

15 Nor is it only proper we shou'd in general indulge our inclination in the most elaborate philosophical researches, notwithstanding our sceptical principles, but also that we shou'd yield to that propensity, which inclines us to be positive and certain in *particular points*, according to the light, in which we survey them in any *particular instant*. 'Tis easier to forbear all examination and enquiry, than to check ourselves in so natural a propensity, and guard against that assurance, which always arises from an exact and full survey of an object. On such an occasion we are apt not only to forget our scepticism, but even our modesty too; and make use of such terms as these, '*tis evident*, '*tis certain*, '*tis undeniable*; which a due deference to the public ought, perhaps, to prevent. I may have fallen into this fault after the example of others; but I here enter a *caveat* against any objections, which may be offer'd on that head; and declare that such expressions were extorted from me by the present view of the object, and imply no dogmatical spirit, nor conceited idea of my own judgment, which are sentiments that I am sensible can become no body, and a sceptic still less than any other.

The end of the first BOOK.

A TREATISE OF HUMAN NATURE:

BEING AN ATTEMPT TO INTRODUCE
THE EXPERIMENTAL METHOD
OF REASONING
INTO MORAL SUBJECTS

*Rara temporum felicitas, ubi sentire, quæ velis;
& quæ sentias, dicere licet.*† TACITUS

Book 2. *Of the Passions*

fighting; a lion, a tyger, a cat their paws; an ox his horns; a dog his teeth; a horse his heels: Yet they most carefully avoid harming their companion, even tho' they have nothing to fear from his resentment; which is an evident proof of the sense brutes have of each other's pain and pleasure.

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

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

PART 3

Of the will and direct passions

Sect. 1. *Of liberty and necessity*

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

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

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

4 It has been observ'd[†] already, that in no single instance the ultimate connexion of any objects is discoverable, either by our senses or reason, and that we can never penetrate so far into the essence and construction of bodies, as to perceive the principle, on which their mutual influence depends. 'Tis their constant union alone, with which we are acquainted; and 'tis from the constant union the necessity arises. If objects had not an uniform and regular conjunction with each other, we shou'd never arrive at any idea of cause and effect; and even after all, the necessity, which enters into that idea, is nothing but a determination of the

mind to pass from one object to its usual attendant, and infer the existence of one from that of the other. Here then are two particulars, which we are to consider as essential to necessity, *viz.* the constant *union* and the *inference* of the mind; and wherever we discover these we must acknowledge a necessity. As the actions of matter have no necessity, but what is deriv'd from these circumstances, and it is not by any insight into the essence of bodies we discover their connexion, the absence of this insight, while the union and inference remain, will never, in any case, remove the necessity. 'Tis the observation of the union, which produces the inference; for which reason it might be thought sufficient, if we prove a constant union in the actions of the mind,[†] in order to establish the inference, along with the necessity of these actions. But that I may bestow a greater force on my reasoning, I shall examine these particulars apart, and shall first prove from experience, that our actions have a constant union with our motives, tempers, and circumstances, before I consider the inferences we draw from it.

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

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

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

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

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

10 Shou'd a traveller, returning from a far country, tell us, that he had seen a climate in the fiftieth degree of northern latitude, where all the fruits ripen and come to perfection in the winter, and decay in the summer, after the same manner as in *England* they are produc'd and decay in the contrary seasons, he wou'd find few so credulous as to believe him. I am apt to think a traveller wou'd meet with as little credit, who shou'd inform us of people exactly of the same character with those in *Plato's Republic*[†] on the one hand, or those in *Hobbes's Leviathan*[†] on the other. There is a general course of nature in human actions, as well as in the operations of the sun and the climate. There are also characters peculiar to different nations and particular persons, as well as common to mankind. The knowledge of these characters is founded on the observation of an uniformity in the actions,[†] that flow from them; and this uniformity forms the very essence[†] of necessity.

