

Francis Hutcheson, *An Inquiry into the Original of our Ideas of Virtue or Moral Good* (1725) - excerpt

### *Introduction*

#### *Moral Good and Evil.*

The Word Moral Goodness, in this Treatise, denotes our Idea of some Quality apprehended in Actions, which procures Approbation, and Love toward the Actor, from those who receive no Advantage by the Action. Moral Evil, denotes our Idea of a contrary Quality, which excites Aversion, and Dislike toward the Actor, even from Persons unconcern'd in its natural Tendency. We must be contented with these imperfect Descriptions, until we discover whether we really have such Ideas, and what general Foundation there is in Nature for this Difference of Actions, as morally Good or Evil.

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

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

#### *Interest. Advantage.*

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

Our Sense of Pleasure is antecedent to Advantage or Interest, and is the Foundation of it. We do not perceive Pleasure in Objects, because it is our Interest to do so; but Objects or Actions are Advantageous, and are pursu'd or undertaken from Interest, because we receive Pleasure from them. Our Perception of Pleasure is necessary, and nothing is Advantageous or naturally Good to us, but what is apt to raise Pleasure mediately, or immediately. Such Objects as we know, either from Experience or Sense, or Reason, to be immediately, or mediately Advantageous, or apt to minister Pleasure, we are said to pursue from Self-Interest, when our Intention is only to en-

joy this Pleasure, which they have the Power of exciting. Thus Meats, Drink, Harmony, fine Prospects, Painting, Statues, are perceiv'd by our Senses to be immediately Good; and our Reason shews Riches and Power to be mediately so, that is, apt to furnish us with Objects of immediate Pleasure: and both Kinds of these natural Goods are pursu'd from Interest, or Self-Love.

#### *Opinions about our Sense of moral Good and Evil.*

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

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

I. "That some Actions have to Men an immediate Goodness; or, that by a superior Sense, which I call a Moral one, we perceive Pleasure in the Contemplation of such Actions in others, and are determin'd to love the Agent, (and much more do we perceive Pleasure in being conscious of having done such Actions our selves) without any View of further natural Advantage from them."

II. It may perhaps also appear, "That what excites us to these Actions which we call Virtuous, is not an Intention to obtain even this sensible Pleasure; much less the future Rewards from Sanctions of Laws, or any other natural Good, which may be the Consequence of the virtuous Action; but an entirely different Principle of Action from Interest or Self-Love."

## SECTION I:

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

#### *Different Ideas of Moral and Natural Good.*

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

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

#### *In Actions done to our selves.*

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

## *Of Evil, Moral and Natural.*

This perhaps will be equally evident from our Ideas of Evil, done to us designedly by a rational Agent. Our Senses of natural Good and Evil would make us receive, with equal Serenity and Composure, an Assault, a Buffet, an Affront from a Neighbour, a Cheat from a Partner, or Trustee, as we would an equal Damage from the Fall of a Beam, a Tile, or a Tempest; and we should have the same Affections and Sentiments of both. Villany, Treachery, Cruelty, would be as meekly resented as a Blast, or Mildew, or an overflowing Stream. But I fancy every one is very differently affected on these Occasions, tho there may be equal natural Evil in both. Nay, Actions no way detrimental, may occasion the strongest Anger, and Indignation, if they evidence only impotent Hatred, or Contempt. And, on the other hand, the Intervention of moral Ideas may prevent our Hatred of the Agent, or bad moral Apprehension of that Action, which causes to us the greatest natural Evil. Thus the Opinion of Justice in any Sentence, will prevent all Ideas of moral Evil in the Execution, or Hatred toward the Magistrate, who is the immediate Cause of our greatest Sufferings.

