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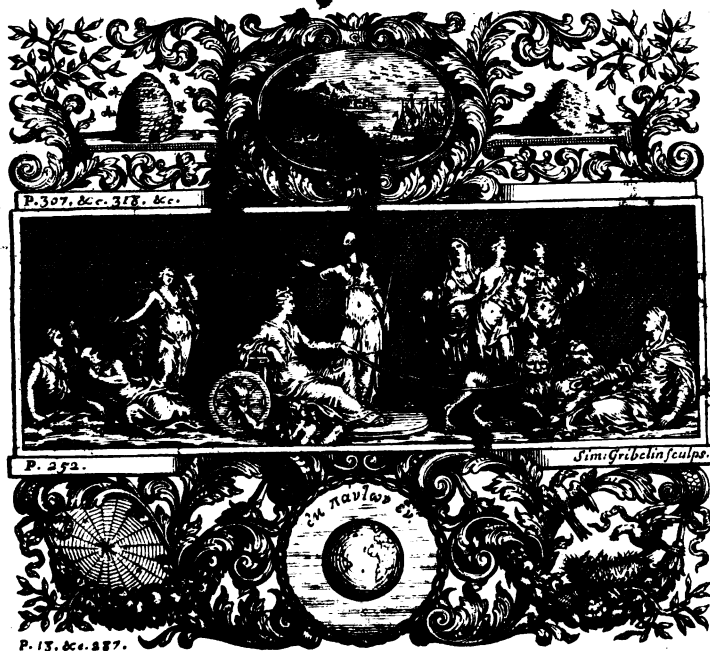
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CHARACTERISTICKS.

VOLUME II.

An Inquiry concerning VIRTUE and MERIT.

The MORALISTS; a Philosophical Rhapsody.



Printed in the Year M. DCC. XXXVIII.



TREATISE IV.
VIZ.
AN
INQUIRY
CONCERNING
VIRTUE, OR MERIT.

Formerly Printed from an Imperfect Copy :
Now Corrected, and Publish'd intire.

— *Amoto quæramus sermone Ludo.*

Horat. Sat. 1.

Printed first in the Year M. DC. XC. IX.



A^dN
INQUIRY, &c.

B O O K I.

P A R T I.

S E C T. I.

RELIGION and VIRTUE *Occasion of this IN-QUIRY.*
 appear in many respects so
 nearly related, that they are
 generally presum'd inseparable
 Companions. And so willing we are to be-
 lieve

Vol, 2, A 3 lieve

Book I. lieve well of their *Union*, that we hardly allow it just to speak, or even think of 'em apart. It may however be question'd, whether the Practice of the World, in this respect, be answerable to our Speculation. 'Tis certain that we sometimes meet with Instances which seem to make against this general Supposition. We have known People, who having the Appearance of great Zeal in *Religion*, have yet wanted even the common Affections of *Humanity*, and shewn themselves extremely degenerate and corrupt. Others, again, who have paid little regard to Religion, and been consider'd as mere ATHEISTS, have yet been observ'd to practise the Rules of *Morality*, and act in many Cases with such good Meaning and Affection towards Mankind, as might seem to force an Acknowledgment of their being *virtuous*. And, in general, we find mere moral Principles of such weight, that in our dealings with Men, we are seldom satisfy'd by the fullest Assurance given us of their Zeal in Religion, till we hear something further of their Character. If we are told, a Man is religious; we still ask, "What are his *Morals*?" But if we hear at first that he has honest moral Principles, and is a Man of natural Justice and good Temper, we seldom think of the other Question, "Whether he be *religious* and *devout*?"

THIS

THIS has given occasion to enquire,
 “ What *Honesty* or V I R T U E is, confi-
 “ der’d by it-self; and in what manner it
 “ is influenc’d by Religion: How far
 “ Religion necessarily implies *Virtue*; and
 “ whether it be a true Saying, *That it is*
 “ *impossible for an Atheist to be Virtuous,*
 “ *or share any real degree of Honesty, or*
 “ M E R I T.”

AND here it cannot justly be wonder’d at, if the *Method* of explaining Things shou’d appear somewhat unusual; since the *Subject-Matter* has been so little examin’d, and is of so nice and dangerous Speculation. For so much is the religious part of Mankind alarm’d by the Freedom of some late Pens; and so great a Jealousy is rais’d every-where on this Account; that whatever an Author may suggest in favour of *Religion*, he will gain little Credit in the Cause, if he allows the least Advantage to any other Principle. On the other side, the Men of Wit and Raillery, whose pleasantest Entertainment is in the exposing the weak sides of Religion, are so desperately afraid of being drawn into any serious Thoughts of it, that they look upon a Man as guilty of foul Play, who assumes the air of a *Free Writer*, and at the same time preserves any regard for the Principles of Natural Religion.

