nor is this merely a metaphysical subtilty; but enters into all our reasonings in common life, though perhaps we may not be able to place it

PART  
II.Of justice  
and injus-  
tice.

in such distinct philosophical terms. We blame a father for neglecting his child. Why? because it shews a want of natural affection, which is the duty of every parent. Were not natural affection a duty, the care of children could not be a duty; and 'twere impossible we could have the duty in our eye in the attention we give to our offspring. In this case, therefore, all men suppose a motive to the action distinct from a sense of duty.

Here is a man, that does many benevolent actions; relieves the distressed, comforts the afflicted, and extends his bounty even to the greatest strangers. No character can be more amiable and virtuous. We regard these actions as proofs of the greatest humanity. This humanity bestows a merit on the actions. A regard to this merit is, therefore, a secondary consideration, and derived from the antecedent principle of humanity, which is meritorious and laudable.

In short, it may be established as an undoubted maxim, *that no action can be virtuous, or morally good, unless there be in human nature some motive to produce it, distinct from the sense of its morality.*

But may not the sense of morality or duty produce an action, without any other motive? I answer it may: but this is no objection to the present doctrine. When any virtuous motive or principle is common in human nature, a person, who feels his heart devoid of that motive, may hate himself upon that account, and may perform the action without the motive, from a certain sense of duty, in order to acquire by practice, that virtuous principle, or at least, to disguise to himself, as much as possible, his want of it. A man that really feels no grati-

tude in his temper, is still pleased to perform grateful actions, and thinks he has, by that means, fulfilled his duty. Actions are at first only considered as signs of motives: but 'tis usual, in this case, as in all others, to fix our attention on the signs, and neglect, in some measure, the thing signified. But though, on some occasions, a person may perform an action merely out of regard to its moral obligation, yet still this supposes in human nature some distinct principles, which are capable of producing the action, and whose moral beauty renders the action meritorious.

SECT.

I.

Justice,  
whether a  
natural or  
artificial  
virtue?

Now to apply all this to the present case; I suppose a person to have lent me a sum of money, on condition that it be restored in a few days; and also suppose, that after the expiration of the term agreed on, he demands the sum: I ask, *What reason or motive have I to restore the money?* It will, perhaps, be said, that my regard to justice, and abhorrence of villany and knavery, are sufficient reasons for me, if I have the least grain of honesty, or sense of duty and obligation. And this answer, no doubt, is just and satisfactory to man in his civilized state, and when trained up according to a certain discipline and education. But in his rude and more *natural* condition, if you are pleased to call such a condition natural, this answer would be rejected as perfectly unintelligible and sophistical. For one in that situation would immediately ask you, *Wherein consists this honesty and justice, which you find in restoring a loan and abstaining from the property of others?* It does not surely lie in the external action. It must, therefore, be placed in the motive, from which the external action is derived. This motive can never be a regard to the honesty of

PART  
II.

Of justice  
and injus-  
tice.

the action. For 'tis a plain fallacy to say, that a virtuous motive is requisite to render an action honest, and at the same time that a regard to the honesty is the motive of the action. We can never have a regard to the virtue of an action, unless the action be antecedently virtuous. No action can be virtuous, but so far as it proceeds from a virtuous motive. A virtuous motive, therefore, must precede the regard to the virtue; and 'tis impossible that the virtuous motive and the regard to the virtue can be the same.

'Tis requisite, then, to find some motive to acts of justice and honesty, distinct from our regard to the honesty; and in this lies the great difficulty. For should we say, that a concern for our private interest or reputation is the legitimate motive to all honest actions: it would follow, that wherever that concern ceases, honesty can no longer have place. But 'tis certain, that self-love, when it acts at its liberty, instead of engaging us to honest actions, is the source of all injustice and violence; nor can a man ever correct those vices, without correcting and restraining the *natural* movements of that appetite.

But should it be affirmed, that the reason or motive of such actions is the *regard to public interest*, to which nothing is more contrary than examples of injustice and dishonesty; should this be said, I would propose the three following considerations, as worthy of our attention. *First*, public interest is not naturally attached to the observation of the rules of justice; but is only connected with it, after an artificial convention for the establishment of these rules, as shall be shewn more at large hereafter. *Secondly*, if we suppose, that the loan was se-



cret, and that it is necessary for the interest of the person, that the money be restored in the same manner (as when the lender would conceal his riches) in that case the example ceases, and the public is no longer interested in the actions of the borrower; though I suppose there is no moralist, who will affirm, that the duty and obligation ceases. *Thirdly*, experience sufficiently proves, that men, in the ordinary conduct of life, look not so far as the public interest, when they pay their creditors, perform their promises, and abstain from theft, and robbery, and injustice of every kind. That is a motive too remote and too sublime to effect the generality of mankind, and operate with any force in actions so contrary to private interest as are frequently those of justice and common honesty.

In general, it may be affirmed, that there is no such passion in human minds, as the love of mankind, merely as such, independent of personal qualities, of services, or of relation to ourself. 'Tis true, there is no human, and indeed no sensible, creature, whose happiness or misery does not, in some measure, affect us, when brought near to us, and represented in lively colours: but this proceeds merely from sympathy, and is no proof of such an universal affection to mankind, since this concern extends itself beyond our own species. An affection betwixt the sexes is a passion evidently implanted in human nature; and this passion not only appears in its peculiar symptoms, but also in inflaming every other principle of affection, and raising a stronger love from beauty, wit, kindness, than what would otherwise flow from them. Were there an universal love among all human creatures, it would appear

SECT.

I.

Justice,  
whether a  
natural or  
artificial  
virtue?

PART  
II.

Of justice  
and injustice.

after the same manner. Any degree of a good quality would cause a stronger affection than the same degree of a bad quality would cause hatred; contrary to what we find by experience. Men's tempers are different, and some have a propensity to the tender, and others to the rougher, affections: but in the main, we may affirm, that man in general, or human nature, is nothing but the object both of love and hatred, and requires some other cause, which by a double relation of impressions and ideas, may excite these passions. In vain would we endeavour to elude this hypothesis. There are no phænomena that point out any such kind affection to men, independent of their merit, and every other circumstance. We love company in general; but 'tis as we love any other amusement. An Englishman in Italy is a friend; a European in China; and perhaps a man would be beloved as such, were we to meet him in the moon. But this proceeds only from the relation to ourselves; which in these cases gathers force by being confined to a few persons.

If public benevolence, therefore, or a regard to the interests of mankind, cannot be the original motive to justice, much less can *private benevolence*, or a regard to the interests of the party concerned, be this motive. For what if he be my enemy, and has given me just cause to hate him? What if he be a vicious man, and deserves the hatred of all mankind? What if he be a miser, and can make no use of what I would deprive him of? What if he be a profligate debauchee, and would rather receive harm than benefit from large possessions? What if I be in necessity, and have urgent motives to acquire something to my family? In all these cases, the original motive to justice would fail;

and consequently the justice itself, and along with it all property, right, and obligation.

A rich man lies under a moral obligation to communicate to those in necessity a share of his superfluities. Were private benevolence the original motive to justice, a man would not be obliged to leave others in the possession of more than he is obliged to give them. At least the difference would be very inconsiderable. Men generally fix their affections more on what they are possessed of, than on what they never enjoyed: for this reason, it would be greater cruelty to dispossess a man of any thing, than not to give it him. But who will assert, that this is the only foundation of justice?

Besides, we must consider, that the chief reason, why men attach themselves so much to their possessions is, that they consider them as their property, and as secured to them inviolably by the laws of society. But this is a secondary consideration, and dependent on the preceding notions of justice and property.

A man's property is supposed to be fenced against every mortal, in every possible case. But private benevolence is, and ought to be, weaker in some persons, than in others: and in many, or indeed in most persons, must absolutely fail. Private benevolence, therefore, is not the original motive of justice.

From all this it follows, that we have no real or universal motive for observing the laws of equity, but the very equity and merit of that observance; and as no action can be equitable or meritorious, where it cannot arise from some separate motive, there is here an evident sophistry and reasoning in a circle. Unless, therefore, we will allow, that nature has established a sophistry, and rendered it neces-

PART  
II.Of justice  
and injustice.

sary and unavoidable, we must allow, that the sense of justice and injustice is not derived from nature, but arises artificially, though necessarily from education, and human conventions.

I shall add, as a corollary to this reasoning, that since no action can be laudable or blamable, without some motives or impelling passions, distinct from the sense of morals, these distinct passions must have a great influence on that sense. 'Tis according to their general force in human nature, that we blame or praise. In judging of the beauty of animal bodies, we always carry in our eye the œconomy of a certain species; and where the limbs and features observe that proportion, which is common to the species, we pronounce them handsome and beautiful. In like manner we always consider the *natural* and *usual* force of the passions, when we determine concerning vice and virtue; and if the passions depart very much from the common measures on either side, they are always disapproved as vicious. A man naturally loves his children better than his nephews, his nephews better than his cousin, his cousins better than strangers, where every thing else is equal. Hence arise our common measures of duty, in preferring the one to the other. Our sense of duty always follows the common and natural course of our passions.

To avoid giving offence, I must here observe, that when I deny justice to be a natural virtue, I make use of the word, *natural*, only as opposed to *artificial*. In another sense of the word; as no principle of the human mind is more natural than a sense of virtue, so no virtue is more natural than justice. Mankind is an inventive species; and where an invention is obvious and absolutely necessary, it may as

properly be said to be natural as any thing that proceeds immediately from original principles, without the intervention of thought or reflection. Though the rules of justice be *artificial*, they are not *arbitrary*. Nor is the expression improper to call them *Laws of Nature*; if by natural we understand what is common to any species, or even if we confine it to mean what is inseparable from the species.

SECT.

I.

Justice,  
whether a  
natural or  
artificial  
virtue.

## SECT. II.

*Of the Origin of Justice and Property.*

WE now proceed to examine two questions, viz. *concerning the manner, in which the rules of justice are established by the artifice of men*; and *concerning the reasons, which determine us to attribute to the observance or neglect of these rules a moral beauty and deformity*. These questions will appear afterwards to be distinct. We shall begin with the former.

Of all the animals, with which this globe is peopled, there is none towards whom nature seems, at first sight, to have exercised more cruelty than towards man, in the numberless wants and necessities, with which she has loaded him, and in the slender means, which she affords to the relieving these necessities. In other creatures these two particulars generally compensate each other. If we consider the lion as a voracious and carnivorous animal, we shall easily discover him to be very necessitous; but if we turn our eye to his make and temper, his agility, his courage, his arms, and his force, we shall find, that his advantages hold proportion with his wants. The sheep

PART  
II.

Of justice  
and injus-  
tice.

and ox are deprived of all these advantages ; but their appetites are moderate, and their food is of easy purchase. In man alone, this unnatural conjunction of infirmity, and of necessity, may be observed in its greatest perfection. Not only the food; which is required for his sustenance, flies his search and approach, or at least requires his labour to be produced, but he must be possessed of clothes and lodging, to defend him against the injuries of the weather; though to consider him only in himself, he is provided neither with arms, nor force, nor other natural abilities, which are in any degree answerable to so many necessities.

'Tis by society alone he is able to supply his defects, and raise himself up to an equality with his fellow-creatures, and even acquire a superiority above them. By society all his infirmities are compensated; and though in that situation his wants multiply every moment upon him, yet his abilities are still more augmented, and leave him in every respect more satisfied and happy, than 'tis possible for him, in his savage and solitary condition, ever to become. When every individual person labours a-part, and only for himself, his force is too small to execute any considerable work; his labour being employed in supplying all his different necessities, he never attains a perfection in any particular art; and as his force and success are not at all times equal, the least failure in either of these particulars must be attended with inevitable ruin and misery. Society provides a remedy for these *three* inconveniencies. By the conjunction of forces, our power is augmented: by the partition of employments, our ability increases: and by mutual succour we are less exposed to fortune and accidents. 'Tis by this

additional *force, ability, and security*, that society becomes advantageous.

SECT.  
II.

Of the origin  
of justice  
and property.

But in order to form society, 'tis requisite not only that it be advantageous, but also that men be sensible of these advantages; and 'tis impossible, in their wild uncultivated state, that by study and reflection alone, they should ever be able to attain this knowledge. Most fortunately, therefore, there is conjoined to those necessities, whose remedies are remote and obscure, another necessity, which having a present and more obvious remedy, may justly be regarded as the first and original principle of human society. This necessity is no other than that natural appetite betwixt the sexes, which unites them together, and preserves their union, till a new tie takes place in their concern for their common offspring. This new concern becomes also a principle of union betwixt the parents and offspring, and forms a more numerous society; where the parents govern by the advantage of their superior strength and wisdom, and at the same time are restrained in the exercise of their authority by that natural affection, which they bear their children. In a little time, custom and habit operating on the tender minds of the children, makes them sensible of the advantages, which they may reap from society, as well as fashions them by degrees for it, by rubbing off those rough corners and untoward affections, which prevent their coalition.

For it must be confest, that however the circumstances of human nature may render an union necessary, and however those passions of lust and natural affection may seem to render it unavoidable; yet there are other particulars in our *natural temper*, and in our *outward*

PART  
II.

Of justice  
and injustice.

*circumstances*, which are very incommodious, and are even contrary to the requisite conjunction. Among the former we may justly esteem our *selfishness* to be the most considerable. I am sensible, that, generally speaking, the representations of this quality have been carried much too far; and that the descriptions, which certain philosophers delight so much to form of mankind in this particular, are as wide of nature as any accounts of monsters, which we meet with in fables and romances. So far from thinking, that men have no affection for any thing beyond themselves, I am of opinion, that though it be rare to meet with one, who loves any single person better than himself; yet 'tis as rare to meet with one, in whom all the kind affections, taken together, do not over-balance all the selfish. Consult common experience; do you not see, that though the whole expence of the family be generally under the direction of the master of it, yet there are few that do not bestow the largest part of their fortunes on the pleasures of their wives, and the education of their children, reserving the smallest portion for their own proper use and entertainment. This is what we may observe concerning such as have those endearing ties; and may presume, that the case would be the same with others, were they placed in the like situation.

But though this generosity must be acknowledged to the honour of human nature, we may at the same time remark; that so noble an affection, instead of fitting men for large societies, is almost as contrary to them, as the most narrow selfishness. For while each person loves himself better than any other single person, and in his love to others bears the greatest affection to his relations and acquaintance, this



must necessarily produce an opposition of passions and a consequent opposition of actions; which cannot but be dangerous to the new-established union.

SECT.  
II.

Of the origin of justice and property.

'Tis however worth while to remark, that this contrariety of passions would be attended with but small danger, did it not concur with a peculiarity in our *outward circumstances*, which affords it an opportunity of exerting itself. There are three different species of goods, which we are possessed of; the internal satisfaction of our minds, the external advantages of our body, and the enjoyment of such possessions as we have acquired by our industry and good fortune. We are perfectly secure in the enjoyment of the first. The second may be ravished from us, but can be of no advantage to him who deprives us of them. The last only are both exposed to the violence of others, and may be transferred without suffering any loss or alteration; while at the same time, there is not a sufficient quantity of them to supply every one's desires and necessities. As the improvement, therefore, of these goods is the chief advantage of society, so the *instability* of their possession, along with their *scarcity*, is the chief impediment.

In vain should we expect to find, in *uncultivated nature*, a remedy to this inconvenience; or hope for any inartificial principle of the human mind, which might controul those partial affections, and make us overcome the temptations arising from our circumstances. The idea of justice can never serve to this purpose, or be taken for a natural principle, capable of inspiring men with an equitable conduct towards each other. That virtue, as it is now understood, would never have been dreamed of

PART  
II.

Of justice  
and injus-  
tice.

among rude and savage men. For the notion of injury or injustice implies an immorality or vice committed against some other person: And as every immorality is derived from some defect or unsoundness of the passions, and as this defect must be judged of, in a great measure, from the ordinary course of nature in the constitution of the mind; 'twill be easy to know, whether we be guilty of any immorality, with regard to others, by considering the natural, and usual force of those several affections, which are directed towards them. Now it appears, that in the original frame of our mind, our strongest attention is confined to ourselves; our next is extended to our relations and acquaintance; and 'tis only the weakest which reaches to strangers and indifferent persons. This partiality, then, and unequal affection, must not only have an influence on our behaviour and conduct in society, but even on our ideas of vice and virtue; so as to make us regard any remarkable transgression of such a degree of partiality, either by too great an enlargement, or contraction of the affections, as vicious and immoral. This we may observe in our common judgments concerning actions, where we blame a person, who either centers all his affections in his family, or is so regardless of them, as, in any opposition to interest, to give the preference to a stranger, or mere chance acquaintance. From all which it follows, that our natural uncultivated ideas of morality, instead of providing a remedy for the partiality of our affections, do rather conform themselves to that partiality, and give it an additional force and influence.

The remedy, then, is not derived from nature, but from *artifice*; or more properly speak-

ing, nature provides a remedy in the judgment and understanding, for what is irregular and incommodious in the affections. For when men, from their early education in society, have become sensible of the infinite advantages that result from it, and have besides acquired a new affection to company and conversation; and when they have observed, that the principal disturbance in society arises from those goods, which we call external, and from their looseness and easy transition from one person to another; they must seek for a remedy, by putting these goods, as far as possible, on the same footing with the fixed and constant advantages of the mind and body. This can be done after no other manner, than by a convention entered into by all the members of the society to bestow stability on the possession of those external goods, and leave every one in the peaceable enjoyment of what he may acquire by his fortune and industry. By this means, every one knows, what he may safely possess; and the passions are restrained in their partial and contradictory motions. Nor is such a restraint contrary to these passions; for if so, it could never be entered into, nor maintained; but it is only contrary to their heedless and impetuous movement. Instead of departing from our own interest, or from that of our nearest friends, by abstaining from the possessions of others, we cannot better consult both these interests, than by such a convention; because it is by that means we maintain society, which is so necessary to their well-being and subsistence, as well as to our own.

This convention is not of the nature of a *promise*: for even promises themselves, as we shall see afterwards, arise from human conventions.

SECT.  
II.

Of the origin of justice and property.

PART  
II.

Of justice  
and injustice.

It is only a general sense of common interest; which sense all the members of the society express to one another, and which induces them to regulate their conduct by certain rules. I observe, that it will be for my interest to leave another in the possession of his goods, *provided* he will act in the same manner with regard to me. He is sensible of a like interest in the regulation of his conduct. When this common sense of interest is mutually expressed, and is known to both, it produces a suitable resolution and behaviour. And this may properly enough be called a convention or agreement betwixt us, though without the interposition of a promise; since the actions of each of us have a reference to those of the other, and are performed upon the supposition, that something is to be performed on the other part. Two men, who pull the oars of a boat, do it by an agreement or convention, though they have never given promises to each other. Nor is the rule concerning the stability of possession the less derived from human conventions, that it arises gradually, and acquires force by a slow progression, and by our repeated experience of the inconveniences of transgressing it. On the contrary, this experience assures us still more, that the sense of interest has become common to all our fellows, and gives us a confidence of the future regularity of their conduct: and 'tis only on the expectation of this, that our moderation and abstinence are founded. In like manner are languages gradually established by human conventions without any promise. In like manner do gold and silver become the common measures of exchange, and are esteemed sufficient payment for what is of a hundred times their value.

SECT.  
II.Of the ori-  
gin of jus-  
tice and prop-  
erty.

After this convention, concerning abstinence from the possessions of others, is entered into, and every one has acquired a stability in his possessions, there immediately arise the ideas of justice and injustice; as also those of *property*, *right*, and *obligation*. The latter are altogether unintelligible without first understanding the former. Our property is nothing but those goods, whose constant possession is established by the laws of society; that is, by the laws of justice. Those, therefore, who make use of the words *property*, or *right*, or *obligation*, before they have explained the origin of justice, or even make use of them in that explication, are guilty of a very gross fallacy, and can never reason upon any solid foundation. A man's property is some object related to him. This relation is not natural, but moral, and founded on justice. 'Tis very preposterous, therefore, to imagine, that we can have any idea of property, without fully comprehending the nature of justice, and shewing its origin in the artifice and contrivance of men. The origin of justice explains that of property. The same artifice gives rise to both. As our first and most natural sentiment of morals is founded on the nature of our passions, and gives the preference to ourselves and friends, above strangers; 'tis impossible there can be naturally any such thing as a fix'd right or property, while the opposite passions of men impel them in contrary directions, and are not restrained by any convention or agreement.

No one can doubt that the convention for the distinction of property, and for the stability of possession, is of all circumstances the most necessary to the establishment of human society, and that after the agreement for the fixing and

PART  
II.

Of justice  
and injustice.

observing of this rule, there remains little or nothing to be done towards settling a perfect harmony and concord. All the other passions, beside this of interest, are either easily restrained, or are not of such pernicious consequence, when indulged. *Vanity* is rather to be esteemed a social passion, and a bond of union among men. *Pity* and *love* are to be considered in the same light. And as to *envy* and *revenge*, though pernicious, they operate only by intervals, and are directed against particular persons, whom we consider as our superiors or enemies. This avidity alone, of acquiring goods and possessions for ourselves and our nearest friends, is insatiable, perpetual, universal, and directly destructive of society. There scarce is any one, who is not actuated by it; and there is no one, who has not reason to fear from it, when it acts without any restraint, and gives way to its first and most natural movements. So that upon the whole, we are to esteem the difficulties in the establishment of society, to be greater or less, according to those who encounter in regulating and restraining this passion.

'Tis certain, that no affection of the human mind has both a sufficient force, and a proper direction to counter-balance the love of gain; and render men fit members of society, by making them abstain from the possessions of others. Benevolence to strangers is too weak for this purpose; and as to the other passions, they rather inflame this avidity, when we observe, that the larger our possessions are, the more ability we have of gratifying all our appetites. There is no passion, therefore, capable of controuling the interested affection, but the very affection itself, by an alteration of its direction. Now this alteration must necessarily take place

upon the least reflection ; since 'tis evident, that the passion is much better satisfied by its restraint, than by its liberty, and that in preserving society, we make much greater advances in the acquiring possessions, than in the solitary and forlorn condition, which must follow upon violence and an universal licence. The question, therefore, concerning the wickedness or goodness of human nature, enters not in the least into that other question concerning the origin of society ; nor is there any thing to be considered but the degrees of men's sagacity or folly. For whether the passion of self-interest be esteemed vicious or virtuous, 'tis all a case ; since itself alone restrains it : so that if it be virtuous, men become social by their virtue ; if vicious, their vice has the same effect.

Now as 'tis by establishing the rule for the stability of possession, that this passion restrains itself ; if that rule be very abstruse, and of difficult invention ; society must be esteemed, in a manner, accidental, and the effect of many ages. But if it be found, that nothing can be more simple and obvious than that rule ; that every parent, in order to preserve peace among his children, must establish it ; and that these first rudiments of justice must every day be improved, as the society enlarges : if all this appear evident, as it certainly must, we may conclude, that 'tis utterly impossible for men to remain any considerable time in that savage condition, which precedes society ; but that his very first state and situation may justly be esteemed social. This, however, hinders not but that philosophers may, if they please, extend their reasoning to the supposed *state of nature* ; provided they allow it to be a mere philosophical fiction, which never had, and never

SECT.  
II.

Of the origin of justice and property.

PART  
II.

Of justice  
and injus-  
tice.

could have any reality. Human nature being composed of two principal parts, which are requisite in all its actions, the affections and understanding; 'tis certain, that the blind motions of the former, without the direction of the latter, incapacitate men for society: and it may be allowed us to consider separately the effects, that result from the separate operations of these two component parts of the mind. The same liberty may be permitted to moral, which is allowed to natural philosophers; and 'tis very usual with the latter to consider any motion as compounded and consisting of two parts separate from each other, though at the same time they acknowledge it to be in itself uncompound- ed and inseparable.

This *state of nature*, therefore, is to be regarded as a mere fiction; not unlike that of the *golden age*, which poets have invented; only with this difference, that the former is described as full of war, violence and injustice; whereas the latter is painted out to us, as the most charming and most peaceable condition, that can possibly be imagined. The seasons, in that first age of nature, were so temperate, if we may believe the poets, that there was no necessity for men to provide themselves with clothes and houses as a security against the violence of heat and cold. The rivers flowed with wine and milk: the oaks yielded honey; and nature spontaneously produced her greatest delicacies. Nor were these the chief advantages of that happy age. The storms and tempests were not alone removed from nature; but those more furious tempests were unknown to human breasts, which now cause such uproar, and engender such confusion. Avarice, ambition, cruelty, selfishness, were never heard



of: cordial affection, compassion, sympathy, were the only movements, with which the human mind was yet acquainted. Even the distinction of *mine* and *thine* was banished from that happy race of mortals, and carried with them the very notions of property and obligation, justice and injustice.

SECT.

II.

Of the origin of justice and property.

This, no doubt, is to be regarded as an idle fiction; but yet deserves our attention, because nothing can more evidently shew the origin of those virtues, which are the subjects of our present inquiry. I have already observed, that justice takes its rise from human conventions; and that these are intended as a remedy to some inconveniencies, which proceed from the concurrence of certain *qualities* of the human mind with the *situation* of external objects. The qualities of the mind are *selfishness* and *limited generosity*: and the situation of external objects is their *easy change*, joined to their *scarcity* in comparison of the wants and desires of men. But however philosophers may have been bewildered in those speculations, poets have been guided more infallibly, by a certain taste or common instinct, which in most kinds of reasoning goes farther than any of that art and philosophy, with which we have been yet acquainted. They easily perceived, if every man had a tender regard for another, or if nature supplied abundantly all our wants and desires, that the jealousy of interest, which justice supposes, could no longer have place; nor would there be any occasion for those distinctions and limits of property and possession, which at present are in use among mankind. Increase to a sufficient degree the benevolence of men, or the bounty of nature, and you render justice useless, by supplying its place with

PART  
II.Of justice  
and injustice.

much nobler virtues, and more valuable blessings. The selfishness of men is animated by the few possessions we have, in proportion to our wants; and 'tis to restrain this selfishness, that men have been obliged to separate themselves from the community, and to distinguish betwixt their own goods and those of others.

Nor need we have recourse to the fictions of poets to learn this; but beside the reason of the thing, may discover the same truth by common experience and observation. 'Tis easy to remark, that a cordial affection renders all things common among friends; and that married people in particular mutually lose their property, and are unacquainted with the *mine* and *thine*, which are so necessary, and yet cause such disturbance in human society. The same effect arises from any alteration in the circumstances of mankind; as when there is such a plenty of any thing as satisfies all the desires of men: in which case the distinction of property is entirely lost, and every thing remains in common. This we may observe with regard to air and water, though the most valuable of all external objects; and may easily conclude, that if men were supplied with every thing in the same abundance, or if *every one* had the same affection and tender regard for *every one* as for himself; justice and injustice would be equally unknown among mankind.

Here then is a proposition, which, I think, may be regarded as certain, *that 'tis only from the selfishness and confined generosity of men, along with the scanty provision nature has made for his wants, that justice derives its origin.* If we look backward we shall find, that this proposition bestows an additional force on some



SECT.  
II.

Of the origin of justice and property.

of those observations, which we have already made on this subject.

*First*, we may conclude from it, that a regard to public interest, or a strong extensive benevolence, is not our first and original motive for the observation of the rules of justice; since 'tis allowed, that if men were endowed with such a benevolence, these rules would never have been dreamt of.

*Secondly*, we may conclude from the same principle, that the sense of justice is not founded on reason, or on the discovery of certain connexions and relations of ideas, which are eternal, immutable, and universally obligatory. For since it is confessed, that such an alteration as that above-mentioned, in the temper and circumstances of mankind, would entirely alter our duties and obligations, 'tis necessary upon the common system, *that the sense of virtue is derived from reason*, to shew the change which this must produce in the relations and ideas. But 'tis evident, that the only cause, why the extensive generosity of man, and the perfect abundance of every thing, would destroy the very idea of justice, is because they render it useless; and that, on the other hand, his confined benevolence, and his necessitous condition, give rise to that virtue, only by making it requisite to the public interest, and to that of every individual. 'Twas therefore a concern for our own, and the public interest, which made us establish the laws of justice; and nothing can be more certain, than that it is not any relation of ideas, which gives us this concern, but our impressions and sentiments, without which every thing in nature is perfectly indifferent to us, and can never in the least affect us. The sense of justice, therefore, is not

PART  
II.


Of justice  
and injustice.

founded on our ideas, but on our impressions.

*Thirdly*, we may farther confirm the foregoing proposition, *that those impressions, which give rise to this sense of justice, are not natural to the mind of man, but arise from artifice and human conventions.* For since any considerable alteration of temper and circumstances destroys equally justice and injustice; and since such an alteration has an effect only by changing our own and the public interest; it follows, that the first establishment of the rules of justice depends on these different interests. But if men pursued the public interest naturally, and with a hearty affection, they would never have dreamed of restraining each other by these rules; and if they pursued their own interest, without any precaution, they would run headlong into every kind of injustice and violence. These rules, therefore, are artificial, and seek their end in an oblique and indirect manner; nor is the interest, which gives rise to them, of a kind that could be pursued by the natural and inartificial passions of men.

To make this more evident, consider, that though the rules of justice are established merely by interest, their connexion with interest is somewhat singular, and is different from what may be observed on other occasions. A single act of justice is frequently contrary to *public interest*; and were it to stand alone, without being followed by other acts, may, in itself, be very prejudicial to society. When a man of merit, of a beneficent disposition, restores a great fortune to a miser, or a seditious bigot, he has acted justly and laudably, but the public is a real sufferer. Nor is every single act of justice, considered apart, more conducive to

SECT.  
II.

