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Isanyman allote kusat. Somanne

Inuenticions contain in two parts,
the History or theory of mind or spirit.

The first part relates to what we are able
to know of our selves. — The second to
what we are able to collect from Nature
concerning its author.

Part 1st, The History of Man.

This history may be deliver'd in the
following order.

1st By considering the facts on a
general view of our Species.

2^d The facts which occur to the in-
dividual on recollecting the operations
and proceedings of his own mind.

Chap. 1st The History of the Species.

The infant enters on life in a state
of great weakness, and needs a greater
degree of care from the parent, than the
young of any other species.

The Adult likewise is more furnished
with arms of defence, or with covering

from the inclemency of the weather, than
any other animal.

Sub. 2. Nature has furnished the reason
and tenderness of the parent to remedy the
one defect, she has given juvenility, and con-
tinuance, the natural armour of skins to resist
the other.

Other animals are distinguished by
their strength, agility, and natural weapons.
This by his subtilties, sagacity, and courage,
wherein we allow to the necessity or expediency
of his pursuit, we point to the character of his
mind, which is expressed in his countenance
features, ~~countenance~~ ^{voice} and gestures.

The ^{high} posture of his body, and the form
of his limbs, show him to be a creature for obser-
vation, and the practice of arts.

Unlike other animals have their ranges
assigned them upon the Earth, and are
confined by the Climate, man by his sagacity
& inventiveness the difficulties which present them-
selves in every climate.

He is born in a few ages the Tenant of
soil, and the Sovereign of every region of the
world.

He is not by the form of his organs, limited
to the use of any particular kind of food, and
habit inclined to receive a very great variety
agreeable to him. The state of his health is
more variable, ^{than} that of any other animal.
His frame is more complicated, more shaken
by passions, mistakes of choice, and exposed to
which his freedom of action is found to exceed
him.

This species is found always to a form-
ble in troops and companies and wherever
there were members to compose it there would
be a place.

The use of Language has been univer-
sal and the number of Dialects of separate
languages has been as great as that of separate
tribes or societies.

The human species presents, in the
different Climates which it occupies, a variety
of face distinguished by the differences
of stature, features, Complexions, Faculties, &c.

organs no seeing, hearing, smell, taste, touch. Therefore objects which have no such reference such are the operations of the intellect as thinking, knowing, believing, Intention, and will.

On the foundation of this difference in the functions there is ⁱⁿ all languages & in the universal opinion of mankind a difference of principles & subdivisions the names of Body and mind.

The mind perceives, imagines, remembers, understands, discerns, or chooses. It considers itself as the cause of the changes which follow it with, it considers external beings as the cause of perception, which accompany the sense of their presence.

The apprehensions of cause and effect therefore are intrinsic to the human mind and inseparable from the sense of its own existence ^{and activity.}

Sect. 2.

There are certain sources of error which we are warned toward

in collecting the History of our mind —
1st Our trusting the credit of any former fact on the degree in which we are able to perceive or explain it by a reference to any thing prior in nature.

2^d The substituting by means of metaphors in the terms *Idem* for *Ipse* — *Emendat* the analogy of other natures in place of our own.

3rd The abuse of abstract and general terms.

Sect 3.

The appropriations of which the ^{terms are} *Idem* *Ipse* *Emendat* are individual, separated & distinct, but like other natures may by a rule of similitude, be *Idem* *Ipse* *Emendat* under certain general heads.

All the appropriations by which we acquire or retain knowledge may be *Idem* *Ipse* *Emendat* together under the general name of our understanding or intelligence.

Those which precede or accompany

The Determinatives and resolutions of the mind, may be classed under the general name of Will.

Under the first of these heads we endeavour to investigate the Laws of belief.

Under the second the second Laws of Judgement and Assent.

Under the head of the understanding are comprehended Perception, Memory, Imagination, Reasoning, and Sense.

Under that of the will are comprehended Sentiment, Affection, Inclination & Decision.

Sec 4, of Perception

Perception is that ~~simple~~ simplest operation of the human mind by which we learn the existence and ^{first} appearances of things.

Under this head are to be ranged animal sensation and consciousness.

The first is of 5 kinds corresponding to the number of distinct corporeal organs to which the functions are refer'd as smell taste touch hearing and seeing.

In every perception of this sort we may by reflection distinguish two several steps, the first a sensation, the second the apprehension of the object or cause of that sensation.

The organs of these are instruments in the use of which we improve by experience.

We learn to distinguish their taste when doubtful and uncertain from the like taste when clear and decided.

In the latter case we admit the reality of objects by an act of belief which we cannot explain, and which cannot be supported by any prior evidence nor confirmed by any judgment of better authority than its own.

By Conscience we are acquainted with our own existence, and the various

appearances of our own nature.

Both these powers of perception unite in bringing us acquainted with the minds, affections and inclinations of other men.

By sense we collect the external signs by which Nature has marked on the Body, the internal thoughts, and sentiments of the mind.

By reflection or consciousness we know the intimate nature of those operations which the signs are made to express.

Whether animals sensation, and consciousness proceed from a perception in the mind is uncertain, because we know not how the mind is employed in the first moments of its existence, and because prior to any employment, we know not in what manner it performs any faculties. The questions relating to innate Ideas therefore would lead us beyond the limits of our knowledge, and does not admit of a solution.

Sect. 5 of Memory.

The Memory is that property of mind by which under a sense of its ease, and the Familiarity of its object, it continues to persist, and occasionally to recall facts and observations formerly known.

Its actual operations in recall be recurring to the past are of a kind, the Involuntary and casual and the Voluntary or intentional.