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

12 To this I reply, that in judging of the actions of men we must proceed upon the same maxims, as when we reason concerning external objects.[†] When any phænomena are constantly and invariably conjoin'd together, they acquire such a connexion in the imagination, that it passes from one to the other, without any doubt or hesitation. But below this there are many inferior degrees of evidence and probability, nor does one single contrariety of experiment entirely destroy all our reasoning.[†] The mind ballances the contrary experiments, and deducting the inferior from the superior, proceeds with that degree of assurance or evidence, which remains. Even when these contrary experiments are entirely equal, we remove not the notion of causes and necessity; but supposing that the usual

contrariety proceeds from the operation of contrary and conceal'd causes, we conclude, that the chance or indifference lies only in our judgment on account of our imperfect knowledge, not in the things themselves, which are in every case equally necessary, tho' to appearance not equally constant or certain. No union can be more constant and certain, than that of some actions with some motives and characters; and if in other cases the union is uncertain, 'tis no more than what happens in the operations of body, nor can we conclude any thing from the one irregularity, which will not follow equally from the other.

13 'Tis commonly allow'd that mad-men have no liberty.[†] But were we to judge by their actions, these have less regularity and constancy than the actions of wise-men, and consequently are farther remov'd from necessity. Our way of thinking in this particular is, therefore, absolutely inconsistent; but is a natural consequence of these confus'd ideas and undefin'd terms, which we so commonly make use of in our reasonings, especially on the present subject.

14 We must now show, that as the *union* betwixt motives and actions has the same constancy, as that in any natural operations, so its influence on the understanding is also the same, in *determining* us to infer the existence of one from that of another.[†] If this shall appear, there is no known circumstance, that enters into the connexion and production of the actions of matter, that is not to be found in all the operations of the mind; and consequently we cannot, without a manifest absurdity, attribute necessity to the one, and refuse it to the other.

15 There is no philosopher, whose judgment is so riveted to this fantastical system of liberty, as not to acknowledge the force of *moral evidence*, and both in speculation and practice proceed upon it, as upon a reasonable foundation. Now moral evidence is nothing but a conclusion concerning the actions of men, deriv'd from the consideration of their motives, temper and situation. Thus when we see certain characters or figures describ'd upon paper, we infer that the person, who produc'd them, wou'd affirm such facts, the death of *Caesar*, the success of *Augustus*, the cruelty of *Nero*;[†] and remembering many other concurrent testimonies we conclude, that those facts were once really existent, and that so many men, without any interest, wou'd never conspire to deceive us; especially since they must, in the attempt, expose themselves to the derision of all their contemporaries, when these facts were asserted to be recent and universally known. The same kind of reasoning runs thro' politics, war, commerce, œconomy, and indeed mixes itself so entirely in human life, that 'tis impossible to act or subsist a moment without having recourse to it. A prince, who imposes a tax upon his subjects, expects their compliance. A general, who conducts an army, takes account of a certain degree of courage. A merchant looks for fidelity and skill in his factor or super-cargo. A man, who gives orders for his dinner, doubts not of the obedience of his servants. In short, as nothing more nearly interests us than our own actions and those of others, the greatest part of our reasonings is employ'd in judgments concerning them. Now I assert, that whoever reasons after this manner, does *ipso facto* believe the actions of the will to arise from necessity, and that he knows not what he means, when he denies it.

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

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

18 I dare be positive no one will ever endeavour to refute these reasonings otherwise than by altering my definitions, and assigning a different meaning to the terms of *cause*, and *effect*, and *necessity*, and *liberty*, and *chance*. According to my definitions, necessity makes an essential part of causation; and consequently liberty, by removing necessity, removes also causes, and is the very same thing

with chance. As chance is commonly thought to imply a contradiction, and is at least directly contrary to experience,[†] there are always the same arguments against liberty or free-will. If any one alters the definitions, I cannot pretend to argue with him, till I know the meaning he assigns to these terms.

