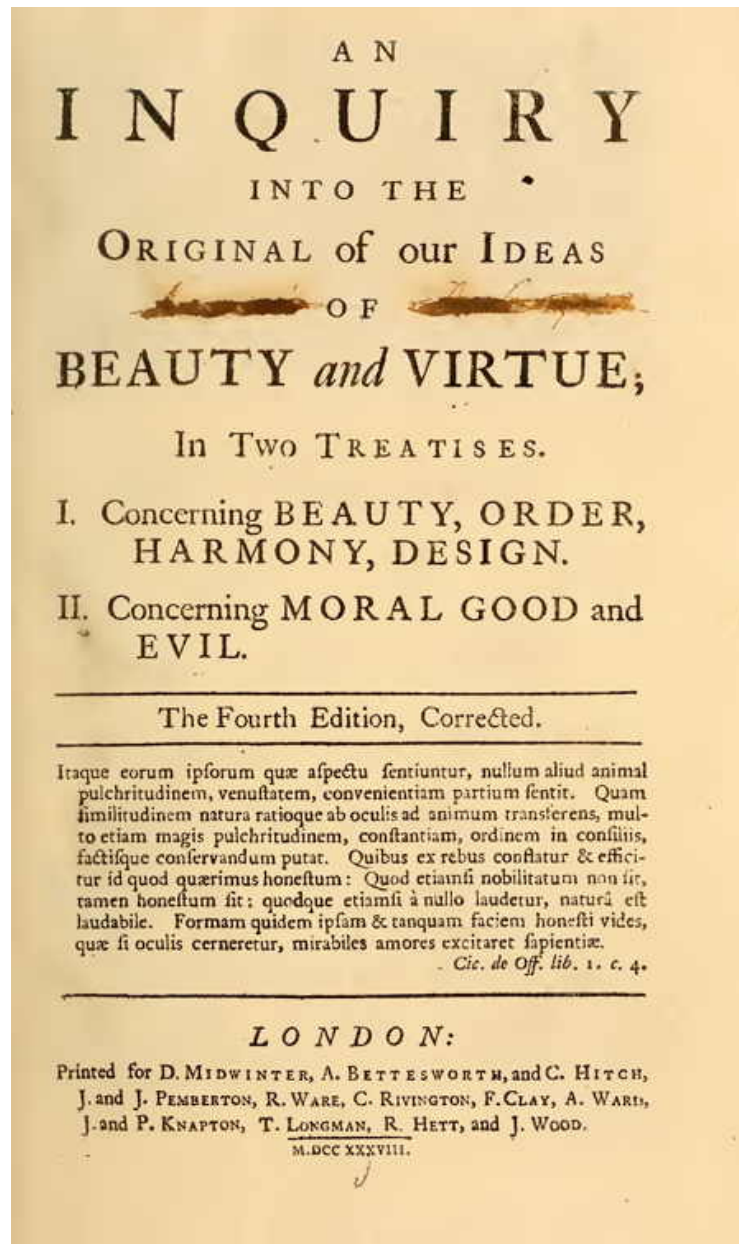


FRANCIS HUTCHESON,
*An Inquiry into the Original of our Ideas of
Beauty and Virtue (1738)*



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Francis Hutcheson, *An Inquiry into the Original of our Ideas of Beauty and Virtue, In Two Treatises. I. Concerning Beauty, Order, Harmony, Design. II. Concerning Moral Good And Evil. The Fourth Edition, Corrected.* (London: D. Midwinter, et al., 1738).

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Editor's Introduction

To make this edition useful to scholars and to make it more readable, I have done the following:

1. inserted and highlighted the page numbers of the original edition
 2. not split a word if it has been hyphenated across a new line or page (this will assist in making word searches)
 3. added unique paragraph IDs (which are used in the "citation tool" which is part of the "enhanced HTML" version of this text)
 4. retained the spaces which separate sections of the text
 5. created a "blocktext" for large quotations
 6. moved the Table of Contents to the beginning of the text
 7. placed the footnotes at the end of the book
 8. formatted short margin notes to float right
 9. inserted Greek and Hebrew words as images
-

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**AN INQUIRY
INTO THE ORIGINAL OF OUR IDEAS OF
BEAUTY AND VIRTUE,
IN TWO TREATISES**

I. Concerning BEAUTY, ORDER, HARMONY, DESIGN.

II. Concerning MORAL GOOD and EVIL.

The Fourth Edition, Corrected.

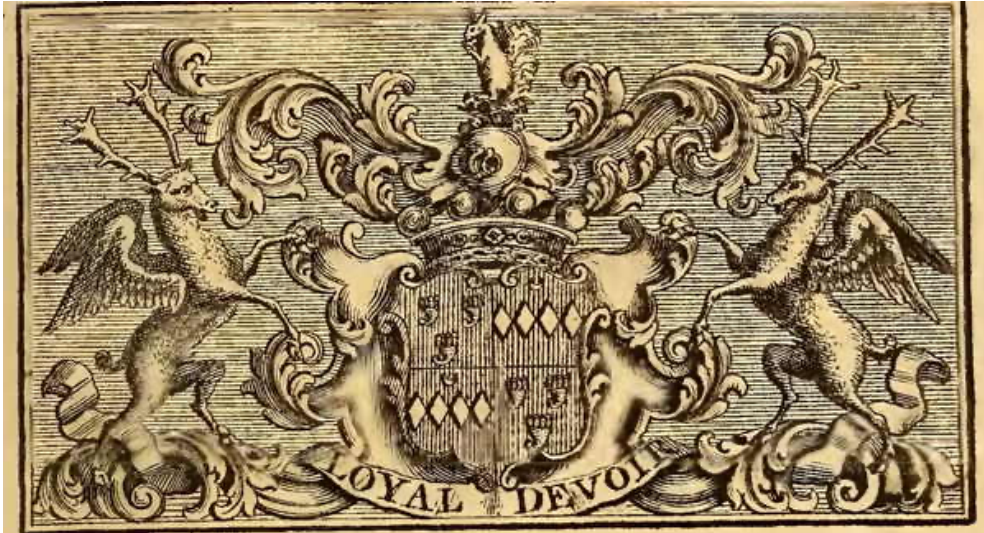
Itaque eorum ipsorum quæ aspectu sentiuntur, nullum aliud animal pulchritudinem, venustatem, convenientiam partium sentit. Quam similitudinem natura ratioque ab oculis ad animum transferens, multo etiam magis pulchritudinem, constantium, ordinem in consiliis, factisque conservandum putat. Quibus ex rebus conflatur & efficitur id quod quærimus honestum: Quod etiamsi nobilitatum non sit, tamen honestum sit: quodque etiamsi à nullo laudetur, naturâ est laudabile. Formam quidem ipsam & tanquam faciem honesti vides, quæ si oculis cerneretur, mirabiles amores excitaret sapientiæ.

Cic. de Off. lib. 1. c. 4.

LONDON:

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X.DCC XXXVIII.



TO His EXCELLENCY JOHN, Lord CARTERET,

Lord Lieutenant of IRELAND. ↪

May it please your Excellency,

When I publish'd these Papers, I had so little Confidence of their Success, that I was unwilling [iv] to own them; and what I was unwilling myself to own, I durst not presume to inscribe to any great Name.

YOUR Excellency's favourable Reception of them, soon put me out of all Fears about their Success with the wiser and better Part of the World; and since this has given me Assurance to own them, I humbly presume to inscribe them in this second Edition to your Excellency, that I may have at once an Opportunity of expressing the sincerest Gratitude for the Notice you were pleas'd to take of me, and have the Pleasure also of letting the World know, that this small Work has your Excellency's [v] Approbation.

THE Praise bestow'd by Persons of real Merit and Discernment, is allow'd by all to give a noble and rational Pleasure. Your Excellency first made me feel this in the most lively manner; and it will be a Pleasure as lasting as it is great: 'twill ever be matter of the highest Joy and Satisfaction to me, that I am Author of a Book my LORD CARTERET approves.

I KNOW, my Lord, that much of your Commendation is to be attributed to your own Humanity: You can intirely approve the Works of those alone, who can think [vi] and speak on these Subjects as justly as Yourself; and that is what few, if any, even of those who spend their Lives in such Contemplations, are able to do. In the Conversation, with which your Excellency has been pleas'd to honour me, I could not, I own, without the utmost surprize, observe so intimate an Acquaintance with the most valuable Writings of contemplative Men, Antient and Modern, so just a Taste of what is excellent in the ingenious Arts, in so young a Man, amidst the Hurry of an active Life. Forgive me, my Lord, that mention this Part of your Character: 'tis so uncommon, that [vii] it deserves the highest Admiration; and 'tis the only one which an obscure Philosopher, who has receiv'd the greatest Obligations from your Excellency, can with any Propriety take notice of.

THOSE other great Endowments which have enabled You, even in Youth, to discharge the most difficult Employments, with the highest Honour to Yourself, and Advantage to your Country, I dare not presume to describe. He who attempts to do Justice to so great and good a Character, ought himself to be one of uncommon Merit and Distinction: And yet the ablest

[viii] Panegyrist would find it difficult to add any thing to your Excellency's Fame. The
Voices of NATIONS proclaim your Worth. I am,

May it please your Excellency,

*Your most obliged,
Most obedient, and
Most devoted humble Servant,*

Dublin, *June* 19. 1725.

Francis Hutcheson.

THE PREFACE. ↩

THERE no Part of Philosophy of more Importance, than a just Knowledge of Human Nature, and its various Powers and Dispositions. Our late Inquiries have been very much employ'd about our Understanding, and the several Methods of obtaining Truth. We generally acknowledge, that the Importance of any Truth is nothing else than its Moment, or Efficacy to make Men happy, or to give them the greatest and most lasting Pleasure; and Wisdom denotes only a Capacity of pursuing this End by the best Means. It must surely then be of the greatest Importance, to have distinct Conceptions of this End itself, as well as of the Means necessary to obtain it; that we may find out which are the [x] greatest and most lasting Pleasures, and not employ our Reason, after all our laborious Improvements of it, in trifling Pursuits. It is to be fear'd indeed, that most of our Studys, without this Inquiry, will be of very little Use to us; for they seem to have scarce any other Tendency than to lead us into speculative Knowledge itself. Nor are we distinctly told how it is that Knowledge or Truth is pleasant to us.

THIS Consideration put the Author of the following Papers upon inquiring into the various Pleasures which Human Nature is capable of receiving. We shall generally find in our modern philosophick Writings, nothing farther on this Head, than some bare Division of them into Sensible, and Rational, and some trite Common-place Arguments to prove the latter more valuable than the former. Our sensible Pleasures are slightly pass'd over, and explained only by some Instances in Tastes, Smells, Sounds, or such-like, which Men of any tolerable Reflection generally look upon as very [xi] trifling Satisfactions. Our rational Pleasures have had much the same kind of Treatment. We are seldom taught any other Notion of rational Pleasure than that which we have upon reflecting on our Possession of Claim to those Objects, which may be Occasions of Pleasure. Such Objects we call advantageous; but Advantage, or Interest, cannot be distinctly conceiv'd, till we know what those Pleasures are which advantageous Objects are apt to excite; and what Senses or Powers of Perception we have with respect to such Objects. We may perhaps find such an Inquiry of more Importance in Morals, to prove what we call the Reality of Virtue, or that it is the surest Happiness of the Agent, than one would at first imagine.

IN reflecting upon our external Senses, we plainly see, that our Perceptions of Pleasure or Pain do not depend directly on our Will. Objects do not please us, according as we incline they should. The Presence of some Objects necessarily pleases us, and [xii] the Presence of others as necessarily displeases us. Nor can we, by our Will, any otherwise procure Pleasure, or avoid Pain, than by procuring the former kind of Objects, and avoiding the latter. By the very Frame of our Nature the one is made the Occasion of Delight, and the other of Dissatisfaction.

THE same Observation will hold in all our other Pleasures and Pains. For there are many other sorts of Objects, which please, or displease us as necessarily, as material Objects do when they operate upon our Organs of Sense. There is scarcely any Object which our Minds are employ'd about, which is not thus constituted the necessary Occasion of some Pleasure or Pain. Thus we find ourselves pleas'd with a regular Form, a Piece of Architecture or Painting, a Composition of Notes, a Theorem, an Action, an Affection, a Character. And we are conscious that this Pleasure necessarily arises from the Contemplation of the Idea, which is then present [xiii] to our Minds, with all its Circumstances, altho' some of these Ideas have nothing of what we commonly call sensible Perception in them; and in those which have, the Pleasure arises from some Uniformity, Order, Arrangement, Imitation; and not from the

simple Ideas of Colour, or Sound, or Mode of Extension separately consider'd.

THESE Determinations to be pleas'd with any Forms, or Ideas which occur to our Observation, the Author chooses to call SENSES; distinguishing them from the Powers which commonly go by that Name, by calling our Power of perceiving the Beauty of Regularity, Order, Harmony, an INTERNAL SENSE; and, that Determination to approve Affections, Actions, or Characters of rational Agents, which we call virtuous, he marks by the Name of a MORAL SENSE.

His principal Design is to shew, "That Human Nature was not left quite indifferent in the Affair of Virtue, to form to itself Observations concerning the Advantage, or Disadvantage of Actions, and accordingly to regulate its Conduct." The Weakness of our Reason, and the Avocations arising from the Infirmities and Necessitys of our Nature, are so great, that very few Men could ever have form'd those long Deductions of Reason, which shew some Actions to be in the whole advantageous to the Agent, and their Contraries pernicious. The AUTHOR of Nature has much better furnish'd us for a virtuous Conduct, than our Moralists seem to imagine, by almost as quick and powerful Instructions, as we have for the Preservation of our Bodys. He has given us strong Affections to be the Springs of each virtuous Action; and made Virtue a lovely Form, that we might easily distinguish it from its Contrary, and be made happy by the Pursuit of it.

THIS Moral Sense of Beauty in Actions and Affections, may appear strange at first View. Some of our Moralists themselves are offended at it [xv] in my LORD SHAFTESBURY; so much are they accustomed to deduce every Approbation, or Aversion, from rational Views of private Interest, (except it be merely in the Simple Ideas of the external Senses) and have such a Horror at innate Ideas, which they imagine this borders upon. But this moral Sense has no relation to innate Ideas, as will appear in the second Treatise.

OUR Gentlemen of good Taste, can tell us of a great many Senses, Tastes, and Relishes for Beauty, Harmony, Imitation in Painting and Poetry; and may not we find too in Mankind a Relish for a Beauty in Characters, in Manners? It will perhaps be found, that the greater Part of the Ingenious Arts are calculated to please some Natural Powers, pretty different either from what we commonly call Reason, or the External Senses.

In the first Treatise, the Author perhaps in some Instances has gone too far, in supposing a greater Agreement [xvi] of Mankind in their Sense of Beauty, than Experience will confirm; but all he is sollicitous about is to shew, "That there is some Sense of Beauty natural to Men; that we find as great an Agreement of Men in their Relishes of Forms, as in their external Senses, which all agree to be natural; and that Pleasure or Pain, Delight or Aversion, are naturally join'd to their Perceptions." If the Reader be convinc'd of such Determinations of the Mind to be pleas'd with Forms, Proportions, Resemblances, Theorems; it will be no difficult matter to apprehend another superior Sense, natural also to Men, determining them to be pleas'd with Actions, Characters, Affections. This is the moral Sense, which makes the Subject of the second Treatise.

THE proper Occasions of Perception by the external Senses, occur to us as soon as we come into the World; whence perhaps we easily look upon these Senses to be natural: but the Objects of the superior Senses of Beauty and Virtue generally do not. It is probably some little time before Chil [xvii] dren reflect, or at least let us know that they reflect upon Proportion and Similitude; upon Affections, Characters, Tempers; or come to know the external Actions which are Evidences of them. Hence we imagine that their Sense of Beauty, and their moral Sentiments of Actions, must be entirely owing to Instruction and Education; whereas it is as easy to conceive, how a Character, a Temper, as soon as they are observ'd, may be constituted by NATURE the necessary Occasion of Pleasure, or an Object of

Approbation, as a Taste or a Sound; tho' these Objects present themselves to our Observation sooner than the other.

THE first Impression of these Papers was so well receiv'd, that the Author hopes it will be no Offence to any who are concern'd in the Memory of the late Lord Viscount MOLESWORTH, if he lets his Readers know that he was the Noble Person mention'd in the Preface to the first Edition, and that their being publish'd was owing to his [xviii] Approbation of them. It was from him he had that shrewd Objection, which the Reader may find in the first Treatise [1] ; besides many other Remarks in the frequent Conversations with which he honour'd the Author; by which that Treatise was very much improv'd beyond what it was in the Draught presented to him. The Author retains the most grateful Sense of his singular Civilities, and of the Pleasure and Improvement he receiv'd in his Conversation; and is still fond of expressing his grateful Remembrance of him: but,

Id cinerem, & Manes credas curare sepultos?

To be concern'd in this Book can be no Honour to a Person so justly celebrated for the most generous Sentiments of Virtue and Religion, deliver'd with the most manly Eloquence: yet it would not be just toward the World, should the Author conceal his Obliga [xix] tions to the Reverend Mr. EDWARD SYNG; not only for revising these Papers, when they stood in great need of an accurate Review, but for suggesting several just Amendments in the general Scheme of Morality. The Author was much confirm'd in his Opinion of the Justness of these Thoughts, upon finding that this Gentleman had fallen into the same way of Thinking before him; and will ever look upon his Friendship as one of the greatest Advantages and Pleasures of his Life.

To recommend the LORD SHAFTESBURY'S Writings to the World, is a very needless Attempt. They will be esteem'd while any Reflection remains among Men. It is indeed to be wish'd, that he had abstain'd from mixing with such Noble Performances, some Prejudices he had receiv'd against Christianity; a Religion which gives us the truest Idea of Virtue, and recommends the Love of GOD, and of MANKIND, as the Sum of all true Religion. How would it have mov'd [xx] the Indignation of that ingenious Nobleman, to have found a dissolute Set of Men, who relish nothing in Life but the lowest and most sordid Pleasures, searching into his Writings for those Insinuations against Christianity, that they might be the less restrained from their Debaucherys; when at the same time their low Minds are incapable of relishing those noble Sentiments of Virtue and Honour, which he has placed in so lovely a Light!

WHATEVER Faults the Ingenious may find with this Performance, the Author hopes nobody will find any thing in it contrary to Religion, or good Manners: and he shall be well pleas'd, if he gives the learned World an Occasion of examining more thoroughly these Subjects, which are, he presumes, of very considerable Importance. The chief Ground of his Assurance that his Opinions in the main are just, is this, That as he took the first hints of them from some of the greatest Writers of Antiquity, so the more he has convers'd [xxi] with them, he finds his Illustrations the more conformable to their Sentiments.

In the later Editions, what Alterations are made, are partly owing to the Objections of some Gentlemen, who wrote very keenly against several Principles in this Book. The Author was convinc'd of some inaccurate Expressions, which are now alter'd; and some Arguments, he hopes, are now made clearer: but he has not yet seen Cause to renounce any of the Principles maintain'd in it. Nor is there any thing of Consequence added, except in Sect. II. of Treatise 2d; and the same Reasoning is found in Sect. I. of the Essay on the Passions.

In this 4th Edition there are Additions interspersed, to prevent Objections which have been published against this Scheme by several Authors; and some Mathematical Expressions are left out, which, upon second Thoughts, appear'd useless, and were disagreeable to some Readers.

AN INQUIRY INTO THE ORIGINAL OF OUR IDEAS OF BEAUTY AND VIRTUE.

TREATISE I.

OF BEAUTY, ORDER, HARMONY, DESIGN.

SECT. I. ↩

Concerning some Powers of Perception, distinct from what is generally understood by Sensation.

To make the following Observations understood, it may be necessary to premise some *Definitions*, and *Observations*, either universally acknowledg'd, or sufficiently prov'd by many Writers both antient and modern, concerning our Perceptions called *Sensations*, and the Actions of the Mind consequent upon them.

Sensation.

Art. I. THOSE *Ideas* which are rais'd in the Mind upon the Presence of external Ob [2] jects, and their acting upon our Bodys, are call'd *Sensations*. We find that the Mind in such Cases is passive, and has not Power directly to prevent the Perception or Idea, or to vary it at its Reception, as long as we continue our Bodys in a State fit to be acted upon by the external Object.

Different Senses.

II. WHEN two Perceptions are intirely different from each other, or agree in nothing but the general Idea of *Sensation*, we call the Powers of receiving those different Perceptions, *different Senses*. Thus *Seeing* and *Hearing* denote the different Powers of receiving the Ideas of Colours and Sounds. And altho' Colours have great Differences among themselves, as also have Sounds; yet there is a greater Agreement among the most opposite Colours, than between any Colour and a Sound: Hence we call all Colours Perceptions of the same Sense. All the several Senses seem to have their distinct Organs, except *Feeling*, which is in some degree diffus'd over the whole Body.

The Mind how active.

III. THE Mind has a Power of *compounding* Ideas, which were receiv'd separately; of *comparing* Objects by means of the Ideas, and of observing their *Relations* and *Proportions*; of *enlarging* and *diminishing* its Ideas at Pleasure, or in any certain *Ratio*, or Degree; and of considering *separately* each of the simple Ideas, which might per [3] haps have been impress'd jointly in the Sensation. This last Operation we commonly call *Abstraction*.

Substances.

IV. THE Ideas of *Substances* are compounded of the various simple Ideas jointly impress'd, when they presented themselves to our Senses. We define Substances only by enumerating these sensible Ideas. And such Definitions may raise an Idea clear enough of the Substance in the Mind of one who never immediately perceiv'd the Substance; provided he has separately receiv'd by his Senses all the simple Ideas which are in the Composition of the complex one of the Substance defin'd: But if there be any simple Ideas which he has not receiv'd, or if he wants any of the *Senses* necessary for the Perception of them, no Definition can raise any simple Idea which has not been before perceiv'd by the *Senses*.

Education. Instruction.

V. HENCE it follows, "That when *Instruction, Education, or Prejudice* of any kind, raise any Desire or Aversion toward an Object, this Desire or Aversion must be founded upon an Opinion of some Perfection, or of some Deficiency in those *Qualities*, for Perception of which we have the proper Senses." Thus, if *Beauty* be desir'd by one who has not the Sense of *Sight*, the Desire must be rais'd by some apprehended Regularity of *Figure, Sweet [4] ness of Voice, Smoothness, or Softness*, or some other Quality perceivable by the other Senses, without relation to the Ideas of *Colour*.

Pleasure, Pain.

VI. MANY of our sensitive Perceptions are pleasant and many painful, immediately, and that without any Knowledge of the Cause of this Pleasure or Pain, or how the Objects excite it, or are the Occasions of it; or without seeing to what farther Advantage or Detriment the Use of such Objects might tend: Nor would the most accurate Knowledge of these things vary either the Pleasure or Pain of the Perception, however it might give a rational Pleasure distinct from the sensible; or might raise a distinct Joy, from a Prospect of farther Advantage in the Object, or Aversion, from an Apprehension of Evil.

Different Ideas.

VII. THE *simple Ideas* rais'd in different Persons by the same Object, are probably some way different, when they disagree in their Approbation or Dislike; and in the same Person, when his *Fancy* at one time differs from what it was at another. This will appear from reflecting on those Objects, to which we have now an Aversion, tho' they were formerly agreeable: And we shall generally find that there is some accidental *Conjunction* of a disagreeable Idea, which always recurs with the Object; as in those Wines to which Men acquire an [5] Aversion, after they have taken them in an Emetick Preparation, we are conscious that the *Idea* is alter'd from what it was when that Wine was agreeable, by the Conjunction of the Ideas of Loathing and Sickness of Stomach. The like Change of *Idea* may be insensibly made by the Change of our Bodys as we advance in Years, or when we are accustomed to any Object, which may occasion an Indifference toward Meats we were fond of in our Childhood; and may make some Objects cease to raise the disagreeable Ideas, which they excited upon our first use of them. Many of our simple Perceptions are disagreeable only thro' the too great *Intenseness* of the Quality: thus moderate Light is agreeable, very strong Light may be painful; moderate Bitter may be pleasant, a higher Degree may be offensive. A Change in our Organs will necessarily occasion a Change in the *Intenseness* of the Perception at least; nay, sometimes will occasion a quite contrary Perception: Thus a warm Hand shall feel that Water cold, which a cold Hand shall feel warm.

WE shall not find it perhaps so easy to account for the Diversity of Fancy about more *complex Ideas* of Objects, in which we regard many Ideas of different Senses at once; as some Perceptions of those call'd *primary Qualities*, and some *secondary*, as explain'd by Mr. LOCKE: for instance, [6] in the different Fancies about *Architecture, Gardening, Dress*. Of the two former we shall offer something in Sect. VI. As to *Dress*, we may generally account for the Diversity of Fancies from a like Conjunction of Ideas: Thus, if either from any thing in Nature, or from the Opinion of our Country or Acquaintance, the fansying of *glaring Colours* be look'd upon as an Evidence of Levity, or of any other evil Quality of Mind; or if any *Colour or Fashion* be commonly us'd by Rusticks, or by Men of any disagreeable Profession, Employment, or Temper; these additional Ideas may recur constantly with that of the *Colour or Fashion*, and cause a constant Dislike to them in those who join the additional Ideas, altho' the Colour or Form be no way disagreeable of themselves, and actually do please others who join no such Ideas to them. But there does not seem to be any Ground to believe such a Diversity in human Minds, as that the same simple Idea or Perception should give Pleasure to one and Pain to another, or to the same Person at different times; not to say that it seems a Contradiction, that the same simple Idea should do so.

Complex Ideas.

VIII. THE only Pleasure of Sense, which many Philosophers seem to consider, is that which accompanys the simple Ideas of Sensation: But there are far greater Pleasures [7] in those complex Ideas of Objects, which obtain the Names of *Beautiful, Regular, Harmonious*. Thus every one acknowledges he is more delighted with a fine Face, a just Picture, than with the View of any one Colour, were it as strong and lively as possible; and more pleas'd with a Prospect of the Sun arising among settled Clouds, and colouring their Edges, with a starry Hemisphere, a fine Landskip, a regular Building, than with a clear blue Sky, a smooth Sea, or a large open Plain, not diversified by Woods, Hills, Waters, Buildings: And yet even these latter Appearances are not quite *simple*. So in Musick, the Pleasure of *fine Composition* is incomparably greater than that of any one Note, how sweet, full, or swelling soever.
Beauty.

IX. LET it be observ'd, that in the following Papers, the Word *Beauty* is taken for *the Idea rais'd in us*, and a *Sense of Beauty* for *our Power of receiving this Idea*.
Harmony.

Harmony also denotes *our pleasant Ideas arising from Composition of Sounds*, and a *good Ear* (as it is generally taken) a *Power of perceiving this Pleasure*. In the following Sections, an Attempt is made to discover "what is the *immediate Occasion* of these pleasant Ideas, or what real Quality in the Objects ordinarily excites them."

[8]

Internal Sense.

X. IT is of no Consequence whether we call these Ideas of *Beauty* and *Harmony*, Perceptions of the *External Senses* of Seeing and Hearing, or not. I should rather choose to call our Power of perceiving these Ideas, an INTERNAL SENSE, were it only for the Convenience of distinguishing them from other Sensations of Seeing and Hearing, which Men may have without Perception of *Beauty* and *Harmony*. It is plain from Experience, that many Men have, in the common Meaning, the Senses of Seeing and Hearing perfect enough; they perceive all the *simple Ideas* separately, and have their Pleasures; they distinguish them from each other, such as one Colour from another, either quite different, or the stronger or fainter of the same Colour, when they are plac'd beside each other, altho' they may often confound their *Names* when they occur apart from each other, as some do the Names of *Green* and *Blue*: they can tell in separate Notes the *higher, lower, sharper* or *flatter*, when separately sounded; in Figures they discern the *Length, Breadth, Wideness* of each Line, Surface, Angle; and may be as capable of hearing and seeing at great Distances as any Men whatsoever: And yet perhaps they shall find no Pleasure in Musical Compositions, in Painting, Architecture, natural Landskip; or but a very weak one in comparison of what [9] others enjoy from the same Objects. This greater Capacity of receiving such pleasant Ideas we commonly call a *fine Genius* or *Taste*: In Musick we seem universally to acknowledge something like a distinct Sense from the External one of Hearing, and call it a *good Ear*; and the like Distinction we should probably acknowledge in other Objects, had we also got distinct Names to denote these *Powers* of Perception by.
Different from External.

XI. WE generally imagine the brute Animals endowed with the same sort of Powers of Perception as our *External Senses*, and having sometimes greater Acuteness in them: but we conceive few or none of them with any of these sublimer Powers of Perception here call'd *Internal Senses*; or at least if some of them have them, it is in a Degree much inferior to ours.

THERE will appear another Reason perhaps hereafter, for calling this Power of perceiving the Ideas of *Beauty*, an *Internal Sense*, from this, that in some other Affairs, where our *External Senses* are not much concern'd, we discern a sort of *Beauty*, very like, in many Respects, to that observ'd in sensible Objects, and accompany'd with like Pleasure: Such is

that *Beauty* perceiv'd in *Theorems*, or universal Truths, in *general Causes*, and in some *extensive Principles* of Action.

[10]

XII. LET one consider, first, That 'tis probable a Being may have the full Power of External Sensation, which we enjoy, so as to perceive each Colour, Line, Surface, as we do; yet, without the Power of *comparing*, or of discerning the *Similitudes* or Proportions: Again, It might discern these also, and yet have no *Pleasure* or Delight accompanying these Perceptions. The bare Idea of the Form is something separable from Pleasure, as may appear from the different *Tastes* of Men about the Beauty of Forms, where we don't imagine that they differ in any Ideas, either of the Primary or Secondary Qualities. *Similitude*, *Proportion*, *Analogy*, or *Equality* of Proportion, are Objects of the Understanding, and must be actually known before we know the natural Causes of our Pleasure. But *Pleasure* perhaps is not necessarily connected with the Perception of them: and may be felt where the Proportion is not known or attended to: and may not be felt where the Proportion is observed. Since then there are such different Powers of Perception, where what are commonly called the *External Senses* are the same; since the most accurate Knowledge of what the External Senses discover, may often not give the Pleasure of Beauty or Harmony, which yet one of a *good Taste* will enjoy at once without much *Knowledge*; we may justly use another Name for these higher and more delightful Percep [11] tions of Beauty and Harmony, and call the *Power* of receiving such Impressions, an *Internal Sense*: The Difference of the Perceptions seems sufficient to vindicate the Use of a different Name, especially when we are told in what Meaning the Word is applied.
Its Pleasures necessary and immediate.

THIS superior Power of Perception is justly called a *Sense*, because of its Affinity to the other Senses in this, that the Pleasure is different from any *Knowledge* of Principles, Proportions, Causes, or of the Usefulness of the Object; we are struck at the first with the Beauty: nor does the most accurate *Knowledge* increase this Pleasure of Beauty, however it may superadd a distinct rational Pleasure from Prospects of *Advantage*, or may bring along that peculiar kind of Pleasure, which attends the Increase of Knowledge [2] .

XIII. AND farther, the Ideas of Beauty and Harmony, like other sensible Ideas, are *necessarily* pleasant to us, as well as immediately so; neither can any Resolution of our own, nor any *Prospect* of Advantage or Disadvantage, vary the Beauty or Deformity of an Object: For as in the external Sensations, no View of *Interest* will make an Object grateful, nor View of *Detriment*, distinct from immediate *Pain* in the Perception, make it disagreeable to the Sense; so propose [12] the whole World as a *Reward*, or *threaten* the greatest Evil, to make us approve a deform'd Object, or disapprove a beautiful one; Dissimulation may be procur'd by Rewards or Threatnings, or we may in external Conduct abstain from any *Pursuit* of the Beautiful, and pursue the Deform'd; but our *Sentiments* of the Forms, and our *Perceptions*, would continue invariably the same.
This Sense antecedent to, and distinct from Prospects of Interest.

XIV. HENCE it plainly appears, "that some Objects are *immediately* the Occasions of this Pleasure of Beauty, and that we have Senses fitted for perceiving it; and that it is distinct from that *Joy* which arises upon Prospect of Advantage." Nay, do not we often see Convenience and Use neglected to obtain Beauty, without any other Prospect of *Advantage* in the beautiful Form, than the suggesting the pleasant Ideas of Beauty? Now this shews us, that however we may *pursue* beautiful Objects from Self-love, with a View to obtain the Pleasures of Beauty, as in Architecture, Gardening, and many other Affairs, yet there must be a *Sense* of Beauty, antecedent to Prospects even of this Advantage, without which Sense these Objects would not be thus *advantageous*, nor excite in us this Pleasure which constitutes them advantageous. Our *Sense* of Beauty from Objects, by which they are

constituted good to us, is very distinct from our *Desire* of them when they are thus constituted: Our *Desire* [13] of Beauty may be counter-balanc'd by Rewards or Threatnings, but never our *Sense* of it; even as Fear of Death may make us desire a bitter Potion, or neglect those Meats which the *Sense* of Taste would recommend as pleasant; but cannot make that Potion agreeable to the *Sense*, or Meat disagreeable to it, which was not so antecedently to this Prospect. The same holds true of the *Sense* of Beauty and Harmony; that the *Pursuit* of such Objects is frequently neglected, from Prospects of Advantage, Aversion to Labour, or any other Motive of Interest, does not prove that we have no *Sense* of Beauty, but only that our *Desire* of it may be counter-balanc'd by a stronger *Desire*.

XV. HAD we no such *Sense* of Beauty and Harmony, Houses, Gardens, Dress, Equipage, might have been recommended to us as convenient, fruitful, warm, easy; but never as *beautiful*: And yet nothing is more certain, than that all these Objects are recommended under quite different *Views* on many Occasions: 'Tis true, what chiefly pleases in the Countenance, are the Indications of *Moral Dispositions*; and yet were we by the longest Acquaintance fully convinc'd of the best *Moral Dispositions* in any Person, with that Countenance we now think deform'd, this would never hinder our immediate Dislike of the Form, or our liking other Forms more: And Custom, Education, or Example, [14] could never give us *Perceptions* distinct from those of the Senses which we had the Use of before, or recommend Objects under another *Conception* than grateful to [3]them. But of the Influence of Custom, Education, Example, upon the *Sense* of Beauty, we shall treat below [4] .
Beauty Original or Comparative.

XVI. BEAUTY, in Corporeal Forms, is either *Original* or *Comparative*; or, if any like the Terms better, *Absolute*, or *Relative*: Only let it be observ'd, that by *Absolute* or *Original* Beauty, is not understood any Quality suppos'd to be in the Object, which should of itself be beautiful, without relation to any Mind which perceives it: For Beauty, like other Names of sensible Ideas, properly denotes the *Perception* of some Mind; so *Cold, Hot, Sweet, Bitter*, denote the Sensations in our Minds, to which perhaps there is no Resemblance in the Objects, which excite these Ideas in us, however we generally imagine otherwise. The Ideas of Beauty and Harmony being excited upon our *Perception* of some *primary Quality*, and having relation to *Figure* and *Time*, may indeed have a nearer Resemblance to Objects, than these Sensations, which seem not so much any *Pictures* of Objects, as *Modifications* of the perceiving Mind; and yet were there no Mind with a *Sense* of Beauty to [15] contemplate Objects, I see not how they could be call'd *Beautiful*. We therefore by [5] *Absolute* Beauty understand only that Beauty which we perceive in Objects without *Comparison* to any thing external, of which the Object is suppos'd an Imitation, or Picture; such as that Beauty perceiv'd from the *Works of Nature, artificial Forms, Figures. Comparative* or *Relative* Beauty is that which we perceive in Objects, commonly considered as *Imitations* or *Resemblances* of something else. These two Kinds of Beauty employ the three following Sections.

SECT. II. ↩

*Of Original or Absolute Beauty.**Sense of Men.*

SINCE it is certain that we have *Ideas* of Beauty and Harmony, let us examine what *Quality* in Objects excites these Ideas, or is the Occasion of them. And let it be here observ'd, that our Inquiry is only about the *Qualitys* which are beautiful to *Men*; or about the Foundation of their Sense of Beauty: for, as was above hinted, Beauty has always relation to the *Sense* of some Mind; and when we afterwards shew how generally the Objects which occur to us are *beautiful*, we mean, that such Objects are agreeable to the Sense of *Men*: for there are many Objects which seem no way beautiful to Men, and yet other *Animals* seem delighted with them; they may have *Senses* otherwise constituted than those of Men, and may have the Ideas of Beauty excited by Objects of a quite different Form. We see Animals fitted for every Place; and what to Men appears rude and shapeless, or loathsome, may be to them a *Paradise*.

II. THAT we may more distinctly discover the general *Foundation* or Occasion of the Ideas of Beauty among Men, it will be [17] necessary to consider it first in its *simpler* Kinds, such as occurs to us in regular Figures; and we may perhaps find that the same Foundation extends to all the more complex Species of it.

Uniformity with Variety.

III. THE Figures which excite in us the Ideas of Beauty, seem to be those in which there is *Uniformity amidst Variety*. There are many Conceptions of Objects which are agreeable upon other accounts, such as *Grandeur*, *Novelty*, *Sanctity* and some others, which shall be mention'd hereafter [6]. But what we call Beautiful in Objects, to speak in the Mathematical Style, seems to be in a compound *Ratio* of *Uniformity* and *Variety*: so that where the *Uniformity* of Bodys is equal, the Beauty is as the *Variety*; and where the *Variety* is equal, the Beauty is as the *Uniformity*. This will be plain from Examples.

Variety.

FIRST, the *Variety* increases the Beauty in equal *Uniformity*. The Beauty of an *equilateral Triangle* is less than that of the *Square*; which is less than that of a *Pentagon*; and this again is surpass'd by the *Hexagon*. When indeed the Number of Sides is much increas'd, the Proportion of them to the *Radius*, or *Diameter* of the Figure, or of the *Circle*, to which regular *Polygons* have [18] an obvious Relation, is so much lost to our Observation, that the Beauty does not always increase with the Number of Sides; and the want of Parallelism in the Sides of *Heptagons*, and other Figures of odd Numbers, may also diminish their Beauty. So in *Solids*, the *Eicosiedron* surpasses the *Dodecaedron*, and thus the *Octaedron*, which is still more beautiful than the *Cube*; and this again surpasses the regular *Pyramid*: The obvious Ground of this, is greater *Variety* with equal *Uniformity*.

Uniformity.

THE greater *Uniformity* increases the *Beauty* amidst equal *Variety*, in these Instances: An *Equilateral Triangle*, or even an *Isosceles*, surpasses the *Scalenum*: A *Square* surpasses the *Rhombus* or *Lozenge*, and this again the *Rhomboides*, which is still more beautiful than the *Trapezium*, or any Figure with irregular curve Sides. So the *regular Solids* surpass all other Solids of equal number of plain Surfaces: And the same is observable not only in the Five perfectly *regular Solids*, but in all those which have any considerable *Uniformity*, as *Cylinders*, *Prisms*, *Pyramids*, *Obelisks*; which please every Eye more than any rude Figures,

where there is no *Unity* or *Resemblance* among the *Parts*.

Compound Ratio.

INSTANCES of the compound *Ratio* we have in comparing *Circles* or *Spheres*, [19] with *Ellipses* or *Spheroides* not very eccentric; and in comparing the *compound Solids*, the *Exoctaedron*, and *Eicosidodecaedron*, with the perfectly *regular* ones of which they are compounded: and we shall find, that the want of that most perfect *Uniformity* observable in the latter, is compensated by the greater *Variety* in the former, so that the *Beauty* is nearly equal.

IV. THESE Observations would probably hold true for the most part, and might be confirm'd by the Judgment of Children in the *simpler* Figures, where the *Variety* is not too great for their Comprehension. And however uncertain some of the particular aforesaid Instances may seem, yet this is perpetually to be observ'd, that Children are fond of all *regular* Figures in their little Diversions, altho' they be no more convenient, or useful for them, than the Figures of our common Pebbles: We see how early they discover a *Taste* or Sense of *Beauty*, in desiring to see Buildings, regular Gardens, or even Representations of them in Pictures of any kind.

Beauty of Nature.

V. THE same Foundation we have for our Sense of *Beauty*, in the Works of NATURE. In every Part of the World which we call *Beautiful*, there is a surprizing *Uniformity* amidst an almost infinite *Variety*. Many Parts of the Universe seem not [20] at all design'd for the Use of Man; nay, it is but a very small Spot with which we have any Acquaintance. The *Figures* and *Motions* of the great Bodys are not obvious to our Senses, but found out by Reasoning and Reflection, upon many long Observations: and yet as far as we can by Sense discover, or by Reasoning enlarge our Knowledge, and extend our Imagination, we generally find their Structure, Order, and Motion, agreeable to our Sense of *Beauty*. Every particular Object in *Nature* does not indeed appear *beautiful* to us; but there is a great Profusion of *Beauty* over most of the Objects which occur either to our Senses, or Reasonings upon Observation: For, not to mention the apparent Situation of the heavenly Bodys in the Circumference of a great Sphere, which is wholly occasion'd by the Imperfection of our Sight in discerning Distances; the Forms of all the great Bodys in the Universe are nearly *Spherical*; the *Orbits* of their Revolutions generally *Elliptick*, and without great Eccentricity, in those which continually occur to our Observation: now these are Figures of great *Uniformity*, and therefore pleasing to us.

FURTHER, to pass by the less obvious *Uniformity* in the Proportion of their *Quantities* of Matter, *Distances*, *Times*, of revolving, to each other; what can exhibit a greater Instance of *Uniformity*, amidst *Va* [21] *riety*, than the constant Tenour of Revolutions in nearly equal Times, in each *Planet*, around its Axis, and the central Fire or Sun, thro' all the Ages of which we have any Records, and in nearly the same Orbit? Thus after certain Periods, all the same Appearances are again renew'd; the alternate Successions of *Light* and *Shade*, or *Day* and *Night*, constantly pursuing each other around each *Planet*, with an agreeable and regular Diversity in the Times they possess the several Hemispheres, in the *Summer*, *Harvest*, *Winter*, and *Spring*; and the various *Phases*, *Aspects*, and *Situations*, of the *Planets* to each other, their *Conjunctions* and *Oppositions*, in which they suddenly darken each other with their Conick Shades in Eclipses, are repeated to us at their fixed Periods with invariable Constancy: These are the *Beautys* which charm the *Astronomer*, and make his tedious Calculations pleasant.

Molliter austerum studio fallente laborem. [7]

Earth.

VI. AGAIN, as to the dry Part of the Surface of our Globe, a great Part of which is cover'd with a very pleasant inoffensive Colour, how *beautifully* is it diversify'd with various Degrees of *Light* and *Shade*, ac [22] cording to the different Situations of the the Parts of its Surface, in *Mountains*, *Valleys*, *Hills*, and open *Plains*, which are variously inclin'd toward the great LUMINARY!
Plants.

VII. IF we descend to the minuter Works of NATURE, what great *Uniformity* among all the Species of *Plants* and *Vegetables* in the manner of their Growth and Propagation! how near the Resemblance among all the Plants of the same Species, whose Numbers surpass our Imagination! And this *Uniformity* is not only observable in the Form in gross; (nay, in this it is not so very exact in all Instances) but in the Structure of their minutest Parts, which no Eye unassisted with Glasses can discern. In the almost infinite Multitude of *Leaves*, *Fruit*, *Seed*, *Flowers* of any one Species, we often see a very great *Uniformity* in the Structure and Situation of the smallest Fibres. This is the *Beauty* which charms an ingenious *Botanist*. Nay, what great *Uniformity* and Regularity of Figure is found in each particular *Plant*, *Leaf*, or *Flower*! In all Trees and most of the smaller Plants, the Stalks or Trunks are either *Cylinders* nearly, or regular *Prisms*; the Branches similar to their several Trunks, arising at nearly regular Distances, when no Accidents retard their natural Growth: In one *Species* the Branches arise in Pairs on the opposite Sides; the per [23] pendicular Plain of Direction of the immediately superior Pair, intersecting the Plain of Direction of the inferior, nearly at right Angles: In another *Species*, the Branches spring singly, and alternately, all around in nearly equal Distances: And the Branches in other *Species* sprout all in Knots around the Trunk, one for each Year. And in each *Species*, all the Branches in the first Shoots preserve the same Angles with their Trunk; and they again sprout out into smaller Branches exactly after the Manner of their Trunks. Nor ought we to pass over that great *Unity* of Colours which we often see in all the Flowers of the same Plant or Tree, and often of a whole Species; and their exact Agreement in many shaded Transitions into opposite Colours, in which all the Flowers of the same Plant generally agree, nay, often all the Flowers of a Species.
Animals.

VIII. AGAIN, as to the *Beauty* of *Animals*, either in their inward Structure, which we come to the Knowledge of by Experiment and long Observation, or their outward Form, we shall find surprizing *Uniformity* among all the Species which are known to us, in the Structure of those Parts, upon which Life depends more immediately. And how amazing is the *Unity* of Mechanism, when we shall find an almost infinite Diversity of Motions, all their Actions in *walking*, *running*, *flying*, *swim* [24] *ming*; all their serious Efforts for *Self-preservation*, all their freakish *Contortions* when they are gay and sportful, in all their various Limbs, perform'd by one simple Contrivance of a contracting *Muscle*, apply'd with inconceivable Diversities to answer all these Ends! Various Engines might have obtain'd the same Ends; but then there had been less *Uniformity*, and the *Beauty* of our Animal Systems, and of particular Animals, had been much less, when this surprizing *Unity* of Mechanism had been remov'd from them.

IX. AMONG Animals of the same Species, the *Unity* is very obvious, and this Resemblance is the very Ground of our ranking them in such *Classes* or *Species*, notwithstanding the great Diversities in Bulk, Colour, Shape, which are observ'd even in those call'd of the same Species. And then in each Individual, how universal is that *Beauty* which arises from the exact Resemblance of all the external double Members to each other, which seems the universal Intention of NATURE, when no Accident prevents it! We see the Want of this Resemblance never fails to pass for an Imperfection, and Want of *Beauty*, tho' no other Inconvenience ensues; as when the Eyes are not exactly like, or one Arm or Leg is a little shorter or smaller than its fellow.

[25]

As to that most powerful Beauty in *Countenances, Airs, Gestures, Motion*, we shall shew in the second Treatise [8], that it arises from some imagin'd *Indication* of morally good Dispositions of Mind. In Motion there is also a natural Beauty, when at fixed Periods like Gestures and Steps are regularly repeated, suiting the Time and Air of Music, which is observed in regular Dancing.

Proportion.

X. THERE is a farther *Beauty* in Animals, arising from a certain *Proportion* of the various Parts to each other, which still pleases the Sense of Spectators, tho' they cannot calculate it with the Accuracy of a *Statuary*. The *Statuary* knows what Proportion of each Part of the *Face* to the whole *Face* is most agreeable, and can tell us the same of the Proportion of the *Face* to the *Body*, or any Parts of it; and between the *Diameters* and *Lengths* of each Limb: When this Proportion of the Head to the Body is remarkably alter'd, we shall have a *Giant* or a *Dwarf*. And hence it is, that either the one or the other may be represented to us even in *Miniature*, without relation to any external Object, by observing how the Body surpasses the Proportion it should have to the Head in *Giants*, and falls [26] below it in *Dwarfs*. There is a farther *Beauty* arising from that Figure, which is a natural *Indication* of *Strength*; but this may be pass'd over, because probably it may be alledg'd, that our Approbation of this Shape flows from an Opinion of *Advantage*, and not from the Form it self.

THE *Beauty* arising from Mechanism, apparently adapted to the Necessities and Advantages of any Animal; which pleases us, even tho' there be no Advantage to our selves ensuing from it; will be consider'd under the Head of *Relative Beauty*, or *Design*. [9]

Fowls.

XI. THE peculiar *Beauty* of *Fowls* can scarce be omitted, which arises from the great *Variety* of Feathers, a curious Sort of Machines adapted to many admirable Uses, which retain a considerable Resemblance in their Structure among all the Species; and a perfect *Uniformity* in those of the same Species in the corresponding Parts, and in the two Sides of each Individual; besides all the *Beauty* of lively Colours and gradual Shades, not only in the external Appearance of the Fowl, resulting from an artful Combination of shaded Feathers, but often visible even in one Feather separately.

[27]

Fluids.

XII. IF our Reasonings about the *Nature* of *Fluids* be just, the vast Stores of *Water* will give us an Instance of *Uniformity* in *Nature* above Imagination, when we reflect upon the almost infinite Multitude of small, polish'd, smooth Spheres, which must be suppos'd form'd in all the Parts of this Globe. The same *Uniformity* there is probably among the Parts of other *Fluids* as well as *Water*; and the like must be observ'd in several other natural Bodys, as *Salts, Sulphurs*, and such like; whose uniform Propertys do probably depend upon an *Uniformity* in the Figures of their Parts.

Harmony.