The first depends on a law of our nature by which we are disposed to pass from one object to another in the order in which they have appeared in any way connected.

The second is an effort of the mind by which it recollects for the purpose of discussion or Reasoning, the experience of the facts and observations that have formerly occurred.

The force of memory seems to depend on our degree of familiarity to its object,

produce their effects; or when causes are combined in human life and in Nature to form the event.

Every particular case is more or less complicated. Penetration consists in the judgment and discernment of all the parts.

Every cause or combination of causes have their measure of power and are fitted to produce their special effects. Sagacity consists in the perfect discernment of what the cause is fitted to produce.

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Sect. of Will

Under this general term we include those operations of the mind which make a part in the voluntary determinations viz Sentiment, Inclination and Decision.

Sect 11th of Sentiment.

Sentiment is the perception of present good or ill and constitutes in the mind a state of enjoyment or suffering.

When a certain class of objects or state of the sentient being is connected with a particular species of sentiment this connection constitutes a Law of Nature.

The individual and separate acts of sentiment in the mind are the facts from which we collect certain general Laws.

Notwithstanding the variety of our sentiments the resolutions of the pleasant and the painful is the most important.

The following may be considered as Laws of nature relative to the enjoyment of pleasure or suffering of pain.

- 1st The use of things salutary and requisite to our preservation is pleasant: that of things pernicious is painful.
- 2^d A state of inactivity and action suited to our natural powers is pleasant: that of inactivity and Languor is painful.
- 3^d What we give an apprehension of profusion in our selves is pleasant: in profusion is painful.

4th The happiness of fellow creatures is pleasant: their misery is painful.

5th The affections and passions from which we act for the good of man kind are pleasant: those from which we act for the hurt of our fellow creatures are painful.

6th Things once disagreeable by habit become pleasant: and things pleasant become disagreeable by disuse. Hence the passions are susceptible of our Nature which give rise to exceptions and limitations in the Laws of Sentiments.

SECT. 12th Of Sentiments whether pleasant or painful relative to the manner of its constitution in the mind.

In the constitution of every sentiment three particulars may be distinctly considered

1st The feeling whether of pleasure or pain
2^d The object or cause of that feeling
3^d The disposition of the mind relative to the object

No either of these particulars is prior in order and predominates in the mind the

sentiment is either a mere sensation a judgement or an affection.

In our sensation the pleasure or pain is prior to any consideration of the object as taste, smell, touch &c.

In our judgement the consideration of the object is prior to the pleasure or pain. The pleasure and pain are conjoined and accompany the act of approbation or dislike such as our judgements of what is beautiful ingenious or great in the works of nature or art of what is admirable or contemptible virtuous or vicious honourable or dishonourable in the character of other men.

In our affections the disposition of the mind is not only sometimes prior to pleasure or pain but even to judgement as in our propensities to assist together in the tenderness of Parents and Children and in the attachment of men to their country. Even where affection arises from judgement we are still sensible that a disposition of mind toward the object is the principle circumstance

in our Sentiments. This holds in the case of friendship which arises from choice and esteem, in the love which we bear to the benevolent or the veneration which we pay to those who with wisdom and fortitude act for the good of mankind.

The first of these classes is that of animal sensation. The second is that of taste or sentiment of the Imagination. The third is that of the sentiments of the heart.

Sect. 13th Of Inclination

Inclination is ~~the~~ disposition of our nature to act and to employ means for the attainment of an end.

Inclinations are either more propensities or desires a compound of both.

A propensity is an original or acquired aptitude of our nature to perform certain actions. Men as well as other animals owe their

propensities to propensities of this sort leading to the use of proper food and to the performance of their vital and animal functions.

A desire is the act or intention of the mind tending to the attainment of a known object. Sentiments commonly terminate in settled habits of desire or aversion.

Desires which took their rise from sentiment and which freed from reflection often become habitual propensities and outlive the sentiments from which they arose.

What was originally perhaps pursued, as the means of attaining an end, is by habit adopted as an end and becomes an ultimate object of desire.

When a Desire terminates in procuring to our selves a supposed good or in repelling a supposed evil it is said to be selfish.

When a Desire terminates in procuring to others a supposed good or in repelling a supposed evil it is said to be benevolent.

When a Desire relates not to any external

nal acquisition for our selves or others but
to some quality of the temper, Character or
Conduct of our nature it is in common language
termed Reason or Conscience; but in the language
of Speculation and in the different allegories
which have been made to explain it has received
a variety of names as Moral sense, Sym-
pathy, sense of Ability, of the external
relation of things, of Truth, &c.

Selfishness is the result of animal ap-
petite terminating in the suggestion of that
Complicated object which we call Interest to-
gether with the Desire of personal accom-^{plish-}
ment or power.

These objects frequently occupy the
mind with a settled habit of Desire and
purpose of Conduct which is very
properly termed self love.

Benevolence is the result of compassion,
humanity, warm friendships and public
zeal; where these different Sentiments are

they easily terminate in a settled habit
of Desiring the good of Mankind.

Conscience is the result of our judgment
and of these Sentiments of the heart by which
we approve of what is proper in the Character
of men or love the dispositions which are ^{useful}
to our selves or our fellow creatures.

Desires of every kind whose objects are
not at all in our own power expose us to
those Changes of temper, passions or perturbations
which arise from the Change of State in our
object.

When any external acquisition desired
for our selves or others is obtained the passion is
Joy.

When the prospect is favourable but still
in suspense the passion is hope.

When the desire is frustrated the passion
is grief.

When the ~~Decision~~ prospect is unfavourable
the passion is pass.