Of the origin of justice and property.

private interest, than to public; and 'tis easily conceived how a man may impoverish himself by a signal instance of integrity, and have reason to wish, that with regard to that single act, the laws of justice were for a moment suspended in the universe. But however single acts of justice may be contrary, either to public or private interest, 'tis certain, that the whole plan or scheme is highly conducive, or indeed absolutely requisite, both to the support of society, and the well-being of every individual. 'Tis impossible to separate the good from the ill. Property must be stable, and must be fixed by general rules. Though in one instance the public be a sufferer, this momentary ill is amply compensated by the steady prosecution of the rule, and by the peace and order which it establishes in society. And even every individual person must find himself a gainer, on balancing the account; since, without justice, society must immediately dissolve, and every one must fall into that savage and solitary condition, which is infinitely worse than the worst situation that can possibly be supposed in society. When therefore men have had experience enough to observe, that whatever may be the consequence of any single act of justice, performed by a single person, yet the whole system of actions, concurred in by the whole society, is infinitely advantageous to the whole, and to every part; it is not long before justice and property take place. Every member of society is sensible of this interest: every one expresses this sense to his fellows, along with the resolution he has taken of squaring his actions by it, on condition that others will do the same. No more is requisite to induce any one of them to perform an act of justice, who has

PART  
II.

Of justice  
and injus-  
tice.

the first opportunity. This becomes an example to others. And thus justice establishes itself by a kind of convention or agreement; that is, by a sense of interest, supposed to be common to all, and where every single act is performed in expectation that others are to perform the like. Without such a convention, no one would ever have dreamed, that there was such a virtue as justice, or have been induced to conform his actions to it. Taking any single act, my justice may be pernicious in every respect; and 'tis only upon the supposition, that others are to imitate my example, that I can be induced to embrace that virtue; since nothing but this combination can render justice advantageous, or afford me any motives to conform myself to its rules.

We come now to the *second* question we proposed, viz. *Why we annex the idea of virtue to justice, and of vice to injustice.* This question will not detain us long after the principles which we have already established. All we can say of it at present will be dispatched in a few words: and for farther satisfaction, the reader must wait till we come to the *third* part of this book. The *natural* obligation to justice, viz. interest, has been fully explained; but as to the *moral* obligation, or the sentiment of right and wrong, 'twill first be requisite to examine the natural virtues, before we can give a full and satisfactory account of it.

After men have found by experience, that their selfishness and confined generosity, acting at their liberty, totally incapacitate them for society; and at the same time have observed, that society is necessary to the satisfaction of those very passions, they are naturally induced to lay themselves under the restraint of such

SECT.  
II.

Of the origin of justice and property.

rules, as may render their commerce more safe and commodious. To the imposition, then, and observance of these rules, both in general, and in every particular instance, they are at first induced only by a regard to interest; and this motive, on the first formation of society, is sufficiently strong and forcible. But when society has become numerous, and has encreased to a tribe or nation, this interest is more remote; nor do men so readily perceive, that disorder and confusion follow upon every breach of these rules, as in a more narrow and contracted society. But though in our own actions we may frequently lose sight of that interest, which we have in maintaining order, and may follow a lesser and more present interest, we never fail to observe the prejudice we receive, either mediately or immediately, from the injustice of others; as not being in that case either blinded by passion, or biassed by any contrary temptation. Nay when the injustice is so distant from us, as no way to affect our interest, it still displeases us; because we consider it as prejudicial to human society, and pernicious to every one that approaches the person guilty of it. We partake of their uneasiness by *sympathy*; and as every thing, which gives uneasiness in human actions, upon the general survey, is called Vice, and whatever produces satisfaction, in the same manner, is denominated Virtue; this is the reason why the sense of moral good and evil follows upon justice and injustice. And though this sense, in the present case, be derived only from contemplating the actions of others, yet we fail not to extend it even to our own actions. The *general rule* reaches beyond those instances from which it arose; while at the same time we naturally *sympathize* with others in the sentiments they entertain of us.

PART  
II.Of justice  
and injus-  
tice.

Though this progress of the sentiments be *natural*, and even necessary, 'tis certain, that it is here forwarded by the artifice of politicians, who, in order to govern men more easily, and preserve peace in human society; have endeavoured to produce an esteem for justice, and an abhorrence of injustice. This, no doubt, must have its effect; but nothing can be more evident, than that the matter has been carried too far by certain writers on morals, who seem to have employed their utmost efforts to extirpate all sense of virtue from among mankind. Any artifice of politicians may assist nature in the producing of those sentiments, which she suggests to us, and may even on some occasions, produce alone an approbation or esteem for any particular action; but 'tis impossible it should be the sole cause of the distinction we make betwixt vice and virtue. For if nature did not aid us in this particular, 'twould be in vain for politicians to talk of *honourable* or *dishonourable*, *praiseworthy* or *blameable*. These words would be perfectly unintelligible, and would no more have any idea annexed to them, than if they were of a tongue perfectly unknown to us. The utmost politicians can perform, is to extend the natural sentiments beyond their original bounds; but still nature must furnish the materials, and give us some notion of moral distinctions.

As public praise and blame encrease our esteem for justice; so private education and instruction contribute to the same effect. For as parents easily observe, that a man is the more useful, both to himself and others, the greater degree of probity and honour he is endowed with; and that those principles have greater force, when custom and education assist inte-



rest and reflection: for these reasons they are induced to inculcate on their children, from their earliest infancy, the principles of probity, and teach them to regard the observance of those rules, by which society is maintained; as worthy and honourable, and their violation as base and infamous. By this means the sentiments of honour may take root in their tender minds, and acquire such firmness and solidity, that they may fall little short of those principles, which are the most essential to our natures, and the most deeply radicated in our internal constitution.

What farther contributes to encrease their solidity, is the interest of our reputation, after the opinion, *that a merit or demerit attends justice or injustice*, is once firmly established among mankind. There is nothing which touches us more nearly than our reputation, and nothing on which our reputation more depends than our conduct, with relation to the property of others. For this reason, every one who has any regard to his character, or who intends to live on good terms with mankind, must fix an inviolable law to himself, never, by any temptation, to be induced to violate those principles, which are essential to a man of probity and honour.

I shall make only one observation before I leave this subject, viz. that though I assert, that in the *state of nature*, or that imaginary state, which preceded society, there be neither justice nor injustice, yet I assert not, that it was allowable, in such a state, to violate the property of others. I only maintain, that there was no such thing as property; and consequently could be no such thing as justice or injustice. I shall have occasion to make a similar reflection with

SECT:  
II.

Of the origin of justice and property.

PART  
II.

Of justice  
and injustice.

regard to *promises*, when I come to treat of them; and I hope this reflection, when duly weighed, will suffice to remove all odium from the foregoing opinions, with regard to justice and injustice.

## SECT. III.

*Of the Rules which determine Property.*

**T**HOUGH the establishment of the rule, concerning the stability of possession, be not only useful, but even absolutely necessary to human society, it can never serve to any purpose, while it remains in such general terms. Some method must be shewn, by which we may distinguish what particular goods are to be assigned to each particular person, while the rest of mankind are excluded from their possession and enjoyment. Our next business, then, must be to discover the reasons which modify this general rule, and fit it to the common use, and practice of the world.

'Tis obvious, that those reasons are not derived from any utility or advantage, which either the *particular* person or the public may reap from his enjoyment of any *particular* goods, beyond what would result from the possession of them by any other person. 'Twere better, no doubt, that every one were possessed of what is most suitable to him, and proper for his use: but besides, that this relation of fitness may be common to several at once, 'tis liable to so many controversies, and men are so partial and passionate in judging of these controversies, that such a loose and uncertain rule would be absolutely incompatible with the

peace of human society. The convention concerning the stability of possession is entered into, in order to cut off all occasions of discord and contention; and this end would never be attained, were we allowed to apply this rule differently in every particular case, according to every particular utility, which might be discovered in such an application. Justice, in her decisions, never regards the fitness or unfitness of objects to particular persons, but conducts herself by more extensive views. Whether a man be generous, or a miser, he is equally well received by her, and obtains with the same facility a decision in his favour, even for what is entirely useless to him.

It follows, therefore, that the general rule, *that possession must be stable*, is not applied by particular judgments, but by other general rules, which must extend to the whole society, and be inflexible either by spite or favour. To illustrate this, I propose the following instance. I first consider men in their savage and solitary condition; and suppose, that being sensible of the misery of that state, and foreseeing the advantages that would result from society, they seek each other's company, and make an offer of mutual protection and assistance. I also suppose, that they are endowed with such sagacity as immediately to perceive, that the chief impediment to this project of society and partnership lies in the avidity and selfishness of their natural temper; to remedy which, they enter into a convention for the stability of possession, and for mutual restraint and forbearance. I am sensible, that this method of proceeding is not altogether natural; but besides that I here only suppose those reflections to be formed at once, which in fact arise insensibly

SECT.  
III.

Of the rules which determine property.

PART  
II.  
Of justice  
and injus-  
tice.

and by degrees; besides this, I say, 'tis very possible, that several persons, being by different accidents separated from the societies, to which they formerly belonged, may be obliged to form a new society among themselves; in which case they are entirely in the situation above-mentioned.

'Tis evident, then, that their first difficulty, in this situation, after the general convention for the establishment of society, and for the constancy of possession, is, how to separate their possessions, and assign to each his particular portion, which he must for the future unalterably enjoy. This difficulty will not detain them long; but it must immediately occur to them, as the most natural expedient, that every one continue to enjoy what he is at present master of, and that property or constant possession be conjoined to the immediate possession. Such is the effect of custom, that it not only reconciles us to any thing we have long enjoyed, but even gives us an affection for it, and makes us prefer it to other objects, which may be more valuable, but are less known to us. What has long lain under our eye, and has often been employed to our advantage, *that* we are always the most unwilling to part with; but can easily live without possessions, which we never have enjoyed, and are not accustomed to. 'Tis evident, therefore, that men would easily acquiesce in this expedient, *that every one continue to enjoy what he is at present possessed of*; and this is the reason, why they would so naturally agree in preferring it.\*

\* No questions in philosophy are more difficult, than when a number of causes present themselves for the same phenomenon, to determine which is the principal and predominant. There seldom is any very precise argument to fix our choice,

But we may observe, that though the rule of the assignment of property to the present pos-

SECT.  
III.

Of the rules  
which deter-  
mine prop-  
erty.

and men must be contented to be guided by a kind of taste or fancy, arising from analogy, and a comparison of similar instances. Thus, in the present case, there are, no doubt, motives of public interest for most of the rules, which determine property; but still I suspect, that these rules are principally fixed by the imagination, or the more frivolous properties of our thought and conception. I shall continue to explain these causes, leaving it to the reader's choice, whether he will prefer those derived from public utility, or those derived from the imagination. We shall begin with the right of the present possessor.

'Tis a quality, which I have already observed\* in human nature, that when two objects appear in a close relation to each other, the mind is apt to ascribe to them any additional relation, in order to complete the union; and this inclination is so strong, as often to make us run into errors (such as that of the conjunction of thought and matter) if we find that they can serve to that purpose. Many of our impressions are incapable of place or local position; and yet those very impressions we suppose to have a local conjunction with the impressions of sight and touch, merely because they are conjoined by causation, and are already united in the imagination. Since, therefore, we can feign a new relation, and even an absurd one, in order to complete any union, 'twill easily be imagined, that if there be any relations, which depend on the mind, 'twill readily conjoin them to any preceding relation, and unite, by a new bond, such objects as have already an union in the fancy. Thus for instance, we never fail, in our arrangement of bodies, to place those which are *resembling in contiguity* to each other, or at least in *correspondent points of view*; because we feel a satisfaction in joining the relation of contiguity to that of resemblance, or the resemblance of situation to that of qualities. And this is easily accounted for from the known properties of human nature. When the mind is determined to join certain objects, but undetermined in its choice of the particular objects, it naturally turns its eye to such as are related together. They are already united in the mind: they present themselves at the same time to the conception; and instead of requiring any new reason for their conjunction, it would require a very

\* Book I. Part IV. Sect. 5.

PART  
II.

Of justice  
and injus-  
tice.

essor be natural, and by that means useful, yet its utility extends not beyond the first formation of society; nor would any thing be more pernicious, than the constant observance of it; by which restitution would be excluded, and every injustice would be authorized and rewarded. We must, therefore, seek for some other circumstance, that may give rise to property after society is once established; and of this kind, I find four most considerable, viz. Occupation, Prescription, Accession, and Succession. We shall briefly examine each of these, beginning with *occupation*.

The possession of all external goods is changeable and uncertain; which is one of the most considerable impediments to the establishment of society, and is the reason why, by universal agreement, express or tacit, men restrain themselves by what we now call the rules of justice and equity. The misery of the condition, which precedes this restraint, is the cause why we submit to that remedy as quickly as possible; and this affords us an easy reason,

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powerful reason to make us overlook this natural affinity. This we shall have occasion to explain more fully afterwards, when we come to treat of *beauty*. In the mean time, we may content ourselves with observing, that the same love of order and uniformity, which arranges the books in a library, and the chairs in a parlour, contributes to the formation of society, and to the well-being of mankind, by modifying the general rule concerning the stability of possession. And as property forms a relation betwixt a person and an object, 'tis natural to found it on some preceding relation; and as property is nothing but a constant possession, secured by the laws of society, 'tis natural to add it to the present possession, which is a relation that resembles it. For this also has its influence. If it be natural to conjoin all sorts of relations, 'tis more so, to conjoin such relations as are resembling, and are related together.

why we annex the idea of property to the first possession, or to *occupation*. Men are unwilling to leave property in suspense, even for the shortest time, or open the least door to violence and disorder. To which we may add, that the first possession always engages the attention most; and did we neglect it, there would be no colour of reason for assigning property to any succeeding possession.\*

SECT.  
III.

Of the rules  
which deter-  
mine pro-  
perty.

There remains nothing, but to determine exactly, what is meant by possession; and this is not so easy as may at first sight be imagined. We are said to be in possession of any thing, not only when we immediately touch it, but also when we are so situated with respect to it, as to have it in our power to use it; and may move, alter, or destroy it, according to our present pleasure or advantage. This relation, then, is a species of cause and effect; and as property is nothing but a stable possession, derived from the rules of justice, or the conventions of men, 'tis to be considered as the same species of relation. But here we may observe, that as the power of using any object becomes more or less certain, according as the interruptions we may meet with are more or less pro-

\* Some philosophers account for the right of occupation, by saying, that every one has a property in his own labour; and when he joins that labour to any thing, it gives him the property of the whole: but, 1. there are several kinds of occupation, where we cannot be said to join our labour to the object we acquire: as when we possess a meadow by grazing our cattle upon it. 2. This accounts for the matter by means of *accession*: which is taking a needless circuit. 3. We cannot be said to join our labour to any thing but in a figurative sense. Properly speaking, we only make an alteration on it by our labour. This forms a relation betwixt us and the object; and thence arises the property, according to the preceding principles,

PART  
II.

Of justice  
and injus-  
tice.

bable; and as this probability may increase by insensible degrees; 'tis in many cases impossible to determine when possession begins or ends; nor is there any certain standard, by which we can decide such controversies. A wild boar, that falls into our snares, is deemed to be in our possession, if it be impossible for him to escape. But what do we mean by impossible? How do we separate this impossibility from an improbability? And how distinguish that exactly from a probability? Mark the precise limits of the one and the other, and shew the standard, by which we may decide all disputes that may arise, and, as we find by experience, frequently do arise upon this subject.\*

\* If we seek a solution of these difficulties in reason and public interest, we shall never find satisfaction; and if we look for it in the imagination, 'tis evident, that the qualities, which operate upon that faculty, run so insensibly and gradually into each other, that 'tis impossible to give them any precise bounds or termination. The difficulties on this head must encrease, when we consider, that our judgment alters very sensibly, according to the subject, and that the same power and proximity will be deemed possession in one case, which is not esteemed such in another. A person, who has hunted a hare to the last degree of weariness, would look upon it as an injustice for another to rush in before him, and seize his prey. But the same person, advancing to pluck an apple, that hangs within his reach, has no reason to complain, if another, more alert, passes him, and takes possession. What is the reason of this difference, but that immobility, not being natural to the hare, but the effect of industry, forms in that case a strong relation with the hunter; which is wanting in the other?

Here then it appears, that a certain and infallible power of enjoyment, without touch or some other sensible relation, often produces not property: and I farther observe, that a sensible relation, without any present power, is sometimes sufficient to give a title to any object. The sight of a thing is seldom a considerable relation, and is only regarded as such, when the object is hidden, or very obscure; in which case



But such disputes may not only arise concerning the real existence of property and pos-

SECT.  
III.

Of the rules  
which de-  
termine pro-  
perty.

we find, that the view alone conveys a property; according to that maxim, *that even a whole continent belongs to the nation, which first discovered it.* 'Tis however remarkable, that both in the case of discovery and that possession, the first discoverer and possessor must join to the relation an intention of rendering himself proprietor, otherwise the relation will not have its effect; and that because the connexion in our fancy betwixt the property and the relation is not so great, but that it requires to be helped by such an intention.

From all these circumstances, 'tis easy to see how perplexed many questions may become concerning the acquisition of property by occupation; and the least effort of thought may present us with instances, which are not susceptible of any reasonable decision. If we prefer examples, which are real, to such as are feigned, we may consider the following one, which is to be met with in almost every writer, that has treated of the laws of nature. Two Grecian colonies, leaving their native country, in search of new seats, were informed that a city near them was deserted by its inhabitants. To know the truth of this report, they dispatched at once two messengers, one from each colony; who finding on their approach, that the information was true, began a race together with an intention to take possession of the city, each of them for his countrymen. One of these passengers, finding that he was not an equal match for the other, launched his spear at the gates of the city, and was so fortunate as to fix it there before the arrival of his companion. This produced a dispute betwixt the two colonies, which of them was the proprietor of the empty city; and this dispute still subsists among philosophers. For my part I find the dispute impossible to be decided, and that because the whole question hangs upon the fancy, which in this case is not possessed of any precise or determinate standard, upon which it can give sentence. To make this evident, let us consider, that if these two persons had been simply members of the colonies, and not messengers or deputies, their actions would not have been of any consequence; since in that case their relation to the colonies would have been but feeble and imperfect. Add to this, that nothing determined them to run to the gates rather than the walls, or any other part of the city, but that the gates, being the most obvious and remarkable part, satisfy the fancy best in taking them for the whole; as we find by the

PART  
II.

Of justice  
and injustice.

session, but also concerning their extent; and these disputes are often susceptible of no decision, or can be decided by no other faculty than the imagination. A person who lands on the shore of a small island, that is desart and uncultivated, is deemed its possessor from the very first moment, and acquires the property of the whole; because the object is there bounded and circumscribed in the fancy, and at the same time is proportioned to his new possessor. The same person landing on a desart island, as large as Great Britain, extends his property no farther than his immediate possession; though a numerous colony are esteemed the proprietors of the whole from the instant of their debarkment.

But if it often happens, that the title of first possession becomes obscure through time; and that 'tis impossible to determine many controversies, which may arise concerning it; in that case long possession or *prescription* naturally takes place, and gives a person a sufficient property in any thing he enjoys. The nature of human society admits not of any great accuracy; nor can we always remount to the first origin of things, in order to determine their present condition. Any considerable space of time sets objects at such a distance, that they seem, in a manner, to lose their reality, and

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poets, who frequently draw their images and metaphors from them. Besides we may consider, that the touch or contact of the one messenger is not properly possession, no more than the piercing the gates with the spear; but only forms a relation: and there is a relation, in the other case, equally obvious, though not, perhaps of equal force. Which of these relations, then, conveys a right and property, or whether any of them be sufficient for that effect, I leave to the decision of such as are wiser than myself.

SECT.  
III.

Of the rules  
which de-  
termine pro-  
perty.

have as little influence on the mind, as if they never had been in being. A man's title that is clear and certain at present, will seem obscure and doubtful fifty years hence, even though the facts, on which it is founded, should be proved with the greatest evidence and certainty. The same facts have not the same influence after so long an interval of time. And this may be received as a convincing argument for our preceding doctrine with regard to property and justice. Possession during a long tract of time conveys a title to any object. But as 'tis certain, that, however every thing be produced in time, there is nothing real, that is produced by time, it follows, that property being produced by time, is not any thing real in the objects, but is the offspring of the sentiments, on which alone time is found to have any influence.\*

We acquire the property of objects by *accession*, when they are connected in an intimate manner with objects that are already our property, and at the same time are inferior to them. Thus the fruits of our garden, the offspring of our cattle, and the work of our slaves, are all of them esteemed our property, even before possession. Where objects are connected together in the imagination, they are apt to be put on the same footing, and are commonly supposed to be endowed with the same qualities. We readily pass from one to

\* Present possession is plainly a relation betwixt a person and an object; but is not sufficient to counterbalance the relation of first possession, unless the former be long and uninterrupted: in which case the relation is increased on the side of the present possession, by the extent of time, and diminished on that of first possession, by the distance. This change in the relation produces a consequent change in the property.

PART  
II.

Of justice  
and injus-  
tice.

the other, and make no difference in our judgments concerning them; especially if the latter be inferior to the former.\*

\* This source of property can never be explained but from the imagination; and one may affirm, that the causes are here unmixed. We shall proceed to explain them more particularly, and illustrate them by examples from common life and experience.

It has been observed above, that the mind has a natural propensity to join relations, especially resembling ones, and finds a kind of fitness and uniformity in such an union. From this propensity are derived these laws of nature, *that upon the first formation of society, property always follows the present possession*; and afterwards, *that it arises from first or from long possession*. Now we may easily observe, that relation is not confined merely to one degree; but that from an object, that is related to us, we acquire a relation to every other object, which is related to it, and so on, till the thought loses the chain by too long a progress. However the relation may weaken by each remove, 'tis not immediately destroyed; but frequently connects two objects by means of an intermediate one, which is related to both. And this principle is of such force as to give rise to the right of *accession*, and causes us to acquire the property not only of such objects as we are immediately possessed of, but also of such as are closely connected with them.

Suppose a German, a Frenchman, and a Spaniard to come into a room, where there are placed upon the table three bottles of wine, Rhenish, Burgundy, and Port; and suppose they should fall a quarrelling about the division of them; a person, who was chosen for umpire, would naturally, to shew his impartiality, give every one the product of his own country: and this from a principle, which, in some measure, is the source of those laws of nature, that ascribe property to occupation, prescription and accession.

In all these cases, and particularly that of accession, there is first a *natural* union betwixt the idea of the person and that of the object, and afterwards a new and *moral* union produced by that right or property, which we ascribe to the person. But here there occurs a difficulty, which merits our attention, and may afford us an opportunity of putting to trial that singular method of reasoning, which has been employed on the present subject. I have already observed, that the imagination passes with greater facility from little to great, than from great to little, and that the transition of ideas is

The right of *succession* is a very natural one, from the presumed consent of the parent or

SECT.  
III.

Of the rules which determine property.

always easier and smoother in the former case than in the latter. Now as the right of accession arises from the easy transition of ideas, by which related objects are connected together, it should naturally be imagined, that the right of accession must encrease in strength, in proportion as the transition of ideas is performed with greater facility. It may, therefore, be thought, that when we have acquired the property of any small object, we shall readily consider any great object related to it as an accession, and as belonging to the proprietor of the small one; since the transition is in that case very easy from the small object to the great one, and should connect them together in the closest manner. But in fact the case is always found to be otherwise. The empire of Great Britain seems to draw along with it the dominion of the Orkneys, the Hebrides, the Isle of Man, and the Isle of Wight; but the authority over those lesser islands does not naturally imply any title to Great Britain. In short, a small object naturally follows a great one as its accession; but a great one is never supposed to belong to the proprietor of a small one related to it, merely on account of that property and relation. Yet in this latter case the transition of ideas is smoother from the proprietor to the small object, which is his property, and from the small object to the great one, than in the former case from the proprietor to the great object, and from the great one to the small. It may therefore be thought, that these phenomena are objections to the foregoing hypothesis, *that the ascribing of property to accession is nothing but an effect of the relations of ideas, and of the smooth transition of the imagination.*

It will be easy to solve this objection, if we consider the agility and unsteadiness of the imagination, with the different views, in which it is continually placing its objects. When we attribute to a person a property in two objects, we do not always pass from the person to one object, and from that to the other related to it. The objects being here to be considered as the property of the person, we are apt to join them together, and place them in the same light. Suppose, therefore, a great and a small object to be related together; if a person be strongly related to the great object, he will likewise be strongly related to both the objects, considered together, because he is related to the most consider-

PART  
II.

Of justice  
and injus-  
tice.

near relation, and from the general interest of mankind, which requires, that men's posses-

able part. On the contrary, if he be only related to the small object, he will not be strongly related to both, considered together, since his relation lies only with the most trivial part, which is not apt to strike us in any great degree, when we consider the whole. And this is the reason, why small objects become accessions to great ones, and not great to small.

'Tis the general opinion of philosophers and civilians, that the sea is incapable of becoming the property of any nation; and that because 'tis impossible to take possession of it, or form any such distinct relation with it, as may be the foundation of property. Where this reason ceases, property immediately takes place. Thus the most strenuous advocates for the liberty of the seas universally allow, that friths and bays naturally belong as an accession to the proprietors of the surrounding continent. These have properly no more bond or union with the land, than the *pacific* ocean would have; but having an union in the fancy, and being at the same time *inferior*, they are of course regarded as an accession.

The property of rivers, by the laws of most nations, and by the natural turn of our thoughts, is attributed to the proprietors of their banks, excepting such vast rivers as the Rhine or the Danube, which seem too large to the imagination to follow as an accession the property of the neighbouring fields. Yet even these rivers are considered as the property of that nation, through whose dominions they run; the idea of a nation being a suitable bulk to correspond with them, and bear them such a relation in the fancy.

The accessions, which are made to lands bordering upon rivers, follow the land, say the civilians, provided it be made by what they call *alluvion*, that is, insensibly and imperceptibly; which are circumstances that mightily assist the imagination in the conjunction. Where there is any considerable portion torn at once from one bank, and joined to another, it becomes not his property, whose land it falls on, till it unite with the land, and till the trees or plants have spread their roots into both. Before that, the imagination does not sufficiently join them.

There are other cases, which somewhat resemble this of accession, but which at the bottom, are considerably different, and merit our attention. Of this kind is the conjunc-

sions should pass to those, who are dearest to them, in order to render them more industrious

SECT.  
III.

Of the rules  
which deter-  
mine pro-  
perty.

tion of the properties of different persons, after such a manner as not to admit of *separation*. The question is, to whom the united mass must belong.

Where this conjunction is of such a nature as to admit of *division*, but not of *separation*, the decision is natural and easy. The whole mass must be supposed to be common betwixt the proprietors of the several parts, and afterwards must be divided according to the proportions of these parts. But here I cannot forbear taking notice of a remarkable subtilty of the Roman law, in distinguishing betwixt *confusion* and *commixtion*. Confusion is an union of two bodies, such as different liquors, where the parts become entirely undistinguishable. Commixtion is the blending of two bodies, such as two bushels of corn, where the parts remain separate in an obvious and visible manner. As in the latter case the imagination discovers not so entire an union as in the former, but is able to trace and preserve a distinct idea of the property of each; this is the reason, why the *civil* law, though it established an entire community in the case of *confusion*, and after that a proportional division, yet in the case of *commixtion*, supposes each of the proprietors to maintain a distinct right; however necessity may at last force them to submit to the same division.

*Quod si frumentum Titii frumento tuo mistum fuerit: si quidem ex voluntate vestra, commune est: quia singula corpora, id est, singula grana, quæ cujusque propria fuerunt, ex consensu vestro communicata sunt. Quod si casu id mistum fuerit, vel Titius id miscuerit sine tua voluntate, non videtur id commune esse; quia singula corpora in sua substantia durant. Sed nec magis istis casibus commune sit frumentum quam grex intelligitur esse communis, si pecora Titii tuis pecoribus mista fuerint. Sed si ab alterutro vestrum totum id frumentum retineatur, in rem quidem actio pro modo frumenti cujusque competit. Arbitrio autem judicis, ut ipse æstimet quale cujusque frumentum fuerit. Inst. Lib. II. Tit. i. §. 28.*

Where the properties of two persons are united after such a manner as neither to admit of *division* nor *separation*, as when one builds a house on another's ground, in that case, the whole must belong to one of the proprietors; and here I assert, that it naturally is conceived to belong to the proprietor of the most considerable part. For however the compound

PART  
II.Of justice  
and injus-  
tice.

and frugal. Perhaps these causes are seconded by the influence of *relation*, or the association

object may have a relation to two different persons, and carry our view at once to both of them, yet as the most considerable part principally engages our attention, and by the strict union draws the inferior along it; for this reason, the whole bears a relation to the proprietor of that part, and is regarded as his property. The only difficulty is, what we shall be pleased to call the most considerable part, and most attractive to the imagination.

This quality depends on several different circumstances, which have little connexion with each other. One part of a compound object may become more considerable than another, either because it is more constant and durable; because it is of greater value; because it is more obvious and remarkable; because it is of greater extent; or because its existence is more separate and independent. 'Twill be easy to conceive, that, as these circumstances may be conjoined and opposed in all the different ways, and according to all the different degrees, which can be imagined, there will result many cases, where the reasons on both sides are so equally balanced, that 'tis impossible for us to give any satisfactory decision. Here then is the proper business of municipal laws, to fix what the principles of human nature have left undetermined.

The superficies yields to the soil, says the civil law: the writing to the paper; the canvas to the picture. These decisions do not well agree together, and are a proof of the contrariety of those principles, from which they are derived.

But of all the questions of this kind, the most curious is that, which for so many ages divided the disciples of *Proculus* and *Sabinus*. Suppose a person should make a cup from the metal of another, or a ship from his wood, and suppose the proprietor of the metal or wood should demand his goods, the question is, whether he acquires a title to the cup or ship. *Sabinus* maintained the affirmative, and asserted that the substance or matter is the foundation of all the qualities; that it is incorruptible and immortal, and therefore superior to the form, which is casual and dependent. On the other hand, *Proculus* observed, that the form is the most obvious and remarkable part, and that from it bodies are denominated of this or that particular species. To which he might have added, that the matter or substance is in most bodies so fluctuating and uncertain, that 'tis utterly impossible to trace it



SECT.  
III.

