

# DAVID HUME

## A TREATISE OF HUMAN NATURE

### BK III, OF MORALS

ADVERTISEMENT: I think it proper to inform the public, that though this be a third volume of the *Treatise of Human Nature*, yet it is in some measure independent of the other two, and requires not that the reader should enter into all the abstract reasonings contained in them. I am hopeful it may be understood by ordinary readers, with as little attention as is usually given to any books of reasoning. It must only be observed, that I continue to make use of the terms, impressions and ideas, in the same sense as formerly; and that by impressions I mean our stronger perceptions, such as our sensations, affections and sentiments; and by ideas the fainter perceptions, or the copies of these in the memory and imagination.

### PART III, OF VIRTUE AND VICE IN GENERAL

#### SECTION II, MORAL DISTINCTIONS NOT DERIVED FROM REASON

There is an inconvenience which attends all abstruse reasoning. that it may silence, without convincing an antagonist, and requires the same intense study to make us sensible of its force, that was at first requisite for its invention. When we leave our closet, and engage in the common affairs of life, its conclusions seem to vanish, like the phantoms of the night on the appearance of the morning; and it is difficult for us to retain even that conviction, which we had attained with difficulty. This is still more conspicuous in a long chain of reasoning, where we must preserve to the end the evidence of the first propositions, and where we often lose sight of ail the most received maxims, either of philosophy or common life. I am not, however, without hopes, that the present system of philosophy will acquire new force as it advances; and that our reasonings

concerning morals will corroborate whatever has been said concerning the understanding and the passions. Morality is a subject that interests us above all others: We fancy the peace of society to be at stake in every decision concerning it; and it is evident, that this concern must make our speculations appear more real and solid, than where the subject is, in a great measure, indifferent to us. What affects us, we conclude can never be a chimera; and as our passion is engaged on the one side or the other, we naturally think that the question lies within human comprehension; which, in other cases of this nature, we are apt to entertain some doubt of. Without this advantage I never should have ventured upon a third volume of such abstruse philosophy, in an age, wherein the greatest part of men seem agreed to convert reading into an amusement, and to reject every thing that requires any considerable degree of attention to be comprehended.

It has been observed, that nothing is ever present to the mind but its perceptions; and that all the actions of seeing, hearing, judging, loving, hating, and thinking, fall under this denomination. The mind can never exert itself in any action, which we may not comprehend under the term of perception; and consequently that term is no less applicable to those judgments, by which we distinguish moral good and evil, than to every other operation of the mind. To approve of one character, to condemn another, are only so many different perceptions.

Now as perceptions resolve themselves into two kinds, viz. impressions and ideas, this distinction gives rise to a question, with which we shall open up our present enquiry concerning morals. Whether it is by means of our ideas or impressions we distinguish betwixt vice and virtue, and pronounce an action blameable or praiseworthy? This will immediately cut off all loose discourses and declamations, and reduce us to something precise and exact on the present subject.

Those who affirm that virtue is nothing but a conformity to reason; that

there are eternal fitnesses and unfitnesses of things, which are the same to every rational being that considers them; that the immutable measures of right and wrong impose an obligation, not only on human creatures, but also on the Deity himself: All these systems concur in the opinion, that morality, like truth, is discerned merely by ideas, and by their juxtaposition and comparison. In order, therefore, to judge of these systems, we need only consider, whether it be possible, from reason alone, to distinguish betwixt moral good and evil, or whether there must concur some other principles to enable us to make that distinction,

If morality had naturally no influence on human passions and actions, it were in vain to take such pains to inculcate it; and nothing would be more fruitless than that multitude of rules and precepts, with which all moralists abound. Philosophy is commonly divided into speculative and practical; and as morality is always comprehended under the latter division, it is supposed to influence our passions and actions, and to go beyond the calm and indolent judgments of the understanding. And this is confirmed by common experience, which informs us, that men are often governed by their duties, and are deterred from some actions by the opinion of injustice, and impelled to others by that of obligation.

Since morals, therefore, have an influence on the actions and affections, it follows, that they cannot be derived from reason; and that because reason alone, as we have already proved, can never have any such influence. Morals excite passions, and produce or prevent actions. Reason of itself is utterly impotent in this particular. The rules of morality, therefore, are not conclusions of our reason.