The hindrances or modifications which
arise from the considerations of our own or the
tempers and character of other men are
attended with peculiar passions: such as ad-
miration or Contempt, Love or hatred, Indignation
or Scorn directed to others: Shame and indignation
or Shame sorrow or disgrace applied to ourselves.

Sect: 14 of Decision

Sentiments and Inclinations when con-
sidered with a view to volition are termed
motives.

Every act of Design or Intention is the
result of some motive.

We often hesitate under the influence
of opposite motives but when any positive
prevails the act of the will is Decided.

Innocence and Guilt are the properties

of intention, of Disposition, and voluntary action
as has sometimes been supposed) often diffusive
to all motives.

The application of promises and threats,
of Rewards and punishments proceeds on a sup-
position that the human will is determined by
motives.

The freedom of man consists in the voluntary
choice of his motives, it is opposed to Mecha-
nism and external constraint, and the greatest
privilege of his Nature consists in the power
with which he can control his own appetites
and desires, with which he can adjust his own
Character and by turning his mind's reflection
to the preferable objects of sentiment, he can by
habit strengthen the principle which he is
disposed to cultivate, or reduce that which he
is disposed to suppress.

Sect. 15 General Improvements

Def: 1st. No penetrations and sagacity constitute
the Intellectual abilities of the mind, so lively
Sentiments

Sentiment, vehement desire and a persisting firmness in our purpose conclude its natural force.

Power and Confidence of mind under the direction of sagacity are the constituents of Magnanimity.

Inf. 2. In all the known properties of mind there is no Analogy to the properties of another Body is extended, impenetrable, inert, susceptible of motion and figure: Mind is thinking, conscious, sensitive and active, and in every respect has the consciousness of a being simple and indivisible. There is therefore no reason to suppose that mind and ~~the~~ Body are substances of the same kind.

These actual Distinctions follow from their ^{contradictory} opposite qualities with which they are opposed to one another.

This holds in these instances, the one is active the other inert, the one is compounded the other simple.

There is a sense of Distinction between the

parts which are in any degree derived from the Body, and those which relate purely to the mind.

The mind and the Body therefore may be separated, the mind losing the use of its animal organs, the body ceasing to possess animal life.

Inf. 3. What is ^{lost} compounded cannot dissolve by annihilation is not known in the order of Nature what cannot dissolve by annihilation should subsist forever, The mind is therefore physically immortal.

The continued existence as well as the first creation of things depends on the will of God we have therefore no ~~proof~~ assurance of our own immortality besides what is derived from the principles of Religion?

Part 2.

of what we are able to collect from Nature concerning itself & others.

Sect. 1. Of the existence of God.

The system of nature which appears to have had a beginning, to be dependent and related to something beyond itself suggests to our minds the apprehension and belief of an original and universal cause it self independent and self sufficient.

The existence of mind or spirit is suggested to us by natural signs, in the same manner that the existence of any cause is suggested by the presence of its effect.

Ends fitted to gratify human desires pursued by means opposite to the human powers, are proofs and indications of the ^{presence} interposition of man.

Ends to which human ^{intelligence} nature could never aspire, ~~are~~ ^{attain} by means which exceed the power of human nature are proofs and indications of a superior mind.

Mighty systems and combinations of things wonderfully preserved and adjusted, of which the parts that we are able to comprehend appear to bear but a small proportion to the whole, prove the existence of a wise and powerful being to whose nature and mode of existence our apprehension cannot extend.

Sect. 2. Of the Attributes of God

We express our imperfect apprehensions of the supreme being in certain terms which convey our sense of his Attributes.

The Attributes of God are of 3 kinds
1. Such as we conceive under the notion of physical qualities, viz. necessary existence, Eternity, Immutability, Independence, Infinity, Unity, Omnipotence, Omnipresence.
2. Such as we conceive under the notion of intellectual powers, viz. Omniscience and infinite wisdom.
3. Such as we conceive under the notion

of moral qualities viz, Goodness, justice,
truth and felicity.

Secl. 3. Of the operations and moral
Government of God.

To admit the existence of God is
to acknowledge the being of a sov'reign power
by which all things are not only made
and preserved, but, according to a law whose
object is the good of the Universe, wisely
and infallibly govern'd.

We are to consider the principle of
good will and affection in our own nature
as one effect of this general law; and our
consulting the good of our fellow creatures
as our particular enjoyment.

God has assigned to man an active
and intelligent part in the order of his
providence but there is no place for the
actions of a being whose apprehension
every circumstance is already perfect. To
suit the destination therefore of active &

thinking being the discernment of Good and
ill must sometimes appear to be intricate,
the good must appear to be distant and an object
of pursuit; the ill to be impending and an object
of aversion and wrongs must frequently occur
to his apprehension as requiring redress.

The natural worship which is due to
God from his creatures is a firm and affectionate
and reverent of the heart, a joy full acquiescence
in those works which, however, fallen contrary to
our endeavours and our wishes, make a part in
the order of providence, together with an ardent
desire to accomplish the functions of justice &
benevolence which are placed in ^{our} power.

Secl. 4. Of sense.

There has universally prevail'd an opinion
that the human soul continues after death to
exist in a state of separation from the Body.

This opinion which has a strong foundation
on the apprehended distinction between mind &
body, is likewise supported with the following
circumstances of nature considered as under

the direction of an infinitely wise and good
being.

1st The human mind is inspired with a desire
of immortality.

2^{ly} The faculties of ^{the} mind receive continual
improvement, and the advances they make in
this life may be considered as the progress of a
progress, of which we cannot affirm any
necessary termination.

3^{ly} The number of men and of animals that
may subsist together on the same scene are
limited; but the world of spirits for ought we
know may increase without limit. And the
same goodness which created is likewise disposed
to preserve.