XIII. UNDER *Original Beauty* we may include *Harmony*, or *Beauty of Sound*, if that Expression can be allow'd, because *Harmony* is not usually conceiv'd as an Imitation of any thing else. *Harmony* often raises Pleasure in those who know not what is the Occasion of it: And yet the Foundation of this Pleasure is known to be a sort of *Uniformity*. When the several Vibrations of one Note regularly coincide with the Vibrations of another, they make an agreeable Composition; and such Notes are call'd *Concords*. Thus the Vibrations of any one Note coincide in *Time* with two Vibrations of its *Octave*; and two Vibrations of any Note coincide with three of its *Fifth*; and so on in the rest of the *Concords*. Now no *Composition* can be [28] harmonious, in which the Notes are not, for the most part, dispos'd according to

these natural Proportions. Besides which, a due Regard must be had to the *Key*, which governs the whole, and to the *Time* and *Humour*, in which the Composition is begun: a frequent and inartificial *Change* of any of which will produce the greatest, and most unnatural *Discord*. This will appear, by observing the *Dissonance* which would arise from tacking Parts of different Tunes together as one, altho' both were separately agreeable. A like *Uniformity* is also observable among the *Bases*, *Tenors*, *Trebles* of the same Tune.

THERE is indeed observable, in the best Compositions, a mysterious Effect of *Discords*: They often give as great Pleasure as continu'd Harmony; whether by refreshing the Ear with *Variety*, or by awakening the Attention, and enlivening the Relish for the succeeding Harmony of *Concords*, as Shades enliven and beautify Pictures, or by some other means not yet known: Certain it is, however, that they have their Place, and some good Effect in our best Compositions. Some other Powers of *Musick* may be consider'd hereafter [10].

[29]

XIV. BUT in all these instances of [11] *Beauty* let it be observ'd, That the Pleasure is communicated to those who never reflected on this general Foundation; and that all here alledg'd is this, "That the pleasant Sensation arises only from Objects, in which there is *Uniformity amidst Variety*:" We may have the Sensation without knowing what is the Occasion of it; as a Man's *Taste* may suggest Ideas of Sweets, Acids, Bitters, tho' he be ignorant of the *Forms* of the small Bodys, or their Motions, which excite these Perceptions in him.

SECT. III. ↩

Of the Beauty of Theorems.

Theorems.

THE Beauty of *Theorems*, or universal Truths demonstrated, deserves a distinct Consideration, being of a Nature pretty different from the former kinds of *Beauty*; and yet there is none in which we shall see such an amazing *Variety* with *Uniformity*: and hence arises a very great Pleasure distinct from Prospects of any farther Advantage.

II. FOR in one *Theorem* we may find included, with the most exact Agreement, an infinite Multitude of particular Truths; nay, often a Multitude of Infinites: so that altho' the Necessity of forming abstract Ideas, and universal *Theorems* arises perhaps from the Limitation of our Minds, which cannot admit an infinite Multitude of singular Ideas or Judgments at once, yet this Power gives us an Evidence of the Largeness of the human Capacity above our Imagination. Thus, for instance, the 47th Proposition of the first *Book* of EUCLID'S *Elements* contains an infinite Multitude of Truths, concerning the infinite possible *Sizes* of right-angled *Triangles*, as you make the *Area* greater or less; and in each of these *Sizes* you may find an infinite Multitude of dissimilar *Triangles*, as [31] you vary the Proportion of the *Base* to the *Perpendicular*; all which Infinites agree in the general *Theorem*. In *Algebraick*, and *Fluxional Calculations*, we shall find a like *Variety* of particular *Truths* included in general *Theorems*; not only in general *Equations* applicable to all Kinds of *Quantity*, but in more particular Investigations of *Areas* and *Tangents*: In which one Manner of Operation shall discover *Theorems* applicable to many *Orders* or *Species* of *Curves*, to the infinite *Sizes* of each *Species*, and to the infinite *Points* of the innumerable *Individuals* of each *Size*.
Foundation of their Beauty.

III. THAT we may the better discern this Agreement, or *Unity* of an Infinity of Objects, in the general *Theorem*, to be the Foundation of the *Beauty* or *Pleasure* attending their Discovery, let us compare our Satisfaction in such Discoveries, with the uneasy State of Mind when we can only measure Lines, or Surfaces, by a Scale, or are making Experiments which we can reduce to no general *Canon*, but are only heaping up a Multitude of particular incoherent Observations. Now each of these Trials discovers a new Truth, but with no Pleasure or *Beauty*, notwithstanding the *Variety*, till we can discover some sort of *Unity*, or reduce them to some general Canon.

[32]

Little Beauty in Axioms.

IV. AGAIN, Let us take a Metaphysical Axiom, such as this, *Every Whole is greater than its Part*; and we shall find no *Beauty* in the Contemplation. For tho' this Proposition contains many Infinitys of particular Truths; yet the *Unity* is inconsiderable, since they all agree only in a vague, undetermin'd Conception of *Whole* and *Part*, and in an indefinite Excess of the former above the latter, which is sometimes great and sometimes small. So, should we hear that the *Cylinder* is greater than the inscrib'd *Sphere*, and this again greater than the *Cone* of the same Altitude, and Diameter of the Base, we shall find no Pleasure in this Knowledge of a general Relation of greater and less, without any precise Difference or Proportion. But when we see the universal exact Agreement of all possible *Sizes* of such Systems of Solids, that they preserve to each other the constant *Ratio* of 3, 2, 1; how beautiful is the *Theorem*, and how are we ravish'd with its first Discovery!
Easy Theorems.

WE may likewise observe, that *easy* or *obvious* Propositions, even where the *Unity* is sufficiently distinct and determinate, do not please us so much as those, which being less obvious, give us some *Surprize* in the Discovery: Thus we find little Pleasure in discovering, that *a Line bisecting the vertical Angle of an Isosceles Triangle, bisects the [33] Base*, or the *Reverse*; or, that *Equilateral Triangles are Equiangular*. These Truths we almost know *Intuitively*, without Demonstration: They are like common *Goods*, or those which Men have long possessed, which do not give such sensible Joys as much smaller new *Additions* may give us. But let none hence imagine, that the sole Pleasure of Theorems is from *Surprize*; for the same *Novelty* of a single Experiment does not please us much: nor ought we to conclude from the greater Pleasure accompanying a *new*, or *unexpected* Advantage, that *Surprize*, or *Novelty*, is the only Pleasure of Life, or the only Ground of Delight in *Truth*. Another kind of *Surprize* in certain Theorems increases our Pleasure above that we have in Theorems of greater Extent; when we discover a *general Truth*, which upon some confused Notion we had reputed false: as that *Asymptotes always approaching should never meet the Curve*. This is like the Joy of unexpected Advantage where we dreaded Evil. But still the *Unity* of many Particulars in the general Theorem is necessary to give Pleasure in any Theorem.

Corollarys.

V. THERE is another *Beauty* in Propositions, when one *Theorem* contains a great Multitude of *Corollarys* easily deducible from it. Thus there are some leading, or fundamental Propertys, upon which a long Series of Theorems can be naturally built: [34] Such a *Theorem* is the 35th of the 1st *Book* of EUCLID, from which the whole Art of measuring right-lin'd Areas is deduced, by Resolution into *Triangles*, which are the Halfs of so many *Parallelograms*; and these are each respectively equal to so many *Rectangles* of the *Base* into the perpendicular *Altitude*: The 47th of the 1st *Book* is another of like *Beauty*, and so are many others, in higher Parts of Geometry. In the Search of *Nature* there is the like *Beauty* in the Knowledge of some great *Principles*, or universal *Forces*, from which innumerable Effects do flow. Such is *Gravitation*, in Sir ISAAC NEWTON'S Scheme. What is the Aim of our ingenious Geometers? A continual Inlargement of Theorems, or making them extensive, shewing how what was formerly known of one Figure extends to many others, to Figures very unlike the former in Appearance.

It is easy to see how Men are charm'd with the *Beauty* of such Knowledge, besides its Usefulness; and how this sets them upon deducing the Propertys of each Figure from one *Genesis*, and demonstrating the mechanick Forces from one *Theorem* of the Composition of Motion; even after they have sufficient Knowledge and Certainty in all these Truths from distinct independent Demonstrations. And this Pleasure we enjoy even when we have no Prospect of obtain [35] ing any other *Advantage* from such Manner of Deduction, than the immediate Pleasure of contemplating the *Beauty*: nor could Love of *Fame* excite us to such regular Methods of Deduction, were we not conscious that Mankind are pleas'd with them immediately, by this *internal Sense* of their *Beauty*.

Fantastick Beauty.

It is no less easy to see into what absurd Attempts Men have been led by this Sense of *Beauty*, and an Affectation of obtaining it in the other Sciences as well as the *Mathematicks*. 'Twas this probably which set DESCARTES on that hopeful Project of deducing all human Knowledge from one Proposition, *viz. Cogito, ergo sum*; while others pleaded, that *Impossibile est idem simul esse & non esse*, had much fairer Pretensions to the Style and Title of *Principium humanæ Cognitionis absolutè primum*. Mr. LEIBNITZ had an equal Affectation for his favourite Principle of *sufficient Reason* for every thing in *Nature*, and boasts of the Wonders he had wrought in the intellectual World by its Assistance. If we look into particular Sciences, we see the Inconveniences of this Love of *Uniformity*. How awkwardly does PUFFENDORF deduce the several Dutys of Men to *God*, *themselves*, and their *Neighbours*, from his single fundamental Principle of *Sociableness to the whole Race of Mankind*? This

Observation is a strong Proof, that Men perceive the *Beauty of Uniformity* in the Sci [36] ences, since they are led into unnatural Deductions by pursuing it too far.

VI. THIS Delight which accompanys Sciences, or universal *Theorems*, may really be call'd a kind of *Sensation*; since it necessarily accompanys the Discovery of any Proposition, and is distinct from bare Knowledge itself [12] , being most violent at first, whereas the Knowledge is uniformly the same. And however Knowledge enlarges the *Mind*, and makes us more capable of comprehensive Views and Projects in some kinds of Business, whence *Advantage* may also arise to us; yet we may leave it in the Breast of every Student to determine, whether he has not often felt this Pleasure without any such Prospect of Advantage from the Discovery of his *Theorem*. All which can thence be inferr'd is only this, that as in our external Senses, so in our *internal* ones, the pleasant Sensations generally arise from those Objects which calm Reason would have recommended, had we understood their Use, and which might have engag'd our Pursuits from *Self-interest*.
Works of Art.

[37]

VII. AS to the Works of ART, were we to run thro' the various artificial Contrivances or Structures, we should constantly find the Foundation of the *Beauty* which appears in them, to be some kind of *Uniformity*, or *Unity* of Proportion among the Parts, and of each Part to the Whole. As there is a great Diversity of Proportions possible, and different Kinds of *Uniformity*, so there is room enough for that Diversity of Fancys observable in *Architecture*, *Gardening*, and such-like Arts in different *Nations*; they all may have *Uniformity*, tho' the Parts in one may differ from those in another. The *Chinese* or *Persian* Buildings are not like the *Grecian* and *Roman*, and yet the former has its *Uniformity* of the various Parts to each other, and to the Whole, as well as the latter. In that kind of Architecture which the EUROPEANS call *Regular*, the *Uniformity* of Parts is very obvious, the several Parts are *regular Figures*, and either *equal* or *similar* at least in the same Range; the Pedestals are *Parallelopipedons*, or square *Prisms*; the Pillars, *Cylinders* nearly; the Arches *circular*, and all those in the same Row *equal*; there is the same Proportion every-where observ'd in the same Range between the *Diameters* of Pillars and their *Heights*, their *Capitals*, the *Diameters* of Arches, the *Heights* of the *Pedestals*, the *Projections* of the *Cornice*, and all the Ornaments in each of our *five Orders*. [38] And tho' other Countrys do not follow the *Grecian* or *Roman* Proportions; yet there is even among them a Proportion retain'd, a *Uniformity*, and Resemblance of corresponding Figures; and every Deviation in one Part from the Proportion which is observ'd in the rest of the Building, is displeasing to every Eye, and destroys or diminishes at least the *Beauty* of the Whole.

VIII. THE same might be observ'd thro' all other Works of *Art*, even to the meanest *Utensil*; the *Beauty* of every one of which we shall always find to have the same Foundation of *Uniformity amidst Variety*, without which they appear mean, irregular and deform'd.

SECT. IV. ↩

*Of Relative or Comparative Beauty.**Comparative Beauty.*

If the preceding Thoughts concerning the Foundation of *absolute Beauty* be just, we may easily understand wherein *relative Beauty* consists. All *Beauty* is relative to the Sense of some Mind perceiving it; but what we call *relative* is that which is apprehended in any *Object*, commonly consider'd as an *Imitation* of some Original: And this *Beauty* is founded on a *Conformity*, or a kind of *Unity* between the Original and the Copy. The Original may be either some Object in *Nature*, or some *establish'd Idea*; for if there be any known *Idea* as a Standard, and Rules to fix this Image or *Idea* by, we may make a *beautiful Imitation*. Thus a *Statuary*, *Painter*, or *Poet*, may please us with an HERCULES, if his Piece retains that *Grandeur*, and those Marks of *Strength* and *Courage*, which we imagine in that Hero.

AND farther, to obtain *comparative Beauty* alone, it is not necessary that there be any *Beauty* in the Original; the *Imitation* of *absolute Beauty* may indeed in the whole make a more lovely Piece, and yet an exact [40] *Imitation* shall still be *beautiful*, though the Original were intirely void of it: Thus the *Deformitys* of old Age in a Picture, the *rudest Rocks* or *Mountains* in a *Landskip*, if well represented, shall have abundant *Beauty*, tho' perhaps not so great as if the Original were *absolutely beautiful*, and as well represented: Nay, perhaps the *Novelty* may make us prefer the Representation of Irregularity.
Description in Poetry.

II. THE same Observation holds true in the Descriptions of the Poets either of *natural* Objects or Persons; and this *relative Beauty* is what they should principally endeavour to obtain, as the peculiar *Beauty* of their Works. By the *Morata Fabulae*, or the ἦθη [*Greek: êthê] of ARISTOTLE, we are not to understand *virtuous Manners* in a moral Sense, but *just Representation* of Manners or Characters as they are in *Nature*; and that the *Actions* and *Sentiments* be suited to the Characters of the *Persons* to whom they are ascrib'd in *Epick* and *Dramatick* Poetry. Perhaps very good Reasons may be suggested from the Nature of our *Passions*, to prove that a Poet should not draw his *Characters* perfectly *Virtuous*; these Characters indeed, abstractly consider'd, might give more Pleasure, and have more *Beauty* than the *imperfect* ones which occur in Life with a Mixture of Good and Evil: But it may suffice at present to suggest against this Choice, [41] that we have more lively Ideas of *imperfect Men* with all their *Passions*, than of *morally perfect Heroes*, such as really never occur to our Observation; and of which consequently we cannot judge exactly as to their Agreement with the Copy. And farther, thro' Consciousness of our own State, we are more nearly touch'd and affected by the *imperfect Characters*; since in them we see represented, in the Persons of others, the *Contrasts* of Inclinations, and the *Struggles* between the *Passions* of *Self-Love* and those of *Honour* and *Virtue*, which we often feel in our own Breasts. This is the Perfection of *Beauty* for which HOMER is justly admir'd, as well as for the *Variety* of his *Characters*.

Probability, Simile, Metaphor.

III. MANY other Beautys of Poetry may be reduc'd under this Class of *relative Beauty*: The *Probability* is absolutely necessary to make us imagine *Resemblance*; it is by *Resemblance* that the *Similitudes*, *Metaphors* and *Allegorys* are made *beautiful*, whether either the Subject or the Thing compar'd to it have *Beauty* or not; the *Beauty* indeed is greater, when both have some *original Beauty* or Dignity as well as *Resemblance*: and this is the Foundation of the Rule of studying *Decency* in *Metaphors* and *Similes* as well as

Likeness. The *Measures* and *Cadence* are Instances of *Harmony*, and come under the Head of *absolute Beauty*.

[42]

Proneness to compare.

IV. WE may here observe a strange Proneness in our Minds to make *perpetual Comparisons* of all things which occur to our Observation, even of those which are very different from each other. There are certain *Resemblances* in the Motions of all Animals upon like Passions, which easily found a *Comparison*; but this does not serve to entertain our Fancy: *Inanimate Objects* have often such Positions as resemble those of the *human Body* in various Circumstances; these *Airs* or *Gestures* of the *Body* are Indications of certain Dispositions in the *Mind*, so that our very *Passions* and *Affections*, as well as other Circumstances, obtain a Resemblance to *natural inanimate Objects*. Thus a *Tempest* at Sea is often an Emblem of *Wrath*; a *Plant* or *Tree* drooping under the Rain, of a Person in *Sorrow*; a *Poppy* bending its Stalk, or a *Flower* withering when cut by the Plow, resembles the Death of a *blooming Hero*; an *aged Oak* in the Mountains shall represent an *old Empire*, a *Flame* seizing a Wood shall represent a *War*. In short, every thing in *Nature*, by our strange Inclination to *Resemblance*, shall be brought to represent other things, even the most remote, especially the Passions and Circumstances of human Nature in which we are more nearly concern'd; and to confirm this, and furnish Instances of it, one need only look into HOMER or VIRGIL. A fruitful [43] Fancy would find in a *Grove* or a *Wood*, an Emblem of every *Character in a Commonwealth*, and every Turn of *Temper*, or *Station in Life*.
Intention.

V. CONCERNING that kind of *comparative Beauty* which has a necessary relation to some establish'd Idea, we may observe, that some Works of *Art* acquire a *distinct Beauty* by their Correspondence to some universally suppos'd *Intention* in the Artificer, or the Persons who employ'd him: And to obtain this *Beauty*, sometimes they do not form their Works so as to attain the highest Perfection of *original Beauty* separately consider'd; because a Composition of this *relative Beauty*, along with some Degree of the *original Kind*, may give more Pleasure, than a more *perfect original Beauty*, separately. Thus we see, that strict *Regularity* in laying out of Gardens in *Parterres*, *Vistas*, *parallel Walks*, is often neglected, to obtain an Imitation of *Nature* even in some of its *Wildnesses*. And we are more pleas'd with this *Imitation*, especially when the Scene is large and spacious, than with the more confin'd Exactness of *regular Works*. So likewise in the *Monuments* erected in Honour of deceased *Heroes*, altho' a *Cylinder*, or *Prism* or *regular Solid*, may have more *original Beauty* than a very acute *Pyramid* or *Obelisk*, yet the latter pleases more, by answering better the suppos'd Intentions of *Stability*, and be [44] ing *conspicuous*. For the same reason *Cubes*, or square *Prisms*, are generally chosen for the *Pedestals* of *Statues*, and not any of the more *beautiful Solids*, which do not seem so secure from rolling. This may be the Reason too, why *Columns* or *Pillars* look best when made a little taper from the middle or a third from the bottom, that they may not seem top-heavy, and in danger of falling.

VI. THE like Reason may influence Artists, in many other Instances, to depart from the Rules of *original Beauty*, as above laid down. And yet this is no Argument against our Sense of *Beauty* being founded, as was above explain'd, on *Uniformity amidst Variety*, but only an Evidence, that our Sense of *Beauty* of the *Original Kind* may be vary'd and over-balance'd by another kind of *Beauty*.

VII. THIS *Beauty* arising from Correspondence to *Intention*, would open to curious Observers a new Scene of *Beauty* in the Works of NATURE, by considering how the *Mechanism* of the various Parts known to us, seems adapted to the Perfection of that Part, and yet in Subordination to the Good of some *System* or *Whole*. We generally suppose the Good of the *greatest Whole*, or of *all Beings*, to have been the *Intention* of the AUTHOR of

Nature; and cannot avoid being pleas'd when we see any Part of [45] this *Design* executed in the *Systems* we are acquainted with. The Observations already made on this Subject are in every one's Hand, in the Treatises of our late Improvers of *mechanical Philosophy*. We shall only observe here, that every one has a certain Pleasure in seeing any Design well executed by curious *Mechanism*, even when his own Advantage is no way concern'd; and also in discovering the Design to which any complex *Machine* is adapted, when he has perhaps had a general Knowledge of the *Machine* before, without seeing its Correspondence or Aptness to execute any Design.

THE Arguments by which we prove *Reason* and *Design* in any *Cause* from the *Beauty* of the *Effects*, are so frequently us'd in some of the highest Subjects, that it may be necessary to inquire a little more particularly into them, to see how far they will hold, and with what degree of Evidence.

[46]

SECT. V. ↩

Concerning our Reasonings about Design and Wisdom in the Cause, from the Beauty or Regularity of Effects.

Sense, arbitrary in its Author.

THERE seems to be no necessary Connection of our pleasing Ideas of *Beauty* with the *Uniformity* or *Regularity* of the Objects, from the *Nature* of Things, antecedent to some *Constitution* of the *AUTHOR* of our Nature, which has made such Forms pleasant to us. Other *Minds* may be so fram'd as to receive no Pleasure from *Uniformity*; and we actually find, that the same regular Forms seem not equally to please all the Animals known to us, as shall probably appear hereafter. Therefore let us make what is the most unfavourable Supposition to the present Argument, *viz.* That the Constitution of our Sense so as to approve *Uniformity*, is merely arbitrary in the *AUTHOR* of our Nature; and that there are an Infinity of *Tastes* or *Relishes* of *Beauty* possible; so that it would be impossible to throw together fifty or a hundred Pebbles, which should not make an agreeable Habitation for some [47] Animal or other, and appear *beautiful* to it. And then it is plain, that from the Perception of *Beauty* in any one Effect, we should have no Reason to conclude *Design* in the *Cause*: for a Sense might be so constituted as to be pleas'd with such *Irregularity* as may be the Effect of an *undirected Force* [13]. But then, as there are an Infinity of *Forms* possible into which any System may be reduc'd, an Infinity of *Places* in which Animals may be situated, and an Infinity of *Relishes* or *Senses* in these Animals is suppos'd possible; that in the immense Spaces any one Animal should by Chance be plac'd in a System agreeable to its Taste, must be improbable as *infinite* to *one* at least: And much more unreasonable is it to expect from Chance, that a Multitude of Animals agreeing in their Sense of *Beauty* should obtain agreeable *Places*.
Undirected Force.

[48]

II. THERE is also the same Probability, that in any one System of Matter an *Undirected Force* will produce a *regular Form*, as any one given *irregular* one, of the same degree of Complication: But still the *irregular Forms* into which any System may be rang'd, surpass in Multitude the *Regular*, as *Infinite* does *Unity*; for what holds in *one* small System, will hold in a *Thousand*, a *Million*, a *Universe*, with more Advantage, *viz.* that the *irregular Forms* possible infinitely surpass the *Regular*. For Instance, the *Area* of an *Inch Square* is capable of an Infinity of *regular Forms*, the *Equilateral Triangle*, the *Square*, the *Pentagon*, *Hexagon*, *Heptagon*, &c. but for each one regular Form, there are an Infinity of irregular, as an Infinity of *Scalena* for the one equilateral Triangle, an Infinity of *Trapezia* for the one Square, of irregular *Pentagons* for the one Regular, and so on: and therefore supposing any one System agitated by *undesigned Force*, it is infinitely more probable that it will resolve itself into an *irregular Form*, than a *regular*. Thus, that a System of *six* Parts upon Agitation shall not obtain the Form of a regular *Hexagon*, is at least *infinite* to *Unity*; and the more complex we make the System, the greater is the Hazard, from a very obvious Reason.

[49]

WE see this confirm'd by our constant Experience, that *Regularity* never arises from any *undesign'd Force* of ours; and from this we conclude, that where-ever there is any *Regularity* in the Disposition of a System capable of many other Dispositions, there must have been *Design* in the *Cause*; and the Force of this Evidence increases, according to the Multiplicity

of Parts imploy'd.

BUT this Conclusion is too rash, unless some farther Proof be introduc'd; and what leads us into it is this. Men, who have a Sense of *Beauty* in *Regularity*, are led generally in all their Arrangements of Bodys to study some kind of *Regularity*, and seldom ever design *Irregularity*: hence we judge the same of other Beings too, viz. that they study *Regularity*, and presume upon *Intention* in the *Cause* where-ever we see it, making *Irregularity* always a Presumption of want of *Design*: whereas if other Agents have different Senses of *Beauty*, or if they have no Sense of it at all, *Irregularity* may as well be design'd as *Regularity*. And then let it be observ'd, that in this Case there is just the same Reason to conclude *Design* in the Cause from any one irregular Effect, as from a regular one: for since there are an Infinity of other *Forms* possible as well as this irregular one produc'd; and since to such a [50] Being [14]void of a Sense of *Beauty*, all *Forms* are as to its own Relish indifferent, and all agitated Matter meeting must make some Form or other, and all *Forms*, upon Supposition that the Force is apply'd by an Agent void of a Sense of *Beauty*, would equally prove *Design*; it is plain that no one Form proves it more than another, or can prove it at all; except from a general metaphysical Consideration, that there is no proper Agent without *Design* and *Intention*, and that every *Effect* flows from the *Intention* of some *Cause*.
Similar Forms by Chance, impossible.

III. THIS however follows from the above mention'd Considerations, that supposing a Mass of Matter surpassing a *cubick* Inch, as *infinite* of the *first* Power does *Unity*, and that this whole Mass were some way determin'd from its own Nature without any *Design* in a *Cause* (which perhaps is scarce possible) to resolve itself into Parts whose solid Contents were each a *cubick* Inch, and into a *prismatick* Form whose *Base* should always be $\frac{1}{2}$ of a *square* Inch; suppose these Conditions determin'd, and all others left to *undirected Force*; all which we could expect from *undirected Force* in this Case would be one equilateral *Prism*, or two perhaps: because there are an Infinity of Irregular *Prisms* possible of the same *Base*, and *solid Content*; and when we met with many such *Prisms*, we must probably conclude them produc'd by *Design*, since they are more than could have been expected by the Laws of *Hazard*.

[51]

IV. BUT if this *infinite* Mass was not determin'd to a *prismatick* Form, we could only expect from its *casual Concourse* one *Prism* of any Kind, since there is an Infinity of other Solids into which the Mass might be resolv'd; and if we found any great Number of *Prisms*, we should have reason to presume *Design*: So that in a Mass of Matter as infinite of the *first* Power, we could not from any *Concourse* or *Agitation* expect with any good ground a Body of any given Dimensions or Size, and of any given Form; since of any Dimension there are infinite *Forms* possible, and of any Form there are an Infinity of Dimensions; and if we found [52] several Bodys of the same Dimension and Form, we should have so much Presumption for *Design*.

V. THERE is one trifling Objection which may perhaps arise from the *crystallizing* of certain Bodys, when the Fluid is evaporated in which they were swimming: for in this we frequently see *regular Forms* arising, tho' there is nothing suppos'd in this Affair but an *undirected Force of Attraction*. But to remove this Objection, we need only consider, that we have good Reason to believe, that the smallest Particles of *Crystalliz'd* Bodys have fix'd *regular Forms* given them in the Constitution of *Nature*; and then it is easy to conceive how their *Attractions* may produce *regular Forms*; but unless we suppose some preceding *Regularity* in the Figures of *attracting* Bodys, they can never form any regular Body at all. And hence we see how improbable it is, that the whole Mass of *Matter*, not only in this Globe, but in all the fixed Stars known to us by our Eyes or Glasses, were they a thousand

times larger than our Astronomers suppose, could in any *Concourse* have produc'd any Number of *similar* Bodys *Regular* or *Irregular*.
Combinations by Chance, impossible.

VI. AND let it be here observ'd, that there are many Compositions of Bodys which the smallest Degree of *Design* could easily effect, which yet we would in vain expect from all [53] the Powers of *Chance* or *undesign'd Force*, after an *Infinity* of Rencounters; even supposing a Dissolution of every Form except the *regular one*, that the Parts might be prepar'd for a new Agitation. Thus supposing we could expect *one* equilateral *Prism* of any *given* Dimensions should be form'd from *undirected Force*, in an *Infinity* of Matter some way determin'd to resolve itself into Bodys of a *given* solid Content, (which is all we could expect, since it is *infinite* to *one* after the *solid Content* is obtain'd, that the Body shall not be *Prismatical*; and allowing it *Prismatical*, it is *infinite* to *one* that it shall not be *Equilateral*;) And again, supposing another *Infinity* of Matter determin'd to resolve it self into *Tubes*, of *Orifices* exactly equal to the *Bases* of the former *Prisms*, it is again at least as the *second* Power of *Infinite* to *Unity*, that not one of these *Tubes* shall be both *Prismatick* and *Equiangular*; and then if the *Tube* were thus form'd, so as to be exactly capable of receiving one of the *Prisms*, and no more, it is *infinite* to *one* that they shall never meet in *infinite Space*; and should they meet, it is *infinite* to *one* that the *Axes* of the *Prism* and *Tube* shall never happen in the same strait *Line*; and supposing they did, it is again as *infinite* to *three*, that *Angle* shall not meet *Angle*, so as to enter. We see then how infinitely improbable it is, "That all the Powers of *Chance* in *infinite Matter*, agitated thro' [54] *infinite Ages*, could ever effect this small Composition of a *Prism* entering a *Prismatick Bore*; and, that all our Hazard for it would at most be but as *Three* is to the *third* Power of *Infinite*." And yet the smallest *Design* could easily effect it.

VII. MAY we not then justly count it altogether absurd, and next to an absolute strict *Impossibility*, "That all the Powers of *undirected Force* should ever effect such a complex Machine as the most imperfect *Plant*, or the meanest *Animal*, even in *one* Instance?" For the *Improbability* just increases, as the Complication of Mechanism in these *natural* Bodys surpasses that *simple* Combination above-mention'd.

VIII. LET it be here observ'd, "That the preceding Reasoning from the *Frequency* of *regular Bodys* of one Form in the *Universe*, and from the *Combinations* of various Bodys, is intirely independent on any Perception of *Beauty*; and would equally prove *Design* in the *Cause*, altho' there were no *Being* which perceiv'd *Beauty* in any Form whatsoever:" for it is in short this, "That the recurring of any Effect oftener than the *Laws of Hazard* determine, gives *Presumption of Design*; and, That *Combinations* which no *undesign'd Force* could give us *Reason to expect*, must necessarily prove the same; and that [55] with superior *Probability*, as the *Multitude of Cases* in which the contrary might happen, surpass all the *Cases in which this could happen*:" which appears to be in the simplest Cases at least as *Infinite* does to *Unity*. And the *Frequency* of *similar irregular Forms*, or *exact Combinations* of them, is an equal Argument of *Design* in the *Cause*, since the *Similarity*, or *exact Combinations* of *irregular Forms*, are as little to be expected from all the Powers of *undirected Force*, as any sort whatsoever.

IX. To bring this nearer to something like a *Theorem*, altho' the *Idea* of *Infinite* be troublesom enough to manage in Reasoning: The Powers of *Chance*, with *infinite Matter* in *infinite Ages*, may answer *Hazards* as the *fifth* Power of *Infinite*, and no more: thus the *Quantity* of Matter may be conceiv'd as the *third* Power of *Infinite*, and no more, the *various Degrees* of Force may make *another* Power of *Infinite*, and the *Number* of Rencounters may make the *fifth*. But this last only holds on Supposition, that after every Rencounter there is no *Cohesion*, but all is dissolv'd again for a new *Concourse*, except in *similar Forms* or *exact Combinations*; which Supposition is intirely groundless, since we see *dissimilar Bodys*

cohering as strongly as any, and *rude Masses* more than any Combinations. Now to produce any *given* Body, in a *given* Place or [56] Situation, and of *given* Dimensions, or Shape, the Hazards of the contrary are, *one* Power of *Infinite* at least to obtain the *Place* or Situation; when the *Situation* is obtain'd, the *Solid Content* requires *another* Power of *Infinite* to obtain it; the *Situation* and *Solidity* obtain'd require, for accomplishing the *simplest given* Shape, at least the other *three* Powers of *Infinite*. For instance, let the Shape be a four-sided *Prism* or *Parallelopiped*; that the *Surfaces* should be *Planes* requires *one* Power; that they should be *Parallel* in this Case, or *inclin'd* in any *given Angle* in any other Case, requires *another* Power of *Infinite*; and that they should be in any *given Ratio* to each other, requires at least the *third* Power: for in each of these Heads there is still an *Infinity* at least of other Cases possible beside the one *given*. So that all the Powers of *Chance* could only produce perhaps *one* Body of every simpler Shape or Size *at most*, and this is all we could expect: we might expect one *Pyramid*, or *Cube*, or *Prism* perhaps; but when we increase the Conditions requir'd, the Prospect must grow more improbable, as in more *complex Figures*, and in all *Combinations* of Bodys, and in *similar Species*, which we never could reasonably hope from *Chance*; and therefore where we see them, we must certainly ascribe them to *Design*.

[57]

Combinations of irregular Forms, equally impossible.

X. THE Combinations of *regular Forms*, or of *irregular ones* exactly adapted to each other, require such *vast* Powers of *Infinite* to effect them, and the Hazards of the *contrary* Forms are so *infinitely* numerous, that all *Probability* or *Possibility* of their being accomplish'd by *Chance* seems quite to vanish. Let us apply the Cases in *Art. vi.* in this *Section* about the *Prism* and *Tube*, to our simplest Machines, such as a *Pair of Wheels* of our ordinary Carriages; each *Circular*, *Spokes* equal in *Length*, *Thickness*, *Shape*; the *Wheels* set *parallel*, the *Axle-tree* fix'd in the *Nave* of both, and secured from coming out at either End: Now the Cases in which the contrary might have happen'd from *undirected Concourses*, were there no more requir'd than what is just now mention'd, must amount in Multitude to a Power of *Infinities equal* to every Circumstance requir'd. What shall we say then of a *Plant*, a *Tree*, an *Animal*, a *Man*, with such *Multitudes* of adapted Vessels, such *Articulations*, *Insertions of Muscles*, *Diffusion of Veins*, *Arterys*, *Nerves*? The *Improbability* that such Machines arising daily in such Numbers in all Parts of the Earth with such Similarity of Structure, should be the Effect of *Chance*, is beyond all Conception or Expression.

XI. FURTHER, were all the former Reasoning from *Similarity* of Forms and Com [58] binations groundless, and could *Chance* give us ground to expect such Forms, with exact Combination, yet we could only promise ourselves *one* of these Forms among an *Infinity* of others. When we see then such a *Multitude* of Individuals of a Species, *similar* to each other in a great number of Parts; and when we see in each *Individual*, the corresponding Members so exactly like each other, what possible room is there left for questioning *Design* in the *Universe*? None but the barest *Possibility* against an inconceivably great *Probability*, surpassing every thing which is not *strict Demonstration*.

XII. THIS Argument, as has been already observ'd [15] , is quite abstracted from any Sense of *Beauty* in any particular Form; for the *exact Similarity* of a hundred or a thousand *Trapezia*, proves *Design* as well as the *Similarity* of *Squares*, since both are equally above all the Powers of *undirected Force* or *Chance*; and what is above the Powers of *Chance*, must give us proportionable Presumption for *Design*.

Thus, allowing that a *Leg*, or *Arm*, or *Eye*, might have been the Effect of *Chance*, (which was shewn to be *most absurd*, and next to absolutely *impossible*) that it should [59] not have a corresponding *Leg*, *Arm*, *Eye*, exactly *similar*, must be a Hazard of a Power of *Infinite* proportion'd to the Complication of Parts; for in Proportion to this is the Multitude of Cases

increas'd, in which it would not have a corresponding Member *similar*; so that allowing twenty or thirty Parts in such a Structure, it would be as the *twentieth* or *thirtieth* Power of *Infinite* to *Unity*, that the corresponding Part should not be *similar*. What shall we say then of the *similar Forms* of a whole *Species*?

Gross Similarity by Chance, impossible.

XIII. If it be objected, "That *natural* Bodys are not *exactly similar*, but only *grossly so* to our Senses; as that a *Vein*, an *Artery*, a *Bone* is not perhaps *exactly similar* to its Correspondent in the same Animal, tho' it appears so to our Senses, which judge only of the Bulk, and do not discern the small constituent Parts; and that in the several Individuals of a Species the *Dissimilarity* is always sensible, often in the internal Structure, and always in the external Appearance:" To remove this Objection it will be sufficient to shew, "That the Multitude of Cases wherein *sensible Dissimilitude* could have happen'd, are still infinitely more than all the Cases in which *sensible Similitude* might be retained:" so that the same Reasoning holds from *sensible Similarity*, as from the *mathematically exact*: And again, "That [60] the Cases of *gross Dissimilarity* do in the same manner surpass the Cases of *gross Similarity* possible, as *infinite* does *one*."

XIV. To prove both these Assertions, let us consider a simple Instance. Suppose a *Trapezium* of a foot Square in *Area* should appear grossly *similar* to another, while no one *Side* differs, by 1/10 of an Inch; or no *Angle* in one surpasses the corresponding one in the other above ten Minutes: now this tenth of an Inch is *infinitely* divisible, as are also the ten Minutes, so that the Cases of *insensible Dissimilarity* under *apparent Similarity* are really *Infinite*. But then it is also plain that there are an *Infinity* of different sensibly dissimilar *Trapezia*, even of the same *Area*, according as we vary a *Side* by one Tenth, two Tenths, three Tenths, and so on, and vary the *Angles* and another *Side* so as to keep the *Area* equal. Now in each of these infinite Degrees of *sensible Dissimilitude* the several Tenths are *infinitely* divisible as well as in then first Case; so that the Multitude of *sensible Dissimilarities* are to the Multitude of *insensible Dissimilarities* under apparent Resemblance, still as the *second* Power of *Infinite* to the *first*, or as *Infinite* to *Unity*. And then how vastly greater must the Multitude be, of all possible *sensible Dissimilarities* in such complex Bodys as *Legs*, *Arms*, *Eyes*, *Arterys*, *Veins*, *Skeletons*?

[61]

XV. As to the *Dissimilarities* of Animals of the same Species, it is in the same manner plain, that the possible Cases of *gross Dissimilarity* are *Infinite*; and then every Case of *gross Dissimilarity* contains also all the Cases of *insensible Dissimilarity*. Thus, if we would count all Animals of a Species *grossly similar*, while there was no Limb which in Length or Diameter did exceed the ordinary Shape by above a Third of the Head; it is plain that there are an *Infinity* of sensibly different *gross Dissimilarities* possible, and then in each of these Cases of *gross Dissimilarity*, there are an *Infinity* of Cases of *nicer Dissimilarity*, since 1/3 of the Head may be infinitely divided. To take a low but easy Instance; two *Cockle-Shells* which fitted each other naturally, may have an *Infinity* of *insensible Differences*, but still there are an *Infinity* of possible *sensible Differences*; and then in any one of the *sensibly different* Forms, there may be the same *Infinity* of *insensible Differences* beside the *sensible one*: So that still the Hazard for even *gross Similarity* from *Chance* is *Infinite* to *one*, and this always increases by a Power of *Infinite* for every distinct Member of the Animal, in which even *gross Similarity* is retain'd; since the Addition of every Member or Part to a complex Machine, makes a new *Infinity* of Cases, in which *sensible Dissimilarity* may happen; and this *Infinity* combin'd [62] with the infinite Cases of the former Parts, raises the Hazard by a Power of *Infinite*.

Now this may sufficiently shew us the Absurdity of the *Cartesian* or *Epicurean Hypothesis*, even granting their *Postulatum* of *undirected Force* impress'd on *Infinite Matter*; and seems almost a *Demonstration of Design* in the *Universe*.

XVI. ONE Objection more remains to be remov'd, *viz.* "That some imagine, this Argument may hold better *à Priori* than *à Posteriori*; that is, we have better Reason to believe, when we see a *Cause* about to act, without Knowledge, that he will not attain any given, or desir'd *End*; than we have on the other hand to believe, when we see the *End* actually attain'd, that he acted with Knowledge: Thus, say they, when a particular Person is about to draw a Ticket in a *Lottery*, where there is but one *Prize* to a thousand *Blanks*, it is highly probable that he shall draw a *Blank*; but suppose we have seen him actually draw for himself the *Prize*, we have no ground to conclude that he had *Knowledge* or *Art* to accomplish this *End*." But the Answer is obvious: In such Contrivances we generally have, from the very Circumstances of the Lottery, very strong moral Arguments, which almost demonstrate that *Art* [63] can have no Place; so that a Probability of a *thousand* to *one*, may not surmount those Arguments: But let the Probability be increas'd, and it will soon surmount all Arguments to the contrary. For instance, If we saw a Man ten times successively draw Prizes, in a Lottery where there were but ten Prizes to ten thousand Blanks, I fancy few would question whether he us'd *Art* or not: much less would we imagine it were *Chance*, if we saw a Man draw for his own Gain successively a hundred, or a thousand Prizes, from among a proportionably greater Number of Blanks. Now in the Works of *Nature* the Case is intirely different: we have not the least Argument against *Art* or *Design*. An *Intelligent Cause* is surely at least as probable a Notion as *Chance*, *general Force*, *Conatus ad Motum*, or the *Clinamen Principiorum*, to account for any Effect whatsoever: And then all the *Regularity*, *Combinations*, *Similarity*s of Species, are so many Demonstrations, that there was *Design* and *Intelligence* in the CAUSE of this Universe: Whereas in fair Lotterys, all *Art* in drawing is made, if not actually impossible, at least highly improbable. *Irregularity does not prove want of Design.*

XVII. LET it be here observ'd also, "That a *rational Agent* may be capable of impressing Force without intending to produce any particular Form, and of designedly producing *irregular* or *dissimilar* [64] *Forms*, as well as *regular* and *similar*:" And hence it follows, "That altho' all the *Regularity*, *Combination* and *Similarity* in the *Universe*, are Presumptions of *Design*, yet *Irregularity* is no Presumption of the contrary; unless we suppose that the *Agent* is determin'd from a Sense of *Beauty* always to act *regularly*, and delight in *Similarity*; and that he can have no other inconsistent Motive of Action:" Which last is plainly absurd. We do not want in the *Universe* many Effects which seem to have been left to the general *Laws* of *Motion* upon some great *Impulse*, and have many Instances where *Similarity* has been plainly design'd in some respects, and probably neglected in others; or even *Dissimilarity* design'd. Thus we see the *general exact Resemblance* between the two *Eyes* of most Persons; and yet perhaps no other third *Eye* in the World is *exactly* like them. We see a *gross Conformity* of Shape in all Persons in innumerable Parts, and yet no two *Individuals* of any Species are undistinguishable; which perhaps is intended for valuable Purposes to the whole Species. *Wisdom, Prudence.*

XVIII. HITHERTO the Proof amounts only to *Design* or *Intention*, barely, in Opposition to *blind Force* or *Chance*; and we see the Proof of this is independent on the *arbitrary Constitution* of our *internal Sense of Beauty*. *Beauty* is often suppos'd an Argu [65] ment of more than *Design*, to wit, *Wisdom* and *Prudence* in the *Cause*. Let us inquire also into this.

WISDOM denotes the *pursuing of the best Ends by the best Means*; and therefore, before we can from any Effect prove the *Cause* to be *wise*, we must know what is *best* to the *Cause* or *Agent*. Among Men who have Pleasure in contemplating *Uniformity*, the *Beauty* of Effects

is an Argument of Wisdom, because this is good to them; but the same Argument would not hold as to a *Being void* of this *Sense of Beauty*. And therefore the *Beauty* apparent to us in *Nature*, will not of itself prove *Wisdom* in the *Cause*, unless this *Cause* or AUTHOR of *Nature* be suppos'd BENEVOLENT; and then indeed the Happiness of Mankind is desirable or *Good* to the SUPREME CAUSE; and that Form which pleases us, is an Argument of his *Wisdom*. And the Strength of this Argument is increased always in proportion to the Degree of *Beauty* produc'd in *Nature*, and expos'd to the View of any *rational Agents*; since upon Supposition of a *Benevolent DEITY*, all the apparent *Beauty* produc'd is an Evidence of the Execution of a *Benevolent Design*, to give them the Pleasures of *Beauty*.

BUT what more immediately proves *Wisdom* is this; When we see any Machine with a great Complication of Parts actually ob [66] taining an *End*, we justly conclude, "That since this could not have been the Effect of *Chance*, it must have been *intended* for that *End*, which is obtain'd by it;" and then the *Ends* or *Intentions* being in part known, the Complication of Organs, and their nice Disposition adapted to this *End*, is an Evidence "of a *comprehensive large Understanding* in the *Cause*, according to the Multiplicity of Parts, and the Appositeness of their Structure, even when we do not know the *Intention* of the *Whole*." *General Causes*.

XIX. THERE is another kind of *Beauty* from which we conclude Wisdom the Cause, as well as Design, *when we see many useful or beautiful Effects flowing from one general Cause*. There is a very good Reason for this Conclusion among Men. *Interest* must lead *Beings* of limited Powers, who are uncapable of a great Diversity of Operations, and distracted by them, to choose this *frugal Oeconomy* of their Forces, and to look upon such Management as an Evidence of *Wisdom* in other *Beings* like themselves. Nor is this speculative Reason all which influences them; for even beside this Consideration of *Interest*, they are determin'd by a *Sense of Beauty*, where that Reason does not hold; as when we are judging of the Productions of other *Agents* about whose Oeconomy we are not solicitous. Thus, who does not approve of it as a Perfection in *Clock-work*, that [67] three or four Motions of the *Hour*, *Minute*, and *second Hands*, and *monthly Plate*, should arise from *one Spring* or *Weight*, rather than from three or four *Springs* or *Weights*, in a very compound Machine, which should perform the same Effects, and answer all the same Purposes with equal Exactness? Now the Foundation of this *Beauty* plainly appears to be an *Uniformity*, or *Unity of Cause* amidst *Diversity* of Effects. *General Laws*.

XX. WE shall [16] hereafter offer some Reasons, why the AUTHOR of *Nature* may choose to operate in this manner by *General Laws* and *Universal extensive Causes*, altho' the Reason just now mention'd does not hold with an *Almighty Being*. This is certain, That we have some of the most delightful Instances of *Universal Causes* in the *Works of Nature*, and that the most studious Men in these Subjects are so delighted with the Observation of them, that they always look upon them as Evidences of *Wisdom* in the Administration of *Nature*, from a SENSE OF BEAUTY.

XXI. THE wonderfully simple *Mechanism* which performs all Animal Motions, was mention'd [17] already; nor is *that* of the inanimate Parts of *Nature*, less admirable. How innumerable are the Effects of that one [68] Principle of *Heat*, deriv'd to us from the *Sun*, which is not only delightful to our Sight and Feeling, and the Means of discerning Objects, but is the Cause of *Rains*, *Springs*, *Rivers*, *Winds*, and the universal Cause of *Vegetation*! The *uniform Principle of Gravity* preserves at once the *Planets* in their *Orbits*, gives *Cohesion* to the Parts of each *Globe*, and *Stability* to *Mountains*, *Hills*, and *artificial Structures*; it raises the *Sea* in Tides, and sinks them again, and restrains them in their Channels; it drains the *Earth* of its superfluous Moisture, by *Rivers*; it raises the *Vapours* by its Influence on the *Air*, and brings them down again in *Rains*; it gives an *uniform Pressure* to our *Atmosphere*,

necessary to our Bodys in general, and more especially to *Inspiration in Breathing*; and furnishes us with an *universal Movement*, capable of being apply'd in innumerable Engines. How incomparably more *beautiful* is this Structure, than if we suppos'd so many *distinct Volitions* in the DEITY, producing every particular Effect, and preventing some of the accidental Evils which casually flow from the *general Law*! We may rashly imagine that this latter manner of Operation might have been more useful to us; and it would have been no Distraction to *Omnipotence*: But then the great *Beauty* had been lost, and there had been no more Pleasure in the Contemplation of this Scene, which is now so delightful. One would [69] rather choose to run the Hazard of its *casual Evils*, than part with that *harmonious Form*, which has been an unexhausted Source of Delight to the successive Spectators in all Ages. *Miracles*.

XXII. HENCE we see, "That however *Miracles* may prove the Superintendency of a *voluntary Agent*, and that the *Universe* is not guided by *Necessity* or *Fate*, yet that *Mind* must be *weak* and *inadvertent*, which needs them to confirm the Belief of a *Wise* and *Good DEITY*; since the Deviation from *general Laws*, unless upon very extraordinary Occasions, must be a Presumption of *Inconstancy* and *Weakness*, rather than of *steady Wisdom* and *Power*, and must weaken the best Arguments we can have for the *Sagacity* and *Power* of the *universal MIND*."

SECT. VI.↩

Of the Universality of the Sense of Beauty among Men.

Internal Sense not an immediate Source of Pain.

WE before [18] insinuated, "That all *Beauty* has a relation to some *perceiving Power*;" and consequently since we know not how great a *Variety* of Senses there may be among Animals, there is no Form in *Nature* concerning which we can pronounce, "That it has no *Beauty*;" for it may still please some *perceiving Power*. But our *Inquiry* is confin'd to Men; and before we examine the *Universality* of this *Sense of Beauty*, or their Agreement in approving *Uniformity*, it may be proper to consider, "Whether, as the other *Senses* which give us Pleasure, do also give us Pain, so this *Sense of Beauty* does make some Objects disagreeable to us, and the Occasion of Pain."