No one, I believe, will deny the justness of this inference; nor is there any other means of evading it, than by denying that principle, on which it is founded. As long as it is allowed, that reason has no influence on our passions and action., it is in vain to pretend, that morality is discovered only by a deduction of reason. An active principle can never be

founded on an inactive; and if reason be inactive in itself, it must remain so in all its shapes and appearances, whether it exerts itself in natural or moral subjects, whether it considers the powers of external bodies, or the actions of rational beings.

It would be tedious to repeat all the arguments, by which I have proved,<sup>1</sup> that reason is perfectly inert, and can never either prevent or produce any action or affection. It will be easy to recollect what has been said upon that subject. I shall only recal on this occasion one of these arguments, which I shall endeavour to render still more conclusive, and more applicable to the present subject.

Reason is the discovery of truth or falshood. Truth or falshood consists in an agreement or disagreement either to the real relations of ideas, or to real existence and matter of fact. Whatever, therefore, is not susceptible of this agreement or disagreement, is incapable of being true or false, and can never be an object of our reason. Now it is evident our passions, volitions, and actions, are not susceptible of any such agreement or disagreement; being original facts and realities, compleat in themselves, and implying no reference to other passions, volitions, and actions. Tis impossible, therefore, they can be pronounced either true or false, and be either contrary or conformable to reason.

This argument is of double advantage to our present purpose. For it proves directly, that actions do not derive their merit from a conformity to reason, nor their blame from a contrariety to it; and it proves the same truth more indirectly, by shewing us, that as reason can never immediately prevent or produce any action by contradicting or approving of it, it cannot be the source of moral good and evil, which are found to have that influence. Actions may be laudable or blameable; but they cannot be reasonable: Laudable or blameable, therefore, are not the same with

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<sup>1</sup>Book II. Part III. Sect 3.

reasonable or unreasonable. The merit and demerit of actions frequently contradict, and sometimes controul our natural propensities. But reason has no such influence. Moral distinctions, therefore, are not the offspring of reason. Reason is wholly inactive, and can never be the source of so active a principle as conscience, or a sense of morals.

But perhaps it may be said, that though no will or action can be immediately contradictory to reason, yet we may find such a contradiction in some of the attendants of the action, that is, in its causes or effects. The action may cause a judgment, or may be obliquely caused by one, when the judgment concurs with a passion; and by an abusive way of speaking, which philosophy will scarce allow of, the same contrariety may, upon that account, be ascribed to the action. How far this truth or faishood may be the source of morals, It will now be proper to consider.

It has been observed, that reason, in a strict and philosophical sense, can have influence on our conduct only after two ways: Either when it excites a passion by informing us of the existence of something which is a proper object of it; or when it discovers the connexion of causes and effects, so as to afford us means of exerting any passion. These are the only kinds of judgment, which can accompany our actions, or can be said to produce them in any manner; and it must be allowed, that these judgments may often be false and erroneous. A person may be affected with passion, by supposing a pain or pleasure to lie in an object, which has no tendency to produce either of these sensations, or which produces the contrary to what is imagined. A person may also take false measures for the attaining his end, and may retard, by his foolish conduct, instead of forwarding the execution of any project. These false judgments may be thought to affect the passions and actions, which are connected with them, and may be said to render them unreasonable, in a figurative and improper way of speaking. But though this be acknowledged, it is easy to observe, that these errors are so far from being the source of all immorality, that

they are commonly very innocent, and draw no manner of guilt upon the person who is so unfortunate as to fail into them. They extend not beyond a mistake of fact, which moralists have not generally supposed criminal, as being perfectly involuntary. I am more to be lamented than blamed, if I am mistaken with regard to the influence of objects in producing pain or pleasure, or if I know not the proper means of satisfying my desires. No one can ever regard such errors as a defect in my moral character. A fruit, for instance, that is really disagreeable, appears to me at a distance, and through mistake I fancy it to be pleasant and delicious. Here is one error. I choose certain means of reaching this fruit, which are not proper for my end. Here is a second error; nor is there any third one, which can ever possibly enter into our reasonings concerning actions. I ask, therefore, if a man, in this situation, and guilty of these two errors, is to be regarded as vicious and criminal, however unavoidable they might have been? Or if it be possible to imagine, that such errors are the sources of all immorality?