4^{ly} The good sometimes pass through life
with an appearance of suffering, the wicked
with an appearance of triumph: it is suitable
to the wisdom of God finally to remove every

appearance of prevailing injustice even from
the Imagination of his creatures. A future state
of rewards and punishments therefore is a
natural expectation of those who believe the
justice of God.

Moral Philosophy

Sec. 1st Introduction.

Moral Philosophy is that branch of science which treats of human nature as subject to the distinctions of right and wrong.

General principles of what is right and just in the conditions and proceedings of mankind are termed the Moral Law of their nature.

In Physical laws we express what is.

In moral laws we express what ought to be.

The latter therefore supposes an object or an end in view for the attainment of which the law is calculated.

The object of moral law is the attainment of happiness or good and the most diffusive happiness or the greatest good is the supreme object of moral laws.

With that being whose care is the whole creation, the object of moral law is the good of the universe.

With men, who is destin'd to society & engaged by Compassion to relieve the distressed, and by his affection to promote the welfare of his fellow men, his ^{proper} greatest the supreme object of moral law is the good of mankind.

The good of mankind is a general term under which are comprehended the several good offices which it may be in the power of any individual to perform towards any of his fellow creatures in subordination to their common welfare.

Benevolence, which is a general habit of desiring the good of others on every particular occasion, may be understood to comprehend all our particular emotions of compassion, humanity, candour, friendship, parental or filial tenderness and national zeal. Each of which in detail has its separate and particular object and on the whole of which taken together this general habit of desire is founded.

Moral laws point out the means of procuring the good of mankind but the one may be mistaken as well as the means and it is a principle

of just philosophy to assign the particulars in which the good of mankind is by experience found to consist.

Sec. 2. General Divisions.

Moral philosophy consists of two branches Ethics and Politics. The first treats of man as an individual. The second of man in a collective or national capacity.

Sec. 3 of Ethics.

The qualities of the individual are Virtue and Vice, Happiness and Misery.

These qualities may be considered as they serve to constitute the internal condition and character of the mind or as they serve to produce an external ~~action~~ conduct.

The qualities of men viewed under this double aspect give rise to a corresponding subdivision in the science of Ethics.

The first part relates to what is good or evil happy or miserable in the condition of the mind.

The second part relates to what is proper and just in the transactions of men and to what is fixed or arbitrary in the manner of expressing any given disposition of disposition the heart. The second part therefore will include juris-prudence or the theory of manners whether variable and dependant on customs, or fixed on the foundations of our nature.

Sect. 4. Of Virtue considered as a quality of the mind.

Man is by nature the member of a community and interested in the welfare of his fellow creatures. His virtue is that quality of the soul which fits him to promote the good of mankind.

To accomplish this qualification there are required disposition, skill, application and force.

Hence virtue has been divided into 4 branches corresponding to the number of these requisites, viz Justice, Prudence, Temperance and Fortitude.

Justice is a disposition of mind favourable to the rights and welfare of others.

Prudence is the skill & sagacity with which the mind selects its objects, and employs the proper means for their attainment.

Temperance is the continued application of the mind to its principal pleasure, in the observance of justice without being misled by appetite & sensations of a moment effect.

Fortitude is the resolution & steadiness with which the mind maintains its tranquillity and the use of its faculties entire, in the midst of Difficulties, dangers and personal sufferings.

Sect. 5. Of Happiness.

Happiness with all beings at large is their state of most perfect enjoyment.

With man it may include a great variety of pleasures: but if these pleasures

differ in value and are sometimes incom-
patible. Happiness requires that he re-
strict his enjoyments to the best. —

The pleasures of our nature may
be referred to 3 heads, first those of sense
second those of the occupations of the
understanding and the fancy. by third
those of the heart. —

The pleasures of sense are in-
subscribed, and when the purpose of the
desire which they are meant to excite is
fulfilled the sense of pleasure is changed
to disgust. —

Their paroxysms are attended with
intervals of vacuity and languor which
depress the mind in proportion as its relish
for actual engagements is weakened.

Men of refined sensuality and dis-
sipation are indebted to amusement for the

principal pleasures they taste. —

Every occupation of the understanding or
the Fancy, every emotion of the mind where it
is not care free or mixed with anxiety, hatred,
fear or some other painful ~~passion~~ sentiment
has a quality of harshness, and is attended
with pleasure. —

The degree in which different
men must be employed in order to be amused
cannot be ascertained by any general rule.
Intense application to study or business,
contention with dangers difficulties &
fatigues are required to amuse some men.
The smallest dangers difficulties or the
least appearance of danger disgust or terrify
others. —

The pleasures which arise from the
exercise of the understanding and the fancy
are more easily prolonged and less subject
to melancholy than the pleasures of sense
but they are still insatiable with great

weakness of the mind and misconduct
in life. They cannot secure the ~~heart~~
heart from vanity and arrogance, from
pride, jealousy and envy.

The pleasures which accompany
good affections, and the conduct of a resolute
mind, are more intense, more permanent
and unmix'd than any of the former.

Three affections suppress the
apprehension or the feeling of bodily
pain or inconvenience.

Courage, wisdom and temperance
give to the mind a satisfaction in its pre-
sent conduct which is superior to fear
and independent of hope.

Sect. 6. Inference relative to
the good of mankind.

The objects of divine will mankind

are of 2 kinds, such as tend to preserve
and such as tend to procure the happiness
of a life preserved.

The requisites and the sources of ^{all} animal
life are of the first kind, The enjoyment of a
good disposition, and the intrinsic maxims
of conduct are of the second.