Of the rules  
which deter-  
mine pro-  
perty.

of ideas, by which we are naturally directed to consider the son after the parent's decease, and ascribe to him a title to his father's possessions. Those goods must become the property of some body: but *of whom* is the question. Here 'tis evident the person's children naturally present themselves to the mind; and being already connected to those possessions by means of their deceased parent, we are apt to connect them still farther by the relation of property. Of this there are many parallel instances.\*

in all its changes. For my part, I know not from what principles such a controversy can be certainly determined. I shall therefore content myself with observing, that the decision of *Trebonian* seems to be pretty ingenious; that the cup belongs to the proprietor of the metal, because it can be brought back to its first form: but that the ship belongs to the author of its form for a contrary reason. But however ingenious this reason may seem, it plainly depends upon the fancy, which by the possibility of such a reduction, finds a closer connexion and relation betwixt a cup and the proprietor of its metal, than betwixt a ship and the proprietor of its wood, where the substance is more fixed and unalterable.

\* In examining the different titles to authority in government, we shall meet with many reasons to convince us, that the right of succession depends, in a great measure, on the imagination. Meanwhile I shall rest contented with observing one example, which belongs to the present subject. Suppose that a person die without children, and that a dispute arises among his relations concerning his inheritance; 'tis evident, that if his riches be derived partly from his father, partly from his mother, the most natural way of determining such a dispute, is, to divide his possessions, and assign each part to the family, from whence it is derived. Now as the person is supposed to have been once the full and entire proprietor of those goods; I ask, what is it makes us find a certain equity and natural reason in this partition, except it be the imagination? His affection to these families does not depend upon his possessions; for which reason his consent can never be presumed precisely for such a partition. And as to the public interest, it seems not to be in the least concerned on the one side or the other.

## SECT. IV.

*Of the Transference of Property by Consent.*

PART  
II  
Of justice  
and injus-  
tice.

**H**OWEVER useful, or even necessary, the stability of possession may be to human society, 'tis attended with very considerable inconveniences. The relation of fitness or suitableness ought never to enter into consideration, in distributing the properties of mankind; but we must govern ourselves by rules, which are more general in their application, and more free from doubt and uncertainty. Of this kind is *present* possession upon the first establishment of society; and afterwards *occupation, prescription, accession, and succession*. As these depend very much on chance, they must frequently prove contradictory both to men's wants and desires; and persons and possessions must often be very ill adjusted. This is a grand inconvenience, which calls for a remedy. To apply one directly, and allow every man to seize by violence what he judges to be fit for him, would destroy society; and therefore the rules of justice seek some medium betwixt a rigid stability, and this changeable and uncertain adjustment. But there is no medium better than that obvious one, that possession and property should always be stable, except when the proprietor consents to bestow them on some other person. This rule can have no ill consequence, in occasioning wars and dissensions; since the proprietor's consent, who alone is concerned, is taken along in the alienation; and it may serve to many good purposes in adjusting property to persons. Different parts of the

SECT.  
IV.

Of the trans-  
ference of  
property by  
consent.

earth produce different commodities; and not only so, but different men both are by nature fitted for different employments, and attain to greater perfection in any one, when they confine themselves to it alone. All this requires a mutual exchange and commerce; for which reason the translation of property by consent is founded on a law of nature, as well as its stability without such a consent.

So far is determined by a plain utility and interest. But perhaps 'tis from more trivial reasons, that *delivery*, or a sensible transference of the object is commonly required by civil laws, and also by the laws of nature, according to most authors, as a requisite circumstance in the translation of property. The property of an object, when taken for something real, without any reference to morality, or the sentiments of the mind, is a quality perfectly insensible, and even inconceivable; nor can we form any distinct notion, either of its stability or translation. This imperfection of our ideas is less sensibly felt with regard to its stability, as it engages less our attention, and is easily past over by the mind, without any scrupulous examination. But as the translation of property from one person to another is a more remarkable event, the defect of our ideas becomes more sensible on that occasion, and obliges us to turn ourselves on every side in search of some remedy. Now as nothing more enlivens any idea than a present impression, and a relation betwixt that impression and the idea; 'tis natural for us to seek some false light from this quarter. In order to aid the imagination in conceiving the transference of property, we take the sensible object, and actually transfer its possession to the person, on whom we

PART  
II.

Of justice  
and injustice.

would bestow the property. The supposed resemblance of the actions, and the presence of this sensible delivery, deceive the mind, and make it fancy, that it conceives the mysterious transition of the property. And that this explication of the matter is just, appears hence, that men have invented a *symbolical* delivery, to satisfy the fancy, where the real one is impracticable. Thus the giving the keys of a granary is understood to be the delivery of the corn contained in it: the giving of stone and earth represents the delivery of a manor. This is a kind of superstitious practice in civil laws, and in the laws of nature, resembling the *Roman catholic* superstitions in religion. As the *Roman catholics* represent the inconceivable mysteries of the *Christian* religion, and render them more present to the mind, by a taper, or habit, or grimace, which is supposed to resemble them; so lawyers and moralists have run into like inventions for the same reason, and have endeavoured by those means to satisfy themselves concerning the transference of property by consent.

## SECT. V.

*Of the Obligation of Promises.*

THAT the rule of morality, which enjoins the performance of promises, is not *natural*, will sufficiently appear from these two propositions, which I proceed to prove, viz. *that a promise would not be intelligible, before human conventions had established it; and that even if it were intelligible, it would not be attended with any moral obligation.*

I say, *first*, that a promise is not intelligible naturally, nor antecedent to human conventions; and that a man, unacquainted with society, could never enter into any engagements with another, even though they could perceive each other's thoughts by intuition. If promises be natural and intelligible, there must be some act of the mind attending these words, *I promise*; and on this act of the mind must the obligation depend. Let us, therefore, run over all the faculties of the soul, and see which of them is exerted in our promises.

SECT.

V.

Of the obligation of promises.

The act of the mind, expressed by a promise, is not a *resolution* to perform any thing: for that alone never imposes any obligation. Nor is it a *desire* of such a performance: for we may bind ourselves without such a desire, or even with an aversion, declared and avowed. Neither is it the *willing* of that action, which we promise to perform: for a promise always regards some future time, and the will has an influence only on present actions. It follows, therefore, that since the act of the mind, which enters into a promise, and produces its obligation, is neither the resolving, desiring, nor willing any particular performance, it must necessarily be the *willing* of that *obligation*, which arises from the promise. Nor is this only a conclusion of philosophy; but is entirely conformable to our common ways of thinking and of expressing ourselves, when we say that we are bound by our own consent, and that the obligation arises from our mere will and pleasure. The only question, then, is, whether there be not a manifest absurdity in supposing this act of the mind, and such an absurdity as no man could fall into, whose ideas are not confounded with prejudice and the fallacious use of language.

PART  
II.Of justice  
and injus-  
tice.

All morality depends upon our sentiments; and when any action, or quality of the mind, pleases us *after a certain manner*, we say it is virtuous; and when the neglect or non-performance of it, displeases us *after a like manner*; we say that we lie under an obligation to perform it. A change of the obligation supposes a change of the sentiment: and a creation of a new obligation supposes some new sentiment to arise. But 'tis certain we can naturally no more change our own sentiments, than the motions of the heavens; nor by a single act of our will, that is, by a promise, render any action agreeable or disagreeable, moral or immoral; which, without that act, would have produced contrary impressions, or have been endowed with different qualities. It would be absurd, therefore, to will any new obligation, that is, any new sentiment of pain or pleasure; nor is it possible, that men could naturally fall into so gross an absurdity. A promise, therefore, is *naturally* something altogether unintelligible, nor is there any act of the mind belonging to it.\*

\* Were morality discoverable by reason, and not by sentiment, 'twould be still more evident, that promises would make no alteration upon it. Morality is supposed to consist in relation. Every new imposition of morality, therefore, must arise from some new relation of objects; and consequently the will could not produce *immediately* any change in morals, but could have that effect only by producing a change upon the objects. But as the moral obligation of a promise is the pure effect of the will, without the least change in any part of the universe; it follows, that promises have no *natural* obligation.

Should it be said, that this act of the will being in effect a new object, produces new relations and new duties; I would answer, that this is a pure sophism, which may be detected by a very moderate share of accuracy and exactness. To will a new obligation, is to will a new relation of objects; and therefore, if this new relation of objects were formed by

But, *secondly*, if there was any act of the mind belonging to it, it could not *naturally* produce any obligation. This appears evidently from the foregoing reasoning. A promise creates a new obligation. A new obligation supposes new sentiments to arise. The will never creates new sentiments. There could not naturally, therefore, arise any obligation from a promise, even supposing the mind could fall into the absurdity of willing that obligation.

SECT.  
V.

Of the obligation of promises.

The same truth may be proved still more evidently by that reasoning, which proved justice in general to be an artificial virtue. No action can be required of us as our duty, unless there be implanted in human nature some actuating passion or motive, capable of producing the action. This motive cannot be the sense of duty. A sense of duty supposes an antecedent obligation: and where an action is not required by any natural passion, it cannot be required by any natural obligation; since it may be omitted without proving any defect or imperfection in the mind and temper, and consequently without any vice. Now 'tis evident we have no motive leading us to the performance of promises, distinct from a sense of duty. If

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the volition itself, we should in effect will the volition; which is plainly absurd and impossible. The will has here no object to which it could tend; but must return upon itself *in infinitum*. The new obligation depends upon new relations. The new relations depend upon a new volition. The new volition has for object a new obligation, and consequently new relations, and consequently a new volition: which volition again has in view a new obligation, relation and volition, without any termination. 'Tis impossible, therefore, we could ever will a new obligation; and consequently 'tis impossible the will could ever accompany a promise, or produce a new obligation of morality.

PART  
II.

Of justice  
and injus-  
tice.

we thought, that promises had no moral obligation, we never should feel any inclination to observe them. This is not the case with the natural virtues. Though there was no obligation to relieve the miserable, our humanity would lead us to it; and when we omit that duty, the immorality of the omission arises from its being a proof, that we want the natural sentiments of humanity. A father knows it to be his duty to take care of his children: but he has also a natural inclination to it. And if no human creature had that inclination, no one could lie under any such obligation. But as there is naturally no inclination to observe promises, distinct from a sense of their obligation; it follows, that fidelity is no natural virtue, and that promises have no force, antecedent to human conventions.

If any one dissent from this, he must give a regular proof of these two propositions, viz. *that there is a peculiar act of the mind, annexed to promises; and that consequent to this act of the mind, there arises an inclination to perform, distinct from a sense of duty.* I presume, that it is impossible to prove either of these two points; and therefore I venture to conclude, that promises are human inventions, founded on the necessities and interests of society.

In order to discover these necessities and interests, we must consider the same qualities of human nature, which we have already found to give rise to the preceding laws of society. Men being naturally selfish, or endowed only with a confined generosity, they are not easily induced to perform any action for the interest of strangers, except with a view to some reciprocal advantage, which they had no hope of obtaining but by such a performance. Now



as it frequently happens, that these mutual performances cannot be finished at the same instant, 'tis necessary, that one party be contented to remain in uncertainty, and depend upon the gratitude of the other for a return of kindness. But so much corruption is there among men, that, generally speaking, this becomes but a slender security; and as the benefactor is here supposed to bestow his favours with a view to self-interest, this both takes off from the obligation, and sets an example of selfishness, which is the true mother of ingratitude. Were we, therefore, to follow the natural course of our passions and inclinations, we should perform but few actions for the advantage of others, from disinterested views; because we are naturally very limited in our kindness and affection: and we should perform as few of that kind, out of regard to interest; because we cannot depend upon their gratitude. Here then is the mutual commerce of good offices in a manner lost among mankind, and every one reduced to his own skill and industry for his well-being and subsistence. The invention of the law of nature, concerning the *stability* of possession, has already rendered men tolerable to each other; that of the *transference* of property and possession by consent has begun to render them mutually advantageous: but still these laws of nature, however strictly observed, are not sufficient to render them so serviceable to each other; as by nature they are fitted to become. Though possession be *stable*, men may often reap but small advantage from it, while they are possessed of a greater quantity of any species of goods than they have occasion for, and at the same time suffer by the want of others. The *transfer-*

SECT.  
V.

Of the obligation of promises.

PART  
II.

Of justice  
and injus-  
tice.

*ence* of property, which is the proper remedy for this inconvenience, cannot remedy it entirely; because it can only take place with regard to such objects as are *present* and *individual*, but not to such as are *absent* or *general*. One cannot transfer the property of a particular house, twenty leagues distant; because the consent cannot be attended with delivery, which is a requisite circumstance. Neither can one transfer the property of ten bushels of corn, or five hogsheads of wine, by the mere expression and consent; because these are only general terms, and have no direct relation to any particular heap of corn, or barrels of wine. Besides, the commerce of mankind is not confined to the barter of commodities, but may extend to services and actions, which we may exchange to our mutual interest and advantage. Your corn is ripe to-day; mine will be so to-morrow. 'Tis profitable for us both, that I should labour with you to-day, and that you should aid me to-morrow. I have no kindness for you, and know you have as little for me. I will not, therefore, take any pains upon your account; and should I labour with you upon my own account; in expectation of a return, I know I should be disappointed, and that I should in vain depend upon your gratitude. Here then I leave you to labour alone: you treat me in the same manner. The seasons change; and both of us lose our harvests for want of mutual confidence and security.

All this is the effect of the natural and inherent principles and passions of human nature; and as these passions and principles are unalterable, it may be thought, that our conduct, which depends on them, must be so too,

SECT.

V.

Of the obli-  
gation of  
promises.

and that 'twould be in vain, either for moralists or politicians, to tamper with us, or attempt to change the usual course of our actions, with a view to public interest. And, indeed, did the success of their designs depend upon their success in correcting the selfishness and ingratitude of men, they would never make any progress, unless aided by omnipotence, which is alone able to new-mould the human mind, and change its character in such fundamental articles. All they can pretend to, is, to give a new direction to those natural passions, and teach us that we can better satisfy our appetites in oblique and artificial manner, than by their headlong and impetuous motion. Hence I learn to do a service to another, without bearing him any real kindness; because I foresee, that he will return my service, in expectation of another of the same kind, and in order to maintain the same correspondence of good offices with me or with others. And accordingly, after I have served him, and he is in possession of the advantages arising from my action, he is induced to perform his part, as foreseeing the consequences of his refusal.

But though this self-interested commerce of men begins to take place, and to predominate in society, it does not entirely abolish the more generous and noble intercourse of friendship and good offices. I may still do services to such persons as I love, and am more particularly acquainted with, without any prospect of advantage; and they may make me a return in the same manner, without any view but that of recompensing my past services. In order, therefore, to distinguish those two different sorts of commerce, the interested and the disinterested, there is a *certain form of words* in-

## PART

## II.

Of justice  
and injus-  
tice.

vented for the former, by which we bind ourselves to the performance of any action. This form of words constitutes what we call a *promise*, which is the sanction of the interested commerce of mankind. When a man says *he promises any thing*, he in effect expresses a *resolution* of performing it; and along with that, by making use of this *form of words*, subjects himself to the penalty of never being trusted again in case of failure. A resolution is the natural act of the mind, which promises express: but were there no more than a resolution in the case, promises would only declare our former motives, and would not create any new motive or obligation. They are the conventions of men, which create a new motive, when experience has taught us, that human affairs would be conducted much more for mutual advantage, were there certain *symbols* or *signs* instituted, by which we might give each other security of our conduct in any particular incident. After these signs are instituted, whoever uses them is immediately bound by his interest to execute his engagements, and must never expect to be trusted any more, if he refuse to perform what he promised.

Nor is that knowledge, which is requisite to make mankind sensible of this interest in the *institution* and *observance* of promises, to be esteemed superior to the capacity of human nature, however savage and uncultivated. There needs but a very little practice of the world, to make us perceive all these consequences and advantages. The shortest experience of society discovers them to every mortal; and when each individual perceives the same sense of interest in all his fellows, he immediately performs his part of any contract,

as being assured, that they will not be wanting in theirs. All of them, by concert, enter into a scheme of actions, calculated for common benefit, and agree to be true to their word; nor is there any thing requisite to form this concert or convention, but that every one have a sense of interest in the faithful fulfilling of engagements, and express that sense to other members of the society. This immediately causes that interest to operate upon them; and interest is the *first* obligation to the performance of promises.

Afterwards a sentiment of morals concurs with interest, and becomes a new obligation upon mankind. This sentiment of morality, in the performance of promises, arises from the same principles as that in the abstinence from the property of others. *Public interest, education, and the artifices of politicians,* have the same effect in both cases. The difficulties, that occur to us, in supposing a moral obligation to attend promises, we either surmount or elude. For instance; the expression of a resolution is not commonly supposed to be obligatory; and we cannot readily conceive how the making use of a certain form of words should be able to cause any material difference. Here, therefore, we *feign* a new act of the mind, which we call the *willing* an obligation; and on this we suppose the morality to depend. But we have proved already, that there is no such act of the mind, and consequently that promises impose no natural obligation.

To confirm this, we may subjoin some other reflections concerning that will, which is supposed to enter into a promise, and to cause its obligation. 'Tis evident, that the will alone is

PART  
II.


Of justice  
and injus-  
tice.

never supposed to cause the obligation, but must be expressed by words or signs, in order to impose a tie upon any man. The expression being once brought in as subservient to the will, soon becomes the principal part of the promise; nor will a man be less bound by his word, though he secretly give a different direction to his intention, and withhold himself both from a resolution, and from willing an obligation. But though the expression makes on most occasions the whole of the promise, yet it does not always so; and one, who should make use of any expression, of which he knows not the meaning, and which he uses without any intention of binding himself, would not certainly be bound by it. Nay, though he knows its meaning, yet if he uses it in jest only, and with such signs as shew evidently he has no serious intention of binding himself, he would not lie under any obligation of performance; but 'tis necessary, that the words be a perfect expression of the will, without any contrary signs. Nay, even this we must not carry so far as to imagine, that one, whom, by our quickness of understanding, we conjecture, from certain signs, to have an intention of deceiving us, is not bound by his expression or verbal promise, if we accept of it; but must limit this conclusion to those cases, where the signs are of a different kind from those of deceit. All these contradictions are easily accounted for, if the obligation of promises be merely of human invention for the convenience of society; but will never be explained, if it be something *real* and *natural*, arising from any action of the mind or body.

I shall farther observe, that since every new promise imposes a new obligation of morality

## SECT.

## V.



Of the obligation of promises.

on the person who promises, and since this new obligation arises from his will; 'tis one of the most mysterious and incomprehensible operations that can possibly be imagined, and may even be compared to *transubstantiation*, or *holy orders*,\* where a certain form of words, along with a certain intention, changes entirely the nature of an external object, and even of a human creature. But though these mysteries be so far alike, 'tis very remarkable, that they differ widely in other particulars, and that this difference may be regarded as a strong proof of the difference of their origins. As the obligation of promises is an invention for the interest of society, 'tis warped into as many different forms as that interest requires, and even runs into direct contradictions, rather than lose sight of its object. But as those other monstrous doctrines are mere priestly inventions, and have no public interest in view, they are less disturbed in their progress by new obstacles; and it must be owned, that, after the first absurdity, they follow more directly the current of reason and good sense. Theologians clearly perceived, that the external form of words, being mere sound, require an intention to make them have any efficacy; and that this intention being once considered as a requisite circumstance, its absence must equally prevent the effect, whether avowed or concealed, whether sincere or deceitful. Accordingly they have commonly determined, that the intention of the priest makes the sacrament, and that when he secretly withdraws his intention, he is highly criminal in

\* I mean so far, as holy orders are supposed to produce the *indelible character*. In other respects they are only a legal qualification.

PART  
II.Of justice  
and injus-  
tice.

himself; but still destroys the baptism, or communion, or holy orders. The terrible consequences of this doctrine were not able to hinder its taking place; as the inconvenience of a similar doctrine, with regard to promises, have prevented that doctrine from establishing itself. Men are always more concerned about the present life than the future; and are apt to think the smallest evil, which regards the former, more important than the greatest, which regards the latter.

We may draw the same conclusion, concerning the origin of promises, from the *force*, which is supposed to invalidate all contracts; and to free us from their obligation. Such a principle is a proof, that promises have no natural obligation, and are mere artificial contrivances for the convenience and advantage of society. If we consider aright of the matter, force is not essentially different from any other motive of hope or fear, which may induce us to engage our word, and lay ourselves under any obligation. A man, dangerously wounded, who promises a competent sum to a surgeon to cure him, would certainly be bound to performance; though the case be not so much different from that of one, who promises a sum to a robber, as to produce so great a difference in our sentiments of morality, if these sentiments were not built entirely on public interest and convenience.



## SECT. VI.

*Some farther Reflections concerning Justice and Injustice.*

WE have now run over the three fundamental laws of nature, *that of the stability of possession, of its transference by consent, and of the performance of promises.* 'Tis on the strict observance of those three laws, that the peace and security of human society entirely depend; nor is there any possibility of establishing a good correspondence among men, where these are neglected. Society is absolutely necessary for the well-being of men; and these are as necessary to the support of society. Whatever restraint they may impose on the passions of men, they are the real offspring of those passions, and are only a more artful and more refined way of satisfying them. Nothing is more vigilant and inventive than our passions; and nothing is more obvious than the convention for the observance of these rules. Nature has, therefore, trusted this affair entirely to the conduct of men, and has not placed in the mind any peculiar original principles, to determine us to a set of actions, into which the other principles of our frame and constitution were sufficient to lead us. And to convince us the more fully of this truth, we may here stop a moment, and from a review of the preceding reasonings may draw some new arguments, to prove that those laws, however necessary, are entirely artificial, and of human invention; and consequently that justice is an artificial, and not a natural virtue.

SECT.  
VI.

PART  
II.  
Of justice  
and injus-  
tice.

I. The first argument I shall make use of is derived from the vulgar definition of justice. Justice is commonly defined to be *a constant and perpetual will of giving every one his due*. In this definition 'tis supposed, that there are such things as right and property, independent of justice, and antecedent to it; and that they would have subsisted, though men had never dreamt of practising such a virtue. I have already observed, in a cursory manner, the fallacy of this opinion, and shall here continue to open up a little more distinctly my sentiments on that subject.

I shall begin with observing, that this quality, which we call *property*, is like many of the imaginary qualities of the *peripatetic* philosophy, and vanishes upon a more accurate inspection into the subject, when considered apart from our moral sentiments. 'Tis evident property does not consist in any of the sensible qualities of the object. For these may continue invariably the same, while the property changes. Property, therefore, must consist in some relation of the object. But 'tis not in its relation with regard to other external and inanimate objects. For these may also continue invariably the same, while the property changes. This quality, therefore, consists in the relations of objects to intelligent and rational beings. But 'tis not the external and corporeal relation, which forms the essence of property. For that relation may be the same betwixt inanimate objects, or with regard to brute creatures; though in those cases it forms no property. 'Tis therefore in some internal relation, that the property consists; that is, in some influence, which the external relations of the object have on the mind and actions. Thus the external relation,

which we call *occupation* or first possession, is not of itself imagined to be the property of the object, but only to cause its property. Now 'tis evident, this external relation causes nothing in external objects, and has only an influence on the mind, by giving us a sense of duty in abstaining from that object, and in restoring it to the first possessor. These actions are properly what we call *justice*; and consequently 'tis on that virtue that the nature of property depends, and not the virtue on the property.

If any one therefore would assert, that justice is a natural virtue, and injustice a natural vice, he must assert, that abstracting from the notions of *property*, and *right* and *obligation*, a certain conduct and train of actions, in certain external relations of objects, has naturally a moral beauty or deformity, and causes an original pleasure or uneasiness. Thus the restoring a man's goods to him is considered as virtuous, not because nature has annexed a certain sentiment of pleasure to such a conduct, with regard to the property of others, but because she has annexed that sentiment to such a conduct, with regard to those external objects, of which others have had the first or long possession, or which they have received by the consent of those, who have had first or long possession. If nature has given us no such sentiment, there is not, naturally, nor antecedent to human conventions, any such thing as property. Now, though it seems sufficiently evident, in this dry and accurate consideration of the present subject, that nature has annexed no pleasure or sentiment of approbation to such a conduct; yet that I may leave as little room

SECT.  
VI.

Some further reflections concerning justice and injustice.

PART  
II  
Of justice  
and injus-  
tice.

for doubt as possible, I shall subjoin a few more arguments to confirm my opinion.

*First*, If nature had given us a pleasure of this kind, it would have been as evident and discernible as on every other occasion; nor should we have found any difficulty to perceive, that the consideration of such actions, in such a situation, gives a certain pleasure and sentiment of approbation. We should not have been obliged to have recourse to notions of property in the definition of justice, and at the same time make use of the notions of justice in the definition of property. This deceitful method of reasoning is a plain proof, that there are contained in the subject some obscurities and difficulties, which we are not able to surmount, and which we desire to evade by this artifice.

*Secondly*, Those rules, by which properties, rights, and obligations are determined, have in them no marks of a natural origin, but many of artifice and contrivance. They are too numerous to have proceeded from nature: they are changeable by human laws: and have all of them a direct and evident tendency to public good, and the support of civil society. This last circumstance is remarkable upon two accounts. *First*, because, though the cause of the establishment of these laws had been a regard for the public good, as much as the public good is their natural tendency, they would still have been artificial, as being purposely contrived and directed to a certain end. *Secondly*, because, if men had been endowed with such a strong regard for public good, they would never have restrained themselves by these rules; so that the laws of justice arise from natural principles in a manner still more oblique and artificial. 'Tis self-love which is their real

origin; and as the self-love of one person is naturally contrary to that of another, these several interested passions are obliged to adjust themselves after such a manner as to concur in some system of conduct and behaviour. This system, therefore, comprehending the interest of each individual, is of course advantageous to the public; though it be not intended for that purpose by the inventors.

SECT.  
VI.

Some farther reflections concerning justice and injustice.

II. In the second place we may observe, that all kinds of vice and virtue run insensibly into each other, and may approach by such imperceptible degrees as will make it very difficult, if not absolutely impossible, to determine when the one ends, and the other begins; and from this observation we may derive a new argument for the foregoing principle. For whatever may be the case, with regard to all kinds of vice and virtue, 'tis certain, that rights, and obligations, and property, admit of no such insensible gradation, but that a man either has a full and perfect property, or none at all; and is either entirely obliged to perform any action, or lies under no manner of obligation. However civil laws may talk of a perfect *dominion*, and of an imperfect, 'tis easy to observe, that this arises from a fiction, which has no foundation in reason, and can never enter into our notions of natural justice and equity. A man that hires a horse, though but for a day, has as full a right to make use of it for that time, as he whom we call its proprietor has to make use of it any other day; and 'tis evident, that however the use may be bounded in time or degree, the right itself is not susceptible of any such gradation, but is absolute and entire, so far as it extends. Accordingly we may observe, that this right both arises and perishes

PART  
II.  
Of justice  
and injus-  
tice.

in an instant; and that a man entirely acquires the property of any object by occupation, or the consent of the proprietor; and loses it by his own consent; without any of that insensible gradation, which is remarkable in other qualities and relations. Since, therefore, this is the case with regard to property, and rights, and obligations, I ask, how it stands with regard to justice and injustice? After whatever manner you answer this question, you run into inextricable difficulties. If you reply, that justice and injustice admit of degree, and run insensibly into each other, you expressly contradict the foregoing position, that obligation and property are not susceptible of such a gradation. These depend entirely upon justice and injustice, and follow them in all their variations. Where the justice is entire, the property is also entire: where the justice is imperfect, the property must also be imperfect. And *vice versa*, if the property admit of no such variations, they must also be incompatible with justice. If you assent therefore to this last proposition, and assert, that justice and injustice are not susceptible of degrees, you in effect assert, that they are not *naturally* either vicious or virtuous; since vice and virtue, moral good and evil, and indeed all *natural* qualities, run insensibly into each other, and are, on many occasions, undistinguishable.

And here it may be worth while to observe, that though abstract reasoning, and the general maxims of philosophy and law establish this position, *that property, and right, and obligation admit not of degrees*, yet in our common and negligent way of thinking, we find great difficulty to entertain that opinion, and do even *secretly* embrace the contrary principle. An

object must either be in the possession of one person or another. An action must either be performed or not. The necessity there is of choosing one side in these dilemmas, and the impossibility there often is of finding any just medium, oblige us, when we reflect on the matter, to acknowledge, that all property and obligations are entire. But on the other hand, when we consider the origin of property and obligation, and find that they depend on public utility, and sometimes on the propensity of the imagination, which are seldom entire on any side; we are naturally inclined to imagine, that these moral relations admit of an insensible gradation. Hence it is, that in references, where the consent of the parties leave the referees entire masters of the subject, they commonly discover so much equity and justice on both sides, as induces them to strike a medium, and divide the difference betwixt the parties. Civil judges, who have not this liberty, but are obliged to give a decisive sentence on some one side, are often at a loss how to determine, and are necessitated to proceed on the most frivolous reasons in the world. Half rights and obligations, which seem so natural in common life, are perfect absurdities in their tribunal; for which reason they are often obliged to take half arguments for whole ones, in order to terminate the affair one way or other.

III. The third argument of this kind I shall make use of may be explained thus. If we consider the ordinary course of human actions, we shall find, that the mind restrains not itself by any general and universal rules; but acts on most occasions as it is determined by its present motives and inclination. As each action is a particular individual event, it must

SECT.  
VI.

Some further reflections concerning justice and injustice.

PART  
II.

Of justice  
and injus-  
tice.

proceed from particular principles, and from our immediate situation within ourselves, and with respect to the rest of the universe. If on some occasions we extend our motives beyond those very circumstances, which gave rise to them, and form something like *general rules* for our conduct, 'tis easy to observe, that these rules are not perfectly inflexible, but allow of many exceptions. Since, therefore, this is the ordinary course of human actions, we may conclude, that the laws of justice, being universal and perfectly inflexible, can never be derived from nature, nor be the immediate offspring of any natural motive or inclination. No action can be either morally good or evil, unless there be some natural passion or motive to impel us to it, or deter us from it; and 'tis evident, that the morality must be susceptible of all the same variations, which are natural to the passion. Here are two persons, who dispute for an estate; of whom one is rich, a fool, and a bachelor; the other poor, a man of sense, and has a numerous family: the first is my enemy; the second my friend. Whether I be actuated in this affair by a view to public or private interest, by friendship or enmity, I must be induced to do my utmost to procure the estate to the latter. Nor would any consideration of the right and property of the persons be able to restrain me, were I actuated only by natural motives, without any combination or convention with others. For as all property depends on morality; and as all morality depends on the ordinary course of our passions and actions; and as these again are only directed by particular motives; 'tis evident, such a partial conduct must be suitable to the strictest morality, and could never be a violation of property.