And here it may be proper to observe, that if moral distinctions be derived from the truth or falshood of those judgments, they must take place wherever we form the judgments; nor will there be any difference, whether the question be concerning an apple or a kingdom, or whether the error be avoidable or unavoidable. For as the very essence of morality is supposed to consist in an agreement or disagreement to reason, the other circumstances are entirely arbitrary, and can never either bestow on any action the character of virtuous or vicious, or deprive it of that character. To which we may add, that this agreement or disagreement, not admitting of degrees, all virtues and vices would of course be equal.

Should it be pretended, that though a mistake of fact be not criminal, yet a mistake of right often is; and that this may be the source of immorality: I would answer, that it is impossible such a mistake can ever be the original source of immorality, since it supposes a real right and wrong; that is, a real distinction in morals, independent of these judgments. A mistake,

therefore, of right may become a species of immorality; but it is only a secondary one, and is founded on some other, antecedent to it.

As to those judgments which are the effects of our actions, and which, when false, give occasion to pronounce the actions contrary to truth and reason; we may observe, that our actions never cause any judgment, either true or false, in ourselves, and that it is only on others they have such an influence. it is certain, that an action, on many occasions, may give rise to false conclusions in others; and that a person, who through a window sees any lewd behaviour of mine with my neighbour's wife, may be so simple as to imagine she is certainly my own. In this respect my action resembles somewhat a lie or falshood; only with this difference, which is material, that I perform not the action with any intention of giving rise to a false judgment in another, but merely to satisfy my lust and passion. It causes, however, a mistake and false judgment by accident; and the falshood of its effects may be ascribed, by some odd figurative way of speaking, to the action itself. But still I can see no pretext of reason for asserting, that the tendency to cause such an error is the first spring or original source of all immorality.<sup>2</sup>

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<sup>2</sup>One might think It were entirely superfluous to prove this, if a late author [William Wollaston, *The Religion of Nature Delineated* (London 1722)], who has had the good fortune to obtain some reputation, had not seriously affirmed, that such a falshood is the foundation of all guilt and moral deformity. That we may discover the fallacy of his hypothesis, we need only consider, that a false conclusion is drawn from an action, only by means of an obscurity of natural principles, which makes a cause be secretly interrupted In its operation, by contrary causes, and renders the connexion betwixt two objects uncertain and variable. Now, as a like uncertainty and variety of causes take place, even in natural objects, and produce a like error in our judgment, if that tendency to produce error were the very essence of vice and immorality, it should follow, that even inanimate objects might be vicious and immoral.

it is in vain to urge, that inanimate objects act without liberty and choice. For as liberty and choice are not necessary to make an action produce in us an erroneous conclusion, they can be, in no respect, essential to morality; and I do not readily perceive, upon this system, how they can ever come to be regarded by it. If the tendency to cause error be the origin of immorality, that tendency and immorality would in every case be inseparable.

Add to this, that if I had used the precaution of shutting the windows, while I indulged myself in those liberties with my neighbour's wife, I should have been guilty of no immorality; and that because my action, being perfectly concealed, would have had no tendency to produce any false conclusion.

For the same reason, a thief, who steals In by a ladder at a window, and takes all imaginable care

Thus upon the whole, it is impossible, that the distinction betwixt moral good and evil, can be made to reason; since that distinction has an influence upon our actions, of which reason alone is incapable. Reason and judgment may, indeed, be the mediate cause of an action, by prompting, or by directing a passion: But it is not pretended, that a judgment of this kind, either in its truth or falshood, is attended with virtue or vice. And as to the judgments, which are caused by our judgments, they can still less bestow those moral qualities on the actions, which are their causes.

But to be more particular, and to shew, that those eternal immutable fitnesses and unfitnesses of things cannot be defended by sound philosophy, we may weigh the following considerations.

If the thought and understanding were alone capable of fixing the boundaries of right and wrong, the character of virtuous and vicious either must

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to cause no disturbance, is in no respect criminal. For either he will not be perceived, or if he be, it is impossible he can produce any error, nor will any one, from these circumstances, take him to be other than what he really is.

it is well known, that those who are squint-sighted, do very readily cause mistakes in others, and that we Imagine they salute or are talking to one person, while they address themselves to another. Are they therefore, upon that account, immoral?

Besides, we may easily observe, that in all those arguments there is an evident reasoning in a circle. A person who takes possession of another's goods, and uses them as his own, in a manner declares them to be his own; and this falshood is the source of the immorality of injustice. But is property, or right, or obligation, intelligible, without an antecedent morality?