Virtue is exercised frequently in pre-
serving the safety the increase and animal
prosperity of men: but in the case of every eter-
nal attainment procured by the efforts of an
ingenious, liberal and generous mind, the
exercise is frequently of more ^{value} than its
fruits and the means are more important
than the end, inasmuch that the best effect of
virtuous actions, is the promotion of virtue.

It appears then that to promote happiness
and to communicate the pleasures of the
heart, to fortify, to direct and inform the
soul are the great objects of moral laws,

constitute that good of mankind in sub-
ordination to which every other end is
to be sought for in human life.

Sect. 7. Of Vice

Vice is a state of disregard, insen-
sibility to the rights of ~~the~~ our fellow
creatures, of a forward and perverse dis-
position adverse to their good.

Concited designs of sensuality,
ambition, interest or vanity with the
the vicious ~~generosity~~ ^{generosity} stifle the emotions
of humanity, Concord and justice. Fellow
creatures are with them staled as rivals
and Competitors. Society itself is a scene
for the exercise of unhappy passions of envy,
hatred, fear and jealousy for the practice
of rapine or fraud.

Sect. 8. Of Misery

Misery is the privation of pleasure &
the sufferance of pain.

The principle sources of pleasure
are shut when the heart ^{burns} ~~is~~ entirely ~~is~~ with
selfish and insensible to the merit, to the
prosperity and welfare; or even to the distress
of others.

Pain like pleasure may be referred
to three heads, first that of the body, second
that of the Imagination & third that of inactive
or evil passions.

Pains of the body frequently arise
from intemperance; they bear heavy on the
fable and digested: they are born with forti-
tude by the strenuous and are often ren-
dered by ordinary men in the presence of
animating objects or in the midst of engage-
ments ~~that~~ ^{that} strongly possess the mind.

Pains of the Imagination proceed from

error and subtleness of soul. Of this kind are
Vanity and insolence which harden the
heart and expose it to frequent mortifications.
The down or the fear of misfortune objects which
lead the way to dependance, servility &
Conardice.

Minds exposed to such weaknesses
or infected with such distempers carry
sometimes an air of activity but are in
reality in a perpetual state of suffering
net of caution.

Inaction and listless indifference
to any object of conduct are commonly
productive of melancholly and give a dis-
tast to life.

Secl. 9. Of the principles of moral
approbation and dislike.

The objects of moral approbation &
dislike are qualities of the mind: not the

external effects of these qualities.

The most important purpose of science
is to distinguish such qualities, and ascertain
their tendency.

When this purpose is gained, the prin-
ciples from ~~which~~ which we approve or
condemn are easily collected, or if the spe-
culative still find them a subject of dispute
and if we are disposed to suspend our opinion
the qualities themselves are never the less
real, and their distinctions are never the
less important.

All approbation and dislike as well
as all belief must rest ultimately on certain
laws of perception in our nature whose infor-
mations are not collected by reasonings
but which themselves furnish the materials
for this subsequent operation of the mind.
Such Laws of perceptions relative to moral

Conduct are termed Laws of Conscience
or the perception itself from an obvious ana-
logy to the effects of Corporal organs is
called a sense of right and wrong or a
moral sense.

Virtue may be considered under
a variety of aspects, and in each appears
to recommend itself from a different con-
sideration, or at least to furnish a different
Language in which its recommendations
may be expressed it is for instance use-
ful and reputable, it is agreeable to our
apprehensions of propriety, and to our
conceptions of the will of the God as
well as to other sentiments of the heart.
It may be recommended from any of these
topics and hence probably the variety of
different opinions on the principles of
moral approbation. The facility, easiness,

with which different writers have found
arguments in support of their different
systems serve to strengthen not to invalidate
the general arguments on the side of mo-
rality.

The natural inclined recommendations
and censures of men in particular cases may
proceed from a multiplicity of motives, from
bad as well as from good motives: but if we are
only desirous to know from what disposition
of nature the virtuous act for the good of man-
kind or approval of such a conduct in others: The
principle appears to be the same in both.
That is a concern for the welfare of their fellow
creatures: and the approbation as well as the
practice of virtue appears to be the act of good
will towards mankind.

Sect. 10 of Virtue considered as a principle
of Conduct.

The qualities of the human mind
are made known by a variety of fixed &
arbitrary signs, and the Character of man
appear amiable & commendable when
their virtuous dispositions break forth in
any actions or appear by any external signs
whatsoever.

A man is said to act virtuously
when virtue is understood to be his motive
and when he employs means for the attain-
ment of any supposed ^{good} to his fellow Creatures.

It is a mark of wisdom to vary our
actions so as to suit the Circumstances of every
case.

Since it is impossible to prescribe
the whole actions of life or by any rule of
causality to regulate a conduct which wisdom

and a good disposition can not do.

Even in cases the most entirely simi-
lar, the manners of Different nations ^{may} authorise
Different actions: and men guided by the same
Dispositions may in different Countries be expected
to hold a conduct directly opposite. Hence the
difficulty which Moralists have met with in
adjusting the limits of good and ill on a view
to external actions merely, or in settling the
Dispositions of virtuous actions on the founda-
tion of universal consent.

Eternal actions may be considered
under three heads, First of Decency. Second
that of Goodness & Third that of Innocence.
Under each of those heads they appear to have
their different degrees of merit or Demerit.

Sect. 11. Of Decency.

Decency is that suitableness of our
Carriage and manners, without regard
to consequence, to what is apprehended of our
nation, our station or Condition.

The Decent or indecent are signs
of a Character guarded or ~~permitted~~ not any ex-
cessions of the mind for the ^{poor} either
of virtue or vice.

These are partly fixed and partly
arbitrary.