THAT many Objects give no pleasure to our *Sense* is obvious; many are certainly void of *Beauty*: But then there is no Form which seems necessarily disagreeable of itself, when we dread no other Evil from it, [71] and compare it with nothing better of the Kind. Many Objects are naturally displeasing, and distasteful to our *external Senses*, as well as others pleasing and agreeable; as *Smells*, *Tastes*, and some separate *Sounds*: but as to our *Sense of Beauty*, no Composition of Objects which give not unpleasant simple Ideas, seems positively unpleasant or painful of itself, had we never observ'd any thing better of the Kind. *Deformity* is only *the Absence of Beauty*, or *Deficiency in the Beauty expected in any Species*: Thus *bad Musick* pleases *Rusticks* who never heard any better, and the *finest Ear* is not offended with *tuning* of Instruments, if it be not too tedious, where no *Harmony* is expected; and yet much smaller *Dissonancy* shall offend amidst the Performance, where *Harmony* is expected. A *rude Heap* of Stones is no way offensive to one who shall be displeas'd with *Irregularity* in *Architecture*, where *Beauty* was expected. And had there been a Species of that Form which we now call *ugly* or *deform'd*, and had we never seen or expected greater *Beauty*, we should have receiv'd no Disgust from it, altho' the Pleasure would not have been so great in this Form as in those we now admire. Our *Sense of Beauty* seems design'd to give us positive Pleasure, but not a positive Pain or Disgust, any farther than what arises from Disappointment.

[72]

Approbation and Dislike from Associations of Ideas.

II. THERE are indeed many Faces which at first View are apt to raise Dislike; but this is generally not from any *Deformity* which of itself is positively displeasing, but either from want of *expected Beauty*, or much more from their carrying some natural Indications of *morally bad Dispositions*, which we all acquire a Faculty of discerning in *Countenances*, *Airs*, and *Gestures*. That this is not occasion'd by any Form positively disgusting, will appear from this, That if upon long Acquaintance we are sure of finding *Sweetness of Temper*, *Humanity and Cheerfulness*, altho' the bodily Form continues, it shall give us no Disgust or Displeasure; whereas, if any thing were naturally disagreeable, or the Occasion of Pain, or positive Distaste, it would always continue so, even altho' the Aversion we might have toward it were counter-balanc'd by other Considerations. There are Horrors rais'd by some Objects, which are only the Effect of *Fear* for ourselves, or *Compassion* towards others, when either *Reason*, or some foolish *Association of Ideas*, makes us apprehend Danger, and not the Effect of any thing in the Form itself: for we find that most of those Objects which excite Horror at first, when Experience or Reason has remov'd the Fear, may become the

Occasions of Pleasure; as *ravenous Beasts*, a *tempestuous Sea*, a *craggy Precipice*, a *dark shady Valley*.

[73]

Associations.

III. WE shall see [19]hereafter, "That *Associations of Ideas* make Objects pleasant and delightful, which are not naturally apt to give any such Pleasures; and the same way, the *casual Conjunctions of Ideas* may give a Disgust, where there is nothing disagreeable in the Form itself." And this is the Occasion of many fantastick Aversions to Figures of some Animals, and to some other Forms: Thus *Swine*, *Serpents* of all Kinds, and some *Insects* really beautiful enough, are beheld with Aversion by many People, who have got *some accidental Ideas associated* to them. And for *Distastes* of this Kind, no other Account can be given.

Universality of this Sense.

IV. BUT as to the *universal Agreement* of Mankind in their *Sense of Beauty* from *Uniformity amidst Variety*, we must consult Experience: and as we allow all Men Reason, since all Men are capable of understanding simple Arguments, tho' few are capable of complex Demonstrations; so in this Case it must be sufficient to prove *this Sense of Beauty universal*, "if all Men are better pleas'd with *Uniformity* in the simpler Instances than *the contrary*, even when there is no Advantage observ'd attending it; and likewise if all Men, according as [74] their Capacity enlarges, so as to receive and compare more complex Ideas, have a greater Delight in *Uniformity*, and are pleas'd with its more complex Kinds, both *Original and Relative*."

Now let us consider if ever any Person was void of *this Sense* in the simpler Instances. Few Trials have been made in the simplest Instances of *Harmony*, because, as soon as we find an *Ear* incapable of relishing complex Compositions, such as our *Tunes* are, no farther Pains are employ'd about such. But in *Figures*, did ever any Man make choice of a *Trapezium*, or any irregular *Curve*, for the *Ichnography* or Plan of his House, without Necessity, or some great Motive of Convenience? or to make the opposite Walls *not parallel*, or *unequal* in Height? Were ever *Trapeziums*, irregular *Polygons* or *Curves* chosen for the Forms of *Doors* or *Windows*, tho' these Figures might have answer'd the Uses as well, and would have often sav'd a great Part of the Time, Labour and Expence to Workmen, which is now employ'd in suiting the Stones and Timber to the *regular* Forms? Among all the fantastick Modes of *Dress*, none was ever quite void of *Uniformity*, if it were only in the *Resemblance* of the two Sides of the same *Robe*, and in *some general Aptitude* to the human Form. The *Pictish Painting* had always *relative Beauty*, by Resemblance [75] to other Objects, and often those Objects were *originally beautiful*: however justly we might here apply HORACE'S Censure of impertinent Descriptions in *Poetry*,

Sed non erat his locus— — [20] .

But never were any so extravagant as to affect such Figures as are made by *the casual spilling* of liquid Colours. Who was ever pleas'd with an *Inequality* of Heights in *Windows* of the same Range, or *dissimilar Shapes* of them? with *unequal Legs* or *Arms*, *Eyes* or *Cheeks* in a *Mistress*? It must however be acknowledg'd, "That *Interest* may often counterbalance our *Sense of Beauty*, in this Affair as well as in others, and superior good Qualitys may make us overlook such Imperfections."

Real Beauty alone pleases.

V. NAY farther, it may perhaps appear, "That *Regularity* and *Uniformity* are so copiously diffus'd thro' the *Universe*, and we are so readily determin'd to pursue *this* as the Foundation of *Beauty* in *Works of Art*, that there is scarcely any thing ever fancy'd as *Beautiful*, where

there is not really something of this *Uniformity* and *Regularity*." We are indeed often mistaken in imagining that there is the greatest possible *Beauty*, where it is but very imperfect; but [76] still it is some Degree of *Beauty* which pleases, altho' there may be higher Degrees which we do not observe; and our *Sense* acts with full *Regularity* when we are pleas'd, altho' we are kept by a false Prejudice from pursuing Objects which would please us more.

A GOTH, for instance, is mistaken, when from Education he imagines the *Architecture* of his Country to be the most perfect: and a *Conjunction* of some *hostile Ideas*, may make him have an Aversion to *Roman Buildings*, and study to demolish them, as some of our *Reformers* did the *Popish Buildings*, not being able to separate the Ideas of the superstitious Worship from the Forms of the Buildings where it was practised: and yet it is still *real Beauty* which pleases the GOTH, founded upon *Uniformity amidst Variety*. For the *Gothick Pillars* are *uniform* to each other, not only in their *Sections*, which are *Lozenge-form'd*; but also in their *Heights* and *Ornaments*: Their *Arches* are not one *uniform Curve*, but yet they are *Segments of similar Curves*, and generally equal in the same Ranges. The very *Indian Buildings* have some kind of *Uniformity*, and many of the EASTERN NATIONS, tho' they differ much from us, yet have great *Regularity* in their Manner, as well as the ROMANS in their. Our *Indian Screens*, which wonderfully supply our Imaginations with Ideas of Deformity, in which *Nature* is very chur [77] lish and sparing, do want indeed all the *Beauty* arising from Proportion of Parts, and Conformity to *Nature*; and yet they cannot divest themselves of all *Beauty* and *Uniformity* in the separate Parts: And this diversifying the human Body into various Contortions, may give some wild Pleasure from *Variety*, since some *Uniformity* to the human Shape is still retained.

History pleases in like manner.

VI. THERE is one sort of *Beauty* which might perhaps have been better mention'd before, but will not be impertinent here, because the Taste or Relish of it is *universal* in all Nations, and with the Young as well as the Old, and that is the *Beauty of History*. Every one knows how dull a Study it is to read over a Collection of *Gazettes*, which shall perhaps relate all the same Events with the *Historian*: The superior Pleasure then of *History* must arise, like that of *Poetry*, from the *Manners*; when we see a *Character* well drawn, wherein we find the secret Causes of a great Diversity of seemingly inconsistent Actions; or an *Interest of State* laid open, or an *artful View* nicely unfolded, the Execution of which influences very different and opposite Actions as the Circumstances may alter. Now this reduces the whole to an *Unity* of Design at least: And this may be observ'd in the very Fables which entertain Children, otherwise we cannot make them relish them.

[78]

VII. WHAT has been said will probably be assented to, if we always remember in our Inquiries into the *Universality* of the *Sense of Beauty*, "That there may be *real Beauty*, where there is not the *greatest*; and that there are an Infinity of different Forms which may all have some *Unity*, and yet differ from each other." So that Men may have different Fancys of *Beauty*, and yet *Uniformity* be the *universal Foundation* of our Approbation of any Form whatsoever as *Beautiful*. And we shall find that it is so in the *Architecture*, *Gardening*, *Dress*, *Equipage*, and *Furniture* of Houses, even among the most uncultivated Nations; where *Uniformity* still pleases, without any other Advantage than the Pleasure of the Contemplation of it.

Diversity of Judgments concerning our Senses.

VIII. IT will deserve our Consideration on this Subject, how, in like Cases, we form very different Judgments concerning the *internal* and *external Senses*. Nothing is more ordinary among those, who after Mr. LOCKE have rejected *innate Ideas*, than to alledge, "That all our Relish for *Beauty* and *Order*, is either from Prospect of *Advantage*, *Custom*, or *Education*,"

for no other Reason but the *Variety of Fancys* in the World: and from this they conclude, "That our *Fancys* do not arise from any *natural Power of Perception*, or *Sense*." [79] And yet all allow our *external Senses* to be *Natural*, and that the Pleasures or Pains of their Sensations, however they may be increas'd or diminish'd by *Custom* or *Education*, and counter-balanc'd by *Interest*, yet are really antecedent to *Custom*, *Habit*, *Education*, or Prospect of *Interest*. Now it is certain, "That there is at least as great a *Variety of Fancys* about their Objects, as the Objects of *Beauty*:" Nay, it is much more difficult, and perhaps impossible, to bring the *Fancys* or *Relishes* of the *external Senses* to any general Foundation at all, or to find any Rule for the *Agreeable* or *Disagreeable*: and yet we all allow, "that these are *natural Powers of Perception*."
The Reason of it.

IX. THE Reason of this different Judgment can be no other than this, That we have got distinct Names for the *external Senses*, and none, or very few, for the *Internal*; and by this are led, as in many other Cases, to look upon the former as some way more *fix'd*, and *real*, and *natural*, than the latter. The *Sense of Harmony* has got its Name, *viz.* a *good Ear*; and we are generally brought to acknowledge this a *natural Power of Perception*, or a *Sense* some way distinct from *Hearing*: now it is certain, "That there is as necessary a Perception of *Beauty* upon the Presence of *regular Objects*, as of *Harmony* upon hearing certain *Sounds*."

[80]

An internal Sense does not presuppose innate ideas.

X. BUT let it be observ'd here once for all, "That an *internal Sense* no more presupposes an *innate Idea*, or Principle of Knowledge, than the *external*." Both are *natural Powers of Perception*, or *Determinations of the Mind* to receive necessarily certain Ideas from the Presence of Objects. The *Internal Sense* is, a *passive Power of receiving Ideas of Beauty from all Objects in which there is Uniformity amidst Variety*. Nor does there seem any thing more difficult in this matter, than that the Mind should be always determin'd to receive the Idea of *Sweet*, when Particles of such a Form enter the Pores of the Tongue; or to have the Idea of *Sound* upon any quick Undulation of the Air. The one seems to have as little Connection with its Idea, as the other: And the *same Power* could with equal Ease constitute the former the Occasion of Ideas, as the latter.
Associations Cause of Disagreement.

XI. THE Association of Ideas [21]above hinted at, is one great Cause of the apparent Diversity of *Fancys* in the *Sense of Beauty*, as well as in the *external Senses*, and often makes Men have an Aversion to Objects of *Beauty*, and a Liking to others void of it, but under different Conceptions than those of *Beauty* or *Deformity*. And here it may not be improper to give some Instances of some [81] of these *Associations*. The *Beauty of Trees*, their *cool Shades*, and their *Aptness* to conceal from Observation, have made *Groves* and *Woods* the usual Retreat to those who love *Solitude*, especially to the *Religious*, the *Pensive*, the *Melancholy*, and the *Amorous*. And do not we find that we have so join'd the Ideas of these Dispositions of Mind with those external Objects, that they always recur to us along with them? The Cunning of the *Heathen Priests* might make such obscure Places the Scene of the fictitious Appearances of their *Deitys*; and hence we join Ideas of something *Divine* to them. We know the like Effect in the Ideas of our *Churches*, from the perpetual Use of them only in *religious Exercises*. The faint Light in *Gothick Buildings* has had the same Association of a very foreign Idea, which our *Poet* shews in his *Epithet*,

— — *A dim religious Light* [22] .

In like manner it is known, That often all the Circumstances of *Actions*, or *Places*, or *Dresses* of Persons, or *Voice*, or *Song*, which have occur'd at any time together, when we were strongly affected by any Passion, will be so connected that any one of these will make

all the rest recur. And this is often the occasion both of great Pleasure [82] and Pain, Delight and Aversion to many Objects, which of themselves might have been perfectly indifferent to us: but these *Approbations*, or *Distastes*, are remote from the Ideas of *Beauty*, being plainly different Ideas.

Musick, how it pleases differently.

XII. THERE is also another Charm in *Musick* to various Persons, which is distinct from the *Harmony*, and is occasion'd by its raising agreeable Passions. The *human Voice* is obviously vary'd by all the stronger Passions; now, when our *Ear* discerns any Resemblance between the *Air* of a *Tune*, whether sung or play'd upon an Instrument, either in its *Time*, or *Modulation*, or any other Circumstance, to the Sound of the *human Voice*, in any Passion, we shall be touch'd by it in a very sensible manner, and have *Melancholy*, *Joy*, *Gravity*, *Thoughtfulness*, excited in us by a sort of *Sympathy* or *Contagion*. The same Connexion is observable between the very *Air* of a *Tune*, and the *Words* expressing any Passion which we have heard it fitted to, so that they shall both recur to us together, tho' but one of them affects our *Senses*.

Now in such a Diversity of pleasing or displeasing Ideas, which may be join'd with Forms of *Bodys*, or *Tunes*, when Men are of such different Dispositions, and prone to such a Variety of Passions, it is no Wonder, "that they should often disagree in their Fancys [83] of Objects, even altho' their *Sense of Beauty* and *Harmony* were perfectly uniform;" because many other Ideas may either please or displease, according to Persons Tempers, and past Circumstances. We know how agreeable a very *wild Country* may be to any Person who has spent the chearful Days of his Youth in it, and how disagreeable very *beautiful Places* may be, if they were the Scenes of his Misery. And this may help us in many Cases to account for the Diversities of Fancy, without denying the *Uniformity* of our *internal Sense of Beauty*.

XIII. GRANDEUR and *Novelty* are two Ideas different from *Beauty*, which often recommend Objects to us. The Reason of this is foreign to the present Subject. See *Spectator*, N^o 412.

SECT. VII.↩

Of the Power of Custom, Education, and Example, as to our internal Senses.

CUSTOM, *Education*, and *Example* are so often alludg'd in this Affair, as the Occasion of our Relish for *beautiful Objects*, and for our Approbation of, or Delight in, a certain *Conduct in Life* in a *moral Species*, that it is necessary to examine these three particularly, to make it appear, "that there is a *natural Power of Perception, or Sense of Beauty* in Objects, antecedent to all *Custom, Education, or Example*." *Custom gives no new Sense.*

II. CUSTOM, as distinct from the other two, operates in this manner. As to Actions, it only gives a Disposition to the Mind or Body more easily to perform those Actions which have been frequently repeated; but never leads us to apprehend them under any other View, than what we were capable of apprehending them under at first; nor gives us any new Power of Perception about them. We are naturally capable of Sentiments of *Fear*, and *Dread* of any powerful *Presence*; [85] and so *Custom* may connect the Ideas of religious *Horror* to certain Buildings: but *Custom* could never have made a *Being* naturally incapable of *Fear*, receive such Ideas. So, had we no other Power of perceiving, or forming Ideas of Actions, but as they were *advantageous* or *disadvantageous*, *Custom* could only have made us more ready at perceiving the *Advantage* or *Disadvantage* of Actions. But this is not to our present Purpose.

As to our Approbation of, or Delight in external Objects; When the *Blood* or *Spirits*, of which *Anatomists* talk, are rous'd, quicken'd, or fermented as they call it, in any agreeable manner, by Medicine or Nutriment; or any *Glands* frequently stimulated to Secretion; it is certain, that to preserve the Body easy, we shall delight in Objects of Taste, which of themselves are not immediately pleasant to it, if they promote that agreeable State, which the Body had been *accustom'd* to. Farther, *Custom* will so alter the State of the Body, that what at first rais'd uneasy Sensations, will cease to do so, or perhaps raise another agreeable Idea of the same Sense; but *Custom* can never give us any Idea of a Sense different from those we had antecedent to it: It will never make the *Blind* approve Objects as *coloured*, or those who have no *Taste* approve Meats as *delicious*, however they might approve them as *strengthening* or *exhilarating*. Were our [86] *Glands*, and the Parts about them, void of Feeling, did we perceive no Pleasure from certain brisker Motions in the *Blood*, *Custom* could never make stimulating or intoxicating Fluids or Medicines agreeable, when they were not so to the Taste: So, by like Reasoning, had we no *natural Sense* of *Beauty* from *Uniformity*, *Custom* could never have made us imagine any *Beauty* in Objects; if we had had no Ear, *Custom* could never have given us the Pleasures of *Harmony*. When we have these *natural Senses* antecedently, *Custom* may make us capable of extending our Views farther, and of receiving more complex Ideas of *Beauty* in Bodys, or *Harmony* in Sounds, by increasing our Attention, and Quickness of Perception. But however *Custom* may increase our Power of receiving or comparing complex Ideas, yet it seems rather to weaken than strengthen the Ideas of *Beauty*, or the Impressions of Pleasure from regular Objects; else how is it possible that any Person could go into the open Air on a sunny Day, or clear Evening, without the most extravagant Raptures, such as MILTON [23] represents our *Ancestor* in, upon his first Creation? For such any Person would certainly fall into, upon the first Representation of such a Scene.

CUSTOM in like manner may make it easier for any Person to discern the Use of a complex Machine, and approve it as *advantageous*; but he would never have imagin'd it *beautiful*, had he no *natural Sense of Beauty*. *Custom* may make us quicker in apprehending the Truth of complex *Theorems*, but we all find the Pleasure or *Beauty of Theorems* as strong at first as ever. *Custom* makes us more capable of retaining and comparing complex Ideas, so as to discern more complicated *Uniformity*, which escapes the Observation of *Novices* in any Art; but all this presupposes a *natural Sense of Beauty* in *Uniformity*: for, had there been nothing in Forms, which was constituted the necessary Occasion of Pleasure to our Senses, no Repetition of indifferent Ideas as to Pleasure or Pain, *Beauty* or *Deformity*, could ever have made them grow pleasing or displeasing.
Nor Education.

III. THE Effect of EDUCATION is this, that thereby we receive many speculative Opinions, which are sometimes true, and sometimes false; and are often led to believe, that Objects may be naturally apt to give Pleasure or Pain to our external Senses, which in reality have no such Qualitys. And farther, by *Education* there are some strong Associations of Ideas without any Reason, by mere Accident sometimes, as well as by Design, which it is very hard for us ever [88] after to break asunder. Thus Aversions are rais'd to Darkness, and to many kinds of Meat, and to certain innocent Actions: Approbations without Ground are rais'd in like manner. But in all these Instances, *Education* never makes us apprehend any Qualitys in Objects, which we have not *naturally* Senses capable of perceiving. We know what Sickness of the Stomach is, and may without Ground believe, that very healthful Meats will raise this; we by our Sight and Smell receive disagreeable Ideas of the Food of Swine, and their Styes, and perhaps cannot prevent the recurring of these Ideas at Table: but never were Men naturally *blind* prejudic'd against Objects as of a disagreeable Colour, or in favour of others as of a beautiful Colour; they perhaps hear Men dispraise one Colour, and may imagine this Colour to be some quite different sensible Quality of the other Senses, but that is all. And the same way, a Man naturally void of *Taste* could by no *Education* receive the Ideas of Taste, or be prejudic'd in favour of Meats as delicious: So, had we no *natural Sense of Beauty* and *Harmony*, we could never be prejudic'd in favour of Objects or Sounds as *beautiful* or *harmonious*. *Education* may make an unattentive GOTH imagine that his *Countrymen* have attain'd the Perfection of *Architecture*; and an Aversion to their Enemy the ROMANS, may have join'd some disagreeable Ideas to their very Buildings, and [89] excited them to their Demolition; but he had never form'd these Prejudices, had he been void of a *Sense of Beauty*. Did ever *blind Men* debate whether *Purple* or *Scarlet* were the finer *Colour*? or could any *Education* prejudice them in favour of either as *Colours*?

THUS *Education* and *Custom* may influence our *internal Senses*, where they are antecedently, by enlarging the Capacity of our Minds to retain and compare the Parts of complex Compositions: And then, if the finest Objects are presented to us, we grow conscious of a Pleasure far superior to what common Performances excite. But all this presupposes our *Sense of Beauty* to be *natural*. Instruction in *Anatomy*, Observation of *Nature*, and of those *Airs* of the Countenance, and *Attitudes* of Body, which accompany any *Sentiment*, *Action*, or *Passion*, may enable us to know where there is a just Imitation: but why should an exact Imitation please upon Observation, if we had not *naturally* a *Sense of Beauty* in it, more than the observing the Situation of fifty or a hundred Pebbles thrown at random? and should we observe them ever so often, we should never dream of their growing *beautiful*.
Prejudices how removed.

IV. THERE is something worth our Observation as to the manner of rooting out the *Prejudices of Education*, not quite foreign to [90] the present Purpose. When the *Prejudice* arises from Associations of Ideas without any natural Connection, we must frequently force ourselves to bear Representations of those Objects, or the Use of them when separated from the disagreeable Idea; and this may at last disjoin the unreasonable Association, especially if

we can join new agreeable Ideas to them: Thus, Opinions of *Superstition* are best remov'd by pleasant Conversation of Persons we esteem for their *Virtue*, or by observing that they despise such Opinions. But when the *Prejudice* arises from an Apprehension or Opinion of *natural Evil*, as the Attendant, or Consequent of any Object or Action; if the *Evil* be apprehended to be the constant and immediate Attendant, a few Trials, without receiving any Damage, will remove the *Prejudice*, as in that against *Meats*: But where the *Evil* is not represented as the perpetual Concomitant, but as what may possibly or probably at some time or other accompany the Use of the Object, there must be frequent Reasoning with ourselves, or a long Series of Trials without any Detriment, to remove the *Prejudice*; such is the Case of our Fear of *Spirits* in the *Dark*, and in *Church-yards*. And when the *Evil* is represented as the Consequence perhaps a long time after, or in a *future State*, it is then hardest of all to remove the *Prejudice*; and this is only to be effected by slow Processes of Reason, because in this Case there [91] can be no Trials made: and this is the Case of *superstitious Prejudices* against Actions apprehended as offensive to the *DERRY*; and hence it is that they are so hard to be rooted out.

Example not the Cause of internal Sense.

V. EXAMPLE seems to operate in this manner. We are conscious that we act very much for *Pleasure*, or *private Good*; and are thereby led to imagine that others do so too: hence we conclude there must be some *Perfection* in the Objects which we see others pursue, and *Evil* in those which we observe them constantly shunning. Or, the *Example* of others may serve to us as so many Trials to remove the Apprehension of *Evil* in Objects to which we had an Aversion. But all this is done upon an Apprehension of Qualitys perceivable by the Senses which we have; for no *Example* will induce the *Blind* or *Deaf* to pursue Objects as *colour'd* or *sonorous*; nor could *Example* any more engage us to pursue Objects as *beautiful* or *harmonious*, had we no *natural Sense* of *Beauty* or *Harmony*.

EXAMPLE may make us conclude without Examination, that our Countrymen have obtain'd the Perfection of *Beauty* in their *Works*, or that there is less *Beauty* in the Orders of *Architecture* or *Painting*, us'd in other *Nations*, and so content ourselves with very imperfect Forms. And Fear of Contempt as [92] void of *Taste* or *Genius*, often makes us join in approving the Performances of the reputed Masters in our Country, and restrains those who have *naturally* a fine *Genius*, or the *internal Senses* very acute, from studying to obtain the greatest Perfection; it makes also those of a bad *Taste* pretend to a livelier Perception of *Beauty* than in reality they have: But all this presupposes some *natural Power* of receiving Ideas of *Beauty* and *Harmony*. Nor can *Example* effect any thing farther, unless it be to lead Men to pursue Objects by implicit Faith, for some Perfection which the Pursuer is conscious he does not know, or which perhaps is some very different Quality from the Idea perceiv'd by those of a good *Taste* in such Affairs.

SECT. VIII. ↩

Of the Importance of the internal Senses in Life, and the final Causes of them.

Importance of the internal Senses.

THE busy part of Mankind may look upon these things as airy Dreams of an inflam'd Imagination, which a wise Man should despise, who rationally pursues more solid Possessions independent on Fancy: but a little Reflection will convince us, "That the Gratifications of our *internal Senses* are as *natural, real, and satisfying* Enjoyments as any sensible Pleasure whatsoever; and that they are the chief Ends for which we commonly pursue *Wealth* and *Power*." For how is *Wealth* or *Power* advantageous? How do they make us *happy*, or prove *good* to us? No otherwise than as they supply Gratifications to our *Senses*, or Facultys of perceiving Pleasure. Now, are these *Senses* or Facultys only the *external ones*? No: Every body sees, that a small portion of *Wealth* or *Power* will supply more Pleasures of the *external Senses* than we can enjoy; we know that Scarcity often heightens these Perceptions more than Abundance, which cloy's that Appetite which [94] is necessary to all Pleasure in Enjoyment: and hence the *Poet's* Advice is perfectly just;

— — Tu pulmentaria quære
157. Sudando — — [24]

In short, the only Use of a great Fortune above a very small one (except in *good Offices*, and *moral Pleasures*) must be to supply us with the Pleasures of *Beauty, Order, and Harmony*.

It is true indeed, that the noblest Pleasures of the *internal Senses*, in the Contemplation of the Works of Nature, are expos'd to every one without Expence; the *Poor* and the *Low*, may have as free Use of these Objects, in this way, as the *Wealthy* or *Powerful*. And even in Objects which may be appropriated, the *Property* is of little Consequence to the Enjoyment of their Beauty, which is often enjoy'd by others beside the *Proprietor*. But then there are other Objects of these *internal Senses*, which require *Wealth* or *Power* to procure the Use of them as frequently as we desire; as appears in *Architecture, Musick, Gardening, Painting, Dress, Equipage, Furniture*; of which we cannot have the full Enjoyment without [95] *Property*. And there are some confus'd *Imaginations*, which often lead us to pursue *Property*, even in Objects where it is not necessary to the true Enjoyment of them. These are the *ultimate Motives* of our pursuing the greater Degrees of *Wealth*, where there are no generous Intentions of virtuous Actions.

THAT is confirm'd by the constant Practice of the very Enemys to these *Senses*. As soon as they think they are got above the *World*, or extricated from the Hurrys of *Avarice* and *Ambition*; banish'd *Nature* will return upon them, and set them upon Pursuits of *Beauty* and *Order* in their *Houses, Gardens, Dress, Table, Equipage*. They are never easy without some Degree of this; and were their Hearts open to our View, we should see *Regularity, Decency, Beauty*, as what their Wishes terminate upon, either to themselves or to their Posterity; and what their Imagination is always presenting to them as the possible Effects of their Labours. Nor without this could they ever justify their Pursuits to themselves.

THERE may perhaps be some Instances of human Nature perverted into a thorow *Miser*, who loves nothing but Money, and whose Fancy arises no higher than the cold dull Thought of Possession; but such an Instance in an Age, must not be made the [96] Standard of

Mankind against the whole Body.

If we examine the Pursuits of the *Luxurious*, who is imagin'd wholly devoted to his Belly; we shall generally find that the far greater part of his Expeuce is employ'd to procure other Sensations than those of Taste; such as *fine Attendants, regular Apartments, Services of Plate*, and the like. Besides, a large Share of the Preparation must be suppos'd design'd for some sort of generous friendly Purposes, to please *Acquaintance, Strangers, Parasites*. How few would be contented to enjoy the same Sensations alone, in a Cottage, or out of earthen Pitchers? To conclude this Point, however these *internal Sensations* may be overlook'd in our Philosophical Inquirys about the human Facultys, we shall find in Fact, "That they employ us more, and are more efficacious in *Life*, either to our *Pleasure* or *Uneasiness*, than all our *external Senses* taken together."

Final Cause of the internal Senses.

II. As to the *final Causes* of this *internal Sense*, we need not inquire, "Whether, to an *Almighty, and All-knowing Being*, there be any real Excellence in *regular Forms*, in acting by *general Laws*, in knowing by *Theorems*?" We seem scarce capable of answering such Questions any way; nor need we inquire, "Whether other Animals [97] may not discern *Uniformity* and *Regularity* in Objects which escape our Observation, and may not perhaps have their Senses constituted so as to perceive *Beauty* from the same Foundation which we do, in Objects which our Senses are not fit to examine or compare?" We shall confine ourselves to a Subject where we have some certain Foundation to go upon, and only inquire, "if we can find any Reasons worthy of the great AUTHOR of *Nature*, for making such a Connection between regular Objects, and the Pleasure which accompanys our Perceptions of them; or, what Reasons might possibly influence him to create the *World*, as it at present is, as far as we can observe, every-where full of *Regularity* and *Uniformity*."

LET it be here observ'd, that as far as we know concerning any of the great Bodys of the *Universe*, we see Forms and Motions really *beautiful* to our Senses; and if we were plac'd in any *Planet*, the *apparent Courses* would still be *regular* and *uniform*, and consequently *beautiful* to us. Now this gives us no small Ground to imagine, that if the Senses of their Inhabitants are in the same manner adapted to their Habitations, and the Objects occurring to their View, as ours are here, their Senses must be upon the same general Foundation with ours.

[98]

BUT to return to the Questions: What occurs to resolve them, may be contain'd in the following Propositions.

1. THE Manner of Knowledge by *universal Theorems*, and of Operation by *universal Causes*, as far as we can attain it, must be most convenient for *Beings* of limited Understanding and Power; since this prevents Distraction in their Understandings thro' the Multiplicity of Propositions, and Toil and Weariness to their Powers of Action: and consequently their *Reason*, without any *Sense* of *Beauty*, must approve of such Methods when they reflect upon their apparent *Advantage*.

2. THOSE Objects of Contemplation in which there is *Uniformity amidst Variety*, are more distinctly and easily comprehended and retain'd, than *irregular Objects*; because the accurate Observation of one or two Parts often leads to the Knowledge of the Whole: Thus we can from a *Pillar* or two, with an intermediate *Arch*, and *Cornice*, form a distinct Idea of a whole *regular Building*, if we know of what Species it is, and have its Length and Breadth: From a *Side* and *solid Angle*, we have the whole *regular Solid*; the measuring one *Side*, gives the whole *Square*; one *Radius*, the whole *Circle*; two *Diameters*, an *Oval*; one *Ordinate* and *Ab* [99] *scissa*, the *Parabola*; thus also other Figures, if they have any Regularity, are in every

Point determin'd from a few *Data*: Whereas it must be a long Attention to a vast Multiplicity of Parts, which can ascertain or fix the Idea of any *irregular Form*, or give any distinct Idea of it, or make us capable of retaining it; as appears in the Forms of *rude Rocks*, and *Pebbles*, and *confus'd Heaps*, even when the Multitude of sensible Parts is not so great as in the *regular Forms*: for such *irregular Objects* distract the *Mind* with *Variety*, since for every sensible Part we must have a quite different Idea.

3. FROM these two Proportions it follows, "That *Beings* of limited Understanding and Power, if they act rationally for their own *Interest*, must choose to operate by the *simplest Means*, to invent *general Theorems*, and to study *regular Objects*, if they be as useful as *irregular ones*; that they may avoid the endless Toil of producing each Effect by a separate Operation, of searching out each different Truth by a different Inquiry, and of imprinting the endless *Variety* of dissimilar Ideas in *irregular Objects*."

4. BUT then, beside this Consideration of *Interest*, there does not appear to be any necessary Connection, antecedent to the Constitution of the AUTHOR of *Nature*, be [100] tween *regular Forms*, *Actions*, *Theorems*, and that sudden sensible *Pleasure* excited in us upon Observation of them, even when we do not reflect upon the Advantage mention'd in the former Proposition. And possibly, the DEITY could have form'd us so as to have receiv'd no immediate Pleasure from such Object, or connected Pleasure to those of a quite contrary Nature. We have a tolerable Presumption of this in the *Beautys* of various Animals; they give some small Pleasure indeed to every one who views them; but then every one seems far more delighted with the peculiar *Beautys* of its own *Species*, than with those of a different one, which seldom raise any Desire. This makes it probable, that the *Pleasure* is not the necessary Result of the *Form* itself, otherwise it would equally affect all Apprehensions in what *Species* soever, but depends upon a voluntary *Constitution*, adapted to preserve the *Regularity* of the *Universe*, and is probably not the Effect of *Necessity*, but *Choice*, in the SUPREME AGENT, who constituted our *Senses*.
From the divine Goodness.

5. BUT from the whole we may conclude, "That supposing the DEITY so *kind* as to connect *sensible Pleasure* with certain *Actions* or *Contemplations*, beside the *rational Advantage* perceivable in them; there is a great *moral Necessity*, from his *Goodness*, that the *internal Sense* of Men [101] should be constituted as it is at present, so as to make *Uniformity amidst Variety* the Occasion of Pleasure." For were it not so, but on the contrary, if *irregular Objects*, *particular Truths* and *Operations* pleased us, beside the endless Toil this would involve us in, there must arise a perpetual Dissatisfaction in all rational Agents with themselves; since *Reason* and *Interest* would lead us to simple *general Causes*, while a *contrary Sense* of *Beauty* would make us disapprove them: *Universal Theorems* would appear to our Understanding the best Means of increasing our Knowledge of what might be useful; while a *contrary Sense* would set us on the search after *particular Truths*: *Thought* and *Reflection* would recommend Objects with *Uniformity amidst Variety*, and yet this *perverse Instinct* would involve us in Labyrinths of *Confusion* and *Dissimilitude*. And hence we see "how suitable it is to the *sagacious Bounty* which we suppose in the DEITY, to constitute our *internal Senses* in the manner in which they are; by which Pleasure is join'd to the Contemplation of *those Objects* which a finite *Mind* can best imprint and retain the Ideas of with the least Distraction; to *those Actions* which are most efficacious, and fruitful in useful Effects; and to those *Theorems* which most inlarge our *Minds*."
Reason of general Laws.

III. As to the other Question, "What Reason might influence the DEITY, whom [102] no Diversity of Operation could distract or weary, to choose to operate by *simplest Means*, and *general Laws*, and to diffuse *Uniformity*, *Proportion*, and *Similitude* thro' all the Parts of *Nature* which we can observe?" Perhaps there may be some real Excellence in this Manner of

Operation, and in these Forms, which we know not: but this we may probably say, that since the *divine Goodness*, for the Reasons above-mention'd, has constituted our *Sense of Beauty* as it is at present, the same *Goodness* might have determined the *Great ARCHITECT* to adorn this stupendous *Theatre* in a manner agreeable to the Spectators, and that Part which is expos'd to the Observation of Men, so as to be pleasant to them; especially if we suppose, that he design'd to discover himself to them as *Wise* and *Good*, as well as *Powerful*: for thus he has given them greater Evidences, thro' the whole *Earth*, of his *Art*, *Wisdom*, *Design*, and *Bounty*, than they can possibly have for the *Reason*, *Counsel*, and *Good-will* of their Fellow-Creatures, with whom they converse, with full Persuasion of these Qualities in them, about their common Affairs.

As to the Operations of the DEITY by *general Laws*, there is still a farther Reason from a *Sense* superior to these already consider'd, even that of VIRTUE, or the *Beauty of Action*, which is the Foundation of our [103] greatest Happiness. For were there no *general Laws* fix'd in the Course of *Nature*, there could be no *Prudence* or *Design* in Men, no *rational Expectation* of Effects from Causes, no *Schemes* of Action projected, or any *regular Execution*. If then, according to the *Frame* of our *Nature*, our greatest Happiness must depend upon our Actions, as it may perhaps be made appear it does, "the *Universe* must be govern'd, not by *particular Wills*, but by *general Laws*, upon which we can found our Expectations, and project our Schemes of Action." Nay farther, tho' *general Laws* did ordinarily obtain, yet if the DEITY usually stopp'd their Effects whenever it was necessary to prevent any particular Evils; this would effectually, and justly supersede all human *Prudence* and *Care* about Actions; since a superior *Mind* did thus relieve Men from their Charge.

TREATISE II.

AN INQUIRY CONCERNING MORAL GOOD AND EVIL.

[105]

INTRODUCTION. ↪

Moral Good and Evil.

THE Word MORAL GOODNESS, in this Treatise, denotes our Idea of *some Quality apprehended in Actions, which procures Approbation, attended with Desire of the Agent's Happiness.* MORAL EVIL denotes our Idea of a *contrary Quality, which excites Condemnation or Dislike.* Approbation and Confirmation are probably simple Ideas, which cannot be farther explained. We must be contented with these imperfect Descriptions, until we discover whether we really have such Ideas, and what general *Foundation* there is in Nature for this Difference of Actions, as *morally Good* or *Evil.*

[106]

THESE Descriptions seem to contain an universally acknowledg'd Difference of *Moral Good* and *Evil*, from *Natural.* All Men who speak of *moral Good*, acknowledge that it procures *Approbation* and *Good-will* toward those we apprehend possess'd of it; whereas *natural Good* does not. In this matter Men must consult their own Breasts. How differently are they affected toward these they suppose possess'd of *Honesty, Faith, Generosity, Kindness*; and those who are possess'd of the *natural Goods*, such as *Houses, Lands, Gardens, Vineyards, Health, Strength, Sagacity*? We shall find that we necessarily love and approve the Possessors of the former; but the Possession of the latter procures no *Approbation* or *Good-will* at all toward the Possessor, but often contrary Affections of *Envy* and *Hatred.* In the same manner, whatever Quality we apprehend to be *morally evil*, raises our Dislike toward the Person in whom we observe it, such as *Treachery, Cruelty, Ingratitude*; whereas we heartily love, esteem, and pity many who are expos'd to *natural Evils*, such as *Pain, Poverty, Hunger, Sickness, Death.*

Now the first Question on this Subject is, "Whence arise these different Ideas of Actions?"

[107] "

Interest. Advantage.

BECAUSE we shall afterwards frequently use the Words *Interest, Advantage, natural Good*, it is necessary here to fix their Ideas. The Pleasure in our sensible Perceptions of any kind, gives us our first Idea of *natural Good* or *Happiness*; and then all Objects which are apt to excite this Pleasure are call'd *immediately good.* Those Objects which may procure others immediately pleasant, are call'd *Advantageous*: and we pursue both Kinds from a View of *Interest*, or from *Self-Love.*

OUR *Sense* of Pleasure is antecedent to *Advantage* or *Interest*, and is the Foundation of it. We do not perceive Pleasure in Objects, because it is our *Interest* to do so; but Objects or Actions are *advantageous*, and are pursu'd or undertaken from *Interest*, because we receive *Pleasure* from them. Our Perception of Pleasure is necessary, and nothing is *advantageous* or *naturally good* to us, but what is apt to raise Pleasure *mediately*, or *immediately.* Such Objects as we know either from Experience of Sense, or Reason, to be *immediately* or *mediately advantageous*, or apt to minister Pleasure, we are said to pursue from *Self-Interest*, when our Intention is only to enjoy this Pleasure, which they have the Power of exciting. Thus *Meats, Drink, Harmony, fine Prospects, Painting, Statues*, are perceiv'd by our Senses

to be *immediately* [108] *good*; and our Reason shews *Riches* and *Power* to be *mediately so*, that is, apt to furnish us with Objects of immediate Pleasure: and both Kinds of these *natural Goods* are pursu'd from *Interest*, or *Self-Love*.

Opinions about our Sense of moral Good and Evil.

Now the greatest Part of our latter *Moralists* establish it as undeniable, "That all *moral Quality*s have necessarily some Relation to the *Law* of a *Superior*, of sufficient Power to make us *happy* or *miserable*;" and since all *Laws* operate only by Sanctions of *Rewards*, or *Punishments*, which determine us to Obedience by Motives of *Self-Interest*, they suppose, "that it is thus that *Laws* do constitute some Actions *mediately Good*, or *Advantageous*, and others the same way *disadvantageous*." They say indeed, "That a *benevolent Legislator* constitutes no Actions *advantageous* to the Agent by Law, but such as in their own Nature tend to the *natural Good* of the *Whole*, or, at least, are not inconsistent with it; and that therefore we approve the *Virtue* of others, because it has some small Tendency to our *Happiness*, either from its own Nature, or from this general Consideration, That Obedience to a *benevolent Legislator* is in general *advantageous* to the *Whole*, and to us in particular; and that for the contrary Reasons alone, we disapprove the *Vice* of others, that is, the prohibited Action, as tending [109] to our particular *Detriment* in some degree." And then they maintain, "That we are determin'd to Obedience to *Laws*, or deterr'd from Disobedience, merely by Motives of *Self-Interest*, to obtain either the *natural Good* arising from the commanded Action, or the *Rewards* promised by the Sanction; or to avoid the *natural evil* Consequences of Disobedience, or at least the *Penaltys* of the *Law*."

SOME other *Moralists* suppose "an *immediate natural Good* in the Actions call'd *virtuous*; that is, That we are determin'd to perceive some *Beauty* in the Actions of others, and to love the Agent, even without reflecting upon any *Advantage* which can any way redound to us from the Action; that we have also a secret Sense of Pleasure arising from Reflection upon such of our own Actions as we call *virtuous*, even when we expect no other *Advantage* from them." But they alledge at the same time, "That we are excited to perform these Actions, even as we pursue, or purchase *Pictures*, *Statues*, *Landskips*, from *Self-Interest*, to obtain this Pleasure which arises from Reflection upon the Action, or some other future Advantage." The Design of the following Sections is to inquire into this Matter; and perhaps the Reasons to be offered may prove,

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I. "THAT some Actions have to Men an *immediate Goodness*; or, that by a *superior Sense*, which I call a *Moral one*, we *approve* the Actions of others, and perceive them to be their Perfection and Dignity, and are determin'd to love the Agent; a like Perception we have in reflecting on such Actions of our own, without any View of *natural Advantage* from them."

II. It may perhaps also appear, "That the *Affection*, *Desire*, or *Intention*, which gains *Approbation* to the Actions flowing from it, is not an Intention to obtain even this *sensible Pleasure*; much less the *future Rewards* from Sanctions of *Laws*, or any other *natural Good*, which may be the Consequence of the *virtuous* Action; but an intirely different Principle of Action from *Self-Love*, or Desire of private Good."

SECT. I. ↩

Of the Moral Sense by which we perceive Virtue and Vice, and approve or disapprove them in others.

Different Ideas of Moral and Natural Good.

THAT the Perceptions of *moral Good* and *Evil*, are perfectly different from those of *natural Good* or *Advantage*, every one must convince himself, by reflecting upon the different Manner in which he finds himself affected when these Objects occur to him. Had we no *Sense* of *Good* distinct from the *Advantage* or *Interest* arising from the external Senses, and the Perceptions of *Beauty* and *Harmony*; the Sensations and Affections toward a *fruitful Field*, or *commodious Habitation*, would be much the same with what we have toward a *generous Friend*, or any *noble Character*; for both are or may be *advantageous* to us: And we should no more admire any Action, or love any Person in a distant *Country*, or *Age*, whose Influence could not extend to us, than we love the *Mountains* of PERU, while we are unconcern'd in the *Spanish Trade*. We should have the same Sentiments and Affections toward *inanimate Beings*, which we have toward *rational Agents*, which yet every one knows to be [112] false. Upon Comparison, we say, "Why should we approve or love *inanimate Beings*? They have no Intention of *Good* to us, or to any other Person; their *Nature* makes them fit for our Uses, which they neither know nor study to serve. But it is not so with *rational Agents*: they study the *Interest*, and desire the *Happiness* of other Beings with whom they converse."

WE are all then conscious of the Difference between that *Approbation* or Perception of *moral Excellence*, which *Benevolence* excites toward the Person in whom we observe it, and that Opinion of *natural Goodness*, which only raises *Desire* of Possession toward the good Object. Now "what should make this Difference, if all Approbation, or *Sense* of *Good* be from Prospect of *Advantage*? Do not *inanimate Objects* promote our *Advantage* as well as *benevolent Persons*, who do us Offices of *Kindness* and *Friendship*? should we not then have the same endearing Approbation of both? or only the same cold Opinion of *Advantage* in both?" The Reason why it is not so, must be this, "That we have a distinct Perception of *Beauty* or *Excellence* in the kind Affections of *rational Agents*; whence we are determin'd to admire and love such *Characters* and *Persons*."

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In Actions done to ourselves.

SUPPOSE we reap the same *Advantage* from two Men, one of whom serves us from an *ultimate Desire* of our Happiness, or Good-will toward us; the other from Views of *Self-Interest*, or by *Constraint*: both are in this Case equally beneficial or *advantageous* to us, and yet we shall have quite different Sentiments of them. We must then certainly have other Perceptions of *moral Actions*, than those of *Advantage*: And that Power of receiving these Perceptions may be call'd a MORAL SENSE, since the Definition agrees to it, *viz.* a *Determination of the Mind, to receive any Idea from the Presence of an Object which occurs to us, independent on our Will* [25].
Of Evil, Moral and Natural.

THIS perhaps will be equally evident from our Ideas of *Evil*, done to us designedly by a *rational Agent*. Our Senses of *natural Good* and *Evil* would make us receive, with equal Serenity and Composure, an *Assault*, a *Buffet*, an *Affront* from a *Neighbour*, a *Cheat* from a *Partner*, or *Trustee*, as we would an equal Damage from the Fall of a *Beam*, a *Tile*, or a

Tempest; and we should have the same Affections and Sentiments on both Occasions. *Villainy, Treachery, Cruelty*, would be as meekly resented as a *Blast*, or *Mildew*, or an overflowing [114] *Stream*. But I fancy every one is very differently affected on these Occasions, tho' there may be equal *natural Evil* in both. Nay, Actions no way detrimental may occasion the strongest Anger and Indignation, if they evidence only impotent Hatred or Contempt. And, on the other hand, the Intervention of *moral Ideas* may prevent our *Condemnation* of the Agent, or bad moral Apprehension of that Action, which causes to us the greatest *natural Evil*. Thus the Opinion of *Justice* in any Sentence, will prevent all Ideas of *moral Evil* in the Execution, or Hatred toward the *Magistrate*, who is the immediate Cause of our greatest Sufferings.

In Actions toward others.

II. IN our Sentiments of Actions which affect ourselves, there is indeed a Mixture of the Ideas of *natural* and *moral Good*, which require some Attention to separate them. But when we reflect upon the Actions which affect other Persons only, we may observe the *moral Ideas* unmix'd with those of *natural Good* or *Evil*. For let it be here observ'd, that those Senses by which we perceive Pleasure in natural Objects, whence they are constituted *Advantageous*, could never raise in us any Desire of *publick Good*, but only of what was good to ourselves in particular. Nor could they ever make us approve an Action merely because of its promoting the Happiness of others. And yet, as soon as any Action is represented to us [115] as flowing from *Love, Humanity, Gratitude, Compassion*, a *Study* of the Good of others, and an ultimate Desire of their Happiness, altho' it were in the most distant Part of the World, or in some past Age, we feel Joy within us, admire the lovely Action, and praise its Author. And on the contrary, every Action represented as flowing from Ill-will, Desire of the Misery of others without View to any prevalent Good to the Publick, or *Ingratitude*, raises Abhorrence and Aversion.

It is true indeed, that the Actions we approve in others, are generally imagin'd to tend to the *natural Good* of *Mankind*, or of some *Parts* of it. But whence this *secret Chain* between *each Person* and *Mankind*? How is my *Interest* connected with the most distant *Parts* of it? And yet I must admire Actions which shew Good-will toward them, and love the Author. Whence this *Love, Compassion, Indignation* and *Hatred* toward even *feign'd Characters*, in the most distant Ages, and Nations, according as they appear *kind, faithful, compassionate*, or of the *opposite Dispositions*, toward their imaginary Contemporaries? If there is no *moral Sense*, which makes benevolent Actions appear *Beautiful*; if all Approbation be from the *Interest* of the Approver,

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What's HECUBA to us, or we to HECUBA?[26]

Moral ideas not from Interest.