Book I. ligion. They are apt to give as little
 ~~~~~ quarter as they receive : And are resolv'd  
 Occasion of to think as ill of the Morals of their An-  
 this IN- tagonists, as their Antagonists can possi-  
 QUIRY. bly think of theirs. Neither of 'em, it  
 seems, will allow the least Advantage to  
 the other. 'Tis as hard to persuade one  
 sort, that there is any Virtue in Religion,  
 as the other, that there is any Virtue out  
 of the Verge of their particular Commu-  
 nity. So that, between both, an Author  
 must pass his time ill, who dares plead for  
*Religion* and *Moral Virtue*, without lessening  
 the force of either ; but allowing to  
 each its proper Province, and due Rank,  
 wou'd hinder their being made Enemies by  
 Detraction.

HOWEVER it be: If we wou'd pretend to give the least new light, or explain any thing effectually, within the intended Compass of this *Inquiry* ; 'tis necessary to take Things pretty deep ; and endeavour, by some short Scheme, to represent the Original of each Opinion, whether natural or unnatural, relating to the DEITY. And if we can happily get clear of this thorny part of our Philosophy ; the rest, 'tis hop'd, may prove more plain and easy.

SECT.

**I**N the Whole of Things (or in the *State of* Universe) either all is according to a *Opinions.* good Order, and the most agreeable to a general Interest: *or* there is that which is otherwise, and might possibly have been better constituted, more wisely contriv'd, and with more Advantage to the general Interest of Beings, or of the Whole.

**I**F every thing which exists be according to a good Order, and *for the best*; then of necessity there is no such thing as real ILL in the Universe, nothing ILL with respect to the Whole.

**W**HATSOEVER, then, *is* so as that it cou'd not really have *been* better, or any way *better order'd*, is perfectly *good*. Whatsoever in the Order of the World can be call'd ILL, must imply a possibility in the nature of the thing to have been better contriv'd or order'd. For if it cou'd not; it is perfect, and as it shou'd be.

**W**HATSOEVER is *really* ILL, therefore, must be caus'd or produc'd, either by *Design* (that is to say, with Knowledg and Intelligence) or, in defect of this, by Hazard, and mere *Chance*.

## Book 1.

State of  
Opinions.

IF there be any thing ILL in the Universe from *Design*, then that which disposes all things, is no one good designing Principle. For either the *one* designing Principle is it-self corrupt; or there is some *other* in being which operates contrarily, and is ILL.

IF there be any ILL in the Universe from mere *Chance*; then a designing Principle or Mind, whether Good or Bad, cannot be the Cause of *all* things. And consequently if there be suppos'd a designing Principle, who is the Cause only of Good, but cannot prevent the Ill which happens from Chance, or from a contrary ill Design; then there can be suppos'd in reality no such thing as a superiour good Design or Mind, other than what is impotent and defective: For not to correct, or totally exclude that Ill of Chance, or of a contrary ill Design, must proceed either from *Impotency*, or *Ill-Will*.

WHATSOEVER is superiour in any degree over the World, or rules in Nature with Discernment and a Mind, is what, by universal Agreement, Men call GOD. If there are several such superiour Minds, they are so many *Gods*: But if that single, or those several Superiours are not  
in

in their nature necessarily good, they rather take the name of DÆMON. Part I.

§. 2.

To believe therefore that every thing is govern'd, order'd, or regulated *for the best*, by a designing Principle, or Mind, necessarily good and permanent, is to be a perfect THEIST.

To believe nothing of a designing Principle or Mind, nor any Cause, Measure, or Rule of Things, but *Chance*; so that in Nature neither the Interest of *the Whole*, nor of any *Particulars*, can be said to be in the least design'd, pursu'd or aim'd at; is to be a perfect ATHEIST.

To believe no *one* supreme designing Principle or Mind, but rather *two, three*, or more, (tho in their nature *good*) is to be a POLYTHEIST.

To believe the governing Mind, or Minds, not absolutely and necessarily good, nor confin'd to what is best, but capable of acting according to mere Will or Fancy; is to be a DÆMONIST.

THERE are few who think always consistently, or according to one certain Hypothesis, upon any Subject so abstruse and intricate as the *Cause of all Things*, and the *Oeconomy or Government of the Universe*.

Book 1. *verse.* For 'tis evident in the Case of the most devout People, even by their own Confession, that there are Times when their Faith hardly can support 'em in the Belief of a supreme Wisdom; and that they are often tempted to judg disadvantageously of a Providence, and just Administration in the Whole.

*State of  
Opinions.*

THAT alone, therefore, is to be call'd a Man's Opinion, which is of any other the most habitual to him, and occurs upon most Occasions. So that 'tis hard to pronounce certainly of any Man, that *he is an Atheist*; because unless his whole Thoughts are at all Seasons, and on all Occasions, steddily bent against all Supposition or Imagination of *Design in Things*, he is no *perfect* ATHEIST. In the same manner, if a Man's Thoughts are not at all times steddy and resolute against all Imagination of *Chance, Fortune, or ill Design in Things*, he is no *perfect* THEIST. But if any-one believes more of Chance and Confusion than of Design; he is to be esteem'd more *an* ATHEIST than *a Theist*, from that which most predominates, or has the Ascendant. And in case he believes more of the Prevalency of an ill-designing Principle, than of a good one, he is rather a DÆMONIST; and may be justly so call'd, from the Side to which the Ballance of his Judgment most inclines.

ALL

ALL these sorts both of *Dæmonism*, *Polytheism*, *Atheism*, and *Theism*, may be §. 2.

\* mix'd. Religion excludes only *perfect Atheism*. Perfect *Dæmonists* undoubtedly there are in Religion; because we know whole Nations who worship a *Devil* or *Fiend*, to whom they sacrifice and offer Prayers and Supplications, in reality on no other account than because they *fear* him. And we know very well that, in some Religions, there are those who expressly give no other Idea of God, than

\* As thus :

1. Theism with *Dæmonism* : 2. *Dæmonism* with Polytheism : 3. Theism with Atheism : 4. *Dæmonism* with Atheism : 5. Polytheism with Atheism : 6. Theism (as it stands in opposition to *Dæmonism*, and denotes Goodness in the superiour *Deity*) with Polytheism : 7. The same Theism or Polytheism with *Dæmonism* : 8. Or with *Dæmonism* and Atheism.

1. As when *the one* chief Mind, or Sovereign Being, is (in the Believer's Sense) divided between a good and an ill Nature, by being the Cause of Ill as well as Good : Or otherwise when *Two* distinct and contrary Principles subsist; one, the Author of all Good, the other of all Ill.

2. As when there is not *one*, but *several* corrupt Minds who govern; which Opinion may be call'd *Polydæmonism*.

3. As when Chance is not excluded; but God and Chance divide.

4. As when an evil *Dæmon* and Chance divide.

5. As when many Minds and Chance divide.

6. As when there are more principal Minds than one, but agreeing in Good, with one and the same Will and Reason.

7. As when the same System of *Deity* or corresponding *Deitys* subsists, together with a contrary Principle, or with several contrary Principles or governing Minds.

8. As when the last Case is, together with Chance.

\* B 3

of

Book 1. of *his kind*, when any such Appetites or Passions make him any-way injurious to them. Now, if by the natural Constitution of any rational Creature, the same Irregularity of Appetite which make him ill to *Others*, make him ill also to *Himself*; and if the same Regularity of Affections, which causes him to be good in *one* sense, causes him to be good also in *the other*; then is that Goodness by which he is thus useful to others, a real Good and Advantage to himself. And thus *Virtue* and *Interest* may be found at last to agree.

*Interest of the Species.*

*Goodness.*

OF this we shall consider particularly in the latter part of our *Inquiry*. Our first Design is, to see if we can clearly determine what that *Quality* is to which we give the Name of *Goodness*, or VIRTUE.

*Private Good.*

SHOU'D a Historian or Traveller describe to us a certain Creature of a more solitary Disposition than ever was yet heard of; one who had neither Mate nor Fellow of any kind; nothing of his own Likeness, towards which he stood well-affected or inclin'd; nor any thing without, or beyond himself, for which he had the least Passion or Concern: we might be apt to say perhaps, without much hesitation, "That this was doubtless a very melancholy Creature, and that in this unsociable  
" and

“ and sullen State he was like to have Part 2.  
 “ a very disconsolate kind of Life.” ~~~~~

But if we were assur'd, that notwithstanding all Appearances, the Creature enjoy'd himself extremely, had a great relish of Life, and was in nothing wanting to his own Good; we might acknowledg perhaps, “ That the Creature was no *Monster*, nor absurdly constituted *as to himself*.” But we shou'd hardly, after §. I.  
 all, be induc'd to say of him, “ That Private SYSTEM.  
 “ he was *a good Creature*.” However,

shou'd it be urg'd against us, “ That  
 “ such as he was, the Creature was still  
 “ *perfect in himself*, and therefore to be  
 “ esteem'd good: *For what had he to do*  
 “ *with others?*” In this sense, indeed,  
 we might be forc'd to acknowledg, “ That  
 “ he was *a good Creature*; if he cou'd  
 “ be understood to be absolute and com-  
 “ plet in himself; without any real re-  
 “ lation to any thing in the Universe  
 “ besides.” For shou'd there be any where  
 in Nature *a System*, of which this living System of the Species.  
 Creature was to be consider'd as *a Part*;  
 then cou'd he no-wise be allow'd *good*;  
 whilst he plainly appear'd to be such *a*  
*Part*, as made rather to the harm than  
 good of that System or *Whole* in which  
 he was included.

IF therefore, in the Structure of this  
 or any other Animal, there be any thing  
 which



Book I. which points beyond himself, and by which he is plainly discover'd to have relation to some other Being or Nature besides his own; then will this Animal undoubtedly be esteem'd *a Part* of some other System. For instance, if an Animal has the Proportions of a Male, it shews he has relation to a Female. And the respective Proportions both of the Male and Female will be allow'd, doubtless, to have a joint-relation to another Existence and Order of things beyond themselves. So that the Creatures are both of 'em to be consider'd as Parts of *another System*: which is that of a particular Race or Species of living Creatures, who have some one *common Nature*, or are provided for, by some one *Order* or *Constitution* of things subsisting together, and co-operating towards their Conservation and Support.

*Animal  
System.*

IN the same manner, if a whole Species of Animals contribute to the Existence or Well-being of some other; then is that whole Species, in general, *a Part* only of some other System.

FOR instance; To the Existence of the Spider, that of the Fly is absolutely necessary. The heedless Flight, weak Frame, and tender Body of this latter Insect, fits and determines him as much *a Prey*, as the rough Make, Watchfulness, and Cunning  
of

of the former, fits him for Rapine, and Part 2. the ensnaring part. The Web and Wing are suted to each other. And in the Structure of each of these Animals, there is as apparent and perfect a relation to the other, as in our own Bodys there is a relation of Limbs and Organs; or, as in the Branches or Leaves of a Tree, we see a relation of each to the other, and all, in common, to *one* Root and Trunk. §. 1.

IN the same manner are Flys also necessary to the Existence of other Creatures, both Fowls, and Fish. And thus are other Species or Kinds subservient to one another; as being *Parts of a certain System*, and included in one and the same *Order* of Beings.

So that there is a System of all Animals; an *Animal-Order* or *Oeconomy*, according to which the Animal Affairs are regulated and dispos'd.

Now, if the whole System of Animals, together with that of Vegetables, and all other things in this inferiour World, be properly comprehended in *one System* of a Globe or Earth: And if, again, this *Globe* or *Earth* it-self appears to have a real Dependence on something still beyond; as, for example, either on its Sun, the Galaxy, or its Fellow-Planets: then is it in reality

Book I. reality a PART only of some other System.

*Universal  
System.*

And if it be allow'd, that there is in like manner a SYSTEM of *all Things*, and a *Universal Nature*: there can be no particular Being or System which is not either good or ill in that *general one* of the *Universe*: For if it be insignificant and of no use, it is a Fault or Imperfection, and consequently ill in the general System.

THEREFORE if any Being be *wholly* and *really* ILL, it must be ill with respect to the Universal System; and then the System of the Universe is ill, or imperfect. But if the Ill of one private System be the Good of others; if it makes still to the Good of the general System (as when one Creature lives by the Destruction of another; one thing is generated from the Corruption of another; or one planetary System or *Vortex* may swallow up another) then is the Ill of that private System no real Ill in it-self; more than the pain of breeding Teeth is ill, in a System or Body which is so constituted, that without this occasion of Pain, it wou'd suffer worse, by being defective.

*Absolute  
ILL.*

So that we cannot say of any Being, that it is *wholly* and *absolutely* ill, unless we can positively shew and ascertain, that *what* we call ILL is no where GOOD besides, in any other System, or with respect

respect to any other Order or Oeconomy Part 2.  
whatsoever.

§. I.

BUT were there in the World any *Relative* intire Species of Animals destructive to every *ILL* other, it might be justly call'd an *ill* Species; as being ill in the *Animal-System*. And if in any Species of Animals (as in *Men*, for example) one Man is of a nature pernicious to the rest, he is in this respect justly stil'd *an ill Man*.

WE do not however say of any-one, *Good and ill Man.* that he is an *ill Man*, because he has the Plague-Spots upon him, or because he has convulsive Fits which make him strike and wound such as approach him. Nor do we say on the other side, that he is a *good Man*, when having his Hands ty'd up, he is hinder'd from doing the Mischief he designs; or (which is in a manner the same) when he abstains from executing his ill purpose, thro a fear of some impending Punishment, or thro the allurements of some exteriour Reward.

So that in a sensible Creature, That *Goodness thro Affection.* which is not done thro any Affection at all, makes neither Good nor Ill in the nature of that Creature; who then only is suppos'd *Good*, when the Good or Ill of the System to which he has relation, is the immediate Object of some Passion or Affection moving him.

SINCE

## Book I.



SINCE it is therefore by Affection merely that a Creature is esteem'd good or ill, *natural* or *unnatural*; our business will be, to examine which are the *good* and *natural*, and which the *ill* and *unnatural* Affections.

## S E C T. II.

*Private  
or Self-  
Affection.*

I N the first place then, it may be observ'd that if there be an Affection towards any Subject consider'd as private Good, which is \* not really such, but imaginary; this Affection, as being superfluous, and detracting from the Force of other requisite and good Affections, is in it-self vitious and ill, even in respect of the private Interest or Happiness of the Creature.

I F there can possibly be suppos'd in a Creature such an Affection towards Self-Good, as is actually, in its natural degree, conducing to his private Interest, and at the same time inconsistent with the publick Good; this may indeed be call'd still a vitious Affection: And on this Supposition a Creature \* cannot really be good and natural in respect of his Society or Publick, without being ill and unnatural towards Himself. But if the Affection be then

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\* *Infra*, pag. 79, &c. 163, 4, &c.

only

only injurious to the Society, when it is Part 2.  
immoderate, and not so when it is moderate, duly temper'd, and allay'd; then § 2.  
is the *immoderate* degree of the Affection truly vitious, but not *the moderate*. And thus, if there be found in any Creature a more than ordinary Self-Concernment, or Regard to private Good, which is inconsistent with the Interest of the Species or Publick; this must in every respect be esteem'd an ill and vitious Affection. And this is what we commonly call \* SELFISHNESS, and disapprove so much, in whatever Creature we happen to discover it.

ON the other side, if the Affection towards private or Self-Good, however *selfish* it may be esteem'd, is in reality not only consistent with publick Good, but in some measure contributing to it; if it be such, perhaps, as for the good of the Species in general, every Individual ought to share: 'tis so far from being ill, or blameable in any sense, that it must be acknowledg'd absolutely necessary to constitute a Creature *Good*. For if the Want of such an Affection as that towards Self-Preservation, be injurious to the Species; a Creature is ill and unnatural as well thro this Defect, as thro the Want of any other natural Affection. And this no-one would

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\* See VOL. I. p. 120.

doubt

Book I. doubt to pronounce, if he saw a Man who minded not any Precipices which lay in his way, nor made any Distinction of Food, Diet, Clothing, or whatever else related to his Health and Being. The same wou'd be aver'd of one who had a Disposition which render'd him averse to any Commerce with Womankind, and of consequence unfitted him thro *Illness of Temper* (and not merely thro a *Defect of Constitution*) for the Propagation of his Species or Kind.

Private  
or Self-  
Affection.

THUS the Affection towards Self Good, may be a good Affection, or an ill-one. For if this private Affection be too strong (as when *the excessive Love of Life* unfits a Creature for any generous Act) then is it undoubtedly vitious; and if vitious, the Creature who is mov'd by it, is vitiously mov'd, and can never be otherwise than vitious in some degree, when mov'd by that Affection. Therefore if thro such an earnest and passionate *Love of Life*, a Creature be accidentally induc'd to do Good (as he might be upon the same terms induc'd to do ILL) he is no more a good Creature for this Good he executes, than a Man is the more an honest or good Man either for pleading a just Cause, or fighting in a good one, for the sake merely of his Fee or Stipend.

WHAT-

WHATSOEVER therefore is done which happens to be advantageous to the Species, thro an Affection merely towards Self-Good, does not imply any more Goodness in the Creature than as the Affection it-self is good. Let him, in any particular, act ever so well; if at the bottom, it be that selfish Affection alone which moves him; he is in himself still vitious. Nor can any Creature be consider'd otherwise, when the Passion towards Self-Good, tho ever so moderate, is his real Motive in the doing that, to which a natural Affection for his Kind ought by right to have inclin'd him. §. 2.

AND indeed whatever exterior Helps or Succours an ill-dispos'd Creature may find, to push him on towards the performance of any one good Action; there can no Goodness arise in him till his *Temper* be so far chang'd, that in the issue he comes in earnest to be led by some immediate Affection, *directly*, and not *accidentally*, to Good, and against Ill.


FOR instance; If one of those Creatures suppos'd to be by Nature tame, gentle, and favourable to Mankind, be, contrary to his natural Constitution, fierce and savage; we instantly remark the Breach of *Temper*, and own the Creature to be unnatural and corrupt. If at any time afterwards, the



Book I. same Creature, by good Fortune or right Management, comes to lose his Fierceness, and is made tame, gentle, and treatable, like other Creatures of his Kind; 'tis acknowledg'd that the Creature thus restor'd becomes good and natural. Suppose, now, that the Creature has indeed a tame and gentle Carriage; but that it proceeds only from *the Fear of his Keeper*; which if set aside, his predominant Passion instantly breaks out: then is his Gentleness not his real Temper; but his true and genuine *Nature* or *Natural Temper* remaining just as it was, the Creature is still as *ill* as ever.

NOTHING therefore being properly either Goodness or Illness in a Creature, except what is from *natural Temper*; "A good Creature is such a one as by the natural Temper or Bent of his Affections is carry'd *primarily and immediately*, and not *secondarily and accidentally* to Good, and against Ill:" And an *ill Creature* is just the contrary; *viz.* "One who is wanting in right Affections, of force enough to carry him *directly* towards Good, and bear him out against Ill; or who is carry'd by other Affections directly to Ill, and against Good."

WHEN in general, all the Affections or Passions are suted to the publick Good, or  
Good

Good of the Species, as above-mention'd; Part 2.  
then is the *natural Temper* intirely good.   
If, on the contrary, any requisite Passion §. 2.  
be wanting; or if there be any one super-  
numerary, or weak, or any-wise differ-  
viceable or contrary to that main End; then  
is the *natural Temper*, and consequently  
the Creature himself, in some measure cor-  
rupt and *ill*.

T H E R E is no need of mentioning  
either *Envy*, *Malice*, *Frowardness*, or other  
such hateful Passions; to shew in what  
manner they are ill, and constitute an *ill*  
Creature. But it may be necessary perhaps  
to remark, that even as to *Kindness* and  
*Love* of the most natural sort (such as that  
of any Creature for its Off-spring) if it  
be immoderate and beyond a certain degree,  
it is undoubtedly vicious. For thus over-  
great *Tenderness* destroys the Effect of Love,  
and excessive *Pity* renders us incapable  
of giving succour. Hence the Excess of  
motherly Love is own'd to be a *vicious*  
*Fondness*; over-great Pity, *Effeminacy* and  
*Weakness*; over-great Concern for Self-  
preservation, *Meanness* and *Cowardice*; too  
little, *Rashness*; and none at all, or that  
which is contrary (*viz.* a Passion leading  
to Self-destruction) a *mad* and *desperate*  
*Depravity*.

**B**UT to proceed from what is esteem'd mere *Goodness*, and lies within the reach and capacity of all *sensible Creatures*, to that which is call'd *VIRTUE* or *MERIT*, and is allow'd to *Man* only.

*Reflex Affection.*

IN a Creature capable of forming general Notions of Things, not only the outward Beings which offer themselves to the Sense, are the Objects of the Affection; but the very *Actions* themselves, and the *Affections* of Pity, Kindness, Gratitude, and their Contrarys, being brought into the Mind by Reflection, become Objects. So that, by means of this reflected Sense there arises another kind of Affection towards those very Affections themselves, which have been already felt, and are now become the Subject of a new Liking or Dislike.

THE Case is the same in the *mental* or *moral* Subjects, as in the ordinary *Bodys*, or common Subjects of *Sense*. The Shapes, Motions, Colours, and Proportions of these latter being presented to our Eye; there necessarily results a \* Beauty or Deformity, according to the different Measure, Ar-

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\* *Infra*, pag. 414.

rangement and Disposition of their several Part 2.  
Parts. So in *Behaviour* and *Actions*, when presented to our Understanding, there must be found, of necessity, an apparent Difference, according to the Regularity or Irregularity of the Subjects. § 3.

THE MIND, which is Spectator or Auditor of *other Minds*, cannot be without its *Eye* and *Ear*; so as to discern Proportion, distinguish Sound, and scan each Sentiment or Thought which comes before it. It can let nothing escape its Censure. It feels the Soft and Harsh, the Agreeable and Disagreeable, in the Affections; and finds a *Foul* and *Fair*, a *Harmonious* and a *Dissonant*, as really and truly here, as in any musical Numbers, or in the outward Forms or Representations of sensible Things. Nor can it \* with-hold its *Admiration* and *Extasy*, its *Aversion* and *Scorn*, any more in what relates to one than to the other of these Subjects. So that to deny the common and natural Sense of a SUBLIME and BEAUTIFUL in Things, will appear an † Affectation merely, to any-one who considers duly of this Affair.

NOW as in the *sensible* kind of Objects, the Species or Images of Bodys, Colours, and Sounds, are perpetually moving before

\* *Infra*, pag. 415, 418, 419, &c.

† See VOL. I. p. 90, 91, 2, 3. VOL. III. p. 32, &c.

Book I. our Eyes, and acting on our Senses, even when we sleep; so in the *moral* and *intellectual* kind, the Forms and Images of Things are no less active and incumbent on the Mind, at all Seasons, and even when the real Objects themselves are absent.

*Moral  
Beauty  
and De-  
formity.*

IN these vagrant Characters or Pictures of *Manners*, which the Mind of necessity figures to it-self, and carries still about with it, the Heart cannot possibly remain neutral; but constantly takes part one way or other. However false or corrupt it be within it-self, it finds the Difference, as to Beauty, and Comeliness, between one *Heart* and another, one *Turn of Affection*, one *Behaviour*, one *Sentiment* and another; and accordingly, in all disinterested Cases, must approve in some measure of what is natural and honest, and disapprove what is dishonest and corrupt.

THUS the several Motions, Inclinations, Passions, Dispositions, and consequent Carriage and Behaviour of Creatures in the various Parts of Life, being in several Views or Perspectives represented to the Mind, which readily discerns the Good and Ill towards the Species or Publick; there arises a new Trial or Exercise of the Heart: which must either rightly and soundly affect what is just and right, and disaffect what is contrary; or, corruptly affect

affect what is ill, and disaffect what is worthy and good. Part 2.

§. 3.

AND in this Case alone it is we call any Creature *Worthy* or *Virtuous*, when it can have the Notion of a publick Interest, and can attain the Speculation or Science of what is morally good or ill, admirable or blameable, right or wrong. For tho we may vulgarly call an ill Horse *vitious*, yet we never say of a good-one, nor of any mere Beast, Idiot, or Changeling, tho ever so good-natur'd, that he is *worthy* or *virtuous*. *Publick Good an Object*

So that if a Creature be generous, kind, constant, compassionate; yet if he cannot reflect on what he himself does, or sees others do, so as to take notice of what is *worthy* or *honest*; and make that Notice or Conception of *Worth* and *Honesty* to be an Object of his Affection; he has not the Character of being *virtuous*: for thus, and no otherwise, he is capable of having a *GOOD-NESS* and *VIR-TUE*. *Sense of Right or Wrong*; a Sentiment or Judgment of what is done, thro just, equal, and good Affection, or the contrary.

WHATSOEVER is done thro any unequal Affection, is *iniquous*, *wicked*, and *wrong*. If the Affection be equal, sound, and good, and the Subject of the Affection such as may with Advantage to Society

\* C 4

be

Book I. be ever in the same manner prosecuted, or affected; this must necessarily constitute what we call *Equity* and *Right* in any Action. For, **WRONG** is not such Action as is barely the Cause of Harm (since at this rate a dutiful Son aiming at an Enemy, but by mistake or ill chance happening to kill his Father, wou'd do a *Wrong*) but when any thing is done thro insufficient or unequal Affection (as when a Son shews no Concern for the Safety of a Father; or, where there is need of Succour, prefers an indifferent Person to him) this is of the nature of *Wrong*.

*Impair'd  
Sense.*

NEITHER can any Weakness or Imperfection in the Senses be the occasion of *Iniquity* or *Wrong*; if the Object of the Mind it-self be not at any time absurdly fram'd, nor any way improper, but sutable, just, and worthy of the Opinion and Affection apply'd to it. For if we will suppose a Man, who being sound and intire both in his Reason and Affection, has nevertheless so deprav'd a Constitution or Frame of Body, that the natural Objects are, thro his Organs of Sense, as thro ill Glasses, falsly convey'd and misrepresented; 'twill be soon observ'd, in such a Person's Case, that since his Failure is not in his principal or leading Part; he cannot in himself be esteem'd *iniquous*, or unjust.

'Tis

'T I S otherwise in what relates to *Opinion*, Belief or Speculation. For as the Extravagance of Judgment or Belief is such, that in some Countrys even Monkeys, Cats, Crocodiles, and other vile or destructive Animals, have been esteem'd *holy*, and worship'd even as *Deitys*; shou'd it appear to any-one of the Religion or Belief of those Countrys, that to save such a Creature as a Cat, preferably to a Parent, was *Right*; and that other Men, who had not the same religious Opinion, were to be treated as Enemys, till converted; this wou'd be certainly *Wrong*, and wicked in the Believer: And every Action grounded on this Belief, wou'd be an *iniquous*, wicked and vitious Action.

§. 3.  
*Corrupt Opinion.*

A N D thus whatsoever causes a Miscon-ception or Misapprehension of the Worth or Value of any Object, so as to diminish a due, or raise any undue, irregular, or unsocial Affection, must necessarily be the occasion of *Wrong*. Thus he who affects or loves a Man for the sake of something which is reputed honourable, but which is in reality vitious, is himself vitious and ill. The beginnings of this Corruption may be noted in many Occurrences: As when an ambitious Man, by the Fame of his high Attempts, a Conqueror or a Pirate by his boasted Enterprizes, raises in another Person

*Right and Wrong.*



Book I. Person an Esteem and Admiration of that  
 ~~~~~  
Right and Wrong. immoral and inhuman Character, which
 deserves Abhorrence: 'Tis then that the
 Hearer becomes corrupt, when he secretly
 approves the Ill he hears. But on the other
 side, the Man who loves and esteems
 another, as believing him to have that
 Virtue which he has not, but only counter-
 feits, is not on this account either vitious
 or corrupt.

