

A TREATISE OF HUMAN NATURE

BOOK II

By David Hume

Freeeditorial 

BOOK II OF THE PASSIONS

PART I OF PRIDE AND HUMILITY

SECT. I DIVISION OF THE SUBJECT

As all the perceptions of the mind may be divided into impressions and ideas, so the impressions admit of another division into original and secondary. This division of the impressions is the same with that which I formerly made use of when I distinguished them into impressions of sensation and reflection. Original impressions or impressions of sensation are such as without any antecedent perception arise in the soul, from the constitution of the body, from the animal spirits, or from the application of objects to the external organs. Secondary, or reflective impressions are such as proceed from some of these original ones, either immediately or by the interposition of its idea. Of the first kind are all the impressions of the senses, and all bodily pains and pleasures: Of the second are the passions, and other emotions resembling them.

It is certain, that the mind, in its perceptions, must begin somewhere; and that since the impressions precede their correspondent ideas, there must be some impressions, which without any introduction make their appearance in the soul. As these depend upon natural and physical causes, the examination of them would lead me too far from my present subject, into the sciences of anatomy and natural philosophy. For this reason I shall here confine myself to those other impressions, which I have called secondary and reflective, as arising either from the original impressions, or from their ideas. Bodily pains and pleasures are the source of many passions, both when felt and considered by the mind; but arise originally in the soul, or in the body, whichever you please to call it, without any preceding thought or perception. A fit of the gout produces a long train of passions, as grief, hope, fear; but is not derived immediately from any affection or idea. The reflective impressions may be divided into two kinds, viz. the calm and the VIOLENT. Of the first kind is the sense of beauty and deformity in action, composition, and external objects. Of the second are the passions of love and hatred, grief and joy, pride and humility. This division is far from being exact. The raptures of poetry and music

frequently rise to the greatest height; while those other impressions, properly called PASSIONS, may decay into so soft an emotion, as to become, in a manner, imperceptible. But as in general the passions are more violent than the emotions arising from beauty and deformity, these impressions have been commonly distinguished from each other. The subject of the human mind being so copious and various, I shall here take advantage of this vulgar and spacious division, that I may proceed with the greater order; and having said all I thought necessary concerning our ideas, shall now explain those violent emotions or passions, their nature, origin, causes, and effects.

When we take a survey of the passions, there occurs a division of them into DIRECT and INDIRECT. By direct passions I understand such as arise immediately from good or evil, from pain or pleasure. By indirect such as proceed from the same principles, but by the conjunction of other qualities. This distinction I cannot at present justify or explain any farther. I can only observe in general, that under the indirect passions I comprehend pride, humility, ambition, vanity, love, hatred, envy, pity, malice, generosity, with their dependants. And under the direct passions, desire, aversion, grief, joy, hope, fear, despair and security. I shall begin with the former.

SECT. II OF PRIDE AND HUMILITY, THEIR OBJECTS AND CAUSES

The passions of PRIDE and HUMILITY being simple and uniform impressions, it is impossible we can ever, by a multitude of words, give a just definition of them, or indeed of any of the passions. The utmost we can pretend to is a description of them, by an enumeration of such circumstances, as attend them: But as these words, PRIDE and humility, are of general use, and the impressions they represent the most common of any, every one, of himself, will be able to form a just idea of them, without any danger of mistake. For which reason, not to lose time upon preliminaries, I shall immediately enter upon the examination of these passions.

It is evident, that pride and humility, though directly contrary, have yet the same OBJECT. This object is self, or that succession of related ideas and impressions, of which we have an intimate memory and consciousness. Here the view always fixes when we are actuated by either of these passions. According as our idea of ourself is more or less advantageous, we feel either of those opposite affections, and are elated by pride, or dejected with humility. Whatever other objects may be comprehended by the mind, they are always considered with a view to ourselves; otherwise they would never be able either to excite these passions, or produce the smallest encrease or diminution of them. When self enters not into the consideration, there is no room either for pride or humility.

But though that connected succession of perceptions, which we call SELF, be always the object of these two passions, it is impossible it can be their CAUSE, or be sufficient alone to excite them. For as these passions are directly contrary, and have the same object in common; were their object also their cause; it could never produce any degree of the one passion, but at the same time it must excite an equal degree of the other; which opposition and contrariety must destroy both. It is impossible a man can at the same time be both proud and humble; and where he has different reasons for these passions, as frequently happens, the passions either take place alternately; or if they encounter, the one annihilates the other, as far as its strength goes, and the remainder only of that, which is superior, continues to operate upon the mind. But in the present

case neither of the passions could ever become superior; because supposing it to be the view only of ourself, which excited them, that being perfectly indifferent to either, must produce both in the very same proportion; or in other words, can produce neither. To excite any passion, and at the same time raise an equal share of its antagonist, is immediately to undo what was done, and must leave the mind at last perfectly calm and indifferent.

We must therefore, make a distinction betwixt the cause and the object of these passions; betwixt that idea, which excites them, and that to which they direct their view, when excited. Pride and humility, being once raised, immediately turn our attention to ourself, and regard that as their ultimate and final object; but there is something farther requisite in order to raise them: Something, which is peculiar to one of the passions, and produces not both in the very same degree. The first idea, that is presented to the mind, is that of the cause or productive principle. This excites the passion, connected with it; and that passion, when excited, turns our view to another idea, which is that of self. Here then is a passion placed betwixt two ideas, of which the one produces it, and the other is produced by it. The first idea, therefore, represents the cause, the second the object of the passion.

To begin with the causes of pride and humility; we may observe, that their most obvious and remarkable property is the vast variety of subjects, on which they may be placed. Every valuable quality of the mind, whether of the imagination, judgment, memory or disposition; wit, good-sense, learning, courage, justice, integrity; all these are the cause of pride; and their opposites of humility. Nor are these passions confined to the mind but extend their view to the body likewise. A man may be proud of his beauty, strength, agility, good mein, address in dancing, riding, and of his dexterity in any manual business or manufacture. But this is not all. The passions looking farther, comprehend whatever objects are in the least allied or related to us. Our country, family, children, relations, riches, houses, gardens, horses, dogs, cloaths; any of these may become a cause either of pride or of humility.

From the consideration of these causes, it appears necessary we should make a new distinction in the causes of the passion, betwixt

that QUALITY, which operates, and the subject, on which it is placed. A man, for instance, is vain of a beautiful house, which belongs to him, or which he has himself built and contrived. Here the object of the passion is himself, and the cause is the beautiful house: Which cause again is sub-divided into two parts, viz. the quality, which operates upon the passion, and the subject in which the quality inheres. The quality is the beauty, and the subject is the house, considered as his property or contrivance. Both these parts are essential, nor is the distinction vain and chimerical. Beauty, considered merely as such, unless placed upon something related to us, never produces any pride or vanity; and the strongest relation alone, without beauty, or something else in its place, has as little influence on that passion. Since, therefore, these two particulars are easily separated and there is a necessity for their conjunction, in order to produce the passion, we ought to consider them as component parts of the cause; and infix in our minds an exact idea of this distinction.

SECT. III WHENCE THESE OBJECTS AND CAUSES ARE DERIVED

Being so far advanced as to observe a difference betwixt the object of the passions and their cause, and to distinguish in the cause the quality, which operates on the passions, from the subject, in which it inheres; we now proceed to examine what determines each of them to be what it is, and assigns such a particular object, and quality, and subject to these affections. By this means we shall fully understand the origin of pride and humility.

It is evident in the first place, that these passions are determined to have self for their object, not only by a natural but also by an original property. No one can doubt but this property is natural from the constancy and steadiness of its operations. It is always self, which is the object of pride and humility; and whenever the passions look beyond, it is still with a view to ourselves, nor can any person or object otherwise have any influence upon us.

That this proceeds from an original quality or primary impulse, will likewise appear evident, if we consider that it is the distinguishing characteristic of these passions. Unless nature had given some original qualities to the mind, it could never have any secondary ones; because in that case it would have no foundation for action, nor could ever begin to exert itself. Now these qualities, which we must consider as original, are such as are most inseparable from the soul, and can be resolved into no other: And such is the quality, which determines the object of pride and humility. We may, perhaps, make it a greater question, whether the causes, that produce the passion, be as natural as the object, to which it is directed, and whether all that vast variety proceeds from caprice or from the constitution of the mind. This doubt we shall soon remove, if we cast our eye upon human nature, and consider that in all nations and ages, the same objects still give rise to pride and humility; and that upon the view even of a stranger, we can know pretty nearly, what will either encrease or diminish his passions of this kind. If there be any variation in this particular, it proceeds from nothing but a difference in the tempers and complexions of men; and is besides very inconsiderable. Can we imagine it possible, that while human nature remains the same, men

will ever become entirely indifferent to their power, riches, beauty or personal merit, and that their pride and vanity will not be affected by these advantages?

But though the causes of pride and humility be plainly natural, we shall find upon examination, that they are not original, and that it is utterly impossible they should each of them be adapted to these passions by a particular provision, and primary constitution of nature. Beside their prodigious number, many of them are the effects of art, and arise partly from the industry, partly from the caprice, and partly from the good fortune of men. Industry produces houses, furniture, cloaths. Caprice determines their particular kinds and qualities. And good fortune frequently contributes to all this, by discovering the effects that result from the different mixtures and combinations of bodies. It is absurd, therefore, to imagine, that each of these was foreseen and provided for by nature, and that every new production of art, which causes pride or humility; instead of adapting itself to the passion by partaking of some general quality, that naturally operates on the mind; is itself the object of an original principle, which till then lay concealed in the soul, and is only by accident at last brought to light. Thus the first mechanic, that invented a fine scrittoire, produced pride in him, who became possesser of it, by principles different from those, which made him proud of handsome chairs and tables. As this appears evidently ridiculous, we must conclude, that each cause of pride and humility is not adapted to the passions by a distinct original quality; but that there are some one or more circumstances common to all of them, on which their efficacy depends.

Besides, we find in the course of nature, that though the effects be many, the principles, from which they arise, are commonly but few and simple, and that it is the sign of an unskilful naturalist to have recourse to a different quality, in order to explain every different operation. How much more must this be true with regard to the human mind, which being so confined a subject may justly be thought incapable of containing such a monstrous heap of principles, as would be necessary to excite the passions of pride and humility, were each distinct cause adapted to the passion by a distinct set of principles?

Here, therefore, moral philosophy is in the same condition as natural, with regard to astronomy before the time of COPERNICUS. The antients, though sensible of that maxim, THAT NATURE DOES NOTHING IN VAIN, contrived such intricate systems of the heavens, as seemed inconsistent with true philosophy, and gave place at last to something more simple and natural. To invent without scruple a new principle to every new phaenomenon, instead of adapting it to the old; to overload our hypotheses with a variety of this kind; are certain proofs, that none of these principles is the just one, and that we only desire, by a number of falsehoods, to cover our ignorance of the truth.

SECT. IV OF THE RELATIONS OF IMPRESSIONS AND IDEAS

Thus we have established two truths without any obstacle or difficulty, that IT IS FROM NATURAL PRINCIPLES THIS VARIETY OF CAUSES EXCITES PRIDE AND HUMILITY, and that IT IS NOT BY A DIFFERENT PRINCIPLE EACH DIFFERENT CAUSE IS ADAPTED TO ITS PASSION. We shall now proceed to enquire how we may reduce these principles to a lesser number, and find among the causes something common, on which their influence depends.

In order to this we must reflect on certain properties of human nature, which though they have a mighty influence on every operation both of the understanding and passions, are not commonly much insisted on by philosophers. The first of these is the association of ideas, which I have so often observed and explained. It is impossible for the mind to fix itself steadily upon one idea for any considerable time; nor can it by its utmost efforts ever arrive at such a constancy. But however changeable our thoughts may be, they are not entirely without rule and method in their changes. The rule, by which they proceed, is to pass from one object to what is resembling, contiguous to, or produced by it. When one idea is present to the imagination, any other, united by these relations, naturally follows it, and enters with more facility by means of that introduction.

The second property I shall observe in the human mind is a like association of impressions. All resembling impressions are connected together, and no sooner one arises than the rest immediately follow. Grief and disappointment give rise to anger, anger to envy, envy to malice, and malice to grief again, till the whole circle be compleated. In like manner our temper, when elevated with joy, naturally throws itself into love, generosity, pity, courage, pride, and the other resembling affections. It is difficult for the mind, when actuated by any passion, to confine itself to that passion alone, without any change or variation. Human nature is too inconstant to admit of any such regularity. Changeableness is essential to it. And to what can it so naturally change as to affections or emotions, which are suitable to the temper, and agree with that set of passions, which then prevail? It is evident, then, there is an

attraction or association among impressions, as well as among ideas; though with this remarkable difference, that ideas are associated by resemblance, contiguity, and causation; and impressions only by resemblance.

In the THIRD place, it is observable of these two kinds of association, that they very much assist and forward each other, and that the transition is more easily made where they both concur in the same object. Thus a man, who, by any injury from another, is very much discomposed and ruffled in his temper, is apt to find a hundred subjects of discontent, impatience, fear, and other uneasy passions; especially if he can discover these subjects in or near the person, who was the cause of his first passion. Those principles, which forward the transition of ideas, here concur with those, which operate on the passions; and both uniting in one action, bestow on the mind a double impulse. The new passion, therefore, must arise with so much greater violence, and the transition to it must be rendered so much more easy and natural.

Upon this occasion I may cite the authority of an elegant writer, who expresses himself in the following manner.

"As the fancy delights in every thing that is great, strange, or beautiful, and is still more pleased the more it finds of these perfections in the same object, so it is capable of receiving a new satisfaction by the assistance of another sense. Thus any continued sound, as the music of birds, or a fall of waters, awakens every moment the mind of the beholder, and makes him more attentive to the several beauties of the place, that lie before him. Thus if there arises a fragrancy of smells or perfumes, they heighten the pleasure of the imagination, and make even the colours and verdure of the landscape appear more agreeable; for the ideas of both senses recommend each other, and are pleasanter together than when they enter the mind separately: As the different colours of a picture, when they are well disposed, set off one another, and receive an additional beauty from the advantage of the situation."

In this phaenomenon we may remark the association both of impressions and ideas, as well as the mutual assistance they lend each other.

SECT. V OF THE INFLUENCE OF THESE RELATIONS ON PRIDE AND HUMILITY.

These principles being established on unquestionable experience, I begin to consider how we shall apply them, by revolving over all the causes of pride and humility, whether these causes be regarded, as the qualities, that operate, or as the subjects, on which the qualities are placed. In examining these qualities I immediately find many of them to concur in producing the sensation of pain and pleasure, independent of those affections, which I here endeavour to explain. Thus the beauty of our person, of itself, and by its very appearance, gives pleasure, as well as pride; and its deformity, pain as well as humility. A magnificent feast delights us, and a sordid one displeases. What I discover to be true in some instances, I suppose to be so in all; and take it for granted at present, without any farther proof, that every cause of pride, by its peculiar qualities, produces a separate pleasure, and of humility a separate uneasiness.

Again, in considering the subjects, to which these qualities adhere, I make a new supposition, which also appears probable from many obvious instances, viz, that these subjects are either parts of ourselves, or something nearly related to us. Thus the good and bad qualities of our actions and manners constitute virtue and vice, and determine our personal character, than which nothing operates more strongly on these passions. In like manner, it is the beauty or deformity of our person, houses, equipage, or furniture, by which we are rendered either vain or humble. The same qualities, when transfered to subjects, which bear us no relation, influence not in the smallest degree either of these affections.

Having thus in a manner supposed two properties of the causes of these affections, viz, that the qualities produce a separate pain or pleasure, and that the subjects, on which the qualities are placed, are related to self; I proceed to examine the passions themselves, in order to find something in them, correspondent to the supposed properties of their causes. First, I find, that the peculiar object of pride and humility is determined by an original and natural instinct, and that it is absolutely impossible, from the primary constitution of the mind, that these passions should ever look beyond self, or that individual person. of whose actions and sentiments each of us is

intimately conscious. Here at last the view always rests, when we are actuated by either of these passions; nor can we, in that situation of mind, ever lose sight of this object. For this I pretend not to give any reason; but consider such a peculiar direction of the thought as an original quality.

The SECOND quality, which I discover in these passions, and which I likewise consider an original quality, is their sensations, or the peculiar emotions they excite in the soul, and which constitute their very being and essence. Thus pride is a pleasant sensation, and humility a painful; and upon the removal of the pleasure and pain, there is in reality no pride nor humility. Of this our very feeling convinces us; and beyond our feeling, it is here in vain to reason or dispute.

If I compare, therefore, these two established properties of the passions, viz, their object, which is self, and their sensation, which is either pleasant or painful, to the two supposed properties of the causes, viz, their relation to self, and their tendency to produce a pain or pleasure, independent of the passion; I immediately find, that taking these suppositions to be just, the true system breaks in upon me with an irresistible evidence. That cause, which excites the passion, is related to the object, which nature has attributed to the passion; the sensation, which the cause separately produces, is related to the sensation of the passion: From this double relation of ideas and impressions, the passion is derived. The one idea is easily converted into its correlative; and the one impression into that, which resembles and corresponds to it: With how much greater facility must this transition be made, where these movements mutually assist each other, and the mind receives a double impulse from the relations both of its impressions and ideas?

That we may comprehend this the better, we must suppose, that nature has given to the organs of the human mind, a certain disposition fitted to produce a peculiar impression or emotion, which we call pride: To this emotion she has assigned a certain idea, viz, that of self, which it never fails to produce. This contrivance of nature is easily conceived. We have many instances of such a situation of affairs. The nerves of the nose and palate are so disposed, as in certain circumstances to convey such peculiar

sensations to the mind: The sensations of lust and hunger always produce in us the idea of those peculiar objects, which are suitable to each appetite. These two circumstances are united in pride. The organs are so disposed as to produce the passion; and the passion, after its production, naturally produces a certain idea. All this needs no proof. It is evident we never should be possest of that passion, were there not a disposition of mind proper for it; and it is as evident, that the passion always turns our view to ourselves, and makes us think of our own qualities and circumstances.

This being fully comprehended, it may now be asked, WHETHER NATURE PRODUCES THE PASSION IMMEDIATELY, OF HERSELF; OR WHETHER SHE MUST BE ASSISTED BY THE CO-OPERATION OF OTHER CAUSES? For it is observable, that in this particular her conduct is different in the different passions and sensations. The palate must be excited by an external object, in order to produce any relish: But hunger arises internally, without the concurrence of any external object. But however the case may stand with other passions and impressions, it is certain, that pride requires the assistance of some foreign object, and that the organs, which produce it, exert not themselves like the heart and arteries, by an original internal movement. For first, daily experience convinces us, that pride requires certain causes to excite it, and languishes when unsupported by some excellency in the character, in bodily accomplishments, in cloaths, equipage or fortune. SECONDLY, it is evident pride would be perpetual, if it arose immediately from nature; since the object is always the same, and there is no disposition of body peculiar to pride, as there is to thirst and hunger. Thirdly, Humility is in the very same situation with pride; and therefore, either must, upon this supposition, be perpetual likewise, or must destroy the contrary passion from, the very first moment; so that none of them coued ever make its appearance. Upon the whole, we may rest satisfyed with the foregoing conclusion, that pride must have a cause, as well as an object, and that the one has no influence without the other.

The difficulty, then, is only to discover this cause, and find what it is that gives the first motion to pride, and sets those organs in action, which are naturally fitted to produce that emotion. Upon my consulting experience, in order to resolve this difficulty, I

immediately find a hundred different causes, that produce pride; and upon examining these causes, I suppose, what at first I perceive to be probable, that all of them concur in two circumstances; which are, that of themselves they produce an impression, allyed to the passion, and are placed on a subject, allyed to the object of the passion. When I consider after this the nature of relation, and its effects both on the passions and ideas, I can no longer doubt, upon these suppositions, that it is the very principle, which gives rise to pride, and bestows motion on those organs, which being naturally disposed to produce that affection, require only a first impulse or beginning to their action. Any thing, that gives a pleasant sensation, and is related to self, excites the passion of pride, which is also agreeable, and has self for its object.

What I have said of pride is equally true of humility. The sensation of humility is uneasy, as that of pride is agreeable; for which reason the separate sensation, arising from the causes, must be reversed, while the relation to self continues the same. Though pride and humility are directly contrary in their effects, and in their sensations, they have notwithstanding the same object; so that it is requisite only to change the relation of impressions, without making any change upon that of ideas. Accordingly we find, that a beautiful house, belonging to ourselves, produces pride; and that the same house, still belonging to ourselves, produces humility, when by any accident its beauty is changed into deformity, and thereby the sensation of pleasure, which corresponded to pride, is transformed into pain, which is related to humility. The double relation between the ideas and impressions subsists in both cases, and produces an easy transition from the one emotion to the other.

In a word, nature has bestowed a kind of attraction on certain impressions and ideas, by which one of them, upon its appearance, naturally introduces its correlative. If these two attractions or associations of impressions and ideas concur on the same object, they mutually assist each other, and the transition of the affections and of the imagination is made with the greatest ease and facility. When an idea produces an impression, related to an impression, which is connected with an idea, related to the first idea, these two impressions must be in a manner inseparable, nor will the one in any case be unattended with the other. It is after this manner, that

the particular causes of pride and humility are determined. The quality, which operates on the passion, produces separately an impression resembling it; the subject, to which the quality adheres, is related to self, the object of the passion: No wonder the whole cause, consisting of a quality and of a subject, does so unavoidably give rise to the passion.