III. SOME refin'd Explainers of *Self-Love* may tell us, "That we approve or condemn *Characters*, according as we apprehend we should have been supported, or injur'd by them, had we liv'd in their Days." But how obvious is the Answer, if we only observe, that had we no Sense of *moral Good* in *Humanity, Mercy, Faithfulness*, why should not *Self-Love*, and our Sense of *natural Good* engage us always to the victorious Side, and make us admire and love the successful *Tyrant*, or *Traitor*? Why do not we love SINON or PYRRHUS, in the *Æneid*? for, had we been GREEKS, these two would have been very *advantageous Characters*. Why are we affected with the Fortunes of PRIAMUS, POLITES, CHOROEBUS or ÆNEAS? Would not the *Parsimony* of a Miser be as advantageous to his Heir, as the *Generosity* of a worthy Man is to his Friend? And cannot we as easily imagine ourselves Heirs to Misers, as the Favourites of Heroes? Why don't we then approve both alike? It is plain we have some *secret Sense* which

determines our Approbation without regard to *Self-Interest*; otherwise we should always favour the *fortunate* Side without regard to [117] *Virtue*, and suppose ourselves engaged with that Party.

SUPPOSE any great Destruction occasion'd by mere *Accident*, without any Design, or Negligence of the Person who casually was the Author of it: This Action might have been as *disadvantageous* to us as design'd *Cruelty*, or *Malice*; but who will say he has the same Idea of both Actions, or Sentiments of the Agents? Thus also an easy, indolent *Simplicity*, which exposes a Man of Wealth as a Prey to others, may be as advantageous a Disposition as the most *prudent Generosity*, to those he converses with; and yet our Sentiments of this latter Temper are far nobler than of the former. "Whence then this Difference?"

AND farther, Let us make a Supposition, which perhaps is not far from Matter of Fact, to try if we cannot approve even *disadvantageous Actions*, and perceive *moral Good* in them. A few ingenious *Artisans*, persecuted in their own Country, flee to ours for Protection; they instruct us in *Manufactures* which support Millions of Poor, increase the Wealth of almost every Person in the *State*, and make us formidable to our *Neighbours*. In a *Nation* not far distant from us, some resolute *Burgomasters*, full of Love to their *Country*, and Compassion toward their *Fellow-Citizens*, oppress'd in Body and [118] Soul by a *Tyrant* and *Inquisition*, with *indefatigable Diligence*, *publick Spirit*, and *Courage*, support a tedious perilous War against the *Tyrant*, and form an *industrious Republick*, which rivals us in *Trade*, and almost in *Power*. All the World sees whether the *former* or the *latter* have been more *advantageous* to us: and yet let every Man consult his own Breast, which of the two Characters he has the most agreeable Idea of? whether of the *useful Refugee*, or the *publick-spirited Burgomaster*, by whose Love to his own *Country*, we have often suffer'd in our *Interests*? And I am confident he will find some other Foundation of Esteem than *Advantage*, and will see a just Reason, why the Memory of our *Artisans* is so obscure among us, and yet that of our *Rivals* is immortal.

Self-Love not the Ground of Approbation.

IV. SOME *Moralists*, who will rather twist *Self-Love* into a thousand Shapes, than allow any other Principle of Approbation than *Interest*, may tell us, "That whatever profits one Part without Detriment to another, profits the *Whole*, and then some small Share will redound to *each Individual*; that those Actions which tend to the *Good* of the *Whole*, if universally perform'd, would most effectually secure to *each Individual* his own Happiness; and that consequently, we may approve such Actions, from the Opinion of their tending ultimately to our own *Advantage*."

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WE need not trouble these *Gentlemen* to shew by their nice Train of Consequences, and Influences of Actions by way of Precedent in particular Instances, that we in this Age reap any *Advantage* from ORESTES'S killing the *treacherous ÆGYSTHUS*, or from the Actions of CODRUS or DECIUS. Allow their Reasonings to be perfectly good, they only prove, that after long Reflection and Reasoning, we may find out some Ground to judge certain Actions advantageous to us, which every Man admires as soon as he hears of them; and that too under a quite different Conception.

SHOULD any of our Travellers find some old *Grecian Treasure*, the *Miser* who hid it, certainly perform'd an Action more to the Traveller's *Advantage*, than CODRUS or ORESTES; for he must have but a small Share of Benefit from their Actions, whose Influence is so dispers'd, and lost in various Ages and Nations: Surely then this *Miser* must appear to the Traveller a prodigious Hero in *Virtue*! For *Self-Interest* will recommend Men to us only according to the *Good* they do to *our Selves*, and not give us high Ideas of *publick Good*, but in proportion to our Share of it. But must a Man have the Reflection of CUMBERLAND or PUFENDORF, to admire

Generosity, Faith, Humanity, Gratitude? [120] Or reason so nicely to apprehend the *Evil* in *Cruelty, Treachery, Ingratitude?* Do not the *former* excite our *Admiration, and Love, and Study* of Imitation, where-ever we see them, almost at first View, without any such Reflection, and the latter, our *Contempt, and Abhorrence?* Unhappy would it be for *Mankind*, if a *Sense of Virtue* was of as narrow an Extent, as a Capacity for such *Metaphysicks*.
Our Moral Sense cannot be brib'd.

V. THIS *moral Sense*, either of our *own* Actions, or of those of *others*, has this in common with our other Senses, that however our Desire of *Virtue* may be counter-balan'd by *Interest*, our Sentiment or Perception of its *Beauty* cannot; as it certainly might be, if the only Ground of our Approbation were Views of *Advantage*. Let us consider this both as to our *own* Actions, and those of *others*.
In judging of our own Actions.

A COVETOUS *Man* shall dislike any Branch of Trade, how useful soever it may be to the Publick, if there is no Gain for himself in it; here is an Aversion from *Interest*. Propose a sufficient Premium, and he shall be the first who sets about it, with full Satisfaction in his own Conduct. Now is it the same way with our *Sense of moral Actions?* Should any one advise us to wrong a *Minor, or Orphan*, or to do an ungrateful Action, toward a *Benefactor*; [121] we at first View abhor it: Assure us that it will be very *advantageous* to us, propose even a *Reward*; our *Sense* of the Action is not alter'd. It is true, these Motives may make us undertake it; but they have no more Influence upon us to make us approve it, than a Physician's Advice has to make a nauseous Potion pleasant to the Taste, when we perhaps force ourselves to take it for the Recovery of Health.

HAD we no Notion of Actions, beside our Opinion of their *Advantage* or *Disadvantage*, could we ever choose an Action as *advantageous*, which we are conscious is still evil? as it too often happens in human Affairs. Where would be the need of such *high Bribes* to prevail with Men to abandon the Interests of a ruin'd Party, or of *Tortures* to force out the Secrets of their Friends? Is it so hard to convince Mens Understandings, if that be the only Faculty we have to do with, that it is probably more advantageous to secure present Gain, and avoid present Evils, by joining with the prevalent Party, than to wait for the remote Possibility of future Good, upon a Revolution often improbable, and sometimes unexpected? And when Men are over-persuaded by *Advantage*, do they always approve their own Conduct? Nay, how often is their remaining Life odious, and shameful, in their *own Sense* of it, as well as in [122] that of *others*, to whom the base Action was profitable?

If any one becomes satisfy'd with his own Conduct in such a Case, upon what Ground is it? How does he please himself, or vindicate his Actions to others? Never by reflecting upon his *private Advantage*, or alledging this to others as a Vindication; but by gradually warping into the *moral Principles* of his *new Party*; for no Party is without them. And thus Men become pleas'd with their Actions under some Appearance of *moral Good*, distinct from *Advantage*.
Our Moral Sense not founded on Religion.

It may perhaps be alledg'd, "That in those Actions of our own which we call *good*, there is *this* constant *Advantage*, superior to all others, which is the Ground of our Approbation, and the Motive to them from *Self-Love, viz.* That we suppose the DEITY will *reward* them." This will be more fully consider'd [27] hereafter: At present it is enough to observe, that many have high Notions of *Honour, Faith, Generosity, Justice*, who have scarce any Opinions about the DEITY, or any Thoughts of *future Rewards*; and abhor any thing which is *treacherous, cruel, or unjust*, without any regard to *future Punishments*.

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BUT farther, tho' these *Rewards* and *Punishments*, may make my own Actions appear *advantageous* to me, yet they would never make me approve, and love *another* Person for the like Actions, whose Merit would not be imputed to me. Those Actions are *advantageous* indeed to the *Agent*; but his *Advantage* is not my *Advantage*: and *Self-Love* could never recommend to me Actions as *advantageous* to others, or make me like the Authors of them on that account.

Our Moral Sense of the Actions of others, not to be brib'd.

THIS is the second thing to be consider'd, "Whether our *Sense* of the *moral Good* or *Evil* in the Actions of others, can be over-balan'd, or brib'd by Views of *Interest*." Now I may indeed easily be capable of wishing, that another would do an Action I abhor as *morally evil*, if it were very *advantageous* to me: *Interest* in that Case may overbalance my Desire of *Virtue* in another: But no *Interest to myself*, will make me approve an Action as morally good, which without that *Interest to myself*, would have appear'd morally evil; if upon computing its whole Effects, it appears to produce as great a Moment of Good in the Whole, when it is not beneficial to me, as it did before, when it was. In our *Sense* of *moral Good* or *Evil*, our own private Advantage or Loss [124] is of no more moment, than the Advantage or Loss of a third Person, to make an Action appear *Good* or *Evil*. This Sense therefore cannot be over-balan'd by *Interest*. How ridiculous an Attempt would it be, to engage a Man by Rewards or Threatnings into a good Opinion of an Action, which was contrary to his *moral Notions*? We may procure Dissimulation by such means, and that is all.
Not occasion'd by Praise.

VI. A LATE witty Author [28] says, "That the Leaders of Mankind do not really admire such Actions as those of REGULUS, or DECIUS, but only observe, that Men of such Dispositions are very useful for the Defence of any State; and therefore by *Panegyricks*, and *Statues*, they encourage such Tempers in others, as the most *tractable* and *useful*." Here first let us consider, If a *Traitor*, who would sell his own Country to us, may not often be as *advantageous* to us, as an *Hero* who defends us: And yet we can love the Treason, and hate the Traitor. We can at the same time praise a *gallant Enemy*, who is very *pernicious* to us. Is there nothing in all this but an Opinion of *Advantage*?

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AGAIN, upon this Scheme what could a *Statue* or *Panegyrick* effect?—Men love *Praise*—They will do the Actions which they observe to be *praised*—*Praise*, with Men who have no other Idea of *Good* but *Self-Interest*, is *the Opinion which a Nation or Party have of a Man as useful to them*—REGULUS, or CATO, or DECIUS, had no *Advantage* by the Actions which profited their Country, and therefore they themselves could not admire them, however the Persons who reap'd the *Advantage* might praise such Actions.—REGULUS or CATO could not possibly praise or love another Hero for a *virtuous Action*; for this would not gain them the *Advantage of Honour*; and their own Actions they must have look'd upon as the hard Terms on which Honour was to be purchas'd, without any thing amiable in them, which they could contemplate or reflect upon with Pleasure. Nay, what should excite a CATO or a DECIUS to desire Praise, if it is only the cold Opinion of others that they were useful to the State, without any Perception of Excellence in such Conduct?—Now how unlike is this to what the least Observation would teach a Man concerning such Characters?

But says [29] he, "These wondrous cunning Governors made Men believe, by [126] their *Statues* and *Panegyricks*, that there was *publick Spirit*, and that this was in itself *excellent*; and hence Men are led to admire it in others, and to imitate it in themselves, forgetting the Pursuit of their own *Advantage*." So easy a matter it seems to him, to quit judging of others by what we feel in ourselves!—--for a Person who is wholly *selfish*, to imagine others to be *publick-spirited*!—--for one who has no Ideas of *Good* but in his own *Advantage*, to be led by the Persuasions of others, into a Conception of *Goodness* in what is avowedly detrimental

to himself, and profitable to others; nay, so intirely, as not to approve the Action thorowly, but so far as he was conscious that it proceeded from a *disinterested Study* of the *Good* of others! --- Yet this it seems *Statues* and *Penegyrics* can accomplish!

Nil intra est oleam, nil extra est in nuce duri! [30]

It is an easy matter for Men to assert any thing in Words; but our own Hearts must decide the Matter, "Whether some *moral Actions* do not at first View appear *amiable* even to those who are unconcern'd in their Influence? Whether we do not [127] sincerely *approve* and love a generous kind *Friend*, or *Patriot*, whose Actions procure *Honour* to him only, without any *Advantage* to ourselves?" It is true, that the Actions which we approve, are useful to Mankind; but not always to the Approver. It would perhaps be useful to the *Whole*, that all Men agreed in performing such Actions; and then every one would have his Share of the *Advantage*: But this only proves, that *Reason* and *calm Reflection* may recommend to us, from *Self-Interest*, those Actions, which at first View our *moral Sense* determines us to admire, without considering this *Interest*. Nay, our *Sense* shall operate even where the *Advantage* to ourselves does not hold. We can approve the Justice of a Sentence against ourselves: A condemn'd *Traitor* may approve the Vigilance of a *CICERO* in discovering Conspiracies, tho' it had been for the Traitor's Advantage, that there never had been in the World any Men of such Sagacity. To say that he may still approve such Conduct as tending to the *publick Good*, is a Jest from one whose only Idea of *Good* is *Self-Interest*. Such a Person has no Approbation of *publick Spirit*, nor Desire of *publick Good*, farther than it tends to his own *Advantage*, which it does not at all in the present Case.

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Nor Custom, Education, &c.

VII. IF what is said makes it appear, that we have some other *amiable Idea* of Actions than that of *advantageous* to ourselves, we may conclude, "That this Perception of *moral Good* is not deriv'd from *Custom, Education, Example, or Study*." These give us no new Ideas: They might make us see *private Advantage* in Actions whose Usefulness did not at first appear; or give us Opinions of some Tendency of Actions to our *Detriment*, by some nice Deductions of Reason, or by a rash Prejudice, when upon the first View of the Action we should have observ'd no such thing: but they never could have made us apprehend Actions as *amiable* or *odious*, without any Consideration of our own *Advantage*.

VIII. IT remains then, "That as the AUTHOR of *Nature* has determin'd us to receive, by our *external Senses*, pleasant or disagreeable Ideas of Objects, according as they are useful or hurtful to our Bodys; and to receive from *uniform Objects* the Pleasures of *Beauty* and *Harmony*, to excite us to the Pursuit of Knowledge, and to reward us for it; or to be an Argument to us of his *Goodness*, as the *Uniformity* itself proves his *Existence*, whether we had a *Sense* of *Beauty* in *Uniformity* or not; in the same manner he has given us a MORAL SENSE, [129] to direct our Actions, and to give us still *nobler Pleasures*: so that while we are only intending the *Good* of others, we undesignedly promote our own greatest *private Good*." *This Moral Sense does not infer innate Ideas or Propositions.*

WE are not to imagine, that this *moral Sense*, more than the other Senses, supposes any *innate Ideas, Knowledge, or practical Proposition*: We mean by it only a *Determination of our Minds to receive the simple Ideas of Approbation or Condemnation, from Actions observ'd, antecedent to any Opinions of Advantage or Loss to redound to ourselves from them*; even as we are pleas'd with a *regular Form*, or an *harmonious Composition*, without having any Knowledge of *Mathematicks*, or seeing any *Advantage* in that Form or Composition, different from the immediate Pleasure.

THAT we may discern more distinctly the Difference between *moral Perceptions* and others, let us consider, when we taste a pleasant Fruit, we are conscious of Pleasure; when another tastes it, we only conclude or form an Opinion that he enjoys Pleasure; and, abstracting from some previous *Good-Will* or *Anger*, his enjoying this Pleasure is to us a Matter wholly indifferent, raising no new *Sentiment* or *Affection*. But when we are under the Influence of a virtuous Temper, and thereby engaged in [130] virtuous Actions, we are not always conscious of any Pleasure, nor are we only pursuing private Pleasures, as will appear hereafter: 'tis only by *reflex Acts* upon our Temper and Conduct that we enjoy the Delights of Virtue. When also we judge the Temper of another to be virtuous, we do not necessarily imagine him *then* to enjoy Pleasure, tho' we know *Reflection* will give it to him: And farther, our Apprehension of his virtuous Temper raises Sentiments of *Approbation*, *Esteem* or *Admiration*, and the Affection of *Good-will* toward him. The Quality approved by our moral Sense is conceived to reside in the Person approved, and to be a Perfection and Dignity in him: *Approbation* of another's Virtue is not conceived as making the Approver happy, or virtuous, or worthy, tho' 'tis attended with some small Pleasure. Virtue is then called *amiable* or *lovely*, from its raising *Good-will* or *Love* in Spectators toward the Agent; and not from the Agent's perceiving the virtuous Temper to be advantageous to him, or desiring to obtain it under that View. A virtuous Temper is called *good* or *beatifick*, not that it is always attended with Pleasure in the Agent; much less that some small Pleasure attends the Contemplation of it in the Approver: but from this, that every Spectator is persuaded that the *reflex Acts* of the virtuous Agent upon his own Temper will give him the highest Pleasures. The admired Qua [131] lity is conceived as the Perfection of the Agent, and such a one as is distinct from the *Pleasure* either in the Agent or the Approver; tho' 'tis a sure Source of Pleasure to the Agent. The Perception of the Approver, tho' attended with Pleasure, plainly represents something quite distinct from this Pleasure; even as the Perception of *external Forms* is attended with Pleasure, and yet represents something distinct from this Pleasure. This may prevent many Cavils upon this Subject.

SECT. II. ↩

Concerning the immediate Motive to virtuous Actions.

Nature.

THE *Motives* of human Actions, or their *immediate Causes*, would be best understood after considering the *Passions* and *Affections*; but here we shall only consider the *Springs* of the Actions which we call *virtuous*, as far as it is necessary to settle the general Foundation of the *Moral Sense*.

Affections, the Motives to Actions.

I. EVERY ACTION, which we apprehend as either *morally good* or *evil*, is always suppos'd to flow from some *Affection* toward sensitive Natures; and whatever we call *Virtue* or *Vice*, is either some such *Affection*, or some *Action* consequent upon it. Or it may perhaps be enough to make an Action or Omission, appear *vitious*, if it argues the Want of such *Affection* toward rational Agents, as we expect in Characters counted *morally good*. All the Actions counted *religious* in any Country, are suppos'd, by those who count them so, to flow from some *Affections* toward the DEITY; and whatever we call *social Virtue*, we still [133] suppose to flow from *Affections* toward our *Fellow-Creatures*: for in this all seem to agree, "That external Motions, when accompany'd with no *Affections* toward GOD or *Man*, or evidencing no Want of the *expected Affections* toward either, can have no *moral Good* or *Evil* in them."

ASK, for instance, the most *abstemious Hermit*, if *Temperance* of itself would be *morally good*, supposing it shew'd no Obedience toward the DEITY, made us no fitter for Devotion, or the Service of Mankind, or the Search after Truth, than *Luxury*; and he will easily grant, that it would be no *moral Good*, tho' still it might be *naturally good* or *advantageous* to Health: And mere *Courage*, or Contempt of Danger, if we conceive it to have no regard to the Defence of the Innocent, or repairing of Wrongs or Self-Interest, would only entitle its Possessor to *Bedlam*. When such sort of Courage is sometimes admir'd, it is upon some secret Apprehension of a good Intention in the Use of it, or as a natural Ability capable of an useful Application. *Prudence*, if it was only employ'd in promoting *private Interest*, is never imagin'd to be a *Virtue*: and *Justice*, or observing a strict Equality, if it has no regard to the *Good* of *Mankind*, the Preservation of *Rights*, and securing *Peace*, is a Quality properer for its ordinary *Gesta* [134] *men*, a *Beam* and *Scales*, than for a *rational Agent*. So that these four Qualitys, commonly call'd *Cardinal Virtues*, obtain that Name, because they are Dispositions universally necessary to promote *publick Good*, and denote *Affections* toward *rational Agents*; otherwise there would appear no *Virtue* in them.

Affections disinterested.

II. Now, if it can be made appear, that none of these *Affections* which we approve as *virtuous*, are either *Self-love*, or Desire of *private Interest*; since all *Virtue* is either some such *Affections*, or *Actions* consequent upon them; it must necessarily follow, "That *Virtue* springs from some other *Affection* than *Self-Love*, or Desire of private Advantage. And where Self-Interest excites to the same Action, the Approbation is given only to the disinterested Principle."

Love of Complacency, and Hatred of Displacency.

THE *Affections* which are of most Importance in *Morals*, are commonly included under the Names LOVE and HATRED. Now in discoursing of *Love*, we need not be caution'd not to include that *Love* between the *Sexes*, which, when no other *Affections* accompany it, is only Desire of Pleasure, and is never counted a *Virtue*. *Love* toward rational Agents, is subdivided

into *Love of Complacence* or *Esteem*, and *Love of Benevolence*: And *Hatred* is subdivided into *Hatred of Displacence* or *Contempt*, and *Hatred of Malice*. *Complacence* denotes *Approbation of any Person by our Moral Sense*, and is rather a Perception than an Affection; tho' the Affection of Good-will is ordinarily subsequent to it. *Benevolence* is the Desire of the Happiness of another. Their Opposites are called *Dislike* and *Malice*. Concerning each of these separately we shall consider, "Whether they can be influenc'd by Motives of *Self-Interest*."

Are intirely disinterested.

COMPLACENCE, Esteem, or Good-liking, at first View appears to be *disinterested*, and so *Displacence* or *Dislike*; and are intirely excited by some *moral Quality*s, *Good or Evil*, apprehended to be in the Objects; which Quality the very *Frame* of our *Nature* determines us to approve or disapprove, according to the *moral Sense* [31]above explain'd. Propose to a Man all the Rewards in the World, or threaten all the Punishments, to engage him to *Esteem* and *Complacence* toward a Person intirely *unknown*, or if known, apprehended to be *cruel, treacherous, ungrateful*; you may procure external Obsequiousness, or good Offices, or Dissimulation; but *real Esteem* no Price can purchase. And the same is obvious as to *Contempt*, which no Motive [136] of *Advantage* can prevent. On the contrary, represent a Character as *generous, kind, faithful, humane*, tho' in the most distant Parts of the World, and we cannot avoid *Esteem* and *Complacence*. A *Bribe* may possibly make us attempt to ruin such a Man, or some strong Motive of *Advantage* may excite us to oppose his Interest; but it can never make us disapprove him, while we retain the same Opinion of his Temper and Intentions. Nay, when we consult our own Hearts, we shall find, that we can scarce ever persuade ourselves to attempt any Mischief against such Persons, from any Motive of *Advantage*; nor execute it without the strongest Reluctance and Remorse, until we have blinded ourselves into a false Opinion about his Temper.

Benevolence disinterested.

III. As to the *Love of Benevolence*, the very Name excludes *Self-Interest*. We never call that Man *benevolent*, who is in Fact useful to others, but at the same time only intends his *own Interest*, without any ultimate Desire of the *Good* of *others*. If there be any *Benevolence* at all, it must be *disinterested*; for the most useful Action imaginable loses all Appearance of *Benevolence*, as soon as we discern that it only flowed from *Self-Love*, or *Interest*. Thus, never were any human Actions more *advantageous*, than the Inventions of *Fire*, and *Iron*; but if these were casual, or if the *Inventor* [137] only intended his *own Interest* in them, there is nothing which can be call'd *benevolent* in them. Where-ever then *Benevolence* is suppos'd, there it is imagin'd *disinterested*, and design'd for the *Good* of others. To raise *Benevolence*, no more is required than calmly to consider any *sensitive Nature* not pernicious to others. *Gratitude* arises from Benefits conferred from Good-will on ourselves, or those we love; *Complacence* is a Perception of the moral Sense. *Gratitude* includes some *Complacence*, and *Complacence* still raises a stronger Good-will than that we have toward indifferent Characters, where there is no Opposition of Interests. *Self-Love join'd with Benevolence*.

BUT it must be here observ'd, That as all Men have *Self-Love*, as well as *Benevolence*, these two Principles may jointly excite a Man to the same Action; and then they are to be consider'd as two Forces impelling the same Body to Motion; sometimes they conspire, sometimes are indifferent to each other, and sometimes are in some degree opposite. Thus, if a Man have such strong *Benevolence*, as would have produc'd an Action without any Views of *Self-Interest*; that such a Man has also in View *private Advantage*, along with *publick Good*, as the Effect of his Action, does no way diminish the *Benevolence* of the Action. When he would not have produc'd so much [138] *publick Good*, had it not been for Prospect of *Self-Interest*, then the Effect of *Self-Love* is to be deducted, and his *Benevolence* is proportion'd to the Remainder of *Good*, which pure *Benevolence* would have produc'd. When

a Man's *Benevolence* is hurtful to himself, then *Self-Love* is opposite to *Benevolence*, and the *Benevolence* is proportion'd to the Sum of the *Good* produc'd, added to the Resistance of *Self-Love* surmounted by it. In most Cases it is impossible for Men to know how far their Fellows are influenc'd by the one or other of these Principles; but yet the general Truth is sufficiently certain, That this is the way in which the *Benevolence* of Actions is to be computed.

Benevolence is disinterested.

IV. THERE are two ways in which some may deduce *Benevolence* from *Self-Love*, the one supposing that "we voluntarily bring this Affection upon ourselves, whenever we have an Opinion that it will be for our Interest to *have this Affection*, either as it may be immediately pleasant, or may afford pleasant Reflection afterwards by our Moral Sense, or as it may tend to procure some external Reward from GOD or Man." The other Scheme alledges no such Power in us of raising Desire or Affection of any kind by our *Choice* or *Volition*; but "supposes our Minds determined by the Frame of their Nature to desire whatever is apprehended [139] as the *Means* of any private Happiness; and that the *Observation of the Happiness of other Persons*, in many Cases is made the necessary Occasion of Pleasure to the Observer, as their *Misery* is the Occasion of his Uneasiness: and in consequence of this Connexion, as soon as we have observed it, we begin to desire the Happiness of others as the *Means* of obtaining this Happiness to ourselves, which we expect from the Contemplation of others in a happy State. They alledge it to be impossible to desire either the Happiness of another, or any Event whatsoever, without conceiving it as the *Means* of some Happiness or Pleasure to *ourselves*; but own at the same time, that Desire is not raised in us directly by any *Volition*, but arises necessarily upon our apprehending any Object or Event to be conducive to our Happiness."

The first contrary Opinion confuted.

THAT the former Scheme is not just, may appear from this general Consideration, that "neither *Benevolence* nor any other Affection or Desire can be directly raised by *Volition*." If they could, then we could be bribed into any Affection whatsoever toward any Object, even the most improper: we might raise *Jealousy*, *Fear*, *Anger*, *Love*, toward any sort of Persons indifferently by an Hire, even as we engage Men to external Actions, or to the [140] Dissimulation of Passions; but this every Person will by his own Reflection find to be impossible. The Prospect of any Advantage to arise to us *from having any Affection*, may indeed turn our Attention to those *Qualitys* in the Object, which are naturally constituted the necessary *Causes* or *Occasions* of the advantageous Affection; and if we find such Qualitys in the Object, the Affection will certainly arise. Thus *indirectly* the Prospect of Advantage may tend to raise any Affection; but if these Qualitys be not found or apprehended in the Object, no *Volition* of ours, nor *Desire*, will ever raise any Affection in us.

BUT more particularly, *that Desire* of the Good of others, which we approve as virtuous, cannot be alledged to be voluntarily raised from Prospect of any *Pleasure accompanying* the Affection itself: for 'tis plain that our *Benevolence* is not always accompanied with *Pleasure*; nay, 'tis often attended with Pain, when the Object is in Distress. Desire in general is rather uneasy than pleasant. 'Tis true, indeed, all the Passions and Affections *justify themselves*; while they continue, (as *Malebranch* expresses it) we generally approve our being thus affected on this Occasion, as an innocent Disposition, or a just one, and condemn a Person who would be otherwise affected on the like Occasion. So the *Sorrowful*, the *Angry*, the [141] *Jealous*, the *Compassionate*, approve their several Passions on the apprehended Occasion; but we should not therefore conclude, that *Sorrow*, *Anger*, *Jealousy* or *Pity* are pleasant, or chosen for their concomitant Pleasure. The Case is plainly thus: The Frame of our Nature on the Occasions which move these Passions, determines us to be thus affected, and to approve our Affection at least as innocent. *Uneasiness* generally attends our Desires of any kind; and this *Sensation* tends to fix our Attention, and to continue the Desire. But the Desire does not

terminate upon the *Removal of the Pain accompanying the Desire*, but upon some other Event: the concomitant Pain is what we seldom reflect upon, unless when it is very violent. Nor does any Desire or Affection terminate upon the Pleasure which may accompany the Affection; much less is it raised by an Act of our Will, with a View to obtain this Pleasure.

THE same Reflection will shew, that we do not by an Act of our Will raise in ourselves that Benevolence which we approve as virtuous, with a View to obtain future Pleasures of *Self-Approbation* by our Moral Sense. Could we raise Affections in this manner, we should be engaged to any Affection by the *Prospect of an Interest* [142] equivalent to this of *Self-Approbation*, such as Wealth or sensual Pleasure, which with many Tempers are more powerful; and yet we universally own, that *that* Disposition to do good Offices to others, which is raised by these Motives, is not virtuous: how can we then imagine, that the virtuous Benevolence is brought upon us by a Motive equally *selfish*?

BUT what will most effectually convince us of the Truth on this Point, is Reflection upon our own Hearts, whether we have not a *Desire* of the Good of others, generally without any Consideration or Intention of obtaining these *pleasant Reflections* on our own Virtue: nay, often this Desire is strongest where we least imagine Virtue, in *natural Affection* toward Offspring, and in Gratitude to a great Benefactor; the *Absence* of which is indeed the greatest *Vice*, but the Affections themselves are not esteemed in any considerable degree virtuous. The same Reflection will also convince us, that these Desires or Affections are not produced by *Choice*, with a View to obtain this private Good.

IN like manner, if no *Volition* of ours can directly raise Affections from the former Prospects of Interest, no more can any *Volition* raise them from Prospects of *eternal Rewards*, or to avoid *eternal Punishments*. The former Motives differ from these only [143] as smaller from greater, shorter from more, durable. If Affections could be directly raised by Volition, the same Consideration would make us *angry* at the most innocent or virtuous Character, and *jealous* of the most faithful and affectionate, or *sorrowful* for the Prosperity of a Friend; which we all find to be impossible. The Prospect of a *future State*, may, no doubt, have a greater indirect Influence, by turning our Attention to the Qualities in the Objects naturally apt to raise the required Affection, than any other Consideration [32].

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'Tis indeed probably true in Fact, that those who are engaged by Prospect of future Rewards to do good Offices to Mankind, have generally the *virtuous Benevolence* jointly exciting them to Action; because, as it may appear hereafter, Benevolence is natural to Mankind, and still operates where there is no *Opposition of apparent Interest*, or where any contrary apparent Interest is overbalanced by a greater *Interest*. Men, conscious of this, do generally approve good Offices, to which Motives of a future State partly excited the Agent. But that the Approbation is founded upon the Apprehension of a *disinterested Desire* partly exciting the Agent, is plain from this, that not only Obedience to an *evil Deity* in doing Mischief, or even in performing trifling Ceremonies, only from Hope of Reward, or Prospect of avoiding Punishment, but even Obedience to a good DEITY only from the same Motives, without any *Love* or *Gratitude* towards him, and with a perfect Indifference about the Happiness or Misery of Mankind, abstracting from this private Interest, would meet with no *Approbation*. We plainly see that [145] a Change of *external Circumstances* of Interest under an evil DEITY, without any Change in the *Disposition* of the Agent, would lead him into every Cruelty and Inhumanity.

GRATITUDE toward the DEITY is indeed disinterested, as it will appear hereafter. This Affection therefore may obtain our Approbation, where it excites to Action, tho' there were no other Benevolence exciting the Agent. But this Case scarce occurs among Men. But where

the *Sanction of the Law* is the only Motive of Action, we could expect no more *Benevolence*, nor no other *Affection*, than those in one forced by the *Law* to be *Curator* to a Person for whom he has not the least Regard. The Agent would so manage as to save himself harmless if he could, but would be under no Concern about the *Success* of his Attempts, or the *Happiness* of the Person whom he served, provided he performed the Task required by Law; nor would any Spectator approve this Conduct.
The Second Opinion confuted.

V. THE other Scheme is more plausible: That Benevolence is not raised by any *Volition* upon Prospect of Advantage; but that we desire the Happiness of others, as conceiving it necessary to procure some *pleasant Sensations* which we expect to feel [146] upon seeing others happy; and that for like Reason we have Aversion to their Misery. This Connection between the Happiness of others and our Pleasure, say they, is chiefly felt among *Friends*, *Parents* and *Children*, and eminently virtuous Characters. But this Benevolence flows as directly from *Self-Love* as any other Desire.

To shew that this Scheme is not true in Fact, let us consider, that if in our Benevolence we only desired the Happiness of others as the *Means* of this Pleasure to ourselves, whence is it that no Man *approves* the Desire of the Happiness of others as a means of procuring *Wealth* or *sensual Pleasure* to ourselves? If a Person had *wagered* concerning the future Happiness of a Man of such Veracity, that he would sincerely confess whether he were happy or not; would this Wagerer's Desire of the Happiness of another, in order to win the Wager, be *approved as virtuous*? If not, wherein does this Desire differ from the former? except that in one case there is one pleasant Sensation expected, and in the other case other Sensations: For by increasing or diminishing the Sum wagered, the Interest in this Case may be made either greater or less than that in the other.

REFLECTING on our own Minds again will best discover the Truth. Many have never thought upon this *Connection*: nor do [147] we ordinarily intend the obtaining of any such Pleasure when we do generous Offices. We all often *feel* Delight upon seeing others happy, but during our Pursuit of their Happiness we have no *Intention* of obtaining this Delight. We often feel the Pain of Compassion; but were our sole ultimate Intention or Desire the *freeing ourselves* from this Pain, would the Deity offer to us either wholly to blot out all Memory of the Person in Distress, to take away this Connection, so that we should be easy during the Misery of our Friend on the one hand, or on the other would relieve him from his Misery, we should be as ready to choose the former way as the latter; since either of them would free us from *our Pain*, which upon this Scheme is the *sole End* proposed by the compassionate Person. — Don't we find in ourselves that our Desire does not terminate upon the Removal of our own Pain? Were this our sole Intention, we would run away, shut our Eyes, or divert our Thoughts from the miserable Object, as the readiest way of removing our Pain: This we seldom do, nay, we croud about such Objects, and voluntarily expose ourselves to this Pain, unless *calm Reflection* upon our Inability to relieve the Miserable, countermand our Inclination, or some *selfish Affection*, as *Fear of Danger*, overpower it.

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To make this yet clearer, suppose that the DEITY should declare to a good Man that he should be suddenly *annihilated*, but at the Instant of his Exit it should be left to his Choice whether his Friend, his Children, or his Country should be made happy or miserable for the future, when he himself could have no Sense of either Pleasure or Pain from their State. Pray would he be any more indifferent about their State now, that he neither hoped or feared any thing to himself from it, than he was in any prior Period of his Life? Nay, is it not a pretty common Opinion among us, that after our Decease we know nothing of what befalls those who survive us? How comes it then that we do not lose, at the Approach of Death, all

Concern for our Families, Friends, or Country? Can there be any Instance given of our desiring any Thing only as the *Means of private Good*, as violently when we know that we shall not enjoy this Good many Minutes, as if we expected the Possession of this Good for many Years? Is this the way we compute the Value of *Annuities*?

How the disinterested Desire of the Good of others should seem inconceivable, 'tis hard to account: perhaps 'tis owing to the Attempts of some great Men to give Definitions of *simple Ideas*.— —*Desire*, say they, is *Uneasiness*, or *uneasy Sensation upon the Absence [149] of any Good*.— —Whereas *Desire* is as distinct from *Uneasiness*, as *Volition* is from *Sensation*. Don't they themselves often speak of our *desiring to remove Uneasiness*? *Desire* then is different from *Uneasiness*, however a Sense of *Uneasiness* accompanies it, as *Extension* does the Idea of *Colour*, which yet is a very distinct Idea. Now wherein lies the Impossibility of desiring the Happiness of another without conceiving it as the Means of obtaining any thing farther, even as we desire our own Happiness without farther View? If any alledge, that we desire our own Happiness as the *Means* of removing the *Uneasiness* we feel in the Absence of Happiness, then at least the Desire of *removing our own Uneasiness* is an *ultimate Desire*: and why may we not have other *ultimate Desires*?

"BUT can any Being be *concerned* about the Absence of an Event which gives it no *Uneasiness*?" Perhaps superior Natures desire without *uneasy Sensation*. But what if we cannot? We may be uneasy while a desired Event is in Suspence, and yet not desire this Event only as the *Means* of removing this *Uneasiness*: Nay, if we did not desire the Event without View to this *Uneasiness*, we should never have brought the *Uneasiness* upon ourselves by *desiring* it. So likewise we may *feel Delight* upon the Existence of a desired Event, when yet we did not desire the Event only as the *Means* of obtaining this [150] *Delight*; even as we often receive *Delight* from Events which we had an *Aversion* to.

VI. If any one should ask, since none of these Motives of Self-Interest excite our Benevolence, but we are in virtuous Actions intending solely the Good of others, to what Purpose serves our *moral Sense*, our *Sense of Pleasure from the Happiness of others*? To what Purpose serves the *wise Order of Nature*, by which Virtue is even made generally advantageous in this Life? To what End are *eternal Rewards* appointed and revealed? The Answer to these Questions was given partly already: all these Motives may make us desire to have *benevolent Affections*, and consequently turn our *Attention* to those Qualities in Objects which excite them; they may overbalance all apparent *contrary Motives*, and all Temptations to Vice. But farther, I hope it will be still thought an End worthy of the DEITY, to make the Virtuous happy, by a wise Constitution of Nature, whether the Virtues were in every Action intending to obtain this Happiness or not. Beneficent Actions tend to the publick Good; it is therefore good and kind to give all possible *additional Motives* to them; and to excite Men, who have some weak Degrees of good *Affection*, to promote the publick Good more vigorously by Motives of *Self-Interest*, or even to excite those who have no Virtue at all to external Acts [151] of *Beneficence*, and to restrain them from Vice [33] .

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FROM the Whole it may appear, that there is in human Nature a *disinterested ultimate Desire* of the Happiness of others; and that our *Moral Sense* determines us only to approve Actions as virtuous, which are apprehended to proceed partly at least from such Desire. *Human Nature incapable of sedate Malice*.

VII. As to Malice, *Human Nature* seems scarce capable of *malicious disinterested Hatred*, or a sedate ultimate Desire of the Misery of others, when we imagine them no way pernicious to us, or opposite to our *Interest*: And for that Hatred which makes us oppose those whose Interests are opposite to *ours*, it is only the Effect of *Self-Love*, and not of *disinterested Malice*. A sudden Passion may give us wrong Representations of our Fellow-

Creatures, and for a little time represent them as *absolutely evil*; and during this [153] Imagination perhaps we may give some Evidences of *disinterested Malice*: but as soon as we reflect upon *human Nature*, and form just Conceptions, this *unnatural* Passion is allay'd, and only *Self-Love* remains, which may make us, from *Self-Interest*, oppose our Adversarys.

EVERY one at present rejoices in the Destruction of our *Pirates*; and yet let us suppose a Band of such Villains cast in upon some desolate Island, and that we were assur'd some Fate would confine them there perpetually, so that they should disturb Mankind no more: Now let us calmly reflect, that these Persons are capable of Knowledge and Counsel, may be happy and joyful, or may be involv'd in Misery, Sorrow, and Pain; that they may return to a State of *Love, Humanity, Kindness*, and become *Friends, Citizens, Husbands, Parents*, with all the sweet Sentiments which accompany these Relations: then let us ask ourselves, when *Self-Love*, or Regard to the Safety of better Men, no longer makes us desire their Destruction, and when we cease to look upon them under the Ideas suggested by fresh Resentment of Injuries done to us or our Friends, as utterly incapable of any good *moral Quality*; whether we would wish them the Fate of CADMUS's *Army*, by plunging their Swords in each others Breast, or a worse Fate by the most exquisite Tor [154] tures; or rather, that they should recover the ordinary Affections of Men, become *kind, compassionate, and friendly*; contrive *Laws, Constitutions, Governments, Property*s; and form an honest happy Society with *Marriages*, and

Relations dear, and all the Charities
238. *Of Father, Son, and Brother* — — [34] ?

I fancy the latter would be the Wish of every Mortal, notwithstanding our present just Abhorrence of them from *Self-Interest*, or *publick Love*, and Desire of promoting the Interest of our Friends who are expos'd to their Fury. Now this plainly evidences, that we scarce ever have any *sedate Malice* against any Person, or ultimate Desire of his Misery. Our calm Ill-will is only from Opposition of *Interest*; or if we can entertain *sedate Malice*, it must be toward a Character apprehended *necessarily and unalterably Evil* in a *moral Sense*; such as a sudden Passion sometimes represents our Enemies to us: yet perhaps no *such Being* occurs to us among the Works of a *good DEITY*.
Other Affections disinterested.

VIII. HAVING offer'd what may perhaps prove, That neither our *Esteem* or *Benevolence* is founded on *Self-Love*, or Views of *Interest*; let us see "if some *other Affec* [155] *tions*, in which *Virtue* may be plac'd, do arise from *Self-Love*;" such as *Fear*, or *Reverence*, arising from an Apprehension of *Goodness, Power, and Justice*. For no body apprehends any *Virtue* in *base Dread* and *Servitude* toward a *powerful evil Being*: This is indeed the *meanest Selfishness*. Now the same Arguments which prove *Esteem* to be *disinterested*, will prove this *honourable Reverence* to be so too; for it plainly arises from an Apprehension of *amiable Quality*s in the Person, and *Love* toward him, which raises an *Abhorrence* of offending him. Could we reverence a *Being* because it was our *Interest* to do so, a third Person might bribe us into Reverence toward a *Being* neither *good*, nor *powerful*, which every one sees to be a Jest. And this we might shew to be common to all other Passions, which have been reputed virtuous.
Objections.

IX. THERE is one Objection against *disinterested Good-Will*, which occurs from considering, "That nothing so effectually excites our *Love* toward rational Agents, as their *Beneficence*, and especially toward ourselves; whence we are led to imagine, that our Love of Persons, as well as irrational Objects, flows intirely from *Self-Interest*." But let us here examine ourselves more narrowly. Do we only wish well to the *Beneficent*, because it is our *Interest* to do so? Or do we choose to love them, because our [156] *Love* is the means of

procuring their *Bounty*? If it be so, then we could indifferently love any Character, even to obtain the *Bounty* of a third Person; or we could be brib'd by a third Person to love the greatest Villain heartily, as we may be brib'd to external Offices: Now this is plainly impossible. Nay, farther, is not our *Good will* the Consequent of *Bounty*, and not the Means of procuring it? External Shew, Obsequiousness, and Dissimulation may precede an Opinion of *Beneficence*; but *real Love* always presupposes it, and will necessarily arise even when we expect no more, from Consideration of past Benefits.

OR can any one say he only loves the *Beneficent*, as he does a *Field* or *Garden*, because of its *Advantage*? His *Love* then must cease toward one who has ruin'd himself in kind Offices to him, when he can do him no more; as we cease to love an inanimate Object which ceases to be useful, unless a Poetical *Prosopopœia* animate it, and raise an imaginary Gratitude, which is indeed pretty common. *Beneficence* then must increase our Good-will, as it raises *Complacence*, which is still attended with stronger Degrees of Benevolence: and hence we love even those who are *beneficent* to others.

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IN the Benefits which we receive ourselves, we are more fully sensible of their Value, and of the Circumstances of the Action, which are Evidences of a generous Temper in the *Donor*; and from the good Opinion we have of ourselves, we are apt to look upon the Kindness as better employ'd, than when it is bestow'd on others, of whom perhaps we have less favourable Sentiments. It is however sufficient to remove the Objection, that *Bounty* from a *Donor* apprehended as *morally evil*, or extorted by *Force*, or conferr'd with some View of *Self-Interest*, will not procure *real Good-will*; nay, it may raise *Indignation*, if we suspect Dissimulation of Love, or a Design to allure us into any thing dishonourable: whereas wisely employ'd *Bounty* is always approv'd, and gains Love to the Author from all who hear of it. *Virtue disinterested.*

IF then no *Good-will* toward Persons arises from *Self-Love*, or Views of *Interest*, and all *Virtue* flows from *Good-will*, or some other Affection equally *disinterested*; it remains, "That there must be some other Affection than *Self-Love*, or *Interest*, which excites us to the Actions we call *Virtuous*."

HAD we no other *ultimate Desire* but that of *private Advantage*, we must ima [158] gine that every *rational Being* acts only for its own *Advantage*; and however we may call a *beneficent Being* a *good Being*, because it acts for our Advantage, yet upon *this Scheme* we should not be apt to think there is any *beneficent Being* in *Nature*, or a *Being* who acts for the *Good* of others. Particularly, If there is no *Sense* of Excellence in *publick Love*, and promoting the Happiness of others, whence should this Persuasion arise, "That the DEITY will make the *Virtuous* happy?" Can we prove that it is for the *Advantage* of the DEITY to do so? This I fancy will be look'd upon as very absurd, by many who yet expect Mercy and Beneficence in the DEITY. And if there be such Dispositions in the DEITY, where is the Impossibility of some small Degree of this *publick Love* in his Creatures? And why must they be suppos'd incapable of acting but from *Self-Love*?

IN short, without acknowledging some other Principle of Action in rational Agents than *Self-Love*, I see no Foundation to expect *Beneficence*, or *Rewards* from *God* or *Man*, farther than it is the *Interest* of the *Benefactor*; and all Expectation of Benefits from a *Being* whose Interests are independent on us, must be *perfectly ridiculous*. What should engage the DEITY to reward *Virtue*? *Virtue* is commonly suppos'd, upon *this Scheme*, to be only a *consulting our* [159] *own Happiness in the most artful way, consistently with the Good of the Whole*; and in *Vice* the *same thing* is foolishly pursu'd, in a manner which will not so probably succeed, and which is contrary to the *Good* of the *Whole*. But how is the DEITY concern'd in this *Whole*, if every Agent always acts from *Self-Love*? And what Ground have we, from the

Idea of infinite Power and Art, to believe the DEITY is *good* in the *Christian Sense*, that is, *studious of the Good of his Creatures*? Perhaps the *Misery* of his Creatures may give him as much Pleasure, as their *Happiness*: And who can find fault, or blame such a *Being* to study their *Misery*? for what else should we expect? A *Manichean evil God*, is a Notion which Men would as readily run into, as that of a *good one*, if there is no Excellence in *disinterested Love*, and no Being acts but for its own *Advantage*; unless we prov'd, that the Happiness of *Creatures* was *advantageous* to the DEITY.
The true Spring of Virtue.

X. HAVING remov'd these *false Springs* of *virtuous Actions*, let us next establish the *true one*, viz. *some Determination of our Nature to study the Good of others*; or *some Instinct, antecedent to all Reason from Interest, which influences us to the Love of others*; even as the *moral Sense*,^[35] above explain'd, determines us to *approve* the Actions which flow [160] from *this Love* in ourselves or others. This *disinterested Affection*, may appear strange to Men impress'd with Notions of *Self-Love*, as the *sole Spring* of Action, from the Pulpit, the Schools, the Systems, and Conversations regulated by them: but let us consider it in its strongest and simplest Kinds; and when we see the Possibility of it in these Instances, we may easily discover its *universal Extent*.
Natural Affection.

AN honest *Farmer* will tell you, that he studies the *Preservation* and *Happiness* of his Children, and loves them without any Design of Good to himself. But say some of our *Philosophers*, "The Happiness of their Children gives Parents Pleasure, and their Misery gives them Pain; and therefore to obtain the *former*, and avoid the *latter*, they study, from *Self-Love*, the Good of their Children." Suppose several Merchants join'd in Partnership of their whole Effects; one of them is employ'd abroad in managing the Stock of the Company; his Prosperity occasions Gain to all, and his Losses give them Pain for their Share in the Loss: Is this then the *same* Kind of Affection with *that* of Parents to their Children? Is there the same tender, personal Regard? I fancy no Parent will say so. In this Case of Merchants there is a plain Conjunction of Interest; but whence the Conjunction of Interest between the *Parent* and [161] *Child*? Do the Child's *Sensations* give Pleasure or Pain to the Parent? Is the Parent *hungry, thirsty, sick*, when his Children are so? No, but *his* naturally implanted Desire of their Good, and Aversion to their Misery, makes him be affected with Joy or Sorrow from their Pleasures or Pains. This Desire then is antecedent to the Conjunction of Interest, and the Cause of it, not the Effect: it then must be *disinterested*. "No, says another *Sophist*, Children are *Parts* of ourselves, and in loving them we but love *ourselves* in them." A very good Answer! Let us carry it as far as it will go. How are they *Parts* of ourselves? Not as a *Leg* or an *Arm*: We are not conscious of their Sensations. "But *their* Bodys were form'd from Parts of *ours*." So is a *Fly*, or a *Maggot*, which may breed in any discharg'd Blood or Humour: Very dear Insects surely! there must be something else then which makes Children *Parts* of ourselves; and what is this but *that Affection*, which NATURE determines us to have toward them? *This Love* makes them *Parts* of ourselves, and therefore does not flow from their being so before. This is indeed a good Metaphor; and where-ever we find a Determination among several rational Agents to *mutual Love*, let *each Individual* be look'd upon as a *Part* of a great *Whole*, or *System*, and concern himself in the *publick Good* of it.