A MISTAKE therefore *in Fact* being
 no Cause or Sign of ill Affection, can be no
 Cause of Vice. But a Mistake *of Right*
 being the Cause of unequal Affection, must
 of necessity be the Cause of vitious Action,
 in every intelligent or rational Being.

BUT as there are many Occasions where
 the matter of *Right* may even to the most
 discerning part of Mankind appear difficult,
 and of doubtful Decision, 'tis not a slight
 Mistake of this kind which can destroy
 the Character of *a virtuous or worthy Man*.
 But when, either thro Superstition or ill
 Custom, there come to be very gross Mistakes
 in the assignment or application of the
 Affection; when the Mistakes are either
 in their nature so gross, or so complicated
 and frequent, that a Creature cannot well
 live in a natural State; nor with due Af-
 fections, compatible with human Society
 and Civil Life; then is the Character of
 VIRTUE forfeited.

AND

AND thus we find how far WORTH and VIRTUE depend on a knowledg of *Right and Wrong*, and on a use of Reason, sufficient to secure a right application of the Affections; that nothing horrid or unnatural, nothing unexemplary, nothing destructive of that natural Affection by which the Species or Society is upheld, may, on any account, or thro any Principle or Notion of Honour or Religion, be at any time affected or prosecuted as a good and proper Object of Esteem. For such a Principle as this must be wholly vitious: and whatsoever is acted upon it, can be no other than Vice and Immorality. And thus if there be any thing which teaches Men either Treachery, Ingratitude, or Cruelty, by Divine Warrant; or under colour and pretence of any present or future Good to Mankind: if there be any thing which teaches Men to * persecute their Friends thro Love; or to torment Captives of War in sport; or to offer † human Sacrifice; or to torment, mace-rate, or mangle themselves, in a religious Zeal, before their God; or to commit any sort of Barbarity, or Brutality, as amiable or becoming: be it Custom which gives Applause, or Religion which gives a Sanction; this is not, nor ever can be *Virtue*,

§. 3.
VICE in
Opinion.

Vitious
Worship.

* See VOL. I. p. 18, 19, 20. VOL. III. p. 115.

† See VOL. III. p. 124.

of

Book I. of any kind, or in any sense ; but must remain still horrid Depravity, notwithstanding any Fashion, Law, Custom or Religion, which may be ill and vicious *it-self* ; but can never alter the *eternal Measures*, and immutable independent Nature of *Worth* and VIRTUE.

*Vicious
Custom.*

S E C T. IV.

*Sensible
and ratio-
nal Ob-
jects.*

UPON the whole. As to those Creatures who are only capable of being mov'd by *sensible Objects* ; they are accordingly *Good* or *Vicious*, as the sensible Affections stand with them. 'Tis otherwise in Creatures capable of framing *rational Objects* of moral Good. For in one of this kind, shou'd the *sensible Affections* stand ever so much amiss ; yet if they prevail not, because of those other *rational Affections* spoken of ; 'tis evident, the Temper still holds good in the main ; and the Person is with justice esteem'd virtuous by all Men.

*Trial of
Virtue.*

MORE than this. If by Temper any one is passionate, angry, fearful, amorous ; yet resists these Passions, and notwithstanding the force of their Impression, adheres to *Virtue* ; we say commonly in this Case, *that the Virtue is the greater* : and we say well. Tho if that which restrains the Person, and holds him to a virtuous-like Behaviour,

Behaviour, be no Affection towards Good-Part 2.
ness or Virtue it-self, but towards private
Good merely, he is not in reality the more §. 4.
virtuous; as has been shewn before. But
this still is evident, that if voluntarily, and
without foreign Constraint, an angry Tem-
per bears, or an amorous one refrains, so
that neither any cruel or immodest Action
can be forc'd from such a Person, tho ever
so strongly tempted by his Constitution;
we applaud his Virtue above what we
shou'd naturally do, if he were free of this
Temptation, and these Propensitys. At
the same time, there is no body will say
that a Propensity to Vice can be an
Ingredient in Virtue, or any-way necessary
to compleat a virtuous Character.

T H E R E seems therefore to be some
kind of difficulty in the Case: But it amounts
only to this. If there be any part of the
Temper in which ill Passions or Affections
are seated, whilst in another part the
Affections towards moral Good are such
as absolutely to master those Attempts
of their Antagonists; this is the greatest
Proof imaginable, that a strong Principle
of Virtue lies at the bottom, and has
possess'd it-self of the natural Temper.
Whereas if there be no ill Passions stirring,
a Person may be indeed more *cheaply*
virtuous; that is to say, he may conform
himself to the known Rules of Virtue,
without

Book I. without sharing so much of a virtuous Principle as another. Yet if that other Person, who has the Principle of Virtue so strongly implanted, comes at last to lose those contrary Impediments suppos'd in him, he certainly loses nothing in Virtue; but on the contrary, losing only what is vitious in his Temper, is left more intire to Virtue, and possesses it in a higher degree.

*Degrees of
Virtue.*

THUS is *Virtue* shar'd in different degrees by rational Creatures; such at least as are call'd *rational*; but who come short of that sound and well-establiſh'd Reason, which alone can constitute a *just Affection*, a uniform and ſteddy *Will* and *Resolution*. And thus Vice and Virtue are found variously mix'd, and alternately prevalent in the ſeveral Characters of Mankind. For it ſeems evident from our *Inquiry*, that how ill ſoever the Temper or Paſſions may ſtand with reſpect either to the ſenſible or the moral Objects; however paſſionate, furious, luſtful or cruel any Creature may become; however vitious the Mind be, or whatever ill Rules or Principles it goes by; yet if there be any Flexibleness or favourable Inclination towards the leaſt moral Object, the leaſt Appearance of moral Good (as if there be any ſuch thing as *Kindneſs*, *Gratitude*, *Bounty*, or *Compaſſion*) there is ſtill ſomething of *Virtue* left; and the Creature

Creature is not wholly vitious and un-Part 2.
natural.

§. 4.

THUS a Ruffian, who out of a sense of Fidelity and Honour of any kind, refuses to discover his Associates; and rather than betray them, is content to endure Torments and Death; has certainly some Principle of Virtue, however he may misapply it. 'Twas the same Case with that Malefactor, who rather than do the Office of Executioner to his Companions, chose to keep 'em company in their Execution.

IN short: As it seems hard to pronounce of any Man, "That he is *absolutely an Atheist*;" so it appears altogether as hard to pronounce of any Man, "That he is *absolutely corrupt or vitious*;" there being few, even of the horridest Villains, who have not something of *Virtue* in this imperfect sense. Nothing is more just than a known Saying, "*That it is as hard to find a Man wholly Ill, as wholly Good*:" because wherever there is any good Affection left, there is certainly some *Goodness* or *Virtue* still in being.

AND, having consider'd thus of V I R T U E, *What it is in it-self*; we may now consider how it stands *with respect to the Opinions concerning a DEITY*, as above-mention'd

PART

PART III.

SECT. I.

*Causes of
VICE.*

THE Nature of VIRTUE consisting (as has been explain'd) in a certain *just Disposition, or proportionable Affection of a rational Creature towards the Moral Objects of Right and Wrong*; nothing can possibly in such a Creature exclude a Principle of Virtue, or render it ineffectual, except what

1. EITHER takes away the *natural* and *just* Sense of Right and Wrong.
2. OR creates a *wrong* Sense of it.
3. OR causes the right Sense to be oppos'd, by *contrary* Affections.

Of VIRTUE.

ON the other side, nothing can assist, or advance the Principle of Virtue, except what *either* in some manner nourishes and promotes a Sense of Right and Wrong; *or* preserves it genuine and uncorrupt; *or* causes it, when such, to be obey'd; by **subduing**

subduing and subjecting the other Affections Part 3.
to it.

§. 1.

WE are to consider, therefore, how any of the above-mentioned Opinions on the Subject of a DEITY may influence in these Cases, or produce either of these three Effects.

I. AS to the first Case; THE TAKING *Loss of Moral Sense.*
AWAY THE NATURAL SENSE OF
RIGHT AND WRONG.

IT will not surely be understood, that by this is meant *the taking away the Notion of what is good or ill in the Species, or Society.* For of the Reality of such a Good and Ill, no rational Creature can possibly be insensible. Every-one discerns and owns a publick Interest, and is conscious of what affects his Fellowship or Community. When we say therefore of a Creature, "That he has wholly lost the Sense of Right and Wrong;" we suppose that being able to discern the *Good* and *Ill* of his Species, he has at the same time no Concern for either, nor any Sense of Excellency or Baseness in any moral Action, relating to one or the other. So that except merely with respect to a private and narrowly-confined Self-Good, 'tis suppos'd there is in such a Creature no *Liking* or *Dislike*

Vol. 2.

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of

Book I. of Manners; no Admiration, or Love of
 any thing as morally Good; nor Hatred
 of any thing as morally ill; be it ever so
 unnatural or deform'd.

*Moral
Sense.*

THERE is in reality no rational Creature
 whatsoever, who knows not that when he
 voluntarily offends or does harm to any-one,
 he cannot fail to create an Apprehension
 and Fear of like harm, and consequently
 a Resentment and Animosity in every
 Creature who observes him. So that the
 Offender must needs be conscious of being
 liable to such Treatment from every-one,
 as if he had in some degree offended
 All.

THUS Offence and Injury are always
 known as punishable by every-one; and
 equal Behaviour (which is therefore call'd
 MERIT) as rewardable and well-deserving
 from every-one. Of this even the wickedest
 Creature living must have a *Sense*. So
 that if there be any further meaning
 in this *Sense* of Right and Wrong; if
 in reality there be any *Sense* of this kind
 which an absolute wicked Creature has
 not; it must consist in a real Antipathy
 or Aversion to *Injustice* or *Wrong*, and in
 a real Affection or Love towards *Equity*
 and *Right*, for its own sake, and on the
 account of its own natural Beauty and
 Worth.

'Tis

'TIS impossible to suppose a mere sensible Creature originally so ill-constituted, and unnatural, as that from the moment he comes to be try'd by sensible Objects, he shou'd have no one good Passion towards his Kind, no Foundation either of Pity, Love, Kindness, or social Affection. 'Tis full as impossible to conceive, that a rational Creature coming first to be try'd by rational Objects, and receiving into his Mind the Images or Representations of Justice, Generosity, Gratitude, or other Virtue, shou'd have no *Liking* of these, or *Dislike* of their Contraries; but be found absolutely indifferent towards whatsoever is presented to him of this sort. A Soul, indeed, may as well be without *Sense*, as without Admiration in the Things of which it has any knowledg. Coming therefore to a Capacity of seeing and admiring in this new way, it must needs find a Beauty and a Deformity as well in Actions, Minds, and Tempers, as in Figures, Sounds or Colours. If there be no *real* Amiability or Deformity in moral Acts, there is at least an *imaginary one* of full force. Tho perhaps the Thing itself shou'd not be allow'd in Nature, the Imagination or Fancy of it must be allow'd to be from Nature alone. Nor can any thing besides Art and strong Endeavour, with long Practice and Meditation, overcome

Book I. such a *natural Prevention*, or * *Prepossession*
 of the Mind, in favour in this moral
Moral
Sense. Distinction.

*How im-
 pair'd:*


SENSE of Right and Wrong therefore being as natural to us as *natural Affection* itself, and being a first Principle in our Constitution and Make; there is no speculative Opinion, Persuasion or Belief, which is capable *immediately* or *directly* to exclude or destroy it. That which is of original and pure Nature, nothing beside contrary Habit or Custom (a second Nature) is able to displace. And this Affection being an *original one* of earliest Rise in the Soul or affectionate Part; nothing beside contrary Affection, by frequent check and controul, can operate upon it, so as either to diminish it in part, or destroy it in the whole.

*By opposite
 Affection,
 or Anti-
 pathy;*

'TIS evident in what relates to the Frame and Order of our *Bodys*; that no particular odd Mein or Gesture, which is either natural to us, and consequent to our Make, or accidental and by Habit acquir'd, can possibly be overcome by our immediate Disapprobation, or the contrary Bent of our Will, ever so strongly set against it. Such a Change cannot be effected without extraordinary Means, and the Intervention of Art and Method, a strict Attention, and repeated Check. And even thus,

* *Infra*, p. 412, 420, 421.

Nature,

Nature, we find, is hardly master'd ; but lies Part 3.
 fullen, and ready to revolt, on the first 
 occasion. Much more is this *the Mind's* §. 2.
 Case in respect of the natural Affection
 and anticipating Fancy, which makes the
 Sense of Right and Wrong. 'Tis impossible
 that this can instantly, or without much
 Force and Violence, be effac'd or struck
 out of the natural Temper, even by means
 of the most extravagant Belief or Opinion *Not by*
 in the World. *Opinion*
merely.

NEITHER *Theism* therefore, nor
Atheism, nor *Dæmonism*, nor any religious
 or irreligious Belief of any kind, being able
 to operate immediately or directly in this
 Case, but indirectly, by the intervention of
 opposite or of favourable Affections casually
 excited by any such Belief; we may consider
 of this Effect in our last Case, where
 we come to examine the Agreement or
 Disagreement of other Affections with this
 natural and moral one which relates to
 Right and Wrong.

S E C T. II.

II. **A**S to the second Case, viz. THE *Corruption*
 WRONG SENSE OR FALSE IMA- *of Moral*
 GINATION OF RIGHT AND WRONG. *Sense.*

THIS can proceed only from the Force
 of Custom and Education in opposition to
 D 3 Nature;

Book I. Nature; as may be noted in those Countrys where, according to Custom or politick Institution, certain Actions naturally foul and odious are repeatedly view'd with Applause, and Honour ascrib'd to them. For thus 'tis possible that a Man, forcing himself, may eat the Flesh of his Enemys, not only against his Stomach, but against his Nature, and think it nevertheless both right and honourable; as supposing it to be of considerable service to his Community, and capable of advancing the Name, and spreading the Terrour of his Nation.

*Causes of
this Cor-
ruption.*

Custom.

*Supersti-
tion.*

BUT to speak of the Opinions relating to a DEITY; and what effect they may have in this place. As to *Atheism*, it does not seem that it can directly have any effect at all towards the setting up a false Species of Right or Wrong. For notwithstanding a Man may thro Custom, or by Licentiousness of Practice, favour'd by *Atheism*, come in time to lose much of his natural *moral Sense*; yet it does not seem that *Atheism* shou'd of it-self be the cause of any estimation or valuing of any thing as Fair, Noble, and Deserving, which was the contrary. It can never, for instance, make it be thought that the being able to eat Man's Flesh, or commit Bestiality, is good and excellent in it-self. But this is certain, that by means of *corrupt Religion*, or SUPERSTITION, many things the most

most horridly unnatural and inhuman, come Part 3.
to be receiv'd as excellent, good, and laudable in themselves. §. 2.

NOR is this a Wonder. For where-ever any thing, in its nature odious and abominable, is by Religion advanc'd, as the suppos'd Will or Pleasure of a *Supreme Deity*: if in the eye of the Believer it appears not indeed in any respect the less ill or odious on this account; then must *the Deity* of necessity bear the blame, and be consider'd as a Being naturally ill and odious, however courted, and sollicitated, thro' Mistrust and Fear. But this is what Religion, in the main, forbids us to imagine. It every-where prescribes Esteem and Honour in company with Worship and Adoration. Whensoever therefore it teaches the Love and Admiration of a DEITY, who has any apparent Character of *Ill*; it teaches at the same time a Love and Admiration of *that Ill*, and causes that to be taken for good and amiable, which is in it-self horrid and detestable.