#### *In Actions toward others.*

II. In our Sentiments of Actions which affect our selves, there is indeed a Mixture of the Ideas of natural and moral Good, which require some Attention to separate them. But when we reflect upon the Actions which affect other Persons only, we may observe the moral Ideas unmix'd with those of natural Good, or Evil. For let it be here observ'd, that those Senses by which we perceive Pleasure in natural Objects, whence they are constituted Advantageous, could never raise in us any Desire of publick Good, but only of what was good to our selves in particular. Nor could they ever make us approve an Action because of its promoting the Happiness of others. And yet as soon as any Action is represented to us as flowing from Love, Humanity, Gratitude, Compassion, a Study of the good of others, and a Delight in their Happiness, altho it were in the most distant Part of the World, or in some past Age, we feel Joy within us, admire the lovely Action, and praise its Author. And on the contrary, every Action represented as flowing from Hatred, Delight in the Misery of others, or Ingratitude, raises Abhorrence and Aversion.

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

What's Hecuba to us, or we to Hecuba?

#### *Moral Ideas not from Interest.*

III. Some refin'd Explainers of Self-Love may tell us, "That we hate, or love Characters, according as we apprehend we should have been supported, or injur'd by them, had we liv'd in their Days." But how obvious is the Answer, if we only observe,

that had we no Sense of moral Good in Humanity, Mercy, Faithfulness, why should not Self-Love, and our Sense of natural Good engage us always to the victorious Side, and make us admire and love the successful Tyrant, or Traitor? Why do not we love Sinon, Pyrrhus, in the Aeneid? for had we been Greeks, these two would have been very advantageous Characters. Why are we affected with the Fortunes of Priamus, Polites, Choroebus or Aeneas? It is plain we have some secret Sense which determines our Approbation without regard to Self-Interest; otherwise we should always favour the fortunate Side without regard to Virtue, and suppose our selves engaged with that Party.

Suppose any great Destruction occasion'd by mere Accident, without any Design, or Negligence of the Person who casually was the Author of it: This Action might have been as disadvantageous to us as design'd Cruelty, or Malice; but who will say he has the same Idea of both Actions, or Sentiments of the Agents? "Whence then this Difference?"

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

#### *Self-Love not the Ground of Approbation.*

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

We need not trouble these Gentlemen to shew by their nice Train of Consequences, and Influences of Actions by way of Precedent in particular Instances, that we in this Age reap any Advantage from Orestes's killing the treacherous Aegysthus, or from the Actions of Codrus or Decius. Allow their Reasonings to be perfectly good, they only prove, that after long Reflection, and Reasoning, we may find out some ground, even from Views of Interest, to approve the same Actions which every Man admires as soon as he hears of them; and that too under a quite different Conception.

Should any of our Travellers find some old Grecian Treasure, the Miser who hid it, certainly perform'd an Action more to the Traveller's Advantage than Codrus or Orestes; for he must have but a small Share of Benefit from their Actions, whose Influence is so dispers'd, and lost in various Ages, and Nations: Surely then this Miser must appear to the Traveller a prodigious Hero in Virtue! For Self-Interest will make us only esteem Men according to the Good they do to our Selves, and not give us high Ideas of public Good, but in proportion to our Share of it. But must a Man have the Reflection of Cumberland, or Puffendorf, to admire Generosity, Faith, Humanity, Gratitude? Or reason so nicely to apprehend the Evil in Cruelty, Treachery, Ingratitude? Do not the former excite our Admiration, and Love, and Study of Imitation, wherever we see them, almost at first View, without any such Reflection; and the latter, our Hatred, Contempt and Abhorrence? Unhappy would it be for Mankind, if a Sense of Virtue was of as narrow an Extent, as a Capacity for such Metaphysics.

#### *Our Moral Sense cannot be brib'd.*

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

#### *In judging of our own Actions.*

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

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

If any one becomes satisfy'd with his own Conduct in such a Case, upon what Ground is it? How does he please himself, or vindicate his Actions to others? Never



by reflecting upon his private Advantage, or alledging this to others as a Vindication; but by gradually warping into the moral Principles of his new Party; for no Party is without them. And thus Men become pleas'd with their Actions under some Appearance of moral Good, distinct from Advantage.

#### *Our Moral Sense not founded on Religion.*

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

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

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

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

#### *Not occasion'd by Praise.*

VI. A late witty Author says, "That the Leaders of Mankind do not really admire such Actions as those of Regulus, or Decius, but only observe, that Men of such Dispositions are very useful for the Defence of any State; and therefore by Panegyricks, and Statues, they encourage such Tempers in others, as the most tractable, and useful." Here first let us consider, If a Traitor, who would sell his own Country to us, may not often be as advantageous to us, as a Hero who defends us: And yet we can love the Treason, and hate the Traitor. We can at the same time praise a gallant En-

emy, who is very pernicious to us. Is there nothing in all this but an Opinion of Advantage?