The expressions of most of our passions
and the tendency of our duty and shame being
fixed in nature, explain and point out the
articles of Decency which have most gene-
rally regarded by mankind.

Where the expression is merely ar-
bitrary as in some articles of religious esta-
blish'd by human authority in the Ceremonial

of life and in certain received points of honours
the matter of Decency is unfix'd and variable.

In such articles men are oblig'd in every
Country to observe the Decorum of their own
nation and to act upon its prin of honours
where inmost, as they are oblig'd to speak
its Language or conform to its Dress.

The breaches of Decency create Disgust
or give offence. Its observance has the opposite
effect or suffers the persons to pass without censure.

Sect. 12. Of Goodness.

Goodness in action is the actual exertion
of a kind disposition in procuring what we our-
selves apprehend to be the good of our fellow creatures
in observing the measures which they re-
quire at our hands.

Acts of Goodness are vari'd on three dif-
ferent accounts. First on account of the circum-
stances

honors of the case Judge on account of cus-
toms established by Third on account of the re-
lation of parties.

Good actions performed to men indistin-
guishably are termed acts of humanity: to our
kindred acts of natural affection: to particular
persons from a disposition founded on choice &
confirmed by habit they are acts of friendship
to society they are called the actions of public
spirit and of the love of our Country.

The exercises of goodness procure
esteem Confidence and love the neglect of
them is matter of shame & remorse and brings
disgrace and contempt. But no affection
free and unconstrain'd is the best and most plea-
surable source of good actions & donations are
not the proper subject of compulsion nor won
for ~~public~~ public rules.

The only method by which we can obtain
good actions is by cultivating a good disposition
and by preparing the mind by habits of wisdom
moderation and temperance to promote the inter-
est of mankind.

Secl. 13. of Innocence

Men are Innocent by abstaining from
harm and as the party by whom any harm
is suffered or apprehended is by nature au-
thoriz'd to defend himself or exact reparation
the Duties of Innocence may be exacted by
force.

What any may defend or exact by force
is called their right.

The Conditions by which the rights
of men are constituted as stated or ~~as stated~~
repaired are the subjects of the Law of Nature
and nations, of peace and of war.

The Law of Nature refers to individuals as well as to nations. But in every well ordered Community and where the case will admit of a public protection the individual assigns his force into the hands of the state.

Sec. 14 Of the rights of man.

The rights of man relate either to their persons or to the use of external things and are sometimes distinguished by the names of personal and real.

Rights of either kind may be original or adventitious.

Original rights are such as all men possess prior to any prescription, Labour, Contract or Convention whatever.

Adventitious rights are such as accrue to men in the course of human affairs.

Sec. 15, th of original rights

Original rights of the person refer either to the Body or the Mind.

Those of the Body relate to the Safety of all its limbs and organs.

Those of the Mind relate to the undisturbed freedom of thought even of expression and actions as far as they are consistent with innocence.

The original rights in things refer to the free use of those external subjects which Nature has given in common for the preservation and welfare of human life.

Sec. 16 Of Adventitious rights & first of those of the person.

Adventitious rights of the person are generally founded on the arrangement of civil society and are the prerogative privileges

and Communities stipulated between parties or acquired in the progress of human affairs and in particular circumstances suited to the welfare of mankind. —

The Derivative rights of one person may deviate from the original rights of another but not so far as to reduce any party to the state of a property that is to establish the condition of slavery. —

Sect. 17th of the Derivative rights of things. —

This right is the property acquired in goods by which the proprietor may dispose of them to his own pleasure & withhold the use of them from others. —

Property is acquired in three ways First by occupancy, Second by labour & then by Convention. —

Occupancy consists in the prior & exclusive use of a subject. —

Labour is any measure of skill or industry applied to increase or improve a subject. —

Convention consists in the consent of parties. A subject of Conventy may become the property of one by the Consent of all parties. The property of one may by Consent be conveyed to another. —

Sect. 18. Of Conventions or Contracts in general. —

A Convention or Contract is the mutual Consent of parties to constitute or reduce a right either personal or real. —

The Law of Nature exacts the performance of Contracts because a breach of faith is an injury. —

To constitute a contract mutual ^{promise} or a promise and acceptance are required between

parties acting freely and possessed of the
use of their reason.

A party may stipulate or accept
by himself his agent or his messenger in
over or actions or any other signs ~~that~~
that are commonly employed and under-
stood.

A promise obtain'd by deceit or extor-
sion ^{is} void.

In some cases the practice of nations
founded on ^{and} a sense of humanity
derogates from this Law.

Sect. 19. of Engagements abso-
lute or conditional, singular or reciprocal.

Absolute engagements are binding
in all events that do not render the perfor-
mance impossible or criminal.

Conditional engagements are
only binding in case of a specified
event or circumstance of which one or all

of the parties are supposed uncertain.

If the condition fails the Contract is
null. If impossible or unlawful the
Contract is void.

A single engagement is not binding
unless the promise is accepted.

In reciprocal engagements if one party
fails the other is free and has a right to
damages and costs.

Sect. 20. of Damages.

Damages are the reparations of an
injury done.

An injury apprehended or offered &
damages or reparations refused give to the
party a recourse to war and reprisals.

Sect. 21 of War

Upon the foundation of self Defence
the Law of Nature authorises the use of
stratagems, deceit, violence or any other means

which are necessary to satisfy and the preservation of right.

The conditions in which parties are reduced to the use of Stratagem, deceit & violence is the state of war.

This state may arise innocently from the apprehensions of equal rights to the desire of preservation found incompatible and adverse.

But the most ordinary causes of war are jealousies of a dangerous power or a menacing conduct, actual assault & invasion, & reparation denied.