Were men, therefore, to take the liberty of acting with regard to the laws of society, as they do in every other affair, they would conduct themselves, on most occasions, by particular judgments, and would take into consideration the characters and circumstances of the persons, as well as the general nature of the question. But 'tis easy to observe, that this would produce an infinite confusion in human society, and that the avidity and partiality of men would quickly bring disorder into the world, if not restrained by some general and inflexible principles. 'Twas therefore with a view to this inconvenience, that men have established those principles, and have agreed to restrain themselves by general rules, which are unchangeable by spite and favour, and by particular views of private or public interest. These rules then are artificially invented for a certain purpose, and are contrary to the common principles of human nature, which accommodate themselves to circumstances, and have no stated invariable method of operation.

Nor do I perceive how I can easily be mistaken in this matter. I see evidently, that when any man imposes on himself general inflexible rules in his conduct with others, he considers certain objects as their property, which he supposes to be sacred and inviolable. But no proposition can be more evident, than that property is perfectly unintelligible without first supposing justice and injustice; and that these virtues and vices are as unintelligible, unless we have motives, independent of the morality, to impel us to just actions, and deter us from unjust ones. Let those motives therefore be what they will, they must accommodate themselves to circumstances, and must admit of all

SECT.  
VI

Some farther reflections concerning justice and injustice.

PART  
II.

Of justice  
and injus-  
tice.

the variations, which human affairs, in their incessant revolutions, are susceptible of. They are consequently a very improper foundation for such rigid inflexible rules as the laws of nature; and 'tis evident these laws can only be derived from human conventions, when men have perceived the disorders that result from following their natural and variable principles.

Upon the whole, then, we are to consider this distinction betwixt justice and injustice, as having two different foundations, viz. that of *interest*, when men observe, that 'tis impossible to live in society without restraining themselves by certain rules; and that of *morality*, when this interest is once observed, and men receive a pleasure from the view of such actions as tend to the peace of society, and an uneasiness from such as are contrary to it. 'Tis the voluntary convention and artifice of men, which makes the first interest take place; and therefore those laws of justice are so far to be considered as *artificial*. After that interest is once established and acknowledged, the sense of morality in the observance of these rules follows *naturally*, and of itself; though 'tis certain, that it is also augmented by a new *artifice*, and that the public instructions of politicians, and the private education of parents, contribute to the giving us a sense of honour and duty in the strict regulation of our actions with regard to the properties of others.

## SECT. VII.

*Of the Origin of Government.*

NOTHING is more certain, than that men are in a great measure, governed by interest, and that even when they extend their concern beyond themselves, 'tis not to any great distance; nor is it usual for them, in common life, to look farther than their nearest friends and acquaintance. 'Tis no less certain, that 'tis impossible for men to consult their interest in so effectual a manner, as by an universal and inflexible observance of the rules of justice, by which alone they can preserve society, and keep themselves from falling into that wretched and savage condition, which is commonly represented as the *state of nature*. And as this interest, which all men have in the upholding of society, and the observation of the rules of justice, is great, so is it palpable and evident, even to the most rude and uncultivated of human race; and 'tis almost impossible for any one, who has had experience of society, to be mistaken in this particular. Since, therefore, men are so sincerely attached to their interest, and their interest is so much concerned in the observance of justice, and this interest is so certain and avowed; it may be asked, how any disorder can ever arise in society, and what principle there is in human nature so *powerful* as to overcome so strong a passion, or so *violent* as to obscure so clear a knowledge?

It has been observed, in treating of the passions, that men are mightily governed by the imagination, and proportion their affections

SECT.  
VII.

PART  
II.

Of justice  
and injustice.

more to the light, under which any object appears to them, than to its real and intrinsic value. What strikes upon them with a strong and lively idea commonly prevails above what lies in a more obscure light; and it must be a great superiority of value, that is able to compensate this advantage. Now as every thing, that is contiguous to us, either in space or time, strikes upon us with such an idea, it has a proportional effect on the will and passions, and commonly operates with more force than any object, that lies in a more distant and obscure light. Though we may be fully convinced, that the latter object excels the former, we are not able to regulate our actions by this judgment; but yield to the solicitations of our passions, which always plead in favour of whatever is near and contiguous.

This is the reason why men so often act in contradiction to their known interest; and in particular why they prefer any trivial advantage, that is present, to the maintenance of order in society, which so much depends on the observance of justice. The consequences of every breach of equity seem to lie very remote, and are not able to counterbalance any immediate advantage, that may be reaped from it. They are, however, never the less real for being remote; and as all men are, in some degree, subject to the same weakness, it necessarily happens, that the violations of equity must become very frequent in society, and the commerce of men, by that means, be rendered very dangerous and uncertain. You have the same propension, that I have, in favour of what is contiguous above what is remote. You are, therefore, naturally carried to commit acts of injustice as well as me. Your example both

pushes me forward in this way by imitation, and also affords me a new reason for any breach of equity, by shewing me, that I should be the cally of my integrity, if I alone should impose on myself a severe restraint amidst the licentiousness of others.

SECT.  
VII.

Of the origin  
of govern-  
ment.

This quality, therefore, of human nature, not only is very dangerous to society, but also seems, on a cursory view, to be incapable of any remedy. The remedy can only come from the consent of men; and if men be incapable of themselves to prefer remote to contiguous, they will never consent to any thing, which would oblige them to such a choice, and contradict, in so sensible a manner, their natural principles and propensities. Whoever chuses the means, chuses also the end; and if it be impossible for us to prefer what is remote, 'tis equally impossible for us to submit to any necessity, which would oblige us to such a method of acting.

But here 'tis observable, that this infirmity of human nature becomes a remedy to itself, and that we provide against our negligence about remote objects, merely because we are naturally inclined to that negligence. When we consider any objects at a distance, all their minute distinctions vanish, and we always give the preference to whatever is in itself preferable, without considering its situation and circumstances. This gives rise to what in an improper sense we call *reason*, which is a principle, that is often contradictory to those propensities that display themselves upon the approach of the object. In reflecting on any action, which I am to perform a twelve-month hence, I always resolve to prefer the greater good, whether at that time it will be more contiguous or re-

PART  
II.

*Of justice  
and injustice.*

mote; nor does any difference in that particular make a difference in my present intentions and resolutions. My distance from the final determination makes all those minute differences vanish, nor am I affected by any thing, but the general and more discernible qualities of good and evil. But on my nearer approach, those circumstances, which I at first overlooked, begin to appear, and have an influence on my conduct and affections. A new inclination to the present good springs up, and makes it difficult for me to adhere inflexibly to my first purpose and resolution. This natural infirmity I may very much regret, and I may endeavour, by all possible means, to free myself from it. I may have recourse to study and reflection within myself; to the advice of friends; to frequent meditation, and repeated resolutions: And having experienced how ineffectual all these are, I may embrace with pleasure any other expedient, by which I may impose a restraint upon myself, and guard against this weakness.

The only difficulty, therefore, is to find out this expedient, by which men cure their natural weakness, and lay themselves under the necessity of observing the laws of justice and equity, notwithstanding their violent propensity to prefer contiguous to remote. 'Tis evident such a remedy can never be effectual without correcting this propensity; and as 'tis impossible to change or correct any thing material in our nature, the utmost we can do is to change our circumstances and situation, and render the observance of the laws of justice our nearest interest, and their violation our most remote. But this being impracticable with respect to all mankind, it can only take place with respect

to a few, whom we thus immediately interest in the execution of justice. These are the persons, whom we call civil magistrates, kings and their ministers, our governors and rulers, who being indifferent persons to the greatest part of the state, have no interest, or but a remote one, in any act of injustice; and being satisfied with their present condition, and with their part in society, have an immediate interest in every execution of justice, which is so necessary to the upholding of society. Here then is the origin of civil government and society. Men are not able radically to cure, either in themselves or others, that narrowness of soul, which makes them prefer the present to the remote. They cannot change their natures. All they can do is to change their situation, and render the observance of justice the immediate interest of some particular persons, and its violation their more remote. These persons, then, are not only induced to observe those rules in their own conduct, but also to constrain others to a like regularity, and enforce the dictates of equity through the whole society. And if it be necessary, they may also interest others more immediately in the execution of justice, and create a number of officers, civil and military, to assist them in their government.

But this execution of justice, though the principal, is not the only advantage of government. As violent passion hinders men from seeing distinctly the interest they have in an equitable behaviour towards others; so it hinders them from seeing that equity itself, and gives them a remarkable partiality in their own favours. This inconvenience is corrected in the same manner as that above-mentioned. The

SECT.

VII.

Of the origin  
of govern-  
ment.

PART  
II.  
Of justice  
and injustice.

same persons, who execute the laws of justice, will also decide all controversies concerning them; and being indifferent to the greatest part of the society, will decide them more equitably than every one would in his own case.

By means of these two advantages, in the *execution* and *decision* of justice, men acquire a security against each others weakness and passion, as well as against their own, and under the shelter of their governors, begin to taste at ease the sweets of society and mutual assistance. But government extends farther its beneficial influence; and not contented to protect men in those conventions they make for their mutual interest it often obliges them to make such conventions, and forces them to seek their own advantage, by a concurrence in some common end or purpose. There is no quality in human nature, which causes more fatal errors in our conduct, than that which leads us to prefer whatever is present to the distant and remote, and makes us desire objects more according to their situation than their intrinsic value. Two neighbours may agree to drain a meadow, which they possess in common: because 'tis easy for them to know each others mind; and each must perceive, that the immediate consequence of his failing in his part, is, the abandoning the whole project. But 'tis very difficult, and indeed impossible, that a thousand persons should agree in any such action; it being difficult for them to concert so complicated a design, and still more difficult for them to execute it; while each seeks a pretext to free himself of the trouble and expence, and would lay the whole burden on others. Political society easily remedies both these inconveniences. Magistrates find an immediate



SECT.  
VII.Of the origin  
of govern-  
ment.

interest in the interest of any considerable part of their subjects. They need consult no body but themselves to form any scheme for the promoting of that interest. And as the failure of any one piece in the execution is connected, though not immediately, with the failure of the whole, they prevent that failure, because they find no interest in it, either immediate or remote. Thus bridges are built; harbours opened; ramparts raised; canals formed; fleets equipped; and armies disciplined; every where, by the care of government, which, though composed of men subject to all human infirmities, becomes, by one of the finest and most subtile inventions imaginable, a composition, which is, in some measure, exempted from all these infirmities.

## SECT. VIII.

*Of the Source of Allegiance.*

**T**HOUGH government be an invention very advantageous, and even in some circumstances absolutely necessary to mankind; it is not necessary in all circumstances, nor is it impossible for men to preserve society for some time, without having recourse to such an invention. Men, 'tis true, are always much inclined to prefer present interest to distant and remote: nor is it easy for them to resist the temptation of any advantage, that they may immediately enjoy, in apprehension of an evil, that lies at a distance from them: but still this weakness is less conspicuous, where the possessions, and the pleasures of life are few, and of little value, as they always are in the infancy of society.

PART  
II.

Of justice  
and injustice.

An Indian is but little tempted to dispossess another of his hut, or to steal his bow, as being already provided of the same advantages; and as to any superior fortune, which may attend one above another in hunting and fishing, 'tis only casual and temporary, and will have but small tendency to disturb society. And so far am I from thinking with some philosophers, that men are utterly incapable of society without government, that I assert the first rudiments of government to arise from quarrels, not among men of the same society, but among those of different societies. A less degree of riches will suffice to this latter effect, than is requisite for the former. Men fear nothing from public war and violence but the resistance they meet with, which, because they share it in common, seems less terrible; and because it comes from strangers, seems less pernicious in its consequences, than when they are exposed singly against one whose commerce is advantageous to them, and without whose society 'tis impossible they can subsist. Now foreign war to a society without government necessarily produces civil war. Throw any considerable goods among men, they instantly fall a quarrelling, while each strives to get possession of what pleases him, without regard to the consequences. In a foreign war the most considerable of all goods, life and limbs, are at stake; and as every one shuns dangerous ports, seizes the best arms, seeks excuse for the slightest wounds, the laws, which may be well enough observed, while men were calm, can now no longer take place, when they are in such commotion.

This we find verified in the American tribes, where men live in concord and amity among

themselves without any established government; and never pay submission to any of their fellows, except in time of war, when their captain enjoys a shadow of authority, which he loses after their return from the field, and the establishment of peace with the neighbouring tribes. This authority, however, instructs them in the advantages of government, and teaches them to have recourse to it, when either by the pillage of war, by commerce, or by any fortuitous inventions, their riches and possessions have become so considerable as to make them forget on every emergence, the interest they have in the preservation of peace and justice. Hence we may give a plausible reason, among others, why all governments are at first monarchical, without any mixture and variety; and why republics arise only from the abuses of monarchy and despotic power. Camps are the true mothers of cities; and as war cannot be administered, by reason of the suddenness of every exigency, without some authority in a single person, the same kind of authority naturally takes place in that civil government, which succeeds the military. And this reason I take to be more natural, than the common one derived from patriarchal government, or the authority of a father, which is said first to take place in one family, and to accustom the members of it to the government of a single person. The state of society without government is one of the most natural states of men, and must subsist with the conjunction of many families, and long after the first generation. Nothing but an increase of riches and possessions could oblige men to quit it; and so barbarous and uninstructed are all societies on their first formation, that many years must elapse before these

SECT.  
VIII.

Of the  
source of  
allegiance.

PART  
II.

Of justice  
and injustice.

can increase to such a degree, as to disturb men in the enjoyment of peace and concord.

But though it be possible for men to maintain a small uncultivated society without government, 'tis impossible they should maintain a society of any kind without justice, and the observance of those three fundamental laws concerning the stability of possession, its translation by consent, and the performance of promises. These are, therefore, antecedent to government, and are supposed to impose an obligation before the duty of allegiance to civil magistrates has once been thought of. Nay, I shall go farther, and assert, that government, *upon its first establishment*, would naturally be supposed to derive its obligation from those laws of nature, and, in particular, from that concerning the performance of promises. When men have once perceived the necessity of government to maintain peace, and execute justice, they would naturally assemble together, would choose magistrates, determine their power, and *promise* them obedience. As a promise is supposed to be a bond or security already in use, and attended with a moral obligation, 'tis to be considered as the original sanction of government, and as the source of the first obligation to obedience. This reasoning appears so natural, that it has become the foundation of our fashionable system of politics, and is in a manner the creed of a party amongst us, who pride themselves, with reason, on the soundness of their philosophy, and their liberty of thought: "All men," say they, "are born free and equal: government and superiority can only be established by consent: the consent of men, in establishing government, imposes on them a new obligation, unknown to the laws of nature.

Men, therefore, are bound to obey their magistrates, not only because they promise it; and if they had not given their word, either expressly or tacitly, to preserve allegiance, it would never have become a part of their moral duty." This conclusion, however, when carried so far as to comprehend government in all its ages and situations, is entirely erroneous; and I maintain, that though the duty of allegiance be at first grafted on the obligation of promises, and be for some time supported by that obligation, yet it quickly takes root of itself, and has an original obligation and authority, independent of all contracts. This is a principle of moment, which we must examine with care and attention, before we proceed any farther.

SECT.  
VIII.

Of the  
source of  
allegiance.

'Tis reasonable for those philosophers, who assert justice to be a natural virtue, and antecedent to human conventions, to resolve all civil allegiance into the obligation of a promise, and assert that 'tis our own consent alone, which binds us to any submission to magistracy. For as all government is plainly an invention of men, and the origin of most governments, is known in history, 'tis necessary to mount higher, in order to find the source of our political duties, if we would assert them to have any *natural* obligation of morality. These philosophers, therefore, quickly observe, that society is as ancient as the human species, and those three fundamental laws of nature as ancient as society: so that taking advantage of the antiquity, and obscure origin of these laws, they first deny them to be artificial and voluntary inventions of men, and then seek to ingraft on them those other duties, which are more plainly artificial. But being once undeceived in this particular, and having found that *natural*, as well as *civil*

PART  
II.Of justice  
and injus-  
tice.

justice, derives its origin from human conventions, we shall quickly perceive, how fruitless it is to resolve the one into the other, and seek, in the laws of nature, a stronger foundation for our political duties than interest, and human conventions; while these laws themselves are built on the very same foundation. On whichever side we turn this subject, we shall find, that these two kinds of duty are exactly on the same footing, and have the same source both of their *first invention* and *moral obligation*. They are contrived to remedy like inconveniences, and acquire their moral sanction in the same manner, from their remedying those inconveniences. These are two points, which we shall endeavour to prove as distinctly as possible.

We have already shewn, that men *invented* the three fundamental laws of nature, when they observed the necessity of society to their mutual subsistence, and found, that 'twas impossible to maintain any correspondence together, without some restraint on their natural appetites. The same self-love, therefore, which renders men so incommodious to each other, taking a new and more convenient direction, produces the rules of justice, and is the *first* motive of their observance. But when men have observed, that though the rules of justice be sufficient to maintain any society, yet 'tis impossible for them, of themselves, to observe those rules, in large and polished societies; they establish government, as a new invention to attain their ends, and preserve the old, or procure new advantages, by a more strict execution of justice. So far, therefore, our *civil* duties are connected with our *natural*, that the former are invented chiefly for the sake of the latter; and that the principal object of govern-

ment is to constrain men to observe the laws of nature. In this respect, however, that law of nature, concerning the performance of promises, is only comprised along with the rest; and its exact observance is to be considered as an effect of the institution of government, and not the obedience to government as an effect of the obligation of a promise. Though the object of our civil duties be the enforcing of our natural, yet the *first*\* motive of the invention, as well as performance of both, is nothing but self-interest: and since there is a separate interest in the obedience to government, from that in the performance of promises, we must also allow of a separate obligation. To obey the civil magistrate is requisite to preserve order and concord in society. To perform promises is requisite to beget mutual trust and confidence in the common offices of life. The ends, as well as the means, are perfectly distinct; nor is the one subordinate to the other.

To make this more evident, let us consider, that men will often bind themselves by promises to the performance of what it would have been their interest to perform, independent of these promises; as when they would give others a fuller security, by super-adding a new obligation of interest to that which they formerly lay under. The interest in the performance of promises, besides its moral obligation, is general, avowed, and of the last consequence in life. Other interests may be more particular and doubtful; and we are apt to entertain a greater suspicion, that men may indulge their humour, or passion, in acting contrary to them. Here, therefore, promises come naturally in play, and

SECT.  
VIII.

Of the  
source of  
allegiance.

\* First in time, not in dignity or force.

PART  
II.Of justice  
and injustice.

are often required for fuller satisfaction and security. But supposing those other interests to be as general and avowed as the interest in the performance of a promise, they will be regarded as on the same footing, and men will begin to repose the same confidence in them. Now this is exactly the case with regard to our civil duties, or obedience to the magistrate; without which no government could subsist, nor any peace or order be maintained in large societies, where there are so many possessions on the one hand, and so many wants, real or imaginary, on the other. Our civil duties, therefore, must soon detach themselves from our promises, and acquire a separate force and influence. The interest in both is of the very same kind: 'tis general, avowed, and prevails in all times and places. There is, then, no pretext of reason for founding the one upon the other; while each of them has a foundation peculiar to itself. We might as well resolve the obligation to abstain from the possessions of others, into the obligation of a promise, as that of allegiance. The interests are not more distinct in the one case than the other. A regard to property is not more necessary to natural society, than obedience is to civil society or government; nor is the former society more necessary to the being of mankind, than the latter to their well-being and happiness. In short, if the performance of promises be advantageous, so is obedience to government: if the former interest be general, so is the latter: if the one interest be obvious and avowed, so is the other. And as these two rules are founded on like obligations of interest, each of them must have a peculiar authority, independent of the other.

But 'tis not only the *natural* obligations of in-



terest, which are distinct in promises and allegiance; but also the *moral* obligations of honour and conscience: nor does the merit or demerit of the one depend in the least upon that of the other. And, indeed, if we consider the close connexion there is betwixt the natural and moral obligations, we shall find this conclusion to be entirely unavoidable. Our interest is always engaged on the side of obedience to magistracy; and there is nothing but a great present advantage, that can lead us to rebellion, by making us overlook the remote interest, which we have in the preserving of peace and order in society. But though a present interest may thus blind us with regard to our own actions, it takes not place with regard to those of others; nor hinders them from appearing in their true colours, as highly prejudicial to public interest, and to our own in particular. This naturally gives us an uneasiness, in considering such seditious and disloyal actions, and makes us attach to them the idea of vice and moral deformity. 'Tis the same principle, which causes us to disapprove of all kinds of private injustice, and in particular of the breach of promises. We blame all treachery and breach of faith; because we consider, that the freedom and extent of human commerce depend entirely on a fidelity with regard to promises. We blame all disloyalty to magistrates; because we perceive, that the execution of justice, in the stability of possession, its translation by consent, and the performance of promises, is impossible, without submission to government. As there are here two interests entirely distinct from each other, they must give rise to two moral obligations, equally separate and independent. Though there was no such thing as a promise in the world, govern-

PART  
II.Of justice  
and injus-  
tice.

ment would still be necessary in all large and civilized societies; and if promises had only their own proper obligation, without the separate sanction of government, they would have but little efficacy in such societies. This separates the boundaries of our public and private duties, and shews that the latter are more dependent on the former, than the former on the latter. *Education*, and *the artifice of politicians*, concur to bestow a farther morality on loyalty, and to brand all rebellion with a greater degree of guilt and infamy. Nor is it a wonder, that politicians should be very industrious in inculcating such notions, where their interest is so particularly concerned.

Let such arguments should not appear entirely conclusive (as I think they are) I shall have recourse to authority, and shall prove, from the universal consent of mankind, that the obligation of submission to government is not derived from any promise of the subjects. Nor need any one wonder, that though I have all along endeavoured to establish my system on pure reason, and have scarce ever cited the judgment even of philosophers or historians on any article, I should now appeal to popular authority, and oppose the sentiments of the rabble to any philosophical reasoning. But it must be observed, that the opinions of men, in this case, carry with them a peculiar authority, and are, in a great measure, infallible. The distinction of moral good and evil is founded on the pleasure or pain, which results from the view of any sentiment, or character; and as that pleasure or pain cannot be unknown to the person who feels it, it follows,\* that there is just

\* This proposition must hold strictly true, with regard to every quality, that is determined merely by sentiment. In

so much vice or virtue in any character, as every one places in it, and that 'tis impossible in this particular we can ever be mistaken. And though our judgments concerning the *origin* of any vice or virtue, be not so certain as those concerning their *degrees*; yet, since the question in this case regards not any philosophical origin of an obligation, but a plain matter of fact, 'tis not easily conceived how we can fall into an error. A man, who acknowledges himself to be bound to another, for a certain sum, must certainly know whether it be by his own bond, or that of his father; whether it be of his mere good-will, or for money lent him; and under what conditions, and for what purposes he has bound himself. In like manner, it being certain, that there is a moral obligation to submit to government, because every one thinks so; it must be as certain, that this obligation arises not from a promise; since no one, whose judgment has not been led astray by too strict adherence to a system of philosophy, has ever yet dreamt of ascribing it to that origin. Neither magistrates nor subjects have formed this idea of our civil duties.

We find, that magistrates are so far from deriving their authority, and the obligation to obedience in their subjects, from the foundation of a promise or original contract, that they conceal, as far as possible, from their people, especially from the vulgar, that they have their origin from thence. Were this the sanction of

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what sense we can talk either of a *right* or a *wrong* taste in morals, eloquence, or beauty, shall be considered afterwards. In the mean time, it may be observed, that there is such a uniformity in the *general* sentiments of mankind, as to render such questions of but small importance.

PART  
II.

Of justice  
and injustice.

government, our rulers would never receive it tacitly, which is the utmost that can be pretended; since what is given tacitly and insensibly can never have such influence on mankind, as what is performed expressly and openly. A tacit promise is, where the will is signified by other more diffuse signs than those of speech; but a will there must certainly be in the case, and that can never escape the person's notice, who exerted it, however silent or tacit. But were you to ask the far greatest part of the nation, whether they had ever consented to the authority of their rulers, or promised to obey them, they would be inclined to think very strangely of you; and would certainly reply, that the affair depended not on their consent, but that they were born to such an obedience. In consequence of this opinion, we frequently see them imagine such persons to be their natural rulers, as are at that time deprived of all power and authority, and whom no man, however foolish, would voluntarily choose; and this merely because they are in that line, which ruled before, and in that degree of it, which used to succeed; though perhaps in so distant a period, that scarce any man alive could ever have given any promise of obedience. Has a government, then, no authority over such as these, because they never consented to it, and would esteem the very attempt of such a free choice a piece of arrogance and impiety? We find by experience, that it punishes them very freely for what it calls treason and rebellion, which, it seems, according to this system, reduces itself to common injustice. If you say, that by dwelling in its dominions, they in effect consented to the established government; I answer, that this can only be, where they think

the affair depends on their choice, which few or none, beside those philosophers, have ever yet imagined. It never was pleaded as an excuse for a rebel, that the first act he performed, after he came to years of discretion, was to levy war against the sovereign of the state; and that while he was a child he could not bind himself by his own consent, and having become a man, showed plainly, by the first act he performed, that he had no design to impose on himself any obligation to obedience. We find, on the contrary, that civil laws punish this crime at the same age as any other, which is criminal, of itself, without our consent; that is, when the person is come to the full use of reason: whereas to this crime it ought in justice to allow some intermediate time, in which a tacit consent at least might be supposed. To which we may add, that a man living under an absolute government, would owe it no allegiance; since, by its very nature, it depends not on consent. But as that is as *natural* and *common* a government as any, it must certainly occasion some obligation; and 'tis plain from experience, that men, who are subjected to it, do always think so. This is a clear proof, that we do not commonly esteem our allegiance to be derived from our consent or promise; and a farther proof is, that when our promise is upon any account expressly engaged, we always distinguish exactly betwixt the two obligations, and believe the one to add more force to the other, than in a repetition of the same promise. Where no promise is given, a man looks not on his faith as broken in private matters, upon account of rebellion; but keeps those two duties of honour and allegiance perfectly distinct and separate. As the uniting of them was thought by these

PART  
II.

Of justice  
and injus-  
tice.

philosophers a very subtle invention, this is a convincing proof, that 'tis not a true one; since no man can either give a promise, or be restrained by its sanction and obligation unknown to himself.

## SECT. IX.

*Of the Measures of Allegiance.*

**T**HOSE political writers, who have had recourse to a promise, or original contract, as the source of our allegiance to government, intended to establish a principle, which is perfectly just and reasonable; though the reasoning, upon which they endeavoured to establish it, was fallacious and sophistical. They would prove, that our submission to government admits of exceptions, and that an egregious tyranny in the rulers is sufficient to free the subjects from all ties of allegiance. Since men enter into society, say they, and submit themselves to government, by their free and voluntary consent, they must have in view certain advantages, which they propose to reap from it, and for which they are contented to resign their native liberty. There is therefore something mutual engaged on the part of the magistrate, viz. protection and security; and 'tis only by the hopes he affords of these advantages, that he can ever persuade men to submit to him. But when instead of protection and security, they meet with tyranny and oppression, they are freed from their promises, (as happens in all conditional contracts) and return to that state of liberty, which preceded the institution of government. Men would never be so foolish as to

enter into such engagements as should turn entirely to the advantage of others, without any view of bettering their own condition. Whoever proposes to draw any profit from our submission, must engage himself, either expressly or tacitly, to make us reap some advantage from his authority; nor ought he to expect, that without the performance of his part we will ever continue in obedience.

I repeat it: This conclusion is just, though the principles be erroneous; and I flatter myself, that I can establish the same conclusion on more reasonable principles. I shall not take such a compass, in establishing our political duties, as to assert, that men perceive the advantages of government; that they institute government with a view to those advantages; that this institution requires a promise of obedience; which imposes a moral obligation to a certain degree, but being conditional, ceases to be binding, whenever the other contracting party performs not his part of the engagement. I perceive, that a promise itself arises entirely from human conventions, and is invented with a view to a certain interest. I seek, therefore, some such interest more immediately connected with government, and which may be at once the original motive to its institution, and the source of our obedience to it. This interest I find to consist in the security and protection, which we enjoy in political society, and which we can never attain, when perfectly free and independent. As the interest therefore is the immediate sanction of government, the one can have no longer being than the other; and whenever the civil magistrate carries his oppression so far as to render his authority perfectly intolerable, we are no longer bound to submit to it. The cause ceases; the effect must cease also.

SECT.  
IX.

Of the measures of allegiance.

PART  
II.


Of justice  
and injus-  
tice.

So far the conclusion is immediate and direct, concerning the *natural* obligation which we have to allegiance. As to the *moral* obligation, we may observe, that the maxim would here be false, that *when the cause ceases, the effect must cease also*. For there is a principle of human nature, which we have frequently taken notice of, that men are mightily addicted to *general rules*, and that we often carry our maxims beyond those reasons, which first induced us to establish them. Where cases are similar in many circumstances, we are apt to put them on the same footing, without considering, that they differ in the most material circumstances, and that the resemblance is more apparent than real. It may therefore be thought, that in the case of allegiance our moral obligation of duty will not cease, even though the natural obligation of interest, which is its cause, has ceased; and that men may be bound by *conscience* to submit to a tyrannical government against their own and the public interest. And indeed, to the force of this argument I so far submit, as to acknowledge, that general rules commonly extend beyond the principles, on which they are founded; and that we seldom make any exception to them, unless that exception have the qualities of a general rule, and be founded on very numerous and common instances. Now this I assert to be entirely the present case. When men submit to the authority of others, 'tis to procure themselves some security against the wickedness and injustice of men, who are perpetually carried, by their unruly passions, and by their present and immediate interest, to the violation of all the laws of society. But as this imperfection is inherent in human nature, we know that it



SECT.  
IX.