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

But says he, "These wondrous cunning Governours made Men believe, by their Statues and Panegyricks, that there was publick Spirit, and that this was in it self Excellent; and hence Men are led to admire it in others, and to imitate it in themselves, forgetting the Pursuit of their own Advantage." So easy a matter it seems to him, to quit judging of others by what we feel in our selves!—for a Person who is wholly selfish, to imagine others to be publick-spirited!—for one who has no Ideas of Good but in his own Advantage, to be led, by the Persuasions of others, into a Conception of Goodness in what is avowedly detrimental to himself, and profitable to others; nay so entirely, as not to approve the Action thorowly, but so far as he was conscious that it proceeded from a disinterested Study of the Good of others!—Yet this it seems Statues and Panegyricks can accomplish!

Nil intra est oleam, nil extra est in nuce duri!

It is an easy matter for Men to assert any thing in Words; but our own Hearts must decide the Matter, "Whether some moral Actions do not at first View appear amiable, even to those who are unconcern'd in their Influence? Whether we do not sincerely love a generous kind Friend, or Patriot, whose Actions procure Honour to him only without any Advantage to our selves?" It is true, that the Actions which we approve, are useful to Mankind; but not always to the Approver. It would perhaps be useful to the Whole, that all Men agreed in performing such Actions; and then every one would have his Share of the Advantage: But this only proves, that Reason and calm Reflection may recommend to us, from Self-Interest, those Actions, which at first View our moral Sense determines us to admire, without considering this Interest. Nay, our Sense shall operate even where the Advantage to our selves does not hold. We can approve the Justice of a Sentence against our selves: A condemn'd Traitor may approve the Vigilance of a Cicero in discovering conspiracies, tho it had been for the Traitor's Advantage, that there never had been in the World any Men of such Sagacity. To say that he may still approve such Conduct as tending to the publick Good, is a Jest from one whose only Idea of Good is Self-Interest. Such a Person has no Desire of publick Good further than it tends to his own Advantage, which it does not at all in the present Case.

#### *Nor Custom, Education, &c.*

VII. If what is said makes it appear, that we have some other amiable Idea of Actions than that of Advantageous to our selves, we may conclude, "That

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

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

*This Moral Sense does not infer innate Ideas or Propositions.*

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

---

## SECTION II:

### *Concerning the immediate Motive to virtuous Actions.*

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

#### *Affections, the Motives to Actions.*

I. Every Action, which we apprehend as either morally good or evil, is always suppos'd to flow from some Affection toward rational Agents; and whatever we call Virtue or Vice, is either some such Affection, or some Action consequent upon it. Or it may perhaps be enough to make an Action, or Omission, appear virtuous, if it argues the Want of such Affection toward rational Agents, as we expect in Characters counted morally good. All the Actions counted religious in any Country, are suppos'd, by those who count them so, to flow from some Affections toward the Deity; and whatever we call social Virtue, we still suppose to flow from Affections toward our Fellow-Creatures: for in this all seem to agree, "That external Motions, when

accompany'd with no Affections toward God or Man, or evidencing no Want of the expected Affections toward either, can have no moral Good or Evil in them."

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

#### *Affections, disinterested.*

II. Now if it can be made appear, that none of these Affections which we call virtuous, spring from Self-love, or Desire of private Interest; since all Virtue is either some such Affections, or Actions consequent upon them; it must necessarily follow, "That Virtue is not pursued from the Interest or Self-love of the Pursuer, or any Motives of his own Advantage."