Sect. 2. *The same subject continu'd*

- 1 I believe we may assign the three following reasons for the prevalence of the doctrine of liberty, however absurd it may be in one sense, and unintelligible in any other. *First*, After we have perform'd any action; tho' we confess we were influenc'd by particular views and motives; 'tis difficult for us to persuade ourselves we were govern'd by necessity, and that 'twas utterly impossible for us to have acted otherwise; the idea of necessity seeming to imply something of force, and violence, and constraint, of which we are not sensible. Few are capable of distinguishing betwixt the liberty of *spontaneity*,[†] as it is call'd in the schools, and the liberty of *indifference*,[†] betwixt that which is oppos'd to violence,[†] and that which means a negation of necessity and causes. The first is even the most common sense of the word; and as 'tis only that species of liberty, which it concerns us to preserve, our thoughts have been principally turn'd towards it, and have almost universally confounded it with the other.
- 2 *Secondly*, There is a *false sensation* or *experience* even of the liberty of indifference; which is regarded as an argument for its real existence. The necessity of any action, whether of matter or of the mind, is not properly a quality in the agent,[†] but in any thinking or intelligent being, who may consider the action, and consists in the determination of his thought to infer its existence from some preceding objects: As liberty or chance, on the other hand, is nothing but the want of that determination, and a certain looseness, which we feel in passing or not passing from the idea of one to that of the other. Now we may observe, that tho' in reflecting on human actions we seldom feel such a looseness or indifference, yet it very commonly happens, that in performing the actions themselves we are sensible of something like it: And as all related or resembling objects are readily taken for each other, this has been employ'd as a demonstrative or even an intuitive proof of human liberty.[†] We feel that our actions are subject to our will on most occasions, and imagine we feel that the will itself is subject to nothing; because when by a denial of it we are provok'd to try, we feel that it[†] moves easily every way, and produces an image of itself even on that side, on which it did not settle. This image or faint motion, we persuade ourselves, cou'd have been compleated into the thing itself; because, shou'd that be deny'd, we find, upon a second trial, that it can. But these efforts are all in vain; and whatever capricious and irregular actions we may perform; as the desire of showing our liberty is the sole motive of our actions; we can never free ourselves from the bonds of necessity.[†] We may imagine we feel a liberty within ourselves; but a spectator can commonly infer our actions from our motives and character; and even where he cannot, he concludes in general, that he might, were he perfectly acquainted with every circumstance of our situation and temper, and the most secret springs

of our complexion and disposition. Now this is the very essence of necessity, according to the foregoing doctrine.[†]

- 3 A *third* reason why the doctrine of liberty has generally been better receiv'd in the world, than its antagonist, proceeds from *religion*, which has been very unnecessarily interested in this question. There is no method of reasoning more common, and yet none more blameable, than in philosophical debates to endeavour to refute any hypothesis by a pretext of its dangerous consequences to religion and morality.[†] When any opinion leads us into absurdities, 'tis certainly false; but 'tis not certain an opinion is false, because 'tis of dangerous consequence. Such topics,[†] therefore, ought entirely to be foreborn, as serving nothing to the discovery of truth, but only to make the person of an antagonist odious. This I observe in general, without pretending to draw any advantage from it. I submit myself frankly to an examination of this kind, and dare venture to affirm, that the doctrine of necessity, according to my explication of it, is not only innocent, but even advantageous to religion and morality.
- 4 I define necessity two ways, conformable to the two definitions of *cause*, of which it makes an essential part. I place it either in the constant union and conjunction of like objects, or in the inference of the mind from the one to the other. Now necessity, in both these senses, has universally, tho' tacitly, in the schools, in the pulpit, and in common life, been allow'd to belong to the will of man, and no one has ever pretended to deny, that we can draw inferences concerning human actions, and that those inferences are founded on the experienc'd union of like actions with like motives and circumstances. The only particular in which any one can differ from me, is either, that perhaps he will refuse to call this *necessity*. But as long as the meaning is understood, I hope the word can do no harm. Or that he will maintain there is something else in the operations of matter. Now whether it be so or not is of no consequence to religion, whatever it may be to natural philosophy. I may be mistaken in asserting, that we have no idea of any other connexion in the actions of body, and shall be glad to be farther instructed on that head: But sure I am, I ascribe nothing to the actions of the mind, but what must readily be allow'd of. Let no one, therefore, put an invidious construction on my words, by saying simply, that I assert the necessity of human actions, and place them on the same footing with the operations of senseless matter. I do not ascribe to the will that unintelligible necessity, which is suppos'd to lie in matter. But I ascribe to matter, that intelligible quality, call it necessity or not, which the most rigorous orthodoxy does or must allow to belong to the will. I change, therefore, nothing in the receiv'd systems, with regard to the will, but only with regard to material objects.
- 5 Nay I shall go farther, and assert, that this kind of necessity is so essential to religion and morality, that without it there must ensue an absolute subversion of both, and that every other supposition is entirely destructive to all laws both *divine* and *human*. 'Tis indeed certain, that as all human laws are founded on rewards and punishments, 'tis suppos'd as a fundamental principle, that these motives have an influence on the mind, and both produce the good and prevent the evil actions. We may give to this influence what name we please;