To illustrate this hypothesis we may compare it to that, by which I have already explained the belief attending the judgments, which we form from causation. I have observed, that in all judgments of this kind, there is always a present impression and a related idea; and that the present impression gives a vivacity to the fancy, and the relation conveys this vivacity, by an easy transition, to the related idea. Without the present impression, the attention is not fixed, nor the spirits excited. Without the relation, this attention rests on its first object, and has no farther consequence. There is evidently a great analogy betwixt that hypothesis and our present one of an impression and idea, that transfuse themselves into another impression and idea by means of their double relation: Which analogy must be allowed to be no despicable proof of both hypotheses.

SECT. VI LIMITATIONS OF THIS SYSTEM

But before we proceed farther in this subject, and examine particularly all the causes of pride and humility, it will be proper to make some limitations to the general system, THAT ALL AGREEABLE OBJECTS, RELATED TO OURSELVES, BY AN ASSOCIATION OF IDEAS AND OF IMPRESSIONS, PRODUCE PRIDE, AND DISAGREEABLE ONES, HUMILITY: And these limitations are derived from the very nature of the subject.

I. Suppose an agreeable object to acquire a relation to self, the first passion, that appears on this occasion, is joy; and this passion discovers itself upon a slighter relation than pride and vain-glory. We may feel joy upon being present at a feast, where our senses are regard with delicacies of every kind: But it is only the master of the feast, who, beside the same joy, has the additional passion of self-applause and vanity. It is true, men sometimes boast of a great entertainment, at which they have only been present; and by so small a relation convert their pleasure into pride: But however, this must in general be owned, that joy arises from a more inconsiderable relation than vanity, and that many things, which are too foreign to produce pride, are yet able to give us a delight and pleasure, The reason of the difference may be explained thus. A relation is requisite to joy, in order to approach the object to us, and make it give us any satisfaction. But beside this, which is common to both passions, it is requisite to pride, in order to produce a transition from one passion to another, and convert the falsification into vanity. As it has a double task to perform, it must be endowed with double force and energy. To which we may add, that where agreeable objects bear not a very close relation to ourselves, they commonly do to some other person; and this latter relation not only excels, but even diminishes, and sometimes destroys the former, as we shall see afterwards.

Here then is the first limitation, we must make to our general position, that every thing related to us, which produces pleasure or pain, produces likewise pride or humility. There is not only a relation required, but a close one, and a closer than is required to joy.

II. The second limitation is, that the agreeable or disagreeable object be not only closely related, but also peculiar to ourselves, or at least common to us with a few persons. It is a quality observable in human nature, and which we shall endeavour to explain afterwards, that every thing, which is often presented and to which we have been long accustomed, loses its value in our eyes, and is in a little time despised and neglected. We likewise judge of objects more from comparison than from their real and intrinsic merit; and where we cannot by some contrast enhance their value, we are apt to overlook even what is essentially good in them. These qualities of the mind have an effect upon joy as well as pride; and it is remarkable, that goods which are common to all mankind, and have become familiar to us by custom, give us little satisfaction; though perhaps of a more excellent kind, than those on which, for their singularity, we set a much higher value. But though this circumstance operates on both these passions, it has a much greater influence on vanity. We are rejoiced for many goods, which, on account of their frequency, give us no pride. Health, when it returns after a long absence, affords us a very sensible satisfaction; but is seldom regarded as a subject of vanity, because it is shared with such vast numbers.

The reason, why pride is so much more delicate in this particular than joy, I take to be, as follows. In order to excite pride, there are always two objects we must contemplate, viz. the cause or that object which produces pleasure; and self, which is the real object of the passion. But joy has only one object necessary to its production, viz. that which gives pleasure; and though it be requisite, that this bear some relation to self, yet that is only requisite in order to render it agreeable; nor is self, properly speaking, the object of this passion. Since, therefore, pride has in a manner two objects, to which it directs our view; it follows, that where neither of them have any singularity, the passion must be more weakened upon that account, than a passion, which has only one object. Upon comparing ourselves with others, as we are every moment apt to do, we find we are not in the least distinguished; and upon comparing the object we possess, we discover still the same unlucky circumstance. By two comparisons so disadvantageous the passion must be entirely destroyed.

III The third limitation is, that the pleasant or painful object be very discernible and obvious, and that not only to ourselves, but to others also. This circumstance, like the two foregoing, has an effect upon joy, as well as pride. We fancy Ourselves more happy, as well as more virtuous or beautiful, when we appear so to others; but are still more ostentatious of our virtues than of our pleasures. This proceeds from causes, which I shall endeavour to explain afterwards.

IV. The fourth limitation is derived from the inconstancy of the cause of these passions, and from the short duration of its connexion with ourselves. What is casual and inconstant gives but little joy, and less pride. We are not much satisfied with the thing itself; and are still less apt to feel any new degrees of self-satisfaction upon its account. We foresee and anticipate its change by the imagination; which makes us little satisfied with the thing: We compare it to ourselves, whose existence is more durable; by which means its inconstancy appears still greater. It seems ridiculous to infer an excellency in ourselves from an object, which is of so much shorter duration, and attends us during so small a part of our existence. It will be easy to comprehend the reason, why this cause operates not with the same force in joy as in pride; since the idea of self is not so essential to the former passion as to the latter.

V. I may add as a fifth limitation, or rather enlargement of this system, that general rules have a great influence upon pride and humility, as well as on all the other passions. Hence we form a notion of different ranks of men, suitable to the power of riches they are possest of; and this notion we change not upon account of any peculiarities of the health or temper of the persons, which may deprive them of all enjoyment in their possessions. This may be accounted for from the same principles, that explained the influence of general rules on the understanding. Custom readily carries us beyond the just bounds in our passions, as well as in our reasonings.

It may not be amiss to observe on this occasion, that the influence of general rules and maxims on the passions very much contributes to facilitate the effects of all the principles, which we shall explain in the progress of this treatise. For it is evident, that if a person full-grown, and of the same nature with ourselves, were on a sudden-

transported into our world, he would be very much embarrassed with every object, and would not readily find what degree of love or hatred, pride or humility, or any other passion he ought to attribute to it. The passions are often varied by very inconsiderable principles; and these do not always play with a perfect regularity, especially on the first trial. But as custom and practice have brought to light all these principles, and have settled the just value of every thing; this must certainly contribute to the easy production of the passions, and guide us, by means of general established maxims, in the proportions we ought to observe in preferring one object to another. This remark may, perhaps, serve to obviate difficulties, that may arise concerning some causes, which I shall hereafter ascribe to particular passions, and which may be esteemed too refined to operate so universally and certainly, as they are found to do.

I shall close this subject with a reflection derived from these five limitations. This reflection is, that the persons, who are proudest, and who in the eye of the world have most reason for their pride, are not always the happiest; nor the most humble always the most miserable, as may at first sight be imagined from this system. An evil may be real, though its cause has no relation to us: It may be real, without being peculiar: It may be real, without shewing itself to others: It may be real, without being constant: And it may be real, without falling under the general rules. Such evils as these will not fail to render us miserable, though they have little tendency to diminish pride: And perhaps the most real and the most solid evils of life will be found of this nature.

SECT. VII OF VICE AND VIRTUE

Taking these limitations along with us, let us proceed to examine the causes of pride and humility; and see, whether in every case we can discover the double relations, by which they operate on the passions. If we find that all these causes are related to self, and produce a pleasure or uneasiness separate from the passion, there will remain no farther scruple with regard to the present system. We shall principally endeavour to prove the latter point; the former being in a manner self-evident.

To begin, with vice and virtue; which are the most obvious causes of these passions; it would be entirely foreign to my present purpose to enter upon the controversy, which of late years has so much excited the curiosity of the publick. WHETHER THESE MORAL DISTINCTIONS BE FOUNDED ON NATURAL AND ORIGINAL PRINCIPLES, OR ARISE FROM INTEREST AND EDUCATION. The examination of this I reserve for the following book; and in the mean time I shall endeavour to show, that my system maintains its ground upon either of these hypotheses; which will be a strong proof of its solidity.

For granting that morality had no foundation in nature, it must still be allowed, that vice and virtue, either from self-interest or the prejudices of education, produce in us a real pain and pleasure; and this we may observe to be strenuously asserted by the defenders of that hypothesis. Every passion, habit, or turn of character (say they) which has a tendency to our advantage or prejudice, gives a delight or uneasiness; and it is from thence the approbation or disapprobation arises. We easily gain from the liberality of others, but are always in danger of losing by their avarice: Courage defends us, but cowardice lays us open to every attack: Justice is the support of society, but injustice, unless checked would quickly prove its ruin: Humility exalts; but pride mortifies us. For these reasons the former qualities are esteemed virtues, and the latter regarded as vices. Now since it is granted there is a delight or uneasiness still attending merit or demerit of every kind, this is all that is requisite for my purpose.

But I go farther, and observe, that this moral hypothesis and my present system not only agree together, but also that, allowing the

former to be just, it is an absolute and invincible proof of the latter. For if all morality be founded on the pain or pleasure, which arises from the prospect of any loss or advantage, that may result from our own characters, or from those of others, all the effects of morality must be derived from the same pain or pleasure, and among the rest, the passions of pride and humility. The very essence of virtue, according to this hypothesis, is to produce pleasure and that of vice to give pain. The virtue and vice must be part of our character in order to excite pride or humility. What farther proof can we desire for the double relation of impressions and ideas?

The same unquestionable argument may be derived from the opinion of those, who maintain that morality is something real, essential, and founded on nature. The most probable hypothesis, which has been advanced to explain the distinction betwixt vice and virtue, and the origin of moral rights and obligations, is, that from a primary constitution of nature certain characters and passions, by the very view and contemplation, produce a pain, and others in like manner excite a pleasure. The uneasiness and satisfaction are not only inseparable from vice and virtue, but constitute their very nature and essence. To approve of a character is to feel an original delight upon its appearance. To disapprove of it is to be sensible of an uneasiness. The pain and pleasure, therefore, being the primary causes of vice and virtue, must also be the causes of all their effects, and consequently of pride and humility, which are the unavoidable attendants of that distinction.

But supposing this hypothesis of moral philosophy should be allowed to be false, it is still evident, that pain and pleasure, if not the causes of vice and virtue, are at least inseparable from them. A generous and noble character affords a satisfaction even in the survey; and when presented to us, though only in a poem or fable, never fails to charm and delight us. On the other hand cruelty and treachery displease from their very nature; nor is it possible ever to reconcile us to these qualities, either in ourselves or others. Thus one hypothesis of morality is an undeniable proof of the foregoing system, and the other at worst agrees with it. But pride and humility arise not from these qualities alone of the mind, which, according to the vulgar systems of ethicks, have been comprehended as parts of moral duty, but from any other that has a connexion with pleasure

and uneasiness. Nothing flatters our vanity more than the talent of pleasing by our wit, good humour, or any other accomplishment; and nothing gives us a more sensible mortification than a disappointment in any attempt of that nature. No one has ever been able to tell what wit is, and to shew why such a system of thought must be received under that denomination, and such another rejected. It is only by taste we can decide concerning it, nor are we possest of any other standard, upon which we can form a judgment of this kind. Now what is this taste, from which true and false wit in a manner receive their being, and without which no thought can have a title to either of these denominations? It is plainly nothing but a sensation of pleasure from true wit, and of uneasiness from false, without our being able to tell the reasons of that pleasure or uneasiness. The power of bestowing these opposite sensations is, therefore, the very essence of true and false wit; and consequently the cause of that pride or humility, which arises from them.

There may, perhaps, be some, who being accustomed to the style of the schools and pulpit, and having never considered human nature in any other light, than that in which they place it, may here be surprized to hear me talk of virtue as exciting pride, which they look upon as a vice; and of vice as producing humility, which they have been taught to consider as a virtue. But not to dispute about words, I observe, that by pride I understand that agreeable impression, which arises in the mind, when the view either of our virtue, beauty, riches or power makes us satisfied with ourselves: and that by humility I mean the opposite impression. It is evident the former impression is not always vicious, nor the latter virtuous. The most rigid morality allows us to receive a pleasure from reflecting on a generous action; and it is by none esteemed a virtue to feel any fruitless remorse upon the thoughts of past villainy and baseness. Let us, therefore, examine these impressions, considered in themselves; and enquire into their causes, whether placed on the mind or body, without troubling ourselves at present with that merit or blame, which may attend them.

SECT. VIII OF BEAUTY AND DEFORMITY

Whether we consider the body as a part of ourselves, or assent to those philosophers, who regard it as something external, it must still be allowed to be near enough connected with us to form one of these double relations, which I have asserted to be necessary to the causes of pride and humility. Wherever, therefore, we can find the other relation of impressions to join to this of ideas, we may expect with assurance either of these passions, according as the impression is pleasant or uneasy. But beauty of all kinds gives us a peculiar delight and satisfaction; as deformity produces pain, upon whatever subject it may be placed, and whether surveyed in an animate or inanimate object. If the beauty or deformity, therefore, be placed upon our own bodies, this pleasure or uneasiness must be converted into pride or humility, as having in this case all the circumstances requisite to produce a perfect transition of impressions and ideas. These opposite sensations are related to the opposite passions. The beauty or deformity is closely related to self, the object of both these passions. No wonder, then our own beauty becomes an object of pride, and deformity of humility.

But this effect of personal and bodily qualities is not only a proof of. the present system, by shewing that the passions arise not in this case without all the circumstances I have required, but may be employed as a stronger and more convincing argument. If we consider all the hypotheses, which have been formed either by philosophy or common reason, to explain the difference betwixt beauty and deformity, we shall find that all of them resolve into this, that beauty is such an order and construction of parts, as either by the primary constitution of our nature, by custom, or by caprice, is fitted to give a pleasure and satisfaction to the soul. This is the distinguishing character of beauty, and forms all the difference betwixt it and deformity, whose natural tendency is to produce uneasiness. Pleasure and pain, therefore, are not only necessary attendants of beauty and deformity, but constitute their very essence. And indeed, if we consider, that a great part of the beauty, which we admire either in animals or in other objects, is derived from the idea of convenience and utility, we shall make no scruple to assent to this opinion. That shape, which produces strength, is beautiful in one animal; and that which is a sign of agility in

another. The order and convenience of a palace are no less essential to its beauty, than its mere figure and appearance. In like manner the rules of architecture require, that the top of a pillar should be more slender than its base, and that because such a figure conveys to us the idea of security, which is pleasant; whereas the contrary form gives us the apprehension of danger, which is uneasy. From innumerable instances of this kind, as well as from considering that beauty like wit, cannot be defined, but is discerned only by a taste or sensation, we may conclude, that beauty is nothing but a form, which produces pleasure, as deformity is a structure of parts, which conveys pain; and since the power of producing pain and pleasure make in this manner the essence of beauty and deformity, all the effects of these qualities must be derived from the sensation; and among the rest pride and humility, which of all their effects are the most common and remarkable.

This argument I esteem just and decisive; but in order to give greater authority to the present reasoning, let us suppose it false for a moment, and see what will follow. It is certain, then, that if the power of producing pleasure and pain forms not the essence of beauty and deformity, the sensations are at least inseparable from the qualities, and it is even difficult to consider them apart. Now there is nothing common to natural and moral beauty, (both of which are the causes of pride) but this power of producing pleasure; and as a common effect supposes always a common cause, it is plain the pleasure must in both cases be the real and influencing cause of the passion. Again; there is nothing originally different betwixt the beauty of our bodies and the beauty of external and foreign objects, but that the one has a near relation to ourselves, which is wanting in the other. This original difference, therefore, must be the cause of all their other differences, and among the rest, of their different influence upon the passion of pride, which is excited by the beauty of our person, but is not affected in the least by that of foreign and external objects. Placing, then, these two conclusions together, we find they compose the preceding system betwixt them, viz, that pleasure, as a related or resembling impression, when placed on a related object by a natural transition, produces pride; and its contrary, humility. This system, then, seems already sufficiently confirmed by experience; that we have not yet exhausted all our arguments.

It is not the beauty of the body alone that produces pride, but also its strength and force. Strength is a kind of power; and therefore the desire to excel in strength is to be considered as an inferior species of ambition. For this reason the present phaenomenon will be sufficiently accounted for, in explaining that passion.

Concerning all other bodily accomplishments we may observe in general, that whatever in ourselves is either useful, beautiful, or surprising, is an object of pride; and it's contrary, of humility. Now it is obvious, that every thing useful, beautiful or surprising, agrees in producing a separate pleasure and agrees in nothing else. The pleasure, therefore, with the relation to self must be the cause of the passion.

Though it should be questioned, whether beauty be not something real, and different from the power of producing pleasure, it can never be disputed, that as surprize is nothing but a pleasure arising from novelty, it is not, properly speaking, a quality in any object, but merely a passion or impression in the soul. It must, therefore, be from that impression, that pride by a natural transition arises. And it arises so naturally, that there is nothing in us or belonging to us, which produces surprize, that does not at the same time excite that other passion. Thus we are vain of the surprising adventures we have met with, the escapes we have made, and dangers we have been exposed to. Hence the origin of vulgar lying; where men without any interest, and merely out of vanity, heap up a number of extraordinary events, which are either the fictions of their brain, or if true, have at least no connexion with themselves. Their fruitful invention supplies them with a variety of adventures; and where that talent is wanting, they appropriate such as belong to others, in order to satisfy their vanity.

In this phaenomenon are contained two curious experiments, which if we compare them together, according to the known rules, by which we judge of cause and effect in anatomy, natural philosophy, and other sciences, will be an undeniable argument for that influence of the double relations above-mentioned. By one of these experiments we find, that an object produces pride merely by the interposition of pleasure; and that because the quality, by which it produces pride, is in reality nothing but the power of producing

pleasure. By the other experiment we find, that the pleasure produces the pride by a transition along related ideas; because when we cut off that relation the passion is immediately destroyed.. A surprising adventure, in which we have been ourselves engaged, is related to us, and by that means produces pride: But the adventures of others, though they may cause pleasure, yet for want of this relation of ideas, never excite that passion. What farther proof can be desired for the present system?

There is only one objection to this system with regard to our body: which is, that though nothing be more agreeable than health, and more painful than sickness, yet commonly men are neither proud of the one, nor mortified with the other. This will easily be accounted for, if we consider the second and fourth limitations, proposed to our general system. It was observed, that no object ever produces pride or humility, if it has not something peculiar to ourself; as also, that every cause of that passion must be in some measure constant, and hold some proportion to the duration of our self, which, is its object. Now as health and sickness vary incessantly to all men, and there is none, who is solely or certainly fixed in either, these accidental blessings and calamities are in a manner separated from us, and are never considered as connected with our being and existence. And that this account is just appears hence, that wherever a malady of any kind is so rooted in our constitution, that we no longer entertain any hopes of recovery, from that moment it becomes an object of humility; as is evident in old men, whom nothing mortifies more than the consideration of their age and infirmities. They endeavour, as long as possible, to conceal their blindness and deafness, their rheums and gouts; nor do they ever confess them without reluctance and uneasiness. And though young men are not ashamed of every head-ach or cold they fall into, yet no topic is so proper to mortify human pride, and make us entertain a mean opinion of our nature, than this, that we are every moment of our lives subject to such infirmities. This sufficiently proves that bodily pain and sickness are in themselves proper causes of humility; though the custom of estimating every thing by comparison more than by its intrinsic worth and value, makes us overlook these calamities, which we find to be incident to every one, and causes us to form an idea of our merit and character independent of them.

We are ashamed of such maladies as affect others, and are either dangerous or disagreeable to them. Of the epilepsy; because it gives a horror to every one present: Of the itch; because it is infectious: Of the king's-evil; because it commonly goes to posterity. Men always consider the sentiments of others in their judgment of themselves. This has evidently appeared in some of the foregoing reasonings; and will appear still more evidently, and be more fully explained afterwards.

SECT. IX OF EXTERNAL ADVANTAGES AND DISADVANTAGES

But though pride and humility have the qualities of our mind and body that is self, for their natural and more immediate causes, we find by experience, that there are many other objects, which produce these affections, and that the primary one is, in some measure, obscured and lost by the multiplicity of foreign and extrinsic. We found a vanity upon houses, gardens, equipages, as well as upon personal merit and accomplishments; and though these external advantages be in themselves widely distant from thought or a person, yet they considerably influence even a passion, which is directed to that as its ultimate object, This, happens when external objects acquire any particular relation to ourselves, and are associated or connected with us. A beautiful fish in the ocean, an animal in a desert, and indeed any thing that neither belongs, nor is related to us, has no manner of influence on our vanity, whatever extraordinary qualities it may be endowed with, and whatever degree of surprize and admiration it may naturally occasion. It must be some way associated with us in order to touch our pride. Its idea must hang in a manner, upon that of ourselves and the transition from the one to the other must be easy and natural.

But here it is remarkable, that though the relation of resemblance operates upon the mind in the same manner as contiguity and causation, in conveying us from one idea to another, yet it is seldom a foundation either of pride or of humility. If we resemble a person in any of the valuable parts of his character, we must, in some degree, possess the quality, in which we resemble him; and this quality we always chuse to survey directly in ourselves rather than by reflexion in another person, when we would found upon it any degree of vanity. So that though a likeness may occasionally produce that passion by suggesting a more advantageous idea of ourselves, it is there the view fixes at last, and the passion finds its ultimate and final cause.