FOR instance: if JUPITER be He who is ador'd and reverenc'd; and if his History represents him amorously inclin'd, and permitting his Desires of this kind to wander in the loosest manner; 'tis certain that his Worshipers, believing this History to be literally and strictly true, must of

* D 4

course

Book I. course be taught a greater Love of amorous
 ~~~~~ and wanton acts. If there be a Religion  
*Supersti-* which teaches the Adoration and Love of  
*tion.* a God, whose Character it is to be captious,  
 and of high resentment, subject to Wrath  
 and Anger, furious, revengeful; and re-  
 venging himself, when offended, on others  
 than those who gave the Offence: and if  
 there be added to the Character of this  
 God, a fraudulent Disposition, encouraging  
 Deceit and Treachery amongst Men; fa-  
 vourable to a few, tho' for slight causes,  
 and cruel to the rest: 'tis evident that  
 such a Religion as this being strongly  
 enforc'd, must of necessity raise even an  
 Approbation and Respect towards the  
 Vices of this kind, and breed a sutable  
 Disposition, a capricious, partial, revengeful,  
 and deceitful Temper. For even *Irregu-*  
*lartitys* and *Enormitys* of a heinous kind  
 must in many cases appear illustrious to  
 one, who considers them in a Being admir'd  
 and contemplated with the highest Honour  
 and Veneration.

THIS indeed must be allow'd; that if  
 in the *Cult* or Worship of such a Deity  
 there be nothing beyond common Form,  
 nothing beside what proceeds from mere  
 Example, Custom, Constraint, or Fear; if  
 there be, at the bottom, no real Hearti-  
 ness, no Esteem or Love imply'd; the  
 Worshipper perhaps may not be much  
 misled

miss'd as to his Notion of Right and Part 3,  
Wrong. If in following the Precepts of his suppos'd G O D, or doing what he  
esteems necessary towards the satisfying of  
such his D E I T Y, he is compel'd only by  
*Fear*, and, contrary to his Inclination,  
performs an Act which he secretly detests  
as barbarous and unnatural; then has he  
an Apprehension or *Sense* still of Right and  
Wrong, and, according to what has been  
already observ'd, is sensible of Ill in the  
Character of his G O D; however cautious  
he may be of pronouncing any thing on  
this Subject, or so thinking of it, as to  
frame any formal or direct Opinion in the  
case. But if by insensible degrees, as he  
proceeds in his religious Faith and devout  
Exercise, he comes to be more and more  
reconcil'd to the Malignity, Arbitrariness,  
Partiality, or Revengefulness of his believ'd  
D E I T Y, his Reconciliation with these  
Qualitys themselves will soon grow in  
proportion; and the most cruel, unjust,  
and barbarous Acts, will, by the power of  
this Example, be often consider'd by him,  
not only as just and lawful, but as divine,  
and worthy of Imitation.

F O R whoever thinks there is a G O D,  
and pretends formally to believe that he  
is *just* and *good*, must suppose that there is  
independently such a thing as *Justice* and  
*Injustice*, *Truth* and *Falshood*, *Right* and  
*Wrong*;



Book I. *Wrong*; according to which he pronounces that *God is just, righteous, and true*. If the mere *Will, Decree, or Law* of God be said absolutely to constitute *Right and Wrong*, then are these latter words of no significancy at all. For thus if each part of a Contradiction were affirm'd for Truth by the Supreme Power, they wou'd consequently become *true*. Thus if one Person were decreed to suffer for another's fault, the Sentence wou'd be *just* and *equitable*. And thus, in the same manner, if arbitrarily, and without reason, some Beings were destin'd to endure perpetual Ill, and others as constantly to enjoy Good; this also wou'd pass under the same Denomination. But to say of any thing that it is *just* or *unjust*, on such a foundation as this, is to say nothing, or to speak without a Meaning.

AND thus it appears, that where a real Devotion and hearty Worship is paid to a Supreme Being, who in his History or Character is represented otherwise than as really and truly just and good; there must ensue a Loss of Rectitude, a Disturbance of Thought, and a Corruption of Temper and Manners in the Believer. His Honesty will, of necessity, be supplanted by his Zeal, whilst he is thus unnaturally influenc'd, and render'd thus immorally devout.

To

Part 3.

To this we need only add, that as the *ill Character* of a GOD does injury to the Affections of Men, and disturbs and impairs the natural Sense of Right and Wrong; so, on the other hand, nothing can more highly contribute to the fixing of right Apprehensions, and a sound Judgment or Sense of Right and Wrong, than to believe a God who is ever, and on all accounts, represented such as to be actually a true Model and Example of the most exact Justice, and highest Goodness and Worth. Such a View of Divine Providence and Bounty, extended to *All*, and express'd in a constant good Affection towards *the Whole*, must of necessity engage us, within our Compass and Sphere, to act by a like Principle and Affection. And having once the Good of our Species or Publick in view, as our End or Aim, 'tis impossible we shou'd be misguided by any means to a false Apprehension or Sense of Right and Wrong.

§. 2.  
*Influence of Religion.*

As to this second Case therefore; RELIGION (according as the kind may prove) is capable of doing great Good, or Harm; and ATHEISM nothing positive in either way, For however it may be indirectly an occasion of Mens losing a good and sufficient Sense of Right and Wrong; it will not, *as Atheism merely*,  
be

Book 1. be the occasion of setting up a false Species of it; which only false Religion or fantastical Opinion, deriv'd commonly from Superstition and Credulity, is able to effect.

## S E C T. III.

*Opposition  
of the Af-  
fections.*

NOW as to the last Case, THE OPPOSITION MADE BY OTHER AFFECTIONS TO THE NATURAL SENSE OF RIGHT AND WRONG.

'TIS evident, that a Creature having this sort of SENSE or *good Affection* in any degree, must necessarily act according to it; if it happens not to be oppos'd, either by some settled sedate Affection towards a conceiv'd *private Good*, or by some sudden, strong and forcible Passion, as of *Lust* or *Anger*; which may not only subdue the Sense of Right and Wrong, but the very Sense of private Good it-self; and over-rule even the most familiar and receiv'd Opinion of what is conducing to Self-Interest.

BUT it is not our business in this place to examine the several Means or Methods by which this Corruption is introduc'd or increas'd. We are to consider only how the Opinions concerning a *Deity* can influence one way or another.

THAT

THAT it is possible for a Creature capable of using Reflection, to have a Liking or Dislike of moral Actions, and consequently a Sense of Right and Wrong, before such time as he may have any settled Notion of A G O D, is what will hardly be question'd: it being a thing not expected, or any-way possible, that a Creature such as *Man*, arising from his Childhood slowly and gradually, to several degrees of Reason and Reflection, shou'd, at the very first, be taken up with those Speculations, or more refin'd sort of Reflections, about the Subject of G O D's Existence.

LET us suppose a Creature, who wanting Reason, and being unable to reflect, has, notwithstanding, many good Qualitys and Affections; as Love to his Kind, Courage, Gratitude, or Pity. 'Tis certain that if you give to this Creature a reflecting Faculty, it will at the same instant approve of Gratitude, Kindness, and Pity; be taken with any shew or representation of the social Passion, and think nothing more amiable than this, or more odious than the contrary. And this is *to be capable of V I R T U E*, and *to have a Sense of R I G H T and W R O N G*.

BEFORE

## Book I.

*Rise of Moral Sense.*

BEFORE the time, therefore, that a Creature can have any plain or positive Notion one way or other, concerning the Subject of a GOD, he may be suppos'd to have an Apprehension or Sense of *Right* and *Wrong*, and be possess'd of *Virtue* and *Vice* in different Degrees; as we know by Experience of those, who having liv'd in such places, and in such a manner as never to have enter'd into any serious Thoughts of Religion, are nevertheless very different among themselves, as to their Characters of Honesty and Worth: some being naturally *modest, kind, friendly* and consequently Lovers of *kind* and *friendly Actions*; others *proud, harsh, cruel*, and consequently inclin'd to admire rather the Acts of *Violence* and mere *Power*.

DEITY. Now, as to the Belief of a DEITY, and how Men are influenc'd by it; we may consider, in the first place, on what account Men yield Obedience, and act in conformity to such a Supreme Being. It must be either *in the way of his POWER*, as presupposing some Disadvantage or Benefit to accrue from him: or *in the way of his EXCELLENCY* and *WORTH*, as thinking it the Perfection of Nature to imitate and resemble him.

IF

Part 3.

IF (as in the first Case) there be a Belief or Conception of a DEITY, who is consider'd only as *powerful* over his Creature, and enforcing Obedience to his *absolute Will* by particular Rewards and Punishments ; and if on this account, thro Hope merely of *Reward*, or Fear of *Punishment*, the Creature be incited to do the Good he hates, or restrain'd from doing the Ill to which he is not otherwise in the least degree averse ; there is in this Case (as has been already shewn) no Virtue or Goodness whatsoever. The Creature, notwithstanding his good Conduct, is intrinsically of as little Worth as if he acted in his natural way, when under no Dread or Terrour of any sort. There is no more of *Rectitude*, *Piety*, or *Sanctity* in a Creature thus reform'd, than there is *Meekness* or *Gentleness* in a Tyger strongly chain'd, or *Innocence* and *Sobriety* in a Monkey under the Discipline of the Whip. For however orderly and well those Animals, or Man himself upon like Terms, may be induc'd to act, whilst the Will is neither gain'd, nor the Inclination wrought upon, but *Awe* alone prevails and forces Obedience ; the Obedience is *servile*, and all which is done thro it, merely *servile*. The greater degree of such a Submission or Obedience, is only the greater *Servility* ; whatever may be

\*

the

§. 3.  
Hope and  
Fear.

Book I. the Object. For, whether such a Creature  
 ~~~~~  
 Fear. has a good Master, or an ill one, he is
 neither more or less servile in his own
 nature. Be the Master or Superiour ever
 so perfect, or excellent, yet the greater
 Submission caus'd in this Case, thro this
 sole Principle or Motive, is only the lower
 and more abject Servitude, and implies the
 greater Wretchedness and Meanness in the
 Creature, who has those Passions of Self-
 Love so predominant, and is in his Tem-
 per so vitious and defective, as has been
 explain'd.

Honour
 and Love

As to the second Case. If there be a
 Belief or Conception of a DEITY, who
 is consider'd as *Worthy* and *Good*, and ad-
 mir'd and reverenc'd as such ; being under-
 stood to have, besides mere Power and
 Knowledg, the highest Excellence of Na-
 ture, such as renders him justly amiable to
 All ; and if in ~~the~~ manner this Sovereign
 and mighty Being is represented, or as he
 is historically describ'd, there appears in him
 a high and eminent regard to what is good
 and excellent, a Concern for the good
 of *All*, and an Affection of Benevolence
 and Love towards *the Whole* ; such an
 Example must undoubtedly serve (as above
 explain'd) to raise and increase the Af-
 fection towards Virtue, and help to sub-
 mit and subdue all other Affections to that
 alone.

Divine
 Example.

NOR

NOR is the Good effected by *Example* merely. For where the Theistical Belief is intire and perfect, there must be a steddly Opinion of the Superintendency of a Supreme Being, a Witness and Spectator of human Life, and conscious of whatsoever is felt or acted in the Universe: So that in the perfectest Recess, or deepest Solitude, there must be *One* still presum'd remaining with us; whose Presence singly must be of more moment than that of the most August Assembly on Earth. In such a Presence 'tis evident, that as the *Shame* of guilty Actions must be the greatest of any; so must the *Honour* be, of well-doing, even under the unjust Censure of a World. And in this Case, 'tis very apparent how conducing a *perfect Theism* must be to Virtue, and how great Deficiency there is in *Atheism*. *Divine Presence.*

WHAT the FEAR of future Punishment, and HOPE of future Reward, added to this Belief, may further contribute towards Virtue, we come now to consider more particularly. So much in the mean while may be gather'd from what has been said above; That neither this *Fear* or *Hope* can possibly be of the kind call'd *good Affections*, such as are acknowledg'd the Springs and Sources of all Actions truly good. Nor can this Fear or Hope,

Book I. as above intimated, consist in reality with Virtue, or Goodness; if it either stands as *essential* to any moral Performance, or as *a considerable Motive* to any Act, of which some better Affection ought, *alone*, to have been *a sufficient Cause*.

Self-Love, IT may be consider'd withal; That, in this religious sort of Discipline, the Principle of *Self-Love*, which is naturally so prevailing in us, being no-way moderated, or restrain'd, but rather improv'd and made stronger every day, by the exercise of the Passions in a Subject of more extended Self-Interest; there may be reason to apprehend lest the Temper of this kind shou'd extend it-self in general thro all the Parts of Life. For if the Habit be such as to occasion, in every Particular, a stricter Attention to Self-Good, and private Interest; it must insensibly diminish the Affections towards Publick Good, or the Interest of Society; and introduce a certain Narrowness of Spirit, which (as some pretend) is peculiarly observable in the devout Persons and Zealots of almost every religious Persuasion.

Its Effects in Religion. THIS, too, must be confess'd; That if it be *true Piety*, to love GOD *for his own sake*; the over-sollicitous regard to private Good expected from him, must of

of necessity prove a diminution of Piety. Part 3.
 For whilst *God* is belov'd only as the Cause of private Good, he is no otherwise belov'd than as any other Instrument or Means of Pleasure by any vicious Creature. §. 3.
 Now the more there is of this violent Affection towards *private Good*, the less room is there for the other sort towards *Goodness it-self*, or any good and deserving Object, worthy of Love and Admiration for its own sake; such as *God* is universally acknowledg'd, or at least by the generality of civiliz'd or refin'd Worshipers.

'Tis in this respect that the strong Desire and *Love of Life* may also prove an Obstacle to Piety, as well as to Virtue and publick Love. For the stronger this Affection is in any-one, the less will he be able to have true *Resignation*, or Submission to the Rule and Order of THE DEITY. And if that which he calls *False Resignation* depends only on the expectation of infinite Retribution or Reward, he discovers no more Worth or Virtue here, than in any other Bargain of Interest: The meaning of his Resignation being only this, " That he resigns his present Life, " and Pleasures, conditionally for THAT " which he himself confesses to be beyond " an Equivalent; *eternal Living, in a*
 E 2 " State

Book I. " *State of highest Pleasure and Enjoyment.*"

*Belief of
future
Life ;*

*How ad-
vanta-
geous.*

BUT notwithstanding the Injury which the Principle of Virtue may possibly suffer, by the Increase of the selfish Passion, in the way we have been mentioning ; 'tis certain, on the other side, that the Principle of *Fear of future Punishment*, and *Hope of future Reward*, how mercenary or servile soever it may be accounted, is yet, in many Circumstances, a great Advantage, Security, and Support to *Virtue*.

Supporting.

IT has been already consider'd, that notwithstanding there may be implanted in the Heart a real Sense of Right and Wrong, a real good Affection towards the Species or Society ; yet by the violence of Rage, Lust, or any other counter-working Passion, this good Affection may frequently be controul'd and overcome. Where therefore there is nothing in the Mind capable to render such ill Passions the Objects of its Aversion, and cause them earnestly to be oppos'd ; 'tis apparent how much a good Temper in time must suffer, and a Character by degrees change for the worse. But if Religion interposing, creates a Belief that the ill *Passions* of this kind, no less than their consequent *Actions*, are the Objects of a Deity's Animadversion ;
'tis

'tis certain that such a Belief must prove Part 3.
a seasonable Remedy against Vice, and be in a particular manner advantageous to Virtue. For a Belief of this kind must be suppos'd to tend considerably towards the calming of the Mind, and disposing or fitting the Person to a better Recollection of himself, and to a stricter Observance of that good and virtuous Principle, which needs only his Attention, to engage him wholly in its Party and Interest. §. 3.

AND as this Belief of a future Reward *Saving.* and Punishment is capable of supporting those who thro *ill Practice* are like to apostatize from Virtue; so when by *ill Opinion* and wrong Thought, the Mind itself is bent against the honest Course, and debauch'd even to an Esteem, and deliberate Preference of a vitious one; the Belief of the kind mention'd may prove on this occasion the only Relief and Safety.