but as 'tis usually conjoin'd with the action, common sense requires it shou'd be esteem'd a cause, and be look'd upon as an instance of that necessity, which I wou'd establish.

6 This reasoning is equally solid, when apply'd to *divine* laws, so far as the deity is consider'd as a legislator, and is suppos'd to inflict punishment and bestow rewards with a design to produce obedience. But I also maintain, that even where he acts not in his magisterial capacity, but is regarded as the avenger of crimes merely on account of their odiousness and deformity, not only 'tis impossible, without the necessary connexion of cause and effect in human actions, that punishments cou'd be inflicted compatible with justice and moral equity; but also that it cou'd ever enter into the thoughts of any reasonable being to inflict them. The constant and universal object of hatred or anger is a person or creature endow'd with thought and consciousness; and when any criminal or injurious actions excite that passion, 'tis only by their relation to the person or connexion with him. But according to the doctrine of liberty or chance, this connexion is reduc'd to nothing,[†] nor are men more accountable for those actions, which are design'd and premeditated, than for such as are the most casual and accidental. Actions are by their very nature temporary and perishing; and where they proceed not from some cause in the characters and disposition of the person, who perform'd them, they infix not themselves upon him, and can neither redound to his honour, if good, nor infamy, if evil. The action itself may be blameable; it may be contrary to all the rules of morality and religion: But the person is not responsible for it; and as it proceeded from nothing in him, that is durable or constant, and leaves nothing of that nature behind it, 'tis impossible he can, upon its account, become the object of punishment or vengeance. According to the hypothesis of liberty, therefore, a man is as pure and untainted, after having committed the most horrid crimes, as at the first moment of his birth, nor is his character any way concern'd in his actions; since they are not deriv'd from it, and the wickedness of the one can never be us'd as a proof of the depravity of the other. 'Tis only upon the principles of necessity, that a person acquires any merit or demerit from his actions, however the common opinion may incline to the contrary.

7 But so inconsistent are men with themselves, that tho' they often assert, that necessity utterly destroys all merit and demerit either towards mankind or superior powers, yet they continue still to reason upon these very principles of necessity in all their judgments concerning this matter. Men are not blam'd for such evil actions as they perform ignorantly and casually, whatever may be their consequences. Why? But because the causes of these actions are only momentary, and terminate in them alone. Men are less blam'd for such evil actions, as they perform hastily and unpremeditatedly, than for such as proceed from thought and deliberation. For what reason? But because a hasty temper, tho' a constant cause in the mind, operates only by intervals, and infects not the whole character. Again, repentance wipes off every crime, especially if attended with an evident reformation of life and manners. How is this to be accounted for? But by asserting that actions render a person criminal, merely as they are proofs of

criminal passions or principles in the mind; and when by any alteration of these principles they cease to be just proofs, they likewise cease to be criminal. But according to the doctrine of *liberty* or *chance* they never were just proofs, and consequently never were criminal.