There are instances, indeed, wherein men shew a vanity in resembling a great man in his countenance, shape, air, or other minute circumstances, that contribute not in any degree to his reputation; but it must be confessed that this extends not very far,

nor is of any considerable moment in these affections. For this I assign the following reason. We can never have a vanity of resembling in trifles any person, unless he be possessed of very shining qualities, which give us a respect and veneration for him. These qualities, then, are, properly speaking, the causes of our vanity, by means of their relation to ourselves. Now after what manner are they related to ourselves? They are parts of the person we value, and consequently connected with these trifles; which are also supposed to be parts of him. These trifles are connected with the resembling qualities in us; and these qualities in us, being parts, are connected with the whole; and by that means form a chain of several links of the person we resemble. But besides that this multitude of relations must weaken the connexion; it is evident the mind, in passing from the shining qualities to the trivial ones, must by that contrast the better perceive the minuteness of the latter, and be in some measure ashamed of the comparison and resemblance.

The relation, therefore, of contiguity, or that of causation, betwixt the cause and object of pride and humility, is alone requisite to give rise to these passions; and these relations are nothing else but qualities, by which the imagination is conveyed from one idea to another. Now let us consider what effect these can possibly have upon the mind, and by what means they become so requisite to the production of the passions. It is evident, that the association of ideas operates in so silent and imperceptible a manner, that we are scarce sensible of it, and discover it more by its effects than by any immediate feeling or perception. It produces no emotion, and gives rise to no new impression of any kind, but only modifies those ideas, of which the mind was formerly possessed, and which it could recal upon occasion. From this reasoning, as well as from undoubted experience, we may conclude, that an association of ideas, however necessary, is not alone sufficient to give rise to any passion.

It is evident, then, that when the mind feels the passion either of pride or humility upon the appearance of related object, there is, beside the relation or transition of thought, an emotion or original impression produced by some other principle. The question is, whether the emotion first produced be the passion itself, or some other impression related to it. This question we cannot be long in

deciding, For besides all the other arguments, with which this subject abounds, it must evidently appear, that the relation of ideas, which experience shews to be so requisite a circumstance to the production of the passion, would be entirely superfluous, were it not to second a relation of affections, and facilitate the transition from one impression to another. If nature produced immediately the passion of pride or humility, it would be compleated in itself, and would require no farther addition or encrease from any other affection. But supposing the first emotion to be only related to pride or humility, it is easily conceived to what purpose the relation of objects may serve, and how the two different associations, of impressions and ideas, by uniting their forces, may assist each other's operation. This is not only easily conceived, but I will venture to affirm it is the only manner, in which we can conceive this subject. An easy transition of ideas, which, of itself, causes no emotion, can never be necessary, or even useful to the passions, but by forwarding the transition betwixt some related impressions. Not to mention, that the same object causes a greater or smaller degree of pride, not only in proportion to the encrease or decrease of its qualities, but also to the distance or nearness of the relation; which is a clear argument for the transition of affections along the relation of ideas; since every change in the relation produces a proportionable change in the passion. Thus one part of the preceding system, concerning the relations of ideas is a sufficient proof of the other, concerning that of impressions; and is itself so evidently founded on experience, that it would be lost time to endeavour farther to prove it.

This will appear still more evidently in particular instances. Men are vain of the beauty of their country, of their county, of their parish. Here the idea of beauty plainly produces a pleasure. This pleasure is related to pride. The object or cause of this pleasure is, by the supposition, related to self, or the object of pride. By this double relation of impressions and ideas, a transition is made from the one impression to the other.

Men are also vain of the temperature of the climate, in which they were born; of the fertility of their native soil; of the goodness of the wines, fruits or victuals, produced by it; of the softness or force of their language; with other particulars of that kind. These objects

have plainly a reference to the pleasures of the senses, and are originally considered as agreeable to the feeling, taste or hearing. How is it possible they could ever become objects of pride, except by means of that transition above-explained?

There are some, that discover a vanity of an opposite kind, and affect to depreciate their own country, in comparison of those, to which they have travelled. These persons find, when they are at home, and surrounded with their countrymen, that the strong relation betwixt them and their own nation is shared with so many, that it is in a manner lost to them; whereas their distant relation to a foreign country, which is formed by their having seen it and lived in it, is augmented by their considering how few there are who have done the same. For this reason they always admire the beauty, utility and rarity of what is abroad, above what is at home.

Since we can be vain of a country, climate or any inanimate object, which bears a relation to us, it is no wonder we are vain of the qualities of those, who are connected with us by blood or friendship. Accordingly we find, that the very same qualities, which in ourselves produce pride, produce also in a lesser degree the same affection, when discovered in persons related to us. The beauty, address, merit, credit and honours of their kindred are carefully displayed by the proud, as some of their most considerable sources of their vanity.

As we are proud of riches in ourselves, so to satisfy our vanity we desire that every one, who has any connexion with us, should likewise be possessed of them, and are ashamed of any one, that is mean or poor, among our friends and relations. For this reason we remove the poor as far from us as possible; and as we cannot prevent poverty in some distant collaterals, and our forefathers are taken to be our nearest relations; upon this account every one affects to be of a good family, and to be descended from a long succession of rich and honourable ancestors.

I have frequently observed, that those, who boast of the antiquity of their families, are glad when they can join this circumstance, that their ancestors for many generations have been uninterrupted proprietors of the same portion of land, and that their family has never changed its possessions, or been transplanted into any other

county or province. I have also observed, that it is an additional subject of vanity, when they can boast, that these possessions have been transmitted through a descent composed entirely of males, and that the honour, and fortune have never past through any female. Let us endeavour to explain these phaenomena by the foregoing system.

It is evident, that when any one boasts of the antiquity of his family, the subjects of his vanity are not merely the extent of time and number of ancestors, but also their riches and credit, which are supposed to reflect a lustre on himself on account of his relation to them. He first considers these objects; is affected by them in an agreeable manner; and then returning back to himself, through the relation of parent and child, is elevated with the passion of pride, by means of the double relation, of impressions and ideas. Since therefore the passion depends on these relations, whatever strengthens any of the relations must also encrease the passion, and whatever weakens the relations must diminish the passion. Now it is certain the identity of the possession strengthens the relation of ideas arising from blood and kindred, and conveys the fancy with greater facility from one generation to another, from the remote ancestors to their posterity, who are both their heirs and their descendants. By this facility the impression is transmitted more entire, and excites a greater degree of pride and vanity.

The case is the same with the transmission of the honours and fortune through a succession of males without their passing through any female. It is a quality of human nature, which we shall consider afterwards, that the imagination naturally turns to whatever is important and considerable; and where two objects are presented to it, a small and a great one, usually leaves the former, and dwells entirely upon the latter. As in the society of marriage, the male sex has the advantage above the female, the husband first engages our attention; and whether we consider him directly, or reach him by passing through related objects, the thought both rests upon him with greater satisfaction, and arrives at him with greater facility than his consort. It is easy to see, that this property must strengthen the child's relation to the father, and weaken that to the mother. For as all relations are nothing hut a propensity to pass from one idea ma another, whatever strengthens the propensity strengthens the

relation; and as we have a stronger propensity to pass from the idea of the children to that of the father, than from the same idea to that of the mother, we ought to regard the former relation as the closer and more considerable. This is the reason why children commonly bear their father's name, and are esteemed to be of nobler or baser birth, according to his family. And though the mother should be possest of a superior spirit and genius to the father, as often happens, the general rule prevails, notwithstanding the exceprion, according to the doctrine above-explained. Nay even when a superiority of any kind is so great, or when any other reasons have such an effect, as to make the children rather represent: the mother's family than the father's, the general rule still retains such an efficacy that it weakens the relation, and makes a kind of break in the line of ancestors. The imagination runs not along them with facility, nor is able to transfer the honour and credit of the ancestors to their posterity of the same name and family so readily, as when the transition is conformable to the general rules, and passes from father to son, or from brother to brother.

SECT. X OF PROPERTY AND RICHES

But the relation, which is esteemed the closest, and which of all others produces most commonly the passion of pride, is that of property. This relation it will be impossible for me fully to explain before I come to treat of justice and the other moral virtues. It is sufficient to observe on this occasion, that property may be defined, such a relation betwixt a person and an object as permits him, but forbids any other, the free use and possession of it, without violating the laws of justice and moral equity. If justice, therefore, be a virtue, which has a natural and original influence on the human mind, property may be looked upon as a particular species of causation; whether we consider the liberty it gives the proprietor to operate as he please upon the object or the advantages, which he reaps from it. It is the same case, if justice, according to the system of certain philosophers, should be esteemed an artificial and not a natural virtue. For then honour, and custom, and civil laws supply the place of natural conscience, and produce, in some degree, the same effects. This in the mean time is certain, that the mention of the property naturally carries our thought to the proprietor, and of the proprietor to the property; which being a proof of a perfect relation of ideas is all that is requisite to our present purpose. A relation of ideas, joined to that of impressions, always produces a transition of affections; and therefore, whenever any pleasure or pain arises from an object, connected with us by property. we may be certain, that either pride or humility must arise from this conjunction of relations; if the foregoing system be solid and satisfactory. And whether it be so or not, we may soon satisfy ourselves by the most cursory view of human life.

Every thing belonging to a vain man is the best that is any where to be found. His houses, equipage, furniture, doaths, horses, hounds, excel all others in his conceit; and it is easy to observe, that from the least advantage in any of these, he draws a new subject of pride and vanity. His wine, if you'll believe him, has a finer flavour than any other; his cookery is more exquisite; his table more orderly; his servants more expert; the air, in which he lives, more healthful; the soil he cultivates more fertile; his fruits ripen earlier and to greater perfection: Such a thing is remarkable for its novelty; such another for its antiquity: This is the workmanship of a famous artist;

that belonged once to such a prince or great man: All objects, in a word, that are useful, beautiful or surprising, or are related to such, may, by means of property, give rise to this passion. These agree in giving pleasure, and agree in nothing else. This alone is common to them; and therefore must be the quality that produces the passion, which is their common effect. As every new instance is a new argument, and as the instances are here without number, I may venture to affirm, that scarce any system was ever so fully proved by experience, as that which I have here advanced.

If the property of any thing, that gives pleasure either by its utility, beauty or novelty, produces also pride by a double relation of impressions and ideas; we need not be surprized, that the power of acquiring this property, should have the same effect. Now riches are to be considered as the power of acquiring the property of what pleases; and it is only in this view they have any influence on the passions. Paper will, on many occasions, be considered as riches, and that because it may convey the power of acquiring money: And money is not riches, as it is a metal endowed with certain qualities of solidity, weight and fusibility; but only as it has a relation to the pleasures and conveniences of life. Taking then this for granted, which is in itself so evident, we may draw from it one of the strongest arguments I have yet employed to prove the influence of the double relations on pride and humility.

It has been observed in treating of the understanding, that the distinction, which we sometimes make betwixt a power and the exercise of it, is entirely frivolous, and that neither man nor any other being ought ever to be thought possest of any ability, unless it be exerted and put in action. But though this be strictly true in a just and philosophical way of thinking, it is certain it is not the philosophy of our passions; but that many things operate upon them by means of the idea and supposition of power, independent of its actual exercise. We are pleased when we acquire an ability of procuring pleasure, and are displeased when another acquires a power of giving pain. This is evident from experience; but in order to give a just explication of the matter, and account for this satisfaction and uneasiness, we must weigh the following reflections.

It is evident the error of distinguishing power from its exercise proceeds not entirely from the scholastic doctrine of free-will, which, indeed, enters very little into common life, and has but small influence on our vulgar and popular ways of thinking. According to that doctrine, motives deprive us not of free-will, nor take away our power of performing or forbearing any action. But according to common notions a man has no power, where very considerable motives lie betwixt him and the satisfaction of his desires, and determine him to forbear what he wishes to perform. I do not think I have fallen into my enemy's power, when I see him pass me in the streets with a sword by his side, while I am unprovided of any weapon. I know that the fear of the civil magistrate is as strong a restraint as any of iron, and that I am in as perfect safety as if he were chained or imprisoned. But when a person acquires such an authority over me, that not only there is no external obstacle to his actions; but also that he may punish or reward me as he pleases, without any dread of punishment in his turn, I then attribute a full power to him, and consider myself as his subject or vassal.

Now if we compare these two cases, that of a person, who has very strong motives of interest or safety to forbear any action, and that of another, who lies under no such obligation, we shall find, according to the philosophy explained in the foregoing book, that the only known difference betwixt them lies in this, that in the former case we conclude from past experience, that the person never will perform that action, and in the latter, that he possibly or probably will perform it. Nothing is more fluctuating and inconstant on many occasions, than the will of man; nor is there any thing but strong motives, which can give us an absolute certainty in pronouncing concerning any of his future actions. When we see a person free from these motives, we suppose a possibility either of his acting or forbearing; and though in general we may conclude him to be determined by motives and causes, yet this removes not the uncertainty of our judgment concerning these causes, nor the influence of that uncertainty on the passions. Since therefore we ascribe a power of performing an action to every one, who has no very powerful motive to forbear it, and refuse it to such as have; it may justly be concluded, that power has always a reference to its exercise, either actual or probable, and that we consider a person as endowed with any ability when we find from past experience, that it

is probable, or at least possible he may exert it. And indeed, as our passions always regard the real existence of objects, and we always judge of this reality from past instances; nothing can be more likely of itself, without any farther reasoning, than that power consists in the possibility or probability of any action, as discovered by experience and the practice of the world.

Now it is evident, that wherever a person is in such a situation with regard to me, that there is no very powerful motive to deter him from injuring me, and consequently it is uncertain whether he will injure me or not, I must be uneasy in such a situation, and cannot consider the possibility or probability of that injury without a sensible concern. The passions are not only affected by such events as are certain and infallible, but also in an inferior degree by such as are possible and contingent. And though perhaps I never really feel any harm, and discover by the event, that, philosophically speaking, the person never had any power of harming me; since he did not exert any; this prevents not my uneasiness from the preceding uncertainty. The agreeable passions may here operate as well as the uneasy, and convey a pleasure when I perceive a good to become either possible or probable by the possibility or probability of another's bestowing it on me, upon the removal of any strong motives, which might formerly have hindered him.

But we may farther observe, that this satisfaction encreases, when any good approaches in such a manner that it is in one's own power to take or leave it, and there neither is any physical impediment, nor any very strong motive to hinder our enjoyment. As all men desire pleasure, nothing can be more probable, than its existence when there is no external obstacle to the producing it, and men perceive no danger in following their inclinations. In that case their imagination easily anticipates the satisfaction, and conveys the same joy, as if they were persuaded of its real and actual existence.

But this accounts not sufficiently for the satisfaction, which attends riches. A miser receives delight from his money; that is, from the power it affords him of procuring all the pleasures and conveniences of life, though he knows he has enjoyed his riches for forty years without ever employing them; and consequently cannot conclude by any species of reasoning, that the real existence of these

pleasures is nearer, than if he were entirely deprived of all his possessions. But though he cannot form any such conclusion in a way of reasoning concerning the nearer approach of the pleasure, it is certain he imagines it to approach nearer, whenever all external obstacles are removed, along with the more powerful motives of interest and danger, which oppose it. For farther satisfaction on this head I must refer to my account of the will, where I shall explain that false sensation of liberty, which makes us imagine we can perform any thing, that is not very dangerous or destructive. Whenever any other person is under no strong obligations of interest to forbear any pleasure, we judge from experience, that the pleasure will exist, and that he will probably obtain it. But when ourselves are in that situation, we judge from an illusion of the fancy, that the pleasure is still closer and more immediate. The will seems to move easily every way, and casts a shadow or image of itself, even to that side, on which it did not settle. By means of this image the enjoyment seems to approach nearer to us, and gives us the same lively satisfaction, as if it were perfectly certain and unavoidable.

It will now be easy to draw this whole reasoning to a point, and to prove, that when riches produce any pride or vanity in their possessors, as they never fail so to do, it is only by means of a double relation of impressions and ideas. The very essence of riches consists in the power of procuring the pleasures and conveniences of life. The very essence of this consists in the probability of its exercise, and in its causing us to anticipate, by a true or false reasoning, the real existence of the pleasure. This anticipation of pleasure is, in itself, a very considerable pleasure; and as its cause is some possession or property, which we enjoy, and which is thereby related to us, we here clearly see all the parts of the foregoing system most exactly and distinctly drawn out before us. For the same reason, that riches cause pleasure and pride, and poverty excites uneasiness and humility, power must produce the former emotions, and slavery the latter. Power or an authority over others makes us capable of satisfying all our desires; as slavery, by subjecting us to the will of others, exposes us to a thousand wants, and mortifications.

It is here worth observing, that the vanity of power, or shame of slavery, are much augmented by the consideration of the persons, over whom we exercise our authority, or who exercise it over us. For supposing it possible to frame statues of such an admirable mechanism, that they could move and act in obedience to the will; it is evident the possession of them would give pleasure and pride, but not to such a degree, as the same authority, when exerted over sensible and rational creatures, whose condition, being compared to our own, makes it seem more agreeable and honourable. Comparison is in every case a sure method of augmenting our esteem of any thing. A rich man feels the felicity of his condition better by opposing it to that of a beggar. But there is a peculiar advantage in power, by the contrast, which is, in a manner, presented to us, betwixt ourselves and the person we command. The comparison is obvious and natural: The imagination finds it in the very subject: The passage of the thought to its conception is smooth and easy. And that this circumstance has a considerable effect in augmenting its influence, will appear afterwards in examining the nature of malice and envy.

SECT. XI OF THE LOVE OF FAME

But beside these original causes of pride and humility, there is a secondary one in the opinions of others, which has an equal influence on the affections. Our reputation, our character, our name are considerations of vast weight and importance; and even the other causes of pride; virtue, beauty and riches; have little influence, when not seconded by the opinions and sentiments of others. In order to account for this phaenomenon it will be necessary to take some compass, and first explain the nature of sympathy.

No quality of human nature is more remarkable, both in itself and in its consequences, than that propensity we have to sympathize with others, and to receive by communication their inclinations and sentiments, however different from, or even contrary to our own. This is not only conspicuous in children, who implicitly embrace every opinion proposed to them; but also in men of the greatest judgment and understanding, who find it very difficult to follow their own reason or inclination, in opposition to that of their friends and daily companions. To this principle we ought to ascribe the great uniformity we may observe in the humours and turn of thinking of those of the same nation; and it is much more probable, that this resemblance arises from sympathy, than from any influence of the soil and climate, which, though they continue invariably the same, are not able to preserve the character of a nation the same for a century together. A good-natured man finds himself in an instant of the same humour with his company; and even the proudest and most surly take a tincture from their countrymen and acquaintance. A chearful countenance infuses a sensible complacency and serenity into my mind; as an angry or sorrowful one throws a sudden dump upon me. Hatred, resentment, esteem, love, courage, mirth and melancholy; all these passions I feel more from communication than from my own natural temper and disposition. So remarkable a phaenomenon merits our attention, and must be traced up to its first principles.

When any affection is infused by sympathy, it is at first known only by its effects, and by those external signs in the countenance and conversation, which convey an idea of it. This idea is presently converted into an impression, and acquires such a degree of force

and vivacity, as to become the very passion itself, and produce an equal emotion, as any original affection. However instantaneous this change of the idea into an impression may be, it proceeds from certain views and reflections, which will not escape the strict scrutiny of a philosopher, though they may the person himself, who makes them.

It is evident, that the idea, or rather impression of ourselves is always intimately present with us, and that our consciousness gives us so lively a conception of our own person, that it is not possible to imagine, that any thing can in this particular go beyond it. Whatever object, therefore, is related to ourselves must be conceived with a little vivacity of conception, according to the foregoing principles; and though this relation should not be so strong as that of causation, it must still have a considerable influence. Resemblance and contiguity are relations not to be neglected; especially when by an inference from cause and effect, and by the observation of external signs, we are informed of the real existence of the object, which is resembling or contiguous.

Now it is obvious, that nature has preserved a great resemblance among all human creatures, and that we never remark any passion or principle in others, of which, in some degree or other, we may not find a parallel in ourselves. The case is the same with the fabric of the mind, as with that of the body. However the parts may differ in shape or size, their structure and composition are in general the same. There is a very remarkable resemblance, which preserves itself amidst all their variety; and this resemblance must very much contribute to make us enter into the sentiments of others; and embrace them with facility and pleasure. Accordingly we find, that where, beside the general resemblance of our natures, there is any peculiar similarity in our manners, or character, or country, or language, it facilitates the sympathy. The stronger the relation is betwixt ourselves and any object, the more easily does the imagination make the transition, and convey to the related idea the vivacity of conception, with which we always form the idea of our own person.

Nor is resemblance the only relation, which has this effect, but receives new force from other relations, that may accompany it. The

sentiments of others have little influence, when far removed from us, and require the relation of contiguity, to make them communicate themselves entirely. The relations of blood, being a species of causation, may sometimes contribute to the same effect; as also acquaintance, which operates in the same manner with education and custom; as we shall see more fully afterwards. All these relations, when united together, convey the impression or consciousness of our own person to the idea of the sentiments or passions of others, and makes us conceive them in the strongest and most lively manner.