The objects of war therefore are prevention, repulsion, or reparation.

The Law of Nature authorises only such modes of hostility as are necessary to obtain these ends.

The usage of nations, in order to soften the rigours of war and open the way to peace, requires a certain measure of humanity and good faith to be kept sacred even toward an enemy.

Sect. 22 of Merit & Demerit

Merit is that quality apprehended in actions which guide the affections of mankind & give a disposition toward.

Demerit is that quality ~~apprehended~~ which provokes hatred and gives a disposition to punish.

The merit of goodness is greater than that of innocence and that of innocence greater than that of decency.

It appears then that ^{the} estimation of merit is proportioned to the degree in which actions give a disposition favourable to mankind.

Acts of guilt have more demerit ^{than} the misfortune.

of good offices and this last more than more
acts of inducement.

The natural principles of rewards &
punishments in the human mind are
either the love which is born to the good &
the hatred which arises to the wicked or
a concerted design to restrain crimes &
encourage good actions.

Part 3. Of Politics.

Sec. 1.st Introduction.

A nation is any independent Com-
pany or Society of men acting by concert, or
under a common direction.

The united force of many and the di-
rection upon which it is employed for the
Defense and preservation of the Society is called
the state.

In treating of Nations we may consider
first what relates to their form, Second what
courses to constitute national advantages or
policy.

The form of a nation depends on the ca-
sual Subordination or the positive institutions
of men.

Sec. 2.^d Of Subordination.

Subordination is the distribution of
men into ranks which possess unequal
degrees of Consideration and influence.

Inequalities of Consideration may arise
from one or all of the following circumstan-
ces first from the disposition, Capacity &
force of the mind or the body.

Second, from the distribution of property.

Third, from birth and descent.

Fourth, from Education & manners.

Sec. 3. of Positive institutions.

Positive institutions are acts of the state
with a view to its better government.

Every institution of government supposes
the existence of a sovereign power on whose
will the exercises of every jurisdiction in the state
ultimately depend.

Whatever power in any Society over-
rules the whole is the actual Sovereign.

The right of the Sovereign to govern the

proceedings of a Community and its members
is either founded in particular stipulation
and Conventions or is a branch of that ^{general} right
men possess to do good and to enforce the obser-
vance of justice to the utmost extent of their
power.

The conventional establishments of
different nations may vary the nature of
this right but a ~~right~~ ^{right} to do wrong in any
power however constituted is a contradiction
in terms.

Sec. 4. of the functions of the
Sovereign power.

The functions of the Sovereign power
are Legislation, jurisdiction & execution
the first relates to the enacting of Laws.

Laws are either political or
Criminal.

Political Laws express the mutual
obligations of Sovereign and subject.

Civil laws relate to the rights of
private parties.

Criminal laws to the offences com-
mitted against the state or its members.

Jurisdiction is the interpretation &
application of laws to particular cases.

Execution is the actual completion of
what the Law or the State directs to be done
for the good order and preservation of the
Society.

On the manner of constituting the
Sovereign power varieties in the forms of
Government depend.

Sect. 5. of Varieties in the form of
Government depend

Governments like every other subject
however diversified may be reduced to a few
Classes.

They may be treated of therefore
first by establishing certain Characteristical
Distinctions which ~~will~~ serve to range
them under ~~into~~ a few heads. Secondly
by considering in what manner those
Characteristics may be variously blended to-
gether.

The general Classes are three viz
Republicks, Monarchies, and Despotism.

Republicks are either Democratic
or Aristocratic.

Democracy is that government in
which the society in its Collective Capacity

exercises the sovereign power. —

Aristocracy is that in which a particular Class or select number of men exercise the Sovereign power. —

Monarchy is that in which a King reigns according to fixed rules and establishments. —

Despotism is that in which a single person in the Capacity of Master governs without any fixed rules or limitations. —

Sect. 6. Of the Subordination, fundamental Laws, principle and specific Corruptions which pertain to the several forms. —

In every form of government may be considered the specific mode of Subordination from which it may have arisen or to which it is suited. Second the

fundamental Laws and Conditions required to its establishment and preservation. Third the principles from the members of the Community should act in order to maintain its form. Fourth the specific Corruptions which prepares for the downfall of each. —

Of the Subordination. —

Democracy arises from an apprehension of equal ~~of~~ rights and is adverse to every species of Subordination besides that which arises from the differences of Dispositions, Capacity, and force.

Aristocracy proceeds on a great and indisputed Distinction between the governing and the Subject (as under the name of the Nobles and the people. This distinction may arise at first from age & Experience it may be supported by birth

inequalities of fortune Education & manners.
It may give rise to some difference between the
members of each order. Considered a part but the
spirit of the Constitution gives to the members
of every class within itself a pretense to equality.

Monarchy arises from the paramount
superiority of one to all. Equality is no where
the object of Desire or pretension. The ranks of
men rise by a slow gradation from the pea-
sant to the King & birth and titles even
riches when brought in support of Nobility to-
gether with the lusture of great actions consti-
tute the chief Distinctions of men.

In Despotism the relations between the
Sovereign and the Subject is the same with
that between Master and slave: there is
consequently no ground of ~~distinction~~ ine-
quality left among the Subjects beside that

which consists in the natural forces of mind
or Body or that which depends on the transient
will of the prince.

The fundamental Law.

In Democracy it is matter of fundamen-
tal law to adjust the Conditions upon which
men are permitted to act as members of the
state, to establish the modes of assembling
the people, and collecting their voices, and to
define the trust which is reposed in the magis-
trate.

In this ~~the~~ Constitution the Senate and the
magistrate are as the Council and the ministers
of the Sovereign.