#### *Love of Complacence, and Hatred of Displacence.*

The Affections which are of most Importance in Morals, are Love and Hatred: All the rest seem but different Modifications of these two original Affections. Now in discoursing of Love toward rational Agents, we need not be caution'd not to include that Love between the Sexes, which, when no other Affections accompany it, is only Desire of Pleasure, and is never counted a Virtue. Love toward rational Agents, is subdivided into Love of Complacence or Esteem, and Love of Benevolence: And Hatred is subdivided into Hatred of Displacence or Contempt, and Hatred of Malice. Concerning each of these separately we shall consider, "Whether they can be influenc'd by Motives of Self-Interest."

#### *Are entirely disinterested.*

Love of Complacence, Esteem, or Good-liking, at first view appears to be disinterested, and so the Hatred of Displacence or Dislike; and are entirely excited by some moral Qualities, Good or Evil, apprehended to be in the Objects; which Qualities the very Frame of our Nature determines us to love or hate, to approve or disapprove, according to the moral Sense above explain'd. Propose to a Man all the Rewards in the World, or threaten all the Punishments, to engage him to love with Esteem, and Complacence, a third Person entirely unknown, or if known, apprehended to be cruel, treacherous, ungrateful; you may procure external Obsequiousness, or good Offices, or Dissimulation of Love; but real Love of Esteem no Price

can purchase. And the same is obvious as to Hatred of Contempt, which no Motive of Advantage can prevent. On the contrary, represent a Character as generous, kind, faithful, humane, tho in the most distant Parts of the World, and we cannot avoid loving it with Esteem, and Complacence. A Bribe may possibly make us attempt to ruin such a Man, or some strong Motive of Advantage may excite us to oppose his Interest; but it can never make us hate him, while we apprehend him as morally excellent. Nay, when we consult our own Hearts, we shall find, that we can scarce ever persuade our selves to attempt any Mischief against such Persons, from any Motive of Advantage, nor execute it, without the strongest Reluctance, and Remorse, until we have blinded our selves into a bad Opinion of the Person in a moral Sense.

#### *Benevolence and Malice, disinterested.*

III. As to the Love of Benevolence, the very Name excludes Self-Interest. We never call that Man benevolent, who is in fact useful to others, but at the same time only intends his own Interest, without any desire of, or delight in, the Good of others. If there be any Benevolence at all, it must be disinterested; for the most useful Action imaginable, loses all appearance of Benevolence, as soon as we discern that it only flowed from Self-Love or Interest. Thus, never were any human Actions more advantageous, than the Inventions of Fire, and Iron; but if these were casual, or if the Inventor only intended his own Interest in them, there is nothing which can be call'd Benevolent in them. Wherever then Benevolence is suppos'd, there it is imagin'd disinterested, and design'd for the Good of others.

#### *Self-Love join'd with Benevolence.*

But it must be here observ'd, That as all Men have Self-Love, as well as Benevolence, these two Principles may jointly excite a Man to the same Action; and then they are to be consider'd as two Forces impelling the same Body to Motion; sometimes they conspire, sometimes are indifferent to each other, and sometimes are in some degree opposite. Thus, if a Man have such strong Benevolence, as would have produc'd an Action without any Views of Self-Interest; that such a Man has also in View private Advantage, along with publick Good, as the Effect of his Action, does no way diminish the Benevolence of the Action. When he would not have produc'd so much publick Good, had it not been for Prospect of Self-Interest, then the Effect of Self-Love is to be deducted, and his Benevolence is proportion'd to the remainder of Good, which pure Benevolence would have produc'd. When a Man's Benevolence is hurtful to himself, then Self-Love is opposite to Benevolence, and the Benevolence is proportion'd to the Sum of the Good produc'd, added to the Resistance of Self-Love surmounted by it. In most Cases it is impossible for Men to know how far their Fellows are influenc'd by the one or other of these Principles; but yet the general Truth is sufficiently certain, That this is the way in which the Benevolence of Actions is to be computed. Since then, no Love to rational Agents can proceed from Self-Interest, every Action must be disinterested, as far as it flows from Love to rational Agents.

#### *Cause of Benevolence.*

If any enquire, "Whence arises this Love of Esteem, or Benevolence, to good Men, or to Mankind in general, if not from some nice Views of Self-Interest? Or,

how we can be mov'd to desire the Happiness of others, without any View to our own?" It may be answer'd, "That the same Cause which determines us to pursue Happiness for our selves, determines us both to Esteem and Benevolence on their proper Occasions; even the very Frame of our Nature, or a generous Instinct, which shall be afterwards explain'd."