A man that is ungrateful to his benefactor, in a manner affirms, that he never received any favours from him. But in what manner? Is it because it is his duty to be grateful? But this supposes, that there is some antecedent rule of duty and morals. Is it because human nature is generally grateful, and makes us conclude, that a man who does any harm never received any favour from the person he harmed? But human nature is not so generally grateful, as to justify such a conclusion. Or if it were, is an exception to a general rule in every case criminal, for no other reason than because it is an exception?

But what may suffice entirely to destroy this whimsical system is, that it leaves us under the same difficulty to give a reason why truth is virtuous and falshood vicious, as to account for the merit or turpitude of any other action. I shall allow, if you please, that all immorality is derived from this supposed falshood in action, provided you can give me any plausible reason, why such a falshood is immoral. If you consider rightly of the matter, you will find yourself in the same difficulty as at the beginning.

This last argument is very conclusive; because, if there be not an evident merit or turpitude annexed to this species of truth or falshood, It can never have any influence upon our actions. For, who ever thought of forbearing any action, because others might possibly draw false conclusions from it? Or, who ever performed any, that he might give rise to true conclusions?



lie in some relations of objects, or must be a matter of fact, which is discovered by our reasoning. This consequence is evident. As the operations of human understanding divide themselves into two kinds, the comparing of ideas, and the inferring of matter of fact; were virtue discovered by the understanding; it must be an object of one of these operations, nor is there any third operation of the understanding. which can discover it. There has been an opinion very industriously propagated by certain philosophers, that morality is susceptible of demonstration; and though no one has ever been able to advance a single step in those demonstrations; yet it is taken for granted, that this science may be brought to an equal certainty with geometry or algebra. Upon this supposition. vice and virtue must consist in some relations; since it is allowed on all hands, that no matter of fact is capable of being demonstrated. Let us, therefore, begin with examining this hypothesis, and endeavour, if possible, to fix those moral qualities, which have been so long the objects of our fruitless researches. Point out distinctly the relations, which constitute morality or obligation, that we may know wherein they consist, and after what manner we must judge of them.

If you assert, that vice and virtue consist in relations susceptible of certainty and demonstration, you must confine yourself to those four relations, which alone admit of that degree of evidence; and in that case you run into absurdities, from which you will never be able to extricate yourself. For as you make the very essence of morality to lie in the relations, and as there is no one of these relations but what is applicable, not only to an irrational, but also to an inanimate object; it follows, that even such objects must be susceptible of merit or demerit. Resemblance, contrariety, degrees in quality, and proportions in quantity and number; all these relations belong as properly to matter, as to our actions, passions, and volitions. Tis unquestionable, therefore, that morality lies not in any of

these relations, nor the sense of it in their discovery.<sup>3</sup>

should it be asserted, that the sense of morality consists in the discovery of some relation, distinct from these, and that our enumeration was not complete, when we comprehended all demonstrable relations under four general heads: To this I know not what to reply, till some one be so good as to point out to me this new relation. it is impossible to refute a system, which has never yet been explained. In such a manner of fighting in the dark, a man loses his blows in the air, and often places them where the enemy is not present.

I must, therefore, on this occasion, rest contented with requiring the two following conditions of any one that would undertake to clear up this system. First, As moral good and evil belong only to the actions of the mind, and are derived from our situation with regard to external objects, the relations, from which these moral distinctions arise, must lie only betwixt internal actions, and external objects, and must not be applicable either to internal actions, compared among themselves, or to external objects, when placed in opposition to other external objects. For as morality is supposed to attend certain relations, if these relations could belong to internal actions considered singly, it would follow, that we might be guilty of crimes in ourselves, and independent of our situation, with respect to the universe: And in like manner, if these moral relations could be applied to external objects, it would follow, that even inanimate beings

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<sup>33</sup>. As a proof, how confused our way of thinking on this subject commonly is, we may observe, that those who assert, that morality is demonstrable, do not say, that morality lies in the relations, and that the relations are distinguishable by reason. They only say, that reason can discover such an action, in such relations, to be virtuous, and such another vicious. It seems they thought it sufficient, if they could bring the word, Relation, into the proposition, without troubling themselves whether it was to the purpose or not. But here, I think, is plain argument. Demonstrative reason discovers only relations. But that reason, according to this hypothesis, discovers also vice and virtue. These moral qualities, therefore, must be relations. When we blame any action, in any situation, the whole complicated object, of action and situation, must form certain relations, wherein the essence of vice consists. This hypothesis is not otherwise intelligible. For what does reason discover, when it pronounces any action vicious? Does it discover a relation or a matter of fact? These questions are decisive, and must not be eluded.