Of the measures of allegiance.

must attend men in all their states and conditions; and that these, whom we chuse for rulers, do not immediately become of a superior nature to the rest of mankind, upon account of their superior power and authority. What we expect from them depends not on a change of their nature but of their situation, when they acquire a more immediate interest in the preservation of order and the execution of justice. But besides that this interest is only more immediate in the execution of justice among their subjects; besides this, I say, we may often expect, from the irregularity of human nature, that they will neglect even this immediate interest, and be transported by their passions into all the excesses of cruelty and ambition. Our general knowledge of human nature, our observation of the past history of mankind, our experience of present times; all these causes must induce us to open the door to exceptions, and must make us conclude, that we may resist the more violent effects of supreme power, without any crime or injustice.

Accordingly we may observe, that this is both the general practice and principle of mankind, and that no nation, that could find any remedy, ever yet suffered the cruel ravages of a tyrant, or were blamed for their resistance. Those who took up arms against Dionysius or Nere, or Philip the second, have the favour of every reader in the perusal of their history; and nothing but the most violent perversion of common sense can ever lead us to condemn them. 'Tis certain, therefore, that in all our notions of morals, we never entertain such an absurdity as that of passive obedience, but make allowances for resistance in the more flagrant instances of tyranny and oppression. The

PART  
II.Of justice  
and injus-  
tice.

general opinion of mankind has some authority in all cases; but in this of morals 'tis perfectly infallible. Nor is it less infallible, because men cannot distinctly explain the principles, on which it is founded. Few persons can carry on this train of reasoning: "Government is a mere human invention for the interest of society. Where the tyranny of the governor removes this interest, it also removes the natural obligation to obedience. The moral obligation is founded on the natural, and therefore must cease where *that* ceases; especially where the subject is such as makes us foresee very many occasions wherein the natural obligation may cease, and causes us to form a kind of general rule for the regulation of our conduct in such occurrences." But though this train of reasoning be too subtile for the vulgar, 'tis certain, that all men have an implicit notion of it; and are sensible, that they owe obedience to government merely on account of the public interest; and at the same time, that human nature is so subject to frailties and passions, as may easily pervert this institution, and change their governors into tyrants and public enemies. If the sense of public interest were not our original motive to obedience, I would fain ask, what other principle is there in human nature capable of subduing the natural ambition of men, and forcing them to such a submission? Imitation and custom are not sufficient. For the question still recurs, what motive first produces those instances of submission, which we imitate, and that train of actions, which produces the custom? There evidently is no other principle than public interest; and if interest first produces obedience to government, the obligation to obedience must cease; whenever the

interest ceases, in any great degree, and in a considerable number of instances.

SECT. IX.

Of the measures of allegiance.

## SECT. X.

### *Of the Objects of Allegiance.*

**B**UT though, on some occasions, it may be justifiable, both in sound politics and morality, to resist supreme power, 'tis certain, that in the ordinary course of human affairs nothing can be more pernicious and criminal; and that besides the convulsions, which always attend revolutions, such a practice tends directly to the subversion of all government, and the causing an universal anarchy and confusion among mankind. As numerous and civilized societies cannot subsist without government, so government is entirely useless without an exact obedience. We ought always to weigh the advantages, which we reap from authority, against the disadvantages; and by this means we shall become more scrupulous of putting in practice the doctrine of resistance. The common rule requires submission; and 'tis only in cases of grievous tyranny and oppression, that the exception can take place.


Since then such a blind submission is commonly due to magistracy, the next question is, *to whom it is due, and whom we are to regard as our lawful magistrates?* In order to answer this question, let us recollect what we have already established concerning the origin of government and political society. When men have once experienced the impossibility of preserving any steady order in society, while every one is his own master, and violates or observes the laws:

PART  
IXOf justice  
and injustice.

of interest, according to his present interest or pleasure; they naturally run into the invention of government, and put it out of their own power, as far as possible, to transgress the laws of society. Government, therefore, arises from the voluntary convention of men; and 'tis evident, that the same convention, which establishes government, will also determine the persons who are to govern, and will remove all doubt and ambiguity in this particular. And the voluntary consent of men must here have the greater efficacy, that the authority of the magistrate does *at first* stand upon the foundation of a promise of the subjects, by which they bind themselves to obedience; as in every other contract or engagement. The same promise, then, which binds them to obedience, ties them down to a particular person, and makes him the object of their allegiance.

But when government has been established on this footing for some considerable time, and the separate interest, which we have in submission, has produced a separate sentiment of morality, the case is entirely altered, and a promise is no longer able to determine the particular magistrate; since it is no longer considered as the foundation of government. We naturally suppose ourselves born to submission; and imagine, that such particular persons have a right to command, as we on our part are bound to obey. These notions of right and obligation are derived from nothing but the advantage we reap from government, which gives us a repugnance to practice resistance ourselves, and makes us displeas'd with any instance of it in others. But here 'tis remarkable, that in this new state of affairs, the original sanction of government, which is *interest*, is not admitted to

SECT.



Of the ob-  
jects of al-  
legiance.

determine the persons, whom we are to obey, as the original sanction did at first, when affairs were on the footing of a *promise*. A *promise* fixes and determines the persons, without any uncertainty: but 'tis evident, that if men were to regulate their conduct in this particular, by the view of a peculiar *interest*, either public or private, they would involve themselves in endless confusion, and would render all government, in a great measure, ineffectual. The private interest of every one is different; and though the public interest in itself be always one and the same, yet it becomes the source of as great dissensions, by reason of the different opinions of particular persons concerning it. The same interest, therefore, which causes us to submit to magistracy, makes us renounce itself in the choice of our magistrates, and binds us down to a certain form of government, and to particular persons, without allowing us to aspire to the utmost perfection in either. The case is here the same as in that law of nature concerning the stability of possession: 'Tis highly advantageous, and even absolutely necessary to society, that possession should be stable; and this leads us to the establishment of such a rule: but we find, that were we to follow the same advantage, in assigning particular possessions to particular persons; we should disappoint our end, and perpetuate the confusion, which that rule is intended to prevent. We must therefore proceed by general rules, and regulate ourselves by general interests, in modifying the law of nature concerning the stability of possession. Nor need we fear, that our attachment to this law will diminish upon account of the seeming frivolousness of these interests, by which it is determined. The

PART  
II.Of justice  
and injus-  
tice.

impulse of the mind is derived from a very strong interest; and those other more minute interests serve only to direct the motion, without adding any thing to it, or diminishing from it. 'Tis the same case with government. Nothing is more advantageous to society than such an invention; and this interest is sufficient to make us embrace it with ardour and alacrity; though we are obliged afterwards to regulate and direct our devotion to government by several considerations, which are not of the same importance, and to chuse our magistrates without having in view any particular advantage from the choice.

The *first* of those principles I shall take notice of, as a foundation of the right of magistracy, is that which gives authority to all the most established governments of the world without exception: I mean, *long possession* in any one form of government, or succession of princes. 'Tis certain, that if we remount to the first origin of every nation, we shall find, that there scarce is any race of kings, or form of a commonwealth, that is not primarily founded on usurpation and rebellion, and whose title is not at first worse than doubtful and uncertain. Time alone gives solidity to their right; and operating gradually on the minds of men, reconciles them to any authority, and makes it seem just and reasonable. Nothing causes any sentiment to have a greater influence upon us than custom, or turns our imagination more strongly to any object. When we have been long accustomed to obey any set of men, that general instinct or tendency, which we have to suppose a moral obligation attending loyalty, takes easily this direction, and chuses that set of men for its objects. 'Tis interest, which

gives the general instinct; but 'tis custom which gives the particular direction.

And here 'tis observable, that the same length of time has a different influence on our sentiments of morality, according to its different influence on the mind. We naturally judge of every thing by comparison; and since in considering the fate of kingdoms and republics, we embrace a long extent of time, a small duration has not in this case a like influence on our sentiments, as when we consider any other object. One thinks he acquires a right to a horse, or a suit of clothes, in a very short time; but a century is scarce sufficient to establish any new government, or remove all scruples in the minds of the subjects concerning it. Add to this, that a shorter period of time will suffice to give a prince a title to any additional power he may usurp, than will serve to fix his right, where the whole is an usurpation. The kings of France have not been possessed of absolute power for above two reigns; and yet nothing will appear more extravagant to Frenchmen than to talk of their abilities. If we consider what has been said concerning *accession*, we shall easily account for this phænomenon.

When there is no form of government established by *long* possession, the *present* possession is sufficient to supply its place, and may be regarded as the *second* source of all public authority. Right to authority is nothing but the constant possession of authority, maintained by the laws of society and the interests of mankind; and nothing can be more natural than to join this constant possession to the present one, according to the principles above-mentioned. If the same principles did not take place with regard to the property of private persons, 'twas

PART  
II.  
Of justice  
and injus-  
tice.

because these principles were counterbalanced by very strong considerations of interest; when we observed, that all restitution would by that means be prevented, and every violence be authorized and protected. And though the same motives may seem to have force, with regard to public authority, yet they are opposed by a contrary interest; which consists in the preservation of peace, and the avoiding of all changes, which, however they may be easily produced in private affairs, are unavoidably attended with bloodshed and confusion, where the public is interested.

Any one, who finding the impossibility of accounting for the right of the present possessor, by any received system of ethics, should resolve to deny absolutely that right, and assert, that it is not authorized by morality, would be justly thought to maintain a very extravagant paradox, and to shock the common sense and judgment of mankind. No maxim is more conformable, both to prudence and morals, than to submit quietly to the government, which we find established in the country where we happen to live, without enquiring too curiously into its origin and first establishment. Few governments will bear being examined so rigorously. How many kingdoms are there at present in the world, and how many more do we find in history, whose governors have no better foundation for their authority than that of present possession? To confine ourselves to the Roman and Grecian empire; is it not evident, that the long succession of emperors, from the dissolution of the Roman liberty, to the final extinction of that empire by the Turks, could not so much as pretend to any other title to the empire? The election of the senate was



a mere form, which always followed the choice of the legions; and these were almost always divided in the different provinces, and nothing but the sword was able to terminate the difference. 'Twas by the sword, therefore, that every emperor acquired, as well as defended his right; and we must either say, that all the known world, for so many ages, had no government, and owed no allegiance to any one, or must allow, that the right of the stronger, in public affairs, is to be received as legitimate, and authorized by morality, when not opposed by any other title.

The right of *conquest* may be considered as a *third* source of the title of sovereigns. This right resembles very much that of present possession; but has rather a superior force, being seconded by the notions of glory and honour, which we ascribe to *conquerors*, instead of the sentiments of hatred and detestation, which attend *usurpers*. Men naturally favour those they love; and therefore are more apt to ascribe a right to successful violence, betwixt one sovereign and another, than to the successful rebellion of a subject against his sovereign.\*

When neither long possession, nor present possession, nor conquest take place, as when the first sovereign, who founded any monarchy, dies; in that case, the right of *succession* naturally prevails in their stead, and men are com-

\* It is not here asserted, that *present possession* or *conquest* are sufficient to give a title against *long possession* and *positive laws*: but only that they have some force, and will be able to cast the balance where the titles are otherwise equal, and will even be sufficient *sometimes* to sanctify the weaker title. What degree of force they have is difficult to determine. I believe all moderate men will allow, that they have great force in all disputes concerning the rights of princes.

SECT.  
X.

Of the ob-  
jects of al-  
legiance.

PART  
II.

Of justice  
and injus-  
tice.

monly induced to place the son of their late monarch on the throne, and suppose him to inherit his father's authority. The presumed consent of the father, the imitation of the succession to private families, the interest, which the state has in choosing the person, who is most powerful, and has the most numerous followers; all these reasons lead men to prefer the son of their late monarch to any other person.\*

These reasons have some weight; but I am persuaded, that to one, who considers impartially of the matter, 'twill appear, that there concur some principles of the imagination, along with those views of interest. The royal authority seems to be connected with the young prince even in his father's life-time, by the natural transition of the thought; and still more after his death: so that nothing is more natural than to complete this union by a new relation, and by putting him actually in possession of what seems so naturally to belong to him.

To confirm this we may weigh the following phænomena, which are pretty curious in their kind. In elective monarchies the right of succession has no place by the laws and settled custom; and yet its influence is so natural, that 'tis impossible entirely to exclude it from the imagination, and render the subjects indifferent to the son of their deceased monarch. Hence in some governments of this kind, the choice commonly falls on one or other of the royal family; and in some governments they are all excluded. Those contrary phænomena

\* To prevent mistakes I must observe, that this case of succession is not the same with that of hereditary monarchies, where custom has fixed the right of succession. These depend upon the principle of long possession above explained.

proceed from the same principle. Where the royal family is excluded, 'tis from a refinement in politics, which makes people sensible of their propensity to chuse a sovereign in that family, and gives them a jealousy of their liberty, lest their new monarch, aided by this propensity, should establish his family, and destroy the freedom of elections for the future.

The history of Artaxerxes, and the younger Cyrus, may furnish us with some reflections to the same purpose. Cyrus pretended a right to the throne above his elder brother, because he was born after his father's accession. I do not pretend, that this reason was valid. I would only infer from it, that he would never have made use of such a pretext, were it not for the qualities of the imagination above-mentioned, by which we are naturally inclined to unite by a new relation whatever objects we find already united. Artaxerxes had an advantage above his brother, as being the eldest son, and the first in succession: but Cyrus was more closely related to the royal authority, as being begot after his father was invested with it.

Should it here be pretended, that the view of convenience may be the source of all the right of succession, and that men gladly take advantage of any rule, by which they can fix the successor of their late sovereign, and prevent that anarchy and confusion, which attends all new elections: to this I would answer, that I readily allow, that this motive may contribute something to the effect; but at the same time I assert, that without another principle, 'tis impossible such a motive should take place. The interest of a nation requires, that the succession to the crown should be fixed one way or other; but 'tis the same thing to its interest

SECT.

X.

Of the objects of allegiance.

PART  
II.  
Of justice  
and injustice.

in what way it be fixed : so that if the relation of blood had not an effect independent of public interest, it would never have been regarded, without a positive law ; and 'twould have been impossible, that so many positive laws of different nations could ever have concurred precisely in the same views and intentions.

This leads us to consider the *fifth* source of authority, viz. *positive laws* ; when the legislature establishes a certain form of government and succession of princes. At first sight it may be thought, that this must resolve into some of the preceding titles of authority. The legislative power, whence the positive law is derived, must either be established by original contract, long possession, present possession, conquest, or succession ; and consequently the positive law must derive its force from some of those principles. But here 'tis remarkable, that though a positive law can only derive its force from these principles, yet it acquires not all the force of the principle from whence it is derived, but loses considerably in the transition ; as it is natural to imagine. For instance ; a government is established for many centuries on a certain system of laws, forms, and methods of succession. The legislative power, established by this long succession, changes all on a sudden the whole system of government, and introduces a new constitution in its stead. I believe few of the subjects will think themselves bound to comply with this alteration, unless it have an evident tendency to the public good : but will think themselves still at liberty to return to the ancient government. Hence the notion of *fundamental laws* : which are supposed to be unalterable by the will of the sovereign : and of this nature the *Salic law* is

understood to be in France. How far these fundamental laws extend is not determined in any government; nor is it possible it ever should. There is such an insensible gradation from the most material laws to the most trivial, and from the most ancient laws to the most modern, that 'twill be impossible to set bounds to the legislative power, and determine how far it may innovate in the principles of government. That is the work more of imagination and passion, than of reason.

Whoever considers the history of the several nations of the world; their revolutions, conquests, increase, and diminution; the manner in which their particular governments are established, and the successive right transmitted from one person to another, will soon learn to treat very lightly all disputes concerning the rights of princes, and will be convinced, that a strict adherence to any general rules, and the rigid loyalty to particular persons and families, on which some people set so high a value, are virtues that hold less of reason, than of bigotry and superstition. In this particular, the study of history confirms the reasonings of true philosophy; which, shewing us the original qualities of human nature, teaches us to regard the controversies in politics as incapable of any decision in most cases, and as entirely subordinate to the interests of peace and liberty. Where the public good does not evidently demand a change; 'tis certain, that the concurrence of all those titles, *original contract, long possession, present possession, succession, and positive laws*, forms the strongest title to sovereignty, and is justly regarded as sacred and inviolable. But when these titles are mingled and opposed in different degrees, they often

SECT.  
X.

Of the objects of allegiance.

PART  
II.  
Of justice  
and injus-  
tice.

occasion perplexity; and are less capable of solution from the arguments of lawyers and philosophers, than from the swords of the soldiery. Who shall tell me for instance, whether Germanicus, or Drusus, ought to have succeeded Tiberius, had he died while they were both alive, without naming any of them for his successor? Ought the right of adoption to be received as equivalent to that of blood in a nation, where it had the same effect in private families, and had already, in two instances, taken place in the public? Ought Germanicus to be esteemed the eldest son, because he was born before Drusus; or the younger, because he was adopted after the birth of his brother? Ought the right of the elder to be regarded in a nation, where the eldest brother had no advantage in the succession to private families? Ought the Roman empire at that time to be esteemed hereditary, because of two examples; or ought it, even so early, to be regarded as belonging to the stronger, or the present possessor, as being founded on so recent an usurpation? Upon whatever principles we may pretend to answer these and such like questions, I am afraid we shall never be able to satisfy an impartial enquirer, who adopts no party in political controversies, and will be satisfied with nothing but sound reason and philosophy.

But here an English reader will be apt to enquire concerning that famous *revolution*, which has had such a happy influence on our constitution, and has been attended with such mighty consequences. We have already remarked, that in the case of enormous tyranny and oppression, 'tis lawful to take arms even against supreme power; and that as government is a mere human invention for mutual advan-

SECT.

X.

Of the ob-  
jects of al-  
legiance.

tage and security, it no longer imposes any obligation, either natural or moral, when once it ceases to have that tendency. But though this *general* principle be authorized by common sense, and the practice of all ages, 'tis certainly impossible for the laws, or even for philosophy, to establish any *particular* rules, by which we may know when resistance is lawful; and decide all controversies, which may arise on that subject. This may not only happen with regard to supreme power; but 'tis possible, even in some constitutions, where the legislative authority is not lodged in one person, that there may be a magistrate so eminent and powerful, as to oblige the law to keep silence in this particular. Nor would this silence be an effect only of their *respect*, but also of their *prudence*; since 'tis certain, that in the vast variety of circumstances, which occur in all governments, an exercise of power, in so great a magistrate, may at one time be beneficial to the public, which at another time would be pernicious and tyrannical. But notwithstanding this silence of the laws in limited monarchies, 'tis certain, that the people still retain the right of resistance; since 'tis impossible, even in the most despotic governments, to deprive them of it. The same necessity of self-preservation, and the same motive of public good, give them the same liberty in the one case as in the other. And we may farther observe, that in such mixed governments, the cases, wherein resistance is lawful, must occur much oftener, and greater indulgence be given to the subjects to defend themselves by force of arms, than in arbitrary governments. Not only where the chief magistrate enters into measures, in themselves, extremely pernicious to the public, but even when

PART  
II.  
Of justice  
and injus-  
tice.

he would encroach on the other parts of the constitution, and extend his power beyond the legal bounds, it is allowable to resist and dethrone him; though such resistance and violence may, in the general tenor of the laws, be deemed unlawful and rebellious. For besides that nothing is more essential to public interest, than the preservation of public liberty; 'tis evident, that if such a mixed government be once supposed to be established, every part or member of the constitution must have a right of self-defence, and of maintaining its ancient bounds against the encroachment of every other authority. As matter would have been created in vain, were it deprived of a power of resistance, without which no part of it could preserve a distinct existence, and the whole might be crowded up into a single point: So 'tis a gross absurdity to suppose, in any government, a right without a remedy, or allow, that the supreme power is shared with the people, without allowing, that 'tis lawful for them to defend their share against every invader. Those, therefore, who would seem to respect our free government, and yet deny the right of resistance, have renounced all pretensions to common sense, and do not merit a serious answer.

It does not belong to my present purpose to shew, that these general principles are applicable to the late *revolution*; and that all the rights and privileges, which ought to be sacred to a free nation, were at that time threatened with the utmost danger. I am better pleased to leave this controverted subject, if it readily admits of controversy; and to indulge myself in some philosophical reflections, which naturally arise from that important event.



*First*, We may observe, that should the *lords* and *commons* in our constitution, without any reason from public interest, either depose the king in being, or after his death exclude the prince, who, by laws and settled custom, ought to succeed, no one would esteem their proceedings legal, or think themselves bound to comply with them. But should the king, by his unjust practices, or his attempts for a tyrannical and despotic power, justly forfeit his legal, it then not only becomes morally lawful and suitable to the nature of political society to dethrone him; but what is more, we are apt likewise to think, that the remaining members of the constitution acquire a right of excluding his next heir, and of chusing whom they please for his successor. This is founded on a very singular quality of our thought and imagination. When a king forfeits his authority, his heir ought naturally to remain in the same situation, as if the king were removed by death; unless by mixing himself in the tyranny, he forfeit it for himself. But though this may seem reasonable, we easily comply with the contrary opinion. The deposition of a king, in such a government as ours, is certainly an act beyond all common authority; and an illegal assuming a power for public good, which, in the ordinary course of government, can belong to no member of the constitution. When the public good is so great and so evident as to justify the action, the commendable use of this license causes us naturally to attribute to the *parliament* a right of using farther licences; and the ancient bounds of the laws being once transgressed with approbation, we are not apt to be so strict in confining ourselves precisely within their limits. The mind naturally runs

SECT.  
X.

Of the objects of allegiance:

PART  
II.Of justice  
and injus-  
tice.

on with any train of action, which it has begun; nor do we commonly make any scruple concerning our duty, after the first action of any kind, which we perform. Thus at the *revolution*, no one who thought the deposition of the father justifiable, esteemed themselves to be confined to his infant son; though had that unhappy monarch died innocent at that time, and had his son, by any accident, been conveyed beyond seas, there is no doubt but a regency would have been appointed till he should come to age, and could be restored to his dominions. As the slightest properties of the imagination have an effect on the judgments of the people, it shews the wisdom of the laws and of the parliament to take advantage of such properties, and to chuse the magistrates either in or out of a line, according as the vulgar will most naturally attribute authority and right to them.

*Secondly*, Though the accession of the Prince of Orange to the throne might at first give occasion to many disputes, and his title be contested, it ought not now to appear doubtful, but must have acquired a sufficient authority from those three princes, who have succeeded him upon the same title. Nothing is more usual, though nothing may, at first sight, appear more unreasonable, than this way of thinking. Princes often *seem* to acquire a right from their successors, as well as from their ancestors; and a king, who during his life-time might justly be deemed an usurper, will be regarded by posterity as a lawful prince, because he has had the good fortune to settle his family on the throne, and entirely change the ancient form of government. Julius Cæsar is regarded as the first Roman emperor; while Sylla

and Marius, whose titles were really the same as his, are treated as tyrants and usurpers. Time and custom give authority to all forms of government, and all successions of princes; and that power, which at first was founded only on injustice and violence, becomes in time legal and obligatory. Nor does the mind rest there; but returning back upon its footsteps, transfers to their predecessors and ancestors that right, which it naturally ascribes to the posterity, as being related together, and united in the imagination. The present King of France makes Hugh Capet a more lawful prince than Cromwell; as the established liberty of the Dutch is no inconsiderable apology for their obstinate resistance to Philip the second.

SECT.  
X.

Of the objects of allegiance.

## SECT. XI.

### *Of the Laws of Nations.*

**W**HEN civil government has been established over the greatest part of mankind, and different societies have been formed contiguous to each other, there arises a new set of duties among the neighbouring states, suitable to the nature of that commerce, which they carry on with each other. Political writers tell us, that in every kind of intercourse, a body politic is to be considered as one person; and indeed this assertion is so far just, that different nations, as well as private persons, require mutual assistance; at the same time that their selfishness and ambition are perpetual sources of war and discord. But though nations in this particular resemble individuals, yet as they are very different in other respects, no wonder

PART  
II.Of justice  
and injustice.

they regulate themselves by different maxims, and give rise to a new set of rules, which we call *the laws of nations*. Under this head we may comprise the sacredness of the persons of ambassadors, the declaration of war, the abstaining from poisoned arms, with other duties of that kind, which are evidently calculated for the commerce, that is peculiar to different societies.

But though these rules be super-added to the laws of nature, the former do not entirely abolish the latter; and one may safely affirm, that the three fundamental rules of justice, the stability of possession, its transference by consent, and the performance of promises, are duties of princes, as well as of subjects. The same interest produces the same effect in both cases. Where possession has no stability, there must be perpetual war. Where property is not transferred by consent, there can be no commerce. Where promises are not observed, there can be no leagues nor alliances. The advantages, therefore, of peace, commerce, and mutual succour, make us extend to different kingdoms the same notions of justice, which take place among individuals.

There is a maxim very current in the world, which few politicians are willing to avow, but which has been authorized by the practice of all ages, *that there is a system of morals calculated for princes, much more free than that which ought to govern private persons*. 'Tis evident this is not to be understood of the lesser *extent* of public duties and obligations; nor will any one be so extravagant as to assert, that the most solemn treaties ought to have no force among princes. For as princes do actually form treaties among themselves, they must

propose some advantage from the execution of them; and the prospect of such advantage for the future must engage them to perform their part, and must establish that law of nature. The meaning, therefore, of this political maxim is, that though the morality of princes has the same *extent*, yet it has not the same *force* as that of private persons, and may lawfully be transgressed from a more trivial motive. However shocking such a proposition may appear to certain philosophers, 'twill be easy to defend it upon those principles, by which we have accounted for the origin of justice and equity.

SECT.

XI.

Of the laws  
of nations.

When men have found by experience, that 'tis impossible to subsist without society, and that 'tis impossible to maintain society, while they give free course to their appetites; so urgent an interest quickly restrains their actions, and imposes an obligation to observe those rules, which we call *the laws of justice*. This obligation of interest rests not here; but by the necessary course of the passions and sentiments, gives rise to the moral obligation of duty; while we approve of such actions as tend to the peace of society, and disapprove of such as tend to its disturbance. The same *natural* obligation of interest takes place among independent kingdoms, and gives rise to the same *morality*; so that no one of ever so corrupt morals will approve of a prince, who voluntarily, and of his own accord, breaks his word, or violates any treaty. But here we may observe, that though the intercourse of different states be advantageous, and even sometimes necessary, yet it is not so necessary nor advantageous as that among individuals, without which 'tis utterly impossible for human nature ever to subsist.

PART  
II.Of justice  
and injus-  
tice.

Since, therefore, the *natural* obligation to justice, among different states, is not so strong as among individuals, the *moral* obligation, which arises from it, must partake of its weakness; and we must necessarily give a greater indulgence to a prince or minister, who deceives another; than to a private gentleman, who breaks his word of honour.

Should it be asked, *what proportion these two species of morality bear to each other?* I would answer, that this is a question, to which we can never give any precise answer; nor is it possible to reduce to numbers the proportion, which we ought to fix betwixt them. One may safely affirm, that this proportion finds itself, without any art or study of men; as we may observe on many other occasions. The practice of the world goes farther in teaching us the degrees of our duty, than the most subtle philosophy, which was ever yet invented. And this may serve as a convincing proof, that all men have an implicit notion of the foundation of those moral rules concerning natural and civil justice, and are sensible, that they arise merely from human conventions, and from the interest, which we have in the preservation of peace and order. For otherwise the diminution of the interest would never produce a relaxation of the morality, and reconcile us more easily to the transgression of justice among princes and republics, than in the private commerce of one subject with another.

## SECT. XII.

*Of Chastity and Modesty.*SECT.  
XII.

**I**F any difficulty attend this system concerning the laws of nature and nations, 'twill be with regard to the universal approbation or blame, which follows their observance or transgression, and which some may not think sufficiently explained from the general interests of society. To remove, as far as possible, all scruples of this kind, I shall here consider another set of duties, viz. the *modesty* and *chastity* which belong to the fair sex: and I doubt not but these virtues will be found to be still more conspicuous instances of the operation of those principles, which I have insisted on.

There are some philosophers, who attack the female virtues with great vehemence, and fancy they have gone very far in detecting popular errors, when they can show, that there is no foundation in nature for all that exterior modesty, which we require in the expressions, and dress, and behaviour of the fair sex. I believe I may spare myself the trouble of insisting on so obvious a subject, and may proceed, without farther preparation, to examine after what manner such notions arise from education, from the voluntary conventions of men, and from the interest of society.

Whoever considers the length and febleness of human infancy, with the concern which both sexes naturally have for their offspring, will easily perceive, that there must be an union of male and female for the education of the young.

PART  
II.

Of justice  
and injustice.

and that this union must be of considerable duration. But in order to induce the men to impose on themselves this restraint, and undergo cheerfully all the fatigues and expences, to which it subjects them, they must believe, that the children are their own, and that their natural instinct is not directed to a wrong object, when they give a loose to love and tenderness. Now if we examine the structure of the human body, we shall find, that this security is very difficult to be attained on our part; and that since, in the copulation of the sexes, the principle of generation goes from the man to the woman, an error may easily take place on the side of the former, though it be utterly impossible with regard to the latter. From this trivial and anatomical observation is derived that vast difference betwixt the education and duties of the two sexes.

Were a philosopher to examine the matter *a priori*, he would reason after the following manner. Men are induced to labour for the maintenance and education of their children, by the persuasion that they are really their own; and therefore 'tis reasonable, and even necessary, to give them some security in this particular. This security cannot consist entirely in the imposing of severe punishments on any transgressions of conjugal fidelity on the part of the wife; since these public punishments cannot be inflicted without legal proof, which 'tis difficult to meet with in this subject. What restraint, therefore shall we impose on women, in order to counter-balance so strong a temptation as they have to infidelity? There seems to be no restraint possible, but in the punishment of bad fame or reputation; a punishment, which has a mighty influence on the human



mind, and at the same time is inflicted by the world upon surmises, and conjectures, and proofs, that would never be received in any court of judicature. In order, therefore, to impose a due restraint on the female sex, we must attach a peculiar degree of shame to their infidelity, above what arises merely from its injustice, and must bestow proportionable praises on their chastity.