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BUT a later Author observes,^[36] "That *natural Affection* in Parents is *weak*, till the Children begin to give Evidences of *Knowledge* and *Affections*." Mothers say they feel it strong from the very first: and yet I could wish, for the Destruction of his Hypothesis, that what he alledges was true; as I fancy it is in some measure, tho' we may find in some Parents an Affection toward Idiots. The observing of *Understanding* and *Affections* in Children, which make them appear *moral Agents*, can increase Love toward them without Prospect of

Interest; for I hope, this Increase of Love is not from Prospect of Advantage from the Knowledge or Affections of Children, for whom Parents are still toiling, and never intend to be refunded their Expences, or recompens'd for their Labour, but in Cases of extreme Necessity. If then the observing a *Moral Capacity* can be the occasion of increasing Love without *Self-Interest*, even from the *Frame* of our *Nature*; pray, may not *this* be a Foundation of *weaker* degrees of Love, where there is no preceding Tie of Parentage, and extend it to *all Mankind*?

Publick Affections, natural.

XI. AND that this is so in Fact, will appear by considering some more distant Attachments. If we observe any Neighbours, from whom [163] perhaps we have receiv'd no good Offices, form'd into *Friendships*, *Familys*, *Partnerships*, and with Honesty and Kindness assisting each other; pray ask any Mortal, if he would not more desire their *Prosperity*, when their Interests are no way inconsistent with his own, than their *Misery* and *Ruin*? and you shall find a *Bond of Benevolence* farther extended than a *Family* and *Children*, altho' the Ties are not so strong. Again, suppose a Person, for Trade, had left his *native Country*, and with all his Kindred had settled his Fortunes abroad, without any View of returning; and only imagine he had receiv'd no Injuriys from his Country: ask such a Man, would he not rather desire the *Prosperity* of his Country? Or could he, now that his Interests are separated from that of his Nation, as readily wish that it was laid waste by *Tyranny*, or a *foreign Power*? I fancy his Answer would shew us a *Benevolence* extended beyond *Neighbourhoods* or *Acquaintances*. Let a Man of a *compos'd* Temper, out of the Hurry of his *private* Affairs, only read of the *Constitution* of a *foreign Country*, even in the *most distant* Parts of the Earth, and observe *Art*, *Design*, and a *Study* of *publick Good* in the *Laws* of this Association; and he shall find his Mind *mov'd* in their Favour; he shall be *contriving* Rectifications and Amendments in their Constitution, and *regret* any unlucky Part of it, which may be pernicious to their Interest; [164] he shall *bewail* any Disaster which befalls them, and *accompany* all their Fortunes with the Affections of a Friend. Now this proves *Benevolence* to be in some degree extended to all Mankind, where there is no *interfering* Interest, which from *Self-Love* may obstruct it. And had we any Notions of *rational Agents*, capable of moral Affections, in the *most distant* Planets, our *good Wishes* would still attend them, and we should desire their Happiness. And that all these Affections, whether more or less extensive, are properly *disinterested*, not even founded on any Desire of that Happiness we may expect in seeing their prosperous Condition; may appear from this, that they would continue even at the Instant of our Death, or intire Destruction, as was already observed, *Art. IV.* of this Section.

National Love.

XII. HERE we may transiently remark the Foundation of what we call *national Love*, or LOVE of one's *native Country*. Whatever Place we have liv'd in for any considerable time, there we have most distinctly remark'd the *various Affections* of *human Nature*; we have known many *lovely Characters*; we remember the *Associations*, *Friendships*, *Familys*, *natural Affections*, and other *human Sentiments*: our *moral Sense* determines us to approve these *lovely Dispositions*, where we have most distinctly observ'd them; and our *Benevolence* concerns [165] us in the Interests of those Persons possess'd of them. When we come to observe the like as distinctly in *another Country*, we begin to acquire a *national Love* toward it also; nor has our *own Country* any other Preference in our Idea, unless it be by an *Association* of the pleasant Ideas of our Youth, with the *Buildings*, *Fields*, and *Woods* where we receiv'd them. This may let us see how *Tyranny*, *Faction*, a *Neglect* of Justice, a *Corruption* of Manners, and *any thing* which occasions the Misery of the Subjects, destroys this *national Love*, and the *dear Idea* of a COUNTRY.

The Reason why natural Affections do not always appear.

WE ought here to observe, That the only Reason of that *apparent Want* of natural Affection, among *collateral Relations*, is, that these *natural Inclinations*, in many Cases, are overpower'd by *Self-Love*, where there happens any *Opposition* of Interests; but where this does not happen, we shall find all Mankind under its Influence, tho' with different Degrees of Strength, according to the *nearer* or *more remote* Relations they stand in to each other; and according as the *natural Affection* of *Benevolence* is join'd with and strengthen'd by *Esteem*, *Gratitude*, *Compassion*, or *other kind Affections*; or on the contrary, weaken'd by *Dispicence*, *Anger*, or *Envy*.

SECT. III. ↩

The Sense of Virtue, and the various Opinions about it, reducible to one general Foundation. The Manner of computing the Morality of Actions.

All Virtue benevolent.

If we examine all the Actions which are counted *amiable* any-where, and inquire into the Grounds upon which they are *approv'd*, we shall find that in the Opinion of the Person who approves them, they always appear as *BENEVOLENT*, or flowing from *Good-will to others*, and a Study of their Happiness, whether the *Approver* be one of the Persons *belov'd*, or *profit'd*, or not; so that all those *kind Affections* which incline us to make others happy, and all Actions suppos'd to flow from *such Affections*, appear *morally good*, if, while they are *benevolent* towards some Persons, they be not *pernicious* to others. Nor shall we find any thing *amiable* in any Action whatsoever, where there is no *Benevolence* imagin'd; nor in any Disposition, or Capacity, which is not suppos'd applicable to, and design'd for, *benevolent Purposes*. Nay, as was before ob [167] serv'd [37], the Actions which in Fact are exceedingly useful, shall appear void of *moral Beauty*, if we know they proceeded from no kind Intentions towards others; and yet an unsuccessful Attempt of Kindness, or of promoting *publick Good*, shall appear as *amiable* as the most successful, if it flow'd from as *strong Benevolence*.
Religion.

II. HENCE *those Affections*, which would lead us to do Good to our Benefactor, shall appear *amiable*, and the *contrary Affections odious*, even when our Actions cannot possibly be of any Advantage or Hurt to him. Thus a *sincere Love* and *Gratitude* toward our Benefactor, a *cheerful Readiness* to do whatever he shall require, how burdensom soever, a *heartly Inclination* to comply with his Intentions, and *Contentment* with the State he has plac'd us in, are the strongest Evidences of *Benevolence* we can shew to such a Person; and therefore they must appear exceedingly *amiable*. And under these is included all the *rational Devotion*, or *Religion* toward a *DEITY* apprehended as *good*, which we can possibly perform.

WE may here transiently observe one Circumstance in the *Frame* of our *Nature*, which is wonderfully adapted to promote *Benevolence*, *viz.* That as a Benefit conferr'd [168] necessarily raises *Gratitude* in the Person who receives it, so the Expressions of this Gratitude, even from the meanest of Mankind, are *wonderfully delightful* to the Benefactor. Never were there any Mortals so poor, so inconsiderable, whose grateful Praise would not be some way delightful; and by whom we would not rather choose to be *belov'd* than hated, if their Love no way evidenc'd us to be Partners in their Vices, or concern'd in their Meanness. And thus the *most abject Person oblig'd* is capable, and inclin'd to make no small Addition to our Happiness by his *Love* and *Gratitude*, when he is utterly incapable of any other Return, and when we expect none from him: Thus,

— — A grateful Mind

257. By owing owes not, but still pays, at once

258. Indebted and discharg'd — — [38]

As to *external Performances* of Religion, they are no doubt very various in different Nations and Ages; and *Education* may give Men Opinions, that certain Actions are pleasing, and others displeasing to the *DEITY*: but then, where-ever any external Rite of Worship is *approv'd*, there also it is look'd upon to proceed from *Love* toward the *DEITY*, or some other Affection necessarily join'd with *Love*, as *Reverence*, *Repentance*, or *Sorrow* [169] to have offended. So that the general Principle of *Love* is the Foundation of all the *apparent moral*

Excellence, even in the most fantastick Rites of Worship which were ever approv'd. For as to Rites design'd only to appease a *furious Being*, no Mortal, I fancy, apprehends there is any *Virtue*, or *Excellence* in them; but that they are chosen only as the dishonourable Means of avoiding a greater Evil. Now as there are various speculative Opinions about what is acceptable to the DEITY, it necessarily follows, "That, accordingly, *Practices*, and *Approbation*, must be *various*; tho' all the *moral Goodness* of Actions is still presum'd to flow from *Love*."

Social Virtues.

III. AGAIN, that we may see how *Benevolence* is the Foundation of all apprehended *Excellence* in *social Virtues*, let us only observe, That amidst the Diversity of Sentiments on this Head among various Sects, this is still allow'd to be the way of deciding the Controversy about any disputed Practice, *viz.* to inquire whether this Conduct, or the contrary, will most effectually promote the *publick Good*. The *Morality* is immediately adjusted, when the natural Tendency, or Influence of the Action upon the *universal natural Good* of *Mankind*, is agreed upon. That which produces more *Good* than *Evil* in the *Whole*, is acknowledg'd *good*; and what does not, is counted *evil*. In this [170] Case, we no other way regard the Good of the *Actor*, or that of those who are thus inquiring, than as they make a Part of the great *System*.

In our late Debates about *Passive Obedience*, and the Right of *Resistance* in Defence of *Privileges*, the Point disputed among Men of Sense was, "Whether *universal Submission* would probably be attended with greater *natural Evils*, than *temporary Insurrections*, when *Privileges* are invaded? and not, Whether what tended in the *Whole* to the *publick natural Good*, was also *morally good*?" And if a *divine Command* was alledg'd in Favour of the Doctrine of *Passive Obedience*, this would, no doubt, by its eternal Sanctions cast the Balance of *natural Good* to its own Side, and determine our Election from *Interest*; and yet *our Sense* of the *moral Good* in *Passive Obedience*, would still be founded upon some Species of *Benevolence*, such as *Gratitude* toward the DEITY, and *Submission* to his Will to whom we are so much oblig'd. But I fancy those, who believe the DEITY to be *good*, would not rashly alledge such a Command, unless they also asserted, that the thing commanded did tend more to the *universal Good*, than the contrary, either by preventing the external Evils of *Civil War*, or by enuring Men to *Patience*, or some *other Quality* which they apprehended necessary [171] to their everlasting Happiness. And were it not so, *Passive Obedience* might be recommended as an *inglorious Method* of escaping a greater Mischief, but could never have any thing *morally amiable* in it.

BUT let us quit the Disputes of the *Learned*, on whom, it may be alledg'd, *Custom* and *Education* have a powerful Influence; and consider upon what Grounds, in common Life, Actions are *approv'd* or *condemn'd*, *vindicated* or *excus'd*. We are universally asham'd to say an Action is *just*, because it tends to my *Advantage*, or to the *Advantage* of the *Actor*: And we as seldom condemn a *beneficent kind Action*, because it is not *advantageous* to us, or to the *Actor*. *Blame* and *Censure* are founded on a Tendency to *publick Evil*, or a Principle of *private Malice* in the *Agent*, or *Neglect* at least of the *Good* of others; on *Inhumanity* of Temper, or at least such *strong Selfishness* as makes the *Agent* careless of the Sufferings of others: and thus we *blame* and *censure* when the Action no way affects ourselves. All the moving and persuasive Vindications of Actions, which may, from some *partial* evil Tendency, appear *evil*, are taken from this, that they were necessary to some *greater Good*, which counter-balan'd the *Evil*: "*Severity* toward a few, is *Compassion* toward Multitudes. —*Transitory Punishments* are necessary for avoiding more [172] *durable Evils*.— Did not *some* suffer on such Occasions, there would be *no living* for honest Men",—and such like. And even when an Action cannot be intirely justify'd, yet how greatly is the Guilt extenuated, if we can alledge, "That it was only the Effect of *Inadvertence* without *Malice*, or of *partial good Nature*, *Friendship*, *Compassion*, *natural Affection*, or *Love* of a *Party*?" All these

Considerations shew, what is the *universal Foundation* of our *Sense* of *moral Good*, or *Evil*, viz. *Benevolence* toward others on the one hand, and *Malice*, or even *Indolence*, and *Unconcernedness* about the *apparent publick Evil* on the other. And let it be here observ'd, that we are so far from imagining all Men to act only from *Self-Love*, that we universally expect in others a *Regard* for the *Publick*; and do not look upon the *Want* of this, as barely the *Absence* of *moral Good*, or *Virtue*, but even as *positively evil* and *hateful*.
Moral Evil not always Malice.

IV. CONTRARYS may illustrate each other; let us therefore observe the *general Foundation* of our *Sense* of *moral Evil* more particularly. *Disinterested Malice*, or ultimate *Desire* of the *Misery* of others, is the highest *Pitch* of what we count *vicious*; and every *Action* appears **evil**, which is imagin'd to flow from any *Degree* of *this Affection*. Perhaps a *violent Passion* may hurry Men into it for a few *Moments*, and our *rash angry* [173] *Sentiments* of our *Enemys*, may represent them as having such *odious Dispositions*; but it is very probable, from the *Reasons* offer'd above [39], that there is no such *Degree* of *Wickedness* in *human Nature*, as, in *cold Blood*, to desire the *Misery* of others, when it is conceiv'd no way useful to *our Interests*.

THE frequent, and seemingly unprovoked *Cruelties* of the *NERO's* and *DOMITIAN's*, are often alleged in *Opposition* to all this; but perhaps unjustly. Such *Tyrants* are conscious that they are hated by all those whom the *World* repute *virtuous*, and they apprehend *Danger* from them: A *Tyrant* looks upon such *Men* as designing, artful, or ambitious, under a false *Shew* of *Virtue*. He imagines the surest *Means* of his own *Safety* is to appear terrible, and to deprive his *Enemys* of all *Hopes* of escaping by his *Compassion*. The *Fame* of *Virtue* in eminent *Subjects* is matter of *Envy*, and is a *Reproach* upon the *Tyrant*: It weakens his *Power*, and makes them dangerous to him. *Power* becomes the *Object* of *Delight* to the *Tyrant*; and in *Ostentation* of it, he may break through all *Regards* to *Justice* and *Humanity*. *Habits* of *Cruelty* can be acquired in such a *Course*. Any of these apparent *Interests* seem better to account for the *Crueltys* of *Tyrants*, than [174] the supposing in them a *Principle* of *calm Malice* without *Interest*, of which the *rest* of *Mankind* seem intirely incapable.
Temper of a Tyrant.

THE *Temper* of a *Tyrant* seems a continu'd *State* of *Anger*, *Hatred*, and *Fear*. To form our *Judgment* then of his *Motives* of *Action*, and those of *Men* of like *Tempers* in lower *Stations*, let us reflect upon the *Apprehensions* we form of *Mankind*, when we are under any of those *Passions* which to the *Tyrant* are *habitual*. When we are under the fresh *Impressions* of an *Injury*, we find, that our *Minds* are wholly fill'd with *Apprehensions* of the *Person* who injur'd us, as if he were *absolutely evil*, and *delighted* in doing *Mischief*: We overlook the *Virtues*, which, when calm, we could have observ'd in him: we forget that perhaps he acted from *Self-Love*, and not *Malice*, or, it may be, some *generous* or *kind Intention* toward others. These, probably, are the *Opinions* which a *Tyrant* constantly forms concerning *Mankind*; and having very much weaken'd all *kind Affections* in himself, however he may pretend to them, he judges of the *Tempers* of others by his own. And were *Men* really such as he apprehends them, his *Treatment* of them would not be very unreasonable. We shall generally find our *Passions* arising suitably to the *Apprehensions* we form of others: if they are rashly form'd upon some sudden slight *Views*, it is no *Wonder* [175] if we find *Dispositions* following upon them, very little suited to the *real State* of *human Nature*.
Ordinary Springs of Vice.

THE ordinary *Spring* of *Vice* then among *Men*, must be a *mistaken Self-Love*, made so violent, as to overcome *Benevolence*; or such strong *Appetites*, or *Passions* either selfish, or toward some narrow *Systems*, as overcome our *Regard* to *Publick Good*; or *Affections* arising from *false*, and *rashly form'd Opinions* of *Mankind*; which we run into thro' the *Weakness* of our *Benevolence*. When *Men*, who had good *Opinions* of each other, happen to have *contrary Interests*, they are apt to have their *good Opinions* of each other *abated*, by imagining a

design'd Opposition from *Malice*; without this, they can scarcely hate one another. Thus two *Candidates* for the same Office wish each other *dead*, because that is an ordinary way by which Men make room for each other; but if there remains any Reflection on each other's Virtue, as there sometimes may in benevolent Tempers, then their Opposition may be without *Hatred*; and if another better Post, where there is no Competition, were bestow'd on one of them, the other shall rejoice at it.
Self-Love indifferent.

V. ACTIONS which flow solely from *Self-Love*, and yet evidence no want of *Benevolence*, having no hurtful Effects upon others, seem [176] of a middle Nature, neither virtuous nor vicious, and neither raise the *Love* or *Hatred* of the Observer. Our Reason can indeed discover certain Bounds, within which we may not only act from *Self-Love*, consistently with the *Good* of the *Whole*; but every Mortal's acting thus within these Bounds for his own *Good*, is absolutely necessary for the *Good* of the *Whole*; and the Want of such *Self-Love* would be *universally pernicious*. Hence, he who pursues his own *private Good*, with an Intention also to concur with that Constitution which tends to the *Good* of the *Whole*; and much more he who promotes his *own Good*, with a direct View of making himself more capable of serving GOD, or doing good to *Mankind*; acts not only *innocently*, but also *honourably*, and *virtuously*: for in both these Cases, *Benevolence* concurs with *Self-Love* to excite him to the Action. And thus a *Neglect* of our *own Good* may be *morally evil*, and argue a Want of *Benevolence* toward the *Whole*. But when *Self-Love* breaks over the Bounds above-mentioned, and leads us into Actions detrimental to *others*, and to the *Whole*; or makes us insensible of the *generous kind Affections*; then it appears *vicious*, and is *disapprov'd*. So also, when upon any small Injurys, or sudden Resentment, or any weak superstitious Suggestions, our *Benevolence* becomes so faint, as to let us entertain odious Conceptions of *Men*, or any Part of them, [177] without just Ground, as if they were *wholly evil*, or *malicious*, or as if they were a worse Sort of Beings than they really are; these Conceptions must lead us into *malevolent Affections*, or at least weaken our *good ones*, and make us *really vicious*.
Benevolence of different Kinds.

VI. BENEVOLENCE is a Word fit enough in general, to denote the internal Spring of Virtue, as Bishop *Cumberland* always uses it. But to understand this more distinctly, 'tis highly necessary to observe, that under this Name are included very different Dispositions of the Soul. Sometimes it denotes a *calm, extensive Affection*, or Good-will toward all Beings capable of Happiness or Misery: Sometimes, 2. A calm deliberate Affection of the Soul toward the Happiness of certain smaller Systems or Individuals; such as Patriotism, or Love of a Country, Friendship, Parental-Affection, as it is in Persons of Wisdom and Self-Government: Or, 3. The several kind particular Passions of Love, Pity, Sympathy, Congratulation. This Distinction between the calm Motions of the Will, Affections, Dispositions, or Instincts of the Soul, and the several turbulent Passions, is elsewhere more fully considered [40].

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Now tho' all these different Dispositions come under the general Character of Benevolent, yet as they are in Nature different, so they have very different Degrees of Moral Beauty. The first Sort is above all amiable and excellent: 'Tis perhaps the sole Moral Perfection of some superior Natures; and the more this prevails and rules in any human Mind, the more amiable the Person appears, even when it not only checks and limits our lower Appetites, but when it controuls our kind particular Passions, or counteracts them. The second Sort of *Benevolence* is more amiable than the third, when it is sufficiently strong to influence our Conduct: And the third Sort, tho' of a lesser Moral Dignity, is also beautiful, when it is no way opposite to these more noble Principles. And when it is opposite, tho' it does not justify such Actions as are really detrimental to greater Systems, yet it is a strong

extenuating Circumstance, and much alleviates the Moral Deformity. We are all sensible of this, when any Person from Friendship, Parental-Affection, or Pity, has done something hurtful to larger Societies.

Self-Love *not excluded by Benevolence.*

VII. HERE we must also observe, that every *moral Agent* justly considers himself as a *Part* of this *rational System*, which may be useful to the *Whole*; so that he may be, [179] in part, an Object of his own universal *Benevolence*. Nay farther, as was hinted above, he may see, that the Preservation of the *System* requires every one to be *innocently solicitous* about himself. Hence he may conclude, that an Action which brings *greater Evil* to the *Agent*, than *Good* to others, however it may evidence the Strength of some particular kind Attachment, or of a *virtuous Disposition* in the *Agent*, yet it must be founded upon a mistaken Opinion of its Tendency to *publick Good*; so that a Man who reason'd justly, and consider'd the *Whole*, would not be led into it, by the calm extensive *Benevolence*, how strong soever it were; nor would he recommend it to the Practice of others; however he might acknowledge, that the Detriment arising to the *Agent* from a *kind Action*, did evidence a strong virtuous Disposition. Nay farther, if any *Good* was propos'd to the Pursuit of an *Agent*, and he had a *Competitor* in every respect *only equal* to himself; the *highest* universal *Benevolence* possible would not lead a wise Man to prefer another to himself, were there no Ties of Gratitude, or some other external Circumstance, to move him to yield to his *Competitor*. A Man surely of the *strongest Benevolence*, may just treat himself as he would do a third Person, who was a *Competitor* of *equal Merit* with the other; and as his preferring one to another, [180] in such a Case, would argue no Weakness of *Benevolence*; so no more would he evidence it by preferring himself to a Man of only *equal Abilities*.

WHERE-EVER a Regard to *myself* tends as much to the Good of the *Whole*, as Regard to *another*; or where the *Evil* to myself is equal to the *Good* obtain'd for another; tho' by acting, in such Cases, for the Good of *another*, I really shew a very amiable Disposition; yet by acting in the contrary manner, from Regard to *myself*, I evidence no evil Disposition, nor any want of the most extensive *Benevolence*; since the *Moment* of Good to the *Whole* is, in both Cases, exactly equal. And let it be here observ'd, that this does not supersede the Necessity of *Liberality*, or *gratuitous Gifts*, altho' in such Actions the Giver loses what the other receives; since the *Moment* of Good to any Person, in any given Case, is in a compound Proportion of the *Quantity* of the Good itself, and the *Indigence* of the Person. Hence it appears, that a Gift may make a much greater *Addition* to the Happiness of the *Receiver*, than the *Diminution* it occasions in the Happiness of the *Giver*: And that the most useful and important Gifts are those from the *Wealthy* to the *Indigent*. Yet Gifts from *Equals* are not useless, since they often increase the [180a] Happiness of both, as they are strong Evidences of *mutual Love*: but Gifts from the *Poor* to the *Wealthy* are really foolish, unless they be only little Expressions of *Gratitude*, which are also fruitful of Joy on both Sides: for these Expressions of Gratitude are really delightful and acceptable to the *Wealthy*, if they have any Humanity; and their Acceptance of them is matter of Joy to the poor *Giver*.

IN like manner, when an Action does more Harm to the *Agent*, than Good to the *Publick*; the doing it evidences an amiable and truly virtuous Disposition in the *Agent*, tho' 'tis plain he acts upon a mistaken View of his Duty. But if the private Evil to the *Agent* be so great, as to make him incapable, at another time, of promoting a *publick Good* of greater moment than what is attain'd by this Action; the Action may really be evil, so far as it evidences a prior Neglect of a greater attainable *publick Good* for a smaller one; tho' at present this Action also flows from a virtuous Disposition.

Benevolence, how affected by the Qualitys of its Object.

VII. THE *moral Beauty*, or *Deformity* of Actions, is not alter'd by the *moral Quality*s of the Objects any farther than the *Quality*s of the Objects increase or diminish the *Benevolence* of the Action, or the *publick Good* intended by it. Thus *Be* [180b] *nevolence* toward the *worst* Characters, or the Study of their *Good*, may be as *amiable* as any whatsoever; yea, often more so than *that* toward the *Good*, since it argues such a strong Degree of *Benevolence* as can surmount the greatest Obstacle, the *moral Evil* in the Object. Hence the *Love* of *unjust Enemys*, is counted among the *highest Virtues*. Yet, when our *Benevolence* to the *Evil* encourages them in their bad Intentions, or makes them more capable of Mischief; this diminishes or destroys the *Beauty* of the Action, or even makes it *evil*, as it betrays a *Neglect* of the *Good of others* more valuable; *Benevolence* toward *whom*, would have tended more to the *publick Good*, than *that* toward our *Favourites*: But *Benevolence* toward *evil* Characters, which neither encourages nor enables them to do Mischief, nor diverts our *Benevolence* from Persons more useful, has as much *moral Beauty* as any whatsoever.
*Quality*s of regulating our Election.

VIII. IN comparing the *moral Quality*s of Actions, in order to regulate our *Election* among various Actions propos'd, or to find which of them has the greatest *moral Excellency*, we are led by our *moral Sense* of *Virtue* to judge thus; that in *equal Degrees* of Happiness, expected to proceed from the Action, the *Virtue* is in proportion to the *Number* of Persons to whom the Happiness shall extend; (and here the *Dignity*, [181] or *moral Importance* of Persons, may compensate Numbers) and in equal *Numbers*, the *Virtue* is as the *Quantity* of the Happiness, or natural Good; or that the *Virtue* is in a *compound Ratio* of the *Quantity* of Good, and *Number* of Enjoyers. In the same manner, the *moral Evil*, or *Vice*, is as the Degree of Misery, and *Number* of Sufferers; so that *That Action* is *best*, which procures the *greatest Happiness* for the *greatest Numbers*; and *that worst*, which, in *like manner*, occasions *Misery*.
Consequences, how they affect the Morality of Actions.

AGAIN, when the *Consequences* of Actions are of a *mix'd* Nature, partly *advantageous*, and partly *pernicious*; *that Action* is *good*, whose *good* Effects preponderate the *evil* by being useful to many, and *pernicious* to few; and *that evil*, which is otherwise. Here also the *moral Importance* of Characters, or *Dignity* of Persons may compensate Numbers; as may also the *Degrees* of Happiness or Misery: for to procure an *inconsiderable Good* to many, but an *immense Evil* to few, may be *evil*; and an *immense Good* to few, may preponderate *small Evil* to many.

BUT the *Consequences* which affect the *Morality* of Actions, are not only the direct and natural Effects of the Actions themselves; but also all those *Events* which otherwise would not have happen'd. For many Actions which have no immediate or [182] natural *evil Effects*, nay, which actually produce *good Effects*, may be *evil*; if a man foresees, that the *evil Consequences*, which will probably flow from the *Folly* of others, upon his doing of such Actions, are so great as to overbalance all the *Good* produc'd by those Actions, or all the *Evils* which would flow from the Omission of them: And in such Cases the *Probability* is to be computed on both sides. Thus, if an Action of mine will probably, thro' the Mistake or Corruption of others, be made a *Precedent* in unlike Cases, to very *evil* Actions; or when my Action, tho' good in itself, will probably provoke Men to very *evil* Actions, upon some *mistaken Notion* of their Right; any of these Considerations foreseen by me, may make such an Action of mine *evil*, whenever the *Evils* which will probably be occasion'd by the *Action*, are greater than the *Evils* occasion'd by the *Omission*.

AND this is the Reason, that many *Laws* prohibit Actions in general, even when some particular *Instances* of those Actions would be very useful; because an universal *Allowance* of them, considering the Mistakes Men would probably fall into, would be more *pernicious* than an universal *Prohibition*; nor could there be any more *special Boundary*s fix'd between

the right and wrong Cases. In such Cases, it is the Duty of Persons to comply with the generally useful [183] Constitution; or if in some very important Instances, the Violation of the Law would be of less *evil Consequence*, than Obedience to it, they must patiently resolve to undergo those Penalties, which the State has, for valuable Ends to the Whole, appointed: and this Disobedience will have nothing criminal in it.

IX. 'Tis here to be observed, that tho' every *kind Affection* abstractly considered, is approved by our moral Sense, yet all sorts of Affections or Passions which pursue the Good of others are not equally approved, or do not seem in the same degree virtuous. Our *calm Affections*, either private or publick, are plainly distinct from our *particular Passions*; *calm Self-Love* quite distinct from *Hunger, Thirst, Ambition, Lust, or Anger*; so *calm Good-will* toward others is different from *Pity, passionate Love, the parental Affection*, or the Passion of *particular Friends*. Now every kind Passion, which is not pernicious to others, is indeed approved as virtuous and lovely: And yet a calm Good-will toward the same Persons appears more lovely. So calm Good-will toward a small System is lovely and preferable to more passionate Attachments; and yet a more extensive calm Benevolence is still more beautiful and virtuous; and the highest Perfection of Virtue is *an universal calm Good-will* toward all sensitive Natures. Hence it is, that we condemn particular Attachments, when inconsistent [184] with the Interest of great Societies, because they argue some Defect in that more noble Principle, which is the Perfection of Virtue [41] .
Partial Benevolence, how virtuous.

X. FROM these Observations, we may see what Actions our *moral Sense* would most recommend to our Election, as the most *perfectly virtuous*: viz. such as appear to have the most universal unlimited Tendency to the *greatest and most extensive Happiness* of all the *rational Agents*, to whom our Influence can reach. All *Benevolence*, even toward a *Part*, is amiable, when not inconsistent with the *Good* of the *Whole*: But this is a smaller Degree of *Virtue*, unless our Benevolence be restrain'd by want of Power, and not want of Love to the *Whole*. All strict Attachments to Partys, Sects, Factions, have but an imperfect Species of *Beauty*, even when the *Good* of the *Whole* requires a stricter Attachment to a *Part*, as in *natural Affection*, or *virtuous Friendships*; except when *some Parts* are so eminently useful to the *Whole*, that even *universal Benevolence* does determine us with special Care and Affection to study their Interests. Thus *universal Benevolence* would incline us to a more strong Concern for the Interests of *great and generous Characters* in a high Station, or [185] make us more earnestly study the Interests of any *generous Society*, whose whole Constitution was contriv'd to promote *universal Good*. Thus a good Fancy in *Architecture* would lead a Man, who was not able to bear the Expence of a completely regular Building, to choose such a Degree of Ornament as he could keep uniformly thro' the *Whole*, and not move him to make a vain unfinish'd Attempt in *one Part*, of what he foresaw he could not succeed in as to the *Whole*. And he would condemn a great Profusion of Ornament on *one Part*, above the Proportion of the *Whole*, unless *that Part* be some eminent Place of the *Edifice*, such as the *chief Front*, or *publick Entrance*; the adorning of which would beautify the *Whole* more than an equal Expence of Ornament on any *other Part*.

THIS Constitution of our *Sense*, whereby the *moral Beauty* of Actions, or Dispositions, increases according to the *Number* of Persons to whom the good Effects of them extend; whence also Actions which flow from the *nearer Attachments* of *Nature*, such as *that* between the *Sexes*, and the *Love* of our *Offspring*, do not appear *so virtuous* as Actions of *equal Moment* of *Good* towards Persons less attach'd to us; has been chosen by the AUTHOR OF NATURE for this good Reason, "That the more limited *Instincts* tend to produce a smaller Moment of Good, be [186] cause confined to small Numbers. Whereas the more *extensive calm Instinct* of Good-will, attended with Power, would have no Bounds in its good Effects, and would never lead into any Evil, as the particular Passions may: and hence it is made more lovely to our *Sense*, that we might be induced to cultivate and strengthen it; and make it

check even *kind Passions*, when they are opposite to a greater Good."
Moral Dispositions and Abilitys.

X. FROM this primary Idea of *moral Good* in Actions, may arise a Notion of moral *Good* in those Dispositions, whether *natural* or *acquir'd*, which enable us to do good to others; or which are presum'd to be design'd, and acquir'd or cultivated for that purpose; or are natural Indications of a good Temper, and usually accompany it. And hence those Abilitys, while nothing appears contrary to our Presumption, may increase our Approbation of the Possessor of them; but when they are imagin'd to be intended for *publick Mischief*, they make us hate him the more: Such are a *penetrating Judgment*, a *tenacious Memory*, a *quick Invention*; *Patience of Labour*, *Pain*, *Hunger*, *Watching*; a *Contempt of Wealth*, *Rumour*, *Death*. These may be rather call'd *natural Abilitys*, than *moral Qualitys*: And we seem to have a natural Relish for them distinct from moral Approbation. But if we plainly see them *maliciously* employ'd, they make the Agent more detestable.

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How we compute the Morality of Actions in our Sense of them.

XI. To find a *universal Rule* to compute the *Morality* of any Actions, with all their Circumstances, when we judge of the Actions done by ourselves, or by others, we must observe the following *Propositions* or *Axioms*.

1. THE moral *Importance* of any Agent, or the Quantity of publick Good he produces, is in a compound Proportion of his *Benevolence* and *Abilitys*. For 'tis plain that his good Offices depend upon these two jointly. In like manner, the Quantity of private Good which any Agent obtains for himself, is in a like compound Proportion of his *selfish Principles*, and his *Abilitys*. We speak here only of the external Goods of this World, which one pursues from some selfish Principles. For as to internal Goods of the Mind, these are most effectually obtain'd by the Exercise of other Affections than those called *Selfish*, even those which carry the Agent beyond himself toward the Good of others.

2. IN comparing the Virtues of different Agents, when the Abilitys are equal, the *Moments* of publick Good are proportioned to the Goodness of the Temper, or the *Benevolence*; and when the *Tempers* are equal, the Quantities of Good are as the *Abilitys*.

3. THE Virtue then or Goodness of Temper is directly as the *Moment of Good*, [188] when other Circumstances are equal, and *inversly* as the Abilitys. That is to say, where the Abilitys are greatest, there is less Virtue evidenced in any given Moment of Good produced.

4. BUT as the natural Consequences of our Actions are various, some *good* to ourselves, and *evil* to the Publick; and others *evil* to ourselves, and *good* to the Publick; or either *useful* both to ourselves and others, or *pernicious* to both; the intire Spring of good Actions is not always *Benevolence alone*; or of Evil, *Malice alone* (nay, sedate Malice is rarely found); but in most Actions we must look upon *Self-Love* as another Force, sometimes conspiring with *Benevolence*, and assisting it, when we are excited by Views of *private Interest*, as well as *publick Good*; and sometimes opposing *Benevolence*, when the good Action is any way *difficult* or *painful* in the Performance, or *detrimental* in its Consequences to the Agent.

THESE *selfish Motives* shall be [42] hereafter more fully explain'd; here we may in general denote them by the Word *Interest*: which when it concurs with *Benevolence*, in any Action capable of Increase or Diminution, must produce a greater Quantity of *Good*, [189] than *Benevolence* alone in the same *Abilitys*; and therefore when the *Moment of Good*, in an Action partly intended for the *Good* of the Agent, is but equal to the *Moment of Good* in the Action of *another Agent*, influenc'd only by *Benevolence*, the former is less *virtuous*; and in this Case the *Interest* must be deducted to find the true Effect of the *Benevolence* or *Virtue*. In the same manner, when *Interest* is opposite to *Benevolence*, and yet is surmounted by it; this

Interest must be added to the *Moment*, to increase the *Virtue* of the Action, or the Strength of the *Benevolence*. By *Interest*, in this last Case, is understood all the *Advantage* which the *Agent* might have obtain'd by omitting the Action, which is a *negative Motive* to it; and this, when subtracted, becomes *positive*.

Intention and Foresight affect Actions.

BUT here we must observe, that no *Advantage*, not *intended*, altho' casually, or naturally, redounding to us from the Action, does at all affect its *Morality* to make it less *amiable*: nor does any *Difficulty* or *Evil* unforeseen, or not resolved upon, make a kind Action more *virtuous*; since in such Cases *Self-Love* neither assists nor opposes *Benevolence*. Nay, *Self-Interest* then only diminishes the *Benevolence*, when without this View of *Interest* the Action would not have been undertaken, or so much *Good* would not have been produc'd by the *Agent*; and it extenuates the *Vice* of an *evil* Action, only [190] when without this *Interest* the Action would not have been done by the *Agent*, or so much *Evil* have been produc'd by him.

THE sixth Axiom only explains the external Marks by which Men must judge, who do not see into each other's Hearts; for it may really happen in many Cases, that Men may have *Benevolence* sufficient to surmount any *Difficulty*, and yet they may meet with none at all: And in that Case, it is certain there is as much *Virtue* in the *Agent*, tho' he does not give such Proof of it to his Fellow-Creatures, as if he had surmounted *Difficultys* in his kind Actions. And this too must be the Case with the DEITY, to whom nothing is difficult.
Perfect Virtue.

SINCE then, in judging of the Goodness of Temper in any Agent, the Abilities must come into Computation, as is above-mentioned, and none can act beyond their natural Abilities; that must be the Perfection of *Virtue*, where the *Moment* of Good produced equals the Ability, or when the *Being* acts to the utmost of his Power for the *publick Good*; and hence the Perfection of *Virtue*, in this Case, is as *Unity*. And this may shew us the only Foundation for the boasting of the *Stoicks*, "That a Creature suppos'd innocent, by pursuing *Virtue* with his utmost Power, may in *Virtue* equal the *Gods*." For in their Case, if the *Ability* be *infinite*, [191] unless the *Good* to be produced in the whole, be so too, the *Virtue* is not *absolutely perfect*; and the *Quotient* can never surmount *Unity*.
Moral Evil how computed.

XII. IN the same Manner we may compute the Degree of Depravity of any Temper, *directly* as the *Moment* of Evil effected, and *inversly* as the Abilities. The Springs of vicious Actions however are seldom any real ultimate Intention of Mischief, and never ultimate deliberate Malice; but only sudden Anger, *Self-Love*, some selfish Passion or Appetite, some kind Attachments to Parties, or particular kind Passions.

THE Motives of Interest may sometimes strongly cooperate with a depraved Temper, or may oppose it, in the same Manner that they cooperate with or oppose a good Temper. When they cooperate, they diminish the Moral Evil; when they oppose, they may argue the Depravity of Temper to be greater, which is able to surmount such Motives of Interest.
Intention, Foresight.

BUT we must observe, that not only *Innocence* is expected from all Mortals, but they are presum'd, from their *Nature*, in some measure inclin'd to *publick Good* [43]; so that a bare Absence of this Desire is enough to [192] make an *Agent* be reputed *evil*: Nor is a direct Intention of *publick Evil* necessary to make an Action *evil*; it is enough that it flows from *Self-Love*, with a plain Neglect of the *Good* of others, or an Insensibility of their Misery, which we either *actually* foresee, or have a probable *Presumption* of.

It is true indeed, that *that publick Evil* which I neither certainly foresee, nor have actual Presumptions of, as the Consequence of my Action, does not make my *present Action* criminal or odious; even altho' I might have foreseen this Evil by a serious Examination of

my own Actions; because such Actions do not, at present, evidence either *Malice*, or *want of Benevolence*. But then it is also certain, that my *prior Negligence*, in not examining the Tendency of my Actions, is a plain Evidence of the Want of *that* Degree of good Affections which is necessary to a virtuous Character; and consequently the *Guilt* properly lies in this *Neglect*, rather than in an *Action* which really flows from a *good Intention*. *Human Laws* however, which cannot examine the *Intentions*, or secret Knowledge of the *Agent*, must judge in gross of the Action itself; presupposing all that Knowledge as actually attain'd, which we are oblig'd to attain.

IN like manner, no good Effect, which I did not actually foresee and intend, makes [193] my Action *morally good*; however *Human Laws* or *Governors*, who cannot search into *Mens Intentions*, or know their secret *Designs*, justly reward Actions which tend to the publick Good, altho' the *Agent* was engag'd to those Actions only by *selfish Views*; and consequently had no virtuous Disposition influencing him to them.

THE Difference in *Degree of Guilt* between *Crimes of Ignorance*, when the Ignorance is *vincible*, and *faulty*, as to the natural Tendency of the Action; and *Crimes of Malice*, or direct evil Intention; consists in this, that the former, by a *prior Neglect*, argues a want of the due Degree of *Benevolence*, or *right Affection*; the latter evidences direct *evil Affections*, which are vastly more odious.
Morality distinct from Interest.

XIII. FROM the former Reasonings we may form almost a demonstrative Conclusion, "That we have a *Sense of Goodness* and *moral Beauty* in Actions, distinct from *Advantage*;" for had we no other Foundation of Approbation of Actions, but the *Advantage* which might arise to us from them, if they were done toward ourselves, we should make no Account of the *Abilitys* of the *Agent*, but would barely esteem them according to their *Moment*. The *Abilitys* come in only to shew the Degree of *Benevolence*, which supposes *Benevolence* necessarily *amiable*. Who was ever the better pleas'd with a *barren* [194] *rocky Farm*, or an *inconvenient House*, by being told that the *poor Farm* gave as great Increase as it could; or that the *House* accommodated its Possessor as well as it could? And yet in our Sentiments of Actions, whose *Moment* is very inconsiderable, it shall wonderfully increase the *Beauty* to alledge, "That it was all the *poor Agent* could do for the *Publick*, or his *Friend*."
Morality of Characters.

XIV. THE *moral Beauty* of *Characters* arises from their Actions, or sincere Intentions of the *publick Good*, according to their Power. We form our Judgment of them according to what appears to be their *fix'd Disposition*, and not according to any *particular Sallys* of *unkind Passions*; altho' these abate the *Beauty* of *good Characters*, as the Motions of the *kind Affections* diminish the *Deformity* of the *bad ones*. What then properly constitutes a *virtuous Character*, is not some few accidental Motions of *Compassion*, *natural Affection*, or *Gratitude*; but such a *fix'd Humanity*, or *Desire* of the *publick Good* of all, to whom our Influence can extend, as uniformly excites us to all Acts of *Beneficence*; and makes us careful of informing ourselves right, concerning the truest Methods of serving their Interests. Every Motion indeed of the *kind Affections* appears in some degree *amiable*; but we denominate the *Character* from the *prevailing Principle*.

[195]

Instinct may be the Spring of Virtue.

XV. SOME will not allow that *Virtue* can spring from *Passions*, *Instincts*, or *Affections* of any Kind. 'Tis true, kind particular *Passions* are but a lower kind of *Goodness*, even when they are not opposite to the general Good. Those *calmer Determinations* of the Will, whether of greater or less Extent, or sedate strong *Affections*, or *Desires* of the Good of others, are more *amiable*. These may be as much rooted in the Frame of the Soul, or there may be as

natural a Disposition to them as to particular Passions. They tell us, That "Virtue should wholly spring from Reason;" as if Reason or Knowledge of any true Proposition could ever move to Action where there is no *End* proposed, and no Affection or Desire toward that End [44]. For this see *Treatise IV. Sect. i. and ii.*

THE ultimate End, according to many of our Moralists, is to each one *his own Hap* [196] *piness*; and yet this he seeks by Instinct. Now may not another *Instinct* toward the *Publick*, or the *Good* of others, be as proper a Principle of *Virtue*, as the *Instinct* toward *private Happiness*? This is certain, that whereas we behold the *selfish* Actions of others, with *Indifference* at best, we see something *amiable* in every Action which flows from *kind Affections* or *Passions* toward others; if they be conducted by Prudence, so as any way to attain their End, consistently with the general Good. If it be said, "That Actions from *Instinct* are not the Effect of *Prudence* and *Choice*," this Objection holds full as strongly against the Actions which flow from *Self-Love*; since the Use of our Reason is as requisite to find the proper Means of promoting *publick Good*, as *private Good*. And as it must be an *Instinct*, or a *Determination previous to Reason*, which makes us pursue *private Good*, as well as *publick Good* as our *End*; there is the same Occasion for *Prudence* and *Choice*, in the Election of proper Means for promoting of either. I see no Harm in supposing, "That Men are *naturally* dispos'd to *Virtue*, and not left *merely indifferent*, until some Prospect of Interest allures them to it." Surely, the Supposition of a *benevolent universal Instinct* would recommend *human Nature*, and its AUTHOR, more to the *Love* of a *good Man*, and leave Room enough for the Exercise of our *Reason*, in contriving and settling [197] *Rights, Laws, Constitutions*; in *inventing* Arts, and *practising* them so as to gratify, in the most effectual manner, that *generous Inclination*. And if we must bring in *Self-Love* to make *Virtue rational*, a little Reflection will discover, as shall appear hereafter, that this *Benevolence* is our *greatest Happiness*; and thence we may resolve to cultivate, as much as possible, this *sweet Disposition*, and to despise every *opposite Interest*. Not that we can be *truly virtuous*, if we intend only to obtain the Pleasure which arises from *Beneficence*, without the *Love* of *others*: Nay, this very Pleasure is founded on our being conscious of *disinterested Love* to *others*, as the *Spring* of our Actions. But *Self-Interest* may be our *Motive* in studying to raise these kind Affections, and to continue in this *agreeable State*; tho' it cannot be the *sole* or *principal Motive* of any Action, which to our *moral Sense* appears *virtuous* [45].

[198]

Heroism in all Stations.

FROM the preceding *Reasonings* we shall only draw this one Inference, which seems the most joyful imaginable, even to the lowest Rank of Mankind, *viz.* "That no external Circumstances of Fortune, no involuntary Disadvantages, can exclude any Mortal from the *most heroick Virtue*." For how small soever the *Moment* of *publick Good* be, which any one can accomplish, yet if his *Abilitys* are proportionably small, the *Virtue* may be as great as any whatsoever. Thus, not only the *Prince*, the *Statesman*, the *General*, are capable of *true Heroism*, tho' these are the chief Characters, whose Fame is diffus'd thro' various Nations and Ages: but when we find in an *honest Trader*, the *kind Friend*, the *faithful prudent Adviser*, the *charitable* and *hospitable Neighbour*, the *tender Husband*, and *affectionate Parent*, the *sedate yet chearful Companion*, the *generous Assistant* of *Merit*, the *cautious Allayer* of *Contention* and *Debate*, the *Promoter* of *Love* and *good Understanding* among Acquaintances; if we consider, that these were *all the good Offices* [199] which his Station in the World gave him an Opportunity of performing to Mankind, we must judge *this Character* really as *amiable*, as those, whose external Splendor dazzles an injudicious World into an Opinion, "That they are the *only Heroes* in *Virtue*."

SECT. IV.↩

All Mankind agree in this general Foundation of their Approbation of moral Actions. The Grounds of the different Opinions about Morals.

This Moral Sense universal.

To shew how far Mankind agree in that which we have made the *universal Foundation* of this *moral Sense*, viz. BENEVOLENCE, we have observ'd already [46], that when we are ask'd the Reason of our Approbation of any Action, we universally alledge its *Usefulness* to the *Publick*, and not to the *Actor* himself. If we are vindicating a censur'd Action, and maintaining it lawful, we generally make this one Article of our Defence, "That it injur'd nobody, or did more *Good* than *Harm*." On the other hand, when we blame any Piece of Conduct, we shew it to be *prejudicial* to others, besides the *Actor*; or to evidence at least a *Neglect* of their Interest, when it was in our Power to serve them; or when *Gratitude*, *natural Affection*, or some other *disinterested Tye* should have rais'd in us a Study of their Interest. If we sometimes blame foolish Conduct in others, without any Reflection upon its Tendency to [201] *publick Evil*, it is generally occasion'd by our *Benevolence*, which makes us concern'd for the Evils befalling others [47]. We all know how great an Extenuation of Crimes it is, to allege, "That the poor Man does harm to nobody but himself;" and how often this turns Hatred into Pity. And yet we shall find, that the greatest part of the Actions which are *immediately prejudicial* to ourselves, and are often look'd upon as *innocent* toward others, do really tend to the *publick Detriment*, by making us incapable of performing the good Offices we could otherwise have done, and perhaps would have been inclin'd to do. This is the Case of *Intemperance* and *extravagant Luxury*.
Benevolence the sole ground of Approbation.

II. AND farther, we may observe, that no Action of any other Person was ever approv'd by us, but upon some Apprehension, well or ill-grounded, of some *really good moral Quality*. If we observe the Sentiments of Men concerning Actions, we shall find, that it is always some *really amiable* and *benevolent Appearance* which engages their Approbation. We may perhaps commit Mistakes, in judging that Actions tend to the publick Good, which [202] do not; or be so inadvertent, that while our Attention is fix'd on some *partial good Effects*, we may quite overlook many *evil Consequences* which counterbalance the *Good*. Our *Reason* may be very deficient in its Office, by giving us partial Representations of the Tendency of Actions; but it is still some *apparent Species* of *Benevolence* which commands our Approbation. And *this Sense*, like our other Senses, tho' counteracted by stronger Motives of *external Advantage*, ceases not to operate, but makes us *uneasy* and *dissatisfy'd* with ourselves; even as the *Sense* of *Tasting* makes us loath and dislike the nauseous Potion, which we may force ourselves, from Interest, to swallow.
False Approbations.