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

Sect. 3. Of the influencing motives of the will

1 Nothing is more usual in philosophy, and even in common life, than to talk of the combat of passion and reason, to give the preference to reason, and assert that men are only so far virtuous as they conform themselves to its dictates.[†] Every rational creature, 'tis said, is oblig'd to regulate his actions by reason; and if any other motive or principle challenge the direction of his conduct, he ought to oppose it, till it be entirely subdu'd, or at least brought to a conformity with that superior principle. On this method of thinking the greatest part of moral philosophy, antient and modern, seems to be founded; nor is there an ampler field, as well for metaphysical arguments, as popular declamations, than this suppos'd pre-eminence of reason above passion. The eternity, invariableness, and divine origin of the former have been display'd to the best advantage: The blindness, unconstancy, and deceitfulness of the latter have been as strongly insisted on. In order to show the fallacy of all this philosophy, I shall endeavour to prove *first*, that reason alone can never be a motive to any action of the will; and *secondly*, that it can never oppose passion in the direction of the will.

2 The understanding exerts itself after two different ways, as it judges from demonstration or probability;[†] as it regards the abstract relations of our ideas, or those relations of objects, of which experience only gives us information. I believe it scarce will be asserted, that the first species of reasoning alone is ever the cause of any action. As its proper province is the world of ideas, and as the will always places us in that of realities, demonstration and volition seem, upon that account, to be totally remov'd, from each other. Mathematics, indeed, are useful in all mechanical operations, and arithmetic in almost every art and profession: But 'tis not of themselves they have any influence. Mechanics are the art of regulating the motions of bodies *to some design'd end or purpose*; and the reason why we employ arithmetic in fixing the proportions of numbers, is only that we may discover the proportions of their influence and operation. A merchant is desirous of knowing the sum total of his accounts with any person: Why? But that he may learn what sum will have the same *effects* in paying his debt. and

going to market, as all the particular articles taken together. Abstract or demonstrative reasoning, therefore, never influences any of our actions, but only as it directs our judgment concerning causes and effects; which leads us to the second operation of the understanding.

3 'Tis obvious, that when we have the prospect of pain or pleasure from any object, we feel a consequent emotion of aversion or propensity,[†] and are carry'd to avoid or embrace what will give us this uneasiness or satisfaction. 'Tis also obvious, that this emotion rests not here, but making us cast our view on every side, comprehends whatever objects are connected with its original one by the relation of cause and effect. Here then reasoning takes place to discover this relation; and according as our reasoning varies, our actions receive a subsequent variation. But 'tis evident in this case, that the impulse arises not from reason, but is only directed by it. 'Tis from the prospect of pain or pleasure that the aversion or propensity arises towards any object: And these emotions extend themselves to the causes and effects of that object, as they are pointed out to us by reason and experience. It can never in the least concern us to know, that such objects are causes, and such others effects, if both the causes and effects be indifferent to us. Where the objects themselves do not affect us, their connexion can never give them any influence; and 'tis plain, that as reason is nothing but the discovery of this connexion, it cannot be by its means that the objects are able to affect us.

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

5 A passion is an original existence, or, if you will, modification of existence, and contains not any representative quality, which renders it a copy of any other existence or modification. When I am angry, I am actually possess'd with the passion, and in that emotion have no more a reference to any other object, than when I am thirsty, or sick, or more than five foot high. 'Tis impossible, therefore,

that this passion can be oppos'd by, or be contradictory to truth and reason; since this contradiction consists in the disagreement of ideas, consider'd as copies, with those objects, which they represent.[†]

6 What may at first occur on this head, is, that as nothing can be contrary to truth or reason, except what has a reference to it, and as the judgments of our understanding only have this reference, it must follow, that passions can be contrary to reason only so far as they are accompany'd with some judgment or opinion.[†] According to this principle, which is so obvious and natural, 'tis only in two senses, that any affection can be call'd unreasonable. *First*, When a passion, such as hope or fear, grief or joy, despair or security, is founded on the supposition of the existence of objects, which really do not exist. *Secondly*, When in exerting any passion in action, we choose means insufficient for the design'd end, and deceive ourselves in our judgment of causes and effects. Where a passion is neither founded on false suppositions, nor chooses means insufficient for the end, the understanding can neither justify nor condemn it. 'Tis not contrary to reason to prefer the destruction of the whole world to the scratching of my finger.[†] 'Tis not contrary to reason for me to choose my total ruin, to prevent the least uneasiness of an *Indian* or person wholly unknown to me. 'Tis as little contrary to reason to prefer even my own acknowledg'd lesser good to my greater, and have a more ardent affection for the former than the latter. A trivial good may, from certain circumstances, produce a desire superior to what arises from the greatest and most valuable enjoyment; nor is there any thing more extraordinary in this, than in mechanics to see one pound weight raise up a hundred by the advantage of its situation. In short, a passion must be accompany'd with some false judgment, in order to its being unreasonable; and even then 'tis not the passion, properly speaking, which is unreasonable, but the judgment.