A PERSON, for instance, who has much of Goodness and natural Rectitude in his Temper, but withal, so much Softness, or Effeminacy, as unfits him to bear Poverty, Crosses or Adversity; if by ill Fortune he meets with many Trials of this kind, it must certainly give a Sourness and Distaste to his Temper, and make him exceedingly averse to that which

Book I. he may falsely presume the occasion of such Calamity or Ill. Now if his own Thoughts, or the corrupt Insinuations of other Men present it often to his Mind, "*That his HONESTY is the occasion of this Calamity, and that if he were deliver'd from this Restraint of VIRTUE and HONESTY, he might be much happier:*" 'tis very obvious that his Esteem of these good Qualitys must in proportion diminish every day, as the Temper grows uneasy, and quarrels with it-self. But if he opposes to this Thought the Consideration, "*That Honesty carries with it, if not a present, at least a future Advantage, such as to compensate that Loss of private Good which he regrets;*" then may this injury to his good Temper and honest Principle be prevented, and his Love or Affection towards Honesty and Virtue remain as it was before.

*Belief of
future
Life;*

Intervening. IN the same manner, where instead of Regard or Love, there is rather an *Aversion* to what is good and virtuous (as, for instance, where *Lenity* and *Forgiveness* are despis'd, and *Revenge* highly thought of, and belov'd) if there be this Consideration added, "*That Lenity is, by its Rewards, made the cause of a greater Self-Good and Enjoyment than what is found in Revenge;*" that very Affection of *Lenity* and *Mildness* may come to be industriously nourish'd,

nourish'd, and the contrary Passion depress'd. Part 3.
 And thus *Temperance, Modesty, Candour,* *Benignity,* and other good Affections, how-
 ever despis'd at first, may come at last to
 be valu'd *for their own sakes*, the contrary
 Species reject'd, and the good and proper
 Object belov'd and prosecuted, when the
 Reward or Punishment is not so much as
 thought of. § 3.

THUS in a civil STATE or PUBLICK, *Rewards*
 we see that a virtuous Administration, and *and Pu-*
 an equal and just Distribution of Rewards *nishments,*
 and Punishments, is of the highest service; *In the*
 not only by restraining the Vicious, and *State.*
 forcing them to act usefully to Society;
 but by making Virtue to be apparently
 the Interest of every-one, so as to remove
 all Prejudices against it, create a fair
 reception for it, and lead Men into that
 path which afterwards they cannot easily
 quit. For thus a People rais'd from
 Barbarity or despotick Rule, civiliz'd by
 Laws, and made virtuous by the long
 Course of a lawful and just Administration;
 if they chance to fall suddenly under any
 Misgovernment of unjust and arbitrary
 Power, they will on this account be the
 rather animated to exert a stronger Virtue,
 in opposition to such Violence and Cor-
 ruption. And even where, by long and
 continued Arts of a prevailing Tyranny,
 such a People are at last totally oppress'd,

Book I. the scatter'd Seeds of Virtue will for a long time remain alive, even to a second Generation; e'er the utmost Force of misapply'd Rewards and Punishments can bring them to the abject and compliant State of long-accustom'd Slaves.

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Rewards
and Pu-
nishments.

BUT tho a right Distribution of Justice in a Government be so essential a cause of Virtue, we must observe in this Case, that it is *Example* which chiefly influences Mankind, and forms the Character and Disposition of a People. For a virtuous Administration is in a manner necessarily accompany'd with Virtue in the Magistrate. Otherwise it cou'd be of little effect; and of no long duration. But where it is sincere and well-establish'd, there Virtue and the Laws must necessarily be respected and belov'd. So that as to Punishments and Rewards, their Efficacy is not so much from the Fear or Expectation which they raise, as from a natural Esteem of *Virtue*, and Detestation of *Villany*, which is awaken'd and excited by these publick Expressions of the Approbation and Hatred of Mankind in each Case. For in the publick Executions of the greatest Villains, we see generally that the Infamy and Odiousness of their Crime, and the Shame of it before Mankind, contribute more to their Misery than all besides; and that it is not the immediate Pain, or Death
it-self,

it-self, which raises so much Horrour either Part 3.
in the Sufferers or Spectators, as that
ignominious kind of Death which is in- §. 3.
flicted for publick Crimes, and Violations
of Justice and Humanity.

AND as the Case of Reward and Pu- *In the*
nishment stands thus in the Publick, so, *Family.*
in the same manner, as to *private Families*.
For Slaves and mercenary Servants, re-
strain'd and made orderly by Punishment,
and the Severity of their Master, are not
on this account made good or honest.
Yet the same Master of the Family using
proper Rewards and gentle Punishments
towards his Children, teaches them Good-
ness, and by this help instructs them in
a Virtue, which afterwards they practise
upon other grounds, and without thinking
of a Penalty or Bribe. And this is what
we call a *Liberal Education* and a *Liberal*
Service: the contrary Service and Obe-
dience, whether towards God or Man,
being *illiberal*, and unworthy of any Ho-
nour or Commendation.

IN the Case of Religion, however, it *In Rel-*
must be consider'd, that if by the *Hope* *gion.*
of Reward be understood the Love and
Desire of virtuous Enjoyment, or of the very
Practice and Exercise of Virtue in another
Life; the Expectation or Hope of this
kind is so far from being derogatory to
Virtue,

Book I. Virtue, that it is an Evidence of our
 ~~~~~ loving it the more sincerely and *for its own sake*. Nor can this Principle be justly call'd *selfish*: for if the Love of Virtue be not mere \*Self-Interest, the Love and Desire of Life for Virtue's sake cannot be esteem'd so. But if the Desire of Life be only thro the Violence of that natural Aversion to Death; if it be thro the Love of something else than virtuous Affection, or thro the Unwillingness of parting with something else than what is purely of this kind; then is it no longer any sign or token of real Virtue.

Thus a Person loving Life for Life's sake, and Virtue not at all, may by the Promise or Hope of Life, and Fear of Death, or other Evil, be induc'd to practise Virtue, and even *endeavour* to be truly virtuous, by a Love of what he practises. Yet neither is *this very Endeavour* to be esteem'd a *Virtue*. For tho he may intend to be virtuous; he is not become so, for having only intended, or aim'd at it, thro Love of the Reward. But as soon as he is come to have any Affection towards what is morally good, and can like or affect such Good *for its own sake*, as good and amiable *in it-self*; then is he in some degree good and virtuous, and not till then.

SUCH

Part 3.

SUCH are the Advantages or Disadvantages which accrue to Virtue from Reflection upon private Good or Interest. For tho the Habit of *Selfishness*, and the Multiplicity of *interested Views*, are of little Improvement to real *Merit* or *Virtue*; yet there is a necessity for the Preservation of *Virtue*, that it shou'd be thought to have no quarrel with ~~true~~ *Interest*, and *Self-Enjoyment*.

§. 3.  
*Security to Virtue.*

WHOEVER therefore, by any strong Persuasion or settled Judgment, thinks in the main, *That Virtue causes Happiness, and Vice Misery*, carries with him that Security and Assistance to Virtue which is requir'd. Or tho he has no such Thought, nor can believe Virtue his real Interest, either with respect to his own Nature and Constitution, or the Circumstances of human Life; yet if he believes any Supreme Powers concern'd in the *present* Affairs of Mankind, and *immediately* interposing in behalf of the Honest and Virtuous, against the Impious and Unjust; this will serve to preserve in him, however, that just Esteem of Virtue, which might otherwise considerably diminish. Or shou'd he still believe little of the *immediate* Interposition of Providence in the Affairs of *this present Life*; yet if he believes a God dispensing Rewards and Punishments to Vice and Virtue in a *future*

Book I. *future*; he carries with him still the same Advantage and Security; whilst his Belief is steady, and no-wise wavering or doubtful. For it must be observ'd, that an Expectation and Dependency, so miraculous and great as this, must naturally take off from other inferiour Dependencys and Encouragements. Where infinite Rewards are thus inforc'd, and the Imagination strongly turn'd towards them, the other common and natural Motives to Goodness are apt to be neglected, and lose much by Dis-use. Other Interests are hardly so much as computed, whilst the Mind is thus transported in the pursuit of a high Advantage and Self-Interest, so narrowly confin'd within our-selves. On this account, all other Affections towards Friends, Relations, or Mankind, are often slightly regarded, as being *worldly*, and of little moment, in respect of the Interest of *our Soul*. And so little thought is there of any immediate Satisfaction arising from such good Offices of Life, that it is customary with many devout People zealously to decry all temporal Advantages of Goodness, all natural Benefits of Virtue; and magnifying the contrary Happiness of a vitious State, to declare, " That except only  
 " for the sake of future Reward, and fear  
 " of future Punishment, they wou'd divest  
 " themselves of all Goodness at once,  
 " and freely allow themselves to be most  
 " immoral

*Caution.*

*Imprudent  
Zeal.*

“immoral and profligate.” From whence Part 3.  
it appears, that in some respects there can be nothing more \* fatal to Virtue, than §. 3.  
the weak and uncertain Belief of a future Reward and Punishment. For the stress being laid wholly here, if this Foundation come to fail, there is no further Prop or Security to Mens Morals. And thus Virtue is supplanted and betray'd.

Now as to AT H E I S M: tho it be plainly *Atheism*. deficient and without remedy, in the case of *ill Judgment on the Happiness of Virtue*; yet it is not, indeed, of necessity the Cause of any such *ill Judgment*. For without an absolute Assent to any Hypothesis of *Theism*, the Advantages of Virtue may possibly be seen and own'd, and a high Opinion of it establish'd in the Mind. However, it must be confess'd, that the natural Tendency of Atheism is very different.

'Tis in a manner impossible, to have any great opinion of the Happiness of Virtue, without conceiving high Thoughts of the Satisfaction resulting from the generous Admiration and Love of it: And nothing beside the Experience of such a Love is likely to make this Satisfaction credited. The chief Ground and Support therefore of this Opinion of *Happiness in Virtue*, must arise from the powerful feeling of this

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\* See VOL. I. p. 97, &c.

generous

Book 1. generous moral Affection, and the Knowledge of its Power and Strength. But this is certain, that it can be no great strengthening to the moral Affection, no great support to the pure Love of Goodness and Virtue, to suppose there is neither *Goodness* nor *Beauty* in the WHOLE it-self; nor any Example, or Precedent of good Affection in any superiour Being. Such a Belief must tend rather to the weaning the Affections from any thing amiable self-worthy, and to the suppressing the very Habit and familiar Custom of admiring natural Beautys, or whatever in the Order of things is according to just Design, Harmony, and Proportion. For how little dispos'd must a Person be, to love or admire any thing as *orderly* in the Universe, who thinks the Universe it-self a Pattern of *Disorder*? How unapt to reverence or respect any particular subordinate Beauty of a *Part*; when even THE WHOLE it-self is thought to want Perfection, and to be only a vast and infinite Deformity?

*Atheism.*

NOTHING indeed can be more melancholy, than the Thought of living in a distracted Universe, from whence many Ills may be suspected, and where there is nothing good or lovely which presents itself, nothing which can satisfy in Contemplation, or raise any Passion besides that of Contempt, Hatred, or Dislike. Such an Opinion as this may by degrees imbitter the Temper,  
and

and not only make the Love of Virtue to be less felt, but help to impair and ruin the very Principle of Virtue, *viz. natural and kind Affection.* Part 3. §. 3.

UPON the whole; whoever has a firm Belief of a GOD whom he does not merely *call* good, but of whom in reality he *believes* nothing beside *real Good*, nothing beside what is truly suitable to the exactest Character of Benignity and Goodness; such a Person believing Rewards or Retributions in another Life, must believe them annex'd to real Goodness and Merit, real Villany and Baseness, and not to any accidental Qualities or Circumstances, in which respect they cannot properly be stil'd *Rewards*, or *Punishments*, but *capricious Distributions of Happiness or Unhappiness to Creatures*. These are the only Terms on which the Belief of a World to come, can happily influence the Believer. And on these Terms, and by virtue of this Belief, Man perhaps may retain his Virtue and Integrity, even under the hardest Thoughts of human Nature; when either by any ill Circumstance or untoward Doctrine, he is brought to that unfortunate Opinion of *Virtue's being naturally an Enemy to Happiness in Life.* *Theism.*

THIS, however, is an Opinion which cannot be suppos'd consistent with sound *Theism.*

Book 1. *Theism*. For whatever be decided as to a future Life, or the Rewards and Punishments of hereafter; he who, as a sound *Theist*, believes a reigning Mind, sovereign in Nature, and ruling all things with the highest perfection of Goodness, as well as of Wisdom and Power, must necessarily believe Virtue to be naturally good and advantageous. For what cou'd more strongly imply an unjust Ordinance, a Blot and Imperfection in the general Constitution of Things, than to suppose Virtue the natural Ill, and Vice the natural Good of any Creature?

*Atheism  
and The-  
ism.*

AND now last of all, there remains for us to consider a yet further Advantage to Virtue, in the *Theistical* Belief above the *Atheistical*. The Proposition may at first sight appear over-refin'd, and of a sort which is esteem'd too nicely philosophical. But after what has been already examin'd, the Subject perhaps may be more easily explain'd.

*Effects of  
each.*

THERE is no Creature, according to what has been already prov'd, who must not of necessity be *ill* in some degree, by having any Affection or Aversion in a stronger degree than is futable to his own private Good, or that of the System to which he is join'd. For in either Case the Affection is *ill* and vicious. Now if a  
rational

rational Creature has that Degree of Aversion Part 3.  
 which is requisite to arm him against any §. 3.  
 particular Misfortune, and alarm him  
 against the Approach of any Calamity;  
 this is regular and well. But if after the  
 Misfortune is happen'd, his Aversion con-  
 tinues still, and his Passion rather grows  
 upon him; whilst he rages at the Accident,  
 and exclaims against his private Fortune  
 or Lot; this will be acknowledg'd both  
 vitious *in present*, and *for the future*; as it  
 affects the Temper, and disturbs that  
 easy Course of the Affections on which  
 Virtue and Goodness so much depend.  
 On the other side, the patient enduring  
 of the Calamity, and the bearing up of  
 the Mind under it, must be acknowledg'd  
*immediately* virtuous, and *preservative of*  
*Virtue*. Now, according to the Hypo- Of Abs-  
 thesis of those who exclude a general ism.  
 Mind, it must be confess'd, there can  
 nothing happen in the Course of things  
 to deserve either our Admiration, and  
 Love, or our Anger, and Abhorrence.  
 However, as there can be no Satisfaction  
 at the best in thinking upon what *Atoms*  
*and Chance* produce; so upon disastrous  
 Occasions; and under the Circumstances  
 of a calamitous and hard Fortune, 'tis  
 scarce possible to prevent a natural kind  
 of Abhorrence and Spleen, which will  
 be entertain'd and kept alive by the Ima-  
 gination of so perverse an Order of Things.



Book I. But in another Hypothesis (that of perfect *Theism*) it is understood, "*That what-  
Of Theism. ever the Order of the World produces,*  
"*is in the main both just and good.*"  
Therefore in the Course of Things in this World, whatever Hardship of Events may seem to force from any rational Creature a hard Censure of his private Condition or *Lot*; he may by Reflection nevertheless, come to have Patience, and to acquiesce in it. Nor is this all. He may go further still in this Reconciliation; and from the same Principle may make the *Lot* itself an Object of his good Affection; whilst he strives to maintain this generous Fealty, and stands so well-dispos'd towards the Laws and Government of his higher Country.

SUCH an Affection must needs create the highest Constancy in any State of Sufferance, and make us in the best manner support whatever Hardships are to be endur'd for Virtue's sake. And as this Affection must of necessity cause a greater Acquiescence and Complacency with respect to ill Accidents, ill Men, and Injuries; so of course it cannot fail of producing still a greater Equality, Gentleness, and Benignity in the Temper. Consequently the Affection must be a truly good one, and a Creature the more truly good and virtuous, by possessing it. For whatsoever



Book I. Harmony and Proportion, is so transporting to those who have any Knowledge or Practice in the kind.

Now if the Subject and Ground of this Divine Passion be not really just or adequate (the Hypothesis of *Theism* being suppos'd false) the Passion still in it-self is so far natural and good, as it proves an Advantage to Virtue and Goodness; according to what has been above demonstrated. But if, on the other side, the Subject of this Passion be really adequate and just (the Hypothesis of *Theism* being real, and not imaginary) then is the Passion also just, and becomes absolutely *due* and *requisite* in every rational Creature.

*Conclusion.* HENCE we may determine justly the Relation which VIRTUE has to PIETY; the *first* being not compleat but in the *latter*: Since where the latter is wanting, there can neither be the same Benignity, Firmness, or Constancy; the same good Composure of the Affections, or Uniformity of Mind.

AND thus the Perfection and Height of VIRTUE must be owing to *the Belief of a GOD.*

B O O K

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# BOOK II.

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## PART I.

### SECT. I.

**W**E have consider'd *what* VIRTUE is, and to whom the Character belongs. It remains to enquire, *What* Obligation there is to VIRTUE; or *what* Reason to embrace it. *Obligation to VIRTUE.*

WE have found, that to deserve the name of *Good* or *Virtuous*, a Creature must have all his Inclinations and Affections, his Dispositions of Mind and Temper, futable, and agreeing with the Good of his *Kind*, or of that *System* in which he is included, and of which he constitutes a PART. To stand thus well affected, and to have one's Affections *right* and *intire*, not only in respect of one's self, but of Society and the Publick : This is *Rectitude*, *Integrity*, or VIRTUE. And to be wanting in any of these, or to have their

Book 2. Contrarys, is *Depravity, Corruption,* and  
 ~~~~~ VICE.