It is therefore to no purpose to allege here, "That many Actions are really done, and approv'd, which tend to the *universal Detriment*." For the same way, Actions are often perform'd, and in the mean time approv'd, which tend to the *Hurt* of the *Actor*. But as we do not, from the *latter*, infer the *Actor* to be void of *Self-Love*, or a *Sense* of *Interest*; no more should we infer from the *former*, that such Men are void of a *Sense* of *Morals*, or a Desire of *publick Good*. The Matter is plainly this: Men are often mistaken in the Tendency of Actions either to *publick*, or *private Good*: Nay, sometimes *violent Passions*, while they last, will make them approve very bad Actions by their *Moral* [203] *Sense*, and conceive very *pernicious ones* to the *Agent*, to be *advantageous*: But this proves only, "That sometimes there may be some more *violent Motive* to Action, than a *Sense* of *moral Good*; or that Men

by Passion may become blind even to their own *Interest*."

BUT to prove that Men are void of a *moral Sense*, we should find some Instances of *cruel, malicious Actions*, done without any *Motive of Interest, real or apparent*; and approv'd without any Opinion of *Tendency to publick Good*, or *flowing from Good-will*: We must find a Country where *Murder* in cold Blood, *Tortures*, and *every thing malicious*, without any *Advantage*, is, if not approv'd, at least look'd upon with *Indifference*, and raises *no Aversion* toward the Actors in the unconcern'd Spectators: We must find Men with whom the *Treacherous, Ungrateful, Cruel*, are in the same account with the *Generous, Friendly, Faithful*, and *Humane*; and who approve the *latter*, no more than the *former*, in all Cases where they are not affected by the Influence of these Dispositions, or when the *natural Good* or *Evil* befalls other Persons. And it may be question'd, whether the *Universe*, tho' large enough, and stor'd with no inconsiderable Variety of Characters, will yield us any Instance, not only of a *Nation*, but even of a *Club*, or a *single Person*, who will think all Actions *indifferent*, but those which regard his *own Concerns*.

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Diversity of Manners accounted for.

III. FROM what has been said, we may easily account for the *vast Diversity of moral Principles*, in *various Nations and Ages*; and the Grounds of *this Diversity* are principally these:

From various Notions of Happiness.

1st. DIFFERENT Opinions of *Happiness*, or *natural Good*, and of the most effectual Means to advance it. Thus in one Country, where there prevails a *courageous Disposition*, where *Liberty* is counted a *great Good*, and *War* an *inconsiderable Evil*, all Insurrections in Defence of Privileges will have the Appearance of *moral Good* to our *Sense*, because of their appearing *benevolent*; and yet the *same Sense of moral Good* in *Benevolence*, shall in another Country, where the Spirits of Men are more *abject and timorous*, where *Civil War* appears the *greatest natural Evil*, and *Liberty* no *great Purchase*, make the same Actions appear *odious*. So in SPARTA, where thro' Contempt of Wealth the Security of Possessions was not much regarded, but the Thing chiefly desir'd, as *naturally good to the State*, was to abound in a *hardy shifting Youth*; *Theft*, if dexterously perform'd, was so little odious, that it receiv'd the Countenance of a Law to give it Impunity.

BUT in these, and all other Instances of the like Nature, the Approbation is founded on *Benevolence*, because of some real, or ap [205] parent Tendency to the *publick Good*. For we are not to imagine, that this *Sense* should give us, without Observation, Ideas of complex Actions, or of their natural Tendency to *Good* or *Evil*: it only determines us to approve *Benevolence*, whenever it appears in any Action, and to hate *the contrary*. So our *Sense of Beauty* does not, without Reflection, Instruction or Observation, give us Ideas of the *regular Solids, Temples, Cirques, and Theatres*; but determines us to approve and delight in *Uniformity amidst Variety*, where-ever we observe it. Let us read the *Preambles* of any Laws we count unjust, or the *Vindications* of any disputed Practice by the *Moralists*, and we shall find, no doubt, that Men are often mistaken in computing the Excess of the *natural good* or *evil Consequences* of certain Actions; but the Ground on which any Action is approv'd, is still some Tendency to the *greater natural Good* of others, apprehended by those who approve it.

Travellers Accounts of barbarous Customs.

THE same Reason may remove also the Objections against the *Universality of this Sense*, from some Storys of Travellers, concerning *strange Crueltys* practis'd toward the *Aged*, or *Children*, in certain Countrys. If such Actions be done in such angry Passions, they only prove, that other Motives, or Springs of Action, may overpower *Benevolence* in its *strongest*

Ties: and if they really be universally allow'd, look'd upon as inno [206] cent, and vindicated; it is certainly under some Appearance of *Benevolence*; such as to secure them from Insults of Enemys, to avoid the Infirmity's of Age, which perhaps appear greater Evils than Death, or to free the vigorous and useful Citizens from the Charge of maintaining them, or the Troubles of Attendance upon them. A Love of Pleasure and Ease, may in the immediate Agents be stronger in some Instances, than *Gratitude* toward Parents, or *natural Affection* to Children. But that such Nations are continu'd, notwithstanding all the Toil in educating their Young, is still a sufficient Proof of *natural Affection*: For I fancy we are not to imagine any nice Laws in such Places, compelling Parents to a proper Education of some certain Number of their Offspring. We know very well that an Appearance of *publick Good* was the Ground of Laws equally barbarous, enabled by LYCURGUS and SOLON, of killing the Deform'd, or Weak, to prevent a burdensome Croud of useless Citizens.

A LATE ingenious Author [48] has justly observ'd the Absurdity of the *monstrous Taste*, which has possess'd both the *Readers* and *Writers* of *Travels*. They are sparing enough in Accounts of the *natural Affections*, the *Familys*, *Associations*, *Friendships*, *Clans*, of the *Indians*; and as transiently do they [207] mention their Abhorrence of *Treachery* among themselves; their *Proneness*, to mutual Aid, and to the Defence of their several *States*; their Contempt of Death in Defence of their Country, or upon Points of *Honour*. "These are but *common Storys*.—No need to travel to the *Indies* for what we see in *Europe* every Day." The Entertainment therefore in these ingenious Studys consists chiefly in exciting *Horror*, and making Men *stare*. The ordinary Employment of the Bulk of the *Indians* in Support of their Wives and Offspring, or Relations, has nothing of the *Prodigious*: But a *Human Sacrifice*, a Feast upon Enemys Carcases, can raise an Horror and Admiration of the wondrous Barbarity of *Indians*, in Nations no Strangers to the *Massacre* at *Paris*, the *Irish Rebellion*, or the Journals of the *Inquisition*. These they behold with religious Veneration; but the *Indian Sacrifices*, flowing from a like Perversion of *Humanity* by *Superstition*, raise the highest Abhorrence and Amazement. What is most surprizing in these Studys, is the wondrous *Credulity* of some Gentlemen of great Pretensions in other Matters to Caution of Assent, for these *marvellous Memoirs* of Monks, Friars, Sea-Captains, Pirates; and for the *Historys*, *Annals*, *Chronologys*, receiv'd by oral Tradition, or Hieroglyphicks.

Use of Reason in Morals.

MEN have *Reason* given them, to judge of the Tendency's of their Actions, that [208] they may not stupidly follow the first Appearance of *publick Good*; but it is still some Appearance of *Good* which they pursue. And it is strange, that *Reason* is universally allow'd to Men, notwithstanding all the stupid ridiculous Opinions receiv'd in many Places; and yet absurd Practices, founded upon those very *Opinions*, shall seem an Argument against any *moral Sense*, altho' the bad Conduct is not owing to any Irregularity in the *moral Sense*, but to a wrong *Judgment* or *Opinion*. If putting the *Aged* to *Death*, with all its Consequences, really tends to the *publick Good*, and the *lesser Misery* of the *Aged*, it is, no doubt, *justifiable*; nay, perhaps the *Aged* choose it, in Hopes of a *future State*. If a *deform'd* or *weak Race* could never, by Ingenuity and Art, make themselves useful to Mankind, but should grow an absolutely unsupportable Burden, so as to involve a whole State in Misery, it is *just* to put them to Death. This all allow to be *just*, in the Case of an over-loaded Boat in a Storm. And as for *killing* of their Children, when Parents are sufficiently stock'd, it is perhaps practis'd, and allow'd from *Self-Love*; but I can scarce think it passes for a good Action any-where. If *Wood* or *Stone*, or *Metal* be DEITIES, have *Government*, and *Power*, and have been the *Authors* of *Benefits* to us; it is *morally amiable* to praise and worship them. Or if the true DEITY be pleas'd with Worship before *Statues*, or [209] any *other Symbol* of some more *immediate Presence* or *Influence*; *Image-Worship* is *virtuous*. If he delights in *Sacrifices*, *Penances*; *Ceremonys*, *Crings*; they are *all laudable*. Our *Sense* of *Virtue* generally leads us exactly enough according to our Opinions; and therefore the absurd Practices which

prevail in the World, are much better Arguments that Men have no *Reason*, than that they have no *moral Sense* of *Beauty* in Actions.
Narrow Systems pervert the moral Sense.

IV. THE next *Ground* of *Diversity* in Sentiments, is the *Diversity* of *Systems*, to which Men, from foolish Opinions, confine their *Benevolence*. We intimated above [49], that it is *regular* and *beautiful*, to have *stronger Benevolence* toward the *morally good* Parts of Mankind, who are *useful* to the *Whole*, than toward the *useless* or *pernicious*. Now, if Men receive a *low* or *base Opinion* of any *Body*, or *Sect* of Men; if they imagine them bent upon the Destruction of the more valuable Parts, or but useless *Burdens* of the Earth; *Benevolence* itself will lead them to neglect the Interests of such, and to suppress them. This is the Reason why, among Nations who have high Notions of *Virtue*, every Action toward an Enemy may pass for *just*; why ROMANS and GREEKS could approve of making those they call'd *Barbarians*, *Slaves*.

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Sects pernicious to Virtue.

A LATE ingenious Author [50] justly observes, "That the various *Sects*, *Partys*, *Factions*, *Cabals* of Mankind in larger Societys, are all influenc'd by a *publick Spirit*: That some generous Notions of *publick Good*, some strong friendly Dispositions, raise them at first, and excite Men of the same *Faction* or *Cabal* to the most disinterested mutual Succour and Aid: That all the Contentions of the different Factions, and even the fiercest Wars against each other, are influenc'd by a sociable *publick Spirit* in a limited System." But certain it is, that Men are little oblig'd to those, who often artfully raise and foment this Party Spirit; or cantonize them into several Sects for the Defence of very trifling Causes. Associations for innocent *Commerce*, or *Manufactures*, Cabals for Defence of *Liberty*, against a *Tyrant*; or even lower Clubs for *Pleasantry*, or *Improvement* by Conversation, are very amiable and good. But when Mens Heads are filled with some trifling Opinions; when designing Men raise in their Minds some unaccountable Notion of *Sanctity* and *Religion*, in Tenets or Practices, which neither increase our Love to GOD, or our own *Species*; when the several Factions are taught to look upon each other as *odious*, *contemptible*, *profane*, because of [211] their different Tenets or Opinions; even when these Tenets, whether true or false, are perhaps perfectly useless to the publick Good; when the keenest Passions are rais'd about such Trifles, and Men begin to hate each other for what, of itself, has no Evil in it; and to love the Zealots of their own Sect for what is no way valuable; nay, even for their Fury, Rage, and Malice against opposite Sects; (which is what all Partys commonly call *Zeal*) 'tis then no Wonder, if our *moral Sense* be much impair'd, and our *natural Notions* of *Good* and *Evil* almost lost, when our *Admiration*, and *Love* or *Contempt*, and *Hatred*, are thus perverted from their natural Objects.

If any Mortals are so happy as never to have heard of the *Party-Tenets* of most of our Sects; or, if they have heard of them, have either never espous'd any Sect, or all equally; they bid fairest for a truly *natural* and *good* Disposition, because their *Tempers* have never been soured about vain Trifles; nor have they contracted any *Sullenness* or *Rancour* against any Part of their own *Kind*. If any *Opinions* deserve to be contended for, they are those which give us lovely Ideas of the DEITY, and of our *Fellow-Creatures*: If any Opinions deserve Opposition, they are such as raise Scruples in our Minds about the *Goodness* of PROVIDENCE, or represent our Fellow-Creatures as *base* and *selfish*, by instilling into us some ill-natur'd, cunning, [212] shrewd Insinuations, "That our most generous Actions proceed wholly from *selfish Views*." This wise *Philosophy* of some *Moderns*, after EPICURUS, must be fruitful of nothing but *Discontent*, *Suspicion*, and *Jealousy*; a State infinitely worse than any little transitory *Injurys*, to which we might be expos'd by a good-natur'd *Credulity*. But Thanks be to the kind AUTHOR of our Nature, that in spite of such Opinions, our *Nature* itself leads us

into *Friendship, Trust, and mutual Confidence*.

WERE we freely conversant with *Robbers*, who shew a *moral Sense* in the *equal* or *proportionable Division* of their Prey, and in *Faith* to each other, we should find they have their own sublime *moral Ideas* of their Party, as *generous, courageous, trusty, nay honest* too; and that those we call *honest* and *industrious*, are imagin'd by them to be *mean-spirited, selfish, churlish, or luxurious*; on whom that Wealth is ill bestow'd, which therefore they would apply to better Uses, to maintain gallanter Men, who have a Right to a Living as well as their Neighbours, who are their profess'd Enemys. Nay, if we observe the Discourse of our *profess'd Debauchees*, our *most dissolute Rakes*, we shall find their Vices cloath'd, in their Imaginations, with some amiable Dress of *Liberty, Generosity, just Resentment* against the Contrivers of artful Rules to enslave Men, and rob them of their Pleasures.

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PERHAPS never any Men pursu'd Vice long with Peace of Mind, without some such deluding Imagination of *moral Good* [51], while they may be still inadvertent to the *barbarous and inhuman Consequences* of their Actions. The Idea of an *ill-natur'd Villain* is too frightful ever to become familiar to any Mortal. Hence we shall find, that the *basest Actions* are dress'd in some *tolerable Mask*. What others call *Avarice*, appears to the Agent a *prudent Care* of a Family, or Friends; *Fraud, artful Conduct; Malice and Revenge*, a *just Sense of Honour*, and a *Vindication* of our Right in Possessions, or Fame; *Fire and Sword*, and *Desolation*, among Enemys, a *just thorow Defence* of our Country; *Persecution*, a *Zeal* for the *Truth*, and for the *eternal Happiness* of Men, which *Hereticks* oppose. In all these Instances, Men generally act from a *Sense* of *Virtue* upon *false Opinions*, and *mistaken Benevolence*; upon *wrong or partial Views* of *publick Good*, and the Means to promote it; or upon very *narrow Systems* form'd by like *foolish Opinions*. It is not a *Delight* in the Misery of others, or *Malice*, which occasions the horrid Crimes which fill our Histories; but generally an *injudicious, unreasonable Enthusiasm* for some kind of *limited Virtue*.

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Insani sapiens nomen ferat, æquus iniqui, Ultra, quam satis est, VIRTUTEM si petat ipsam.[52]

False Opinions of the divine Laws.

V. THE last Ground of *Diversity* which occurs, are the *false Opinions* of the Will or *Laws* of the DEITY. To obey these we are determin'd from *Gratitude*, and a *Sense of Right* imagin'd in the DEITY, to dispose at Pleasure the Fortunes of his Creatures. This is so abundantly known to have produc'd *Follys, Superstitions, Murders, Devastations* of Kingdoms, from a *Sense of Virtue* and *Duty*, that it is needless to mention particular Instances. Only we may observe, "That all those *Follys, or Barbaritys*, rather confirm than destroy the Opinion of a *moral Sense*;" since the DEITY is believ'd to have a *Right* to dispose of his Creatures; and *Gratitude* to him, if he be conceiv'd *good*, must move us to Obedience to his Will: if he be not conceiv'd *good*, *Self-Love* may overcome our *moral Sense* of the Action which we undertake to avoid his Fury.

As for the Vices which commonly proceed from *Love* of *Pleasure*, or any *violent Passion*, since generally the Agent is soon sensible of their *Evil*, and that sometimes amidst the Heat of the Action, they only prove,

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"That this *moral Sense* and *Benevolence* may be overcome by the more importunate Solicitations of *other Desires*."

VI. BEFORE we leave this Subject, it is necessary to remove one of the strongest Objections against what has been said so often, *viz.* "That this *Sense* is *natural*, and independent on *Custom* and *Education*." The Objection is this, "That we shall find *some Actions* always attended with the strongest Abhorrence, even at first View, in some whole Nations, in which there appears nothing contrary to *Benevolence*; and that the *same Actions* shall in another Nation be counted *innocent*, or *honourable*. Thus Incest, among *Christians*, is abhorr'd at first Appearance as much as *Murder*; even by those who do not know or reflect upon any necessary Tendency of it to the Detriment of Mankind. Now we generally allow, that what is from *Nature* in one Nation, would be so in all. This Abhorrence therefore cannot be from *Nature*, since in GREECE, the marrying Half-sisters was counted *honourable*; and among the *Persian* MAGI, the marrying of Mothers. Say they then, may not all our *Approbation* or *Dislike* of Actions arise the same way from *Custom* and *Education*?"

THE Answer to this may be easily found from what is already said. Had we no *mo* [216] *ral Sense natural* to us, we should only look upon *Incest* as hurtful to ourselves, and shun it, and never disapprove other *incestuous Persons*, more than we do a *broken Merchant*; so that still this Abhorrence supposes a *Sense of moral Good*. And farther, it is true, that many who abhor *Incest* do not know, or reflect upon the natural Tendency of some sorts of *Incest* to the *publick Detriment*: but where-ever it is hated, it is apprehended as offensive to the DEITY, and that it exposes the Person concern'd to his just Vengeance. Now it is universally acknowledg'd to be the grossest Ingratitude and Baseness, in any Creature, to counteract the Will of the DEITY, to whom it is under such Obligations. This then is plainly a *moral evil Quality* apprehended in *Incest*, and reducible to the general Foundation of *Malice*, or rather Want of *Benevolence*. Nay farther, where this Opinion, "That *Incest* is offensive to the DEITY," prevails, *Incest* must have another direct Contrariety to *Benevolence*; since we must apprehend the *Incestuous*, as exposing an Associate, who should be dear to him by the Ties of *Nature*, to the lowest State of *Misery* and *Baseness*, *Infamy* and *Punishment*. But in those Countrys where no such Opinion prevails of the DEITY'S abhorring or prohibiting *Incest*; if no obvious *natural Evils* attend it, it may be look'd upon as *innocent*. And farther, as Men who have the *Sense of Tasting*, may, by *Company* [217] and *Education*, have Prejudices against Meats they never tasted, as *unsavoury*; so may Men who have a *moral Sense*, acquire an Opinion by implicit Faith, of the *moral Evil* of Actions, altho' they do not themselves discern in them any Tendency to *natural Evil*; imagining that others do: or, by Education, they may have some Ideas associated, which raise an Abhorrence without Reason. But without a *moral Sense* we could receive no Prejudice against Actions, under any other View than as *naturally disadvantageous* to ourselves.
Moral Sense not from Education.

VII. THE *Universality* of this *moral Sense*, and that it is antecedent to *Instruction*, may appear from observing the Sentiments of *Children*, upon hearing the Storys with which they are commonly entertain'd as soon as they understand Language. They always passionately interest themselves on that side where *Kindness* and *Humanity* are found; and detest the *Cruel*, the *Covetous*, the *Selfish*, or the *Treacherous*. How strongly do we see their Passions of *Joy*, *Sorrow*, *Love*, and *Indignation*, mov'd by these *moral Representations*, even tho' there have been no Pains taken to give them Ideas of a DEITY, of *Laws*, of a *future State*, or of the more intricate Tendency of the *universal Good* to that of each *Individual*!

SECT. V. ↩

A farther Confirmation, that we have practical Dispositions to Virtue implanted in our Nature; with a farther Explication of our Benevolent Instincts of various Kinds, with the additional Motives of Interest, viz. Honour, Shame and Pity.

Degrees of Benevolence.

WE have already endeavoured to prove, "That there is a *universal Determination to Benevolence* in *Mankind*, even toward the most distant Parts of the Species:" But we are not to imagine, that all benevolent Affections are of one Kind, or alike strong. There are nearer and stronger Kinds of *Benevolence*, when the Objects stand in some nearer Relations to ourselves, which have obtain'd distinct Names; such as *natural Affection, Gratitude, Esteem. Natural Affection.*

ONE Species of *natural Affection*, viz. that in *Parents* towards their *Children*, has been consider'd already [53]; we shall only [219] observe farther, That there is the same kind of *Affection* among *collateral Relations*, tho' in a weaker Degree; which is universally observable, where no Opposition of *Interest* produces contrary Actions, or counterbalances the Power of this *natural Affection*.
Not founded on Merit, or Acquaintance.

WE may also observe, that as to the *Affection* of *Parents*, it cannot be entirely founded on *Merit* and *Acquaintance*; not only because it is antecedent to all *Acquaintance*, which might occasion *Esteem*; but because it operates where *Acquaintance* would produce *Hatred*, even toward *Children* apprehended to be *vicious*. And this *Affection* is farther confirm'd to be from NATURE, because it is always observ'd to *descend*, and not *ascend* from *Children* to *Parents* mutually. NATURE, who seems sometimes frugal in her Operations, has strongly determin'd *Parents* to the Care of their *Children*, because they universally stand in absolute need of Support from them; but has left it to *Reflection*, and a *Sense of Gratitude*, to produce Returns of *Love in Children*, toward such *tender kind Benefactors*, who very seldom stand in such absolute Need of Support from their Posterity, as their *Children* did from them. Now, did *Acquaintance* or *Merit* produce *natural Affection*, we surely should find it strongest in *Children*, on whom all the Obligations are laid by a thousand [220] good Offices; which yet is quite contrary to Observation. Nay, this Principle seems not confin'd to *Mankind*, but extends to other *Animals*, where yet we scarcely ever suppose any Ideas of *Merit*; and is observ'd to continue in them no longer than the Necessitys of their Young require. Nor could it be of any Service to the Young that it should, since when they are grown up, they can receive little Benefit from the Love of their *Dams*. But as it is otherwise with *rational Agents*, so *their Affections* are of longer Continuance, even during their whole Lives.
Gratitude.

II. BUT nothing will give us a juster Idea of the *wise Order* in which *human Nature* is form'd for *universal Love*, and *mutual good Offices*, than considering that *strong Attraction* of *Benevolence*, which we call *Gratitude*. Every one knows that *Benevolence* toward ourselves makes a much deeper Impression upon us, and raises *Gratitude*, or a *stronger Love* toward the *Benefactor*, than *equal Benevolence* toward a *third Person* [54]. Now because of the great Numbers of *Mankind*, their distant Habitations, and the Incapacity of any one to be remarkably useful to great Multitudes; that our *Benevolence* might not be quite distracted with Multiplicity of Objects, whose equal Virtues would equally recommend [221] them to our Regard; or become useless, by being equally extended to Multitudes, whose Interests we could not understand, nor be capable of promoting, having no Intercourse of Offices with

them; NATURE has so well ordered it, that as our Attention is more raised by those good Offices which are done to ourselves or our Friends, so they cause a stronger Sense of Approbation in us, and produce a stronger Benevolence toward the Authors of them. This we call *Gratitude*. And thus a Foundation is laid for *joyful Associations* in all kinds of *Business*, and *virtuous Friendships*.

BY *this Constitution* also the *Benefactor* is more encourag'd in his *Benevolence*, and better secur'd of an *Increase* of Happiness by *grateful Returns* [55], than if his *Virtue* were only to be honour'd by the colder general Sentiments of Persons unconcern'd, who could not know his Necessitys, nor how to be profitable to him; especially, when they would all be equally determin'd to love innumerable Multitudes, whose equal Virtues would have the same Pretensions to their Love.

THE *universal Benevolence* toward all Men, we may compare to that Principle of *Gravitation*, which perhaps extends to all [222] Bodys in the *Universe*; but *increases* as the Distance is diminish'd, and is *strongest* when Bodys come to touch each other. Now this *Increase*, upon nearer Approach, is as necessary as that there should be any *Attraction* at all. For a *general Attraction*, equal in all Distances, would by the Contrariety of such Multitudes of equal Forces, put an End to all Regularity of Motion, and perhaps stop it altogether. Beside this general Attraction, the Learned in these Subjects shew us a great many other Attractions among several Sorts of Bodys, answering to some particular Sorts of Passions, from some special Causes. And that Attraction or Force by which the Parts of each Body cohere, may represent the Self-Love of each Individual.

THESE different Sorts of Love to Persons according to their *nearer Approaches* to *ourselves* by their *Benefits*, is observable in the high Degree of *Love*, which *Heroes* and *Lawgivers* universally obtain in their own Countrys, above what they find abroad, even among those who are not insensible of their Virtues; and in all the strong Ties of *Friendship*, *Acquaintance*, *Neighbourhood*, *Partnership*; which are exceedingly necessary to the Order and Happiness of Human Society.
Love of Honour.

III. FROM considering that *natural Gratitude*, and *Love* toward our *Benefactors*, which was [223] already shewn to be *disinterested* [56]; we are easily led to consider *another Determination* of our *Minds*, equally *natural* with the *former*, which is to desire and delight in the *good Opinion* and *Love of others*, even when we expect no other *Advantage* from them, except what flows from *this Constitution*, whereby HONOUR is made an *immediate Good*. This Desire of *Honour* I would call AMBITION, had not *Custom* join'd some evil Ideas to that Word, making it denote such a *violent Desire* of *Honour*, and of *Power* also, as will make us stop at no base Means to obtain them. On the other hand, we are by NATURE subjected to a *grievous Sensation* of *Misery*, from the unfavourable Opinions of others concerning us, even when we dread no other *Evil* from them. This we call SHAME; which in the same manner is constituted an *immediate Evil*, as we said *Honour* was an *immediate Good*.

Now, were there no *moral Sense*, or had we no other Idea of Actions but as *advantageous* or *hurtful*, I see no Reason why we should be *delighted* with *Honour*, or subjected to the *Uneasiness* of *Shame*; or how it could ever happen, that a Man, who is secure from Punishment for any Action, should ever be *uneasy* at its being known to *all the World*. The *World* may have an Opinion [224] of him as pernicious to his Neighbours; but what subjects his Ease to this Opinion of the *World*? Why, perhaps, he shall not be so much trusted henceforward in *Business*, and so suffer Loss. If this be the only Reason of *Shame*, and it has no *immediate Evil* or *Pain* in it, distinct from Fear of Loss, then, where-ever we expose ourselves to Loss, we should be *asham'd*, and endeavour to conceal the Action: and yet it is

quite otherwise.

A MERCHANT, for Instance, lest it should impair his Credit, conceals a *Ship-wreck*, or a very bad *Market*, which he has sent his Goods to. But is this the same with the Passion of SHAME? Has he that *Anguish*, that *Dejection of Mind*, and *Self-condemnation*, which one shall have whose *Treachery* is detected? Nay, how will Men sometimes glory in their Losses, when in a Cause imagin'd *morally good*, tho' they really weaken their Credit in the Merchant's Sense; that is, the Opinion of their *Wealth*, or *Fitness* for Business? Was any Man ever *asham'd* of impoverishing himself to serve his *Country*, or his *Friend*?
The Foundation of Morals not the Opinions of our Country.

IV. THE *Opinions* of our Country are by some made the first Standard of *Virtue*. They alledge, "That by comparing Actions to them, we first distinguish between *moral Good* and *Evil*: And then, say they, [225] *AMBITION*, or the *Love* of HONOUR, is our *chief Motive*." But what is *Honour*? It is not the being universally known, no matter how. A *covetous Man* is not *honour'd* by being universally known as *covetous*; nor a *weak, selfish, or luxurious Man*, when he is known to be so: Much less can a *treacherous, cruel or ungrateful Man*, be said to be *honour'd* for his being known as such. A *Posture-master, a Fire-eater, or Practiser of Leger-de-main*, is not *honour'd* for these publick Shews, unless we consider him as a Person capable of giving the Pleasures of *Admiration* and *Surprize* to Multitudes. *Honour* then is the *Opinion of others concerning our morally good Actions, or Abilitys presum'd to be apply'd that way*; for *Abilitys* constantly apply'd to other Purposes, procure the greatest Infamy. Now it is certain, that *Ambition*, or *Love of Honour*, is really *selfish*; but then this Determination to love *Honour*, presupposes a *Sense of moral Virtue*, both in the Persons who confer the Honour, and in him who pursues it.

AND let it be observ'd, that if we knew an *Agent* had no other Motive of Action than *Ambition*, we should apprehend no *Virtue* even in his most useful Actions, since they flow'd not from any *Love* to others, or *Desire* to their Happiness. When *Honour* is thus constituted by NATURE *pleasant* to us, it may be an *additional Motive* to *Virtue*, [226] as, we said above [57], the Pleasure arising from *Reflection on our Benevolence* was: but the Person whom we imagine *perfectly virtuous*, acts immediately from the *Love* of others; however these refin'd Interests may be *joint Motives* to him to set about such a Course of Actions, or to cultivate every *kind Inclination*, and to despise every *contrary Interest*, as giving a smaller Happiness than *Reflection* on his own *Virtue*, and *Consciousness* of the Esteem of others.

SHAME is in the same manner constituted an *immediate Evil*, and influences us the same way to abstain from *moral Evil*: not that any Action or Omission would appear *virtuous*, where the *sole Motive* was Fear of *Shame*.
Opinions flow from the Moral Sense.

V. BUT to inquire farther, how far the Opinions of our Company can raise a Sense of *moral Good or Evil*: If any Opinion be universal in any Country, Men of little Reflection will probably embrace it. If an Action be believ'd to be *advantageous* to the *Agent*, we may be led to believe so too, and then *Self-Love* may make us undertake it; or may, the same way, make us shun an Action reputed *pernicious* to the *Agent*. If an Action pass for *advantageous* to the *Publick*, we may believe so too; and what next?

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If we have no *disinterested Benevolence*, what shall move us to undertake it? "Why, we love *Honour*; and to obtain this Pleasure, we will undertake the Action from *Self-Interest*." Now, is *Honour* only the Opinion of our Country, that an Action is *advantageous* to the *Publick*? No: we see no Honour paid to the *useful Treachery* of an Enemy, whom we have brib'd to our Side, to *casual undesign'd Services*, or to the most useful Effects of *Compulsion*

on *Cowards*; and yet we see Honour paid to *unsuccessful Attempts* to serve the Publick from sincere Love to it. *Honour* then presupposes a *Sense* of something *amiable* besides *Advantage*, viz. a *Sense* of *Excellence* in a *publick Spirit*; and therefore the *first Sense* of *moral Good* must be antecedent to *Honour*; for *Honour* is founded upon it [58]. The Company we keep may lead us, without examining, to believe that certain Actions tend to the *publick Good*; but that our Company *honours* such Actions, and loves the *Agent*, must flow from a *Sense* of *some Excellence* in this Love of the *Publick*, and serving its Interests.

"WE therefore, say they again, pretend to *love* the *Publick*, altho' we only desire the Pleasure of *Honour*; and we will ap [228] plaud all who seem to act in that manner, either that we may reap *Advantage* from their Actions, or that others may believe we *really love* the *Publick*." But shall any Man ever be heartily *approved* and *admired*, when we know that *Self-Love* is the only Spring of his Actions? No: that is impossible. Or, shall we ever really admire Men who appear to *love* the *Publick*, without a *moral Sense*? No: we could form no Idea of such a Temper; and as for these Pretenders to *publick Love*, we should hate them as Hypocrites, and our Rivals in Fame. Now this is all which could be effected by the Opinions of our Country, even supposing they had a *moral Sense*, provided we had none ourselves: They never could make us admire *Virtue*, or *virtuous Characters* in others; but could only give us Opinions of *Advantage* or *Disadvantage* in Actions, according as they tended to procure to us the Pleasures of *Honour*, or the Pain of Shame.

BUT if we suppose that Men have, by NATURE, a *moral Sense* of *Goodness* in Actions; and that they are capable of *disinterested Love*; all is easy. The Opinions of our Company may make us rashly conclude, that certain Actions tend to the universal Detriment, and are *morally evil*, when perhaps they are not so; and then *our Sense* may determine us to have an Aversion to them, and their Authors; or we may, the same way, [229] be led into implicit Prejudices in favour of Actions as *good*; and then our Desire of *Honour* may cooperate with *Benevolence*, to move us to such Actions. But, had we no *Sense* of *moral Quality*s in Actions, nor any Conceptions of them, except as *advantageous* or *hurtful*, we never could have *honour'd* or *lov'd Agents* for *publick Love*, or had any Regard to their Actions, farther than they affected ourselves in particular. We might have form'd the metaphysical Idea of *publick Good*, but we had never desir'd it, farther than it tended to our own *private Interest*, without a Principle of *Benevolence*; nor admir'd and lov'd those who are studious of it, without a *moral Sense*. So far is *Virtue* from being (in the Language of a late Author [59]) *the Offspring of Flattery, begot upon Pride*; that *Pride*, in the bad Meaning of that Word, is *the spurious Brood of Ignorance by our moral Sense, and Flattery only an Engine, which the Cunning may use to turn this moral Sense in others, to the Purposes of Self-Love in the Flatterer. Moral Sense, not from Love of Honour.*

VI. To explain what has been said of the Power of *Honour*: Suppose a STATE or PRINCE, observing the Money which is drawn out of *England* by *Italian Musicians*, should decree *Honours, Statues, Titles*, for *great Musicians*: This would certainly ex [230] cite all who had Hopes of Success, to the Study of *Musick*; and all Men would look upon the good Performers as useful Subjects, as well as very entertaining. But would this give all Men a *good Ear*, or make them delight in *Harmony*? Or could it ever make us really love a *Musician*, who study'd nothing but his own Gain, in the same manner we do a *Patriot*, or a *generous Friend*? I doubt, not. And yet *Friendship*, without the Assistance of Statues, or Honours, can make Persons appear *exceedingly amiable*.

LET us take another Instance: Suppose *Statues* and *triumphal Arches* were decreed, as well as a *large Sum* of *Money*, to the Discoverer of the *Longitude*, or any other useful Invention in *Mathematicks*: This would raise an universal Desire of such Knowledge from *Self-Love*; but would Men therefore love a *Mathematician*, as they do a *virtuous Man*? Would a *Mathematician* love every Person who had attain'd Perfection in that Knowledge, where-

ever he observ'd it, altho' he knew that it was not accompany'd with any *Love to Mankind*, or *Study of their Good*, but with *Ill-nature, Pride, Covetousness*? In short, let us honour other Qualitys by external Shew as much as we please; if we do not discern a *benevolent Intention* in the Application, or presume upon it, we may look upon these Qualitys as useful, enriching, or otherwise advantageous to any one [231] who is possess'd of them; but they shall never meet with those endearing Sentiments of *Esteem and Love*, which our *Nature* determines us to appropriate to *Benevolence or Virtue*.

LOVE of *Honour*, and Aversion to *Shame*, may often move us to do Actions, for which others profess to honour us, even tho' we see no Good in them ourselves: And *Compliance* with the Inclinations of others, as it evidences Humanity, may procure some Love to the *Agent*, from Spectators who see no *moral Good* in the Action itself. But without some *Sense of Good* in the Actions, Men shall never be fond of such Actions in Solitude, nor ever love any one for Perfection in them, or for practising them in Solitude; and much less shall they be dissatisfy'd with themselves, when they act otherwise in Solitude. Now this is the Case with us, as to *Virtue*; and therefore we must have, by NATURE, a *moral Sense* of it antecedent to *Honour*.

THIS will shew us with what Judgment a late Author [60] compares the Original of our Ideas of *Virtue*, and Approbation of it, to *the manner of regulating the Behaviour of awkward Children by Commendation*. It [232] shall appear hereafter[61] , that our Approbation of some *Gestures*, and what we call *Decency* in Motion, depends upon some *moral Ideas* in People of advanc'd Years. But before Children come to observe this Relation, it is only *good Nature*, an *Inclination* to please, and *Love of Praise*, which makes them endeavour to behave as they are desir'd; and not any Perception of *Excellence* in this Behaviour. Hence they are not solicitous about Gestures when alone, unless with a View to please when they return to Company; nor do they ever love or approve others for any Perfection of this kind, but rather envy or hate them; till they either discern the Connexion between *Gestures* and *moral Qualitys*; or reflect on the *good Nature*, which is evidenc'd by such a Compliance with the Desire of the Company.
False Honour.

VII. THE considering *Honour* in the manner above explain'd may shew us the Reason, why Men are often *asham'd* for things which are not *vicious*, and *honour'd* for what is not *virtuous*. For, if any Action only appears *vicious* to any Persons or Company, altho' it be not so, they will have a bad Idea of the *Agent*; and then he may be *asham'd*, or suffer Uneasiness, in being thought *morally evil*. The same way, those who look upon [233] an Action as *morally good*, will honour the *Agent*; and he may be pleas'd with the *Honour*, altho' he does not himself perceive any *moral Good* in what has procur'd it.
Moral Incapacity, matter of Shame.

AGAIN, we shall be *asham'd* of every Evidence of *moral Incapacity*, or Want of *Ability*; and with good Ground, when this Want is occasion'd by our own Negligence. Nay farther, if any Circumstance be look'd upon as *indecent* in any Country, *offensive* to others, or *deform'd*; we shall, out of our Desire of the good Opinions of others, be *asham'd* to be found in such Circumstances, even when we are sensible that this Indecency or Offence is not founded on *Nature*, but is merely the Effect of *Custom*. Thus being observ'd in those Functions of Nature which are counted *indecent* and *offensive*, will make us *uneasy*, altho' we are sensible that they really do not argue any *Vice* or *Weakness*. But on the contrary, since *moral Abilitys* of any kind, upon the general Presumption of a good Application, and of having been acquired by *Virtue*, procure the Esteem of others, we shall value ourselves upon them, or grow proud of them, and be *asham'd* of any Discovery of our Want of such *Abilitys*. This is the Reason that *Wealth* and *Power*, the great *Engines* of *Virtue*, when presum'd to be intended for *benevolent* Purposes, either toward our Friends or our Country, procure *Honour* from others,

and are apt to beget [234] *Pride* in the *Possessor*; which, as it is a general *Passion*, which may be either *good* or *evil*, according as it is grounded, we may describe to be *the Joy which arises from the real or imagin'd Possession of Honour, or Claim to it*. The same are the Effects of *Knowledge, Sagacity, Strength*; and hence it is that Men are apt to boast of them.

BUT, whenever it appears that Men have only their *private Advantage* in View, in the Application of these *Abilitys*, or *natural Advantages*, the *Honour* ceases, and we study to conceal them, or at least are not fond of displaying them; and much more, when there is any Suspicion of an *ill-natur'd* Application. Thus some *Misers* are asham'd of their *Wealth*, and study to conceal it; as the *Malicious* or *Selfish* do their *Power*: Nay, this is very often done, where there is no positive evil Intention; because the diminishing their *Abilitys*, increases the *moral Good* of any little kind Action, which they can find in their Hearts to perform. *Selfishness* shameful.

IN short, we always see Actions which flow from *publick Love*, accompany'd with generous Boldness and Openness; and not only *malicious*, but even *selfish ones*, the matter of Shame and Confusion; and that Men study to conceal them. The Love of *private Pleasure* is the ordinary Occasion of *Vice*; and when Men have got any lively Notions of [235] *Virtue*, they generally begin to be asham'd of every thing which betrays *Selfishness*, even in Instances where it is innocent. We are apt to imagine, that others observing us in such Pursuits, form mean Opinions of us, as too much set on private Pleasure; and hence we shall find such Enjoyments, in most polite Nations, conceal'd from those who do not partake with us. Such are *venereal Pleasures* between *Persons marry'd*, and even *eating* and *drinking* alone, any nicer sorts of Meats or Drinks: whereas a *hospitable Table* is rather matter of boasting; and so are all other kind generous Offices between *marry'd Persons*, where there is no Suspicion of *Self-Love* in the *Agent*; but he is imagin'd as acting from Love to his *Associate*. This, I fancy, first introduc'd Ideas of *Modesty* in polite Nations, and *Custom* has strengthen'd them wonderfully; so that we are now asham'd of many things, upon some confus'd implicit Opinions of *moral Evil*, tho' we know not upon what account. *Honour and Shame often from some Associations of Ideas*.

HERE too we may see the Reason, why we are not asham'd of any of the Methods of *Grandeur*, or *High-Living*. There is such a Mixture of *moral Ideas*, of *Benevolence*, of *Abilitys* kindly employ'd; so many Dependants *supported*, so many Friends *entertain'd, assisted, protected*; such a *Capacity* imagin'd for *great* and *amiable Actions*, that we are never asham'd, but rather boast of such [236] *things*. We never affect Obscurity or Concealment, but rather desire that our *State* and *Magnificence* should be known. Were it not for this Conjunction of *moral Ideas*, no Mortal could bear the Drudgery of *State*, or abstain from laughing at those who did. Could any Man be pleas'd with a Company of *Statues* surrounding his Table, so artfully contriv'd as to consume his various Courses, and inspir'd by some Servant, like so many Puppets, to give the usual trifling Returns in Praise of their Fare? Or with so many *Machines* to perform the Cringes and Whispers of a Levee?

THE *Shame* we suffer from the Meanness of *Dress, Table, Equipage*, is intirely owing to the same Reason. This Meanness is often imagin'd to argue *Avarice, Meanness of Spirit, Want of Capacity, or Conduct* in Life, of *Industry*, or *moral Abilitys* of one kind or other. To confirm this, let us observe that Men will glory in the Meanness of their Fare, when it was occasion'd by a *good* Action. How many would be asham'd to be surpriz'd at a Dinner of *cold Meat*, who will boast of their having fed upon *Dogs* and *Horses* at the Siege of *Derry*? And they will all tell you, that they were not, nor are asham'd of it.

THIS ordinary Connexion in our Imagination, between *external Grandeur, Regula* [237] *rity* in *Dress, Equipage, Retinue, Badges of Honour*, and some *moral Abilitys* greater than ordinary, is perhaps of more Consequence in the World than some *recluse Philosophers* apprehend, who pique themselves upon despising these external Shews. This may possibly be

a great, if not the only Cause of what some count *miraculous*, viz. That *civil Governors* of no greater Capacity than their Neighbours, by some inexpressible *Awe* and *Authority*, quell the Spirits of *Vulgar*, and keep them in Subjection by such small Guards, as might easily be conquer'd by those Associations which might be rais'd among the *Disaffected*, or *Factious* of any *State*; who are daring enough among their *Equals*, and shew a Sufficient Contempt of Death for undertaking such an Enterprize.

HENCE also we may discover the Reason, why the gratifying our *superior Senses* of *Beauty* and *Harmony*, or the Enjoyment of the Pleasure of *Knowledge*, never occasions any Shame or Confusion, tho' our Enjoyment were known to all the *World*. The Objects which furnish this Pleasure, are of such a Nature, as to afford the same Delights to Multitudes; nor is there any thing in the Enjoyment of them by one, which excludes any Mortal from a like Enjoyment. So that, altho' we pursue these Enjoyments from *Self-Love*, yet, since our Enjoyment cannot be prejudicial to others, no Man is imagin'd [238] any way *inhumanly selfish*, from the fullest Enjoyment of them which is possible. The same *Regularity* or *Harmony* which delights me, may at the same time delight Multitudes; the same *Theorem* shall be equally fruitful of Pleasure, when it has entertain'd Thousands. Men therefore are not asham'd of such Pursuits, since they never, of themselves, seduce us into any thing *malicious*, *envious*, or *ill-natur'd*; nor does any one apprehend another *too selfish*, from his pursuing Objects of unexhausted universal Pleasure [62] .

THIS View of *Honour* and *Shame* may also let us see the Reason, why most Men are uneasy at being prais'd, when they themselves are present. Every one is delighted with the Esteem of others, and must enjoy great Pleasure when he hears himself commended; but we are unwilling others should observe our Enjoyment of this Pleasure, which is really *selfish*; or that they should imagine us fond of it, or influenc'd by Hopes of it in our good Actions: and therefore we choose Secrecy for the Enjoyment of it, as we do with respect to other Pleasures, in which others do not share with us.

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Compassion a Motive to Virtue.

VIII. LET us next consider another Determination of our *Mind*, which strongly proves *Benevolence* to be *natural* to us, and that is COMPASSION; by which we are dispos'd to study the *Interest* of others, without any Views of *private Advantage*. This needs little Illustration. Every Mortal is made uneasy by any grievous Misery he sees another involv'd in, unless the Person be imagin'd *evil* in a *moral Sense*: Nay, it is almost impossible for us to be unmov'd, even in that Case. *Advantage* may make us do a cruel Action, or may overcome *Pity*; but it scarce ever extinguishes it. A sudden Passion of *Hatred* or *Anger* may represent a Person as *absolutely evil*, and so extinguish *Pity*; but when the Passion is over, it often returns. Another *disinterested* View may even in cold Blood overcome *Pity*; such as *Love* to our *Country*, or *Zeal* for *Religion*. *Persecution* is generally occasion'd by *Love* of *Virtue*, and a *Desire* of the *eternal Happiness* of *Mankind*, altho' our *Folly* makes us choose absurd Means to promote it; and is often accompany'd with *Pity* enough to make the *Persecutor* uneasy, in what, for prepollent Reasons, he chooses; unless his Opinion leads him to look upon the *Heretick* as *absolutely* and *intirely evil*.

WE may here observe, how wonderfully the Constitution of *human Nature* is adapted [240] to move *Compassion*. Our *Misery* or *Distress* immediately appears in our *Countenance*, if we do not study to prevent it, and propagates some Pain to all Spectators; who, from Observation, universally understand the Meaning of those *dismal Airs*. We *mechanically* send forth *Shrieks* and *Groans* upon any surprizing Apprehension of *Evil*; so that no Regard to Decency can sometimes restrain them. This is the Voice of NATURE, understood by all Nations, by which all who are present are rous'd to our Assistance, and sometimes our

injurious Enemy is made to relent.

WE observ'd above [63] , that we are not immediately excited by *Compassion* to desire the *Removal* of our own Pain: we think it just to be so affected upon the Occasion, and dislike those who are not so. But we are excited directly to desire the *Relief* of the Miserable; without any Imagination, that this Relief is a *private Good* to ourselves: And if we see this impossible, we may by *Reflection* discern it to be vain for us to indulge our *Compassion* any farther; and then *Self-Love* prompts us to retire from the Object which occasions our Pain, and to endeavour to divert our Thoughts. But where there is no such *Reflection*, People are hurry'd by a *natural kind Instinct*, to see Objects of *Compassion*, and expose themselves to this Pain, when they can give no Reason for it; as in the Instance of *publick Executions*.

THIS same Principle leads Men to *Tragedies*; only we are to observe, that another strong Reason of this is the *moral Beauty* of the *Characters* and *Actions*, which we love to behold. For I doubt, whether any Audience would be pleas'd to see fictitious Scenes of Misery, if they were kept Strangers to the *moral Quality*s of the Sufferers, or their *Characters* and *Actions*. As in such a Case, there would be no *Beauty* to raise Desire of seeing such Representations, I fancy we would not expose ourselves to Pain alone, from Misery which we knew to be fictitious.

It was the same Cause which croud'd the *Roman Theatres* to see *Gladiators*. There the People had frequent Instances of great *Courage*, and *Contempt* of Death, two great *moral Ability*s, if not *Virtues*. Hence CICERO looks upon them as great Instructions in *Fortitude*. The *Antagonist Gladiator* bore all the Blame of the Cruelty committed, among People of little Reflection; and the *courageous* and artful one, really obtain'd a Reputation of *Virtue*, and Favour among the Spectators, and was vindicated by the Necessity of *Self-defence*. In the mean time they were inadvertent to this, that their croud'g [242] to such Sights, and favouring the Persons who presented them with such Spectacles of Courage, and with Opportunitys of following their *natural Instinct* to *Compassion*, was the true Occasion of all the real Distress, or Assaults which they were sorry for.

WHAT Sentiments can we imagine a *Candidate* would have rais'd of himself, had he presented his Countrymen only with Scenes of *Misery*; had he drain'd *Hospitals* and *Infirmaries* of all their pityable Inhabitants, or had he bound so many *Slaves*, and without any Resistance, butcher'd them with his own Hands? I should very much question the Success of his Election, (however *Compassion* might cause his Shews still to be frequented) if his *Antagonist* chose a Diversion apparently more *virtuous*, or with a *Mixture* of Scenes of *Virtue*.
Compassion natural.

How independent this Disposition to *Compassion* is on *Custom*, *Education* or *Instruction*, will appear from the Prevalence of it in *Women* and *Children*, who are less influenc'd by these. That *Children* delight in some Actions which are *cruel* and *tormenting* to Animals which they have in their Power, flows not from *Malice*, or want of *Compassion*, but from their *Ignorance* of those Signs of Pain which many Creatures make; together with a *Curiosity* to see the various Contortions of their Bodys. For when they are more acquaint'd with these Creatures, or come by any means to know their Sufferings, their *Compassion* often becomes too strong for their *Reason*; as it generally does in beholding *Executions*, where as soon as they observe the Evidences of Distress, or Pain in the *Malefactor*, they are apt to condemn this necessary Method of *Self-defence* in the *State*.