It has been remarked in the beginning of this treatise, that all ideas are borrowed from impressions, and that these two kinds of perceptions differ only in the degrees of force and vivacity, with which they strike upon the soul. The component part of ideas and impressions are precisely alike. The manner and order of their appearance may be the same. The different degrees of their force and vivacity are, therefore, the only particulars, that distinguish them: And as this difference may be removed, in some measure, by a relation betwixt the impressions and ideas, it is no wonder an idea of a sentiment or passion, may by this means be invivified as to become the very sentiment or passion. The lively idea of any object always approaches is impression; and it is certain we may feel sickness and pain from the mere force of imagination, and make a malady real by often thinking of it. But this is most remarkable in the opinions and affections; and it is there principally that a lively idea is converted into an impression. Our affections depend more upon ourselves, and the internal operations of the mind, than any other impressions; for which reason they arise more naturally from the imagination, and from every lively idea we form of them. This is the nature and cause of sympathy; and it is after this manner we enter so deep into the opinions and affections of others, whenever we discover them.

What is principally remarkable in this whole affair is the strong confirmation these phaenomena give to the foregoing system concerning the understanding, and consequently to the present one concerning the passions; since these are analogous to each other. It is indeed evident, that when we sympathize with the passions and sentiments of others, these movements appear at first in our mind as

mere ideas, and are conceived to belong to another person, as we conceive any other matter of fact. It is also evident, that the ideas of the affections of others are converted into the very impressions they represent, and that the passions arise in conformity to the images we form of them. All this is an object of the plainest experience, and depends not on any hypothesis of philosophy. That science can only be admitted to explain the phaenomena; though at the same time it must be confest, they are so clear of themselves, that there is but little occasion to employ it. For besides the relation of cause and effect, by which we are convinced of the reality of the passion, with which we sympathize; besides this, I say, we must be assisted by the relations of resemblance and contiguity, in order to feel the sympathy in its full perfection. And since these relations can entirely convert an idea into an impression, and convey the vivacity of the latter into the former, so perfectly as to lose nothing of it in the transition, we may easily conceive how the relation of cause and effect alone, may serve to strengthen and inviven an idea. In sympathy there is an evident conversion of an idea into an impression. This conversion arises from the relation of objects to ourself. Ourself is always intimately present to us. Let us compare all these circumstances, and we shall find, that sympathy is exactly correspondent to the operations of our understanding; and even contains something more surprizing and extraordinary.

It is now time to turn our view from the general consideration of sympathy, to its influence on pride and humility, when these passions arise from praise and blame, from reputation and infamy. We may observe, that no person is ever praised by another for any quality, which would not, if real, produce, of itself, a pride in the person possest of it. The elogiums either turn upon his power, or riches, or family, or virtue; all of which are subjects of vanity, that we have already explained and accounted for. It is certain, then, that if a person considered himself in the same light, in which he appears to his admirer, he would first receive a separate pleasure, and afterwards a pride or self-satisfaction, according to the hypothesis above explained. Now nothing is more natural than for us to embrace the opinions of others in this particular; both from sympathy, which renders all their sentiments intimately present to us; and from reasoning, which makes us regard their judgment, as a kind of argument for what they affirm. These two principles of

authority and sympathy influence almost all our opinions; but must have a peculiar influence, when we judge of our own worth and character. Such judgments are always attended with passion; and nothing tends more to disturb our understanding, and precipitate us into any opinions, however unreasonable, than their connexion with passion; which diffuses itself over the imagination, and gives an additional force to every related idea. To which we may add, that being conscious of great partiality in our own favour, we are peculiarly pleased with any thing, that confirms the good opinion we have of ourselves, and are easily shocked with whatever opposes it.

All this appears very probable in theory; but in order to bestow a full certainty on this reasoning, we must examine the phaenomena of the passions, and see if they agree with it.

Among these phaenomena we may esteem it a very favourable one to our present purposes that though fame in general be agreeable, yet we receive a much greater satisfaction from the approbation of those, whom we ourselves esteem and approve of, than of those, whom we hate and despise. In like measure we are principally mortified with the contempt of persons, upon whose judgment we set some value, and are, in a great measure, indifferent about the opinions of the rest of mankind. But if the mind received from any original instinct a desire of fame and aversion to infamy, fame and infamy would influence us without distinction; and every opinion, according as it were favourable or unfavourable, would equally excite that desire or aversion. The judgment of a fool is the judgment of another person, as well as that of a wise man, and is only inferior in its influence on our own judgment.

We are not only better pleased with the approbation of a wise man than with that of a fool, but receive an additional satisfaction from the former, when it is obtained after a long and intimate acquaintance. This is accounted for after the same manner.

The praises of others never give us much pleasure, unless they concur with our own opinion, and extol us for those qualities, in which we chiefly excel. A mere soldier little values the character of eloquence: A gownman of courage: A bishop of humour: Or a merchant of learning. Whatever esteem a man may have for any

quality, abstractedly considered; when he is conscious he is not possest of it; the opinions of the whole world will give him little pleasure in that particular, and that because they never will be able to draw his own opinion after them.

Nothing is more usual than for men of good families, but narrow circumstances, to leave their friends and country, and rather seek their livelihood by mean and mechanical employments among strangers, than among those, who are acquainted with their birth and education. We shall be unknown, say they, where we go. No body will suspect from what family we are sprung. We shall be removed from all our friends and acquaintance, and our poverty and meanness will by that means sit more easy upon us. In examining these sentiments, I find they afford many very convincing arguments for my present purpose.

First, We may infer from them, that the uneasiness of being contemned depends on sympathy, and that sympathy depends on the relation of objects to ourselves; since we are most uneasy under the contempt of persons, who are both related to us by blood, and contiguous in place. Hence we seek to diminish this sympathy and uneasiness by separating these relations, and placing ourselves in a contiguity to strangers, and at a distance from relations.

Secondly, We may conclude, that relations are requisite to sympathy, not absolutely considered as relations, but by their influence in converting our ideas of the sentiments of others into the very sentiments, by means of the association betwixt the idea of their persons, and that of our own. For here the relations of kindred and contiguity both subsist; but not being united in the same persons, they contribute in a less degree to the sympathy.

Thirdly, This very circumstance of the diminution of sympathy by the separation of relations is worthy of our attention. Suppose I am placed in a poor condition among strangers, and consequently am but lightly treated; I yet find myself easier in that situation, than when I was every day exposed to the contempt of my kindred and countrymen. Here I feel a double contempt; from my relations, but they are absent; from those about me, but they are strangers. This double contempt is likewise strengthened by the two relations of kindred and contiguity. But as the persons are not the same, who

are connected with me by those two relations, this difference of ideas separates the impressions arising from the contempt, and keeps them from running into each other. The contempt of my neighbours has a certain influence; as has also that of my kindred: But these influences are distinct, and never unite; as when the contempt proceeds from persons who are at once both my neighbours and kindred. This phaenomenon is analogous to the system of pride and humility above-explained, which may seem so extraordinary to vulgar apprehensions.

Fourthly, A person in these circumstances naturally conceals his birth from those among whom he lives, and is very uneasy, if any one suspects him to be of a family, much superior to his present fortune and way of living. Every thing in this world is judged of by comparison. What is an immense fortune for a private gentleman is beggary for a prince. A peasant would think himself happy in what cannot afford necessaries for a gentleman. When a man has either been accustomed to a more splendid way of living, or thinks himself intitled to it by his birth and quality, every thing below is disagreeable and even shameful; and it is with the greatest industry he conceals his pretensions to a better fortune. Here he himself knows his misfortunes; but as those, with whom he lives, are ignorant of them, he has the disagreeable reflection and comparison suggested only by his own thoughts, and never receives it by a sympathy with others; which must contribute very much to his ease and satisfaction.

If there be any objections to this hypothesis, THAT THE PLEASURE, WHICH WE RECEIVE FROM PRAISE, ARISES FROM A COMMUNICATION OF SENTIMENTS, we shall find, upon examination, that these objections, when taken in a proper light, will serve to confirm it. Popular fame may be agreeable even to a man, who despises the vulgar; but it is because their multitude gives them additional weight and authority. Plagiaries are delighted with praises, which they are conscious they do not deserve; but this is a kind of castle-building, where the imagination amuses itself with its own fictions, and strives to render them firm and stable by a sympathy with the sentiments of others. Proud men are most shocked with contempt, should they do not most readily assent to it; but it is because of the opposition betwixt the passion,

which is natural so them, and that received by sympathy. A violent lover in like manner is very much disp pleased when you blame and condemn his love; though it is evident your opposition can have no influence, but by the hold it takes of himself, and by his sympathy with you. If he despises you, or perceives you are in jest, whatever you say has no effect upon him.

SECT. XII OF THE PRIDE AND HUMILITY OF ANIMALS

Thus in whatever light we consider this subject, we may still observe, that the causes of pride and humility correspond exactly to our hypothesis, and that nothing can excite either of these passions, unless it be both related to ourselves, and produces a pleasure or pain independent of the passion. We have not only proved, that a tendency to produce pleasure or pain is common to all the causes of pride or humility, but also that it is the only thing, which is common; and consequently is the quality, by which they operate. We have farther proved, that the most considerable causes of these passions are really nothing but the power of producing either agreeable or uneasy sensations; and therefore that all their effects, and amongst the rest, pride and humility, are derived solely from that origin. Such simple and natural principles, founded on such solid proofs, cannot fail to be received by philosophers, unless opposed by some objections, that have escaped me.

It is usual with anatomists to join their observations and experiments on human bodies to those on beasts, and from the agreement of these experiments to derive an additional argument for any particular hypothesis. It is indeed certain, that where the structure of parts in brutes is the same as in men, and the operation of these parts also the same, the causes of that operation cannot be different, and that whatever we discover to be true of the one species, may be concluded without hesitation to be certain of the other. Thus though the mixture of humours and the composition of minute parts may justly be presumed so be somewhat different in men from what it is in mere animals; and therefore any experiment we make upon the one concerning the effects of medicines will not always apply to the other; yet as the structure of the veins and muscles, the fabric and situation of the heart, of the lungs, the stomach, the liver and other parts, are the same or nearly the same in all animals, the very same hypothesis, which in one species explains muscular motion, the progress of the chyle, the circulation of the blood, must be applicable to every one; and according as it agrees or disagrees with the experiments we may make in any species of creatures, we may draw a proof of its truth or falshood on the whole. Let us, therefore, apply this method of enquiry, which is found so just and useful in reasonings concerning the body, to our

present anatomy of the mind, and see what discoveries we can make by it.

In order to this we must first shew the correspondence of passions in men and animals, and afterwards compare the causes, which produce these passions.

It is plain, that almost in every species of creatures, but especially of the nobler kind, there are many evident marks of pride and humility. The very port and gait of a swan, or turkey, or peacock show the high idea he has entertained of himself, and his contempt of all others. This is the more remarkable, that in the two last species of animals, the pride always attends the beauty, and is discovered in the male only. The vanity and emulation of nightingales in singing have been commonly remarked; as likewise that of horses in swiftness, of hounds in sagacity and smell, of the bull and cock in strength, and of every other animal in his particular excellency. Add to this, that every species of creatures, which approach so often to man, as to familiarize themselves with him, show an evident pride in his approbation, and are pleased with his praises and caresses, independent of every other consideration. Nor are they the caresses of every one without distinction, which give them this vanity, but those principally of the persons they know and love; in the same manner as that passion is excited in mankind. All these are evident proofs, that pride and humility are not merely human passions, but extend themselves over the whole animal creation.

The CAUSES of these passions are likewise much the same in beasts as in us, making a just allowance for our superior knowledge and understanding. Thus animals have little or no sense of virtue or vice; they quickly lose sight of the relations of blood; and are incapable of that of right and property: For which reason the causes of their pride and humility must lie solely in the body, and can never be placed either in the mind or external objects. But so far as regards the body, the same qualities cause pride in the animal as in the human kind; and it is on beauty, strength, swiftness or some other useful or agreeable quality that this passion is always founded.

The next question is, whether, since those passions are the same, and arise from the same causes through the whole creation, the

manner, in which the causes operate, be also the same. According to all rules of analogy, this is justly to be expected; and if we find upon trial, that the explication of these phaenomena, which we make use of in one species, will not apply to the rest, we may presume that that explication, however specious, is in reality without foundation.

In order to decide this question, let us consider, that there is evidently the same relation of ideas, and derived from the same causes, in the minds of animals as in those of men. A dog, that has hid a bone, often forgets the place; but when brought to it, his thought passes easily to what he formerly concealed, by means of the contiguity, which produces a relation among his ideas. In like manner, when he has been heartily beat in any place, he will tremble on his approach to it, even though he discover no signs of any present danger. The effects of resemblance are not so remarkable; but as that relation makes a considerable ingredient in causation, of which all animals shew so evident a judgment, we may conclude that the three relations of resemblance, contiguity and causation operate in the same manner upon beasts as upon human creatures.

There are also instances of the relation of impressions, sufficient to convince us, that there is an union of certain affections with each other in the inferior species of creatures as well as in the superior, and that their minds are frequently conveyed through a series of connected emotions. A dog, when elevated with joy, runs naturally into love and kindness, whether of his master or of the sex. In like manner, when full of pain and sorrow, he becomes quarrelsome and illnated; and that passion; which at first was grief, is by the smallest occasion converted into anger.

Thus all the internal principles, that are necessary in us to produce either pride or humility, are commm to all creaturn; and since the causes, which excite these passions, are likewise the same, we may justly conclude, that these causes operate after the same manner through the whole animal creation. My hypothesis Is so simple, and supposes so little reflection and judgment, that it is applicable to every sensible creature; which must not only be allowed to be a convincing proof of its veracity, but, I am confident, will be found an objection to every other system.

PART II OF LOVE AND HATRED

SECT. I OF THE OBJECT AND CAUSES OF LOVE AND HATRED

It is altogether impossible to give any definition of the passions of love and hatred; and that because they produce merely a simple impression, without any mixture or composition. Twould be as unnecessary to attempt any description of them, drawn from their nature, origin, causes and objects; and that both because these are the subjects of our present enquiry, and because these passions of themselves are sufficiently known from our common feeling and experience. This we have already observed concerning pride and humility, and here repeat it concerning love and hatred; and indeed there is so great a resemblance betwixt these two sets of passions, that we shall be obliged to begin with a kind of abridgment of our reasonings concerning the former, in order to explain the latter.

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

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

If we consider the causes of love and hatred, we shall find they are very much diversified, and have not many things in common. The virtue, knowledge, wit, good sense, good humour of any person, produce love and esteem; as the opposite qualities, hatred and contempt. The same passions arise from bodily accomplishments, such as beauty, force, swiftness, dexterity; and from their contraries; as likewise from the external advantages and disadvantages of family, possession, cloaths, nation and climate. There is not one of these objects, but what by its different qualities may produce love and esteem, or hatred and contempt.

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

It would be tedious to trace the passions of love and hatred, through all the observations which we have formed concerning pride and humility, and which are equally applicable to both sets of passions. It will be sufficient to remark in general, that the object of love and hatred is evidently some thinking person; and that the sensation of the former passion is always agreeable, and of the latter uneasy. We may also suppose with some shew of probability, THAT THE CAUSE OF BOTH THESE PASSIONS IS ALWAYS RELATED TO A THINKING BEING, AND THAT THE CAUSE OF THE FORMER PRODUCE A SEPARATE PLEASURE, AND OF THE LATTER A SEPARATE UNEASINESS.

One of these suppositions, viz, that the cause of love and hatred must be related to a person or thinking being, in order to produce these passions, is not only probable, but too evident to be contested. Virtue and vice, when considered in the abstract; beauty and deformity, when placed on inanimate objects; poverty and riches when belonging to a third person, excite no degree of love or hatred, esteem or contempt towards those, who have no relation to them. A person looking out at a window, sees me in the street, and beyond

me a beautiful palace, with which I have no concern: I believe none will pretend, that this person will pay me the same respect, as if I were owner of the palace.

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

There are few persons, that are satisfied with their own character, or genius, or fortune, who are not desirous of shewing themselves to the world, and of acquiring the love and approbation of mankind. Now it is evident, that the very same qualities and circumstances, which are the causes of pride or self-esteem, are also the causes of vanity or the desire of reputation; and that we always put to view those particulars with which in ourselves we are best satisfied. But if love and esteem were not produced by the same qualities as pride, according as these qualities are related to ourselves or others, this method of proceeding would be very absurd, nor could men expect a correspondence in the sentiments of every other person, with those themselves have entertained. It is true, few can form exact systems of the passions, or make reflections on their general nature and resemblances. But without such a progress in philosophy, we are not subject to many mistakes in this particular, but are sufficiently guided by common experience, as well as by a kind of presentation; which tells us what will operate on others, by what we feel immediately in ourselves. Since then the same qualities that produce pride or humility, cause love or hatred; all the arguments that have been employed to prove, that the causes of the former passions excite a pain or pleasure independent of the passion, will be applicable with equal evidence to the causes of the latter.

SECT. II EXPERIMENTS TO CONFIRM THIS SYSTEM

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

In order to make these experiments, let us suppose I am in company with a person, whom I formerly regarded without any sentiments either of friendship or enmity. Here I have the natural and ultimate object of all these four passions placed before me. Myself am the proper object of pride or humility; the other person of love or hatred.

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

I say then, that nothing can produce any of these passions without bearing it a double relation, viz, of ideas to the object of the passion, and of sensation to the passion itself. This we must prove by our experiments. First Experiment. To proceed with the greater order in these experiments, let us first suppose, that being placed in the situation above-mentioned, viz, in company with some other person, there is an object presented, that has no relation either of

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

Second Experiment. Since an object, that wants both these relations can never produce any passion, let us bestow on it only one of these relations; and see what will follow. Thus suppose, I regard a stone or any common object, that belongs either to me or my companion, and by that means acquires a relation of ideas to the object of the passions: It is plain, that to consider the matter a priori, no emotion of any kind can reasonably be expected. For besides, that a relation of ideas operates secretly and calmly on the mind, it bestows an equal impulse towards the opposite passions of pride and humility, love and hatred, according as the object belongs to ourselves or others; which opposition of the passions must destroy both, and leave the mind perfectly free from any affection or emotion. This reasoning a priori is confirmed by experience. No trivial or vulgar object, that causes not a pain or pleasure, independent of the passion, will ever, by its property or other relations either to ourselves or others, be able to produce the affections of pride or humility, love or hatred.

Third Experiment. It is evident, therefore, that a relation of ideas is not able alone to give rise to these affections. Let us now remove this relation, and in its stead place a relation of impressions, by presenting an object, which is agreeable or disagreeable, but has no relation either to ourself or companion; and let us observe the consequences. To consider the matter first a priori, as in the preceding experiment; we may conclude, that the object will have a small, but an uncertain connexion with these passions. For besides, that this relation is not a cold and imperceptible one, it has not the

inconvenience of the relation of ideas, nor directs us with equal force to two contrary passions, which by their opposition destroy each other. But if we consider, on the other hand, that this transition from the sensation to the affection is not forwarded by any principle, that produces a transition of ideas; but, on the contrary, that though the one impression be easily transfused into the other, yet the change of objects is supposed contrary to all the principles, that cause a transition of that kind; we may from thence infer, that nothing will ever be a steady or durable cause of any passion, that is connected with the passion merely by a relation of impressions. What our reason would conclude from analogy, after balancing these arguments, would be, that an object, which produces pleasure or uneasiness, but has no manner of connexion either with ourselves or others, may give such a turn to the disposition, as that may naturally fall into pride or love, humility or hatred, and search for other objects, upon which by a double relation, it can found these affections; but that an object, which has only one of these relations, though the most advantageous one, can never give rise to any constant and established passion.

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

Fourth Experiment. Having found, that neither an object without any relation of ideas or impressions, nor an object, that has only one relation, can ever cause pride or humility, love or hatred; reason alone may convince us, without any farther experiment, that whatever has a double relation must necessarily excite these passions; since it is evident they must have some cause. But to leave

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

But to make the matter still more certain, I alter the object; and instead of vice and virtue, make the trial upon beauty and deformity, riches and poverty, power and servitude. Each of these objects runs the circle of the passions in the same manner, by a change of their relations: And in whatever order we proceed,

whether through pride, love, hatred, humility, or through humility, hatred, love, pride, the experiment is not in the least diversified. Esteem and contempt, indeed, arise on some occasions instead of love and hatred; but these are at the bottom the same passions, only diversified by some causes, which we shall explain afterwards.

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

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

This is the reasoning I form in conformity to my hypothesis; and am pleased to find upon trial that every thing answers exactly to my expectation. The virtue or vice of a son or brother not only excites love or hatred, but by a new transition, from similar causes, gives

rise to pride or humility. Nothing causes greater vanity than any shining quality in our relations; as nothing mortifies us more than their vice or infamy. This exact conformity of experience to our reasoning is a convincing proof of the solidity of that hypothesis, upon which we reason.