*Difficulty
 stated.*

IT has been already shewn, that in the Passions and Affections of particular Creatures, there is a constant relation to the Interest of a *Species*, or *common Nature*. This has been demonstrated in the case of *natural Affection*, parental Kindness, Zeal for Posterity, Concern for the Propagation and Nurture of the Young, Love of Fellowship and Company, Compassion, mutual Succour, and the rest of this kind. Nor will any-one deny that this Affection of a Creature towards the Good of the Species or common Nature, is as *proper* and *natural* to him, as it is to any Organ, Part or Member of an Animal-Body, or mere Vegetable, to work in its known Course, and regular way of Growth. 'Tis not more *natural* for the Stomach to digest, the Lungs to breathe, the Glands to separate Juices, or other Intrails to perform their several Offices: however they may by particular Impediments be sometimes disorder'd or obstructed in their Operations.

*Union with
 a Kind or
 Species.*

THERE being allow'd therefore in a Creature such Affections as these towards the *common Nature*, or *System of the Kind*, together with those other which regard the *private Nature*, or *Self-System*; it will appear that in following the *first* of these Affections,

Affections, the Creature must on many Oc- Part 1.
 casions contradict and go against *the latter*.
 How else shou'd the Species be preserv'd? §. 1.
 Or what wou'd signify that implanted *natural Affection*, by which a Creature thro
 so many Difficultys and Hazards preserves
 its Off-spring, and supports its Kind?

It may therefore be imagin'd, perhaps, *Opposition*
 that there is a plain and absolute *from Self-*Opposition
 between these *two* Habits or Affections. *Interest.*
 It may be presum'd, that the pursuing the
 common Interest or publick Good thro
 the Affections of *one kind*, must be a
 hindrance to the Attainment of private
 Good thro the Affections of *another*. For
 it being taken for granted, that Hazards
 and Hardships, of whatever sort, are
 naturally the *Ill* of the private State; and
 it being certainly the Nature of those
 publick Affections to lead often to the
 greatest Hardships and Hazards of every
 kind; 'tis presently infer'd, "That 'tis the
 " Creature's Interest to be without any
 " publick Affection whatsoever."

THIS we know for certain; That all
 social Love, Friendship, Gratitude, or
 whatever else is of this generous kind,
 does by its nature take place of the self-
 interesting Passions, draws us out of
 ourselves, and makes us disregardful of our
 own Convenience and Safety. So that

Book 2. according to a known * way of reasoning on *Self-Interest*, that which is of a social kind in us, shou'd of right be abolish'd. Thus Kindness of every sort, Indulgence, Tendernefs, Compassion, and in short, all natural Affection shou'd be industriously suppress'd, and, as mere Folly, and Weakness of Nature, be resisted and overcome; that, by this means, there might be nothing remaining in us, which was contrary to a direct *Self-End*; nothing which might stand in opposition to a steady and deliberate Pursuit of the most narrowly confin'd *Self-Interest*.

Opposition
from Self-
Interest.

ACCORDING to this extraordinary Hypothesis, it must be taken for granted, "That in the System of a Kind or Species, the Interest of *the private Nature* is directly opposite to that of *the common one*; the Interest of *Particulars* directly opposite to that of *the Publick in general*."

— A strange Constitution! in which it must be confess'd there is much Disorder and Untowardness; unlike to what we observe elsewhere in Nature. As if in any vegetable or animal-Body, the *Part* or Member cou'd be suppos'd in a good and prosperous State *as to it-self*, when under a contrary Disposition, and in an unnatural Growth or Habit *as to its WHOLE*.

* See VOL. I. p. 90, &c. 116, 117, 118, 119, 220.

NOW that this is in reality quite otherwise, we shall endeavour to demonstrate; so as to make appear, * That what Men
 “ represent as an ill Order and Constitution
 “ in the Universe, by making moral
 “ Rectitude appear *the Ill*, and Depravity
 “ *the Good* or Advantage of a Creature, is
 “ in Nature just the contrary. That to
 “ be well affected towards the *Publick*
 “ *Interest* and *one's own*, is not only consistent,
 “ but inseparable: and that moral
 “ Rectitude, or *Virtue*, must accordingly
 “ be the Advantage, and *Vice* the
 “ Injury and Disadvantage of every Creature.”

S E C T. II.

THERE are few perhaps, who when they consider a Creature void of natural Affection, and wholly destitute of a communicative or social Principle, will suppose him, at the same time, either tolerably happy in himself, or as he stands abroad, with respect to his Fellow-Creatures or Kind. 'Tis generally thought, that such a Creature as this, feels slender Joy in Life, and finds little Satisfaction in the mere sensual Pleasures which remain with him, after the Loss of social Enjoyment, and whatever can be called *Humanity* or *Good Nature*. We know that to such a Creature

Book 2. Creature as this, 'tis not only *incident*, to be morose, rancorous and malignant; but that, *of necessity*, a Mind or Temper thus destitute of Mildness and Benignity, must turn to that which is contrary, and be wrought by Passions of a different kind. Such a Heart as this must be a continual Seat of perverse Inclinations and bitter Aversions, rais'd from a constant ill Humour, Sourness, and Disquiet. The Consciousness of such a Nature, so obnoxious to Mankind, and to all Beings which approach it, must overcloud the Mind with dark Suspicion and Jealousy, alarm it with Fears and Horrour, and raise in it a continual Disturbance, even in the most seeming fair and secure State of Fortune, and in the highest degree of outward Prosperity.

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Dissolute
or immoral
State.

In whole. THIS, as to the *compleat* immoral State, is what, of their own accord, Men readily remark. Where there is this *absolute* Degeneracy, this *total* Apostacy from all Candour, Equity, Trust, Sociableness, or Friendship; there are few who do not see and acknowledg the Misery which is consequent. Seldom is the Case misconstru'd, when *at worst*. The misfortune is, we look not on this Depravity, nor consider how it stands, *in less degrees*. The Calamity, we think, does not of necessity hold proportion with the Injustice, or Iniquity. As if to be *absolutely* immoral and inhuman,

In part.

inhuman, were indeed the greatest misfor-
 tune and misery; but that to be so, in a *little degree*, shou'd be no misery nor harm
 at all! Which to allow, is just as reason-
 able as to own, that 'tis the greatest Ill of
 a Body to be in the utmost manner distorted
 and maim'd; but that to lose the use only
 of *one* Limb, or to be impair'd in some
one single Organ or Member, is no Incon-
 venience or Ill worthy the least notice.

THE Parts and Proportions of *the Mind*, *Inward Proportion.*
 their mutual Relation and Dependency,
 the Connexion and Frame of those Passions
 which constitute the Soul or Temper, may
 easily be understood by any-one who thinks
 it worth his while to study this inward
 Anatomy. 'Tis certain that the Order or
 Symmetry of this *inward Part* is, in
 it-self, no less real and exact, than that of
 the *Body*. However, 'tis apparent that few
 of us endeavour to become *Anatomists* of
 this sort. Nor is any-one asham'd of the
 deepest Ignorance in such a Subject. For
 tho the greatest Misery and Ill is generally
 own'd to be from *Disposition*, and *Temper*;
 tho 'tis allow'd that *Temper* may often
 change, and that it actually varies on many
 occasions, much to our disadvantage; yet
 how this matter is brought about, we
 inquire not. We never trouble our-selves
 to consider thorowly by what means or
 methods our *inward Constitution* comes at
 any

*

Book 2. any time to be impair'd or injur'd. The *Solutio Continui*, which bodily Surgeons *Continuity* talk of, is never apply'd in this Case, by Surgeons of another sort. The Notion of a *Whole* and *Parts* is not apprehended in this Science. We know not what the effect is, of straining any Affection, indulging any wrong Passion, or relaxing any proper and natural Habit, or good Inclination. Nor can we conceive how a particular Action shou'd have such a sudden Influence on the whole Mind, as to make the Person an immediate Sufferer. We suppose rather that a Man may violate his Faith, commit any Wickedness unfamiliar to him before, engage in any Vice or Villany, without the least prejudice to himself, or any Misery naturally following from the ill Action.

'Tis thus we hear it often said, "Such a Person has done ill indeed: But what is he the worse for it?" Yet speaking of any Nature thorowly savage, curst, and inveterate, we say truly, "Such a one is a plague and torment to himself:" And we allow, "That thro certain *Humours*, or *Passions*, and from *Temper* merely, a Man may be compleatly miserable; let his outward *Circumstances* be ever so fortunate." These different Judgments sufficiently demonstrate that we are not accusom'd to think with much Coherency

herency on these moral Subjects ; and that Part I.
our Notions, in this respect, are not a little
confus'd, and contradictory. §. 2.

Now if the Fabrick of the Mind or *Fabrick or System of the Affections.*
Temper appear'd such to us as it really is ;
if we saw it impossible to remove hence
any one good or orderly Affection, or
introduce any ill or disorderly one, without
drawing on, *in some degree*, that dissolute
State, which *at its height* is confess'd to be
so miserable : 'twou'd then undoubtedly
be confess'd, that since no ill, immoral, or
unjust Action cou'd be committed without
either a new inroad and breach on the
Temper and Passions, or a farther ad-
vancing of that Execution already begun ;
whoever did ill, or acted in prejudice
of his Integrity, Good-Nature, or Worth,
wou'd of necessity act with greater Cruelty
towards himself, than he who scrupled
not to swallow what was poisonous,
or who with his own hands shou'd
voluntarily mangle or wound his out-
ward Form or Constitution, natural Limbs
or Body.

SECT.



*SYSTEM
explained.*

IT has been shewn before, that no Animal can be said properly to *act*, otherwise than thro Affections or Passions, such as are proper to an Animal. For in convulsive Fits, where a Creature strikes either himself or others, 'tis a simple Mechanism, an Engine, or Piece of Clock-work, which acts, and not the Animal.

*Spring of
Actions.*

WHATSOEVER therefore is done or acted by any Animal *as such*, is done only thro some Affection or Passion, as of Fear, Love, or Hatred moving him.

AND as it is impossible that a weaker Affection shou'd overcome a stronger, so it is impossible but that where the Affections or Passions are strongest in the main, and form in general the most considerable Party, either by their Force or Number; thither the Animal must incline: And according to this *Ballance* he must be govern'd, and led to Action.

*Affections,
breakinds.*

THE Affections or Passions which must influence and govern the Animal, are either,

I. THE *natural Affections*, which lead to the Good of THE PUBLICK.

2. OR

2. OR the *Self-Affections*, which lead only to the Good of THE PRIVATE. §. 3.

3. OR such as are neither of these; nor tending either to any Good of THE PUBLICK or PRIVATE; but contrary-wise: and which may therefore be justly stil'd *unnatural Affections*.

So that according as these Affections stand, a Creature must be virtuous or vitious, good or ill.

THE *latter* sort of these Affections, 'tis evident, are wholly vitious. The *two former* may be vitious or virtuous, according to their degree.

IT may seem strange, perhaps, to speak *Degrees of* of natural Affections as *too strong*, or of *Affection*. Self-Affections as *too weak*. But to clear this Difficulty, we must call to mind what has been already explain'd, "That *natural Affection* may, in particular Cases, be "excessive, and in an unnatural degree:" As when Pity is so overcoming as to destroy its own End, and prevent the Succour and Relief requir'd; or as when Love to the Off-spring proves such a Fondness as destroys the Parent, and consequently the Off-spring it-self. And notwithstanding it may seem harsh to call that

Book 2. that *unnatural* and *vitious*, which is only an Extreme of some natural and kind Affection; yet 'tis most certain, that where-ever any single good Affection of this sort is over-great, it must be injurious to the rest, and detract in some measure from their Force and natural Operation. For a Creature possess'd with such an immoderate Degree of Passion, must of necessity allow too much to that *one*, and too little to *others* of the same Character, and equally natural and useful as to their End. And this must necessarily be the occasion of Partiality and Injustice, whilst only *one Duty* or *natural Part* is earnestly follow'd, and *other Parts* or *Dutys* neglected, which shou'd accompany it, and perhaps take place and be prefer'd.

THIS may well be allow'd true in all other respects; since even RELIGION it-self, consider'd as a *Passion*, not of the *selfish* but *nobler* kind, may in some Characters be strain'd beyond its natural Proportion, and be said also to be *in too high a degree*. For as the End of Religion is to render us more perfect, and accomplish'd in all moral Dutys and Performances; if by the height of devout Extasy and Contemplation we are rather disabled in this respect, and render'd more unapt to the real Dutys and Offices of civil Life, it may be said that RELIGION indeed is then *too*

strong in us. For how, possibly, can we ^{Part 1.} call this SUPERSTITION, whilst the Object of the Devotion is acknowledg'd just, § 3. and the Faith orthodox? 'Tis only the Excess of Zeal, which, in this Case, is so transporting, as to render the devout Person more remiss in secular Affairs, and less concern'd for the inferiour and temporal Interests of Mankind.

Now as in particular Cases, *publick Affection*, on the one hand, may be *too high*; so *private Affection* may, on the other hand, be *too weak*. For if a Creature be self-neglectful, and insensible of Danger; or if he want such a degree of Passion in any kind, as is useful to preserve, sustain, or defend himself; this must certainly be esteem'd vitious, in regard of the Design and End of Nature. She her-self discovers this in her known Method and stated Rule of Operation. 'Tis certain, that her *provisionary Care and Concern* for the whole Animal, must at least be equal to her Concern for a single Part or Member. Now to the several Parts she has given, we see, proper Affections, suitable to their Interest and Security; so that even without our Consciousness, they act in their own Defence, and for their own Benefit and Preservation. Thus *an Eye*, in its natural State, fails not to shut together, of its own accord, unknowingly to us, by a

Book 2. peculiar Caution and Timidity; which if it wanted, however we might intend the Preservation of our Eye, we shou'd not in effect be able to preserve it, by any Observation or Forecast of our own. To be wanting therefore in those principal Affections, which respect the Good of the whole Constitution, must be a Vice and Imperfection, as great surely in the principal part (the Soul or Temper) as it is in any of those inferiour and subordinate parts to want the self-preserving Affections which are proper to them.

Degrees of Affection.

AND thus the Affections towards private Good become necessary and essential to Goodness. For tho no Creature can be call'd good, or virtuous, merely for possessing these Affections; yet since it is impossible that the publick Good, or Good of the System, can be preserv'd without them; it follows that a Creature really wanting in them, is in reality wanting in some degree to Goodness and natural Rectitude; and may thus be esteem'd vicious and defective.

'TIS thus we say of a Creature, in a kind way of Reproof, that he is *too good*; when his Affection towards others is so warm and zealous, as to carry him even beyond his *Part*; or when he really acts beyond it, not thro too warm a *Passion* of

of that sort, but thro an over-cool one of Part 1.
another, or thro want of some Self-Passion
to restrain him within due Bounds. §. 3.