But though this be a very strong motive to fidelity, our philosopher would quickly discover, that it would not alone be sufficient to that purpose. All human creatures, especially of the female sex, are apt to over-look remote motives in favour of any present temptation: the temptation is here the strongest imaginable: its approaches are insensible and seducing: and a woman easily finds, or flatters herself she shall find, certain means of securing her reputation, and preventing all the pernicious consequences of her pleasures. 'Tis necessary, therefore, that, beside the infamy attending such licences, there should be some preceding backwardness or dread, which may prevent their first approaches, and may give the female sex a repugnance to all expressions, and postures, and liberties, that have an immediate relation to that enjoyment.

Such would be the reasonings of our speculative philosopher: but I am persuaded, that if he had not a perfect knowledge of human nature; he would be apt to regard them as mere chimerical speculations, and would consider the infamy attending infidelity, and backwardness to all its approaches as principles that were rather to be wished than hoped for in the world. For what means would he say, of persuading mankind, that the transgressions of

SECT.

XII.

Of chastity  
and modesty.

PART  
II.Of justice  
and injustice.

conjugal duty are more infamous than any other kind of injustice, when 'tis evident they are more excusable, upon account of the greatness of the temptation? And what possibility of giving a backwardness to the approaches of a pleasure, to which nature has inspired so strong a propensity; and a propensity that 'tis absolutely necessary in the end to comply with, for the support of the species?

But speculative reasonings, which cost so much pains to philosophers, are often formed by the world naturally, and without reflection; as difficulties, which seem unsurmountable in theory, are easily got over in practice. Those, who have an interest in the fidelity of women, naturally disapprove of their infidelity, and all the approaches to it. Those, who have no interest, are carried along with the stream. Education takes possession of the ductile minds of the fair sex in their infancy. And when a general rule of this kind is once established, men are apt to extend it beyond those principles, from which it first arose. Thus bachelors, however debauched, cannot chuse but be shocked with any instance of lewdness or impudence in woman. And though all these maxims have a plain reference to generation, yet women past child-bearing have no more privilege in this respect, than those who are in the flower of their youth and beauty. Men have undoubtedly an implicit notion, that all those ideas of modesty and decency have a regard to generation; since they impose not the same laws, *with the same force*, on the male sex, where that reason takes not place. The exception is there obvious and extensive, and founded on a remarkable difference, which produces a clear separation and disjunction of ideas. But as the case is not the

same with regard to the different ages of women, for this reason, though men know, that these notions are founded on the public interest, yet the general rule carries us beyond the original principle, and makes us extend the notions of modesty over the whole sex, from their earliest infancy to the extremest old-age and infirmity.

Courage, which is the point of honour among men, derives its merit, in a great measure, from artifice, as well as the chastity of women; though it has also some foundation in nature, as we shall see afterwards.

As to the obligations which the male sex lie under, with regard to chastity, we may observe, that according to the general notions of the world, they bear nearly the same proportion to the obligations of women, as the obligations of the law of nations do to those of the law of nature. 'Tis contrary to the interest of civil society, that men should have an entire liberty of indulging their appetites in venereal enjoyment: but as this interest is weaker than in the case of the female sex, the moral obligation, arising from it, must be proportionably weaker. And to prove this we need only appeal to the practice and sentiments of all nations and ages.

SECT.  
XII.

Of chastity  
and modesty.

## PART III.

OF THE OTHER VIRTUES AND VICES.

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### SECT. I.

*Of the Origin of the natural Virtues  
and Vices.*


PART  
III.  
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**W**E come now to the examination of such virtues and vices as are entirely natural, and have no dependance on the artifice and contrivance of men. The examination of these will conclude this system of morals.

The chief spring or actuating principle of the human mind is pleasure or pain; and when these sensations are removed, both from our thought and feeling, we are, in a great measure, incapable of passion or action, of desire or volition. The most immediate effect of pleasure and pain are the propense and averse motions of the mind; which are diversified into volition, into desire and aversion, grief and joy, hope and fear, according as the pleasure or pain changes its situation, and becomes probable or improbable, certain or uncertain, or is considered as out of our power for the present moment. But when along with this, the objects, that cause pleasure or pain, acquire a re-

lation to ourselves or others; they still continue to excite desire and aversion, grief and joy: but cause, at the same time, the indirect passions of pride or humility, love or hatred, which in this case have a double relation of impressions and ideas to the pain or pleasure.

SECT.  
I.

  
Of the origin of the natural virtues and vices.

We have already observed, that moral distinctions depend entirely on certain peculiar sentiments of pain and pleasure, and that whatever mental quality in ourselves or others gives us a satisfaction, by the survey or reflection, is of course virtuous; as every thing of this nature, that gives uneasiness, is vicious. Now since every quality in ourselves or others, which gives pleasure, always causes pride or love; as every one, that produces uneasiness, excites humility or hatred: it follows, that these two particulars are to be considered as equivalent, with regard to our mental qualities, *virtue* and the power of producing love or pride, *vice* and the power of producing humility or hatred. In every case, therefore, we must judge of the one by the other; and may pronounce any *quality* of the mind virtuous, which causes love or pride; and any one vicious, which causes hatred or humility.

If any *action* be either virtuous or vicious, 'tis only as a sign of some quality or character. It must depend upon durable principles of the mind, which extend over the whole conduct, and enter into the personal character. Actions themselves, not proceeding from any constant principle, have no influence on love or hatred, pride or humility; and consequently are never considered in morality.

This reflection is self-evident, and deserves to be attended to, as being of the utmost importance in the present subject. We are never to

## PART

## I.

Of the other  
virtues and  
vices.

consider any single action in our enquiries concerning the origin of morals; but only the quality or character from which the action proceeded. These alone are *durable* enough to affect our sentiments concerning the person. Actions are, indeed, better indications of a character than words, or even wishes and sentiments; but 'tis only so far as they are such indications, that they are attended with love or hatred, praise or blame.

To discover the true origin of morals, and of that love or hatred, which arises from mental qualities, we must take the matter pretty deep, and compare some principles, which have been already examined and explained.

We may begin with considering a-new the nature and force of *sympathy*. The minds of all men are similar in their feelings and operations; nor can any one be actuated by any affection, of which all others are not, in some degree, susceptible. As in strings equally wound up, the motion of one communicates itself to the rest; so all the affections readily pass from one person to another, and beget correspondent movements in every human creature. When I see the *effects* of passion in the voice and gesture of any person, my mind immediately passes from these effects to their causes, and forms such a lively idea of the passion, as is presently converted into the passion itself. In like manner, when I perceive the *causes* of any emotion, my mind is conveyed to the effects, and is actuated with a like emotion. Were I present at any of the more terrible operations of surgery, 'tis certain, that even before it begun, the preparation of the instruments, the laying of the bandages in order, the heating of the irons, with all the signs of anxiety and concern in the

patient and assistants, would have a great effect upon my mind, and excite the strongest sentiments of pity and terror. No passion of another discovers itself immediately to the mind. We are only sensible of its causes or effects. From *these* we infer the passion: and consequently *these* give rise to our sympathy.

Our sense of beauty depends very much on this principle; and where any object has a tendency to produce pleasure in its possessor, it is always regarded as beautiful; as every object, that has a tendency to produce pain, is disagreeable and deformed. Thus the conveniency of a house, the fertility of a field, the strength of a horse, the capacity, security, and swift-sailing of a vessel, form the principal beauty of these several objects. Here the object, which is denominated beautiful, pleases only by its tendency to produce a certain effect. That effect is the pleasure or advantage of some other person. Now the pleasure of a stranger, for whom we have no friendship, pleases us only by sympathy. To this principle, therefore, is owing the beauty which we find in every thing that is useful. How considerable a part this is of beauty will easily appear upon reflection. Wherever an object has a tendency to produce pleasure in the possessor, or in other words, is the proper *cause* of pleasure, it is sure to please the spectator, by a delicate sympathy with the possessor. Most of the works of art are esteemed beautiful, in proportion to their fitness for the use of man, and even many of the productions of nature derive their beauty from that source. Handsome and beautiful, on most occasions, is not an absolute but a relative quality, and pleases us by

SECT.  
I.

Of the origin of the natural virtues and vices.

PART  
III.

Of the other  
virtues and  
vices.

nothing, but its tendency to produce an end that is agreeable.\*

The same principle produces, in many instances, our sentiments of morals, as well as those of beauty. No virtue is more esteemed than justice, and no vice more detested than injustice; nor are there any qualities, which go farther to the fixing the character, either as amiable or odious. Now justice is a moral virtue, merely because it has that tendency to the good of mankind; and, indeed, is nothing but an artificial invention to that purpose. The same may be said of allegiance, of the laws of nations, of modesty, and of good-manners. All these are mere human contrivances for the interest of society. And since there is a very strong sentiment of morals, which in all nations, and all ages, has attended them, we must allow, that the reflecting on the tendency of characters and mental qualities, is sufficient to give us the sentiments of approbation and blame. Now as the means to an end can only be agreeable, where the end is agreeable; and as the good of society, where our own interest is not concerned, or that of our friends, pleases only by sympathy: it follows, that sympathy is the source of the esteem, which we pay to all the artificial virtues.

Thus it appears, *that* sympathy is a very powerful principle in human nature, *that* it has a great influence on our taste of beauty, and *that* it produces our sentiment of morals in all

\* Decentior, equus cujus astricta sunt ilia; sed idem velocior. Pulcher aspectu sit athleta, cujus lacertos exercitatio expressit; idem certamini paratior. Nunquam vero *species* ab *utilitate* dividitur. Sed hoc quidem discernere, modici judicii est.



## SECT.

## I.

Of the origin of the natural virtues and vices.

the artificial virtues. From thence we may presume, that it also gives rise to many of the other virtues; and that qualities acquire our approbation, because of their tendency to the good of mankind. This presumption must become a certainty, when we find that most of those qualities, which we *naturally* approve of, have actually that tendency, and render a man a proper member of society: while the qualities, which we *naturally* disapprove of, have a contrary tendency, and render any intercourse with the person dangerous or disagreeable. For having found, that such tendencies have force enough to produce the strongest sentiment of morals, we can never reasonably, in these cases, look for any other cause of approbation or blame; it being an inviolable maxim in philosophy, that where any particular cause is sufficient for an effect, we ought to rest satisfied with it, and ought not to multiply causes without necessity. We have happily attained experiments in the artificial virtues, where the tendency of qualities to the good of society, is the *sole* cause of our approbation, without any suspicion of the concurrence of another principle. From thence we learn the force of that principle. And where that principle may take place, and the quality approved of is really beneficial to society, a true philosopher will never require any other principle to account for the strongest approbation and esteem.

That many of the natural virtues have this tendency to the good of society, no one can doubt of. Meekness, beneficence, charity, generosity, clemency, moderation, equity, bear the greatest figure among the moral qualities, and are commonly denominated the *social* virtues, to mark their tendency to the good of society.

PART  
III.

Of the other  
virtues and  
vices.

This goes so far, that some philosophers have represented all moral distinctions as the effect of artifice and education, when skilful politicians endeavoured to restrain the turbulent passions of men, and make them operate to the public good, by the notions of honour and shame. This system, however, is not consistent with experience. For, *first*, there are other virtues and vices beside those which have this tendency to the public advantage and loss. *Secondly*, had not men a natural sentiment of approbation and blame, it could never be excited by politicians; nor would the words *laudable* and *praiseworthy*, *blameable* and *odious*, be any more intelligible, than if they were a language perfectly unknown to us, as we have already observed. But though this system be erroneous, it may teach us, that moral distinctions arise, in a great measure, from the tendency of qualities and characters to the interests of society, and that 'tis our concern for that interest, which makes us approve or disapprove of them. Now we have no such extensive concern for society but from sympathy; and consequently 'tis that principle, which takes us so far out of ourselves, as to give us the same pleasure or uneasiness in the characters of others, as if they had at tendency to our own advantage or loss.

The only difference betwixt the natural virtues and justice lies in this, that the good, which results from the former, arises from every single act, and is the object of some natural passion: whereas a single act of justice, considered in itself, may often be contrary to the public good; and 'tis only the concurrence of mankind, in a general scheme or system of action, which is advantageous. When I relieve persons in distress, my natural humanity is my mo-

SECT.

I.

Of the origin of the natural virtues and vices.

tive; and so far as my succour extends, so far have I promoted the happiness of my fellow-creatures. But if we examine all the questions, that come before any tribunal of justice, we shall find, that, considering each case apart, it would as often be an instance of humanity to decide contrary to the laws of justice as conformable to them. Judges take from a poor man to give to a rich; they bestow on the dissolute the labour of the industrious; and put into the hands of the vicious the means of harming both themselves and others. The whole scheme, however, of law and justice is advantageous to the society; and 'twas with a view to this advantage, that men, by their voluntary conventions, established it. After it is once established by these conventions, it is *naturally* attended with a strong sentiment of morals; which can proceed from nothing but our sympathy with the interests of society. We need no other explication of that esteem, which attends such of the natural virtues, as have a tendency to the public good.

I must farther add, that there are several circumstances, which render this hypothesis much more probable with regard to the natural than the artificial virtues. 'Tis certain, that the imagination is more affected by what is particular, than by what is general; and that the sentiments are always moved with difficulty, where their objects are, in any degree, loose and undetermined: now every particular act of justice is not beneficial to society, but the whole scheme or system: and it may not, perhaps, be any individual person, for whom we are concerned, who receives benefit from justice, but the whole society alike. On the contrary, every particular act of generosity, or relief of the industrious

PART  
III.

Of the other  
virtues and  
vices.

and indigent, is beneficial; and is beneficial to a particular person, who is not undeserving of it. 'Tis more natural, therefore, to think, that the tendencies of the latter virtue will affect our sentiments, and command our approbation, than those of the former; and therefore, since we find, that the approbation of the former arises from their tendencies, we may ascribe, with better reason, the same cause to the approbation of the latter. In any number of similar effects, if a cause can be discovered for one, we ought to extend that cause to all the other effects, which can be accounted for by it: but much more, if these other effects be attended with peculiar circumstances, which facilitate the operation of that cause.

Before I proceed farther, I must observe two remarkable circumstances in this affair, which may seem objections to the present system. The first may be thus explained. When any quality, or character, has a tendency to the good of mankind, we are pleased with it, and approve of it; because it presents the lively idea of pleasure; which idea affects us by sympathy, and is itself a kind of pleasure. But as this sympathy is very variable, it may be thought, that our sentiments of morals must admit of all the same variations. We sympathize more with persons contiguous to us, than with persons remote from us: with our acquaintance, than with strangers: with our countrymen, than with foreigners. But notwithstanding this variation of our sympathy, we give the same approbation to the same moral qualities in China as in England. They appear equally virtuous, and recommend themselves equally to the esteem of a judicious spectator. The sympathy varies without a variation in our esteem. Our

esteem, therefore, proceeds not from sympathy.

SECT.

I.

Of the origi-  
 na of the  
 natural vir-  
 tuoes and  
 vices.

To this I answer: the approbation of moral qualities most certainly is not derived from reason, or any comparison of ideas; but proceeds entirely from a moral taste, and from certain sentiments of pleasure or disgust, which arise upon the contemplantion and view of particular qualities or characters. Now 'tis evident, that those sentiments, whence-ever they are derived, must vary according to the distance or contiguity of the objects; nor can I feel the same lively pleasure from the virtues of a person, who lived in Greece two thousand years ago, that I feel from the virtues of a familiar friend and acquaintance. Yet I do not say, that I esteem the one more than the other: and therefore, if the variation of the sentiment, without a variation of the esteem, be an objection, it must have equal force against every other system, as against that of sympathy. But to consider the matter a-right, it has no force at all; and 'tis the easiest matter in the world to account for it. Our situation, with regard both to persons and things, is in continual fluctuation; and a man, that lies at a distance from us, may, in a little time, become a familiar acquaintance. Besides, every particular man has a peculiar position with regard to others; and 'tis impossible we could ever converse together on any reasonable terms, were each of us to consider characters and persons, only as they appear from his peculiar point of view. In order, therefore, to prevent these continual *contradictions*, and arrive at a more *stable* judgment of things, we fix on some *steady* and *general* points of view; and always, in our thoughts, place ourselves in them, whatever may be our present situa-

PART  
III.

Of the other  
virtues and  
vices.

tion. In like manner external beauty is determined merely by pleasure; and 'tis evident, a beautiful countenance cannot give so much pleasure, when seen at the distance of twenty paces, as when it is brought nearer us. We say not, however, that it appears to us less beautiful: because we know what effect it will have in such a position, and by that reflection we correct its momentary appearance.

In general, all sentiments of blame or praise are variable, according to our situation of nearness or remoteness, with regard to the person blamed or praised, and according to the present disposition of our mind. But these variations we regard not in our general decisions, but still apply the terms expressive of our liking or dislike, in the same manner, as if we remained in one point of view. Experience soon teaches us this method of correcting our sentiments, or at least, of correcting our language, where the sentiments are more stubborn and unalterable. Our servant, if diligent and faithful, may excite stronger sentiments of love and kindness than Marcus Brutus, as represented in history; but we say not upon that account that the former character is more laudable than the latter. We know, that were we to approach equally near to that renowned patriot, he would command a much higher degree of affection and admiration. Such corrections are common with regard to all the senses; and indeed 'twere impossible we could ever make use of language, or communicate our sentiments to one another, did we not correct the momentary appearances of things, and overlook our present situation.

'Tis therefore from the influence of characters and qualities, upon those who have an in-

tercourse with any person, that we blame or praise him. We consider not whether the persons affected by the qualities, be our acquaintance or strangers, countrymen or foreigners. Nay, we over-look our own interest in those general judgments; and blame not a man for opposing us in any of our pretensions, when his own interest is particularly concerned. We make allowance for a certain degree of selfishness in men; because we know it to be inseparable from human nature, and inherent in our frame and constitution. By this reflection we correct those sentiments of blame, which so naturally arise upon any opposition.

But however the general principle of our blame or praise may be corrected by those other principles, 'tis certain, they are not altogether efficacious, nor do our passions often correspond entirely to the present theory. 'Tis seldom men heartily love what lies at a distance from them, and what no way redounds to their particular benefit; as 'tis no less rare to meet with persons, who can pardon another any opposition he makes to their interest, however justifiable that opposition may be by the general rules of morality. Here we are contented with saying, that reason requires such an impartial conduct, but that 'tis seldom we can bring ourselves to it, and that our passions do not readily follow the determination of our judgment. This language will be easily understood, if we consider what we formerly said concerning that *reason*, which is able to oppose our passion; and which we have found to be nothing but a general calm determination of the passions, founded on some distant view or reflection. When we form our judgments of persons, merely from the tendency of their charac-

SECT.

I.

Of the origin of the natural virtues and vices.

PART  
III.

Of the other  
virtues and  
vices.

ters to our own benefit, or to that of our friends, we find so many contradictions to our sentiments in society and conversation, and such an uncertainty from the incessant changes of our situation, that we seek some other standard of merit and demerit, which may not admit of so great variation. Being thus loosened from our first station, we cannot afterwards fix ourselves so commodiously by any means as by a sympathy with those, who have any commerce with the person we consider. This is far from being as lively as when our own interest is concerned, or that of our particular friends; nor has it such an influence on our love and hatred: but being equally conformable to our calm and general principles, 'tis said to have an equal authority over our reason, and to command our judgment and opinion. We blame equally a bad action, which we read of in history, with one performed in our neighbourhood to other day: the meaning of which is, that we know from reflection, that the former action would excite as strong sentiments of disapprobation as the latter, were it placed in the same position.

I now proceed to the *second* remarkable circumstance, which I proposed to take notice of. Where a person is possessed of a character, that in its natural tendency is beneficial to society, we esteem him virtuous, and are delighted with the view of his character, even though particular accidents prevent its operation, and incapacitate him from being serviceable to his friends and country. Virtue in rags is still virtue; and the love, which it procures, attends a man into a dungeon or desert, where the virtue can no longer be exerted in action, and is lost to all the world. Now this may be es-



teemed an objection to the present system. Sympathy interests us in the good of mankind; and if sympathy were the source of our esteem for virtue, that sentiment of approbation could only take place, where the virtue actually attained its end, and was beneficial to mankind. Where it fails of its end, 'tis only an imperfect means; and therefore can never acquire any merit from that end. The goodness of an end can bestow a merit on such means alone as are complete, and actually produce the end.

To this we may reply, that where any object, in all its parts, is fitted to attain any agreeable end, it naturally gives us pleasure, and is esteemed beautiful, even though some external circumstances be wanting to render it altogether effectual. 'Tis sufficient if every thing be complete in the object itself. A house, that is contrived with great judgment for all the commodities of life, pleases us upon that account; though perhaps we are sensible, that no one will ever dwell in it. A fertile soil, and a happy climate, delight us by a reflection on the happiness which they would afford the inhabitants, though at present the country be desert and uninhabited. A man, whose limbs and shape promise strength and activity, is esteemed handsome, though condemned to perpetual imprisonment. The imagination has a set of passions belonging to it, upon which our sentiments of beauty much depend. These passions are moved by degrees of liveliness and strength, which are inferior to *belief*, and independent of the real existence of their objects. Where a character is, in every respect, fitted to be beneficial to society, the imagination passes easily from the cause to the effect, without considering that there are still some circumstances want-

SECT.

I.

Of the origin of the natural virtues and vices.

PART  
III.

Of the other  
virtues and  
vices.

ing to render the cause a complete one. *General rules* create a species of probability, which sometimes influences the judgment, and always the imagination.

'Tis true, when the cause is complete, and a good disposition is attended with good fortune, which renders it really beneficial to society, it gives a stronger pleasure to the spectator, and is attended with a more lively sympathy. We are more affected by it; and yet we do not say that it is more virtuous, or that we esteem it more. We know, that an alteration of fortune may render the benevolent disposition entirely impotent; and therefore we separate, as much as possible, the fortune from the disposition. The case is the same, as when we correct the different sentiments of virtue, which proceed from its different distances from ourselves. The passions do not always follow our corrections; but these corrections serve sufficiently to regulate our abstract notions, and are alone regarded, when we pronounce in general concerning the degrees of vice and virtue.

'Tis observed by critics, that all words or sentences, which are difficult to the pronunciation, are disagreeable to the ear. There is no difference, whether a man hear them pronounced, or read them silently to himself. When I run over a book with my eye, I imagine I hear it all; and also, by the force of imagination, enter into the uneasiness, which the delivery of it would give the speaker. The uneasiness is not real; but as such a composition of words has a natural tendency to produce it, this is sufficient to affect the mind with a painful sentiment, and render the discourse harsh and disagreeable. 'Tis a similar case, where any real quality is, by accidental cir-

cumstances, rendered impotent, and is deprived of its natural influence on society.

Upon these principles we may easily remove any contradiction, which may appear to be betwixt the *extensive sympathy*, on which our sentiments of virtue depend, and that *limited generosity*, which I have frequently observed to be natural to men, and which justice and property suppose, according to the precedent reasoning. My sympathy with another may give me the sentiment of pain and disapprobation, when any object is presented, that has a tendency to give him uneasiness; though I may not be willing to sacrifice any thing of my own interest, or cross any of my passions, for his satisfaction. A house may displease me by being ill-contrived for the convenience of the owner; and yet I may refuse to give a shilling towards the rebuilding of it. Sentiments must touch the heart, to make them control our passions: but they need not extend beyond the imagination, to make them influence our taste. When a building seems clumsy and tottering to the eye, it is ugly and disagreeable; though we be fully assured of the solidity of the workmanship. 'Tis a kind of fear, which causes this sentiment of disapprobation; but the passion is not the same with that which we feel, when obliged to stand under a wall, that we really think tottering and insecure. The *seeming tendencies* of objects affect the mind: and the emotions they excite are of a like species with those, which proceed from the *real consequences* of objects, but their feeling is different. Nay, these emotions are so different in their feeling, that they may often be contrary, without destroying each other; as when the fortifications of a city belonging to an enemy

SECT.

I.

Of the origin of the natural virtues and vices.

**PART  
III.**  
Of the other  
virtues and  
vices.

are esteemed beautiful upon account of their strength, though we could wish that they were entirely destroyed. The imagination adheres to the *general* views of things, and distinguishes the feelings they produce, from those which arise from our particular and momentary situation.

If we examine the panegyrics that are commonly made of great men, we shall find, that most of the qualities, which are attributed to them, may be divided into two kinds, viz. such as make them perform their part in society; and such as render them serviceable to themselves, and enable them to promote their own interest. Their *prudence, temperance, frugality, industry, assiduity, enterprize, dexterity*, are celebrated, as well as their *generosity and humanity*. If we ever give an indulgence to any quality, that disables a man from making a figure in life, 'tis to that of *indolence*, which is not supposed to deprive one of his parts and capacity, but only suspends their exercise; and that without any inconvenience to the person himself, since 'tis, in some measure, from his own choice. Yet indolence is always allowed to be a fault, and a very great one, if extreme; nor do a man's friends ever acknowledge him to be subject to it, but in order to save his character in more material articles. He could make a figure, say they, if he pleased to give application: his understanding is sound, his conception quick, and his memory tenacious; but he hates business, and is indifferent about his fortune. And this a man sometimes may make even a subject of vanity; though with the air of confessing a fault: because he may think, that this incapacity for business implies much more noble qualities; such as a philosophical

## SECT.

## I.

Of the origin of the natural virtues and vices.

spirit, a fine taste, a delicate wit, or a relish for pleasure and society. But take any other case: suppose a quality, that without being an indication of any other good qualities, incapacitates a man *always* for business, and is destructive to his interest; such as a blundering understanding, and a wrong judgment of every thing in life; inconstancy and irresolution; or a want of address in the management of men and business: these are all allowed to be imperfections in a character; and many men would rather acknowledge the greatest crimes, than have it suspected, that they are, in any degree, subject to them.

'Tis very happy, in our philosophical researches, when we find the same phænomenon diversified by a variety of circumstances; and by discovering what is common among them, can the better assure ourselves of the truth of any hypothesis we may make use of to explain it. Were nothing esteemed virtue but what were beneficial to society, I am persuaded, that the foregoing explication of the moral sense ought still to be received, and that upon sufficient evidence: but this evidence must grow upon us, when we find other kinds of virtue, which will not admit of any explication except from that hypothesis. Here is a man, who is not remarkably defective in his social qualities; but what principally recommends him is his dexterity in business, by which he has extricated himself from the greatest difficulties, and conducted the most delicate affairs with a singular address and prudence. I find an esteem for him immediately to arise in me: his company is a satisfaction to me; and before I have any farther acquaintance with him, I would rather do him a service than another, whose

PART  
III.

Of the other  
virtues and  
vices.

character is in every other respect equal, but is deficient in that particular. In this case, the qualities that please me are all considered as useful to the person, and as having a tendency to promote his interest and satisfaction. They are only regarded as means to an end, and please me in proportion to their fitness for that end. The end, therefore, must be agreeable to me. But what makes the end agreeable? The person is a stranger: I am no way interested in him, nor lie under any obligation to him: his happiness concerns not me, farther than the happiness of every human, and indeed of every sensible creature: that is, it affects me only by sympathy. From that principle, whenever I discover his happiness and good, whether in its causes or effects, I enter so deeply into it, that it gives me a sensible emotion. The appearance of qualities, that have a *tendency* to promote it, have an agreeable effect upon my imagination, and command my love and esteem.

This theory may serve to explain, why the same qualities, in all cases, produce both pride and love, humility and hatred; and the same man is always virtuous or vicious, accomplished or despicable to others, who is so to himself. A person, in whom we discover any passion or habit, which originally is only incommodious to himself, becomes always disagreeable to us, merely on its account; as on the other hand, one whose character is only dangerous and disagreeable to others, can never be satisfied with himself, as long as he is sensible of that disadvantage. Nor is this observable only with regard to characters and manners, but may be remarked even in the most minute circumstances. A violent cough

in another gives us uneasiness ; though in itself it does not in the least affect us. A man will be mortified, if you tell him he has a stinking breath ; though 'tis evidently no annoyance to himself. Our fancy easily changes its situation ; and either surveying ourselves as we appear to others, or considering others as they feel themselves, we enter, by that means, into sentiments, which no way belong to us, and in which nothing but sympathy is able to interest us. And this sympathy we sometimes carry so far, as even to be displeas'd with a quality comm'dious to us, merely because it displeases others, and makes us disagreeable in their eyes ; though perhaps we never can have any interest in rendering ourselves agreeable to them.

There have been many systems of morality advanced by philosophers in all ages ; but if they are strictly examined, they may be reduced to two, which alone merit our attention. Moral good and evil are certainly distinguished by our *sentiments*, not by *reason* : but these sentiments may arise either from the mere species or appearance of characters and passions, or from reflections on their tendency to the happiness of mankind, and of particular persons. My opinion is, that both these causes are intermixed in our judgments of morals ; after the same manner as they are in our decisions concerning most kinds of external beauty : though I am also of opinion, that reflections on the tendencies of actions have by far the greatest influence, and determine all the great lines of our duty. There are, however, instances, in cases of less moment, wherein this immediate taste or sentiment produces our approbation. Wit, and a certain easy and disengag'd behaviour, are qualities *immediately agreeable* to

SECT.  
I.

Of the origin of the natural virtues and vices.

PART  
III.

Of the other  
virtues and  
vices.

others, and command their love and esteem. Some of these qualities produce satisfaction in others by particular *original* principles of human nature, which cannot be accounted for; others may be resolved into principles, which are more general. This will best appear upon a particular enquiry.

As some qualities acquire their merit from their being *immediately agreeable* to others, without any tendency to public interest; so some are denominated virtuous from their being *immediately agreeable* to the person himself, who possesses them. Each of the passions and operations of the mind has a particular feeling, which must be either agreeable or disagreeable. The first is virtuous, the second vicious. This particular feeling constitutes the very nature of the passion; and therefore needs not be accounted for.