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

It is evident, that as we are at all times intimately conscious of ourselves, our sentiments and passions, their ideas must strike upon us with greater vivacity than the ideas of the sentiments and passions of any other person. But every thing, that strikes upon us with vivacity, and appears in a full and strong light, forces itself, in a manner, into our consideration, and becomes present to the mind on the smallest hint and most trivial relation. For the same reason, when it is once present, it engages the attention, and keeps it from wandering to other objects, however strong may be their relation to our first object. The imagination passes easily from obscure to lively ideas, but with difficulty from lively to obscure. In the one case the

relation is aided by another principle: In the other case, it is opposed by it.

Now I have observed, that those two faculties of the mind, the imagination and passions, assist each other in their operations when their propensities are similar, and when they act upon the same object. The mind has always a propensity to pass from a passion to any other related to it; and this propensity is forwarded when the object of the one passion is related to that of the other. The two impulses concur with each other, and render the whole transition more smooth and easy. But if it should happen, that while the relation of ideas, strictly speaking, continues the same, its influence, in causing a transition of the imagination, should no longer take place, it is evident its influence on the passions must also cease, as being dependent entirely on that transition. This is the reason why pride or humility is not transfused into love or hatred with the same ease, that the latter passions are changed into the former. If a person be my brother I am his likewise: but though the relations be reciprocal they have very different effects on the imagination. The passage is smooth and open from the consideration of any person related to us to that of ourself, of whom we are every moment conscious. But when the affections are once directed to ourself, the fancy passes not with the same facility from that object to any other person, how closely so ever connected with us. This easy or difficult transition of the imagination operates upon the passions, and facilitates or retards their transition, which is a clear proof, that these two faculties of the passions and imagination are connected together, and that the relations of ideas have an influence upon the affections. Besides innumerable experiments that prove this, we here find, that even when the relation remains; if by any particular circumstance its usual effect upon the fancy in producing an association or transition of ideas, is prevented; its usual effect upon the passions, in conveying us from one to another, is in like manner prevented.

Some may, perhaps, find a contradiction betwixt this phaenomenon and that of sympathy, where the mind passes easily from the idea of ourselves to that of any other object related to us. But this difficulty will vanish, if we consider that in sympathy our own person is not the object of any passion, nor is there any thing,

that fixes our attention on ourselves; as in the present case, where we are supposed to be actuated with pride or humility. Ourself, independent of the perception of every other object, is in reality nothing: For which reason we must turn our view to external objects; and it is natural for us to consider with most attention such as lie contiguous to us, or resemble us. But when self is the object of a passion, it is not natural to quit the consideration of it, till the passion be exhausted: in which case the double relations of impressions and ideas can no longer operate.

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

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

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

That we may comprehend, wherein consists the difficulty of explaining this phaenomenon, we must consider, that the very same reason, which determines the imagination to pass from remote to contiguous objects, with more facility than from contiguous to remote, causes it likewise to change with more ease, the less for the greater, than the greater for the less. Whatever has the greatest influence is most taken notice of; and whatever is most taken notice of, presents itself most readily to the imagination. We are more apt to over-look in any subject, what is trivial, than what appears of considerable moment; but especially if the latter takes the precedence, and first engages our attention. Thus if any accident makes us consider the Satellites of JUPITER, our fancy is naturally determined to form the idea of that planet; but if we first reflect on the principal planet, it is more natural for us to overlook its attendants. The mention of the provinces of any empire conveys our thought to the seat of the empire; but the fancy returns not with the same facility to the consideration of the provinces. The idea of the servant makes us think of the master; that of the subject carries our view to the prince. But the same relation has not an equal influence in conveying us back again. And on this is founded that reproach of Cornelia to her sons, that they ought to be ashamed she should be more known by the title of the daughter of Scipio than by that of the mother of the Gracchi. This was, in other words, exhorting them to render themselves as illustrious and famous as their grandfather, otherwise the imagination of the people, passing from her who was intermediate, and placed in an equal relation to both, would always leave them, and denominate her by what was more considerable and of greater moment. On the same principle is founded that common custom of making wives bear the name of their husbands, rather than husbands that of their wives; as also the ceremony of giving the precedency to those, whom we honour and respect. We might find many other instances to confirm this principle, were it not already sufficiently evident.

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

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

The difficulty is not less, if it be not rather greater, in passing from the strong passion to the weak, than in passing from the weak to the strong, provided the one passion upon its appearance destroys the other, and they do not both of them exist at once. But the case is

entirely altered, when the passions unite together, and actuate the mind at the same time. A weak passion, when added to a strong, makes not so considerable a change in the disposition, as a strong when added to a weak; for which reason there is a closer connexion betwixt the great degree and the small, than betwixt the small degree and the great.

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

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

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

Eighth Experiment. I have observed that the transition from love or hatred to pride or humility, is more easy than from pride or humility to love or hatred; and that the difficulty, which the imagination finds in passing from contiguous to remote, is the cause why we scarce have any instance of the latter transition of the affections. I must, however, make one exception, viz, when the very cause of the pride and humility is placed in some other person. For in that case the imagination is necessitated to consider the person, nor can it possibly confine its view to ourselves. Thus nothing more readily produces kindness and affection to any person, than his approbation of our conduct and character: As on the other hand, nothing inspires us with a stronger hatred, than his blame or contempt. Here it is evident, that the original passion is pride or humility, whose object is self; and that this passion is transfused into love or hatred, whose object is some other person, notwithstanding the rule I have already established, THAT THE IMAGINATION PASSES WITH DIFFICULTY FROM CONTIGUOUS TO REMOTE. But the transition in this case is not made merely on account of the relation betwixt ourselves and the person; but because that very person is the real cause of our first passion, and of consequence is intimately connected with it. It is his approbation that produces

pride; and disapprobation, humility. No wonder, then, the imagination returns back again attended with the related passions of love and hatred. This is not a contradiction, but an exception to the rule; and an exception that arises from the same reason with the rule itself.

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

SECT. III DIFFICULTIES SOLVED

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

Nothing is more evident, than that any person acquires our kindness, or is exposed to our ill-will, in proportion to the pleasure or uneasiness we receive from him, and that the passions keep pace exactly with the sensations in all their changes and variations. Whoever can find the means either by his services, his beauty, or his flattery, to render himself useful or agreeable to us, is sure of our affections: As on the other hand, whoever harms or displeases us never fails to excite our anger or hatred. When our own nation is at war with any other, we detest them under the character of cruel, perfidious, unjust and violent: But always esteem ourselves and allies equitable, moderate, and merciful. If the general of our enemies be successful, it is with difficulty we allow him the figure and character of a man. He is a sorcerer: He has a communication with daemons; as is reported of OLIVER CROMWELL, and the DUKE OF LUXEMBOURG: He is bloody-minded, and takes a pleasure in death and destruction. But if the success be on our side, our commander has all the opposite good qualities, and is a pattern of virtue, as well as of courage and conduct. His treachery we call policy: His cruelty is an evil inseparable from war. In short, every one of his faults we either endeavour to extenuate, or dignify it with the name of that virtue, which approaches it. It is evident the same method of thinking runs through common life.

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

the intention we judge of the actions, and according as that is good or bad, they become causes of love or hatred.

But here we must make a distinction. If that quality in another, which pleases or displeases, be constant and inherent in his person and character, it will cause love or hatred independent of the intention: But otherwise a knowledge and design is requisite, in order to give rise to these passions. One that is disagreeable by his deformity or folly is the object of our aversion, though nothing be more certain, than that he has not the least intention of displeasing us by these qualities. But if the uneasiness proceed not from a quality, but an action, which is produced and annihilated in a moment, it is necessary, in order to produce some relation, and connect this action sufficiently with the person, that it be derived from a particular fore-thought and design. It is not enough, that the action arise from the person, and have him for its immediate cause and author. This relation alone is too feeble and inconstant to be a foundation for these passions. It reaches not the sensible and thinking part, and neither proceeds from any thing durable in him, nor leaves any thing behind it; but passes in a moment, and is as if it had never been. On the other hand, an intention shews certain qualities, which remaining after the action is performed, connect it with the person, and facilitate the transition of ideas from one to the other. We can never think of him without reflecting on these qualities; unless repentance and a change of life have produced an alteration in that respect: In which case the passion is likewise altered. This therefore is one reason, why an intention is requisite to excite either love or hatred.

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

course cause a remarkable diminution in the passions of love and hatred.

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

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

It is evident in the first place, that this circumstance is not decisive; and though it may be able to diminish the passions, it is seldom it can entirely remove them. How few criminals are there, who have no ill-will to the person, that accuses them, or to the judge, that condemns them, even though they be conscious of their own deserts? In like manner our antagonist in a law-suit, and our competitor for any office, are commonly regarded as our enemies; though we must acknowledge, if we would but reflect a moment, that their motive is entirely as justifiable as our own.

Besides we may consider, that when we receive harm from any person, we are apt to imagine him criminal, and it is with extreme

difficulty we allow of his justice and innocence. This is a clear proof, that, independent of the opinion of iniquity, any harm or uneasiness has a natural tendency to excite our hatred, and that afterwards we seek for reasons upon which we may justify and establish the passion. Here the idea of injury produces not the passion, but arises from it.

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

SECT. IV OF THE LOVE OF RELATIONS

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

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

There is another phaenomenon, which is parallel to this, viz, that acquaintance, without any kind of relation, gives rise to love and kindness. When we have contracted a habitude and intimacy with any person; though in frequenting his company we have not been able to discover any very valuable quality, of which he is possessed; yet we cannot forebear preferring him to strangers, of whose superior merit we are fully convinced. These two phaenomena of the effects of relation and acquaintance will give mutual light to each other, and may be both explained from the same principle.

Those, who take a pleasure in declaiming against human nature, have observed, that man is altogether insufficient to support himself; and that when you loosen all the holds, which he has of external objects, he immediately drops down into the deepest melancholy and despair. From this, say they, proceeds that

continual search after amusement in gaming, in hunting, in business; by which we endeavour to forget ourselves, and excite our spirits from the languid state, into which they fall, when not sustained by some brisk and lively emotion. To this method of thinking I so far agree, that I own the mind to be insufficient, of itself, to its own entertainment, and that it naturally seeks after foreign objects, which may produce a lively sensation, and agitate the spirits. On the appearance of such an object it awakes, as it were, from a dream: The blood flows with a new tide: The heart is elevated: And the whole man acquires a vigour, which he cannot command in his solitary and calm moments. Hence company is naturally so rejoicing, as presenting the liveliest of all objects, viz, a rational and thinking Being like ourselves, who communicates to us all the actions of his mind; makes us privy to his inmost sentiments and affections; and lets us see, in the very instant of their production, all the emotions, which are caused by any object. Every lively idea is agreeable, but especially that of a passion, because such an idea becomes a kind of passion, and gives a more sensible agitation to the mind, than any other image or conception.

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

It is obvious, that people associate together according to their particular tempers and dispositions, and that men of gay tempers naturally love the gay; as the serious bear an affection to the serious. This not only happens, where they remark this resemblance betwixt themselves and others, but also by the natural course of the disposition, and by a certain sympathy, which always arises betwixt similar characters. Where they remark the resemblance, it operates after the manner of a relation, by producing a connexion of ideas. Where they do not remark it, it operates by some other principle; and if this latter principle be similar to the former, it must be received as a confirmation of the foregoing reasoning.

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

The great propensity men have to pride may be considered as another similar phaenomenon. It often happens, that after we have lived a considerable time in any city; however at first it might be disagreeable to us; yet as we become familiar with the objects, and contact an acquaintance, though merely with the streets and buildings, the aversion diminishes by degrees, and at last changes into the opposite passion. The mind finds a satisfaction and ease in the view of objects, to which it is accustomed, and naturally prefers them to others, which, though, perhaps, in themselves more valuable, are less known to it. By the same quality of the mind we

are seduced into a good opinion of ourselves, and of all objects, that belong to us. They appear in a stronger light; are more agreeable; and consequently fitter subjects of pride and vanity, than any other.

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

In order to produce a perfect relation betwixt two objects, it is requisite, not only that the imagination be conveyed from one to the other by resemblance, contiguity or causation, but also that it return back from the second to the first with the same ease and facility. At first sight this may seem a necessary and unavoidable consequence. If one object resemble another, the latter object must necessarily resemble the former. If one object be the cause of another, the second object is effect to its cause. It is the same case with contiguity: And therefore the relation being always reciprocal, it may be thought, that the return of the imagination from the second to the first must also, in every case, be equally natural as its passage from the first to the second. But upon farther examination we shall easily discover our mistake. For supposing the second object, beside its reciprocal relation to the first, to have also a strong relation to a third object; in that case the thought, passing from the first object to the second, returns not back with the same facility, though the relation continues the same; but is readily carryed on to the third object, by means of the new relation, which presents itself, and gives a new impulse to the imagination. This new relation, therefore, weakens the tie betwixt the first and second objects. The fancy is by

its very nature wavering and inconstant; and considers always two objects as more strongly related together, where it finds the passage equally easy both in going and returning, than where the transition is easy only in one of these motions. The double motion is a kind of a double tie, and binds the objects together in the closest and most intimate manner.

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

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

second; so that the imagination goes and comes along all of them with the greatest facility.

SECT. V OF OUR ESTEEM FOR THE RICH AND POWERFUL

Nothing has a greater tendency to give us an esteem for any person, than his power and riches; or a contempt, than his poverty and meanness: And as esteem and contempt are to be considered as species of love and hatred, it will be proper in this place to explain these phaenomena.

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

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

satisfaction, which it gives by its real application to the bodily organs.

But though these reasons may induce us to comprehend this delicacy of the imagination among the causes of the respect, which we pay the rich and powerful, there are many other reasons, that may keep us from regarding it as the sole or principal. For as the ideas of pleasure can have an influence only by means of their vivacity, which makes them approach impressions, it is most natural those ideas should have that influence, which are favoured by most circumstances, and have a natural tendency to become strong and lively; such as our ideas of the passions and sensations of any human creature. Every human creature resembles ourselves, and by that means has an advantage above any other object, in operating on the imagination.

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

Add to this, that riches and power alone, even though unemployed, naturally cause esteem and respect: And consequently these passions arise not from the idea of any beautiful or agreeable objects. It is true; money implies a kind of representation of such objects, by the power it affords of obtaining them; and for that reason may still be esteemed proper to convey those agreeable images, which may give rise to the passion. But as this prospect is very distant, it is more natural for us to take a contiguous object, viz, the satisfaction, which this power affords the person, who is possess

of it. And of this we shall be farther satisfied, if we consider, that riches represent the goods of life, only by means of the will; which employs them; and therefore imply in their very nature an idea of the person, and cannot be considered without a kind of sympathy with his sensations and enjoyments.

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

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

It is obvious, that though riches and authority undoubtedly give their owner a power of doing us service, yet this power is not to be considered as on the same footing with that, which they afford him, of pleasing himself, and satisfying his own appetites. Self-love approaches the power and exercise very near each other in the latter

case; but in order to produce a similar effect in the former, we must suppose a friendship and good-will to be conjoined with the riches. Without that circumstance it is difficult to conceive on what we can found our hope of advantage from the riches of others, though there is nothing more certain, than that we naturally esteem and respect the rich, even before we discover in them any such favourable disposition towards us.

But I carry this farther, and observe, not only that we respect the rich and powerful, where they shew no inclination to serve us, but also when we lie so much out of the sphere of their activity, that they cannot even be supposed to be endowed with that power. Prisoners of war are always treated with a respect suitable to their condition; and it is certain riches go very far towards fixing the condition of any person. If birth and quality enter for a share, this still affords us an argument of the same kind. For what is it we call a man of birth, but one who is descended from a long succession of rich and powerful ancestors, and who acquires our esteem by his relation to persons whom we esteem? His ancestors, therefore, though dead, are respected, in some measure, on account of their riches, and consequently without any kind of expectation.

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

There is, indeed, an answer to these arguments, drawn from the influence of general rules. It may be pretended, that being accustomed to expect succour and protection from the rich and

powerful, and to esteem them upon that account, we extend the same sentiments to those, who resemble them in their fortune, but from whom we can never hope for any advantage. The general rule still prevails, and by giving a bent to the imagination draws along the passion, in the same manner as if its proper object were real and existent.

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

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

The best method of reconciling us to this opinion is to take a general survey of the universe, and observe the force of sympathy through the whole animal creation, and the easy communication of sentiments from one thinking being to another. In all creatures, that prey not upon others, and are not agitated with violent passions, there appears a remarkable desire of company, which associates them together, without any advantages they can ever propose to reap from their union. This is still more conspicuous in man, as being the creature of the universe, who has the most ardent desire of society, and is fitted for it by the most advantages. We can form no

wish, which has not a reference to society. A perfect solitude is, perhaps, the greatest punishment we can suffer. Every pleasure languishes when enjoyed a-part from company, and every pain becomes more cruel and intolerable. Whatever other passions we may be actuated by; pride, ambition, avarice, curiosity, revenge or lust; the soul or animating principle of them all is sympathy; nor would they have any force, were we to abstract entirely from the thoughts and sentiments of others. Let all the powers and elements of nature conspire to serve and obey one man: Let the sun rise and set at his command: The sea and rivers roll as he pleases, and the earth furnish spontaneously whatever may be useful or agreeable to him: He will still be miserable, till you give him some one person at least, with whom he may share his happiness, and whose esteem and friendship he may enjoy.

This conclusion from a general view of human nature, we may confirm by particular instances, wherein the force of sympathy is very remarkable. Most kinds of beauty are derived from this origin; and though our first object be some senseless inanimate piece of matter, it is seldom we rest there, and carry not our view to its influence on sensible and rational creatures. A man, who shews us any house or building, takes particular care among other things to point out the convenience of the apartments, the advantages of their situation, and the little room lost in the stairs, antichambers and passages; and indeed it is evident, the chief part of the beauty consists in these particulars. The observation of convenience gives pleasure, since convenience is a beauty. But after what manner does it give pleasure? It is certain our own interest is not in the least concerned; and as this is a beauty of interest, not of form, so to speak, it must delight us merely by communication, and by our sympathizing with the proprietor of the lodging. We enter into his interest by the force of imagination, and feel the same satisfaction, that the objects naturally occasion in him.

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

It is evident, that nothing renders a field more agreeable than its fertility, and that scarce any advantages of ornament or situation will be able to equal this beauty. It is the same case with particular trees and plants, as with the field on which they grow. I know not but a plain, overgrown with furze and broom, may be, in itself, as beautiful as a hill covered with vines or olive-trees; though it will never appear so to one, who is acquainted with the value of each. But this is a beauty merely of imagination, and has no foundation in what appears to the senses. Fertility and value have a plain reference to use; and that to riches, joy, and plenty; in which though we have no hope of partaking, yet we enter into them by the vivacity of the fancy, and share them, in some measure, with the proprietor.

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

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

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

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

SECT. VI OF BENEVOLENCE AND ANGER

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

In examining those ingredients, which are capable of uniting with love and hatred, I begin to be sensible, in some measure, of a misfortune, that has attended every system of philosophy, with which the world has been yet acquainted. It is commonly found, that in accounting for the operations of nature by any particular hypothesis; among a number of experiments, that quadrate exactly with the principles we would endeavour to establish; there is always some phaenomenon, which is more stubborn, and will not so easily bend to our purpose. We need not be surprized, that this should happen in natural philosophy. The essence and composition of external bodies are so obscure, that we must necessarily, in our reasonings, or rather conjectures concerning them, involve ourselves in contradictions and absurdities. But as the perceptions of the mind are perfectly known, and I have used all imaginable caution in forming conclusions concerning them, I have always hoped to keep clear of those contradictions, which have attended every other system. Accordingly the difficulty, which I have at present in my eye, is nowise contrary to my system; but only departs a little from that simplicity, which has been hitherto its principal force and beauty.

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

hatred are not compleated within themselves, nor rest in that emotion, which they produce, but carry the mind to something farther. Love is always followed by a desire of the happiness of the person beloved, and an aversion to his misery: As hatred produces a desire of the misery and an aversion to the happiness of the person hated. So remarkable a difference betwixt these two sets of passions of pride and humility, love and hatred, which in so many other particulars correspond to each other, merits our attention.

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

But this is evidently contrary to experience. For though it is certain we never love any person without desiring his happiness, nor hate any without wishing his misery, yet these desires arise only upon the ideas of the happiness or misery of our friend or enemy being presented by the imagination, and are not absolutely essential to love and hatred. They are the most obvious and natural sentiments of these affections, but not the only ones. The passions may express themselves in a hundred ways, and may subsist a considerable time, without our reflecting on the happiness or misery of their objects; which clearly proves, that these desires are not the same with love and hatred, nor make any essential part of them.

We may, therefore, infer, that benevolence and anger are passions different from love and hatred, and only conjoined with them, by the original constitution of the mind. As nature has given to the body certain appetites and inclinations, which she encreases, diminishes, or changes according to the situation of the fluids or solids; she has proceeded in the same manner with the mind. According as we are possessed with love or hatred, the

correspondent desire of the happiness or misery of the person, who is the object of these passions, arises in the mind, and varies with each variation of these opposite passions. This order of things, abstractedly considered, is not necessary. Love and hatred might have been unattended with any such desires, or their particular connexion might have been entirely reversed. If nature had so pleased, love might have had the same effect as hatred, and hatred as love. I see no contradiction in supposing a desire of producing misery annexed to love, and of happiness to hatred. If the sensation of the passion and desire be opposite, nature could have altered the sensation without altering the tendency of the desire, and by that means made them compatible with each other.