would be susceptible of moral beauty and deformity. Now it seems difficult to imagine, that any relation can be discovered betwixt our passions, volitions and actions, compared to external objects, which relation might not belong either to these passions and volitions, or to these external objects, compared among themselves. But it will be still more difficult to fulfil the second condition, requisite to justify this system. According to the principles of those who maintain an abstract rational difference betwixt moral good and evil, and a natural fitness and unfitness of things, it is not only supposed, that these relations, being eternal and immutable, are the same, when considered by every rational creature, but their effects are also supposed to be necessarily the same; and it is concluded they have no less, or rather a greater, influence in directing the will of the deity, than in governing the rational and virtuous of our own species. These two particulars are evidently distinct. 'Tis one thing to know virtue, and another to conform the will to it. In order, therefore, to prove, that the measures of right and wrong are eternal laws, obligatory on every rational mind, it is not sufficient to shew the relations upon which they are founded: We must also point out the connexion betwixt the relation and the will; and must prove that this connexion is so necessary, that in every well-disposed mind, it must take place and have its influence; though the difference betwixt these minds be in other respects immense and infinite. Now besides what I have already proved, that even in human nature no relation can ever alone produce any action: besides this, I say, it has been shewn, in treating of the understanding, that there is no connexion of cause and effect, such as this is supposed to be, which is discoverable otherwise than by experience, and of which we can pretend to have any security by the simple consideration of the objects. All beings in the universe, considered in themselves, appear entirely loose and independent of each other. 'Tis only by experience we learn their influence and connexion; and this influence we ought never to extend beyond experience.

Thus it will be impossible to fulfil the first condition required to the system of eternal measures of right and wrong; because it is impossible to shew those relations, upon which such a distinction may be founded: And it is as impossible to fulfil the second condition; because we cannot prove a priori, that these relations, if they really existed and were perceived, would be universally forcible and obligatory.

But to make these general reflections more dear and convincing, we may illustrate them by some particular instances, wherein this character of moral good or evil is the most universally acknowledged. Of all crimes that human creatures are capable of committing, the most horrid and unnatural is ingratitude, especially when it is committed against parents, and appears in the more flagrant instances of wounds and death. This is acknowledged by all mankind, philosophers as well as the people; the question only arises among philosophers, whether the guilt or moral deformity of this action be discovered by demonstrative reasoning, or be felt by an internal sense, and by means of some sentiment, which the reflecting on such an action naturally occasions. This question will soon be decided against the former opinion, if we can shew the same relations in other objects, without the notion of any guilt or iniquity attending them. Reason or science is nothing but the comparing of ideas, and the discovery of their relations; and if the same relations have different characters, it must evidently follow, that those characters are not discovered merely by reason. To put the affair, therefore, to this trial, let us chuse any inanimate object, such as an oak or elm; and let us suppose, that by the dropping of its seed, it produces a sapling below it, which springing up by degrees, at last overtops and destroys the parent tree: I ask, if in this instance there be wanting any relation, which is discoverable in parricide or ingratitude? Is not the one tree the cause of the other's existence; and the latter the cause of the destruction of the former, in the same manner as when a child murders his parent? 'Tis not sufficient to reply, that a

choice or will is wanting. For in the case of parricide, a will does not give rise to any different relations, but is only the cause from which the action is derived; and consequently produces the same relations, that in the oak or elm arise from some other principles. it is a will or choice, that determines a man to kill his parent; and they are the laws of matter and motion, that determine a sapling to destroy the oak, from which it sprung. Here then the same relations have different causes; but still the relations are the same: And as their discovery is not in both cases attended with a notion of immorality, it follows, that that notion does not arise from such a discovery.