#### *Benevolence presupposes Esteem.*

IV. Here we may observe, That as Love of Esteem and Complacence is always join'd with Benevolence, where there is no strong Opposition of Interest; so Benevolence seems to presuppose some small degree of Esteem, not indeed of actual good Qualitys; for there may be strong Benevolence, where there is the Hatred of Contempt for actual Vices; as a Parent may have great Benevolence to a most abandoned Child, whose Manners he hates with the greatest Displacence: but Benevolence supposes a Being capable of Virtue. We judge of other rational Agents by our selves. The human Nature is a lovely Form; we are all conscious of some morally good Qualitys and Inclinations in our selves, how partial and imperfect soever they may be: we presume the same of every thing in human Form, nay almost of every living Creature: so that by this suppos'd remote Capacity of Virtue, there may be some small degree of Esteem along with our Benevolence, even when they incur our greatest Displeasure by their Conduct.

#### *Human Nature incapable of sedate Malice.*

As to Malice, Human Nature seems scarce capable of malicious disinterested Hatred, or a sedate Delight in the Misery of others, when we imagine them no way pernicious to us, or opposite to our Interest: And for that Hatred which makes us oppose those whose Interests are opposite to ours, it is only the Effect of Self-Love, and not of disinterested Malice. A sudden Passion may give us wrong Representations of our Fellow-Creatures, and for a little time represent them as absolutely Evil; and during this Imagination perhaps we may give some Evidences of disinterested Malice: but as soon as we reflect upon human Nature, and form just Conceptions, this unnatural Passion is allay'd, and only Self-Love remains, which may make us, from Self-Interest, oppose our Adversarys.

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



Relations dear, and all the Charities  
Of Father, Son, and Brother ———

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

#### *Other Affections disinterested.*

V. Having offer'd what may perhaps prove, That our Love either of Esteem, or Benevolence, is not founded on Self-Love, or views of Interest; let us see “if some other Affections, in which Virtue may be plac'd, do arise from Self-Love;” such as Fear, or Reverence, arising from an Apprehension of Goodness, Power, and Justice. For no body apprehends any Virtue in base Dread and Servitude toward a powerful Evil Being: This is indeed the meanest Selfishness. Now the same Arguments which prove Love of Esteem to be disinterested, will prove this honourable Reverence to be so too; for it plainly arises from an Apprehension of amiable Qualities in the Person, and Love toward him, which raises an Abhorrence of offending him. Could we reverence a Being because it was our Interest to do so, a third Person might bribe us into Reverence toward a Being neither Good, nor Powerful, which every one sees to be a Jest. And this we might shew to be common to all other Passions, which have rational Agents for their Objects.

#### *Objections.*

VI. There is one Objection against disinterested Love, which occurs from considering, “That nothing so effectually excites our Love toward rational Agents, as their Beneficence to us; whence we are led to imagine, that our Love of Persons, as well as irrational Objects, flows intirely from Self-Interest.” But let us here examine our selves more narrowly. Do we only love the Beneficent, because it is our Interest to love them? Or do we chuse to love them, because our love is the means of procuring their Bounty? If it be so, then we could indifferently love any Character, even to obtain the Bounty of a third Person; or we could be brib'd by a third Person to love the greatest Villain heartily, as we may be brib'd to external Offices: Now this is plainly impossible.

But further, is not our Love always the Consequent of Bounty, and not the Means of procuring it? External Shew, Obsequiousness, and Dissimulation may precede an Opinion of Beneficence; but real Love always presupposes it, and shall necessarily arise even when we expect no more, from consideration of past Benefits. Or can any one say he only loves the Beneficent, as he does a Field or Garden, because of its Advantage? His Love then must cease toward one who has ruin'd himself in kind Offices to him, when he can do him no more; as we cease to love an inanimate Object which ceases to be useful, unless a Poetical Prosopopoeia animate it, and raise an imaginary Gratitude, which is indeed pretty common. And then again, our Love would be the same towards the worst Characters that 'tis towards the best, if they

were equally bountiful to us, which is also false. Beneficence then must raise our Love as it is an amiable moral Quality: and hence we love even those who are beneficent to others.