It may be objected here, that the having the natural Affections too strong, (where the Self-Affections are overmuch so) or the having the Self-Affections defective or weak (where the natural Affections are also weak) may prove upon occasion the only Cause of a Creature's acting honestly and in moral proportion. For, thus, one who is to a fault regardless of his Life, may with the smallest degree of natural Affection do all which can be expected from the highest Pitch of social Love, or zealous Friendship. And thus, on the other hand, a Creature excessively timorous may, by as exceeding a degree of natural Affection, perform whatever the perfectest Courage is able to inspire.

To this it is answer'd, That whenever we arraign any Passion as *too strong*, or complain of any as *too weak*; we must speak with respect to a certain Constitution or *Oeconomy* of a particular Creature, or Species. For if a Passion, leading to any right end, be only so much the more servicable and effectual, for being strong; if we may be assur'd that the strength of it will not be the occasion of any

G 2 disturbance

*Oeconomy
of the
Passions.*

Book 2. Enemy approaches, to desert their Off-spring, and fly for Safety. But for Creatures who are able to make Resistance, and are by Nature arm'd offensively: be they of the poorest Insect-kind, such as Bees or Wasps; 'tis natural to 'em to be rous'd with Fury, and at the hazard of their Lives, oppose any Enemy or Invader of their Species. For by this known Passion in the Creature, the Species it-self is secur'd; when by Experience 'tis found that the Creature, tho unable to repel the Injury, yet voluntarily exposes his Life for the Punishment of the Invader; and suffers not his kind to be injur'd with Impunity. And of all other Creatures, *Man* is in this Sense the most formidable: since if he thinks it just and exemplary, he may possibly in his own, or in his Country's Cause, revenge an Injury on any-one living; and by throwing away his own Life (if he be resolute to that degree) is almost certain Master of another's, however strongly guarded. Examples of this nature have often serv'd to restrain those in Power, from using it to the utmost Extent, and urging their Inferiours to Extremity.

*Measure.
Tone.*

UPON the whole: It may be said properly to be the same with the Affections or Passions in an Animal-Constitution, as with the Cords or Strings of a Musical Instrument. If these, tho in ever so just proportion one to another, are strain'd beyond

beyond a certain degree, 'tis more than the Part 1.
Instrument will bear: The Lute or Lyre
is abus'd, and its Effect lost. On the other §. 3.
hand, if while some of the Strings are
duly strain'd, others are not wound up to
their due proportion; then is the Instrument
still in disorder, and its Part ill perform'd.
The several Species of Creatures are like
different sorts of Instruments: And even
in the same Species of Creatures (as in
the same sort of Instrument) *one* is not
intirely like the *other*, nor will the same
Strings fit each. The same degree of
Strength which winds up *one*, and fits
the several Strings to a just Harmony and
Confort, may in *another* burst both the
Strings and Instrument it-self. Thus Men
who have the liveliest Sense, and are the
easiest affected with Pain or Pleasure, have
need of the strongest Influence or Force
of other Affections, such as Tenderness,
Love, Sociableness, Compassion, in order
to preserve a right BALLACNE *within*, *Ballance.*
and to maintain them in their Duty, and
in the just performance of their Part: whilst
others, who are of a cooler Blood, or lower
Key, need not the same Allay or Counter-
part; nor are made by Nature to feel those
tender and indearing Affections in so
exquisite a degree.

It might be agreeable, one wou'd think,
to enquire thus into the different Tunings
G 4 of

Book 2. of the Passions, the various Mixtures and
 Allays by which Men become so different
 from one another. For as the highest
 Improvements of Temper are made in
 Human Kind; so the greatest Corruptions
 and Degeneracys are discoverable in this
 Race. In the other Species of Creatures
 around us, there is found generally an
 exact Proportionableness, Constancy and
 Regularity in all their Passions and
 Affections; no failure in the care of the
 Off-spring, or of the Society, to which they
 are united; no Prostitution of themselves;
 no Intemperance, or Excess, in any kind.
 The smaller Creatures, who live as it were
 in Citys (as Bees and Ants) continue the
 same Train and Harmony of Life: Nor
 are they ever false to those Affections,
 which move them to operate towards their
 Publick Good. Even those Creatures of
 Prey, who live the farthest out of Society,
 maintain, we see, such a Conduct towards
 one another, as is exactly futable to the
 Good of their own Species. Whilst Man,
 notwithstanding the Assistance of Religion,
 and the Direction of Laws, is often
 found to live in less conformity with
 Nature; and by means of Religion it-
 self, is often render'd the more barbarous
 and inhuman. Marks are set on Men:
 Distinctions form'd: Opinions decreed,
 under the severest Penalties: Antipathys
 instill'd, and Aversions rais'd in Men
 against

TEM-
PER.

Best or
worst in
Man.

against the generality of their own Species. Part 1.
So that 'tis hard to find in any Region a human Society which has *human* Laws. §. 3.
No wonder if in such Societys 'tis so hard to find a Man who lives NATURALLY, and as a MAN.

BUT having shewn what is meant by a Passion's being *in too high*, or *in too low* State of the Argument. a degree; and that, "To have any natural Affection too high, or any Self-Affection too low," tho it be often approv'd as *Virtue*, is yet, strictly speaking, a *Vice* and *Imperfection*: we come now to the plainer and more essential part of VICE, and which alone deserves to be consider'd as such: that is to say,

1. "WHEN either the publick Affections are weak or deficient:"

2. "OR the private and Self-Affections too strong."

3. "OR that such Affections arise as are neither of these, nor in any degree tending to the Support either of the publick or private System."

OTHERWISE than *thus*, it is impossible any Creature can be such as we call ILL or VITIOUS. So that if once
we

Book 2. we prove that it is really not the Creature's Interest to be thus *vitiously* affected, but contrariwise; we shall then have prov'd,
State of the Argument.

"That it is his Interest to be wholly
 "GOOD and VIRTUOUS:" Since in a wholefom and found State of his Affections, such as we have describ'd, he cannot possibly be other than found, *good* and *virtuous*, in his Action and Behaviour.

OUR Business, therefore, will be, to prove;

I. "THAT *to have the NATURAL, KINDLY, or GENEROUS AFFECTIONS strong and powerful towards the Good of the Publick, is to have the chief Means and Power of Self-Enjoyment.*"
 And, "That to want them, is certain Misery and Ill."

II. "THAT *to have THE PRIVATE or SELF-AFFECTIONS too strong, or beyond their degree of Subordinacy to the kindly and natural, is also miserable.*"

III. AND, "That to have THE UNNATURAL AFFECTIONS (*viz.* such as are neither founded on the Interest of the Kind, or Publick; nor of the Private Person, or Creature himself) *is to be miserable in the highest degree.*"

PART

P A R T II.

S E C T. I.

TO begin therefore with this Proof, *FIRST*
 " THAT TO HAVE THE NA- *Proof, from*
 " TURAL AFFECTIONS (such *the natural*
 " as are founded in Love, Complacency, *Affections.*
 " Good-will, and in a Sympathy with the
 " Kind or Species) IS TO HAVE THE
 " CHIEF MEANS AND POWER OF
 " SELF-ENJOYMENT: *And THAT*
 " TO WANT THEM IS CERTAIN
 " MISERY AND ILL,"

WE may inquire, first, what those are,
 which we call *Pleasures* or *Satisfactions*; *Pleasures*
 from whence Happiness is generally *of the BO-*
 computed. They are (according to the *DR and*
 common distinction) either *Satisfactions* and *MIND.*
Pleasures of the Body, or of the Mind.

THAT *the latter of these Satisfactions* *The latter*
are the greatest, is allow'd by most People, *preferable.*
 and may be prov'd by this: That when-
 ever the Mind, having conceiv'd a high
 Opinion

Book 2: Opinion of the Worth of any Action or Behaviour, has receiv'd the strongest Impression of this sort, and is wrought up to the highest pitch or degree of Passion towards the Subject; at such time it sets it-self above all bodily Pain as well as Pleasure, and can be no-way diverted from its purpose by Flattery or Terrour of any kind. Thus we see *Indians, Barbarians, Malefactors*, and even the most execrable *Villains*, for the sake of a particular Gang or Society, or thro some cherish'd Notion or Principle of Honour or Gallantry, Revenge, or Gratitude, embrace any manner of Hardship, and defy Torments and Death. Whereas, on the other hand, a Person being plac'd in all the happy Circumstances of outward Enjoyment, surrounded with every thing which can allure or charm the Sense, and being then actually in the very moment of such a pleasing Indulgence; yet no sooner is there any thing amiss *within*, no sooner has he conceiv'd any *internal Ail or Disorder*, any thing *inwardly* vexatious or distemper'd, than instantly his Enjoyment ceases, the pleasure of Sense is at an end; and every means of that sort becomes ineffectual, and is rejected as uneasy, and subject to give Dislike.

Inference. THE Pleasures of the Mind being allow'd, therefore, superiour to those of
the

the Body; it follows, "That whatever can Part 2.
 " create in any intelligent Being a constant
 " flowing Series or Train of mental §. 1.
 " Enjoyments or Pleasures of the Mind,
 " is more considerable to his Happiness,
 " than that which can create to him a like
 " constant Course or Train of sensual
 " Enjoyments, or Pleasures of the Body."

NOW the mental Enjoyments are either *Mental*
 actually *the very natural Affections them-* *Enjoy-*
selves in their immediate Operation: Or they *ments,*
 wholly in a manner *proceed from them,* *whence.*
 and are no other than *their Effects*.

IF so; it follows, that the natural
 Affections duly establish'd in a rational
 Creature, being the only means which can
 procure him a constant Series or Succession
 of the mental Enjoyments, they are the
 only means which can procure him a
 certain and solid *Happiness*.

NOW, in the first place, to explain, *Energy of*
 " How much *the natural Affections are in* *natural*
 " *themselves the biggest Pleasures and* *Affections.*
 " *Enjoyments*:" There shou'd methinks be
 little need of proving this to any-one of
 Human Kind, who has ever known the
 Condition of the Mind under a lively
 Affection of Love, Gratitude, Bounty,
 Generosity, Pity, Succour, or whatever
 else

Book 2. else is of a social & friendly sort. He who has ever so little Knowledge of human Nature, is sensible what pleasure the Mind perceives when it is touch'd in this generous way. The difference we find between Solitude and Company, between a common Company and that of Friends; the reference of almost all our Pleasures to mutual Converse, and the dependence they have on Society either present or imagin'd; all these are sufficient Proofs in our behalf.

*Energy of
natural
Affections.*

How much the social Pleasures are superiour to any other, may be known by visible Tokens and Effects. The very outward Features, the Marks and Signs which attend this sort of Joy, are expressive of a more intense, clear, and undisturb'd Pleasure, than those which attend the Satisfaction of Thirst, Hunger, and other ardent Appetites. But more particularly still may this Superiority be known, from the actual Prevalence and Ascendency of this sort of Affection over all besides. Wherever it presents it-self with any advantage, it silences and appeases every other Motion of Pleasure. No Joy, merely of Sense, can be a Match for it. Whoever is Judg of *both* the Pleasures, will ever give the preference to *the former*. But to be able to judg of both, 'tis necessary to have a Sense of each. The honest Man indeed can judg of *sensual Pleasure*, and knows its utmost

utmost Force. For neither is his Taste, or Part 2.
Sense, the duller; but, on the contrary, the
more intense and clear, on the account of §. 1.
his Temperance, and a moderate Use of
Appetite. But the immoral and profligate
Man can by no means be allow'd a good
Judg of *social Pleasure*, to which he is so
mere a Stranger by his Nature.

NOR is it any Objection here; that in
many Natures the good Affection, tho really
present, is found to be of insufficient force.
For where it is not *in its natural degree*, 'tis
the same indeed as if it *were not*, or had
never been. The less there is of this good
Affection in any untoward Creature, the
greater the wonder is, that it shou'd *at any*
time prevail; as in the very worst of Crea-
tures it sometimes will. And if it prevails
but for *once*, in any *single* Instance; it shews
evidently, that if the Affection were tho-
rowly experienc'd or known, it wou'd pre-
vail *in all*.

THUS *the* CHARM of kind Affection
is superiour to all other Pleasure: since it
has the power of drawing from every other
Appetite or Inclination. And thus in
the Case of Love to the Off-spring, and
a thousand other Instances, *the Charm* is
found to operate so strongly on the
Temper, as, in the midst of other Temp-
tations, to render it susceptible of this
* Passion

Book 2. Passion alone; which remains as the
 Master-Pleasure and Conqueror of the rest.

*Energy of
 natural
 Affection.*

THERE is no-one who, by the least progress in Science or Learning, has come to know barely the Principles of *Mathematicks*, but has found, that in the exercise of his Mind on the Discoverys he there makes, tho merely of speculative Truths, he receives a Pleasure and Delight superiour to that of Sense. When we have thorowly search'd into the nature of this contemplative Delight, we shall find it of a kind which relates not in the least to any private Interest of the Creature, nor has for its Object any Self-Good or Advantage of the private System. The Admiration, Joy, or Love, turns wholly upon what is exteriour and foreign to our-selves. And tho the reflected Joy or Pleasure, which arises from the notice of this Pleasure once perceiv'd, may be interpreted a *Self-Passion*, or *interested Regard*: yet the original Satisfaction can be no other than what results from the Love of Truth, Proportion, Order, and Symmetry, in the Things without. If this be the Case, the Passion ought in reality to be rank'd with *natural Affection*. For having no Object within the compass of the private System; it must either be esteem'd superfluous and *unnatural* (as having no Tendency towards the Advantage or Good of any

any thing in Nature) or it must be judg'd Part 2.
to be, what it truly is, * "A natural Joy
" in the Contemplation of those *Numbers*, §. I.
" that *Harmony, Proportion, and Concord*,
" which supports the universal Nature,
" and is essential in the Constitution and
" Form of every particular Species, or
" Order of Beings."

BUT this speculative Pleasure, however considerable or valuable it may be, or however superior to any Motion of mere Sense; must yet be far surpass'd by *virtuous Motion, and the Exercise of Benignity and Goodness*; where, together with the most delightful Affection of the Soul, there is join'd a pleasing Assent and Approbation of the Mind to what is acted in this good Disposition and honest Bent. For where is there on Earth a fairer Matter of Speculation, a goodlier View or Contemplation, than that of a *beautiful, proportion'd and becoming* Action? Or what is there relating to us, of which the Consciousness and Memory is more solidly and lastingly entertaining?

WE may observe that in the Passion of Love between the Sexes, where, together with the Affection of a *vulgar* sort, there is a mixture of the *kind and friendly*, the Sense or Feeling of this *latter* is

* See VOL. III. p. 30.

Book 2. in reality superiour to the *former*; since
 often thro this Affection, and for the sake
 of the Person belov'd, the greatest Hard-
 ships in the World have been submitted
 to, and even Death it-self voluntarily
 imbrac'd, without any expected *Compensa-
 tion*. For where shou'd the Ground of
 such an Expectation lie? Not *here*, in *this
 World* surely; for Death puts an end to all.
 Nor yet *hereafter*, in *any other*. For who
 has ever thought of providing a Heaven
 or future Recompence for the suffering
 Virtue of Lovers?

WE may observe, withal, in favour of
 the natural Affections, that it is not only
 when Joy and Sprightliness are mix'd with
 them, that they carry a real Enjoyment
 above that of the sensual kind. The very
 Disturbances which belong to natural
 Affection, tho they may be thought wholly
 contrary to Pleasure, yield still a Content-
 ment and Satisfaction greater than the
 Pleasures of indulg'd Sense. And where
 a Series or continu'd Succession of the
 tender and kind Affections can be carry'd
 on, even thro Fears, Horrors, Sorrows,
 Griefs; the Emotion of the Soul is still
 agreeable. We continue pleas'd even with
 this melancholy Aspect or Sense of Vir-
 tue. Her Beauty supports it-self under
 a Cloud, and in the midst of surrounding
 Calamitys. For thus, when by mere Illu-
 sion,

fion, as in *a Tragedy*, the Passions of this Part 2. kind are skilfully excited in us; we prefer the Entertainment to any other of equal duration. We find by our-selves, that the moving our Passions in this mournful way, the engaging them in behalf of Merit and Worth, and the exerting whatever we have of social Affection, and human Sympathy, is of the highest Delight, and affords a greater Enjoyment in the way of *Thought* and *Sentiment*, than any thing besides can do in a way of *Sense* and *common Appetite*. And after this manner it appears, “How much the mental Enjoyments are actually the very natural Affections themselves.” §. 1.