But to chuse an instance, still more resembling; I would fain ask any one, why incest in the human species is criminal, and why the very same action, and the same relations in animals have not the smallest moral turpitude and deformity? If it be answered, that this action is innocent in animals, because they have not reason sufficient to discover its turpitude; but that man, being endowed with that faculty which ought to restrain him to his duty, the same action instantly becomes criminal to him; should this be said, I would reply, that this is evidently arguing in a circle. For before reason can perceive this turpitude, the turpitude must exist; and consequently is independent of the decisions of our reason, and is their object more properly than their effect. According to this system, then, every animal, that has sense, and appetite, and will; that is, every animal must be susceptible of all the same virtues and vices, for which we ascribe praise and blame to human creatures. All the difference is, that our superior reason may serve to discover the vice or virtue, and by that means may augment the blame or praise: But still this discovery supposes a separate being in these moral distinctions, and a being, which depends only on the will and appetite, and which, both in thought and reality, may be distinguished from the reason. Animals are susceptible of the same relations, with respect to each other, as the human species, and

therefore would also be susceptible of the same morality, if the essence of morality consisted in these relations. Their want of a sufficient degree of reason may hinder them from perceiving the duties and obligations of morality, but can never hinder these duties from existing; since they must antecedently exist, in order to their being perceived. Reason must find them, and can never produce them. This argument deserves to be weighed, as being, in my opinion, entirely decisive.

Nor does this reasoning only prove, that morality consists not in any relations, that are the objects of science; but if examined, will prove with equal certainty, that it consists not in any matter of fact, which can be discovered by the understanding. This is the second part of our argument; and if it can be made evident, we may conclude, that morality is not an object of reason. But can there be any difficulty in proving, that vice and virtue are not matters of fact, whose existence we can infer by reason? Take any action allowed to be vicious: Wilful murder, for instance. Examine it in all lights, and see if you can find that matter of fact, or real existence, which you call vice. In which-ever way you take it, you find only certain passions, motives, volitions and thoughts. There is no other matter of fact in the case. The vice entirely escapes you, as long as you consider the object. You never can find it, till you turn your reflection into your own breast, and find a sentiment of disapprobation, which arises in you, towards this action. Here is a matter of fact; but it is the object of feeling, not of reason. It lies in yourself, not in the object. So that when you pronounce any action or character to be vicious, you mean nothing, but that from the constitution of your nature you have a feeling or sentiment of blame from the contemplation of it. Vice and virtue, therefore, may be compared to sounds, colours, heat and cold, which, according to modern philosophy, are not qualities in objects, but perceptions in the mind: And this discovery in morals, like that other in physics, is to be regarded as a considerable advancement of the speculative sciences;

though, like that too, it has little or no influence on practice. Nothing can be more real, or concern us more, than our own sentiments of pleasure and uneasiness; and if these be favourable to virtue, and unfavourable to vice, no more can be requisite to the regulation of our conduct and behaviour.

*I cannot forbear adding to these reasonings an observation, which may, perhaps, be found of some importance. In every system of morality, which I have hitherto met with, I have always remarked, that the author proceeds for some time in the ordinary way of reasoning, and establishes the being of a God, or makes observations concerning human affairs; when of a sudden I am surprized to find, that instead of the usual copulations of propositions, is, and is not, I meet with no proposition that is not connected with an ought, or an ought not. This change is imperceptible; but is, however, of the last consequence. For as this ought, or ought not, expresses some new relation or affirmation, it is necessary that it should be observed and explained; and at the same time that a reason should be given, for what seems altogether inconceivable, how this new relation can be a deduction from others, which are entirely different from it. But as authors do not commonly use this precaution, I shall presume to recommend it to the readers; and am persuaded, that this small attention would subvert all the vulgar systems of morality, and let us see, that the distinction of vice and virtue is not founded merely on the relations of objects, nor is perceived by reason.*

## SECTION II, MORAL DISTINCTIONS DERIVED FROM A MORAL SENSE

Thus the course of the argument leads us to conclude, that since vice and virtue are not discoverable merely by reason, or the comparison of ideas, it must be by means of some impression or sentiment they occasion, that we are able to mark the difference betwixt them. Our decisions concerning moral rectitude and depravity are evidently perceptions; and as all perceptions are either impressions or ideas, the exclusion of the one is a

convincing argument for the other. Morality, therefore, is more properly felt than judged of; though this feeling or sentiment is commonly so soft and gentle, that we are apt to confound it with an idea, according to our common custom of taking all things for the same, which have any near resemblance to each other.