It may be further alledg'd, “That Bounty toward our selves is a stronger Incitement to Love, than equal Bounty toward others.” This is true for a Reason to be offer'd below: but it does not prove, that in this Case our Love of Persons is from Views of Interest; since this Love is not prior to the Bounty, as the means to procure it, but subsequent upon it, even when we expect no more. In the Benefits which we receive our selves, we are more fully sensible of their Value, and of the Circumstances of the Action, which are Evidences of a generous Temper in the Donor; and from the good Opinion we have of our selves, we are apt to look upon the Kindness as better employ'd, than when it is bestow'd on others, of whom perhaps we have less favourable Sentiments. It is however sufficient to remove the Objection, that Bounty from a Donor apprehended as morally Evil, or extorted by Force, or conferr'd with some View of Self-Interest, will not procure real Love; nay, it may raise Indignation, if we suspect Dissimulation of Love, or a Design to allure us into any thing Dishonourable: whereas wisely employ'd Bounty is always approv'd, and gains love to the Author from all who hear of it.

#### *Virtue disinterested.*

If then no Love toward Persons be influenc'd by Self-Love, or Views of Interest, and all Virtue flows from Love toward Persons, or some other Affection equally disinterested; it remains, “That there must be some other Motive than Self-Love, or Interest, which excites us to the Actions we call Virtuous.”

#### *Objection from Religion.*

VII. There may perhaps still remain another Suspicion of Self-Interest in our Prosecution of Virtue, arising from this, “That the whole Race of Mankind seems persuaded of the Existence of an Almighty Being, who will certainly secure Happiness either now, or hereafter, to those who are Virtuous, according to their several Notions of Virtue in various Places: and upon this Persuasion, Virtue may in all Cases be pursu'd from Views of Interest.” Here again we might appeal to all Mankind, whether there be no Benevolence but what flows from a View of Reward from the Deity? Nay, do we not see a great deal of it among those who entertain few if any Thoughts of Devotion at all? Not to say that this Benevolence scarce deserves the Name, when we desire not, nor delight in the Good of others, further than it serves our own Ends.

But if we have no other Idea of Good, than Advantage to our selves, we must imagine that every rational Being acts only for its own Advantage; and however we may call a beneficent Being, a good Being, because it acts for our Advantage, yet upon this Scheme we should not be apt to think there is any beneficent Being in Nature, or a Being who acts for the Good of others. Particularly, if there is no Sense of Excellence in publick Love, and promoting the Happiness of others, whence should this Persuasion arise, “That the Deity will make the Virtuous happy?” Can we prove that it is for the Advantage of the Deity to do so? This I fancy will be look'd upon as very absurd, unless we suppose some beneficent Dispositions essential to the Deity, which determine him to consult the publick Good of his Creatures, and reward such as co-operate with his kind Intention. And if there be such Dispositions in the Deity,

where is the impossibility of some small degree of this publick Love in his Creatures? And why must they be suppos'd incapable of acting but from Self-Love?

In short, without acknowledging some other Principle of Action in rational Agents than Self-Love, I see no Foundation to expect Beneficence, or Rewards from God, or Man, further than it is the Interest of the Benefactor; and all Expectation of Benefits from a Being whose Interests are independent on us, must be perfectly ridiculous. What should engage the Deity to reward Virtue? Virtue is commonly suppos'd, upon this Scheme, to be only a consulting our own Happiness in the most artful way, consistently with the Good of the Whole; and in Vice the same thing is foolishly pursu'd, in a manner which will not so probably succeed, and which is contrary to the Good of the Whole. But how is the Deity concern'd in this Whole, if every Agent always acts from Self-Love? And what Ground have we, from the Idea of a God it self, to believe the Deity is good in the Christian Sense, that is, studious of the Good of his Creatures? Perhaps the Misery of his Creatures may give him as much Pleasure, as their Happiness: And who can find fault, or blame such a Being to study their Misery; for what else should we expect? A Manichean Evil God, is a Notion which Men would as readily run into, as that of a Good one, if there is no Excellence in disinterested Love, and no Being acts but for its own Advantage; unless we prov'd that the Happiness of Creatures was advantageous to the Deity.