SECT. VII OF COMPASSION

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

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

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

would be considered as certain, either in natural philosophy or common life.

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

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

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

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

SECT. VIII OF MALICE AND ENVY

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

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

This no one can doubt of with regard to our passions and sensations. But there may arise some difficulty with regard to our ideas and objects. When an object augments or diminishes to the eye or imagination from a comparison with others, the image and idea of the object are still the same, and are equally extended in the retina, and in the brain or organ of perception. The eyes refract the rays of light, and the optic nerves convey the images to the brain in the very same manner, whether a great or small object has preceded; nor does even the imagination alter the dimensions of its object on account of a comparison with others. The question then is, how from the same impression and the same idea we can form such different judgments concerning the same object, and at one time admire its bulk, and at another despise its littleness. This variation in our judgments must certainly proceed from a variation in some perception; but as the variation lies not in the immediate impression or idea of the object, it must lie in some other impression, that accompanies it.

In order to explain this matter, I shall just touch upon two principles, one of which shall be more fully explained in the progress of this treatise; the other has been already accounted for. I believe it may safely be established for a general maxim, that no object is presented to the senses, nor image formed in the fancy, but what is accompanied with some emotion or movement of spirits proportioned to it; and however custom may make us insensible of this sensation and cause us to confound it with the object or idea, it will be easy, by careful and exact experiments, to separate and distinguish them. For to instance only in the cases of extension and number; it is evident, that any very bulky object, such as the ocean, an extended plain, a vast chain of mountains, a wide forest: or any very numerous collection of objects, such as an army, a fleet, a crowd, excite in the mind a sensible emotion; and that the admiration, which arises on the appearance of such objects, is one of the most lively pleasures, which human nature is capable of enjoying. Now as this admiration encreases or diminishes by the encrease or diminution of the objects, we may conclude, according to our foregoing principles, that it is a compound effect, proceeding from the conjunction of the several effects, which arise from each part of the cause. Every part, then, of extension, and every unite of number has a separate emotion attending it; and though that emotion be not always agreeable, yet by its conjunction with others, and by its agitating the spirits to a just pitch, it contributes to the production of admiration, which is always agreeable. If this be allowed with respect to extension and number, we can make no difficulty with respect to virtue and vice, wit and folly, riches and poverty, happiness and misery, and other objects of that kind, which are always attended with an evident emotion.

The second principle I shall take notice of is that of our adherence to general rules; which has such a mighty influence on the actions and understanding, and is able to impose on the very senses. When an object is found by-experience to be always accompanied with another; whenever the first object appears, though changed in very material circumstances; we naturally fly to the conception of the second, and form an idea of it in as lively and strong a manner, as if we had infered its existence by the justest and most authentic conclusion of our understanding. Nothing can undeceive us, not

even our senses, which, instead of correcting this false judgment, are often perverted by it, and seem to authorize its errors.

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

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

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

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

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

Nay a person may extend this malice against himself, even to his present fortune, and carry it so far as designedly to seek affliction, and encrease his pains and sorrows. This may happen upon two occasions. First, Upon the distress and misfortune of a friend, or person dear to him. Secondly, Upon the feeling any remorse for a crime, of which he has been guilty. It is from the principle of comparison that both these irregular appetites for evil arise. A person, who indulges himself in any pleasure, while his friend lies under affliction, feels the reflected uneasiness from his friend more sensibly by a comparison with the original pleasure, which he himself enjoys. This contrast, indeed, ought also to enliven the present pleasure. But as grief is here supposed to be the

predominant passion, every addition falls to that side, and is swallowed up in it, without operating in the least upon the contrary affection. It is the same case with those penances, which men inflict on themselves for their past sins and failings. When a criminal reflects on the punishment he deserves, the idea of it is magnified by a comparison with his present ease and satisfaction; which forces him, in a manner, to seek uneasiness, in order to avoid so disagreeable a contrast.

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

It is worthy of observation concerning that envy, which arises from a superiority in others, that it is not the great disproportion betwixt ourself and another, which produces it; but on the contrary, our proximity. A common soldier bears no such envy to his general as to his sergeant or corporal; nor does an eminent writer meet with so great jealousy in common hackney scriblers, as in authors, that more nearly approach him. It may, indeed, be thought, that the greater the disproportion is, the greater must be the uneasiness from the comparison. But we may consider on the other hand, that the great disproportion cuts off the relation, and either keeps us from

comparing ourselves with what is remote from us, or diminishes the effects of the comparison. Resemblance and proximity always produce a relation of ideas; and where you destroy these ties, however other accidents may bring two ideas together; as they have no bond or connecting quality to join them in the imagination; it is impossible they can remain long united, or have any considerable influence on each other.

I have observed in considering the nature of ambition, that the great feel a double pleasure in authority from the comparison of their own condition with that of their slaves; and that this comparison has a double influence, because it is natural, and presented by the subject. When the fancy, in the comparison of objects, passes not easily from the one object to the other, the action of the mind is, in a great measure, broke, and the fancy, in considering the second object, begins, as it were, upon a new footing. The impression, which attends every object, seems not greater in that case by succeeding a less of the same kind; but these two impressions are distinct, and produce their distinct effects, without any communication together. The want of relation in the ideas breaks the relation of the impressions, and by such a separation prevents their mutual operation and influence.

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

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

From the same principle we may account for that remark of historians, that any party in a civil war always choose to call in a foreign enemy at any hazard rather than submit to their fellow-citizens. Guicciardin applies this remark to the wars in Italy, where the relations betwixt the different states are, properly speaking,

nothing but of name, language, and contiguity. Yet even these relations, when joined with superiority, by making the comparison more natural, make it likewise more grievous, and cause men to search for some other superiority, which may be attended with no relation, and by that means may have a less sensible influence on the imagination. The mind quickly perceives its several advantages and disadvantages; and finding its situation to be most uneasy, where superiority is conjoined with other relations, seeks its repose as much as possible, by their separation, and by breaking that association of ideas, which renders the comparison so much more natural and efficacious. When it cannot break the association, it feels a stronger desire to remove the superiority; and this is the reason why travellers are commonly so lavish of their praises to the Chinese and Persians, at the same time, that they depreciate those neighbouring nations, which may stand upon a foot of rivalry with their native country.

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

An heroic and burlesque design, united in one picture, would be monstrous; though we place two pictures of so opposite a character

in the same chamber, and even close by each other, without any scruple or difficulty.

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

SECT. IX OF THE MIXTURE OF BENEVOLENCE AND ANGER WITH COMPASSION AND MALICE

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

In order to cause a transition of passions, there is required a double relation of impressions and ideas, nor is one relation sufficient to produce this effect. But that we may understand the full force of this double relation, we must consider, that it is not the present sensation alone or momentary pain or pleasure, which determines the character of any passion, but the whole bent or tendency of it from the beginning to the end. One impression may be related to another, not only when their sensations are resembling, as we have all along supposed in the preceding cases; but also when their impulses or directions are similar and correspondent. This cannot take place with regard to pride and humility; because these are only pure sensations, without any direction or tendency to action. We are, therefore, to look for instances of this peculiar relation of impressions only in such affections, as are attended with a certain appetite or desire; such as those of love and hatred.

Benevolence or the appetite, which attends love, is a desire of the happiness of the person beloved, and an aversion to his misery; as anger or the appetite, which attends hatred, is a desire of the misery

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

This hypothesis is founded on sufficient experience. A man, who from any motives has entertained a resolution of performing an action, naturally runs into every other view or motive, which may fortify that resolution, and give it authority and influence on the mind. To confirm us in any design, we search for motives drawn from interest, from honour, from duty. What wonder, then, that pity and benevolence, malice, and anger, being the same desires arising from different principles, should so totally mix together as to be undistinguishable? As to the connexion betwixt benevolence and love, anger and hatred, being original and primary, it admits of no difficulty.

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

Suppose, that two persons of the same trade should seek employment in a town, that is not able to maintain both, it is plain the success of one is perfectly incompatible with that of the other, and that whatever is for the interest of either is contrary to that of his rival, and so vice versa. Suppose again, that two merchants, though living in different parts of the world, should enter into co-partnership together, the advantage or loss of one becomes immediately the advantage or loss of his partner, and the same fortune necessarily attends both. Now it is evident, that in the first case, hatred always follows upon the contrariety of interests; as in

the second, love arises from their union. Let us consider to what principle we can ascribe these passions.

It is plain they arise not from the double relations of impressions and ideas, if we regard only the present sensation. For taking the first case of rivalry; though the pleasure and advantage of an antagonist necessarily causes my pain and loss, yet to counter-balance this, his pain and loss causes my pleasure and advantage; and supposing him to be unsuccessful, I may by this means receive from him a superior degree of satisfaction. In the same manner the success of a partner rejoices me, but then his misfortunes afflict me in an equal proportion; and it is easy to imagine, that the latter sentiment may in many cases preponderate. But whether the fortune of a rival or partner be good or bad, I always hate the former and love the latter.

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

The only explication, then, we can give of this phaenomenon is derived from that principle of a parallel direction above-mentioned. Our concern for our own interest gives us a pleasure in the pleasure, and a pain in the pain of a partner, after the same manner as by sympathy we feel a sensation correspondent to those, which appear in any person, who is present with us. On the other hand, the same concern for our interest makes us feel a pain in the pleasure, and a pleasure in the pain of a rival; and in short the same contrariety of sentiments as arises from comparison and malice. Since, therefore, a parallel direction of the affections, proceeding from interest, can give rise to benevolence or anger, no wonder the same parallel direction, derived from sympathy and from comparison, should have the same effect.

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

But here there occurs a considerable objection, which it will be necessary to examine before we proceed any farther. I have endeavoured to prove, that power and riches, or poverty and meanness; which give rise to love or hatred, without producing any original pleasure or uneasiness; operate upon us by means of a secondary sensation derived from a sympathy with that pain or satisfaction, which they produce in the person, who possesses them. From a sympathy with his pleasure there arises love; from that with his uneasiness, hatred. But it is a maxim, which I have just now established, and which is absolutely necessary to the explication of the phaenomena of pity and malice, that it is not the present sensation or momentary pain or pleasure, which determines the character of any passion, but the general bent or tendency of it from the beginning to the end. For this reason, pity or a sympathy with pain produces love, and that because it interests us in the fortunes of others, good or bad, and gives us a secondary sensation correspondent to the primary; in which it has the same influence with love and benevolence. Since then this rule holds good in one case, why does it not prevail throughout, and why does sympathy in uneasiness ever produce any passion beside good-will and kindness? Is it becoming a philosopher to alter his method of reasoning, and run from one principle to its contrary, according to the particular phaenomenon, which he would explain?

I have mentioned two different causes, from which a transition of passion may arise, viz, a double relation of ideas and impressions, and what is similar to it, a conformity in the tendency and direction of any two desires, which arise from different principles. Now I assert, that when a sympathy with uneasiness is weak, it produces hatred or contempt by the former cause; when strong, it produces love or tenderness by the latter. This is the solution of the foregoing difficulty, which seems so urgent; and this is a principle founded on such evident arguments, that we ought to have established it, even

though it were not necessary to the explication of any phaenomenon.

It is certain, that sympathy is not always limited to the present moment, but that we often feel by communication the pains and pleasures of others, which are not in being, and which we only anticipate by the force of imagination. For supposing I saw a person perfectly unknown to me, who, while asleep in the fields, was in danger of being trod under foot by horses, I should immediately run to his assistance; and in this I should be actuated by the same principle of sympathy, which makes me concerned for the present sorrows of a stranger. The bare mention of this is sufficient. Sympathy being nothing but a lively idea converted into an impression, it is evident, that, in considering the future possible or probable condition of any person, we may enter into it with so vivid a conception as to make it our own concern; and by that means be sensible of pains and pleasures, which neither belong to ourselves, nor at the present instant have any real existence.

But however we may look forward to the future in sympathizing with any person, the extending of our sympathy depends in a great measure upon our sense of his present condition. It is a great effort of imagination, to form such lively ideas even of the present sentiments of others as to feel these very sentiments; but it is impossible we could extend this sympathy to the future, without being aided by some circumstance in the present, which strikes upon us in a lively manner. When the present misery of another has any strong influence upon me, the vivacity of the conception is not confined merely to its immediate object, but diffuses its influence over all the related ideas, and gives me a lively notion of all the circumstances of that person, whether past, present, or future; possible, probable or certain. By means of this lively notion I am interested in them; take part with them; and feel a sympathetic motion in my breast, conformable to whatever I imagine in his. If I diminish the vivacity of the first conception, I diminish that of the related ideas; as pipes can convey no more water than what arises at the fountain. By this diminution I destroy the future prospect, which is necessary to interest me perfectly in the fortune of another. I may feel the present impression, but carry my sympathy no farther, and never transfuse the force of the first conception into my ideas of the

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

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

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

according to my hypothesis. The encrease of the sympathy has evidently the same effect as the encrease of the misery.

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

But though the force of the impression generally produces pity and benevolence, it is certain, that by being carryed too far it ceases to have that effect. This, perhaps, may be worth our notice. When the uneasiness is either small in itself, or remote from us, it engages not the imagination, nor is able to convey an equal concern for the future and contingent good, as for the present and real evil. Upon its acquiring greater force, we become so interested in the concerns of the person, as to be sensible both of his good and bad fortune; and from that compleat sympathy there arises pity and benevolence. But it will easily be imagined, that where the present evil strikes with more than ordinary force, it may entirely engage our attention, and prevent that double sympathy, above-mentioned. Thus we find, that though every one, but especially women, are apt to contract a kindness for criminals, who go to the scaffold, and readily imagine them to be uncommonly handsome and wellshaped; yet one, who is present at the cruel execution of the rack, feels no such tender emotions; but is in a manner overcome with horror, and has no leisure to temper this uneasy sensation by any opposite sympathy.

But the instance, which makes the most clearly for my hypothesis, is that wherein by a change of the objects we separate the double sympathy even from a middling degree of the passion; in which case we find, that pity, instead of producing love and tenderness as usual, always gives rise to the contrary affection. When we observe a person in misfortunes, we are affected with pity and love; but the author of that misfortune becomes the object of our strongest hatred, and is the more detested in proportion to the degree of our

compassion. Now for what reason should the same passion of pity produce love to the person, who suffers the misfortune, and hatred to the person, who causes it; unless it be because in the latter case the author bears a relation only to the misfortune; whereas in considering the sufferer we carry our view on every side, and wish for his prosperity, as well as are sensible of his affliction?

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

SECT. X OF RESPECT AND CONTEMPT

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

In considering the qualities and circumstances of others, we may either regard them as they really are in themselves; or may make a comparison betwixt them and our own qualities and circumstances; or may join these two methods of consideration. The good qualities of others, from the first point of view, produce love; from the second, humility; and from the third, respect; which is a mixture of these two passions. Their bad qualities, after the same manner, cause either hatred, or pride, or contempt, according to the light in which we survey them.

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

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

rouzes at the least call; while humility requires a stronger impulse to make it exert itself.

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

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

From this it follows, that though the conformity betwixt love and hatred in the agreeableness of their sensation makes them always be excited by the same objects, yet this other contrariety is the reason, why they are excited in very different degrees. Genius and learning are pleasant and magnificent objects, and by both these circumstances are adapted to pride and vanity; but have a relation to love by their pleasure only. Ignorance and simplicity are disagreeable and mean, which in the same manner gives them a double connexion with humility, and a single one with hatred. We

may, therefore, consider it as certain, that though the same object always produces love and pride, humility and hatred, according to its different situations, yet it seldom produces either the two former or the two latter passions, in the same proportion.

It is here we must seek for a solution of the difficulty above-mentioned, why any object ever excites pure love or hatred, and does not always produce respect or contempt, by a mixture of humility or pride. No quality in another gives rise to humility by comparison, unless it would have produced pride by being placed in ourselves; and vice versa no object excites pride by comparison, unless it would have produced humility by the direct survey. This is evident, objects always produce by comparison a sensation directly contrary to their original one. Suppose, therefore, an object to be presented, which is peculiarly fitted to produce love, but imperfectly to excite pride; this object, belonging to another, gives rise directly to a great degree of love, but to a small one of humility by comparison; and consequently that latter passion is scarce felt in the compound, nor is able to convert the love into respect. This is the case with good nature, good humour, facility, generosity, beauty, and many other qualities. These have a peculiar aptitude to produce love in others; but not so great a tendency to excite pride in ourselves: For which reason the view of them, as belonging to another person, produces pure love, with but a small mixture of humility and respect. It is easy to extend the same reasoning to the opposite passions.

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

The relation takes place wherever the persons become contiguous; which is a general reason why we are uneasy at seeing such disproportioned objects, as a rich man and a poor one, a nobleman and a porter, in that situation.

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

SECT. XI OF THE AMOROUS PASSION, OR LOVE BETWIXT THE SEXES

Of all the compound passions, which proceed from a mixture of love and hatred with other affections, no one better deserves our attention, than that love, which arises betwixt the sexes, as well on account of its force and violence, as those curious principles of philosophy, for which it affords us an uncontestable argument. It is plain, that this affection, in its most natural state, is derived from the conjunction of three different impressions or passions, viz. The pleasing sensation arising from beauty; the bodily appetite for generation; and a generous kindness or good-will. The origin of kindness from beauty may be explained from the foregoing reasoning. The question is how the bodily appetite is excited by it.

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

But there is another principle that contributes to the same effect. I have observed that the parallel direction of the desires is a real relation, and no less than a resemblance in their sensation, produces a connexion among them. That we may fully comprehend the extent of this relation, we must consider, that any principal desire may be attended with subordinate ones, which are connected with it, and to which if other desires are parallel, they are by that means related to the principal one. Thus hunger may oft be considered as the primary inclination of the soul, and the desire of approaching the meat as the secondary one; since it is absolutely necessary to the satisfying that appetite. If an object, therefore, by any separate qualities, inclines us to approach the meat, it naturally encreases our appetite; as on the contrary, whatever inclines us to set our victuals at a distance, is contradictory to hunger, and diminishes our inclination to them. Now it is plain that beauty has the first effect, and deformity the second: Which is the reason why the former gives us a keener appetite for our victuals, and the latter is sufficient to

disgust us at the most savoury dish that cookery has invented. All this is easily applicable to the appetite for generation.

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

This account of love is not peculiar to my system, but is unavoidable on any hypothesis. The three affections, which compose this passion, are evidently distinct, and has each of them its distinct object. It is certain, therefore, that it is only by their relation they produce each other. But the relation of passions is not alone sufficient. It is likewise necessary, there should be a relation of ideas. The beauty of one person never inspires us with love for another. This then is a sensible proof of the double relation of impressions and ideas. From one instance so evident as this we may form a judgment of the rest.

This may also serve in another view to illustrate what I have insisted on concerning the origin of pride and humility, love and hatred. I have observed, that though self be the object of the first set of passions, and some other person of the second, yet these objects cannot alone be the causes of the passions; as having each of them a relation to two contrary affections, which must from the very first moment destroy each other. Here then is the situation of the mind,

as I have already described it. It has certain organs naturally fitted to produce a passion; that passion, when produced, naturally turns the view to a certain object. But this not being sufficient to produce the passion, there is required some other emotion, which by a double relation of impressions and ideas may set these principles in action, and bestow on them their first impulse. This situation is still more remarkable with regard to the appetite of generation. Sex is not only the object, but also the cause of the appetite. We not only turn our view to it, when actuated by that appetite; but the reflecting on it suffices to excite the appetite. But as this cause loses its force by too great frequency, it is necessary it should be quickened by some new impulse; and that impulse we find to arise from the beauty of the person; that is, from a double relation of impressions and ideas. Since this double relation is necessary where an affection has both a distinct cause, and object, how much more so, where it has only a distinct object, without any determinate cause?

SECT. XII OF THE LOVE AND HATRED OF ANIMALS

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

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

As animals are but little susceptible either of the pleasures or pains of the imagination, they can judge of objects only by the sensible good or evil, which they produce, and from that must regulate their affections towards them. Accordingly we find, that by benefits or injuries we produce their love or hatred; and that by feeding and cherishing any animal, we quickly acquire his affections; as by beating and abusing him we never fail to draw on us his enmity and ill-will.

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

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

It is evident, that sympathy, or the communication of passions, takes place among animals, no less than among men. Fear, anger, courage, and other affections are frequently communicated from one animal to another, without their knowledge of that cause, which produced the original passion. Grief likewise is received by sympathy; and produces almost all the same consequences, and excites the same emotions as in our species. The howlings and lamentations of a dog produce a sensible concern in his fellows. And it is remarkable, that though almost all animals use in play the same member, and nearly the same action as in 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 though they have nothing to fear from his resentment; which is an evident proof of the sense brutes have of each other's pain and pleasure.

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

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

PART III OF THE WILL AND DIRECT PASSIONS

SECT. I OF LIBERTY AND NECESSITY

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

Of all the immediate effects of pain and pleasure, there is none more remarkable than the WILL; and though properly speaking, it be not comprehended among the passions, yet as the full understanding of its nature and properties, is necessary to the explanation of them, we shall here make it the subject of our enquiry. I desire it may be observed, that by the will, I mean nothing but the internal impression we feel and are conscious of, when we knowingly give rise to any new motion of our body, or new perception of our mind. This impression, like the preceding ones of pride and humility, love and hatred, it is 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.