SECT. VI. ↩

*Concerning the Importance of this moral Sense to the present Happiness of Mankind, and its Influence on human Affairs.**Importance of the Moral Sense.*

It may now probably appear, that notwithstanding the Corruption of Manners so justly complain'd of every-where, this *moral Sense* has a greater Influence on *Mankind* than is generally imagin'd, altho' it is often directed by very partial imperfect Views of *publick Good*, and often overcome by *Self-Love*. But we shall offer some farther Considerations to prove, "That it gives us more *Pleasure* and *Pain*, than all our *other Facultys*." And to prevent Repetitions, let us observe, "That where-ever any *morally good Quality* gives Pleasure from *Reflection*, or from *Honour*, the contrary *evil one* will give proportionable Pain, from *Remorse* and *Shame*." Now we shall consider the *moral Pleasures*, not only *separately*, but as they are the *most delightful Ingredient* in the ordinary Pleasures of *Life*.

ALL Men seem persuaded of some *Excellency* in the Possession of *good moral Qualitys*, which is superior to all other Enjoy [245] ments; and on the contrary, look upon a State of *moral Evil*, as worse and more wretched than any other whatsoever. We must not form our Judgment in this matter from the Actions of Men; for, however they may be influenc'd by *moral Sentiments*, yet it is certain, that *self-interested Passions* frequently overcome them, and *partial Views* of the Tendency of Actions, make us do what is really *morally evil*, apprehending it to be *good*. But let us examine the Sentiments which Men universally form of the State of others, when they are no way immediately concern'd; for in these Sentiments *human Nature* is *calm* and *undisturb'd*, and shews its *true Face*.

Now should we imagine a *rational Creature* in a sufficiently happy State, whose Mind was, without *Interruption*, wholly occupy'd with pleasant Sensations of *Smell, Taste, Touch, &c.* if at the same time all other Ideas were excluded? Should we not think the State *low, mean, and sordid*, if there were no *Society, no Love or Friendship, no good Offices*? What then must that State be, wherein there are no Pleasures but those of the *external Senses*, with such long Intervals as *human Nature* at present must have? Do these short Fits of Pleasure make the *Luxurious* happy? How *insipid* and *joyless* are the Reflections on past Pleasure! And how poor a Recompence is the Return of the transient [246] Sensation, for the *nauseous Satiety*, and *Languors* in the Intervals! This *Frame* of our *Nature*, so incapable of long Enjoyments of the *external Senses*, points out to us, "That there must be some other more *durable Pleasure*, without such *tedious Interruptions*, and *nauseous Reflections*."

LET us even join with the Pleasures of the *external Senses*, the Perceptions of *Beauty, Order, Harmony*. These are, no doubt, more *noble Pleasures*, and seem to inlarge the *Mind*; and yet how *cold* and *joyless* are they, if there be no *moral Pleasures* of *Friendship, Love* and *Beneficence*! Now, if the bare Absence of *moral Good* makes, in our Judgment, the State of a rational Agent contemptible; the Presence of *contrary Dispositions* is always imagin'd by us to sink him into a degree of Misery, from which no other Pleasures can relieve him. Would we ever wish to be in the same Condition with a *wrathful, malicious, revengeful, or envious Being*, tho' we were at the same time to enjoy all the Pleasures of the *external and internal Senses*? The internal Pleasures of *Beauty* and *Harmony* contribute greatly indeed toward soothing the Mind into a Forgetfulness of *Wrath, Malice* or *Revenge*; and they must do so, before we can have any tolerable Delight or Enjoyment: for while *these Affections* possess the Mind, there is nothing but *Torment* and *Misery*.

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Castle-builders prove it.

WHAT *Castle-builder*, who forms to himself imaginary Scenes of Life, in which he thinks he should be happy, ever made *acknowledg'd Treachery, Cruelty, or Ingratitude*, the Steps by which he mounted to his wish'd-for Elevation, or Parts of his Character, when he had attain'd it? We always conduct ourselves in such Resveries, according to the Dictates of *Honour, Faith, Generosity, Courage*; and the lowest we can sink, is hoping we may be enrich'd by some innocent Accident.

O si urnam Argenti FORS qua mihi monstret! [64] — —

But *Labour, Hunger, Thirst, Poverty, Pain, Danger*, have nothing so detestable in them, that our *Self-Love* cannot allow us to be often expos'd to them. On the contrary, the Virtues which these give us Occasions of displaying, are so amiable and excellent, that scarce ever is any imaginary Hero, in *Romance* or *Epic*, brought to his highest Pitch of Happiness, without going thro' them *all*. Where there is no *Virtue*, there is nothing worth Desire or Contemplation; the *Romance* or *Epos* must end. Nay, the *Difficulty* [65], or *natural Evil*, does so much increase the *Vir* [248] tue of the *good* Action which it accompanys, that we cannot easily sustain these Works after the Distress is over; and if we continue the Work, it must be by presenting a new Scene of *Benevolence*, in a prosperous Fortune. A Scene of *external Prosperity* or *natural Good*, without any thing *moral* or *virtuous*, cannot entertain a Person of the dullest Imagination, had he ever so much interested himself in the Fortunes of his Hero; for where *Virtue* ceases, there remains nothing worth wishing to our Favourite, or which we can be delighted to view his Possession of, when we are most studious of his Happiness.

Virtue own'd superior to all Pleasure.

LET US take a particular Instance, to try how much we prefer the Possession of *Virtue* to all other Enjoyments, and how we look upon *Vice* as worse than any other Misery. Who could ever read the History of REGULUS, as related by CICERO, and some others, without concerning himself in the Fortunes of that *gallant* Man, sorrowing at his Sufferings, and wishing him a better Fate? But how better a Fate? Should he have comply'd with the Terms of the CARTHAGINIANS, and preserv'd himself from the intended Tortures, tho' to the Detriment of his Country? Or should he have violated his plighted Faith, and Promise of returning? Will any Man say, that either of these is the better Fate he wishes his Favourite? Had he acted thus, *that* *Virtue* [249] would have been gone, which interests every one in his Fortunes, — "Let him take his Fate like other common Mortals." — What else do we wish then, but that the CARTHAGINIANS had relented of their Cruelty, or that PROVIDENCE, by some unexpected Event, had rescued him out of their Hands?

NOW may not this teach us, that we are indeed determin'd to judge *Virtue* with Peace and Safety, preferable to *Virtue* with Distress; but that at the same time we look upon the State of the *Virtuous*, the *Publick-spirited*, even in the utmost natural Distress, as preferable to all Affluence of other Enjoyments? For this is what we choose to have our Favourite Hero in, notwithstanding all its Pains, and natural Evils. We should never have imagin'd him happier, had he acted otherwise; or thought him in a more eligible State, with Liberty and Safety, at the Expence of his *Virtue*. We secretly judge the Purchase too dear; and therefore we never imagine he acted foolishly in securing his *Virtue*, his *Honour*, at the Expence of his *Ease*, his *Pleasure*, his *Life*. Nor can we think these *latter* Enjoyments worth the keeping, when the former are intirely lost.

Necessary in other Pleasures.

II. LET us in the same manner examine our Sentiments of the Happiness of others in common Life. WEALTH and EXTERNAL [250] PLEASURES bear no small bulk in our Imaginations; but does there not always accompany this Opinion of Happiness in *Wealth*, some suppos'd *beneficent Intention* of doing good Offices to Persons dear to us, at least to our *Familys* or *Kinsmen*? And in our imagin'd Happiness from *external Pleasure*, are not some Ideas always included of some *moral Enjoyments* of *Society*, some *Communication* of Pleasure, something of *Love*, of *Friendship*, of *Esteem*, of *Gratitude*? Who ever pretended to a *Taste* of these Pleasures without *Society*? Or if any seem violent in Pursuit of them, how *base* and *contemptible* do they appear to all Persons, even to those who could have no Expectation of Advantage from their having a more generous Notion of Pleasure?

Now, were there no *moral Sense*, no Happiness in *Benevolence*, and did we act from no other Principle than *Self-Love*; sure there is no Pleasure of the external Senses, which we could not enjoy alone, with less Trouble and Expence than in *Society*. But a *Mixture* of the *moral Pleasures* is what gives the *alluring Relish*; 'tis some Appearance of *Friendship*, of *Love*, of *communicating Pleasure* to others, which preserves the Pleasures of the *Luxurious* from being *nauseous* and *insipid*. And this partial Imagination of some *good moral Quality*s, some *Benevolence*, in Actions which have many *cruel*, *inhuman*, [251] and *destructive* Consequences toward others, is what has kept *Vice* more in Countenance than any other Consideration [66] .

BUT to convince us farther wherein the Happiness of *Wealth*, and *external Pleasure* lies; let us but suppose *Malice*, *Wrath*, *Revenge*; or only *Solitude*, Absence of *Friendship*, of *Love*, of *Society*, of *Esteem*, join'd with the Possession of them; and all the Happiness vanishes like a Dream. And yet *Love*, *Friendship*, *Society*, *Humanity*, tho' accompany'd with *Poverty* and *Toil*, nay even with smaller degrees of *Pain*, such as do not wholly occupy the Mind, are not only the Object of Love from others, but even of a sort of Emulation: which plainly shews, "That *Virtue* is the chief *Happiness* in the Judgment of *all Mankind*." *The Charm in Beauty*.

III. THERE is a farther Consideration which must not be pass'd over, concerning the EXTERNAL BEAUTY of Persons, which all allow to have a great Power over human Minds. Now it is some apprehended *Morality*, some natural or imagin'd Indication of *concomitant Virtue*, which gives it this powerful Charm above all other kinds of *Beauty*. Let us consider the Characters of *Beauty*, which are commonly admir'd in Countenances, and we shall find them to be [252] *Sweetness*, *Mildness*, *Majesty*, *Dignity*, *Vivacity*, *Humility*, *Tenderness*, *Good-nature*; that is, that certain *Airs*, *Proportions*, *je ne scai quoy's*, are natural Indications of such Virtues, or of Abilities or Dispositions toward them. As we observ'd above [67] of *Misery* or *Distress* appearing in Countenances; so it is certain, almost all *habitual Dispositions* of *Mind* form the Countenance in such a manner, as to give some Indications of them to the Spectator. Our *violent Passions* are obvious at first View in the Countenance; so that sometimes no Art can conceal them: and smaller Degrees of them give some less obvious Turns to the Face, which an accurate Eye will observe. Now, when the *natural Air* of a Face approaches to that which any Passion would form it unto, we make a Conjecture from this concerning the *leading Disposition* of the Person's *Mind*.

As to those Fancys which prevail in certain Countrys toward *large Lips*, *little Noses*, *narrow Eyes*; unless we knew from themselves under what Idea such Features are admir'd, whether as *naturally beautiful* in Form, or Proportion to the rest of the Face; or as presum'd Indications of some *moral Quality*s; we may more probably conclude that it is the *latter*; since this is so much the Ground of Approbation or Aversion towards [253] Faces among ourselves. And as to those Features which we count *naturally disagreeable* as to Form, we know the Aversion on this Account is so weak, that *moral Quality*s shall procure a Liking even to the Face, in Persons who are sensible of the *Irregularity*, or Want of that *Regularity*

which is common in others. With us, certain Features are imagin'd to denote *Dullness*; as *hollow Eyes, large Lips*; a *Colour of Hair, Wantonness*: and may we not conclude the like *Association of Ideas*, upon some probable Foundation in Nature, and sometimes without any, to be the Ground of those Approbations which appear unaccountable to us?

In the same manner, when there is nothing *grossly* disproportion'd in any Face, what is it we dispraise? Is it *Pride, Haughtiness, Sourness, Ill-nature, Discontent, Folly, Levity, Wantonness*; which some Countenances discover in the Manner above hinted at? And *these Airs*, when brought by Custom upon the most *regular Set* of Features, have often made them very disagreeable; as the *contrary Airs* have given the strongest Charms to Countenances, which were far from Perfection in *external Beauty*. Had HOMER, in his Character of HELEN, rais'd our Idea of her *external Beauty* to the greatest Height, yet it would have been ridiculous to have engag'd his Countrymen in a War for such a [254] HELEN as VIRGIL has drawn her. He therefore still retains something morally amiable amidst all her Weakness, and often suggests to his Reader,

— — Ελενης οξμηματα τε ζοναχας τε [Greek: Helenês oxmêmata te sonachas te][68]

as the Spring of his Countrymens Indignation and Revenge.
The Cause of different Fancys of Beauty.

THIS Consideration may shew us one Reason, among many others, for Mens *different Fancys*, or *Relishes of Beauty*. The *Mind* of Man, however generally dispos'd to esteem *Benevolence* and *Virtue*, yet by more particular Attention to some Kinds of it than others, may gain a stronger Admiration of some *moral Dispositions* than others. *Military Men* may admire *Courage* more than other Virtues; Persons of *smaller Courage*, may admire *Sweetness of Temper*; Men of *Thought and Reflection*, who have more extensive Views, will admire the *like Quality*s in others; Men of *keen Passions* expect equal Returns of all the kind Affections, and are wonderfully charm'd by *Compliance*: The *Proud* may like those of *higher Spirit*, as more suitable to their Dignity; tho' *Pride*, join'd with *Reflection* and *good Sense*, will recommend to them *Humility* in the Person belov'd. Now as the *various Tempers* of Men [255] make *various Tempers* of others agreeable to them, so they must differ in their *Relishes of Beauty*, according as it denotes the several *Quality*s most agreeable to themselves.

THIS may also shew us, how, in *virtuous Love*, there may be the greatest Beauty, without the least Charm to engage a Rival. *Love* itself gives a Beauty to the *Lover*, in the Eyes of the Person *belov'd*, which no other Mortal is much affected with. And this perhaps is the *strongest Charm* possible, and that which will have the greatest Power, where there is not some very great Counterbalance from *worldly Interest, Vice, or gross Deformity. Air, Motion, Gestures.*

IV. THIS same Consideration may be extended to the whole AIR and MOTION of any Person. Every thing we count agreeable, some way denotes *Chearfulness, Ease, a Condescension, and Readiness* to oblige, a *Love of Company*, with a *Freedom and Boldness* which always accompanys an *honest, undesigning Heart*. On the contrary, what is shocking in *Air or Motion*, is *Roughness, Ill-nature, a Disregard* to others, or a *foolish Shame-facedness*, which evidences a Person to be unexperienc'd in Society, or Offices of Humanity.

WITH relation to these *Airs, Motions, Gestures*, we may observe, that considering [256] the different *Ceremonys* and *Modes* of shewing Respect, which are practis'd in different Nations, we may indeed probably conclude, that there is no *natural* Connection between any of these *Gestures or Motions*, and the *Affections of Mind* which they are by *Custom* made to express. But when *Custom* has made any of them pass for Expressions of *such Affections*, by a constant *Association* of Ideas, some shall become *agreeable* and *lovely*, and others

extremely offensive, altho' they were both, in their own Nature, perfectly indifferent.
The Spring of Love between the Sexes.

V. HERE we may remark the Manner in which NATURE leads *Mankind* to the Continuance of their Race, and by its strongest Power engages them to what occasions the greatest Toil and Anxiety of Life; and yet supports them under it with an inexpressible Delight. We might have been excited to the Propagation of our Species, by such an uneasy Sensation as would have effectually determin'd us to it, without any great Prospect of Happiness; as we see *Hunger* and *Thirst* determine us to preserve our Bodys, tho' few look upon eating and drinking as any considerable Happiness. The *Sexes* might have been engag'd to Concurrence, as we imagine the *Brutes* are, by *Desire* only, or by a *Love of sensual Pleasure*. But how dull and insipid had Life been, were there no more in MARRIAGE! Who would have had Resolution enough to [257] bear all the Cares of a *Family*, and Education of *Children*? Or who, from the general Motive of *Benevolence* alone, would have chosen to subject himself to *natural Affection* toward an *Offspring*, when he could so easily foresee what Troubles it might occasion?

THIS Inclination therefore of the *Sexes*, is founded on something stronger, and more efficacious and joyful, than the Solicitations of *Uneasiness*, or the bare *Desire* of *sensible Pleasure*. BEAUTY gives a favourable Presumption of *good Moral Dispositions*, and *Acquaintance* confirms this into a real *Love of Esteem*, or begets it, where there is little *Beauty*. This raises an Expectation of the greatest *moral Pleasures* along with the *sensible*, and a thousand tender Sentiments of *Humanity* and *Generosity*; and makes us impatient for a *Society* which we imagine big with unspeakable *moral Pleasures*: where nothing is indifferent, and every trifling Service, being an Evidence of *this strong Love* and *Esteem*, is mutually receiv'd with the Rapture and Gratitude of the greatest Benefit, and of the most substantial Obligation; and where *Prudence* and *Good-nature* influence both Sides, this *Society* may answer all their Expectations.

NAY, let us examine those of looser Conduct with relation to the *fair Sex*, and we shall find, that *Love of sensible Pleasure* is not [258] the chief Motive of *Debauchery*, or *false Gallantry*. Were it so, the *meanest Prostitutes* would please as much as any. But we know sufficiently, that Men are fond of *Good-nature*, *Faith*, *Pleasantry of Temper*, *Wit*, and many other *moral Qualitys*, even in a *Mistress*. And this may furnish us with a Reason for what appears pretty unaccountable, *viz.* "That *Chastity* itself has a powerful Charm in the Eyes of the *Dissolute*, even when they are attempting to destroy it."

THIS powerful Determination even to a *limited Benevolence*, and other *moral Sentiments*, is observ'd to give a strong Bias to our Minds towards a *universal Goodness*, *Tenderness*, *Humanity*, *Generosity*, and *Contempt of private Good* in our whole Conduct; besides the obvious Improvement it occasions in our *external Deportment*, and in our Relish of *Beauty*, *Order*, and *Harmony*. As soon as a Heart, before *hard* and *obdurate*, is soften'd in this Flame, we shall observe, arising along with it, a *Love of Poetry*, *Music*, the *Beauty of Nature* in rural Scenes, a *Contempt* of other selfish Pleasures of the *external Senses*, a *neat Dress*, a *humane Deportment*, a *Delight* in, and *Emulation* of, every thing which is *gallant*, *generous*, and *friendly*.
Society, Friendships, from our Moral Sense.

IN the same manner we are determin'd to common Friendships and Acquaintances, not by the sullen Apprehensions of our *Necessitys*, [259] or Prospects of *Interest*; but by an incredible Variety of little, agreeable, engaging Evidences of *Love*, *Good-nature*, and other *morally, amiable Qualitys* in those we converse with. Among the rest, none of the least considerable is an Inclination to *Chearfulness*, a *Delight* to raise *Mirth* in others, which procures a secret Approbation and Gratitude toward the Person who puts us in such an *agreeable, innocent, good-natur'd, and easy State* of Mind, as we are conscious of, while we

enjoy pleasant Conversation, enliven'd by *moderate Laughter*.
The Power of Oratory founded on it.

VI. UPON this *moral* Sense is founded all the Power of the ORATOR. The various Figures of Speech are the several Manners, which a lively Genius, warm'd with Passions suitable to the Occasion, naturally runs into, only a little diversify'd by *Custom*: and they only move the *Hearers*, by giving a lively Representation of the Passions of the *Speaker*; which are communicated to the *Hearers*, as we [69]observ'd above of one Passion, *viz. Pity*.

Now the Passions which the *Orator* attempts to raise, are all founded on *moral Qualities*. All the bold *Metaphors*, or *Descriptions*, all the artificial Manners of *Expostulation*, *Arguing*, and *Addressing the Audience*, all the [260] *Appeals to Mankind*, are but more lively Methods of giving the *Audience* a stronger Impression of the *moral Qualities* of the Person *accus'd* or *defended*; of the Action *advis'd*, or *dissuaded*: And all the *Antitheses*, or *Witticisms*; all the *Cadences* of sonorous Periods, whatever inferior kind of Beauty they may have separately, are of no Consequence to persuade, if we neglect moving the Passions by some Species of *Morality*. They may perhaps raise a little Admiration of the *Speaker*, among those who already favour his Party, but they oftener raise Contempt in his *Adversarys*. But when you display the *Beneficence* of any Action, the *good Effect* it shall have on the *Public* in promoting the Welfare of the *Innocent*, and relieving the *unjustly Distressed*; if you prove your Allegations, you make every Mortal approve the undertaking it. When any Person is to be *recommended*, display his *Humanity*, *Generosity*, *Study of the publick Good*, and *Capacity* to promote it, his *Contempt* of Dangers, and private Pleasures; and you are sure to procure him *Love* and *Esteem*. If at the same time you shew his *Distress*, or the *Injurys* he has suffer'd, you raise *Pity*, and every *tender* Affection.

ON the contrary, represent the *Barbarity*, or *Cruelty* of any Action, the *Misery* it shall procure to the *Kind*, the *Faithful*, the *Generous*, or only to the *Innocent*; and you raise an Abhorrence of it in the Breasts of the *Au* [261] *dience*, tho' they were not the Persons who would have suffer'd by it. The same way, would you make a Person *infamous*, and *despis'd* and *hated*, represent him as *cruel*, *inhuman*, or *treacherous* toward the most distant rational Agents; or shew him only to be *selfish*, and given to *solitary Luxury*, without regard to any *Friend*, or the *Interest* of others; and you have gain'd your Point, as soon as you prove what you alledge. Nay, how does it stop our Admiration of any *celebrated* Action, to suggest, "That the *Author* of it was no Fool; he knew it would turn to his own *Advantage!*"

Now, are the *Learned* and *Polite* the only Persons who are mov'd by such Speeches? Must Men know the Schemes of the *Moralists* and *Politicians*, or the *Art of Rhetoric*, to be capable of being persuaded? Must they be nicely conversant in all the Methods of promoting *Self-Interest*? Nay, do we not see on the contrary, the *rude undisciplin'd Multitude* most affected? Where had *Oratory* so much Power as in *popular States*, and that too before the Perfection of the Sciences? *Reflection* and *Study* may raise in Men a Suspicion of Design, and Caution of Assent, when they have some Knowledge of the various Topicks of Argument, and find them employ'd upon themselves: but *rude Nature* is still open to every *moral* Impression, and carry'd furiously along without Caution, or [262] Suspense. It was not the *Groves* of the *Academy*, or the *polish'd Stones* of the *Portico*, or the *manag'd Horses* of GREECE, which listen'd to the Harp of an AMPHION, or an ORPHEUS; but the *Trees*, and *Rocks*, and *Tygers* of the *Forest*: which may shew us, "That there is some *Sense of Morality* antecedent to Instruction, or metaphysical Arguments proving the *private Interest* of the Person who is persuaded, to be connected with the *publick Good*."
Poetry pleases from this Moral Sense.

VII. WE shall find this *Sense* to be the Foundation also of the chief Pleasures of POETRY. We hinted, in the former Treatise, at the Foundation of Delight in the *Numbers*, *Measures*, *Metaphors*, *Similitudes* [70] . But as the Contemplation of *moral Objects*, either of *Vice* or

Virtue, affects us more strongly, and moves our Passions in a quite different and a more powerful manner, than *natural Beauty*, or (what we commonly call) *Deformity*; so the most moving Beautys bear a Relation to our *moral Sense*, and affect us more vehemently, than the Representations of *natural Objects* in the liveliest Descriptions. *Dramatic* and *Epic* Poetry are intirely address'd to this *Sense*, and raise our Passions by the Fortunes of *Characters*, distinctly represented as *morally good* or *evil*; as might be [263] seen more fully, were we to consider the Passions separately.

WHERE we are studying to raise any *Desire*, or *Admiration* of an Object *really beautiful*, we are not content with a *bare Narration*, but endeavour, if we can, to present the *Object* itself, or the most *lively Image* of it. And hence the *Epic Poem*, or *Tragedy*, gives a far greater Pleasure than the Writings of *Philosophers*, tho' both aim at recommending *Virtue*. The representing the Actions themselves, if the Representation be *judicious*, *natural*, and *lively*, will make us admire the *Good*, and detest the *Vituous*, the *Inhuman*, the *Treacherous* and *Cruel*, by means of our *moral Sense*, without any Reflections of the Poet to guide our Sentiments. It is for this Reason that HORACE has justly made Knowledge in *Morals* so necessary to a *good Poet*:

Scribendi recte SAPERE est & principium & fons [71] .

And again:

*Qui didicit Patriæ quid debeat, & quid Amicis, Quo sit amore Parens, quo
Frater amandus, & Hospes, Quod sit Conscripti, quod Judicis officium, quæ
Partes in bellum missi Ducis; ille profecto Reddere Personæ scit convenientia
cuique* [72] .

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Imagery in Poetry founded on the Moral Sense.

UPON this same *Sense* is founded the Power of that *great Beauty* in Poetry, the PROSOPOPOEIA, by which every *Affection* is made a *Person*; every *natural Event*, *Cause*, *Object*, is animated by *moral Epithets*. For we join the Contemplation of *moral Circumstances* and *Qualitys*, along with *natural Objects*, to increase their *Beauty* or *Deformity*; and we affect the *Hearer* in a more lively manner with the Affections describ'd, by representing them as *Persons*. Thus a shady Wood must have its *solemn venerable Genius*, and proper *rural Gods*; every clear Fountain, its *sacred chaste Nymph*; and River, its *bountiful God*, with his *Urn*, and perhaps a *Cornucopiæ* diffusing *Plenty* and *Fruitfulness* along its Banks. The *Day-light* is *holy*, *beneign*, and *powerful* to banish the pernicious Spirits of the *Night*. The *Morning* is a *kind officious Goddess*, tripping over the dewy Mountains, and ushering in Light to *Gods* and *Men*. War is an *impetuous*, *cruel*, *undistinguishing Monster*, whom no *Virtue*, no Circumstance of *Compassion*, can move from his bloody Purposes. The *Steel* is *unrelenting*; the *Arrow* and *Spear* are *impatient* to [265] destroy, and carry *Death* on their Points. Our modern Engines of War are also *frightful Personages*, counterfeiting with their rude Throats the Thunder of Jove. The *moral Imagery* of *Death* is every-where known, viz. his *Insensibility* to *Pity*, his *Inflexibility*, and *universal impartial Empire*. FORTUNE is inimitably drawn by HORACE [73] , with all her *Retinue* and *Votarys*, and with her *rigid severe Minister*, *Necessity*. The *Qualitys* of *Mind* too become *Persons*. *Love* becomes a *VENUS*, or a *CUPID*; *Courage*, or *Conduct*, a *MARS*, or a *PALLAS*, *protecting* and *assisting* the Hero; before them march *Terror* and *Dread*, *Flight* and *Pursuit*, *Shouts* and *Amazement*. Nay, the *most sacred Poets* are often led into this *Imagery*, and represent *Justice* and *Judgment*, as *supporting* the ALMIGHTY'S Throne, and *Mercy* and *Truth* going before his Face: They shew us *Peace* as *springing* up from the Earth, and *Mercy* looking down from Heaven.

EVERY one perceives a greater Beauty in this manner of Representation, this Imagery, this Conjunction of *moral Ideas*, than in the fullest Narration, or the most lively natural Description. When one reads the fourth Book of HOMER, and is prepar'd, from the Council of the *Gods*, to imagine the bloody Sequel, and amidst the most beau [266] tiful Description which ever was imagin'd of *shooting* an Arrow, meets with its *moral Epithet*,

— — μελαιναων εζμ οδυναων [Greek: melainaôn hezm odynaôn][74] ,
— — *The Source of blackest Woes*;

he will find himself more mov'd by this Circumstance, than by all the Profusion of natural Description which Man could imagine.

History.

VIII. HISTORY derives its chief Excellence from the representing the *Manners* and *Characters*; the Contemplation of which in *Nature* being very affecting, they must necessarily give Pleasure, when well related.

Painting.

IX. IT is well known too, that a Collection of the best Pieces of *Face-painting* is but a poor Entertainment, when compar'd with those Pieces which represent *moral Actions*, *Passions*, and *Characters*.

SECT. VII.↩

A Deduction of some Complex moral Ideas; viz. of Obligation, and Right, Perfect, Imperfect, and External, Alienable, and Unalienable, from this moral Sense.

To conclude this Subject, we may, from what has been said, see the *true Original of moral Ideas, viz. This moral Sense of Excellence in every Appearance, or Evidence of Benevolence*. It remains to be explain'd, how we acquire more particular Ideas of *Virtue and Vice*, abstracting from any *Law, Human, or Divine. Obligation*.

If any one ask, Can we have any Sense of OBLIGATION, abstracting from the *Laws* of a *Superior*? We must answer according to the various Senses of the Word *Obligation*. If by *Obligation* we understand a *Determination, without regard to our own Interest, to approve Actions, and to perform them; which Determination shall also make us displeas'd with ourselves, and uneasy upon having acted contrary to it*: in this Meaning of the word *Obligation*, there is *naturally* an *Obligation* upon all Men to *Benevolence*; and they are still [268] under its Influence, even when by false, or partial Opinions of the natural Tendency of their Actions, this *moral Sense* leads them to *Evil*; unless by long inveterate Habits it be exceedingly weaken'd; for it scarce seems possible wholly to extinguish it. Or, which is to the same Purpose, this *internal Sense, and Instinct of Benevolence*, will either influence our Actions, or make us very uneasy and dissatisfy'd; and we shall be conscious, that we are in a base unhappy State, even without considering any *Law* whatsoever, or any external Advantages lost, or Disadvantages impending from its Sanctions. And farther, there are still such Indications given us of what is in the whole *beneficent*, and what not, as may probably discover to us the true Tendency of every Action; and let us see, some time or other, the evil Tendency of what upon a partial View appear'd *good*: or if we have no Friends so faithful as to admonish us, the Persons injur'd will not fail to upbraid us. So that no Mortal can secure to himself a perpetual Serenity, Satisfaction, and Self-approbation, but by a *serious Inquiry* into the Tendency of his Actions, and a *perpetual Study of universal Good*, according to the justest Notions of it.

BUT if, by *Obligation*, we understand a *Motive from Self-Interest, sufficient to determine all those who duly consider it, and pursue their own Advantage wisely, to a certain [269] Course of Actions*; we may have a Sense of such an *Obligation*, by reflecting on this *Determination* of our *Nature* to approve *Virtue*, to be pleas'd and happy when we reflect upon our having done *virtuous Actions*, and to be uneasy when we are conscious of having acted otherwise; and also by considering how much superior we esteem the Happiness of *Virtue* to any other Enjoyment [75]. We may likewise have a Sense of this sort of *Obligation*, by considering those Reasons which prove a constant Course of *benevolent and social Actions*, to be the most probable Means of promoting the *natural Good* of every *Individual*; as CUMBERLAND and PUFENDORF have prov'd: And all this without Relation to a *Law*.

BUT farther, if our *moral Sense* be suppos'd exceedingly weakened, and the *selfish Passions* grown strong, either thro' some general Corruption of Nature, or inveterate Habits; if our *Understanding* be weak, and we be often in danger of being hurry'd by our *Passions* into precipitate and rash Judgments, that *malicious Actions* shall promote our Advantage more than *Benevolence*; in such a Case, if it be inquir'd what is necessary to engage Men to *beneficent Actions*, or induce a steady Sense of an *Obligation* to act for the *public Good*; then, no doubt, "A *Law* with Sanctions, [270] given by a *superior Being*, of sufficient Power to make us happy or miserable, must be necessary to counterbalance those apparent Motives

of *Interest*, to calm our *Passions*, and give room for the Recovery of our *moral Sense*, or at least for a just View of our *Interest*."

How far Virtue can be taught.

II. Now the principal Business of the *moral Philosopher* is to shew, from solid Reasons, "That *universal Benevolence* tends to the Happiness of the *Benevolent*, either from the Pleasures of *Reflection*, *Honour*, *natural Tendency* to engage the good Offices of Men, upon whose Aid we must depend for our Happiness in this World; or from the Sanctions of *divine Laws* discover'd to us by the Constitution of the *Universe*;" that so no apparent Views of *Interest* may counteract this *natural Inclination*: but not to attempt proving, "That Prospects of our *own Advantage* of any kind can raise in us the *virtuous Benevolence* toward others." Let the Obstacles from *Self-Love* be only remov'd, and NATURE itself will incline us to *Benevolence*. Let the Misery of *excessive Selfishness*, and all its *Passions*, be but once explain'd, that so *Self-Love* may cease to counteract our *natural Propensity* to *Benevolence*; and when this *noble Disposition* gets loose from these Bonds of *Ignorance*, and false Views of *Interest*, it shall be assisted even by *Self-Love*, and grow strong enough to make [271] a *noble virtuous Character*. Then he is to inquire, by *Reflection* upon human Affairs, what Course of Action does most effectually promote the *universal Good*, what universal Rules or Maxims are to be observ'd, and in what Circumstances the Reason of them alters, so as to admit Exceptions; that so our *good Inclinations* may be directed by *Reason*, and a *just Knowledge* of the *Interests* of *Mankind*. But *Virtue* itself, or *good Dispositions* of *Mind*, are not directly taught, or produc'd by *Instruction*; they must be originally implanted in our Nature by its *great AUTHOR*, and afterwards strengthen'd and confirm'd by our own Cultivation.

Objection.

III. WE are often told, "That there is no Need of supposing such a *Sense of Morality* given to Men, since *Reflection* and *Instruction* would recommend the same Actions from Arguments of *Self-Interest*, and engage us, from the acknowledg'd Principle of *Self-Love*, to the Practice of them, without this *unintelligible Determination* to *Benevolence*, or the *occult Quality* of a *moral Sense*."

Moral Sense, not from Reflection.

It is perhaps true, that *Reflection*, and *Reason* might lead us to approve the same Actions as *advantageous*. But would not the *same* Reflection and Reason likewise generally recommend the same *Meats* to us, which [272] our *Taste* represents as pleasant? And shall we thence conclude, that we have no *Sense* of *Tasting*, or that such a *Sense* is *useless*? No: The Use is plain in both Cases. Notwithstanding the mighty *Reason* we boast of above other Animals, its Processes are too slow, too full of Doubt and Hesitation, to serve us in every Exigency, either for our own Preservation, without the *external Senses*, or to influence our Actions for the *Good* of the *Whole*, without this *moral Sense*. Nor could we be so strongly determin'd at all times to what is most conducive to either of these Ends, without these *expeditious Monitors*, and *importunate Solicitors*; nor so nobly rewarded, when we act vigorously in Pursuit of these Ends, by the calm dull Reflections of *Self-Interest*, as by those delightful Sensations.

THIS *natural Determination* to approve and admire, or hate and dislike Actions, is, no doubt, an *occult Quality*. But is it any way more mysterious, that the Idea of an Action should raise *Esteem* or *Contempt*, than that the Motion or tearing of *Flesh* should give *Pleasure* or *Pain*; or the Act of Volition should move *Flesh* and *Bones*? In the latter Case, we have got the Brain, and elastic Fibres, and animal Spirits, and elastic Fluids, like the *Indian's* [273] Elephant, and Tortoise, to bear the Burden of the Difficulty: but go one Step farther, and you find the whole as difficult as at first, and equally a Mystery with *this Determination* to love and approve, or condemn and despise *Actions* and *Agents*, without any Views of *Interest*, as they appear *benevolent*, or the contrary.

WHEN they offer it as a Presumption that there can be no such *Sense*, antecedent to all Prospect of *Interest*, "That these Actions for the most part are really *advantageous*, one way or other, to the *Actor*, the *Approver*, or *Mankind* in general, by whose Happiness our own State may be some way made better;" may we not ask, supposing the DEITY intended to impress such a *Sense* of something *amiable* in Actions, (which is no impossible Supposition) What sort of Actions would a *good* GOD determine to *approve*? Must we deny the Possibility of such a Determination, if it did not lead us to admire Actions of no *Advantage* to *Mankind*, or to love *Agents* for their being *eminent Triflers*? If then the Actions which a *wise* and *good* GOD must determine us to approve, if he give us any such *Sense* at all, must be Actions *useful* to the *Publick*, this *Advantage* can never be a Reason against the *Sense* itself. After the same manner, we should deny all *Revelation*, which taught us *good Sense*, *Humanity*, *Justice*, and a *ra* [274] *tional Worship*, because *Reason* and *Interest* confirm and recommend such *Principles* and *Services*; and should greedily embrace every *Contradiction*, *Foppery*, and *Pageantry*, as a *truly divine Institution*, without any thing *humane*, or *useful* to *Mankind*. *Moral Sense judges of Laws*.

IV. THE Writers upon opposite Schemes, who deduce all Ideas of *Good* and *Evil* from the *private Advantage* of the *Actor*, or from Relation to a *Law*, and its *Sanctions*, either known from *Reason* or *Revelation*, are perpetually recurring to this *moral Sense* which they deny; not only in calling the *Laws* of the DEITY *just* and *good*, and alledging *Justice* and *Right* in the DEITY to govern us; but by using a Set of Words which import something different from what they will allow to be their only Meaning. *Obligation*, with them, is only such a *Constitution*, *either of Nature*, or *some governing Power*, as makes it *advantageous* for the *Agent* to act in a *certain manner*. Let this Definition be substituted, where-ever we meet with the Words, *ought*, *should*, *must*, in a moral Sense, and many of their Sentences would seem very strange; as that the DEITY *must* act rationally, *must* not, or *ought* not to punish the Innocent, *must* make the State of the *Virtuous* better than that of the *Wicked*, *must* observe Promises; substituting the Definition of the Words, *must*, *ought*, *should*, would make these [275] Sentences either ridiculous, or very disputable.

V. BUT that our first Ideas of *moral Good* depend not on *Laws*, may plainly appear from our constant Inquiries into the *Justice* of *Laws themselves*; and that not only of *human Laws*, but of the *divine*. What else can be the Meaning of that universal Opinion, "That the *Laws* of GOD are *just*, and *holy*, and *good*?" *Human Laws* may be call'd *good*, because of their Conformity to the *Divine*. But to call the *Laws* of the *supreme* DEITY *good*, or *holy*, or *just*, if all *Goodness*, *Holiness*, and *Justice* be constituted by *Laws*, or the *Will* of a *Superior* any way reveal'd, must be an insignificant Tautology, amounting to no more than this, "That GOD *will*s what he *will*s."

It must then first be suppos'd, that there is something in Actions which is apprehended *absolutely good*; and this is *Benevolence*, or Desire of the *publick natural Happiness* of *rational Agents*; and that our *moral Sense* perceives this *Excellence*: and then we call the *Laws* of the DEITY *good*, when we imagine that they are contriv'd to promote the *publick Good* in the most effectual and impartial manner. And the DEITY is call'd *good*, in a *moral Sense*, when we apprehend that his *whole Providence* tends to the universal Happiness of his *Creatures*; whence we con [276] clude his *Benevolence*, and *Desire* in their Happiness.

SOME tell us, "That the *Goodness* of the *divine Laws* consists in their Conformity to some *essential Rectitude* of his *Nature*." But they must excuse us from assenting to this, till they make us understand the Meaning of this Metaphor, *essential Rectitude*; and till we discern whether any thing more is meant by it than a *perfectly wise*, *uniform*, *impartial Benevolence*. *Difference between Constraint and Obligation*.

HENCE we may see the Difference between *Constraint* and *Obligation*. There is indeed no Difference between *Constraint*, and the second Sense of the Word *Obligation*, viz. *a Constitution which makes an Action eligible from Self-Interest*, if we only mean *external Interest*, distinct from the delightful Consciousness which arises from the *moral Sense*. The Reader need scarcely be told, that by *Constraint*, we do not understand an *external Force* moving our Limbs without our Consent; for in that Case we are not *Agents* at all; but that *Constraint* which arises from the threatening and presenting some *Evil*, in order to make us act in a certain manner. And yet there seems an universally acknowledg'd Difference between even this sort of *Constraint* and *Obligation*. We never say, we are *oblig'd* to do an Action which we count base, but we may be *constrain'd* to it: [277] we never say, that the *divine Laws*, by their Sanctions, *constrain* us, but *oblige* us; nor do we call Obedience to the DEITY *Constraint*, unless by a Metaphor, tho' many own they are influenc'd by Fear of Punishments. And yet supposing an *almighty evil Being* should require, under grievous Penalties, *Treachery, Cruelty, Ingratitude*, we would call this *Constraint*. The Difference is plainly this: When any Sanctions cooperate with our *moral Sense*, in exciting us to Actions which we count *morally good*, we say we are *oblig'd*; but when Sanctions of Rewards or Punishments oppose our *moral Sense*, then we say we are *brib'd* or *constrain'd*. In the former Case we call the *Lawgiver good*, as designing the *publick Happiness*; in the latter we call him *evil*, or *unjust*, for the suppos'd *contrary* Intention. But were all our Ideas of *moral Good* or *Evil* deriv'd solely from Opinions of *private Advantage* or *Loss* in Actions, I see no possible Difference which could be made in the Meaning of these Words.

Rights.

VI. FROM this Sense too we derive our Ideas of RIGHTS. Whenever it appears to us, that a *Faculty of doing, demanding, or possessing any thing, universally allow'd in certain Circumstances, would in the Whole tend to the general Good*, we say, that one in such Circumstances has a *Right to do, possess, or demand that Thing*. And according as [278] this Tendency to the *publick Good* is *greater or less*, the *Right* is *greater or less*.

Perfect Rights.

The *Rights* call'd *perfect*, are of *such Necessity to the publick Good, that the universal Violation of them would make human Life intolerable*; and it actually makes those miserable, whose *Rights* are thus *violated*. On the contrary, to fulfil these *Rights* in every Instance, tends to the *publick Good*, either *directly*, or by promoting the innocent Advantage of a *Part*. Hence it plainly follows, "That to allow a violent Defence, or Prosecution of such *Rights*, before Civil Government be constituted, cannot in any particular Case be more detrimental to the *Publick*, than the Violation of them with Impunity." And as to the general Consequences, the universal Use of Force in a *State of Nature*, in pursuance of *perfect Rights*, seems exceedingly *advantageous* to the *Whole*, by making every one dread any Attempts against the *perfect Rights* of others.

Right of War, and Punishment.

THIS is the *moral Effect* which attends *proper Injury*, or a *Violation of the perfect Rights of others*, viz. A *Right to War*, and all *Violence* which is necessary to oblige the *Injurious* to repair the Damage, and give Security against such Offences for the future. This is the sole Foundation of the Rights of *punishing* Criminals, and of *violent Prosecutions* of our Rights, in a *State of Nature*. [279] And these Rights, naturally residing in the Persons injur'd, or their *voluntary*, or *invited* Assistants, to use Force according to the Judgment of indifferent Arbitrators, being by the Consent of the *Persons injur'd*, transferr'd to the *Magistrate* in a *Civil State*, are the true Foundation of his Right of Punishment. Instances of *perfect Rights* are those to our *Lives*; to the *Fruits* of our Labours; to demand Performance of *Contracts* upon valuable Considerations, from Men capable of performing them; to *direct* our own Actions either for *publick*, or *innocent private Good*, before we have submitted them to the Direction of others in any measure: and many others of like Nature.

Imperfect Rights.

IMPERFECT *Rights* are such as, when universally violated, would not necessarily make Men miserable. These *Rights* tend to the Improvement and Increase of *positive Good* in any Society, but are not *absolutely* necessary to prevent universal Misery. The Violation of them only disappoints Men of the Happiness expected from the Humanity or Gratitude of others; but does not deprive Men of any *Good* which they had before. From this Description it appears, "That a violent Prosecution of such *Rights* would generally occasion greater *Evil* than the Violation of them." Besides, the allowing of Force in such Cases would deprive Men of the greatest Pleasure in Actions of *Kindness*, [280] *Humanity*, *Gratitude*, which would cease to appear amiable, when Men could be constrain'd to perform them. Instances of *imperfect Rights* are those which the *Poor* have to the Charity of the *Wealthy*; which *all Men* have to Offices of no Trouble or Expence to the Performer; which *Benefactors* have to Returns of *Gratitude*, and such-like.

THE Violation of *imperfect Rights* only argues a Man to have such weak *Benevolence*, as not to study advancing the *positive Good* of others, when in the least opposite to his own: but the Violation of *perfect Rights* argues the *injurious Person* to be *positively evil* or *cruel*; or at least so *immoderately selfish*, as to be indifferent about the *positive Misery* and *Ruin* of others, when he imagines he can find his *Interest* in it. In violating the *former*, we shew a weak Desire of *publick Happiness*, which every small View of *private Interest* overbalances; but in violating the *latter*, we shew ourselves so intirely negligent of the *Misery* of others, that Views of increasing our own *Good* overcome all our Compassion toward their Sufferings. Now as the Absence of *Good* is more easily borne than the Presence of *Misery*; so our *good Wishes* toward the *positive Good* of others, are weaker than our *Compassion* toward their *Misery*. He then who violates *imperfect Rights*, shews that his *Self-Love* overcomes only the Desire of *positive Good* to others; [281] but he who violates *perfect Rights*, betrays such a *selfish* Desire of advancing his own *positive Good*, as overcomes all *Compassion* toward the *Misery* of others.

External Rights.

BESIDE these two sorts of *Rights*, there is a third call'd *External*; as when *the doing, possessing, or demanding of any Thing, is really detrimental to the Publick in any particular Instance, as being contrary to the imperfect Right of another; but yet the universally denying Men this Faculty of doing, possessing, or demanding that Thing, or of using Force in Pursuance of it, would do more Mischief than all the Evils to be fear'd from the Use of this Faculty.* And hence it appears, "That there can be no Right to use Force in Opposition even to *external Rights*, since it tends to the *universal Good* to allow Force in Pursuance of them."

CIVIL Societys substitute *Actions in Law*, instead of the Force allow'd in *the State of Nature*.

INSTANCES of *external Rights* are these; that of a *wealthy Miser* to recal his Loan from the most industrious poor Tradesman at any time; that of demanding the Performance of a *Covenant* too burdensome on one Side; the Right of a *wealthy Heir* to refuse Payment of any Debts which were contracted by him under Age, without Fraud in the Len [282] der; the Right of taking Advantage of a *positive Law*, contrary to what was *Equity* antecedent to that Law; as when a *register'd Deed* takes Place of one not register'd, altho' prior to it, and known to be so before the second Contract.

What Rights can be opposite.

Now, whereas no *Action, Demand, or Possession*, can at once be either necessary to the *publick Good*, or conducive to it, and at the same time its *contrary* be either necessary or conducive to the same End; it follows, "That there can be no Opposition of *perfect Rights* among themselves, of *imperfect* among themselves, or between *perfect* and *imperfect*

Rights." But it may often tend to the *publick Good*, to allow a *Right of doing, possessing, or demanding*, and of using *Force* in Pursuance of it, while perhaps it would have been more *humane* and *kind* in any Person to have acted otherwise, and not have claim'd his *Right*. But yet a violent Opposition to *these Rights* would have been vastly more *pernicious* than all the Inhumanity in the Use of them. And therefore, tho' *external Rights* cannot be opposite among themselves; yet they may be opposite to *imperfect Rights*; but *imperfect Rights*, tho' violated, give no *Right to Force*. Hence it appears, "That there can never be a *Right to Force* on both Sides, or a *just War* on both Sides at the same time."

[283]

Rights alienable and unalienable.

VII. THERE is another important Difference of *Rights*, according as they are *Alienable*, or *Unalienable*. To determine what *Rights* are *alienable*, and what not, we must take these two Marks:

1st. If the Alienation be within our natural Power, so that it be possible for us in Fact to transfer our *Right*; and if it be so, then,

2dly. It must appear, that to transfer such *Rights* may serve some valuable Purpose.

By the *first* Mark it appears, "That the *Right of private Judgment*, or of our *inward Sentiments*, is *unalienable*;" since we cannot command ourselves to think what either we ourselves, or any other Person pleases. So are also our *Internal Affections*, which necessarily arise according to our Opinions of their Objects. By the *second* Mark it appears, "That our *Right of serving* GOD, in the manner which we think acceptable, is not *alienable*;" because it can never serve any valuable Purpose, to make Men worship him in a way which seems to them displeasing to him. The same way, a *direct Right* over our *Lives* or *Limbs* is not *alienable* to any Person; so that he might at Pleasure put us to Death, or maim us. We have in [284] deed a *Right* to hazard our *Lives* in any good Action which is of Importance to the *Publick*; and it may often serve a most valuable End, to subject the Direction of such perilous Actions to the Prudence of others in pursuing a *publick Good*; as *Soldiers* do to their *General*, or to a *Council of War*: and so far this *Right* is *alienable*. These may serve as Instances to shew the Use of the two Marks of *alienable Rights*, which must both concur to make them so, and will explain the manner of applying them in other Cases.
The Foundation of Property.