#### *From Concomitant Pleasure.*

VIII. The last, and only remaining Objection against what has been said, is this, "That Virtue perhaps is pursu'd because of the concomitant Pleasure." To which we may answer, first, by observing, that this plainly supposes a Sense of Virtue antecedent to Ideas of Advantage, upon which this Advantage is founded; and that from the very Frame of our Nature we are determin'd to perceive Pleasure in the practice of Virtue, and to approve it when practis'd by our selves, or others.

But further, may we not justly question, whether all Virtue is pleasant? Or, whether we are not determin'd to some amiable Actions in which we find no Pleasure? 'Tis true, all the Passions, and Affections justify themselves; or, we approve our being affected in a certain manner on certain Occasions, and condemn a Person who is otherwise affected. So the Sorrowful, the Angry, the Jealous, the Compassionate, think it reasonable they should be so upon the several Occasions which move these Passions; but we should not therefore say that Sorrow, Anger, Jealousy, or Pity are pleasant, and that we chuse to be in these Passions because of the concomitant Pleasure. The matter is plainly this. The Frame of our Nature, on such Occasions as move these Passions, determines us to be thus affected, and to approve our being so: Nay, we dislike any Person who is not thus affected upon such occasions, notwithstanding the uneasiness of these Passions. This uneasiness determines us to endeavour an Alteration in the state of the Object; but not otherwise to remove the painful Affection, while the occasion is unalter'd: which shews that these Affections are neither chosen for their concomitant Pleasure, nor voluntarily brought upon our selves with a view to private Good. The Actions which these Passions move us to, tend generally to remove the uneasy Passion by altering the state of the Object; but the Removal of our Pain is seldom directly intended in the uneasy Benevolent Passions: nor is the Alteration intended in the State of the Objects by such Passions, imagin'd to be a private Good to the Agent, as it always is in the selfish Passions. If our sole Intention, in Compassion or Pity, was the Removal of our Pain, we should run away, shut our

Eyes, divert our Thoughts from the miserable Object, to avoid the Pain of Compassion, which we seldom do: nay, we croud about such Objects, and voluntarily expose our selves to Pain, unless Reason, and Reflection upon our Inability to relieve the Miserable, countermand our Inclination; or some selfish Affection, as fear of Danger, overballances it.

Now there are several morally amiable Actions, which flow from these Passions which are so uneasy; such as Attempts of relieving the Distress'd, of defending the Injur'd, of repairing of Wrongs done by ourselves. These Actions are often accompany'd with no Pleasure in the mean time, nor have they any subsequent Pleasure, except as they are successful; unless it be that which may arise from calm Reflection, when the Passion is over, upon our having been in a Disposition, which to our moral Sense appears lovely and good: but this Pleasure is never intended in the Heat of Action, nor is it any Motive exciting to it.

Besides, In the pleasant Passions, we do not love, because it is pleasant to love; we do not chuse this State, because it is an advantageous, or pleasant State: This Passion necessarily arises from seeing its proper Object, a morally good Character. And if we could love, whenever we see it would be our Interest to love, Love could be brib'd by a third Person; and we could never love Persons in Distress, for then our Love gives us Pain. The same Observation may be extended to all the other Affections from which Virtue is suppos'd to flow: And from the whole we may conclude, "That the virtuous Agent is never apprehended by us as acting only from Views of his own Interest, but as principally influenc'd by some other Motive."