In Aristocracy the Distinctions of the
ruling order & the form of election together
with the choice of magistrates and select Councils
are the subjects of fundamental Law.

In Monarchy the line of succession or the form of election to the throne together with the privileges and distinctions of the subordinate powers are matters of fundamental Law.

Despotism is the government of force and the subversion of all Law.

Of the principle.

The principle of Democracy is the love of equality.

Aristocracy is the moderation of parties between whom there is a species of opposition stated.

Of Monarchy is the desire of preceeding and the sense of honour.

Of Despotism is that which prepares men to give way to force a sense of their own weakness or the passions of fear.

The Specific Corruptions.

Corruption in general is the degree in which men have deviated from the felicity of their Nature by becoming insensible to the pleasures of a good heart, by becoming unnecessary forward and malicious, or sensual and cowardly.

The Specific Corruption of States is the degree in which their members have deviated from the principles of their constitutions and become unfit to maintain its advantages.

Democracies are corrupted when the people have ceased to feel and love their equality.

Aristocracies are corrupted when the moderation of parties has ceased.

Monarchies are corrupted when men have learn'd to despise Merit and distinctions or when they substitute Avarice in place of Justice and the passions for personal honours.

Despotism is it self the most total corruption, a state of rapine and war between the Sovereign and his subjects.

Sect. 7. Of the manner in which parts of different constitutions may be blended together.

The preceding remarks applied to any particular state in so far as its form comes under any of the foregoing general heads but as the parts of different constitutions are sometimes mixed together it requires particular applications to apply such informations with justice to any particular state.

In most Democratical states there has been an interest which operated on the side of Aristocracy.

In most Aristocracies the people have enjoyed some share of influence in the government.

In states of a certain extent there is either a tendency to Monarchy or this form is actually established.

In many monarchies the prerogatives of the prince are restrained by the persons which are committed to the Nobles, to the people or to the representatives of either.

There is perhaps no where a pure Despotical Government are mixed of strict and liberal Democratical parts; and parts taken from either or form both may be combined with Monarchy.

Sect. 8. Of National Advantages

National Advantages may in the same manner with the objects of Power relative to individuals be considered under two heads.

First. The means of animal life preservation, as Territory, Poultry & the produce of arts.

Secondly the National Manners
upon which the happiness of a people
depends.

If the resources of animal life
should fail or be diminished the ~~state~~^{race}
must perish, or its numbers decrease.

If the Members of the Com-
munity are rendered they are fed and pro-
vided in vain. The Continuance of life is
a prolongation of Misery.

The first head refers to National
prosperity The Second to National
happiness.

Sec. 9. Of national prosperity.

National prosperity is measured by the
acquisition of Territory, population, &
wealth.

Nations acquire territory or extend
their limits by conquest, equal Coalitions
and Colonies.

They become populous by offering
and securing the means of Subsistence
to natives and foreigners.

They become rich in proportion
to the numbers employed in Labour
in proportion to their industry, their
skill and the extent of their ~~Capacity~~
Commerce.

Industry keeps pace with the sense
of utility and interest it requires.

security and in the progress of
nations this habit is slowly acquired.

The productions of art are multi-
plied and Skill is promoted in
proportion as the arts are subdivided
into separate branches.

Commerce is the exchange of
one Commodity for another.

The unequal Distribution
of Commodities and the fitness of
men for different arts require the
practice of Commerce.

This practice requires some
method of Valuation and the use
of money.

Valuation has a reference to some
Ideal Standard like the pound of En^g or
the Liver of France.

Money is a Commodity of universal
demand which is currently taken in
exchange for any other Commodity.

Money in coin is this Commodity divided
into parts for use and taken for Value on
the faith of a mark applied by the public

The Cost of any Commodity to the
publick may be estimated by com-
puting the Labour and time required
to produce it or to produce the price
that was paid for it.

The price of any Commodity fluctuates as the proportion changes between the quantities of Money and the quantity of Commodity and between the demand and the quantities of any particular thing presented to sale.

The demand for any Commodity arises from the necessities, the desires or the Caprice of man.

Sect. 10 of National felicity

The good of any Society is the happiness of its members.

The state may promote this happiness first by securing the observance of

justice second by inspiring and preserving the Virtue of its Members Third by actually engaging men in the exercise of their best talents and happiest dispositions.

That security to justice which is derived from the positive institutions of State is termed Liberty.

The rules which a state has prescribed or which it has adopted from custom for the distribution of justice are termed its Laws.

Justice from the Sovereign to the Subject is the object of political Law.

From the Subjects to one another is the end of Civil and Criminal Law.

Liberty is most perfect where the Laws
have deviated least from the original
rights of men and where the Laws are
most strictly observed.

The Laws are most likely to preserve
the rights of man where they are
not dictated or corrected by the Sense of
parties in one Capacity to ~~which~~ ^{whom} they are
likewise to be applied in another.

They are most likely to be strictly
observed where different orders of men
like parties in the state mutually watch
and restrain the partialities to which
any particular party or interest might
incline.

States may promote the Virtue of their
members by placing them in a relation to
the publick and to their fellow citizens
which has a tendency to engage the heart
in affection to both.

Men love the Commodity in which
they are traded with justice and in which
they meet with Consideration proportioned
to the troops they give of Ability & good
intention.

They love then with whom they
live upon terms of equality and under a
sense of Common interests.

The government and defence of their
Country are the best and happiest occupations
of men.

That society is most happy whose
members may be intrusted with their
own government and defence, and this
trust leading to the exercise of the great-
est virtues and most respectable talents
is the greatest blessing that any in-
stitution of state can bestow.

Finit.