But however directly the distinction of vice and virtue may seem to flow from the immediate pleasure or uneasiness, which particular qualities cause to ourselves or others; 'tis easy to observe, that it has also a considerable dependence on the principle of *sympathy* so often insisted on. We approve of a person, who is possessed of qualities *immediately agreeable* to those, with whom he has any commerce; though perhaps we ourselves never reaped any pleasure from them. We also approve of one, who is possessed of qualities, that are *immediately agreeable* to himself; though they be of no service to any mortal. To account for this we must have recourse to the foregoing principles.

Thus, to take a general review of the present hypothesis: every quality of the mind is denominated virtuous, which gives pleasure by the mere survey; as every quality, which produces



## SECT.

## I.

Of the origin of the natural virtues and vices.

pain, may arise from four different sources. For we reap a pleasure from the view of a character, which is naturally fitted to be useful to others, or to the person himself, or which is agreeable to others, or to the person himself. One may, perhaps, be surprised, that amidst all these interests and pleasures, we should forget our own, which touch us so nearly on every other occasion. But we shall easily satisfy ourselves on this head, when we consider, that every particular person's pleasure and interest being different, 'tis impossible men could ever agree in their sentiments and judgments, unless they chose some common point of view, from which they might survey their object, and which might cause it to appear the same to all of them. Now in judging of characters, the only interest or pleasure, which appears the same to every spectator, is that of the person himself, whose character is examined; or that of persons, who have a connexion with him. And though such interests and pleasures touch us more faintly than our own; yet being more constant and universal, they counterbalance the latter even in practice, and are alone admitted in speculation as the standard of virtue and morality. They alone produce that particular feeling or sentiment, on which moral distinctions depend.

As to the good or ill desert of virtue or vice, 'tis an evident consequence of the sentiments of pleasure or uneasiness. These sentiments produce love or hatred; and love or hatred, by the original constitution of human passion, is attended with benevolence or anger; that is, with a desire of making happy the person we love, and miserable the person we hate. We have treated of this more fully on another occasion.

## SECT. II.

*Of Greatness of Mind.*PART  
III.

Of the other  
virtues and  
vices.

IT may now be proper to illustrate this general system of morals, by applying it to particular instances of virtue and vice, and shewing how their merit or demerit arises from the four sources here explained. We shall begin with examining the passions of *pride* and *humility*, and shall consider the vice or virtue that lies in their excesses or just proportion. An excessive pride or over-weening conceit of ourselves is always esteemed vicious, and is universally hated; as modesty, or a just sense of our weakness, is esteemed virtuous, and procures the good-will of every one. Of the four sources of moral distinctions, this is to be ascribed to the *third*; viz. the immediate agreeableness and disagreeableness of a quality to others, without any reflections on the tendency of that quality.

In order to prove this, we must have recourse to two principles, which are very conspicuous in human nature. The *first* of these is the *sympathy*, and communication of sentiments and passions above-mentioned. So close and intimate is the correspondence of human souls, that no sooner any person approaches me, than he diffuses on me all his opinions, and draws along my judgment in a greater or lesser degree. And though, on many occasions, my sympathy with him goes not so far as entirely to change my sentiments, and way of thinking; yet it seldom is so weak as not to disturb the easy course of my thought, and give an authority to that opinion, which is

recommended to me by his assent and approbation. Nor is it any way material upon what subject he and I employ our thoughts. Whether we judge of an indifferent person, or of my own character, my sympathy gives equal force to his decision: and even his sentiments of his own merit make me consider him in the same light, in which he regards himself.

This principle of sympathy is of so powerful and insinuating a nature, that it enters into most of our sentiments and passions, and often takes place under the appearance of its contrary. For 'tis remarkable, that when a person opposes me in any thing, which I am strongly bent upon, and rouzes up my passion by contradiction, I have always a degree of sympathy with him, nor does my commotion proceed from any other origin. We may here observe an evident conflict or rencounter of opposite principles and passions. On the one side there is that passion or sentiment, which is natural to me; and 'tis observable, that the stronger this passion is, the greater is the commotion. There must also be some passion or sentiment on the other side; and this passion can proceed from nothing but sympathy. The sentiments of others can never affect us, but by becoming, in some measure, our own; in which case they operate upon us, by opposing and encreasing our passions, in the very same manner, as if they had been originally derived from our own temper and disposition. While they remain concealed in the minds of others, they can never have any influence upon us: and even when they are known, if they went no farther than the imagination, or conception; that faculty is so accustomed to objects of every different kind, that a mere idea, though contrary to our

PART  
III.

Of the other  
virtues and  
vices.

sentiments and inclinations, would never alone be able to affect us.

The *second* principle I shall take notice of is that of *comparison*, or the variation of our judgments concerning objects, according to the proportion they bear to those with which we compare them. We judge more of objects by comparison than by their intrinsic worth and value; and regard every thing as mean, when set in opposition to what is superior of the same kind. But no comparison is more obvious than that with ourselves; and hence it is that on all occasions it takes place, and mixes with most of our passions. This kind of comparison is directly contrary to sympathy in its operation, as we have observed in treating of *compassion* and *malice*. \**In all kinds of comparison an object makes us always receive from another, to which it is compared, a sensation contrary to what arises from itself in its direct and immediate survey. The direct survey of another's pleasure naturally gives us pleasure; and therefore produces pain, when compared with our own. His pain, considered in itself, is painful; but augments the idea of our own happiness, and gives us pleasure.*

Since then those principles of sympathy, and a comparison with ourselves, and directly contrary, it may be worth while to consider, what general rules can be formed, beside the particular temper of the person, for the prevalence of the one or the other. Suppose I am now in safety at land, and would willingly reap some pleasure from this consideration, I must think on the miserable condition of those who are at sea in a storm, and must endeavour to render this idea as strong and lively as possible, in order to make me more sensible

\* Book II. Part II. Sect. 8.

of my own happiness. But whatever pains I may take, the comparison will never have an equal efficacy, as if I were really on \* the shore, and saw a ship at a distance, tost by a tempest, and in danger every moment of perishing on a rock or sand-bank. But suppose this idea to become still more lively. Suppose the ship to be driven so near me, that I can perceive distinctly the horror, painted on the countenance of the seamen and passengers, hear their lamentable cries, see the dearest friends give their last adieu, or embrace with a resolution to perish in each others arms: no man has so savage a heart as to reap any pleasure from such a spectacle, or withstand the motions of the tenderest compassion and sympathy. 'Tis evident, therefore, there is a medium in this case; and that if the idea be too faint, it has no influence by comparison; and on the other hand, if it be too strong, it operates on us entirely by sympathy, which is the contrary to comparison. Sympathy being the conversion of an idea into an impression, demands a greater force and vivacity in the idea than is requisite to comparison.

SECT.  
II.  
Of greatness  
of mind.

All this is easily applied to the present subject. We sink very much in our own eyes, when in the presence of a great man, or one of a superior genius; and this humility makes a considerable ingredient in that *respect*, which we pay our superiors, according to our † foregoing reasonings on that passion. Sometimes

\* *Suave mari magno turbantibus æquora ventis  
E terra magnum alterius spectare laborem;  
Non quia vexari quæquam est jucunda voluptas,  
Sed quibus ipse malis careas quia cernere suav' est.*

*Lucret.*

† Book II. Part II, Sect. 10.

PART  
III.

Of the other  
virtues and  
vices.

even envy and hatred arise from the comparison; but in the greatest part of men, it rests at respect and esteem. As sympathy has such a powerful influence on the human mind, it causes pride to have, in some measure, the same effect as merit; and by making us enter into those elevated sentiments, which the proud man entertains of himself, presents that comparison, which is so mortifying and disagreeable. Our judgment does not entirely accompany him in the flattering conceit, in which he pleases himself; but still is so shaken as to receive the idea it presents, and to give it an influence above the loose conceptions of the imagination. A man, who, in an idle humour, would form a notion of a person of a merit very much superior to his own, would not be mortified by that fiction: but when a man, whom we are really persuaded to be of inferior merit, is presented to us; if we observe in him any extraordinary degree of pride and self-conceit; the firm persuasion he has of his own merit, takes hold of the imagination, and diminishes us in our own eyes, in the same manner, as if he were really possessed of all the good qualities which he so liberally attributes to himself. Our idea is here precisely in that medium, which is requisite to make it operate on us by comparison. Were it accompanied with belief, and did the person appear to have the same merit, which he assumes to himself, it would have a contrary effect, and would operate on us by sympathy. The influence of that principle would then be superior to that of comparison, contrary to what happens where the person's merit seems below his pretensions.

The necessary consequence of these principles is, that pride, or an over-weening conceit

of ourselves, must be vicious; since it causes uneasiness in all men, and presents them every moment with a disagreeable comparison. 'Tis a trite observation in philosophy, and even in common life and conversation, that 'tis our own pride, which makes us so much displeas'd with the pride of other people; and that vanity becomes insupportable to us merely because we are vain. The gay naturally associate themselves with the gay, and the amorous with the amorous: but the proud never can endure the proud, and rather seek the company of those who are of an opposite disposition. As we are, all of us, proud in some degree, pride is universally blamed and condemn'd by all mankind; as having a natural tendency to cause uneasiness in others by means of comparison. And this effect must follow the more naturally, that those, who have an ill-grounded conceit of themselves, are for ever making those comparisons, nor have they any other method of supporting their vanity. A man of sense and merit is pleas'd with himself, independent of all foreign considerations; but a fool must always find some person, that is more foolish, in order to keep himself in good humour with his own parts and understanding.

But though an over-weening conceit of our own merit be vicious and disagreeable, nothing can be more laudable than to have a value for ourselves, where we really have qualities that are valuable. The utility and advantage of any quality to ourselves is a source of virtue, as well as its agreeableness to others; and 'tis certain, that nothing is more useful to us in the conduct of life, than a due degree of pride, which makes us sensible of our own merit, and gives us a confidence and assurance in all our

SECT.

II.

Of greatness  
of mind.

PART  
III.

Of the other  
virtues and  
vices,

projects and enterprizes. Whatever capacity any one may be endowed with, 'tis entirely useless to him, if he be not acquainted with it, and form not designs suitable to it. 'Tis requisite on all occasions to know our own force; and were it allowable to err on either side, 'twould be more advantageous to over-rate our merit, than to form ideas of it below its just standard. Fortune commonly favours the bold and enterprising; and nothing inspires us with more boldness than a good opinion of ourselves.

Add to this, that though pride, or self-applause, be sometimes disagreeable to others, 'tis always agreeable to ourselves; as on the other hand, modesty, though it give pleasure to every one, who observes it, produces often uneasiness in the person endowed with it. Now it has been observed, that our own sensations determine the vice and virtue of any quality, as well as those sensations, which it may excite in others.

Thus self-satisfaction and vanity may not only be allowable, but requisite in a character. 'Tis, however, certain, that good breeding and decency require that we should avoid all signs and expressions, which tend directly to show that passion. We have, all of us, a wonderful partiality for ourselves, and were we always to give vent to our sentiments in this particular, we should mutually cause the greatest indignation in each other, not only by the immediate presence of so disagreeable a subject of comparison, but also by the contrariety of our judgments. In like manner, therefore, as we establish the *laws of nature*, in order to secure property in society, and prevent the opposition of self-interest; we establish the *rules of good-breeding*, in order to prevent the opposition of




men's pride, and render conversation agreeable and inoffensive. Nothing is more disagreeable than a man's over-weening conceit of himself: every one almost has a strong propensity to this vice: no one can well distinguish *in himself* betwixt the vice and virtue, or be certain, that his esteem of his own merit is well-founded: for these reasons, all direct expressions of this passion are condemned; nor do we make any exception to this rule in favour of men of sense and merit. They are not allowed to do themselves justice openly, in words, no more than other people; and even if they show a reserve and secret doubt in doing themselves justice in their own thoughts, they will be more applauded. That impertinent, and almost universal propensity of men, to over-value themselves, has given us such a *prejudice* against self-applause, that we are apt to condemn it by a *general rule*, wherever we meet with it; and 'tis with some difficulty we give the privilege to men of sense, even in their most secret thoughts. At least, it must be owned, that some disguise in this particular is absolutely requisite; and that if we harbour pride in our breasts, we must carry a fair outside, and have the appearance of modesty and mutual deference in all our conduct and behaviour. We must, on every occasion, be ready to prefer others to ourselves; to treat them with a kind of deference, even though they be our equals; to seem always the lowest and least in the company, where we are not very much distinguished above them: and if we observe these rules in our conduct, men will have more indulgence for our secret sentiments, when we discover them in an oblique manner.

I believe no one, who has any practice of the

SECT.

II.



Of greatness  
of mind.

PART  
III.

Of the other  
virtues and  
vices.

world, and can penetrate into the inward sentiments of men, will assert, that the humility, which good-breeding and decency require of us, goes beyond the outside, or that a thorough sincerity in this particular is esteemed a real part of our duty. On the contrary, we may observe, that a genuine and hearty pride, or self-esteem, if well concealed and well founded, is essential to the character of a man of honour, and that there is no quality of the mind, which is more indispensably requisite to procure the esteem and approbation of mankind. There are certain deferences and mutual submissions, which custom requires of the different ranks of men towards each other; and whoever exceeds in this particular, if through interest is accused of meanness; if through ignorance, of simplicity. 'Tis necessary, therefore, to know our rank and station in the world, whether it be fixed by our birth, fortune, employments, talents, or reputation. 'Tis necessary to feel the sentiment and passion of pride in conformity to it, and to regulate our actions accordingly. And should it be said, that prudence may suffice to regulate our actions in this particular, without any real pride, I would observe, that here the object of prudence is to conform our actions to the general usage and custom; and that 'tis impossible those tacit airs of superiority should ever have been established and authorized by custom, unless men were generally proud, and unless that passion were generally approved, when well-grounded.

If we pass from common life and conversation to history, this reasoning acquires new force, when we observe, that all those great actions and sentiments, which have become the admiration of mankind, are founded on

nothing but pride and self-esteem. "Go," says Alexander the Great to his soldiers, when they refused to follow him to the Indies, "go tell your countrymen, that you left Alexander contemplating the conquest of the world." This passage was always particularly admired by the prince of Conde, as we learn from St. Evremond. "Alexander," said the prince, "abandoned by his soldiers, among barbarians, not yet fully subdued, felt in himself such a dignity and right of empire, that he could not believe it possible any one could refuse to obey him. Whether in Europe or in Asia, among Greeks or Persians, all was indifferent to him: wherever he found men, he fancied he had found subjects."

SECT.  
II.

Of greatness  
of mind.

In general we may observe, that whatever we call *heroic virtue*, and admire under the character of greatness and elevation of mind, is either nothing but a steady and well-established pride and self-esteem, or partakes largely of that passion. Courage, intrepidity, ambition, love of glory, magnanimity, and all the other shining virtues of that kind, have plainly a strong mixture of self-esteem in them, and derive a great part of their merit from that origin. Accordingly we find, that many religious declaimers decry those virtues as purely pagan and natural, and represent to us the excellency of the *Christian* religion, which places humility in the rank of virtues, and corrects the judgment of the world, and even of philosophers; who so generally admire all the efforts of pride and ambition. Whether this virtue of humility has been rightly understood, I shall not pretend to determine. I am content with the concession, that the world naturally esteems a well-regulated pride, which secretly animates our

PART  
III.

Of the other  
virtues and  
vices.

conduct, without breaking out into such indecent expressions of vanity, as may offend the vanity of others.

The merit of pride or self-esteem is derived from two circumstances, viz. its utility and its agreeableness to ourselves; by which it capacitates us for business, and, at the same time, gives us an immediate satisfaction. When it goes beyond its just bounds, it loses the first advantage, and even becomes prejudicial; which is the reason why we condemn an extravagant pride and ambition, however regulated by the decorums of good-breeding and politeness. But as such a passion is still agreeable, and conveys an elevated and sublime sensation to the person, who is actuated by it, the sympathy with that satisfaction diminishes considerably the blame, which naturally attends its dangerous influence on our conduct and behaviour. Accordingly we may observe, that an excessive courage and magnanimity, especially when it displays itself under the frowns of fortune, contributes in a great measure to the character of a hero, and will render a person the admiration of posterity; at the same time, that it ruins his affairs, and leads him into dangers and difficulties, with which otherwise he would never have been acquainted.

Heroism, or military glory, is much admired by the generality of mankind. They consider it as the most sublime kind of merit. Men of cool reflection are not so sanguine in their praises of it. The infinite confusions and disorder, which it has caused in the world, diminish much of its merit in their eyes. When they would oppose the popular notions on this head they always paint out the evils, which this supposed virtue has produced in human society;

the subversion of empires, the devastation of provinces, the sack of cities. As long as these are present to us, we are more inclined to hate than admire the ambition of heroes. But when we fix our view on the person himself, who is the author of all this mischief, there is something so dazzling in his character, the mere contemplation of it so elevates the mind, that we cannot refuse it our admiration. The pain, which we receive from its tendency to the prejudice of society, is over-powered by a stronger and more immediate sympathy.

Thus our explication of the merit or demerit which attends the degrees of pride or self-esteem, may serve as a strong argument for the preceding hypothesis, by shewing the effects of those principles above explained in all the variations of our judgments concerning that passion. Nor will this reasoning be advantageous to us only by shewing, that the distinction of vice and virtue arises from the *four* principles of the *advantage* and of the *pleasure* of the *person himself* and of *others*: but may also afford us a strong proof of some under-parts of that hypothesis.

No one, who duly considers of this matter, will make any scruple of allowing, that any piece of ill-breeding, or any expression of pride and haughtiness, is displeasing to us, merely because it shocks our own pride, and leads us by sympathy into a comparison, which causes the disagreeable passion of humility. Now as an insolence of this kind is blamed even in a person who has always been civil to ourselves in particular; nay, in one, whose name is only known to us in history; it follows, that our disapprobation proceeds from a sympathy with others, and from the reflection, that such a

**PART**  
**III.**  
Of the other  
virtues and  
vices.

character is highly displeasing and odious to every one, who converses or has any intercourse with the person possesser of it. We sympathize with those people in their uneasiness; and as their uneasiness proceeds in part from a sympathy with the person who insults them, we may here observe a double rebound of the sympathy; which is a principle very similar to what we have observed on another occasion.\*

### SECT. III.

#### *Of Goodness and Benevolence.*

**H**AVING thus explained the origin of that praise and approbation, which attends every thing we call *great* in human affections; we now proceed to give an account of their *goodness*, and shew whence its merit is derived.

When experience has once given us a competent knowledge of human affairs, and has taught us the proportion they bear to human passion, we perceive, that the generosity of men is very limited, and that it seldom extends beyond their friends and family, or, at most, beyond their native country. Being thus acquainted with the nature of man, we expect not any impossibilities from him; but confine our view to that narrow circle, in which any person moves, in order to form a judgment of his moral character. When the natural tendency of his passions leads him to be serviceable and useful within his sphere, we approve of his character, and love his person, by a sympathy with the sentiments of those, who have

\* Book II. Part II. Sect. 5.

a more particular connexion with him. We are quickly obliged to forget our own interest in our judgments of this kind, by reason of the perpetual contradictions, we meet with in society and conversation, from persons that are not placed in the same situation, and have not the same interest with ourselves. The only point of view, in which our sentiments concur with those of others, is, when we consider the tendency of any passion to the advantage or harm of those, who have any immediate connexion or intercourse with the person possessed of it. And though this advantage or harm be often very remote from ourselves, yet sometimes 'tis very near us, and interests us strongly by sympathy. This concern we readily extend to other cases, that are resembling; and when these are very remote, our sympathy is proportionably weaker, and our praise or blame fainter and more doubtful. The case is here the same as in our judgments concerning external bodies. All objects seem to diminish by their distance: but though the appearance of objects to our senses be the original standard, by which we judge of them, yet we do not say, that they actually diminish by the distance; but correcting the appearance by reflection, arrive at a more constant and established judgment concerning them. In like manner, though sympathy be much fainter than our concern for ourselves, and a sympathy with persons remote from us much fainter than that with persons near and contiguous; yet we neglect all these differences in our calm judgments concerning the characters of men. Besides, that we ourselves often change our situation in this particular, we every day meet with persons, who are in a different situation from ourselves, and who

SECT.  
III.

Of goodness  
and benevo-  
lence.

PART  
III.

Of the other  
virtues and  
vices.

could never converse with us on any reasonable terms, were we to remain constantly in that situation and point of view, which is peculiar to us. The intercourse of sentiments, therefore, in society and conversation, makes us form some general unalterable standard, by which we may approve or disapprove of characters and manners. And though the *heart* does not always take part with those general notions, or regulate its love and hatred by them, yet are they sufficient for discourse, and serve all our purposes in company, in the pulpit, on the theatre, and in the schools.

From these principles we may easily account for that merit, which is commonly ascribed to *generosity, humanity, compassion, gratitude, friendship, fidelity, zeal, disinterestedness, liberality*, and all those other qualities, which form the character of good and benevolent. A propensity to the tender passions makes a man agreeable and useful in all the parts of life; and gives a just direction to all his other qualities, which otherwise may become prejudicial to society. Courage and ambition, when not regulated by benevolence, are fit only to make a tyrant and public robber. 'Tis the same case with judgment and capacity, and all the qualities of that kind. They are indifferent in themselves to the interests of society, and have a tendency to the good or ill of mankind, according as they are directed by these other passions.

As love is *immediately agreeable* to the person, who is actuated by it, and hatred *immediately disagreeable*; this may also be a considerable reason, why we praise all the passions that partake of the former, and blame all those that have any considerable share of the latter.



'Tis certain we are infinitely touched with a tender sentiment, as well as with a great one. The tears naturally start in our eyes at the conception of it; nor can we forbear giving a loose to the same tenderness towards the person who exerts it. All this seems to me a proof, that our approbation has, in those cases, an origin different from the prospect of utility and advantage, either to ourselves or others. To which we may add, that men naturally, without reflection, approve of that character, which is most like their own. The man of a mild disposition and tender affections, in forming a notion of the most perfect virtue, mixes in it more of benevolence and humanity, than the man of courage and enterprize, who naturally looks upon a certain elevation of mind as the most accomplished character. This must evidently proceed from an *immediate* sympathy, which men have with characters similar to their own. They enter with more warmth into such sentiments, and feel more sensibly the pleasure, which arises from them.

'Tis remarkable, that nothing touches a man of humanity more than any instance of extraordinary delicacy in love or friendship, where a person is attentive to the smallest concerns of his friend, and is willing to sacrifice to them the most considerable interest of his own. Such delicacies have little influence on society; because they make us regard the greatest trifles: but they are the more engaging, the more minute the concern is, and are a proof of the highest merit in any one, who is capable of them. The passions are so contagious, that they pass with the greatest facility from one person to another, and produce correspondent movements in all human breasts. Where friend-

PART  
III.

Of the other  
virtues and  
vices.

ship appears in very signal instances, my heart catches the same passion, and is warmed by those warm sentiments, that display themselves before me. Such agreeable movements must give me an affection to every one that excites them. This is the case with every thing that is agreeable in any person. The transition from pleasure to love is easy: but the transition must here be still more easy; since the agreeable sentiment, which is excited by sympathy, is love itself; and there is nothing required but to change the object.

Hence the peculiar merit of benevolence in all its shapes and appearances. Hence even its weaknesses are virtuous and amiable; and a person, whose grief upon the loss of a friend were excessive, would be esteemed upon that account. His tenderness bestows a merit, as it does a pleasure, on his melancholy.

We are not, however, to imagine, that all the angry passions are vicious, though they are disagreeable. There is a certain indulgence due to human nature in this respect. Anger and hatred are passions inherent in our very frame and constitution. The want of them, on some occasions, may even be a proof of weakness and imbecility. And where they appear only in a low degree, we not only excuse them because they are natural; but even bestow our applauses on them, because they are inferior to what appears in the greatest part of mankind.

Where these angry passions rise up to cruelty, they form the most detested of all vices. All the pity and concern which we have for the miserable sufferers by this vice; turns against the person guilty of it, and produces a stronger hatred than we are sensible of on any other occasion.

Even when the vice of inhumanity rises not to this extreme degree, our sentiments concerning it are very much influenced by reflections on the harm that results from it. And we may observe in general, that if we can find any quality in a person, which renders him incommo-  
dious to those, who live and converse with him, we always allow it to be a fault or blemish, without any farther examination. On the other hand, when we enumerate the good qualities of any person, we always mention those parts of his character, which render him a safe companion, an easy friend, a gentle master, an agreeable husband, or an indulgent father. We consider him with all his relations in society; and love or hate him, according as he affects those, who have any immediate intercourse with him. And 'tis a most certain rule, that if there be no relation of life, in which I could not wish to stand to a particular person, his character must so far be allowed to be perfect. If he be as little wanting to himself as to others, his character is entirely perfect. This is the ultimate test of merit and virtue.

SECT.  
III.  
Of goodness  
and benevo-  
lence.

#### SECT. IV.

##### *Of Natural Abilities.*

NO distinction is more usual in all systems of ethics, than that betwixt *natural abilities*, and *moral virtues*; where the former are placed on the same footing with bodily endowments, and are supposed to have no merit or moral worth annexed to them. Whoever considers the matter accurately, will find, that a dispute upon this head would be merely a dispute of words.

PART  
III.  
Of the other  
virtues and  
vices.

and that though these qualities are not altogether of the same kind, yet they agree in the most material circumstances. They are both of them equally mental qualities: and both of them equally produce pleasure; and have of course an equal tendency to procure the love and esteem of mankind. There are few, who are not as jealous of their character, with regard to sense and knowledge, as to honour and courage; and much more than with regard to temperance and sobriety. Men are even afraid of passing for good-natured; lest *that* should be taken for want of understanding: and often boast of more debauches than they have been really engaged in, to give themselves airs of fire and spirit. In short, the figure a man makes in the world, the reception he meets with in company, the esteem paid him by his acquaintance; all these advantages depend almost as much upon his good sense and judgment, as upon any other part of his character. Let a man have the best intentions in the world, and be the farthest from all injustice and violence, he will never be able to make himself be much regarded, without a moderate share, at least, of parts and understanding. Since then natural abilities, though, perhaps, inferior, yet are on the same footing, both as to their causes and effects, with those qualities which we call moral virtues, why should we make any distinction betwixt them?

Though we refuse to natural abilities the title of virtues, we must allow, that they procure the love and esteem of mankind; that they give a new lustre to the other virtues; and that a man possessed of them is much more intitled to our good-will and services, than one entirely void of them. It may, indeed, be pretended,

that the sentiment of approbation, which those qualities produce, besides its being *inferior*, is also somewhat *different* from that, which attends the other virtues. But this, in my opinion, is not a sufficient reason for excluding them from the catalogue of virtues. Each of the virtues, even benevolence, justice, gratitude, integrity, excites a different sentiment or feeling in the spectator. The characters of Cæsar and Cato, as drawn by Sallust, are both of them virtuous, in the strictest sense of the word; but in a different way: nor are the sentiments entirely the same, which arise from them. The one produces love; the other esteem: the one is amiable; the other awful: we could wish to meet with the one character in a friend; the other character we would be ambitious of in ourselves. In like manner, the approbation, which attends natural abilities, may be somewhat different to the feeling from that, which arises from the other virtues, without making them entirely of a different species. And indeed we may observe, that the natural abilities, no more than the other virtues, produce not, all of them, the same kind of approbation. Good sense and genius beget esteem: wit and humour excite love.\*

Those, who represent the distinction betwixt natural abilities and moral virtues as very material, may say, that the former are entirely

\* Love and esteem are at the bottom of the same passions, and arise from like causes. The qualities, that produce both, are agreeable, and give pleasure. But where this pleasure is severe and serious; or where its object is great, and makes a strong impression; or where it produces any degree of humility and awe: in all these cases, the passion, which arises from the pleasure, is more properly denominated esteem than love. Benevolence attends both: but is connected with love in a more eminent degree.

PART  
III.

Of the other  
virtues and  
vices.

involuntary, and have therefore no merit attending them, as having no dependence on liberty and free-will. But to this I answer, *first*, that many of those qualities, which all moralists, especially the ancients, comprehend under the title of moral virtues; are equally involuntary and necessary, with the qualities of the judgment and imagination. Of this nature are constancy, fortitude, magnanimity; and, in short, all the qualities which form the *great man*. I might say the same, in some degree, of the others; it being almost impossible for the mind to change its character in any considerable article, or cure itself of a passionate or splenetic temper, when they are natural to it. The greater degree there is of these blameable qualities, the more vicious they become; and yet they are the less voluntary. *Secondly*, I would have any one give me a reason, why virtue and vice may not be involuntary, as well as beauty and deformity. These moral distinctions arise from the natural distinctions of pain and pleasure; and when we receive those feelings from the general consideration of any quality or character, we denominate it vicious or virtuous. Now I believe no one will assert, that a quality can never produce pleasure or pain to the person who considers it, unless it be perfectly voluntary in the person who possesses it. *Thirdly*, As to free-will, we have shewn that it has no place with regard to the actions, no more than the qualities of men. It is not a just consequence, that what is voluntary is free. Our actions are more voluntary than our judgments; but we have not more liberty in the one than in the other.

But though this distinction betwixt voluntary and involuntary be not sufficient to justify

the distinction betwixt natural abilities and moral virtues, yet the former distinction will afford us a plausible reason, why moralists have invented the latter. Men have observed, that though natural abilities and moral qualities be in the main on the same footing, there is, however, this difference betwixt them; that the former are almost invariable by any art or industry; while the latter, or at least, the actions, that proceed from them, may be changed by the motives of rewards and punishment, praise and blame. Hence legislators, and divines, and moralists, have principally applied themselves to the regulating these voluntary actions, and have endeavoured to produce additional motives for being virtuous in that particular. They knew, that to punish a man for folly, or exhort him to be prudent and sagacious, would have but little effect; though the same punishments and exhortations, with regard to justice and injustice, might have a considerable influence. But as men, in common life and conversation, do not carry those ends in view, but naturally praise or blame whatever pleases or displeases them, they do not seem much to regard this distinction, but consider prudence under the character of virtue as well as benevolence, and penetration as well as justice. Nay, we find, that all moralists, whose judgment is not perverted by a strict adherence to a system, enter into the same way of thinking; and that the ancient moralists in particular made no scruple of placing prudence at the head of the cardinal virtues. There is a sentiment of esteem and approbation, which may be excited, in some degree, by any faculty of the mind, in its perfect state and condition; and to account for this sentiment is the busi-

PART  
III.Of the other  
virtues and  
vices.

ness of *philosophers*. It belongs to *grammarians* to examine what qualities are entitled to the denomination of *virtue*; nor will they find; upon trial, that this is so easy a task, as at first sight they may be apt to imagine.