The next question is, Of what nature are these impressions, and after what manner do they operate upon us? Here we cannot remain long in suspense, but must pronounce the impression arising from virtue, to be agreeable, and that proceeding from vice to be uneasy. Every moments experience must convince us of this. There is no spectacle so fair and beautiful as a noble and generous action; nor any which gives us more abhorrence than one that is cruel and treacherous. No enjoyment. equals the satisfaction we receive from the company of those we love and esteem; as the greatest of all punishments is to be obliged to pass our lives with those we hate or contemn. A very play or romance may afford us instances of this pleasure, which virtue conveys to us; and pain, which arises from vice.

Now since the distinguishing impressions, by which moral good or evil is known, are nothing but particular pains or pleasures; it follows, that in all enquiries concerning these moral distinctions, it will be sufficient to shew the principles, which make us feel a satisfaction or uneasiness from the survey of any character, in order to satisfy us why the character is laudable or blameable. An action, or sentiment, or character is virtuous or vicious; why? because its view causes a pleasure or uneasiness of a particular kind. In giving a reason, therefore, for the pleasure or uneasiness, we sufficiently explain the vice or virtue. To have the sense of virtue, is nothing but to feel a satisfaction of a particular kind from the contemplation of a character. The very feeling constitutes our praise or admiration. We go no farther; nor do we enquire into the cause of the satisfaction. We do not infer a character to be virtuous, because it pleases:



But in feeling that it pleases after such a particular manner, we in effect feel that it is virtuous. The case is the same as in our judgments concerning all kinds of beauty, and tastes, and sensations. Our approbation is implied in the immediate pleasure they convey to us.

I have objected to the system, which establishes eternal rational measures of right and wrong, that it is impossible to shew, in the actions of reasonable creatures, any relations, which are not found in external objects; and therefore, if morality always attended these relations, it were possible for inanimate matter to become virtuous or vicious. Now it may, in like manner, be objected to the present system, that if virtue and vice be determined by pleasure and pain, these qualities must, in every case, arise from the sensations; and consequently any object, whether animate or inanimate, rational or irrational, might become morally good or evil, provided it can excite a satisfaction or uneasiness. But though this objection seems to be the very same, it has by no means the same force, in the one case as in the other. For, first, tis evident, that under the term pleasure, we comprehend sensations, which are very different from each other, and which have only such a distant resemblance, as is requisite to make them be expressed by the same abstract term. A good composition of music and a bottle of good wine equally produce pleasure; and what is more, their goodness is determined merely by the pleasure. But shall we say upon that account, that the wine is harmonious, or the music of a good flavour? In like manner an inanimate object, and the character or sentiments of any person may, both of them, give satisfaction; but as the satisfaction is different, this keeps our sentiments concerning them from being confounded, and makes us ascribe virtue to the one, and not to the other. Nor is every sentiment of pleasure or pain, which arises from characters and actions, of that peculiar kind, which makes us praise or condemn. The good qualities of an enemy are hurtful to us; but may still command our esteem and respect. it is only when a character is

considered in general, without reference to our particular interest, that it causes such a feeling or sentiment, as denominates it morally good or evil. it is true, those sentiments, from interest and morals, are apt to be confounded, and naturally run into one another. It seldom happens, that we do not think an enemy vicious, and can distinguish betwixt his opposition to our interest and real villainy or baseness. But this hinders not, but that the sentiments are, in themselves, distinct; and a man of temper and judgment may preserve himself from these illusions. In like manner, though it is certain a musical voice is nothing but one that naturally gives a particular kind of pleasure; yet it is difficult for a man to be sensible, that the voice of an enemy is agreeable, or to allow it to be musical. But a person of a fine ear, who has the command of himself, can separate these feelings, and give praise to what deserves it.

Secondly, We may call to remembrance the preceding system of the passions, in order to remark a still more considerable difference among our pains and pleasures. Pride and humility, love and hatred are excited, when there is any thing presented to us, that both bears a relation to the object of the passion, and produces a separate sensation related to the sensation of the passion. Now virtue and vice are attended with these circumstances. They must necessarily be placed either in ourselves or others, and excite either pleasure or uneasiness; and therefore must give rise to one of these four passions; which clearly distinguishes them from the pleasure and pain arising from inanimate objects, that often bear no relation to us: And this is, perhaps, the most considerable effect that virtue and vice have upon the human mind.