It is universally acknowledged, that the operations of external bodies are necessary, and that in the communication of their motion, in their attraction, and mutual cohesion, there are nor the least traces of indifference or liberty. Every object is determined by an absolute fate to a certain degree and direction of its motion, and can no more depart from that precise line, in which it moves, than it can convert itself into an angel, or spirit, or any superior substance. The actions, therefore, of matter are to be regarded as instances of necessary actions; and whatever is in this respect on the same footing with matter, must be acknowledged to be necessary. That we may know whether this be the case with the actions of the mind, we shall begin with examining matter, and considering on what the idea of a necessity in its operations are founded, and why we conclude one body or action to be the infallible cause of another.

It has been observed already, that in no single instance the ultimate connexion of any objects is discoverable, either by our senses or reason, and that we can never penetrate so far into the essence and construction of bodies, as to perceive the principle, on which their mutual influence depends. It is their constant union alone, with which we are acquainted; and it is from the constant union the necessity arises. If objects had not an uniform and regular conjunction with each other, we should never arrive at any idea of cause and effect; and even after all, the necessity, which enters into that idea, is nothing but a determination of the mind to pass from one object to its usual attendant, and infer the existence of one from that of the other. Here then are two particulars, which we are to consider as essential to necessity, viz, the constant union and the inference of the mind; and wherever we discover these we must acknowledge a necessity. As the actions of matter have no necessity, but what is derived from these circumstances, and it is not by any insight into the essence of bodies we discover their connexion, the absence of this insight, while the union and inference remain, will never, in any case, remove the necessity. It is the observation of the union, which produces the inference; for which reason it might be thought sufficient, if we prove a constant union in the actions of the mind, in order to establish the inference, along with the necessity of these actions. But that I may bestow a greater force on my reasoning, I shall examine these particulars apart, and shall first prove from experience that our actions have a constant union with our motives, tempers, and circumstances, before I consider the inferences we draw from it.

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

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 distinguished by their force and maturity, the other by their delicacy and softness?

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

We must certainly allow, that the cohesion of the parts of matter arises from natural and necessary principles, whatever difficulty we may find in explaining them: And for a 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 arrived 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?

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 different stations arise necessarily, because uniformly, from the necessary and uniform principles of human nature. Men cannot live without society, and cannot be associated without government. Government makes a distinction of property, and establishes the different ranks of men. This produces industry, traffic, manufactures, law-suits, war, leagues, alliances, voyages, travels, cities, fleets, ports, and all those other actions and objects, which cause such a diversity, and at the same time maintain such an uniformity in human life.

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

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

To this I reply, that in judging of the actions of men we must proceed upon the same maxims, as when we reason concerning external objects. When any phaenomena are constantly and invariably conjoined together, they acquire such a connexion in the imagination, that it passes from one to the other, without any doubt or hesitation. But below this there are many inferior degrees of evidence and probability, nor does one single contrariety of experiment entirely destroy all our reasoning. The mind 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 concealed causes, we conclude, that the chance or indifference lies only in our judgment on account of our imperfect knowledge, not in the things themselves, which are in every case equally necessary, though to appearance not equally constant or certain. No union can be more constant and certain, than that of some actions with some motives and characters; and if in other cases the union is uncertain, it is 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.

It is commonly allowed 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 removed from necessity. Our way of thinking in this particular is, therefore, absolutely inconsistent; but is a natural consequence of these confused ideas and undefined terms, which we so commonly make use of in our reasonings, especially on the present subject.

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

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, derived from the consideration of their motives, temper and situation. Thus when we see certain characters or figures described upon paper, we infer that

the person, who produced them, would affirm such facts, the death of Caesar, the success of Augustus, the cruelty of Nero; and remembering many other concurrent testimonies we conclude, that those facts were once really existant, and that so many men, without any interest, would never conspire to deceive us; especially since they must, in the attempt, expose themselves to the derision of all their contemporaries, when these facts were asserted to be recent and universally known. The same kind of reasoning runs through politics, war, commerce, economy, and indeed mixes itself so entirely in human life, that it is impossible to act or subsist a moment without having recourse to it. A prince, who imposes a tax upon his subjects, expects their compliance. A general, who conducts an army, makes account of a certain degree of courage. A merchant looks for fidelity and skill in his factor or super-cargo. A man, who gives orders for his dinner, doubts not of the obedience of his servants. In short, as nothing more nearly interests us than our own actions and those of others, the greatest part of our reasonings is employed in judgments concerning them. Now I assert, that whoever reasons after this manner, does ipso facto believe the actions of the will to arise from necessity, and that he knows not what he means, when he denies it.

All those objects, of which we call the one cause and the other effect, considered in themselves, are as distinct and separate from each other, as any two things in nature, nor can we ever, by the most accurate survey of them, infer the existence of the one from that of the other. It is 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 it is the very same with the idea of those objects, and that the necessary connexion is not discovered by a conclusion of the understanding, but is merely a perception of the mind. Wherever, therefore, we observe the same union, and wherever the union operates in the same manner upon the belief and opinion, we have the idea of causes and necessity, though perhaps we may avoid those expressions. Motion in one body in all past instances, that have fallen under our observation, is followed upon impulse by motion in another. It is impossible for the mind to penetrate farther.

From this constant union it forms the idea of cause and effect, and by its influence feels the necessity. As there is the same constancy, and the same influence in what we call moral evidence, I ask no more. What remains can only be a dispute of words.

And indeed, when we consider how aptly natural and moral evidence cement together, and form only one chain of argument betwixt them, we shall make no scruple to allow, that they are of the same nature, and derived from the same principles. A prisoner, who has neither money nor interest, discovers the impossibility of his escape, as well from the obstinacy of the goaler, as from the walls and bars with which he is surrounded; and in all attempts for his freedom chuses 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 pleased to call a physical necessity. The same experienced union has the same effect on the mind, whether the united objects be motives, volitions and actions; or figure and motion. We may change the names of things; but their nature and their operation on the understanding never change.

I dare be positive no one will ever endeavour to refute these reasonings otherwise than by altering my definitions, and assigning a different meaning to the terms of cause, and effect, and necessity, and liberty, and chance. According to my definitions, necessity makes an essential part of causation; and consequently liberty, by removing necessity, removes also causes, and is the very same thing with chance. As chance is commonly thought to imply a contradiction, and is at least directly contrary to experience, there are always the same arguments against liberty or free-will. If any

one alters the definitions, I cannot pretend to argue with him, until I know the meaning he assigns to these terms.

SECT. II THE SAME SUBJECT CONTINUED

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

Secondly, There is a false sensation or experience even of the liberty of indifference; which is regarded as an argument for its real existence. The necessity of any action, whether of matter or of the mind, is not properly a quality in the agent, but in any thinking or intelligent being, who may consider the action, and consists in the determination of his thought to infer its existence from some preceding objects: As liberty or chance, on the other hand, is nothing but the want of that determination, and a certain looseness, which we feel in passing or not passing from the idea of one to that of the other. Now we may observe, that though in reflecting on human actions we seldom feel such a looseness or indifference, yet it very commonly happens, that in performing the actions themselves we are sensible of something like it: And as all related or resembling objects are readily taken for each other, this has been employed as a demonstrative or even an intuitive proof of human liberty. We feel that our actions are subject to our will on most occasions, and imagine we feel that the will itself is subject to nothing; because when by a denial of it we are provoked to try, we feel that it moves easily every way, and produces an image of itself even on that side, on which it did not settle. This image or faint motion, we persuade ourselves, could have been compleated into the thing itself; because,

should that be denied, we find, upon a second trial, that it can. But these efforts are all in vain; and whatever capricious and irregular actions we may perform; as the desire of 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.

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

I define necessity two ways, conformable to the two definitions of cause, of which it makes an essential part. I place it either in the constant union and conjunction of like objects, or in the inference of the mind from the one to the other. Now necessity, in both these senses, has universally, though tacitely, in the schools, in the pulpit, and in common life, been allowed to belong to the will of man, and no one has ever pretended to deny, that we can draw inferences concerning human actions, and that those inferences are founded on the experienced union of like actions with like motives and circumstances. The only particular in which any one can differ from me, is either, that perhaps he will refuse to call this necessity. But as long as the meaning is understood, I hope the word can do no harm.

Or that he will maintain there is something else in the operations of matter. Now whether it be so or not is of no consequence to religion, whatever it may be to natural philosophy. I may be mistaken in asserting, that we have no idea of any other connexion in the actions of body, and shall be glad to be farther instructed on that head: But sure I am, I ascribe nothing to the actions of the mind, but what must readily be allowed of. Let no one, therefore, put an 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 supposed to lie in matter. But I ascribe to matter, that intelligible quality, call it necessity or not, which the most rigorous orthodoxy does or must allow to belong to the will. I change, therefore, nothing in the received systems, with regard to the will, but only with regard to material objects.

Nay I shall go farther, and assert, that this kind of necessity is so essential to religion and morality, that without it there must ensue an absolute subversion of both, and that every other supposition is entirely destructive to all laws both divine and human. It is indeed certain, that as all human laws are founded on rewards and punishments, it is supposed as a fundamental principle, that these motives have an influence on the mind, and both produce the good and prevent the evil actions. We may give to this influence what name we please; but as it is usually conjoined with the action, common sense requires it should be esteemed a cause, and be booked upon as an instance of that necessity, which I would establish.

This reasoning is equally solid, when applied to divine laws, so far as the deity is considered as a legislator, and is supposed to inflict punishment and bestow rewards with a design to produce obedience. But I also maintain, that even where he acts not in his magisterial capacity, but is regarded as the avenger of crimes merely on account of their odiousness and deformity, not only it is impossible, without the necessary connexion of cause and effect in human actions, that punishments could be inflicted compatible with justice and moral equity; but also that it could ever enter into the thoughts of any reasonable being to inflict them. The constant and universal object of hatred or anger is a person or creature endowed

with thought and consciousness; and when any criminal or injurious actions excite that passion, it is only by their relation to the person or connexion with him. But according to the doctrine of liberty or chance, this connexion is reduced to nothing, nor are men more accountable for those actions, which are designed and premeditated, than for such as are the most casual and accidental. Actions are by their very nature temporary and perishing; and where they proceed not from some cause in the characters and disposition of the person, who performed them, they infix not themselves upon him, and can neither redound to his honour, if good, nor infamy, if evil. The action itself may be blameable; it may be contrary to all the rules of morality and religion: But the person is not responsible for it; and as it proceeded from nothing in him, that is durable or constant, and leaves nothing of that nature behind it, it is impossible he can, upon its account, become the object of punishment or vengeance. According to the hypothesis of liberty, therefore, a man is as pure and untainted, after having committed the most horrid crimes, as at the first moment of his birth, nor is his character any way concerned in his actions; since they are not derived from it, and the wickedness of the one can never be used as a proof of the depravity of the other. It is only upon the principles of necessity, that a person acquires any merit or demerit from his actions, however the common opinion may incline to the contrary.

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

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

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

SECT. III OF THE INFLUENCING MOTIVES OF THE WILL

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

The understanding exerts itself after two different ways, as 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 removed, from each other. Mathematics, indeed, are useful in all mechanical operations, and arithmetic in almost every art and profession: But it is not of themselves they have any influence: Mechanics are the art of regulating the motions of bodies to some designed end or purpose; and the reason why we employ arithmetic in fixing the proportions of numbers, is only that we may discover the proportions of their influence and operation. A merchant is desirous of knowing the sum total of his accounts with any person: Why? but that he may learn what sum will have the same effects in paying his debt, and going to market, as all the particular articles taken together. Abstract or demonstrative reasoning, therefore, never influences any of our

actions, but only as it directs our judgment concerning causes and effects; which leads us to the second operation of the understanding.

It is 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 carryed to avoid or embrace what will give us this uneasiness or satisfaction. It is 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 it is evident in this case that the impulse arises not from reason, but is only directed by it. It is 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 it is plain, that as reason is nothing but the discovery of this connexion, it cannot be by its means that the objects are able to affect us.

Since reason alone can never produce any action, or give rise to volition, I infer, that the same faculty is as incapable of preventing volition, or of disputing the preference with any passion or emotion. This consequence is necessary. It is impossible reason could have the latter effect of preventing volition, but by giving an impulse in a contrary direction to our passion; and that impulse, had it operated alone, would have been able to produce volition. Nothing can oppose or retard the impulse of passion, but a contrary impulse; and if this contrary impulse ever arises from reason, that latter faculty must have an original influence on the will, and must be able to cause, as well as hinder any act of volition. But if reason has no original influence, it is impossible it can withstand any principle, which has such an efficacy, or ever keep the mind in suspense a moment. Thus it appears, that the principle, which opposes our passion, cannot be the same with reason, and is only called so in an improper sense. We speak not strictly and philosophically when we

talk of the combat of passion and of reason. Reason is, and ought only to be the slave of the passions, and can never pretend to any other office than to serve and obey them. As this opinion may appear somewhat extraordinary, it may not be improper to confirm it by some other considerations.

A passion is an original existence, or, if you will, modification of existence, and contains not any representative quality, which renders it a copy of any other existence or modification. When I am angry, I am actually possest 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. It is impossible, therefore, that this passion can be opposed by, or be contradictory to truth and reason; since this contradiction consists in the disagreement of ideas, considered as copies, with those objects, which they represent.

What may at first occur on this head, is, that as nothing can be contrary to truth or reason, except what has a reference to it, and as the judgments of our understanding only have this reference, it must follow, that passions can be contrary to reason only so far as they are accompanied with some judgment or opinion. According to this principle, which is so obvious and natural, it is only in two senses, that any affection can be called unreasonable. First, When a passion, such as hope or fear, grief or joy, despair or security, is founded on the supposition or the existence of objects, which really do not exist. Secondly, When in exerting any passion in action, we chuse means insufficient for the designed end, and deceive ourselves in our judgment of causes and effects. Where a passion is neither founded on false suppositions, nor chuses means insufficient for the end, the understanding can neither justify nor condemn it. It is not contrary to reason to prefer the destruction of the whole world to the scratching of my finger. It is not contrary to reason for me to chuse my total ruin, to prevent the least uneasiness of an Indian or person wholly unknown to me. It is as little contrary to reason to prefer even my own acknowledged lesser good to my greater, and have a more ardent affection for the former than the latter. A trivial good may, from certain circumstances, produce a desire superior to what arises from the greatest and most valuable enjoyment; nor is there any thing more extraordinary in this, than in mechanics to see

one pound weight raise up a hundred by the advantage of its situation. In short, a passion must be accompanied with some false judgment in order to its being unreasonable; and even then it is not the passion, properly speaking, which is unreasonable, but the judgment.

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

It is 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 subtilties of the school, 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 it is certain, there are certain calm desires and tendencies, which, though they be real passions, produce little emotion in the mind, and are more known by their effects than by the immediate feeling or sensation. These desires are of two kinds; either certain instincts originally implanted in our natures, such as benevolence and resentment, the love of life, and kindness to children; or the general appetite to good, and aversion to evil, considered merely as such. When any of these passions are calm, and cause no disorder in the soul, they are very

readily taken for the determinations of reason, and are supposed to proceed from the same faculty, with that, which judges of truth and falshood. Their nature and principles have been supposed the same, because their sensations are not evidently different.

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

The common error of metaphysicians has lain in ascribing the direction of the will entirely to one of these principles, and supposing the other to have no influence. Men often act knowingly against their interest: For which reason the view of the greatest possible good does not always influence them. Men often counter-act a violent passion in prosecution of their interests and designs: It is not therefore the present uneasiness alone, which determines them. In general we may observe, that both these principles operate on the will; and where they are contrary, that either of them prevails, according to the general character or present disposition of the person. What we call strength of mind, implies the prevalence of the calm passions above the violent; though we may easily observe, there is no man so constantly possessed of this virtue, as never on any occasion to yield to the 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. IV OF THE CAUSES OF THE VIOLENT PASSIONS

There is not-in philosophy a subject of more nice speculation than this of the different causes and effects of the calm and violent passions. It is 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, it is certain, that when we would govern a man, and push him to any action, it will commonly be better policy to work upon the violent than the calm passions, and rather take him by his inclination, than what is vulgarly called his reason. We ought to place the object in such particular situations as are proper to encrease the violence of the passion. For we may observe, that all depends upon the situation of the object, and that a variation in this particular will be able to change the calm and the violent passions into each other. Both these kinds of passions pursue good, and avoid evil; and both of them are encreased or diminished by the encrease or 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.

It is a remarkable property of human nature, that any emotion, which attends a passion, is easily converted into it, though in their natures they be originally different from, and even contrary to each other. It is true; in order to make a perfect union among passions, there is always required a double relation of impressions and ideas; nor is one relation sufficient for that purpose. But though this be confirmed by undoubted experience, we must understand it with its proper limitations, and must regard the double relation, as requisite only to make one passion produce another. When two passions are

already produced by their separate causes, and are both present in the mind, they readily mingle and unite, though they have but one relation, and sometimes without any. The predominant passion swallows up the inferior, and converts it into itself. The spirits, when once excited, easily receive a change in their direction; and it is natural to imagine this change will come from the prevailing affection. The connexion is in many respects closer betwixt any two passions, than betwixt any passion and indifference.

When a person is once heartily in love, the little faults and 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. It is a common artifice of politicians, when they would affect any person very much by a matter of fact, of which they intend to inform him, first to excite his curiosity; delay as long as possible the satisfying it; and by that means raise his anxiety and impatience to the utmost, before they give him a full insight into the business. They know that his curiosity will precipitate him into the passion they design to raise, and assist the object in its influence on the mind. A soldier advancing to the battle, is naturally inspired 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 emotion, proceeding from the latter, augments the fear; by the relation of ideas, and the conversion of the inferior emotion into the predominant. Hence it is that in martial discipline, the uniformity and lustre of our habit, the regularity of our figures and motions, with all the pomp and majesty of war, encourage ourselves and allies; while the same objects in the enemy strike terror into us, though agreeable and beautiful in themselves.

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

This happens, among other cases, whenever any object excites contrary passions. For it is observable that an opposition of passions commonly causes a new emotion in the spirits, and produces more disorder, than the concurrence of any two affections of equal force. This new emotion is easily converted into the predominant passion, and encreases its violence, beyond the pitch it would have arrived at had it met with no opposition. Hence we naturally desire what is forbid, and take a pleasure in performing actions, merely because they are unlawful. The notion of duty, when opposite to the passions, is seldom able to overcome them; and when it fails of that effect, is apt rather to encrease them, by producing an opposition in our motives and principles. The same effect follows whether the opposition arises from internal motives or external obstacles. The passion commonly acquires new force and violence in both cases.

The efforts, which the mind makes to surmount the obstacle, excite the spirits and inviven the passion.

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

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

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

As despair and security, though contrary to each other, produce the same effects; so absence is observed to have contrary effects, and

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

SECT. V OF THE EFFECTS OF CUSTOM

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

When the soul applies itself to the performance of any action, or the conception of any object, to which it is not accustomed, there is a certain unpliableness in the faculties, and a difficulty of the spirit's moving in their new direction. As this difficulty excites the spirits, it is the source of wonder, surprize, and of all the emotions, which arise from novelty; and is in itself very agreeable, like every thing, which inlivens the mind to a moderate degree. But though surprize be agreeable in itself, yet as it puts the spirits in agitation, it not only augments our agreeable affections, but also our painful, according to the foregoing principle, that every emotion, which precedes or attends a passion, is easily converted into it. Hence every thing, that is new, is most affecting, and gives us either more pleasure or pain, than what, strictly speaking, naturally belongs to it. When it often returns upon us, the novelty wears off; the passions subside; the hurry of the spirits is over; and we survey the objects with greater tranquillity.

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

But again, as facility converts pain into pleasure, so it often converts pleasure into pain, when it is too great, and renders the actions of the mind so faint and languid, that they are no longer able

to interest and support it. And indeed, scarce any other objects become disagreeable through custom; but such as are naturally attended with some emotion or affection, which is destroyed by the too frequent repetition. One can consider the clouds, and heavens, and trees, and stones, however frequently repeated, without ever feeling any aversion. But when the fair sex, or music, or good cheer, or any thing, that naturally ought to be agreeable, becomes indifferent, it easily produces the opposite affection.

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

SECT. VI OF THE INFLUENCE OF THE IMAGINATION ON THE PASSIONS

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

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

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

nothing could be more advantageous than the design of Themistocles but at the same time that nothing could be more unjust: Upon which the people unanimously rejected the project.

A late celebrated historian [Mons. Rollin {Charles Rollin, HISTOIRE ANCIENNE.(Paris 1730-38)}].] admires this passage of antient history, as one of the most singular that is any where to be met.

"Here," says he, "they are not philosophers, to whom it is easy in their schools to establish the finest maxims and most sublime rules of morality, who decide that interest ought never to prevail above justice. It is a whole people interested in the proposal which is made to them, who consider it as of importance to the public good, and who notwithstanding reject it unanimously, and without hesitation, merely because it is contrary to justice."