VIII. THAT we may see the Foundation of some of the more *important Rights* of *Mankind*, let us observe, that probably nine Tenths, at least, of the things which are useful to *Mankind*, are owing to their *Labour* and *Industry*; and consequently, when once Men become so numerous, that the *natural Product* of the Earth is not sufficient for their Support, or Ease, or innocent Pleasure; a Necessity arises, for the Support of the increasing *System*, that such a *Tenour* of Conduct be observ'd, as shall most effectually promote *Industry*, and that Men abstain from all Actions which would have the contrary Effect. It is well known, that *general Benevolence* alone, is not a Motive strong enough to *Industry*, to bear *Labour* and *Toil*, and many other Difficultys which we are averse to from *Self-Love*. For the strengthening therefore our Motives to *Industry*, we [285] have the strongest Attractions of *Blood*, of *Friendship*, of *Gratitude*, and the additional Motives of *Honour*, and even of *external Interest*. *Self-Love* is really as necessary to the *Good* of the *Whole*, as *Benevolence*; as that *Attraction* which causes the Cohesion of the Parts, is as necessary to the *regular State* of the *Whole*, as *Gravitation*. Without these additional Motives, *Self-Love* would generally oppose the Motions of *Benevolence*, and concur with *Malice*, or influence us to the same Actions which *Malice* would. "That *Tenour* of Action then, which would take away the stronger Ties of *Benevolence*, or the additional Motives of *Honour* and *Advantage*, from our *Minds*, and so hinder us from pursuing *industriously* that Course which really increases the *Good* of the

Whole, is evil; and we are oblig'd to shun it."

FIRST then, the depriving any Person of the Fruits of his own innocent Labour, takes away all Motives to *Industry* from *Self-Love*, or the nearer *Ties*; and leaves us no other Motive than *general Benevolence*: nay, it exposes the *Industrious* as a constant Prey to the *Slothful*, and sets *Self-Love* against *Industry*. This is the Ground of our *Right of Dominion* and *Property* in the *Fruits* of our *Labours*; without which *Right*, we could scarce hope for any *Industry*, or any thing beyond the Product of uncultivated Nature. [286] *Industry* will be confin'd to our present Necessitys, and cease when they are provided for; at least it will only continue from the weak Motive of *general Benevolence*, if we are not allow'd to store up beyond present Necessity, and to dispose of what is above our Necessitys, either in Barter for other kinds of Necessaries, or for the Service of our Friends or Familys. And hence appears the *Right* which Men have to lay up for the *future*, the Goods which will not bespoil'd by it; of alienating them in *Trade*; of Donation to *Friends, Children, Relations*: otherwise we deprive *Industry* of all the Motives of *Self-Love, Friendship, Gratitude, and natural Affection*. The same Foundation there is for the *Right* of Disposition by *Testament*. The *Presumption* of Disposition is the Ground of the *Right* of Succession to the *Intestate*.

THE *external Right* of the *Miser* to his useless Hoards is founded also on this, That allowing Persons by Violence, or without Consent of the Acquirer, to take the Use of his Acquisitions, would discourage *Industry*, and takeaway all the Pleasures of *Generosity, Honour, Charity*, which cease when Men can be forc'd to these Actions. Besides, there is no determining in many Cases, who is a *Miser*, and who is not.

[287]

Right of Marriage.

MARRIAGE must be so constituted as to ascertain the Offspring; otherwise we take away from the *Males* one of the strongest Motives to *publick Good*, viz. *natural Affection*; and discourage *Industry*, as has been shewn above.
Commerce.

THE *Labour* of each Man cannot furnish him with all Necessaries, tho' it may furnish him with a needless Plenty of one Sort: Hence the *Right* of *Commerce*, and *alienating* our Goods; and also the *Rights* from *Contracts* and *Promises*, either to the *Goods* acquir'd by others, or to their *Labours*.

Right of Civil Government.

THE great Advantages which accrue to Mankind from unprejudiced *Arbitrators*, impower'd to decide the *Controversys* which ordinarily arise, thro' the Partiality of *Self-love*, among Neighbours; as also from prudent Directors, who should not only instruct the Multitude in the best Methods of promoting the *publick Good*, and of defending themselves against mutual or foreign *Injuries*; but also be arm'd with Force sufficient to make their Decrees or Orders effectual at home, and the Society formidable abroad: These Advantages, I say, sufficiently shew the *Right* Men have to constitute *Civil Government*, and to subject their *alienable Rights* to the Disposal of their Governors, under such *Limitations* as their Prudence suggests. And as far as the People have subjected their *Rights*, so far their Governors have an *external Right*, [288] at least, to dispose of them, as their Prudence shall direct, for attaining the Ends of their Institution; and no farther.

Corollarys for comparing the Degrees of Virtue and Vice in Actions.

IX. THESE Instances may shew how our *moral Sense*, by a little Reflection upon the Tendency of Actions, may adjust the *Rights* of *Mankind*. Let us now apply the general Rules laid down above [76] , for comparing the Degrees of *Virtue* and *Vice* in Actions, in a few Corollarys besides that one already deduc'd [77] .

From Ability.

1. THE Disappointment, in whole, or in part, of any Attempt, *Good* or *Evil*, if it be occasion'd only by external Force, or any unforeseen Accident, does not vary the *moral Good* or *Evil*; for as in *good* Attempts, the *Moment of Good* is diminish'd or vanishes in such a Case, so does the *Ability* likewise: The *Quotient* then may still be the same. This holds equally in *evil* Attempts. So that Actions are not to be judg'd *good* or *evil* by the Events, any farther than they might have been foreseen by the *Agent* in *evil* Attempts; or were actually intended, if they were *good*, in *good* Actions; for then only they argue either *Love* or *Hatred* in the *Agent*.
Interest.

2. SECULAR Rewards annex'd to *Virtue*, and actually influencing the *Agent* farther than his *Benevolence* would, diminish the *moral Good* as far as they were necessary to move the *Agent* to the Action, or to make [289] him do more *Good* than otherwise he would have done; for by increasing the *Interest*, to be subtracted, they diminish the *Benevolence*. But *additional Interests*, which were not necessary to have mov'd the *Agent*, such as the *Rewards* of a *good Being* for Actions which he would have undertaken without a Reward, do not diminish the *Virtue*. In this, however, no Mortal is capable of judging another: Nor do the Prospects of grateful Returns for Benefits which we would have conferr'd gratuitously, diminish the *Generosity*. This Corollary may be apply'd to the *Rewards* of a *future State*, if any Person conceives them distinct from the Pleasures of *Virtue* itself: If they be not conceiv'd as something distinct from those Pleasures, then the very Desire of them is a strong Evidence of a *virtuous Disposition*.

3. EXTERNAL *Advantage* exciting us to Actions of *evil* Tendency to others, if without this Prospect of *Advantage* we would not have undertaken them, diminishes the *Evil* of the Action; such as the Prospects of *great Rewards*, of avoiding *Tortures*, or even the *uneasy Solicitations* of violent *selfish Passions*. This is commonly called the *Greatness of Temptation*. The Reason of this is the same with that in the former Case. We may here also remember again, that we are more uneasy upon the Presence of *Pain*, than upon the Absence of *Good*; and hence *Torture* is a more extenuating Circumstance than *Bribes*, [290] engaging us to *Evil*, because the Motives of private Interest are greater.
Detriment.

4. THE surmounting the uneasy Solicitations of the *selfish Passions* increases the *Virtue* of a *benevolent* Action, and much more worldly Losses, Toil, &c. For now the *Interest* becomes *negative*; the Subtraction of which increases the *Quantity*.

5. A MALICIOUS Action is made the more odious by all its foreseen *Disadvantages* to the *Agent*, for the same Reason: particularly,
Knowledge of Laws, how it affects Actions.

6. THE Knowledge of a *Law*, prohibiting an *evil* Action, increases the *Evil* by increasing the *negative Interest* to be subtracted; for then the *ill-natur'd* Inclination must be so strong as to surmount all the selfish Motives from the Penalties, and all the Motives of *Gratitude* toward the *Lawgiver*. This is commonly call'd *sinning against Conscience*.

7. OFFICES of no *Toil* or *Expence* have little *Virtue* generally, because the *Ability* is very great, and there is no *contrary Interest* surmounted.

8. BUT the refusing of them may be very *vicious*, as it argues an Absence of *good Affection*, and often produces a great enough Moment of *natural Evil*. And,
Degree of Right.

9. In general, the fulfilling the *perfect Rights* of others has little *Virtue* in it: For [291] thereby no new *Moment of Good* is produc'd; and the *Interest* engaging to the Action is very great, even the avoiding all the Evils of *War* in a *State of natural Liberty*, or the Penalties of

10. BUT the *violating perfect*, or even *external Rights*, is always *exceedingly evil*, either in the immediate, or more remote Consequences of the Action; and the *selfish* Motives, surmounted by this *vitious* Inclination, are the same with those in the former Case.

11. THE truest Matter of Praise are those Actions or Offices, which others claim from us by an *imperfect Right*; and generally, the stronger their *Right* is, there is the less *Virtue* in fulfilling it, but the greater *Vice* in violating it.
Strength of Ties.

A STRONGER and less extensive Tie of *Benevolence*, in *equal Abilitys*, must produce a greater *Moment of Good* to the Object of it, in *equally good Characters*, than the weaker Ties. Thus, *natural Affection*, *Gratitude*, *Friendship*, have greater Effects than *general Benevolence*: Or, we do more Good to Friends, Children, Benefactors, than to Persons under no special Relation.

12. IN *equal Moments of Good* produc'd by two *Agents*, when one acts from *general Benevolence* [292] alone, and the other from a *nearer Tie*; there is greater *Virtue* in the *Agent*, who produces *equal Good* from the more extensive, but less passionate Attachment; and less *Virtue*, where there is the more violent, or passionate Attachment, which yet produces no more. The general *Benevolence* appears of itself a more amiable Principle, according to the Constitution of our moral Sense [78], than any particular Passion.

13. BUT the Omission of the *good Offices* of the stronger Ties, or Actions *contrary* to them, have greater *Vice* in them, than the like Omissions, or Actions, *contrary* to the weaker Ties; since our *Selfishness* or *Malice* must appear the greater, by the Strength of the contrary Attachment which it surmounts. Thus, in co-operating with *Gratitude*, *natural Affection*, or *Friendship*, we evidence [295] less *Virtue* in any *given Moment of Good* produc'd, than in equally important Actions of *general Benevolence*: But *Ingratitude* to a *Benefactor*, *Negligence* of the *Interests* of a *Friend* or *Relation*, or Returns of *evil Offices*, are vastly more *odious*, than *equal Negligence*, or *evil Offices* toward *Strangers*.
What Offices to be prefer'd, when there appears any Opposition.

14. WHEN we cannot at once follow two different Inclinations of *Benevolence*, we are to prefer gratifying the stronger Inclination; according to the wise Order of NATURE, which has constituted these Attachments. Thus, we are rather to be *grateful* than *liberal*; rather serve a *Friend*, or *Kinsman*, than a *Stranger* of only *equal Virtue*, when we cannot do both.

15. OR, more generally, since there can be no *Right*, *Claim*, or *Obligation* to *Impossibilitys*; when two *Actions* to be done by any *Agent*, would both tend to the Good of Mankind, but they cannot be perform'd both at once; that which occasions most *Good* is to be done, if the Omission of the other occasions no prepollent *Evil*. If the Omission of either will occasion some *new natural Evil*, that is to be omitted, whose Omission will occasion the least *Evil*. Thus if two Persons of unequal Dignity be in Danger, we are to relieve the more *valuable*, when we cannot relieve both. *Ingratitude*, as it evidences a worse Temper than Neglect of *Be* [294] *neficence*; so it raises worse Sentiments in the Benefactor, and greater Diffidence, and Suspicion of his Fellow-Creatures, than an Omission of an Act of Beneficence: we ought therefore to be *grateful*, rather than *beneficent*, when we cannot (in any particular Case) evidence both Dispositions. If omitting of one Action will occasion *new positive Evil*, or Continuance in a State of *Pain*, whereas the Omission of another would only prevent some *new positive Good*; since a State of *Pain* is a greater Evil, than the Absence of Good, we are to follow *Compassion*, rather than *Kindness*; and relieve the *Distressed*, rather than increase the Pleasures of the *Easy*, when we cannot do both at once, and other Circumstances of the Objects are equal. In such Cases, we should not suppose *contrary*

Obligations, or Dutys; the more important Office is our present Duty, and the Omission of the less important inconsistent Office at present, is no moral Evil.
The Original of Government.

X. FROM *Art. vii.* it follows, "That all human *Power, or Authority,* must consist in a *Right transferr'd to any Person or Council, to dispose of the alienable Rights of others;* and that consequently, there can be no Government so absolute, as to have even an *external Right* to do or command every thing." For where-ever any Invasion is made upon *unalienable Rights,* there must arise either a *perfect, or external Right* to [295] *Resistance.* The only Restraints of a moral Kind upon Subjects in such Cases, are, when they foresee that, thro' their want of Force, they shall probably by Resistance occasion greater Evils to the Publick, than those they attempt to remove; or when they find that *Governors,* in the main very useful to the Publick, have by some unadvised Passion, done an Injury too small to overbalance the Advantages of their Administration, or the Evils which Resistance would in all likelihood occasion; especially when the Injury is of a private Nature, and not likely to be made a Precedent to the Ruin of others. *Unalienable Rights* are *essential Limitations* in all Governments.
Absolute Government.

BUT by *absolute Government,* either in *Prince or Council,* or in *both jointly,* we understand a *Right to dispose of the natural Force, and Goods of a whole People, as far as they are naturally alienable, according to the Prudence of the Prince, Council, or of both jointly, for the publick Good of the State, or whole People; without any Reservation as to the Quantity of the Goods, Manner of Levying, or the Proportion of the Labours of the Subject, which they shall demand.* But in all States this *tacit Trust* is presuppos'd, "That the Power conferr'd shall be employ'd according to the best Judgment of the Rulers for the publick Good." So that, whenever the Governors openly profess [296] a Design of destroying the State, or act in such a manner as will necessarily do it; the *essential Trust,* suppos'd in all Conveyance of *Civil Power,* is violated, and the *Grant* thereby made void.
Limited Government.

A PRINCE, or Council, or both jointly, may be variously limited; *either when the Consent of the one may be necessary to the Validity of the Acts of the other; or when, in the very Constitution of this supreme Power, certain Affairs are expresly exempted from the Jurisdiction of the Prince, or Council, or both jointly:* as when several independent States uniting, form a general Council, from whose Cognizance they expresly reserve certain Privileges, in the very Formation of this Council; or when, in the very Constitution of any State, a certain Method of *Election* of the Person of the Prince, or of the Members of the supreme Council, is determin'd, and the *Intention* of their Assembling declar'd. In all such Cases, it is not in the Power of such Prince, Council, or both jointly, to alter the very *Form of Government,* or to take away that Right which the People have to be govern'd in such a manner, by a Prince or Council thus elected, without the universal Consent of the very People who have subjected themselves to this Form of Government. So that there may be a very *regular State,* where there is no universal absolute Power, lodg'd either in one Person, or Coun [297] cil, or in any other Assembly beside that of the whole People associated into that State. To say, that upon a Change attempted in the very *Form of the Government,* by the *supreme Power,* the People have no Remedy according to the Constitution itself, will not prove that the *supreme Power* has such a *Right;* unless we confound all Ideas of *Right* with those of *external Force.* The only Remedy indeed in that Case, is an universal Insurrection against such *perfidious Trustees.*
The Nature of Despotick Power.

DESPOTICK Power, is that which *Persons injur'd may acquire over those Criminals, whose Lives, consistently with the publick Safety, they may prolong, that by their Labours they may repair the Damages they have done; or over those who stand oblig'd to a greater Value, than*

all their Goods and Labours can possibly amount to. This Power itself is limited to the Goods and Labours only of the Criminals or Debtors; and includes no Right to *Tortures, Prostitution,* or any Rights of the Governed which are *naturally unalienable;* or to any thing which is not of some Moment toward *Repair of Damage, Payment of Debt,* or *Security against future Offences.* The Characteristick of *Despotick Power,* is this, "That it is solely intended for the Good of the Governors, without any *tacit Trust* of consulting the Good of the Governed." Despotick Government, [298] in this Sense, is directly inconsistent with the Notion of Civil Government.

FROM the Idea of *Right,* as above explain'd, we must necessarily conclude, "That there can be no *Right,* or *Limitation of Right,* inconsistent with, or opposite to the greatest publick Good." And therefore in Cases of *extreme Necessity,* when the State cannot otherwise be preserv'd from Ruin, it must certainly be *just* and *good* in limited Governors, or in any other Persons who can do it, to use the Force of the State for its own Preservation, beyond the Limits fix'd by the *Constitution,* in some *transitory Acts,* which are not to be made *Precedents.* And on the other hand, when an *equal Necessity* to avoid Ruin requires it, the Subjects may justly resume the Powers ordinarily lodg'd in their Governors, or may counteract them. This Privilege of *flagrant Necessity* we all allow in Defense of the most perfect *private Rights:* And if *publick Rights* are of more extensive Importance, so are also *publick Necessitys.* These Necessitys must be very grievous and flagrant, otherwise they can never overbalance the *Evils* of violatēg a tolerable Constitution, by an *arbitrary Act of Power,* on the one hand; or by an Insurrection, or Civil War, on the other. No Person, or State can be happy, where they do not think their *important Rights* are secure from the *Cruelty, Avarice, Am [299] bition,* or *Caprice* of their Governors. Nor can any *Magistracy* be safe, or effectual for the Ends of its Institution, where there are frequent Terrors of *Insurrections.* Whatever *temporary Acts* therefore may be allow'd in extraordinary Cases; whatever may be lawful in the *transitory Act* of a bold Legislator, who without previous Consent should rescue a slavish Nation, and place their Affairs so in the Hands of a *Person* or *Council, elected* or *limited* by themselves, that they should soon have Confidence in their own Safety, and in the Wisdom of the Administration; yet, as to the fixed State which should ordinarily obtain in all Communitys, since no *Assumer* of Government can so demonstrate his superior Wisdom or Goodness to the Satisfaction and Security of the Governed, as is necessary to their Happiness; this must follow, "That except when Men, for their *own Interest,* or out of *publick Love,* have by *Consent* subjected their Actions, or their Goods, within certain Limits to the Disposal of others; no Mortal can have a *Right* from his *superior Wisdom,* or *Goodness,* or any other *Quality,* to give Laws to others without their *Consent, express* or *tacit;* or to dispose of the *Fruits* of their Labours, or of any other *Right* whatsoever." And therefore *superior Wisdom,* or *Goodness,* gives no *Right* to Men to govern others.

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Divine Government founded on Wisdom and Goodness.

BUT then with relation to the DEITY, suppos'd *omniscient* and *benevolent,* and secure from *Indigence,* the ordinary Cause of Injurys toward others; it must be *amiable* in such a *Being,* to assume the Government of *weak, inconstant Creatures,* often misled by *Selfishness;* and to give them Laws. To these Laws every Mortal should submit from *publick Love,* as being contriv'd for the *Good of the Whole,* and for the *greatest private Good* consistent with it; and every one may be sure, that he shall be better directed how to attain these Ends by the *Divine Laws,* than by his own greatest Prudence and Circumspection. Hence we imagine, "That a *good* and *wise* GOD must have a *perfect Right* to govern the *Universe;* and that all Mortals are oblig'd to *universal Obedience.*"
Divine Justice what.

The *Justice* of the DEITY is only a Conception of his *universal impartial Benevolence*, as it shall influence him, if he gives any Laws, to attemper them to the *universal Good*, and enforce them with the most effectual Sanctions of *Rewards* and *Punishments*.
Creation not the Ground of God's Dominion.

XI. SOME imagine that the *Property* the *Creator* has in all his Works, must be the *true* Foundation of his *Right* to govern. Among Men indeed, we find it necessary for the *publick Good*, that none should arbitrarily [301] dispose of the Goods acquir'd by the Labour of another, which we call his *Property*, and hence we imagine that *Creation* is the *only* Foundation of GOD's *Dominion*, But if the Reason [79] of establishing the *Rights* of *Property* does not hold against a *perfectly wise* and *benevolent Being*, I see no Reason why *Property* should be necessary to his *Dominion*. Now the Reason does not hold: For an *infinitely wise* and *good Being* could never employ his assumed Authority to counteract the *universal Good*. The Tie of *Gratitude* is stronger indeed than bare *Benevolence*; and therefore supposing two *equally wise* and *good Beings*, the one our *Creator*, and the other not, we should think ourselves more oblig'd to obey our *Creator*. But supposing our *Creator malicious*, and a *good Being* condescending to rescue us, or govern us better, with sufficient Power to accomplish his kind Intentions; his *Right* to govern would be perfectly good. But this is rather Matter of curious Speculation than Use; since both Titles of *Benevolence* and *Property* concur in the *one only true DEITY*, as far as we can know, join'd with *infinite Wisdom* and *Power*.
Our Moral Sense the Effect of the Divine Goodness.

XII. IF it be here inquir'd, "Could not the DEITY have given us a *different* or *contrary* Determination of *Mind*, viz. to *approve* Actions upon another Foundation [302] than *Benevolence*?" There seems nothing in this surpassing the natural Power of the DEITY. But, as in the first Treatise [80], we resolv'd the Constitution of our present *Sense of Beauty* into the *divine Goodness*, so with much more obvious Reason may we ascribe the present Constitution of our *moral Sense* to his *Goodness*. For if the DEITY be really *benevolent*, and desires the Happiness of others, he could not *rationally* act otherwise, or give us a *moral Sense* upon another Foundation, without counteracting his own *benevolent Intentions*. For even upon the Supposition of a *contrary Sense*, every *rational Being* must still have been solicitous in some degree about his own external Happiness: Reflection on the Circumstances of Mankind in this World would have suggested, that *universal Benevolence*, and a *social Temper*, or a *certain Course* of external Actions, would most effectually promote the *external Good* of every one, according to the Reasonings of CUMBERLAND and PUFFENDORF; while at the same time this *perverted Sense* of *Morality* would have made us uneasy in such a Course, and inclin'd us to the quite contrary, viz. *Barbarity*, *Cruelty*, and *Fraud*; and *universal War*, according to Mr. HOBBS, would really have been our *natural State*; so that in every Action we must have been distracted by two [303] contrary Principles, and perpetually miserable, and dissatisfy'd, when we follow'd the Directions of either.
Whence this universal Opinion of the Divine Goodness.

XIII. It has often been taken for granted in *these Papers*, "That the DEITY is *morally good*;" tho' the Reasoning is not at all built upon this Supposition. If we inquire into the Reason of the great Agreement of Mankind in this Opinion, we shall perhaps find no demonstrative Arguments *à priori*, from the Idea of an *Independent Being*, to prove his *Goodness*. But there is abundant Probability, deduc'd from the whole *Frame of Nature*, which seems, as far as we know, plainly contriv'd for the *Good* of the *Whole*; and the casual Evils seem the necessary Concomitants of some Mechanism design'd for prepollent *Good*. Nay, this very *moral Sense*, implanted in *rational Agents*, to approve and admire whatever Actions flow from a Study of the *Good* of *others*, is one of the strongest Evidences of *Goodness* in the AUTHOR of *Nature*.

BUT these Reflections are not so universal as the Opinion, nor are they often inculcated. What then more probably leads *Mankind* into that Opinion, is this: The obvious *Frame* of the *World* gives us Ideas of *boundless Wisdom* and *Power* in its AUTHOR. Such a *Being* we cannot conceive *indigent*, and must conclude *happy*, and in the *best State* [304] possible, since he can still gratify himself. The *best State* of *rational Agents*, and their *greatest* and most *worthy Happiness*, we are necessarily led to imagine must consist in *universal efficacious Benevolence*: and hence we conclude the DEITY *benevolent* in the most *universal impartial manner*. Nor can we well imagine what else deserves the Name of *Perfection* more than *Benevolence*, and those *Capacitys* or *Abilities* which are necessary to make it *effectual*; such as *Wisdom* and *Power*: at least we can have no more lovely Conception of it.

FINIS.

Additions and Corrections, &c. ↩

This Edition having been inadvertently cast off, before the Author's Corrections were obtained, a few Sheets have been cancelled where it was necessary, and some few additional Paragraphs or Notes are here subjoined, with some few Corrections of the Expressions referred to their proper Pages and Lines, where the Reader may make a Mark.

P. 45. *upon the penult. Paragraph, Note.* 'Tis surprising to see the ingenious Author of *Alciphron* alledging, that all Beauty observed is solely some *Use* perceived or imagined; for no other Reason than this, that the Apprehension of the *Use* intended, occurs continually, when we are judging of the Forms of Chairs, Doors, Tables, and some other Things of obvious *Use*; and that we like those Forms most, which are *fittest for the Use*. Whereas we see, that in these very Things *Similitude* of Parts is regarded, where unlike Parts would be equally useful: Thus the Feet of a Chair would be of the same *Use*, tho' unlike, were they equally long; tho' one were strait, and the other bended; or one bending outwards, and the other inwards: A Coffin-shape for a Door would bear a more manifest Aptitude to the human Shape, than that which Artists require. And then what is the *Use* of these *Imitations of Nature*, or of its Works, in *Architecture*? Why should a Pillar please which has some of the Human Proportions? Is the *End* or *Use* of a Pillar the same as of a Man? Why the Imitation of other natural or well-proportioned Things in the Entablature? Is there then a *Sense of Imitation*, relishing it where there is no other *Use* than this, that it naturally pleases? Again; Is no Man pleased with the Shapes of any Animals, but those which he expects *Use* from? The Shapes of the Horse or the Ox may promise *Use* to the Owner; but is he the only Person who relishes the Beauty? And is there no Beauty discerned in Plants, in Flowers, in Animals, whose *Use* is to us unknown? But what is still more surprising, is his representing *Aristotle* as giving the *επαινετον* [Greek: epaineton], for the Notion of the *καλον* [Greek: kalon]: when he has so often told us, "that the *καλον* [Greek: kalon] is prior to it; that we love Praise from others, as it gives Testimony to, and confirms our Opinion of, our being possessed of Virtue, or the *καλον* [Greek: kalon]; and that the superior Excellency of this, which we antecedently perceive, is the Reason why we love Praise." See *Ethic. ad Nicom. Lib. i. c. 5.* and often elsewhere. 'Tis true, that the *καλον* [Greek: kalon] is laudable, and, as *Plato* asserts, all-wise, *ηδυσ, και ωφελιμον* [Greek: hêdy, kai ôphelimon], at last; and so does every one maintain who asserts a *Moral Sense*, in that very Assertion. And yet the Doctor has found out the Art of making this an Objection to a *Moral Sense*.

P. 117. 1. 3. *insert what follows.*

As Mr. *Hobbes* explains all the Sensations of Pity by our Fear of the like Evils, when by Imagination we place ourselves in the Case of the Sufferers; so others explain all Approbation and Condemnation of Actions in distant Ages or Nations, by a like Effort of Imagination: We place ourselves in the Case of others, and then discern an *imaginary private Advantage or Disadvantage* in these Actions. But as his Account of Pity will never explain how the Sensation increases, according to the apprehended *Worth* of the Sufferer, or according to the *Affection* we formerly had to him; since the Sufferings of any Stranger may suggest the same Possibility of our suffering the like: So this Explication will never account for our high Approbation of brave unsuccessful Attempts, which we see prove detrimental both to the Agent, and to those for whose Service they were intended; here there is no private Advantage to be imagined. Nor will it account for our Abhorrence of such Injuries as we are incapable of suffering. Sure, when a Man abhors the Attempt of the young *Tarquin*, he does not imagine that he has chang'd his Sex like *Cæneus*. And then, when one corrects his Imagination, by remembering his own Situation, and Circumstances, we find the moral Approbation and Condemnation continues as lively as it was before, tho' the Imagination of

Advantage is gone.

P. 148. 1. 13. *Life*. Note. Cic. de Finib. lib. ii. c. 31. *Ista commendatic puerorum, memoria et caritas amicitiae, summorum officiorum in extremo spiritu conservatio, indicat innatam esse homini probitatem gratuitam, non invitam voluptatibus, nec praemiorum mercedibus evocam, &c.*

P. 161. *After this Page subjoin,*

ANOTHER Author thinks all this easily deducible from Self-Love. "Children are not only made of our Bodies, but resemble us in Body and Mind; they are rational Agents as we are, and we only love our own Likeness in them." Very good all this. What is *Likeness*? 'Tis not *individual Sameness*; 'tis only being included under one general or specific Idea. Thus there is Likeness between us and other Mens Children, thus any Man is like any other, in some Respects; a Man is also like an Angel, and in some Respects like a Brute. Is there then a natural Disposition in every Man to *love his Like*, to wish well not only to his individual Self, but to any other like rational or sensitive Being? and this Disposition strongest, where there is the greatest Likeness in the more noble Qualities? If all this is called by the Name *Self-Love*; be it so: The highest Mystick needs no more-disinterested Principle; 'tis not confined to the Individual, but terminates ultimately on the Good of others, and may extend to all; since each one some way resembles each other. Nothing can be better than this Self-Love, nothing more generous.

If any allege, That "Parents always derive Pleasure, often Honour, and sometimes Wealth, from the Wisdom and Prosperity of their Children, and hence all Parental Solitude arises;" let us recollect what was said above; all these Motives cease upon Approach of Death, and yet the Affection is as strong then as ever. Let Parents examine their own Hearts, and see if these Views are the only Springs of their Affection, and that toward the most infirm, from whom there is least Hope.

P. 243. 1. 19. *subjoin*, Some have alleged, That "however the Sight of another's Misery some way or other gives us Pain, yet the very feeling of Compassion is also attended with Pleasure: This Pleasure is superior to the Pain of Sympathy, and hence we desire to raise Compassion in ourselves, and incline to indulge it." Were this truly the Case, the *Continuation of the Suffering* would be the natural Desire of the Compassionate, in order to continue this State, not of pure Pleasure indeed, but of Pleasure superior to all Pains.

P. 273. *subjoin at the End of the first Paragraph,*

SOME also object, That according to this Account, Brutes may be capable of Virtue; and this is thought a great Absurdity. But 'tis manifest, that, 1. Brutes are not capable of that, in which this Scheme places the highest Virtue, to wit, the *calm Motions of the Will* toward the Good of others; if our common Accounts of Brutes are true, that they are merely led by particular Passions toward present Objects of Sense. Again, 'tis plain there is something in certain Tempers of Brutes [81], which engages our Liking, and some lower Good-will and Esteem, tho' we do not usually call it Virtue, nor do we call the sweeter Dispositions of Children Virtue; and yet they are so very like the lower Kinds of Virtue, that I see no harm in calling them Virtues. What if there are low Virtues in Creatures void of Reflection, incapable of knowing Laws, or of being moved by their Sanctions, or by Example of Rewards or Punishments? Such Creatures cannot be brought to a proper Trial or Judgment: Laws, Rewards, or Punishments won't have these Effects upon them, which they may have upon rational Agents. Perhaps they are no farther rewarded or punished than by the immediate Pleasure or Pain of their Actions, or what Men immediately inflict upon them. Where is the Harm of all this, That there are lower Virtues, and lower Vices, the Rewarding or Punishing of which, in Creatures void of Reason and Reflection, can answer no wise End of

Government?

Small Alterations designed for this Edition. ↩

- PREFACE, p. 12. l. 15. Sense. *There are few Objects which are not thus*
- p. 13. l. 11. pleased with *certain complex Forms*, the Author
- p. 14. l. 14. *our* r. *some*
- Treatise I. p. 3. l. 4. *Corporeal Substances*. l. 9. raise a clear enough Idea
- p. 5. l. 5. from bottom of the Page. Objects *including* many
- p. 6. l. 21. there *appears no* Ground
- p. 17. l. 19. This *may seem probable, and hold pretty generally*.
- p. 22. l. 15. *minuter Parts, even of those* which
- p. 26. l. 19. *frequently* a perfect
- p. 40. l. 19. *dele in a moral Sense*.
- p. 47. l. 6, 7, of the Note, it is *below our Notice*. But
- p. 100. Note upon l. 16. See *Cicero de Nat. Deor.* lib. i. c. 27.
- p. 109. l. 15. this *pleasant Self-Approbation*; much
- p. 122. l. 5. from bott. who have scarce *any Dispositions of Piety, or thoughts of future Rewards*; and abhor
- p. 130. l. 5. Conduct, *that Virtue never fails to give Pleasure*. When
- p. 136. l. 8. from bott. be any *real Good-will or Kindness* at all, &c.
- p. 150. l. 10, from bott. r. *Virtuous*
- p. 152. l. 4. *dele* only. Read, approve *only such* Actions
- p. 157. l. 10, from bott. no *ultimate* Good-will. l. 8, from bott. from *such* Good-will
- p. 161. l. 11. No; say others, Children, &c.
- p. 166. l. 12. they *generally* appear
- p. 169. l. 10, 11. *dele* speculative
- p. 172. l. 15. the *manifest* publick Evil
- p. 179. l. 26. for VII. r. VIII.
- p. 180. l. 23. *dele* VIII.
- p. 183. l. 8. *dele* IX.
- p. 184. l. 5. for X. read IX.
- p. 219. l. 16. descend *more strongly and constantly than it ascends*
- l. 22. left it *more* to Reflection

p. 220. l. *penult.* read a *Multiplicity*

p. 228. l. 10. No; *we should distrust all Pretenders to such a Temper*, and hate

p. 235. l. 17. This *strengthens the natural Modesty in civiliz'd Nations, as Habits and Education improve it*; so that

p. 237. l. 14. Associations *of the Disaffected or Factious*

p. 239. l. 10. imagined *morally evil*

p. 242. l. 15. Compassion or *Curiosity* might

p. 275. l. 16. Wills. *Or that his Will is conformable to his Will*

l. 26. called *morally good*

p. 278. l. 19. State of Nature, r. *Natural Liberty*. Line ult. *idem*

p. 283. l. 11. that *the Power of transferring* such Rights

p. 299. l. 16. Since no *violent Usurper* of Government

l. 22. out of *regard to a publick Good*, have

p. 301. l. 18. malicious, *as some ancient Hereticks did*, and

p. 302. l. 20. Temper, *with a suitable Course of Actions*.

Directions to the Bookbinder.[↩](#)

In the PREFACE, Cancel from p. 15 to the End.

*In the WORK, Cancel from p. 9 to 17. From 29 to 39. From 57 to 59. From 173 to 179.
From 185 to 203. From 217 to 219. From 221 to 223. From 253 to 255. From 287 to 293.*

Endnotes

Endnotes to volume 1

- [1] *Sect. 5. Art. 2. the last Paragraph.*
- [2] See above, *Art. 6.*
- [3] *See Art. 5.*
- [4] *Sect. 7.*
- [5] *This Division of Beauty is taken from the different Foundations of Pleasure to our Sense of it, rather than from the Objects themselves: for most of the following Instances of relative Beauty have also absolute Beauty; and many of the Instances of absolute Beauty, have also relative Beauty in some respect or other. But we may distinctly consider these two Fountains of Pleasure, Uniformity in the Object itself, and Resemblance to some Original.*
- [6] *See Sect. vi. Art. 11, 12, 13.*
- [7] *Hor. Lib. 2. Sat. 2. v. 12.*
- [8] *Sect. vi. Art. 3.*
- [9] *See Sect. iv. Art. 7.*
- [10] *See Sect. vi. Art. 12.*
- [11] *There is nothing singular in applying the Word Beauty to Sounds. The Antients observe the peculiar Dignity of the Senses of Seeing and Hearing, that in their Objects we discern the καλον [Greek: Kalon], which we don't ascribe to the Objects of the other Senses.*
- [12] Aristotle (Ethic. Nicom. 1. 10. c. 3.) *justly observes, that we have certain natural Propensities to certain Actions, or to the Exercise of certain natural Powers, without a View to, or Intention of, obtaining those Pleasures which naturally accompany them.* Περί πολλά σπουδήν ποιησαίμεθα ἄν, καὶ εἰ μηδεμίαν ἐπιφέρου ἡδονήν, ὅιον ὄραν, μνημονεύειν, εἰδέναι, τὰς ἀρετὰς ἔχειν· εἰ δ' ἐξ ἀνάγκης ἔπονται τοῦτοις ἡδοναί, οὐδὲν διαφέρει· ἐλοίμεθα γὰρ ἂν ταῦτα, καὶ εἰ μὴ γένοιτ' ἂν ἀπ' αὐτῶν ἡδονή.
- [Greek: peri polla spoudên poiêsaimetha an, kai ei mêdemian heipheroi êdoên, hoion oran, mnêmonueuin, eidenai, tas aretas echein ei d' ex anagkês epontai toutois êdonai, ouden diapherei eloimetha gar an tauta, kai ei mê genoit an autôn êdonê.]
- [Translation: "Also there are many things which we should be eager to possess even if they brought us no pleasure, for instance sight, memory, knowledge, virtue. It may be the case that these things are necessarily attended by pleasure, but that makes no difference; for we should desire them even if no pleasure resulted from them."]]
- [13] *By undirected Force, or undesigning Force, is to be understood, That Force with which an Agent may put Matter into Motion, without having any Design or Intention to produce any particular Form. The Conatus ad motum, without an actual Line of Direction, seems such a gross Absurdity in the Cartesian Scheme, that it is below the Dignity of common Sense to vouchsafe to confute it. But Men have so many confus'd Notions of some Nature, or Chance impressing Motions without any Design or Intention of producing any*

particular Effect, that it may be useful to shew, that even this very absurd Postulatum, tho' it were granted them, is insufficient to answer the Appearances in the Regularity of the World: and this is what is attempted in the first fourteen Articles of this Section. These Arguments would really be useless, if all Men were persuaded of what, to a Man of just Thought, will appear pretty obvious, that there can be no Thoughtless Agent, and that Chance and Nature are mere empty Names, as they are us'd on this Occasion, relative only to our Ignorance.

[14] *There is a great Difference between such a Being as is here mention'd, and a Being which has no Intention for any Reason whatsoever to produce one Form more than another. This latter sort of Being, as to the present Argument, would be the same with Chance, but not the former. For tho' a Being has no Sense of Beauty, he may notwithstanding be capable of Design, and of Intention to produce regular Forms; and the Observation of greater Regularity in any Number of Effects, than could be expected from undirected Force, is a Presumption of Design and Intention in the Cause, even where the Cause is suppos'd to have no Sense of Beauty in such Forms, since perhaps he may have other Reasons moving him to chuse such Forms. Thus, supposing the DEITY not immediately pleas'd with Regularity, Uniformity, or Similarity in Bodys, yet there may be Reasons moving him to produce such Objects, such as the pleasing his Creatures, having given them a Sense of Beauty founded on these Qualitys. See the two last Paragraphs of the last Section.*

Endnotes to volume 2

[15] See above, Art. viii.

[16] See the last *Section*.

[17] See above, *Sect. ii. Art. 8.*

[18] See above *Sect. i. Art. 17; Sect. iv. Art. 1.*

[19] See below *Art. 11, 12.* of this *Section*.

[20] Hor. de Arte Poet. v. 19.

[21] See above *Art. 3.* of this *Section*.

[22] Milt. II Penseroso.

[23] See *Paradise Lost*, Book 8.

[24] Hor. Lib. 2. Sat. 2. v. 20.

[25] See the *Preface*, Page 6.

[26] *Tragedy of Hamlet*.

[27] See *Sect. ii. Art. 7.*

[28] See the *Fable of the Bees*, Page 34, 36. 3d. Edition.

[29] See the same Author in the same Place.

[30] Hor. Ep. 1. Lib. 2. v. 31.

[31] See Sect. i.

[32] *THESE* several Motives of Interest, which, some alledge, do excite us to Benevolence, operate upon us in a very different Manner. Prospect of external Advantage of any kind in this Life from our Fellows, is only a Motive to the Volition of external Actions immediately, and not to raise Desire of the Happiness of others. Now being willing to do external Actions which we know do in Fact promote the Happiness of others, without any Desire of their Happiness, is not approved as virtuous: Otherwise it were Virtue to do a beneficent Action for a Bribe of Money.

THE Prospect of Rewards from the DEITY, of future Pleasures from the Self-Approbation of our Moral Sense, or of any Pleasure attending an Affection itself, are only Motives to us to desire or wish to have the Affection of Benevolence in our Hearts; and consequently, if our Volition could raise Affections in us, these Motives would make us will or choose to raise benevolent Affections: But these Prospects cannot be Motives to us from Self-Love, to desire the Happiness of others; for, from Self-Love we only desire what we apprehend to be the Means of private Good. Now the having those Affections is the Means of obtaining these private Goods, and not the actual Happiness of others; for the Pleasure of Self-Approbation, and Divine Rewards, are not obtained or lost according as others are happy or miserable, but according to the Goodness of our Affections. If therefore Affections are not directly raised by Volition or Choice, Prospects of future Rewards, or of Self-Approbation, cannot directly raise them.

[33] *LET* it be also remembered, that every Consideration suggested in the Gospel, as an additional Motive to beneficent Actions, is not immediately to be looked upon as the proper Motive to Virtue, or what would engage our Approbation of Actions flowing from it alone. We have the Promises of this Life as well as of the next, and yet the former alone was never thought a virtuous Principle. Some Texts are also brought to confute this Scheme of disinterested Affections as the only truly virtuous Principle, such as 1 Corinth. Ch. XV. ver. 32. which imports no more than this, "That if there were no Resurrection, and consequently Christ had not risen, and therefore his Religion only an Imposture, it had been the greatest Folly in the Apostle to have exposed himself to Persecution:" Not that the Prospect of a future Reward was the only Motive to Virtue, or that the only Affection of Mind which made the Apostle bear Persecution was, Hope of Reward.

ANOTHER Text insisted on is, Heb. XI. ver. 6. But this only means, either "that no Man can perform religious Acts acceptably to God, who does not believe his Existence and Goodness," which is self-evident: Or it is to be understood of "embracing the true Religion, and adhering to it under the most severe Persecutions, which we may allow no Man could do without Hopes of future Reward." Now this does not prove either that our fate, or our strongest Incitement to virtuous Actions is a Prospect of Interest, nor even that any Action is approved, because it springs from Hope of Reward.

Heb. XII. ver. 2. is chiefly urged, but with least Ground: if we have it well translated, it only asserts, "That the Hope of future Joy was one Incitement to our Saviour in enduring Sufferings," not that this was the principal Spring of his beneficent Actions, or that they were made amiable by arising from it. Nay, this Joy may be understood metonymically, for its Object, viz. the Salvation of Mankind. Not to mention another Translation long ago known to Criticks; some of whom insist that *αττι* [Greek: *atti*] is seldom used for the final Cause; but means instead of, in this Place, as well as in Texts debated with the Socinians: And then this Verse may be thus translated.

"Who instead of that Joy which was ready at hand, or in his Power to have enjoyed, as he had from the Beginning, he submitted to the Cross." Nor is there any thing to confute this Translation; save that same Antithesis between our suffering from Faith in a Reward, and his suffering in like manner, is not kept up so well; as if it were a necessary Perfection in the Scriptures to abound in such Antitheses. For in this Translation there is good Reasoning, in shewing how our Saviour's Sufferings are enhanced by his exchanging a State of Joy for them, parallel to Philip. II. ver. 6, 7.

WHOEVER would appeal to the general Strain of the Christian Exhortations, will find disinterested Love more inculcated, and Motives of Gratitude more frequently suggested, than any others.

[34] Milt. Par. Lost. B. iv. ver. 756.

[35] See Sect. i.

[36] See the Fable of the Bees, Pag. 68. 3d Ed.

[37] See Sect. ii. Art. 3. Par. 1. Art. 9. Par. 2.

[38] Par. Lost. B. iv. l. 55.

[39] See Sect. ii. Art. 4.

[40] See Treatise III. Sect. ii. Art. 3. and Treatise IV. Sect. vi. Art. 4.

[41] See Essay on Passions, Sect. 2, Art. 3. And Illustrations, Sect. 6. Art. 4.

[42] Vide Sect. v.

[43] See Treatise IV. § 6.

[44] *These Gentlemen should either remember the common Doctrine of the Schools, or else confute it better; that the ψσαιρεσις [Greek: psairesis] which is necessary in virtuous Actions is ορεξις ββλευι κιη [Greek: orexis bβleuIichê]: And that Virtue needs not only the λογον αληθη [Greek: logon alêthê] but the ορεξινοσθην [Greek: orexinosthên]. These very Authors who deny any Affections or Motions of the Will to be the proper Springs of sublime Virtue, yet, inconsistently with themselves, must allow in Men of sublime Virtue, and even in the Deity too, a settled Disposition of Will, or a constant Determination, or Desire to act in Conformity to Reason, or a fixed Affection toward a certain Manner of Conduct. Now an ill-natur'd Adversary would call this an Instinct, an Essential or Natural Disposition of Will, an Affectionate Determination toward a very sublime Object presented by the Understanding. See Aristotle's Magn. Moral. Lib. i. c. 18, 35. and Lib. ii. c. 7 & 8. and in many other Places.*

[45] *Tis thus we must understand many Places of Plato, Aristotle, Cicero, and others of the Antients, when they speak of "a natural Instinct or Disposition in each Being, toward his own Preservation and highest Perfection, as the Spring of Virtue." 'Tis acknowledged by all, that we have such an Instinct, which must operate very indistinctly at first, till we come to consider our Constitution, and our several Powers. When we do so, we find, according to them, the natural Principles of Virtue, or the φυσικαι αρειαι [Greek: phusichai areIai], implanted in us: They appear to us the noblest Parts of our Nature; such are our Desires of Knowledge, our Relish for Beauty, especially of the Moral Kind, our Sociable Affections. These upon Reflection we find to be natural Parts of our Constitution, and we desire to bring them to Perfection from the first-mentioned general Instinct. We must not thence conclude, that all our Affections spring from Self-Love, or are ultimately pursuing private Good. Disinterested Affections are presupposed as*

natural Parts of our Constitution, and found in it upon Reflection, not raised by an Act of Choice for some private Good, nor ultimately pursuing it. (See Cicer. de Finib. Lib. iii. & Lib. v.) This would be manifestly contrary to the most express Words of these great Men on Friendship, Patriotism, and other Subjects. See Aristotle in the Magn. Moral. & Nicom. on Friendship; and Cicero de Finib. Lib. ii. & Lib. v.

[46] See above, *Sect. iii. Art. 3. Par. 3.*

[47] *Beside that moral Approbation or Commendation, we have also an immediate natural Relish for certain Powers and Abilitys, and the regular Exercise of them; and a Dislike and Contempt of a Person who wants them, or has not cultivated them; when we don't think of any Subserviency to a publick Good. But this is rather perceiving a vigorous or a mean Character, than a virtuous or vitious one.*

[48] *Ld. Shaftsbury, Vol. i, p. 346, 7, 8, 9, &c.*

[49] See *Sect. iii. Art. 10. Par. 1.*

[50] *Ld. Shaftesbury's Essay on Wit and Humour, Part iii. Sect. ii. Vol. 1. p. 110.*

[51] See below, *Sect. vi. Art. 2. Par. 1.*

[52] *Hor. Ep. 6. Lib. 1. Ver. 15.*

[53] See above, *Sect. ii. Art. 9. Par. 2, 3.*

[54] See above, *Sect. ii. Art. 6. Par. 3.*

[55] See above, *Sect. iii. Art. 2. Par. 2.*

[56] See above, *Sect. ii. Art. 6.*

[57] See *Sect. iii. Art. 15. Par. 2.*

[58] *This should be considered by those who talk much of Praise, high Opinion, or Value, Esteem, Glory, as Things much desired; while yet they allow no moral Sense.*

[59] *Author of the Fable of the Bees, Pag. 37. 3d Ed.*

[60] See the *Fable of the Bees, Page 38. 3d Ed.*

[61] See *Sect. vi. Art. 4.*

[62] See another Reason of this, perhaps more probably true, in the *Essay on the Passions*, p. 6.

[63] See *Sect. ii. Art. 8. Par. 2.*

[64] *Hor. Lib. 2. Sat. 6. ver. 10.*

[65] *Sect. iii. Art. 11. Axiom 6.*

[66] See above, *Sect. iv. Art. 4. Par. 4, 5.*

[67] See *Sect. v. Art. 8. Par. 2.*

[68] See *Homer, Iliad 2. ver. 356, 590.*

[69] See *Sect. v. Art. 8. Par. 2.*

[70] See *Treatise I. Sect. ii. Art. 13. Sect. iv. Art. 3.*

[71] Hor. de Arte Poet. ver. 309.

[72] Hor. de Arte Poet. ver. 312, &c.

[73] See *Lib. i. Od.* 35.

[74] See *Homer, Iliad* iv. ver. 117.

[75] See above, *Sect. vi. Art.* 1, 2.

[76] See *Sect. iii. Art.* 11, 12.

[77] See *Sect. iii. Art. 15. Par.* 3.

[78] See *Sect. 3. Art. ix.* *The Author all along supposes, that no Man acts without some Desire, or Instinct, or Affection, or Appetite; that of these Attachments of the Will, some are calm and unpassionate, others are passionate; some are extensive, and others confined to one, or to a few. The former Sort in each of these Divisions, manifestly appears more amiable; and consequently, cæteris paribus, the Virtue is less, in any given Quantity of Good done from the violent, passionate, and narrow Attachment. A certain Remarker thence argues, "That then the Virtue is highest, when there is no Desire, Affection or Attachment at all; or when we act solely from Reason, without any Affection to any Thing." One may retort this Reasoning in a like Case. In any given Momentum of Bodies, there the Velocity is greater, where there is least Matter; consequently, it is there greatest, where there is no Matter at all.*



[79] See *Art.. 10. Par. 6. of this Section.*



[80] *Sect. viii. Art. 2. Prop.* 5.

[81] *Cicero* is not ashamed to say of some Brutes, *Videmus indicia pietatis, cognitionem, memoriam, desideria, — — secreta à voluptate humanarum simulacra virtutum.. De Finib.* lib. ii. c. 33.