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

8 'Tis natural for one, that does not examine objects with a strict philosophic eye, to imagine, that those actions of the mind are entirely the same, which produce not a different sensation, and are not immediately distinguishable to the feeling and perception. Reason, for instance, exerts itself without producing any sensible emotion; and except in the more sublime disquisitions of philosophy, or

in the frivolous subtilities of the schools, scarce ever conveys any pleasure or uneasiness. Hence it proceeds, that every action of the mind, which operates with the same calmness and tranquillity, is confounded with reason by all those, who judge of things from the first view and appearance. Now 'tis certain, there are certain calm desires and tendencies, which, tho' they be real passions, produce little emotion in the mind, and are more known by their effects than by the immediate feeling or sensation. These desires are of two kinds; either certain instincts originally implanted in our natures, such as benevolence and resentment, the love of life, and kindness to children; or the general appetite to good, and aversion to evil, consider'd merely as such. When any of these passions are calm, and cause no disorder in the soul, they are very readily taken for the determinations of reason, and are suppos'd to proceed from the same faculty, with that, which judges of truth and falshood. Their nature and principles have been suppos'd the same, because their sensations are not evidently different.

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

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

Sect. 4. *Of the causes of the violent passions*

1 There is not in philosophy a subject of more nice speculation than this of the different *causes* and *effects* of the calm and violent passions. 'Tis evident passions influence not the will in proportion to their violence,[†] or the disorder they occasion in the temper; but on the contrary, that when a passion has once become a settled principle of action, and is the predominant inclination of the soul, it commonly produces no longer any sensible agitation. As repeated custom and its own force have made every thing yield to it, it directs the actions and conduct

without that opposition and emotion, which so naturally attend every momentary gust of passion. We must, therefore, distinguish betwixt a calm and a weak passion; betwixt a violent and a strong one. But notwithstanding this, 'tis certain, that when we wou'd govern a man, and push him to any action, 'twill commonly be better policy to work upon the violent than the calm passions, and rather take him by his inclination, than what is vulgarly call'd his *reason*.[†] We ought to place the object in such particular situations as are proper to encrease the violence of the passion. For we may observe, that all depends upon the situation of the object, and that a variation in this particular will be able to change the calm and the violent passions into each other. Both these kinds of passions pursue good, and avoid evil;[†] and both of them are encreas'd or diminish'd by the increase or diminution of the good or evil. But herein lies the difference betwixt them: The same good, when near, will cause a violent passion, which, when remote, produces only a calm one. As this subject belongs very properly to the present question concerning the will, we shall here examine it to the bottom, and shall consider some of those circumstances and situations of objects, which render a passion either calm or violent.

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

3 When a person is once heartily in love, the little faults and caprices of his mistress, the jealousies and quarrels, to which that commerce is so subject; however unpleasant and related to anger and hatred; are yet found to give additional force to the prevailing passion. 'Tis a common artifice of politicians, when they wou'd affect any person very much by a matter of fact, of which they intend to inform him, first to excite his curiosity; delay as long as possible the satisfying it; and by that means raise his anxiety and impatience to the utmost, before they give him a full insight into the business. They know that his curiosity will precipitate him into the passion they design to raise, and assist the object in its influence on the mind. A soldier advancing to the battle, is naturally inspir'd with courage and confidence, when he thinks on his friends and fellow-soldiers; and is struck with fear and terror, when he reflects on the enemy. Whatever new emotion, therefore, proceeds from the former naturally encreases the courage; as the same