The principal reason why natural abilities are esteemed, is because of their tendency to be useful to the person, who is possessed of them. 'Tis impossible to execute any design with success, where it is not conducted with prudence and discretion; nor will the goodness of our intentions alone suffice to procure us a happy issue to our enterprizes. Men are superior to beasts principally by the superiority of their reason; and they are the degrees of the same faculty, which set such an infinite difference betwixt one man and another. All the advantages of art are owing to human reason; and where fortune is not very capricious, the most considerable part of these advantages must fall to the share of the prudent and sagacious.

When it is asked, whether a quick or a slow apprehension be most valuable? whether one, that at first view penetrates into a subject, but can perform nothing upon study; or a contrary character, which must work out every thing by dint of application? whether a clear head, or a copious invention? whether a profound genius, or a sure judgment? in short, what character, or peculiar understanding; is more excellent than another? 'Tis evident we can answer none of these questions, without considering which of those qualities capacitates a man best for the world, and carries him farthest in any of his undertakings.

There are many other qualities of the mind, whose merit is derived from the same origin. *Industry, perseverance, patience, activity, vigi-*



*lanee, application, constancy*, with other virtues of that kind, which 'twill be easy to recollect, are esteemed valuable upon no other account, than their advantage in the conduct of life. 'Tis the same case with *temperance, frugality, oeconomy, resolution*: as on the other hand, *prodigality, luxury, irresolution, uncertainty*, are vicious, merely because they draw ruin upon us, and incapacitate us for business and action.

As wisdom and good-sense are valued, because they are *useful* to the person possessed of them; so *wit* and *eloquence* are valued, because they are *immediately agreeable* to others. On the other hand, *good humour* is loved and esteemed, because it is *immediately agreeable* to the person himself. 'Tis evident, that the conversation of a man of wit is very satisfactory; as a cheerful good-humoured companion diffuses a joy over the whole company, from a sympathy with his gaiety. These qualities, therefore, being agreeable, they naturally beget love and esteem, and answer to all the characters of virtue.

'Tis difficult to tell, on many occasions, what it is that renders one man's conversation so agreeable and entertaining, and another's so insipid and distasteful. As conversation is a transcript of the mind as well as books, the same qualities, which render the one valuable, must give us an esteem for the other. This we shall consider afterwards. In the mean time it may be affirmed in general, that all the merit a man may derive from his conversation (which, no doubt, may be very considerable) arises from nothing but the pleasure it conveys to those who are present.

In this view, *cleanliness* is also to be regarded

SECT:  
IV:  
Of natural  
abilities.

PART  
III.

Of the other  
virtues and  
vices.

as a virtue; since it naturally renders us agreeable to others, and is a very considerable source of love and affection. No one will deny, that a negligence in this particular is a fault; and as faults are nothing but smaller vices, and this fault can have no other origin than the uneasy sensation, which it excites in others, we may in this instance, seemingly so trivial, clearly discover the origin of the moral distinction of vice and virtue in other instances.

Besides all those qualities, which render a person lovely or valuable, there is also a certain *je-ne-sçai-quoi* of agreeable and handsome, that concurs to the same effect. In this case, as well as in that of wit and eloquence, we must have recourse to a certain sense, which acts without reflection, and regards not the tendencies of qualities and characters. Some moralists account for all the sentiments of virtue by this sense. Their hypothesis is very plausible. Nothing but a particular enquiry can give the preference to any other hypothesis. When we find, that almost all the virtues have such particular tendencies; and also find, that these tendencies are sufficient alone to give a strong sentiment of approbation: we cannot doubt, after this, that qualities are approved of, in proportion to the advantage, which results from them.

The *decorum* or *indecorum* of a quality, with regard to the age, or character, or station, contributes also to its praise or blame. This decorum depends, in a great measure, upon experience. 'Tis usual to see men lose their levity, as they advance in years. Such a degree of gravity, therefore, and such years, are connected together in our thoughts. When we observe them separated in any person's cha-

acter, this imposes a kind of violence on our imagination, and is disagreeable.

That faculty of the soul, which, of all others, is of the least consequence to the character, and has the least virtue or vice in its several degrees, at the same time, that it admits of a great variety of degrees, is the *memory*. Unless it rise up to that stupendous height as to surprise us; or sink so low as, in some measure, to affect the judgment, we commonly take no notice of its variations, nor ever mention them to the praise or dispraise of any person. 'Tis so far from being a virtue to have a good memory, that men generally affect to complain of a bad one; and endeavouring to persuade the world, that what they say is entirely of their own invention; sacrifice it to the praise of genius and judgment. Yet to consider the matter abstractedly, 'twould be difficult to give a reason, why the faculty of recalling past ideas with truth and clearness, should not have as much merit in it, as the faculty of placing our present ideas in such an order, as to form true propositions and opinions. The reason of the difference certainly must be, that the memory is exerted without any sensation of pleasure or pain; and in all its middling degrees serves almost equally well in business and affairs. But the least variations in the judgment are sensibly felt in their consequences; while at the same time that faculty is never exerted in any eminent degree, without an extraordinary delight and satisfaction. The sympathy with this utility and pleasure bestows a merit on the understanding; and the absence of it makes us consider the memory as a faculty very indifferent to blame or praise.

Before I leave this subject of *natural abili-*

SECT.  
IV.

Of natural  
abilities.

PART  
III.

Of the other  
virtues and  
vices.

*ties*, I must observe, that, perhaps, one source of the esteem and affection, which attends them, is derived from the *importance* and *weight*, which they bestow on the person possessed of them. He becomes of greater consequence in life. His resolutions and actions affect a greater number of his fellow-creatures. Both his friendship and enmity are of moment. And 'tis easy to observe, that whoever is elevated, after this manner, above the rest of mankind, must excite in us the sentiments of esteem and approbation. Whatever is important engages our attention, fixes our thoughts, and is contemplated with satisfaction. The histories of kingdoms are more interesting than domestic stories: the histories of great empires more than those of small cities and principalities: and the histories of wars and revolutions more than those of peace and order. We sympathize with the persons that suffer, in all the various sentiments which belong to their fortunes. The mind is occupied by the multitude of the objects, and by the strong passions, that display themselves. And this occupation or agitation of the mind is commonly agreeable and amusing. The same theory accounts for the esteem and regard we pay to men of extraordinary parts and abilities. The good and ill of multitudes are connected with their actions. Whatever they undertake is important, and challenges our attention. Nothing is to be over-looked and despised, that regards them. And where any person can excite these sentiments, he soon acquires our esteem; unless other circumstances of his character render him odious and disagreeable.

## SECT. V.

*Some farther Reflections concerning the  
Natural Virtues.*

IT has been observed, in treating of the passions, that pride and humility, love and hatred, are excited by any advantages or disadvantages of the *mind*, *body*, or *fortune*: and that these advantages or disadvantages have that effect by producing a separate impression of pain or pleasure. The pain or pleasure, which arises from the general survey or view of any action or quality of the *mind*, constitutes its vice or virtue, and gives rise to our approbation or blame, which is nothing but a fainter and more imperceptible love or hatred. We have assigned four different sources of this pain and pleasure; and in order to justify more fully that hypothesis, it may here be proper to observe, that the advantages or disadvantages of the *body* and of *fortune*, produce a pain or pleasure from the very same principles. The tendency of any object to be *useful* to the person possessed of it, or to others; to convey *pleasure* to him or to others; all these circumstances convey an immediate pleasure to the person, who considers the object, and command his love and approbation.

To begin with the advantages of the *body*; we may observe a phænomenon, which might appear somewhat trivial and ludicrous, if any thing could be trivial, which forfeited a conclusion of such importance, or ludicrous, which was employed in a philosophical reasoning. 'Tis a general remark, that those we call good

SECT.  
V.

PART  
III.

Of the other  
virtues and  
vices.

women's men, who have either signalized themselves by their amorous exploits, or whose make of body promises any extraordinary vigour of that kind, are well received by the fair sex, and naturally engage the affections even of those, whose virtue prevents any design of ever giving employment to those talents. Here 'tis evident, that the ability of such a person to give enjoyment, is the real source of that love and esteem he meets with among the females; at the same time that the women, who love and esteem him, have no prospect of receiving that enjoyment themselves, and can only be affected by means of their sympathy with one, that has a commerce of love with him. This instance is singular, and merits our attention.

Another source of the pleasure we receive from considering bodily advantages, is their utility to the person himself, who is possessed of them. 'Tis certain, that a considerable part of the beauty of men, as well as of other animals, consists in such a conformation of members, as we find by experience to be attended with strength and agility, and to capacitate the creature for any action or exercise. Broad shoulders, a lank belly, firm joints, taper legs; all these are beautiful in our species, because they are signs of force and vigour, which being advantages we naturally sympathize with, they convey to the beholder a share of that satisfaction they produce in the possessor.

So far as to the *utility*, which may attend any quality of the body. As to the immediate *pleasure*, 'tis certain, that an air of health, as well as of strength and agility, makes a considerable part of beauty; and that a sickly air in another is always disagreeable, upon account

of that idea of pain and uneasiness, which it conveys to us. On the other hand, we are pleased with the regularity of our own features, though it be neither useful to ourselves nor others; and 'tis necessary for us, in some measure, to set ourselves at a distance, to make it convey to us any satisfaction. We commonly consider ourselves as we appear in the eyes of others, and sympathize with the advantageous sentiments they entertain with regard to us.

How far the advantages of *fortune* produce esteem and approbation from the same principles, we may satisfy ourselves by reflecting on our precedent reasoning on that subject. We have observed, that our approbation of those, who are possessed of the advantages of fortune, may be ascribed to three different causes. *First*, To that immediate pleasure, which a rich man gives us, by the view of the beautiful clothes, equipage, gardens, or houses, which he possesses. *Secondly*, To the advantage, which we hope to reap from him, by his generosity and liberality. *Thirdly*, To the pleasure and advantage, which he himself reaps from his possessions, and which produce an agreeable sympathy in us. Whether we ascribe our esteem of the rich and great to one or all of these causes, we may clearly see the traces of those principles, which give rise to the sense of vice and virtue. I believe most people, at first sight, will be inclined to ascribe our esteem of the rich to self-interest, and the prospect of advantage. But as 'tis certain, that our esteem or deference extends beyond any prospect of advantage to ourselves, 'tis evident, that that sentiment must proceed from a sympathy with those, who are dependent on the person we esteem and respect, and who have an im-

SECT.

V.

Some further reflections concerning the natural virtues.

PART  
III.

Of the other  
virtues and  
vices.

mediate connexion with him. We consider him as a person capable of contributing to the happiness or enjoyment of his fellow-creatures, whose sentiments, with regard to him, we naturally embrace. And this consideration will serve to justify my hypothesis in preferring the *third* principle to the other two, and ascribing our esteem of the rich to a sympathy with the pleasure and advantage, which they themselves receive, from their possessions. For as even the other two principles cannot operate to a due extent, or account for all the phænomena, without having recourse to a sympathy of one kind or other; 'tis much more natural to chuse that sympathy, which is immediate and direct, than that which is remote and indirect. To which we may add, that where the riches or power are very great, and render the person considerable and important in the world, the esteem attending them, may, in part, be ascribed to another source, distinct from these three, viz. their interesting the mind by a prospect of the multitude, and importance of their consequences: though, in order to account for the operation of this principle, we must also have recourse to *sympathy*; as we have observed in the preceding section.

It may not be amiss on this occasion, to remark the flexibility of our sentiments, and the several changes they so readily receive from the objects, with which they are conjoined. All the sentiments of approbation, which attend any particular species of objects, have a great resemblance to each other, though derived from different sources; and, on the other hand, those sentiments, when directed to different objects, are different to the feeling, though derived from the same source. Thus the beauty



Of all visible objects causes a pleasure pretty much the same, though it be sometimes derived from the mere *species* and appearance of the objects ; sometimes from the sympathy, and an idea of their utility. . In like manner, whenever we survey the actions and characters of men, without any particular interest in them, the pleasure, or pain, which arises from the survey (with some minute differences) is, in the main, of the same kind, though perhaps there be a great diversity in the causes, from which it is derived. On the other hand, a convenient house, and a virtuous character, cause not the same feeling of approbation ; even though the source of our approbation be the same, and flow from sympathy and an idea of their utility, There is something very inexplicable in this variation of our feelings ; but 'tis what we have experience of with regard to all our passions and sentiments.

SECT.

V.

Some farther reflections concerning the natural virtues.

## SECT. VI.

*Conclusion of this Book.*

Thus upon the whole I am hopeful, that nothing is wanting to an accurate proof of this system of ethics. We are certain, that sympathy is a very powerful principle in human nature. We are also certain, that it has a great influence on our sense of beauty, when we regard external objects, as well as when we judge of morals. We find, that it has force sufficient to give us the strongest sentiments of approbation; when it operates alone, without the concurrence of any other principle ; as in the cases of justice, allegiance, chastity, and good-man-

PART  
III.

Of the other  
virtues and  
vices.

ners. We may observe, that all the circumstances requisite for its operation are found in most of the virtues; which have, for the most part, a tendency to the good of society, or to that of the person possessed of them. If we compare all these circumstances, we shall not doubt, that sympathy is the chief source of moral distinctions; especially when we reflect, that no objection can be raised against this hypothesis in one case, which will not extend to all cases. Justice is certainly approved of for no other reason, than because it has a tendency to the public good: and the public good is indifferent to us, except so far as sympathy interests us in it. We may presume the like with regard to all the other virtues, which have a like tendency to the public good. They must derive all their merit from our sympathy with those, who reap any advantage from them: as the virtues, which have a tendency to the good of the person possessed of them, derive their merit from our sympathy with him.

Most people will readily allow, that the useful qualities of the mind are virtuous, because of their utility. This way of thinking is so natural, and occurs on so many occasions, that few will make any scruple of admitting it. Now this being once admitted, the force of sympathy must necessarily be acknowledged. Virtue is considered as means to an end. Means to an end are only valued so far as the end is valued. But the happiness of strangers affects us by sympathy alone. To that principle, therefore, we are to ascribe the sentiment of approbation, which arises from the survey of all those virtues, that are useful to society, or to the person possessed of them. These form the most considerable part of morality.

Were it proper in such a subject to bribe the reader's assent, or employ any thing but solid argument, we are here abundantly supplied with topics to engage the affections. All lovers of virtue (and such we all are in speculation, however we may degenerate in practice) must certainly be pleased to see moral distinctions derived from so noble a source, which gives us a just notion both of the *generosity* and *capacity* of human nature. It requires but very little knowledge of human affairs to perceive, that a sense of morals is a principle inherent in the soul, and one of the most powerful that enters into the composition. But this sense must certainly acquire new force, when reflecting on itself, it approves of those principles, from whence it is derived, and finds nothing but what is great and good in its rise and origin. Those who resolve the sense of morals into original instincts of the human mind, may defend the cause of virtue with sufficient authority; but want the advantage, which those possess, who account for that sense by an extensive sympathy with mankind. According to their system, not only virtue must be approved of, but also the sense of virtue: and not only that sense, but also the principles, from whence it is derived. So that nothing is presented on any side, but what is laudable and good.

This observation may be extended to justice, and the other virtues of that kind. Though justice be artificial, the sense of its morality is natural. 'Tis the combination of men, in a system of conduct, which renders any act of justice beneficial to society. But when once it has that tendency, we *naturally* approve of it; and if we did not so, 'tis impossible any

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combination or convention could ever produce that sentiment.

Most of the inventions of men are subject to change. They depend upon humour and caprice. They have a vogue for a time, and then sink into oblivion. It may, perhaps, be apprehended, that if justice were allowed to be a human invention, it must be placed on the same footing. But the cases are widely different. The interest on which justice is founded, is the greatest imaginable, and extends to all times and places. It cannot possibly be served by any other invention. It is obvious, and discovers itself on the very first formation of society. All these causes render the rules of justice steadfast and immutable; at least, as immutable as human nature. And if they were founded on original instincts, could they have any greater stability?

The same system may help us to form a just notion of the *happiness*, as well as of the *dignity* of virtue, and may interest every principle of our nature in the embracing and cherishing that noble quality. Who indeed does not feel an accession of alacrity in his pursuits of knowledge and ability of every kind, when he considers, that besides the advantage, which immediately result from these acquisitions, they also give him a new lustre in the eyes of mankind, and are universally attended with esteem and approbation? And who can think any advantages of fortune a sufficient compensation for the least breach of the *social* virtues, when he considers, that not only his character with regard to others, but also his peace and inward satisfaction entirely depend upon his strict observance of them; and that a mind will never be able to bear its own survey, that has been

wanting in its part to mankind and society? But I forbear insisting on this subject. Such reflections require a work a-part, very different from the genius of the present. The anatomist ought never to emulate the painter; nor in his accurate dissections and portraitures of the smaller parts of the human body, pretend to give his figures any graceful and engaging attitude or expression. There is even something hideous, or at least minute in the views of things, which he presents; and 'tis necessary the objects should be set more at a distance, and be more covered up from sight, to make them engaging to the eye and imagination. An anatomist, however, is admirably fitted to give advice to a painter; and 'tis even impracticable to excel in the latter art, without the assistance of the former. We must have an exact knowledge of the parts, their situation and connexion, before we can design with any elegance or correctness. And thus the most abstract speculations concerning human nature, however cold and unentertaining, become subservient to *practical morality*; and may render this latter science more correct in its precepts, and more persuasive in its exhortations.



## APPENDIX.

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**T**HERE is nothing I would more willingly lay hold of, than an opportunity of confessing my errors; and should esteem such a return to truth and reason to be more honourable than the most unerring judgment. A man who is free from mistakes, can pretend to no praises, except from the justness of his understanding; but a man, who corrects his mistakes, shews at once the justness of his understanding, and the candour and ingenuity of his temper. I have not yet been so fortunate as to discover any very considerable mistakes in the reasonings delivered in the preceding volumes, except on one article: but I have found by experience, that some of my expressions have not been so well chosen, as to guard against all mistakes in the readers; and 'tis chiefly to remedy this defect, I have subjoined the following appendix.

We can never be induced to believe any matter of fact, except where its cause, or its effect, is present to us; but what the nature is of that belief, which arises from the relation of cause and effect, few have had the curiosity to ask themselves. In my opinion, this dilemma is inevitable. Either the belief is some new idea, such as that of *reality* or *existence*, which we join to the simple conception of an object, or

it is merely a peculiar *feeling* or *sentiment*. That it is not a new idea, annexed to the simple conception, may be evinced from these two arguments. *First*, we have no abstract idea of existence, distinguishable and separable from the idea of particular objects. 'Tis impossible, therefore, that this idea of existence can be annexed to the idea of any object, or form the difference betwixt a simple conception and belief. *Secondly*, the mind has the command over all its ideas, and can separate, unite, mix, and vary them, as it pleases; so that if belief consisted merely in a new idea, annexed to the conception, it would be in a man's power to believe what he pleased. We may, therefore, conclude, that belief consists merely in a certain feeling or sentiment; in something, that depends not on the will, but must arise from certain determinate causes and principles, of which we are not masters. When we are convinced of any matter of fact, we do nothing but conceive it, along with a certain feeling, different from what attends the mere *reveries* of the imagination. And when we express our incredulity concerning any fact, we mean, that the arguments for the fact produce not that feeling. Did not the belief consist in a sentiment different from our mere conception, whatever objects were presented by the wildest imagination, would be on an equal footing with the most established truths founded on history and experience. There is nothing but the feeling, or sentiment, to distinguish the one from the other.

This, therefore, being regarded as an undoubted truth, *that belief is nothing but a peculiar feeling, different from the simple conception*, the next question that naturally occurs, is, *what is the nature of this feeling, or sentiment,*



*and whether it be analogous to any other sentiment of the human mind?* This question is important. For if it be not analogous to any other sentiment, we must despair of explaining its causes, and must consider it as an original principle of the human mind. If it be analogous, we may hope to explain its causes from analogy, and trace it up to more general principles. Now that there is a greater firmness and solidity in the conceptions, which are the objects of conviction and assurance, than in the loose and indolent reveries of a castle-builder, every one will readily own. They strike upon us with more force; they are more present to us; the mind has a firmer hold of them, and is more actuated and moved by them. It acquiesces in them; and, in a manner, fixes and reposes itself on them. In short, they approach nearer to the impressions, which are immediately present to us; and are therefore analogous to many other operations of the mind.

There is not, in my opinion, any possibility of evading this conclusion, but by asserting, that belief, beside the simple conception, consists in some impression or feeling, distinguishable from the conception. It does not modify the conception, and render it more present and intense: it is only annexed to it, after the same manner that *will* and *desire* are annexed to particular conceptions of good and pleasure. But the following considerations will, I hope, be sufficient to remove this hypothesis. *First*, it is directly contrary to experience, and our immediate consciousness. All men have ever allowed reasoning to be merely an operation of our thoughts or ideas; and however those ideas may be varied to the feeling, there is nothing ever enters into our *conclusions* but ideas, or

our fainter conceptions. For instance; I hear at present a person's voice, whom I am acquainted with; and this sound comes from the next room. This impression of my senses immediately conveys my thoughts to the person, along with all the surrounding objects. I paint them out to myself as existent at present, with the same qualities and relations, that I formerly knew them possessed of. These ideas take faster hold of my mind, than the ideas of an enchanted castle. They are different to the feeling; but there is no distinct or separate impression attending them. 'Tis the same case when I recollect the several incidents of a journey, or the events of any history. Every particular fact is there the object of belief. Its idea is modified differently from the loose reveries of a castle-builder: but no distinct impression attends every distinct idea, or conception of matter of fact. This is the subject of plain experience. If ever this experience can be disputed on any occasion, 'tis when the mind has been agitated with doubts and difficulties; and afterwards, upon taking the object in a new point of view, or being presented with a new argument, fixes and reposes itself in one settled conclusion and belief. In this case there is a feeling distinct and separate from the conception. The passage from doubt and agitation to tranquillity and repose, conveys a satisfaction and pleasure to the mind. But take any other case. Suppose I see the legs and thighs of a person in motion, while some interposed object conceals the rest of his body. Here 'tis certain, the imagination spreads out the whole figure. I give him a head and shoulders, and breast and neck. These members I conceive and believe him to be possessed of. Nothing

can be more evident, than that this whole operation is performed by the thought or imagination alone. The transition is immediate. The ideas presently strike us. Their customary connexion with the present impression, varies them and modifies them in a certain manner, but produces no act of the mind, distinct from this peculiarity of conception. Let any one examine his own mind, and he will evidently find this to be the truth.

*Secondly*, Whatever may be the case, with regard to this distinct impression, it must be allowed, that the mind has a firmer hold, or more steady conception of what it takes to be matter of fact, than of fictions. Why then look any farther, or multiply suppositions without necessity?

*Thirdly*, We can explain the *causes* of the firm conception, but not those of any separate impression. And not only so, but the causes of the firm conception exhaust the whole subject, and nothing is left to produce any other effect. An inference concerning a matter of fact is nothing but the idea of an object, that is frequently conjoined, or is associated with a present impression. This is the whole of it. Every part is requisite to explain, from analogy, the more steady conception; and nothing remains capable of producing any distinct impression.

*Fourthly*, The *effects* of belief, in influencing the passions and imagination, can all be explained from the firm conception; and there is no occasion to have recourse to any other principle. These arguments, with many others, enumerated in the foregoing volumes, sufficiently prove, that belief only modifies the idea or conception; and renders it different to the

feeling, without producing any distinct impression.

Thus upon a general view of the subject, there appear to be two questions of importance, which we may venture to recommend to the consideration of philosophers, *Whether there be any thing to distinguish belief from the simple conception beside the feeling or sentiment? And, Whether this feeling be any thing but a firmer conception, or a faster hold, that we take of the object?*

If, upon impartial enquiry, the same conclusion, that I have formed, be assented to by philosophers, the next business is to examine the analogy which there is betwixt belief, and other acts of the mind, and find the cause of the firmness and strength of conception: and this I do not esteem a difficult task. The transition from a present impression, always enlivens and strengthens any idea. When any object is presented, the idea of its usual attendant immediately strikes us, as something real and solid. 'Tis *felt*, rather than conceived, and approaches the impression, from which it is derived, in its force and influence. This I have proved at large, and cannot add any new arguments.

I had entertained some hopes, that however deficient our theory of the intellectual world might be, it would be free from those contradictions and absurdities, which seem to attend every explication, that human reason can give of the material world. But upon a more strict review of the section concerning *personal identity*, I find myself involved in such a labyrinth, that, I must confess, I neither know how to correct my former opinions, nor how to render them consistent. If this be not a good *general* reason for scepticism, 'tis at least a sufficient

one (if I were not already abundantly supplied) for me to entertain a diffidence and modesty in all my decisions. I shall propose the arguments on both sides, beginning with those that induced me to deny the strict and proper identity and simplicity of a self or thinking being.

When we talk of *self* or *subsistence*, we must have an idea annexed to these terms, otherwise they are altogether unintelligible. Every idea is derived from preceding impressions; and we have no impression of self or substance, as something simple and individual. We have, therefore, no idea of them in that sense.

Whatever is distinct, is distinguishable; and whatever is distinguishable, is separable by the thought or imagination. All perceptions are distinct. They are, therefore, distinguishable, and separable, and may be conceived, as separately existent, and may exist separately, without any contradiction or absurdity.

When I view this table and that chimney, nothing is present to me but particular perceptions, which are of a like nature with all the other perceptions. This is the doctrine of philosophers. But this table, which is present to me, and that chimney, may and do exist separately. This is the doctrine of the vulgar, and implies no contradiction. There is no contradiction, therefore, in extending the same doctrine to all the perceptions.

In general, the following reasoning seems satisfactory. All ideas are borrowed from preceding perceptions. Our ideas of objects, therefore, are derived from that source. Consequently no proposition can be intelligible or consistent with regard to objects, which is not so with regard to perceptions. But 'tis intelligible and consistent to say, that objects exist

distinct and independent, without any common *simple* substance or subject of inhesion. This proposition, therefore, can never be absurd with regard to perceptions.

When I turn my reflection on *myself*, I never can perceive this *self* without some one or more perceptions; nor can I ever perceive any thing but the perceptions. 'Tis the composition of these, therefore, which forms the self.

We can conceive a thinking being to have either many or few perceptions. Suppose the mind to be reduced even below the life of an oyster. Suppose it to have only one perception, as of thirst or hunger. Consider it in that situation. Do you conceive any thing but merely that perception? Have you any notion of *self* or *substance*? If not, the addition of other perceptions can never give you that notion.

The annihilation, which some people suppose to follow upon death, and which entirely destroys this self, is nothing but an extinction of all particular perceptions; love and hatred, pain and pleasure, thought and sensation. These therefore must be the same with self; since the one cannot survive the other.

Is *self* the same with *substance*? If it be, how can that question have place, concerning the subsistence of self, under a charge of *substance*? If they be distinct, what is the difference betwixt them? For my part, I have a notion of neither, when conceived distinct from particular perceptions.

Philosophers begin to be reconciled to the principle, *that we have no idea of external substance, distinct from the ideas of particular qualities*. This must pave the way for a like prin-

ciple with regard to the mind, *that we have no notion of it, distinct from the particular perception.*

So far I seem to be attended with sufficient evidence. But having thus loosened all our particular perceptions, when I proceed to explain the principle of connexion, which binds them together, and makes us attribute to them a real simplicity and identity; I am sensible, that my account is very defective, and that nothing but the seeming evidence of the precedent reasonings could have induced me to receive it. If perceptions are distinct existences, they form a whole only by being connected together. But no connexions among distinct existences are ever discoverable by human understanding. We only *feel* a connexion or determination of the thought, to pass from one object to another. It follows, therefore, that the thought alone finds personal identity, when reflecting on the train of past perceptions, that compose a mind, the ideas of them are felt to be connected together, and naturally introduce each other. However extraordinary this conclusion may seem, it need not surprise us. Most philosophers seem inclined to think, that personal identity *arises* from consciousness, and consciousness is nothing but a reflected thought or perception. The present philosophy, therefore, has so far a promising aspect. But all my hopes vanish, when I come to explain the principles, that unite our successive perceptions in our thought or consciousness. I cannot discover any theory, which gives me satisfaction on this head.

In short there are two principles, which I cannot render consistent; nor is it in my power to renounce either of them, *viz. that all our*

*distinct perceptions are distinct existences, and that the mind never perceives any real connexion among distinct existences.* Did our perceptions either inhere in something simple and individual, or did the mind perceive some real connexion among them, there would be no difficulty in the case. For my part, I must plead the privilege of a sceptic, and confess, that this difficulty is too hard for my understanding. I pretend not, however, to pronounce it absolutely insuperable. Others, perhaps, or myself, upon more mature reflections, may discover some hypothesis, that will reconcile those contradictions.

I shall also take this opportunity of confessing two other errors of less importance, which more mature reflection has discovered to me in my reasoning. The first may be found in Vol. I. page 91, where I say, that the distance betwixt two bodies is known, among other things, by the angles, which the rays of light flowing from the bodies make with each other. 'Tis certain, that these angles are not known to the mind, and consequently can never discover the distance. The second error may be found in Vol. I. page 139, where I say, that two ideas of the same object can only be different by their different degrees of force and vivacity. I believe there are other differences among ideas, which cannot properly be comprehended under these terms. Had I said, that two ideas of the same object can only be different by their different *feeling*, I should have been nearer the truth.



THE END.

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J. F. DOVE, Printer, St. John's Square.



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