It may now be asked in general, concerning this pain or pleasure, that distinguishes moral good and evil, From what principles is it derived, and whence does it arise in the human mind? To this I reply, first, that it is absurd to imagine, that in every particular instance, these sentiments are produced by an original quality and primary constitution. For as the

number of our duties is, in a manner, infinite, it is impossible that our original instincts should extend to each of them, and from our very first infancy impress on the human mind all that multitude of precepts, which are contained in the compleatest system of ethics. Such a method of proceeding is not conformable to the usual maxims, by which nature is conducted, where a few principles produce all that variety we observe in the universe, and every thing is carryed on in the easiest and most simple manner. it is necessary, therefore, to abridge these primary impulses, and find some more general principles, upon which all our notions of morals are founded.

But in the second place, should it be asked, Whether we ought to search for these principles in nature, or whether we must look for them in some other origin? I would reply, that our answer to this question depends upon the definition of the word, Nature, than which there is none more ambiguous and equivocal. If nature be opposed to miracles, not only the distinction betwixt vice and virtue is natural, but also every event, which has ever happened in the world, excepting those miracles, on which our religion is founded. In saying, then, that the sentiments of vice and virtue are natural in this sense, we make no very extraordinary discovery.

But nature may also be opposed to rare and unusual; and in this sense of the word, which is the common one, there may often arise disputes concerning what is natural or unnatural; and one may in general affirm, that we are not possessed of any very precise standard, by which these disputes can be decided. Frequent and rare depend upon the number of examples we have observed; and as this number may gradually encrease or diminish, It will be impossible to fix any exact boundaries betwixt them. We may only affirm on this head, that if ever there was any thing, which coued be called natural in this sense, the sentiments of morality certainly may; since there never was any nation of the world, nor any single person in any nation, who was utterly deprived of them, and who

never, in any instance, shewed the least approbation or dislike of manners. These sentiments are so rooted in our constitution and temper, that without entirely confounding the human mind by disease or madness, it is impossible to extirpate and destroy them.

But nature may also be opposed to artifice, as well as to what is rare and unusual; and in this sense it may be disputed, whether the notions of virtue be natural or not. We readily forget, that the designs, and projects, and views of men are principles as necessary in their operation as heat and cold, moist and dry: But taking them to be free and entirely our own, it is usual for us to set them in opposition to the other principles of nature. should it, therefore, be demanded, whether the sense of virtue be natural or artificial, I am of opinion, that it is impossible for me at present to give any precise answer to this question. Perhaps it will appear afterwards, that our sense of some virtues is artificial, and that of others natural. The discussion of this question will be more proper, when we enter upon an exact detail of each particular vice and virtue.<sup>4</sup>

Mean while it may not be amiss to observe from these definitions of natural and unnatural, that nothing can be more unphilosophical than those systems, which assert, that virtue is the same with what is natural, and vice with what is unnatural. For in the first sense of the word, Nature, as opposed to miracles, both vice and virtue are equally natural; and in the second sense, as opposed to what is unusual, perhaps virtue will be found to be the most unnatural. At least it must be owned, that heroic virtue, being as unusual, is as little natural as the most brutal barbarity. As to the third sense of the word, it is certain, that both vice and virtue are equally artificial, and out of nature. For however it may be disputed, whether the notion of a merit or demerit in certain actions be natural or artificial, it is evident, that the actions themselves are artificial, and are performed with

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<sup>4</sup>In the following discourse natural is also opposed sometimes to civil, sometimes to moral. The opposition will always discover the sense, in which it is taken.

a certain design and intention; otherwise they could never be ranked under any of these denominations. 'Tis impossible, therefore, that the character of natural and unnatural can ever, in any sense, mark the boundaries of vice and virtue.

Thus we are still brought back to our first position, that virtue is distinguished by the pleasure, and vice by the pain, that any action, sentiment or character gives us by the mere view and contemplation. This decision is very commodious; because it reduces us to this simple question, Why any action or sentiment upon the general view or survey, gives a certain satisfaction or uneasiness, in order to shew the origin of its moral rectitude or depravity, without looking for any incomprehensible relations and qualities, which never did exist in nature, nor even in our imagination, by any clear and distinct conception. I flatter myself I have executed a great part of my present design by a state of the question, which appears to me so free from ambiguity and obscurity.