For my part I see nothing so extraordinary in this proceeding of the Athenians. The same reasons, which render it so easy for philosophers to establish these sublime maxims, tend, in part, to diminish the merit of such a conduct in that people. Philosophers never ballance betwixt profit and honesty, because their decisions are general, and neither their passions nor imaginations are interested in the objects. And though in the present case the advantage was immediate to the Athenians, yet as it was known only under the general notion of advantage, without being conceived by any particular idea, it must have had a less considerable influence on their imaginations, and have been a less violent temptation, than if they had been acquainted with all its circumstances: Otherwise it is difficult to conceive, that a whole people, unjust and violent as men commonly are, should so unanimously have adhered to justice, and rejected any considerable advantage.

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

strong and violent, bestows these qualities on the idea of the future pleasure, which is connected with it by the relation of resemblance.

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

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

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

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

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

SECT. VII OF CONTIGUITY AND DISTANCE IN SPACE AND TIME

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

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

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

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

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

The cause of this phaenomenon must evidently lie in the different properties of space and time. Without having recourse to metaphysics, any one may easily observe, that space or extension consists of a number of co-existent parts disposed in a certain order, and capable of being at once present to the sight or feeling. On the contrary, time or succession, though it consists likewise of parts, never presents to us more than one at once; nor is it possible for any two of them ever to be co-existent. These qualities of the objects have a suitable effect on the imagination. The parts of extension being susceptible of an union to the senses, acquire an union in the fancy; and as the appearance of one part excludes not another, the transition or passage of the thought through the contiguous parts is by that means rendered more smooth and easy. On the other hand, the incompatibility of the parts of time in their real existence separates them in the imagination, and makes it more difficult for that faculty to trace any long succession or series of events. Every

part must appear single and alone, nor can regularly have entrance into the fancy without banishing what is supposed to have been immediately precedent. By this means any distance in time causes a greater interruption in the thought than an equal distance in space, and consequently weakens more considerably the idea, and consequently the passions; which depend in a great measure, on the imagination, according to my system.

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

Besides the propensity to a gradual progression through the points of space and time, we have another peculiarity in our method of thinking, which concurs in producing this phaenomenon. We always follow the succession of time in placing our ideas, and from the consideration of any object pass more easily to that, which follows immediately after it, than to that which went before it. We may learn this, among other instances, from the order, which is always observed in historical narrations. Nothing but an absolute necessity can oblige an historian to break the order of time, and in his narration give the precedence to an event, which was in reality posterior to another.

This will easily be applied to the question in hand, if we reflect on what I have before observed, that the present situation of the person is always that of the imagination, and that it is from thence we proceed to the conception of any distant object. When the object is past, the progression of the thought in passing to it from the present is contrary to nature, as proceeding from one point of time to that which is preceding, and from that to another preceding, in opposition to the natural course of the succession. On the other hand, when we turn our thought to a future object, our fancy flows along the stream of time, and arrives at the object by an order, which seems most natural, passing always from one point of time to that which is immediately posterior to it. This easy progression of ideas favours the imagination, and makes it conceive its object in a

stronger and fuller light, than when we are continually opposed in our passage, and are obliged to overcome the difficulties arising from the natural propensity of the fancy. A small degree of distance in the past has, therefore, a greater effect, in interrupting and weakening the conception, than a much greater in the future. From this effect of it on the imagination is derived its influence on the will and passions.

There is another cause, which both contributes to the same effect, and proceeds from the same quality of the fancy, by which we are determined to trace the succession of time by a similar succession of ideas. When from the present instant we consider two points of time equally distant in the future and in the past, it is evident, that, abstractedly considered, their relation to the present is almost equal. For as the future will sometime be present, so the past was once present. If we could, therefore, remove this quality of the imagination, an equal distance in the past and in the future, would have a similar influence. Nor is this only true, when the fancy remains fixed, and from the present instant surveys the future and the past; but also when it changes its situation, and places us in different periods of time. For as on the one hand, in supposing ourselves existent in a point of time interposed betwixt the present instant and the future object, we find the future object approach to us, and the past retire, and become more distant: so on the other hand, in supposing ourselves existent in a point of time interposed betwixt the present and the past, the past approaches to us, and the future becomes more distant. But from the property of the fancy above-mentioned we rather chuse to fix our thought on the point of time interposed betwixt the present and the future, than on that betwixt the present and the past. We advance, rather than retard our existence; and following what seems the natural succession of time, proceed from past to present, and from present to future. By which means we conceive the future as flowing every moment nearer us, and the past as retiring. An equal distance, therefore, in the past and in the future, has not the same effect on the imagination; and that because we consider the one as continually encreasing, and the other as continually diminishing. The fancy anticipates the course of things, and surveys the object in that condition, to which it tends, as well as in that, which is regarded as the present.

SECT. VIII THE SAME SUBJECT CONTINUED

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

To begin with the first phaenomenon, why a great distance encreases our esteem and admiration for an object; it is evident that the mere view and contemplation of any greatness, whether successive or extended, enlarges the soul, and give it a sensible delight and pleasure. A wide plain, the ocean, eternity, a succession of several ages; all these are entertaining objects, and excel every thing, however beautiful, which accompanies not its beauty with a suitable greatness. Now when any very distant object is presented to the imagination, we naturally reflect on the interposed distance, and by that means, conceiving something great and magnificent, receive the usual satisfaction. But as the fancy passes easily from one idea to another related to it, and transports to the second all the passions excited by the first, the admiration, which is directed to the distance, naturally diffuses itself over the distant object. Accordingly we find, that it is not necessary the object should be actually distant from us, in order to cause our admiration; but that it is sufficient, if, by the natural association of ideas, it conveys our view to any considerable distance. A great traveller, though in the same chamber, will pass for a very extraordinary person; as a Greek medal, even in our cabinet, is always esteemed a valuable curiosity. Here the object, by a natural transition, conveys our views to the distance; and the admiration, which arises from that distance, by another natural transition, returns back to the object.

But though every great distance produces an admiration for the distant object, a distance in time has a more considerable effect than that in space. Antient busts and inscriptions are more valued than

Japan tables: And not to mention the Greeks and Romans, it is certain we regard with more veneration the old Chaldeans and Egyptians, than the modern Chinese and Persians, and bestow more fruitless pains to dear up the history and chronology of the former, than it would cost us to make a voyage, and be certainly informed of the character, learning and government of the latter. I shall be obliged to make a digression in order to explain this phaenomenon.

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

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

SPUMANTEMQUE DARI PECORA INTER INERTIA VOTIS
OPTAT APRUM, AUT FULVUM DESCENDERE MONTE
LEONEM.

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

These principles have an effect on the imagination as well as on the passions. To be convinced of this we need only consider the influence of heights and depths on that faculty. Any great elevation of place communicates a kind of pride or sublimity of imagination, and gives a fancied superiority over those that lie below; and, vice versa, a sublime and strong imagination conveys the idea of ascent and elevation. Hence it proceeds, that we associate, in a manner, the idea of whatever is good with that of height, and evil with lowness. Heaven is supposed to be above, and hell below. A noble genius is called an elevate and sublime one. ATQUE UDAM SPERNIT

HUMUM FUGIENTE PENNA. [Spurns the dank soil in winged flight.] On the contrary, a vulgar and trivial conception is stiled indifferently low or mean. Prosperity is denominated ascent, and adversity descent. Kings and princes are supposed to be placed at the top of human affairs; as peasants and day-labourers are said to be in the lowest stations. These methods of thinking, and of expressing ourselves, are not of so little consequence as they may appear at first sight.

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

Since the imagination, therefore, in running from low to high, finds an opposition in its internal qualities and principles, and since the soul, when elevated with joy and courage, in a manner seeks opposition, and throws itself with alacrity into any scene of thought or action, where its courage meets with matter to nourish and employ it; it follows, that everything, which invigorates and inlivens the soul, whether by touching the passions or imagination naturally conveys to the fancy this inclination for ascent, and determines it to run against the natural stream of its thoughts and conceptions. This

aspiring progress of the imagination suits the present disposition of the mind; and the difficulty, instead of extinguishing its vigour and alacrity, has the contrary affect, of sustaining and encreasing it. Virtue, genius, power, and riches are for this reason associated with height and sublimity; as poverty, slavery, and folly are conjoined with descent and lowness. Were the case the same with us as Milton represents it to be with the angels, to whom descent is adverse, and who cannot sink without labour and compulsion, this order of things would be entirely inverted; as appears hence, that the very nature of ascent and descent is derived from the difficulty and propensity, and consequently every one of their effects proceeds from that origin.

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

The third phaenomenon I have remarked will be a full confirmation of this. It is not every removal in time, which has the effect of producing veneration and esteem. We are not apt to imagine our posterity will excel us, or equal our ancestors. This phaenomenon is the more remarkable, because any distance in futurity weakens not our ideas so much as an equal removal in the

past. Though a removal in the past, when very great, encreases our passions beyond a like removal in the future, yet a small removal has a greater influence in diminishing them.

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

It may not be improper, before we leave this subject of the will, to resume, in a few words, all that has been said concerning it, in order to set the whole more distinctly before the eyes of the reader. What we commonly understand by passion is a violent and sensible emotion of mind, when any good or evil is presented, or any object, which, by the original formation of our faculties, is fitted to excite an appetite. By reason we mean affections of the very same kind with the former; but such as operate more calmly, and cause no disorder in the temper: Which tranquillity leads us into a mistake concerning them, and causes us to regard them as conclusions only of our intellectual faculties. Both the causes and effects of these violent and calm passions are pretty variable, and depend, in a great measure, on the peculiar temper and disposition of every individual. Generally speaking, the violent passions have a more powerful influence on the will; though it is often found, that the calm ones, when corroborated by reflection, and seconded by resolution, are able to controul them in their most furious movements. What makes this whole affair more uncertain, is, that a calm passion may easily be changed into a violent one, either by a change of temper, or of the circumstances and situation of the object, as by the borrowing of force from any attendant passion, by custom, or by exciting the imagination. Upon the whole, this struggle of passion and of reason, as it is called, diversifies human life, and makes men so different not

only from each other, but also from themselves in different times. Philosophy can only account for a few of the greater and more sensible events of this war; but must leave all the smaller and more delicate revolutions, as dependent on principles too fine and minute for her comprehension.

SECT. IX OF THE DIRECT PASSIONS

It is easy to observe, that the passions, both direct and indirect, are founded on pain and pleasure, and that in order to produce an affection of any kind, it is only requisite to present some good or evil. Upon the removal of pain and pleasure there immediately follows a removal of love and hatred, pride and humility, desire and aversion, and of most of our reflective or secondary impressions.

The impressions, which arise from good and evil most naturally, and with the least preparation are the direct passions of desire and aversion, grief and joy, hope and fear, along with volition. The mind by an original instinct tends to unite itself with the good, and to avoid the evil, though they be conceived merely in idea, and be considered as to exist in any future period of time.

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

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

When good is certain or probable, it produces joy. When evil is in the same situation there arises GRIEF or SORROW.

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

DESIRE arises from good considered simply, and AVERSION is derived from evil. The WILL exerts itself, when either the good or the absence of the evil may be attained by any action of the mind or body.

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

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

Probability arises from an opposition of contrary chances or causes, by which the mind is not allowed to fix on either side, but is incessantly tost from one to another, and at one moment is determined to consider an object as existent, and at another moment as the contrary. The imagination or understanding, call it which you please, fluctuates betwixt the opposite views; and though perhaps it may be oftener turned to the one side than the other, it is impossible for it, by reason of the opposition of causes or chances, to rest on either. The pro and con of the question alternately prevail; and the mind, surveying the object in its opposite principles, finds such a contrariety as utterly destroys all certainty and established opinion.

Suppose, then, that the object, concerning whose reality we are doubtful, is an object either of desire or aversion, it is evident, that,

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

Now if we consider the human mind, we shall find, that with regard to the passions, it is not the nature of a wind-instrument of music, which in running over all the notes immediately loses the sound after the breath ceases; but rather resembles a string-instrument, where after each stroke the vibrations still retain some sound, which gradually and insensibly decays. The imagination is extreme quick and agile; but the passions are slow and restive: For which reason, when any object is presented, that affords a variety of views to the one, and emotions to the other; though the fancy may change its views with great celerity; each stroke will not produce a clear and distinct note of passion, but the one passion will always be mixt and confounded with the other. According as the probability inclines to good or evil, the passion of joy or sorrow predominates in the composition: Because the nature of probability is to cast a superior number of views or chances on one side; or, which is the same thing, a superior number of returns of one passion; or since the dispersed passions are collected into one, a superior degree of that passion. That is, in other words, the grief and joy being intermingled with each other, by means of the contrary views of the imagination, produce by their union the passions of hope and fear.

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

therefore, be asked, by what theory we can explain these variations, and to what general principle we can reduce them.

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

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

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

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

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

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

The passions of fear and hope may arise when the chances are equal on both sides, and no superiority can be discovered in the one above the other. Nay, in this situation the passions are rather the strongest, as the mind has then the least foundation to rest upon, and is tossed with the greatest uncertainty. Throw in a superior degree of probability to the side of grief, you immediately see that passion diffuse itself over the composition, and tincture it into fear. Encrease the probability, and by that means the grief, the fear prevails still more and more, till at last it runs insensibly, as the joy continually diminishes, into pure grief. After you have brought it to this situation, diminish the grief, after the same manner that you encreased it; by diminishing the probability on that side, and you'll see the passion clear every moment, until it changes insensibly into hope; which again runs, after the same manner, by slow degrees, into joy, as you encrease that part of the composition by the encrease

of the probability. Are not these as plain proofs, that the passions of fear and hope are mixtures of grief and joy, as in optics it is a proof, that a coloured ray of the sun passing through a prism, is a composition of two others, when, as you diminish or encrease the quantity of either, you find it prevail proportionably more or less in the composition? I am sure neither natural nor moral philosophy admits of stronger proofs.

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

It is a probable good or evil, that commonly produces hope or fear; because probability, being a wavering and unconstant method of surveying an object, causes naturally a like mixture and uncertainty of passion. But we may observe, that wherever from other causes this mixture can be produced, the passions of fear and hope will arise, even though there be no probability; which must be allowed to be a convincing proof of the present hypothesis. We find that an evil, barely conceived as possible, does sometimes produce fear; especially if the evil be very great. A man cannot think of excessive pains and tortures without trembling, if he be in the least danger of suffering them. The smallness of the probability is compensated by the greatness of the evil; and the sensation is equally lively, as if the evil were more probable. One view or glimpse of the former, has the same effect as several of the latter.

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

immediately retracted, and causes the same kind of passion, as when from a contrariety of chances contrary passions are produced.

Evils, that are certain, have sometimes the same effect in producing fear, as the possible or impossible. Thus a man in a strong prison well-guarded, without the least means of escape, trembles at the thought of the rack, to which he is sentenced. This happens only when the certain evil is terrible and confounding; in which case the mind continually rejects it with horror, while it continually presses in upon the thought. The evil is there fixed and established, but the mind cannot endure to fix upon it; from which fluctuation and uncertainty there arises a passion of much the same appearance with fear.

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

From these principles we may account for a phaenomenon in the passions, which at first sight seems very extraordinary, viz, that surprize is apt to change into fear, and every thing that is unexpected affrights us. The most obvious conclusion from this is, that human nature is in general pusillanimous; since upon the sudden appearance of any object. we immediately conclude it to be an evil, and without waiting till we can examine its nature, whether it be good or bad, are at first affected with fear. This I say is the most obvious conclusion; but upon farther examination we shall find that the phaenomenon is otherwise to be accounted for. The suddenness and strangeness of an appearance naturally excite a commotion in the mind, like every thing for which we are not prepared, and to

which we are not accustomed. This commotion, again, naturally produces a curiosity or inquisitiveness, which being very violent, from the strong and sudden impulse of the object, becomes uneasy, and resembles in its fluctuation and uncertainty, the sensation of fear or the mixed passions of grief and joy. This image of fear naturally converts into the thing itself, and gives us a real apprehension of evil, as the mind always forms its judgments more from its present disposition than from the nature of its objects.

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

It is thus our uncertainty concerning any minute circumstance relating to a person encreases our apprehensions of his death or misfortune. Horace has remarked this phaenomenon.

UT ASSIDENS IMPLUMI BUS PULLUS AVIS SERPENTIVM
ALLAPSUS TIRNET, MAGIS RELICTIS; NON, UT ADSIT, AUXILI
LATURA PLUS PRESENTIBUS.

But this principle of the connexion of fear with uncertainty I carry farther, and observe that any doubt produces that passion, even though it presents nothing to us on any side but what is good and desireable. A virgin, on her bridalnight goes to bed full of fears and apprehensions, though she expects nothing but pleasure of the highest kind, and what she has long wished for. The newness and greatness of the event, the confusion of wishes and joys so

embarrass the mind, that it knows not on what passion to fix itself; from whence arises a fluttering or unsettledness of the spirits which being, in some degree, uneasy, very naturally degenerates into fear.

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

I have here confined myself to the examination of hope and fear in their most simple and natural situation, without considering all the variations they may receive from the mixture of different views and reflections. Terror, consternation, astonishment, anxiety, and other passions of that kind, are nothing but different species and degrees of fear. It is easy to imagine how a different situation of the object, or a different turn of thought, may change even the sensation of a passion; and this may in general account for all the particular subdivisions of the other affections, as well as of fear. Love may shew itself in the shape of tenderness, friendship, intimacy, esteem, goodwill, and in many other appearances; which at the bottom are the same affections; and arise from the same causes, though with a small variation, which it is not necessary to give any particular account of. It is for this reason I have all along confined myself to the principal passion.

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

SECT. X OF CURIOSITY, OR THE LOVE OF TRUTH

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

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

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

learn the truth. We never are obliged to fix our attention or exert our genius; which of all other exercises of the mind is the most pleasant and agreeable.

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

To remove this contradiction, we must consider, that there are certain desires and inclinations, which go no farther than the imagination, and are rather the faint shadows and images of passions, than any real affections. Thus, suppose a man, who takes a survey of the fortifications of any city; considers their strength and advantages, natural or acquired; observes the disposition and contrivance of the bastions, ramparts, mines, and other military works; it is plain, that in proportion as all these are fitted to attain their ends he will receive a suitable pleasure and satisfaction. This pleasure, as it arises from the utility, not the form of the objects, can be no other than a sympathy with the inhabitants, for whose security all this art is employed; though it is possible, that this person, as a stranger or an enemy, may in his heart have no kindness for them, or may even entertain a hatred against them.

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

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

To illustrate all this by a similar instance, I shall observe, that there cannot be two passions more nearly resembling each other, than those of hunting and philosophy, whatever disproportion may at first sight appear betwixt them. It is evident, that the pleasure of hunting conflicts in the action of the mind and body; the motion, the attention, the difficulty, and the uncertainty. It is evident likewise, that these actions must be attended with an idea of utility, in order to their having any effect upon us. A man of the greatest fortune, and the farthest removed from avarice, though he takes a pleasure in hunting after partridges and pheasants, feels no satisfaction in shooting crows and magpies; and that because he considers the first as fit for the table, and the other as entirely useless. Here it is certain, that the utility or importance of itself causes no real passion, but is

only requisite to support the imagination; and the same person, who over-looks a ten times greater profit in any other subject, is pleased to bring home half a dozen woodcocks or plovers, after having employed several hours in hunting after them. To make the parallel betwixt hunting and philosophy more compleat, we may observe, that though in both cases the end of our action may in itself be despised, yet in the heat of the action we acquire such an attention to this end, that we are very uneasy under any disappointments, and are sorry when we either miss our game, or fall into any error in our reasoning.

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

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

The same theory, that accounts for the love of truth in mathematics and algebra may be extended to morals, politics, natural philosophy, and other studies, where we consider not the other abstract relations of ideas, but their real connexions and existence. But beside the love of knowledge, which displays itself in the sciences, there is a certain curiosity implanted in human nature,

which is a passion derived from a quite different principle. Some people have an insatiable desire of knowing the actions and circumstances of their neighbours, though their interest be no way concerned in them, and they must entirely depend on others for their information; in which case there is no room for study or application. Let us search for the reason of this phaenomenon.

It has been proved at large, that the influence of belief is at once to invliven and infix any idea in the imagination, and prevent all kind of hesitation and uncertainty about it. Both these circumstances are advantageous. By the vivacity of the idea we interest the fancy, and produce, though in a lesser degree, the same pleasure, which arises from a moderate passion. As the vivacity of the idea gives pleasure, so its certainty prevents uneasiness, by fixing one particular idea in the mind, and keeping it from wavering in the choice of its objects. It is a quality of human nature, which is conspicuous on many occasions, and is common both to the mind and body, that too sudden and violent a change is unpleasant to us, and that however any objects may in themselves be indifferent, yet their alteration gives uneasiness. As it is the nature of doubt to cause a variation in the thought, and transport us suddenly from one idea to another, it must of consequence be the occasion of pain. This pain chiefly takes place, where interest, relation, or the greatness and novelty of any event interests us in it. It is not every matter of fact, of which we have a curiosity to be informed; neither are they such only as we have an interest to know. It is sufficient if the idea strikes on us with such force, and concerns us so nearly, as to give us an uneasiness in its instability and inconstancy. A stranger, when he arrives first at any town, may be entirely indifferent about knowing the history and adventures of the inhabitants; but as he becomes farther acquainted with them, and has lived any considerable time among them, he acquires the same curiosity as the natives. When we are reading the history of a nation, we may have an ardent desire of clearing up any doubt or difficulty, that occurs in it; but become careless in such researches, when the ideas of these events are, in a great measure, obliterated.