#### *The true Spring of Virtue.*

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

#### *Natural Affection.*

An honest Farmer will tell you, that he studies the Preservation and Happiness of his Children, and loves them without any design of Good to himself. But say some of our Philosophers, "The Happiness of their Children gives Parents Pleasure, and their Misery gives them Pain; and therefore to obtain the former, and avoid the latter, they study, from Self-Love, the Good of their Children." Suppose several Merchants join'd in Partnership of their whole Effects; one of them is employ'd abroad in managing the Stock of the Company; his Prosperity occasions Gain to all, and his Losses give them Pain from their Share in the Loss: is this then the same Kind of Affection with that of Parents to their Children? Is there the same tender, personal Regard? I fancy no Parent will say so. In this Case of Merchants there is a plain Conjunction of Interest; but whence the Conjunction of Interest between the Parent and Child? Do the Child's Sensations give Pleasure or Pain to the Parent? Is the Parent



hungry, thirsty, sick, when the Child is so? “No, but his Love to the Child makes him affected with his Pleasures or Pains.” This Love then is antecedent to the Conjunction of Interest, and the Cause of it, not the Effect: this Love then must be disinterested. “No, says another Sophist, Children are Parts of our selves, and in loving them we but love our selves in them.” A very good Answer! Let us carry it as far as it will go. How are they Parts of our selves? Not as a Leg or an Arm: We are not conscious of their Sensations. “But their Bodys were form’d from Parts of ours.” So is a Fly, or a Maggot which may breed in any discharg’d Blood or Humour: Very dear Insects surely! There must be something else then which makes Children Parts of our selves; and what is this but that Affection which Nature determines us to have toward them? This Love makes them Parts of our selves, and therefore does not flow from their being so before. This is indeed a good Metaphor; and wherever we find a Determination among several rational Agents to mutual Love, let each Individual be look’d upon as a Part of a great Whole, or System, and concern himself in the publick Good of it.

But a later Author observes, “That natural Affection in Parents is weak, till the Children begin to give Evidences of Knowledge and Affections.” Mothers say they feel it strong from the very first: and yet I could wish for the Destruction of his Hypothesis, that what he alledges was true; as I fancy it is in some measure, tho we may find in some Parents an Affection toward Idiots. The observing of Understanding and Affections in Children, which make them appear moral Agents, can increase Love toward them without prospect of Interest; for I hope this Increase of Love, is not from Prospect of Advantage from the Knowledge or Affections of Children, for whom Parents are still toiling, and never intend to be refunded their Expences, or recompens’d for their Labour, but in Cases of extreme Necessity. If then the observing a moral Capacity can be the occasion of increasing Love without Self-Interest, even from the Frame of our Nature; pray, may not this be a Foundation of weaker degrees of Love where there is no preceding tie of Parentage, and extend it to all Mankind?

#### *Publick Affections, natural.*

X. And that this is so in fact, will appear by considering some more distant Attachments. If we observe any Neighbours, from whom perhaps we have receiv’d no good Offices, form’d into Friendships, Familys, Partnerships, and with Honesty and Kindness assisting each other; pray ask any Mortal if he would not be better pleas’d with their Prosperity, when their Interests are no way inconsistent with his own, than with their Misery, and Ruin; and you shall find a Bond of Benevolence further extended than a Family and Children, altho the Ties are not so strong. Again, suppose a Person, for Trade, had left his native Country, and with all his Kindred had settled his Fortunes abroad, without any View of returning; and only imagine he had receiv’d no Injuriys from his Country: ask such a Man, would it give him no Pleasure to hear of the Prosperity of his Country? Or could he, now that his Interests are separated from that of his Nation, as gladly hear that it was laid waste by Tyranny or a foreign Power? I fancy his Answer would shew us a Benevolence extended beyond Neighbourhoods or Acquaintances. Let a Man of a compos’d Temper, out of the hurry of his private Affairs, only read of the Constitution of a foreign Country, even in the most distant parts of the Earth, and observe Art, Design, and a Study of publick Good in the Laws of this Association; and he shall find his Mind mov’d in their favour; he shall be contriving Rectifications and Amendments in their Constitution,

and regret any unlucky part of it which may be pernicious to their Interest; he shall bewail any Disaster which befalls them, and accompany all their Fortunes with the Affections of a Friend. Now this proves Benevolence to be in some degree extended to all Mankind, where there is no interfering Interest, which from Self-Love may obstruct it. And had we any Notions of rational Agents, capable of moral Affections, in the most distant Planets, our good Wishes would still attend them, and we should delight in their Happiness.

#### *National Love.*

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

#### *The Reason why natural Affections do not always appear.*

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