NOW, in the next place, to explain, *Effects of natural Affection.* “How they proceed from them, as their natural Effects:” we may consider first, That the EFFECTS of Love or kind Affection, in a way of mental Pleasure, are, “An Enjoyment of Good by Communication. A receiving it, as it were, by Reflection, or by way of Participation in the Good of others.” And “A pleasing Consciousness of the actual Love, merited Esteem or Approbation of others.”

How considerable a part of Happiness arises from the former of these *Effects*, will be easily apprehended by one who is not
H 2 . exceedingly

Book 2. exceedingly ill-natur'd. It will be consider'd how many the Pleasures are, of *sharing Contentment and Delight with others*; of receiving it in Fellowship and Company; and gathering it, in a manner, from the pleas'd and happy States of those around us, from accounts and relations of such Happinesses, from the very Countenances, Gestures, Voices and Sounds, even of Creatures foreign to our Kind, whose Signs of Joy and Contentment we can any-way discern. So insinuating are these Pleasures of Sympathy, and so widely diffus'd thro' our whole Lives, that there is hardly such a thing as Satisfaction or Contentment, of which they make not an essential part.

Effects of
natural
Affection.

As for that other *Effect* of social Love, viz. *the Consciousness of merited Kindness or Esteem*; 'tis not difficult to perceive how much this avails in mental Pleasure, and constitutes the chief Enjoyment and Happiness of those who are, in the narrowest sense, *voluptuous*. How natural is it for the most selfish among us, to be continually drawing some sort of satisfaction from a Character, and pleasing our-selves in the Fancy of deserv'd Admiration and Esteem? For tho' it be mere Fancy, we endeavour still to believe it Truth, and flatter our-selves, all we can, with the Thought of *Merit* of some kind, and the Persuasion
of

of our deserving well from some few at least, with whom we happen to have a more intimate and familiar Commerce.  Part 2.
§. I.

WHAT Tyrant is there, what Robber, or open Violator of the Laws of Society, who has not a Companion, or some particular Set, either of his own Kindred, or such as he calls Friends; with whom he gladly shares his Good; in whose Welfare he delights; and whose Joy and Satisfaction he makes *his own*? What Person in the world is there, who receives not some Impressions from the Flattery or Kindness of such as are familiar with him? 'Tis to this soothing Hope and Expectation of Friendship, that almost all our Actions have some reference. 'Tis this which goes thro our whole Lives, and mixes it-self even with most of our Vices. Of this, *Vanity*, *Ambition*, and *Luxury*, have a share; and many other Disorders of our Life partake. Even the unchasteft *Love* borrows largely from this Source. So that were Pleasure to be computed in the same way as other things commonly are; it might properly be said, that out of these two Branches (*viz. Community or Participation in the Pleasures of others, and Belief of meriting well from others*) wou'd arise more than nine Tenths of whatever is enjoy'd in Life. And thus in the main Sum of Happiness, there is scarce a single Article, but what

H 3

derives

Book 2. derives it-self from social Love, and depends immediately on the natural and kind Affections.

NOW such as CAUSES are, such must be their EFFECTS. And therefore as *natural Affection* or *social Love* is perfect, or imperfect; so must be *the Content* and *Happiness* depending on it.

*Partial
Affection
examin'd.*

BUT lest any shou'd imagine with themselves that an *inferiour* Degree of natural Affection, or an *imperfect partial* Regard of this sort, can supply the place of an *intire, sincere, and truly moral* one; lest a small Tincture of social Inclination shou'd be thought sufficient to answer the End of Pleasure in Society, and give us that Enjoyment of *Participation* and *Community* which is so essential to our Happiness; we may consider first, That PARTIAL AFFECTION, or social Love *in part*, without regard to a compleat Society or *Whole*, is in it-self an Inconsistency, and implies an absolute Contradiction. Whatever Affection we have towards any thing besides *our-selves*; if it be not of the *natural sort* towards the System, or Kind; it must be, of all other Affections, the most *dissociable*, and destructive of the Enjoyments of Society: If it be really of the natural sort, and apply'd only to some *one Part* of Society,

Society, or of a Species, but not to the Spe- Part 2.
cies or Society *it-self*; there can be no
more account given of it, than of the most §. 1.
odd, capricious, or humourfom Paſſion,
which may ariſe. The Perſon, therefore,
who is conſcious of this Affection, can be
conſcious of no *Merit* or *Worth* on the
account of it. Nor can the Perſons on whom
this capricious Affection has chanc'd to fall,
be in any manner ſecure of its Continuance
or Force. As it has no Foundation or
Eſtabliſhment *in Reaſon*; ſo it muſt be
easily removable, and ſubject to alteration,
without Reaſon. Now the Variableneſs of
ſuch ſort of Paſſion, which depends ſolely
on Capriciouſneſs and Humour, and under-
goes the frequent Succeſſions of alternate
Hatred and Love, Averſion and Inclina-
tion muſt of neceſſity create continual
Diſturbance and Diſguſt, give an allay to
what is immediately enjoy'd in the way of
Friendſhip and Society, and in the end
extinguish, in a manner, the very Inclination
towards Friendſhip and human Commerce.
Whereas, on the other hand, I N T I R E
A F F E C T I O N (from whence *Integrity* has
its name) as it is answerable to it-ſelf,
proportionable, and rational; ſo it is
irrefragable, ſolid, and durable. And as in
the caſe of *Partiality*, or vicious Friendſhip,
which has no rule or order, every Reflec-
tion of the Mind neceſſarily makes to its
diſadvantage, and leſſens the Enjoyment;

Book 2. so in the case of *Integrity*, the Consciousness of just Behaviour towards Mankind in general, casts a good reflection on each friendly Affection in particular, and raises the Enjoyment of Friendship still the higher, in the way of *Community* or *Participation* above-mention'd.

Partial
Affection.

AND in the next place, as PARTIAL AFFECTION is fitted only to a short and slender Enjoyment of those Pleasures of *Sympathy* or *Participation with others*; so neither is it able to derive any considerable Enjoyment from that other principal Branch of human Happiness, viz. *Consciousness of the actual or merited Esteem of others*. For whence shou'd this *Esteem* arise? The *Merit*, surely, must in it-self be mean, whilst the Affection is so precarious and uncertain. What Trust can there be to a mere *casual Inclination* or *capricious Liking*? Who can depend on such a Friendship as is founded on no moral Rule, but fantastically assign'd to some single Person, or small *Part* of Mankind exclusive of Society, and *the Whole*?

IT may be consider'd, withal, as a thing impossible; That they who esteem or love by any other Rule than that of *Virtue*, shou'd place their Affection on such Subjects as they can long esteem or love. 'Twill be hard for them, in the number
of

of their so belov'd Friends, to find any, in Part. 2. whom they can heartily rejoice; or whose reciprocal Love or Esteem they can §. 1. sincerely prize, and enjoy. Nor can those Pleasures be found or lasting, which are gather'd from a Self-Flattery, and false Persuasion of the Esteem and Love of others, who are incapable of any sound Esteem or Love. It appears therefore how much the Men of narrow or *partial* Affection must be Losers in this sense, and of necessity fall short in this second principal Part of mental Enjoyment.

MEAN while *intire Affection* has all the *Intire Aff.* opposite advantages. It is equal, constant, *fection.* accountable to it-self, ever satisfactory, and pleasing. It gains Applause and Love from the *best*; and in all disinterested cases, from the very *worst* of Men. We may say of it, with Justice, that it carries with it a Consciousness of merited Love and Approbation from all Society, from all intelligent Creatures, and from whatever is Original to all other Intelligence. And if there be in Nature any such *Original*, we may add, that the Satisfaction which attends *Intire Affection*, is full, and noble, in proportion to its *final Object*, which contains all Perfection; according to the Sense of *Theism* above-noted. For this, as has been shewn, is the result of *Virtue*. And to have this INTIRE AFFECTION OR INTEGRITY of

Book 2. of Mind, is *to live according to Nature*, and the Dictates and Rules of *supreme Wisdom*. This is Morality, Justice, Piety, and natural Religion.

Intire Affection.

BUT lest this Argument shou'd appear perhaps too *scholastically* stated, and in Terms and Phrases, which are not of familiar use; we may try whether possibly we can set it yet in a plainer light.

LET any-one, then, consider well those Pleasures which he receives either in private Retirement, Contemplation, Study, and Converse *with himself*; or in Mirth, Jollity, and Entertainment, with *others*; and he will find, That they are wholly founded in *An easy Temper, free of Harshness, Bitterness, or Dislike*; and in *A Mind or Reason well compos'd, quiet, easy within itself, and such as can freely bear its own Inspection and Review*. Now such A MIND, and such A TEMPER, which fit and qualify for the Enjoyment of the Pleasures mention'd, must of necessity be owing to the *natural and good Affections*.

Mind and Temper.

TEMPER.

AS to what relates to TEMPER, it may be consider'd thus. There is no State of outward Prosperity, or flowing Fortune, where *Inclination* and *Desire* are always satisfy'd, *Fancy* and *Humour* pleas'd. There

There are almost hourly some Impediments Part 2.
 or Crosses to the Appetite; some Accidents
 or other *from without*; or something *from within*, §. 1.
 to check the licentious Course of the
 indulg'd Affections. They are not always
 to be satisfy'd by mere Indulgence. And
 when a Life is guided by *Fancy* only, there
 is sufficient Ground of Contrariety and
 Disturbance. The very ordinary Lassitudes,
 Uneasinesses, and Defects of Disposition in
 the soundest Body; the interrupted Course
 of the Humours, or Spirits in the healthiest
 People; and the accidental Disorders
 common to every Constitution, are sufficient,
 we know, on many occasions, to breed
 Uneasiness and Distaste. And this, in time,
 must grow into a Habit; where there is
 nothing to oppose its progress, and hinder
 its prevailing on the Temper. Now the
 only sound Opposite to ILL HUMOUR, is,
natural and kind Affection. For we may
 observe, that when the Mind, upon reflection,
 resolves at any time to suppress this
 Disturbance already risen in the Temper,
 and sets about this reforming Work with
 heartiness, and in good earnest; it can no
 otherwise accomplish the Undertaking,
 than by introducing into the affectionate
 Part some gentle Feeling of the social and
 friendly kind; some enlivening Motion of
 Kindness, Fellowship, Complacency or
 Love, to allay and convert that contrary
 Motion of Impatience and Discontent.

I F

Book 2.

Temper.

IF it be said perhaps, that in the case before us, *Religious Affection* or *Devotion* is a sufficient and proper Remedy; we answer, That 'tis according as the Kind may happily prove. For if it be of the pleasant and chearful sort, 'tis of the very kind of *natural Affection*, it-self; if it be of the * dismal or fearful sort; if it brings along with it any Affection opposite to Manhood, Generosity, Courage, or Free-Thought; there will be nothing gain'd by this Application: and the *Remedy* will, in the issue, be undoubtedly found *worse than the Disease*. The severest Reflections on our *Duty*, and the Consideration merely of what is by *Authority* and *under Penalties* enjoin'd, will not by any means serve to calm us on this occasion. The more dismal our Thoughts are on such a Subject; the worse our Temper will be, and the readier to discover it-self in Harshness, and Austerity. If, perhaps, by Compulsion, or thro any Necessity or Fear incumbent, a different Carriage be at any time affected, or different Maxims own'd; the Practice at the bottom will be still the same. If *the Countenance* be compos'd; *the Heart*; however, will not be chang'd. The ill Passion may for the time be with-held from breaking into Action; but will not be subdu'd, or in

* See VOL. I. p. 32, 33, &c. And VOL. III. p. 115, 116, 124—128.

the

the least debilitated against the next occa-
 sion. So that in such a Breast as this, whatever *Devotion* there may be; 'tis likely there will in time be little of *an easy Spirit*, or *good Temper* remaining; and consequently few and slender Enjoyments of *a mental kind*.

Part 2.
 §. I.

I F it be objected, on the other hand, that tho in melancholy Circumstances ill Humour may prevail, yet in a Course of outward Prosperity, and in the height of Fortune, there can nothing probably occur which shou'd thus sour *the Temper*, and give it such disrelish as is suggested; we may consider, that the most humour'd and indulg'd State is apt to receive the most disturbance from every Disappointment or smallest Ail. And if Provocations are easiest rais'd, and the Passions of Anger, Offence, and Enmity are found the highest in the most indulg'd State of Will and Humour; there is still the greater need of a Supply from *social Affection*, to preserve *the Temper* from running into Savageness and Inhumanity. And this, the Case of Tyrants, and most unlimited Potentates, may sufficiently verify and demonstrate.

NOW as to the other part of our *MIND*. Consideration, which relates to a *MIND* or *Reason well compos'd and easy within it-self*;
 upon

Book 2. upon what account this Happiness may be thought owing to *natural Affection*, we may possibly resolve our-selves, after this manner. It will be acknowledg'd that a Creature, such as Man, who from several degrees of Reflection has risen to that Capacity which we call Reason and Understanding; must in the very use of this his reasoning Faculty, be forc'd to receive Reflections back into his Mind of what passes in it-self, as well as in the Affections, or Will; in short, of whatsoever relates to his Character, Conduct, or Behaviour amidst his Fellow-Creatures, and in Society. Or shou'd he be of himself unapt; there are others ready to remind him, and refresh his Memory, in this way of Criticism. We have all of us Remembrancers enow to help us in this Work. Nor are the greatest Favourites of Fortune exempted from this Task of Self-Inspection. Even Flattery it-self, by making the View agreeable, renders us more attentive this way, and insnares us in the Habit. The vainer any Person is, the more he has his Eye inwardly fix'd upon himself; and is, after a certain manner, employ'd in this home-Survey. And when a true Regard to our-selves cannot oblige us to this Inspection, a false Regard to others, and a Fondness for Reputation raises a watchful Jealousy, and furnishes us sufficiently with Acts of Reflection on our own Character and Conduct.

IN

IN whatever manner we consider of this, we shall find still, that every reasoning or reflecting Creature is, by his Nature, forc'd to endure the *Review* of his own Mind, and Actions; and to have Representations of himself, and his inward Affairs, constantly passing before him, obvious to him, and revolving in his Mind. Now as nothing can be more grievous than this is to one who has thrown off *natural Affection*; so nothing can be more delightful to one who has preserv'd it with sincerity.

§. 1.

T H E R E are T W O Things, which to a *Conscience*. rational Creature must be horridly offensive and grievous; viz. " To have the " Reflection in his Mind of any *unjust* " Action or Behaviour, which he knows " to be naturally *odious* and *ill-deserving*: " Or, of any foolish Action or Behaviour, " which he knows to be prejudicial to his " own *Interest* or *Happiness*."

T H E former of these is alone properly *Moral* call'd CONSCIENCE; whether in a *Conscience*. moral, or religious Sense. For to have Awe and Terrour of the Deity, does not of itself, imply Conscience. No one is esteem'd the more conscientious for the fear of evil Spirits, Conjurations, Enchantments, or whatever may proceed from any unjust, capricious, or devilish Nature. Now to fear
G O D

Book 2. GOD any otherwise than as, in consequence of some justly blameable and imputable Act, is to fear a *devilish* Nature; not a *divine* one. Nor does the Fear of Hell, or a thousand *Terrors of the DEITY* imply Conscience; unless where there is an Apprehension of what is *wrong, odious, morally deform'd, and ill-deserving*. And where this is the Case, there Conscience must have effect, and Punishment of necessity be apprehended; even tho it be not expressly threaten'd.

*Moral
Conscience.*

AND thus *religious Conscience* supposes *moral or natural Conscience*. And tho the former be understood to carry with it the Fear of divine Punishment; it has its force however from the apprehended moral Deformity and Odioufness of any Act, with respect purely to the Divine Presence, and the natural Veneration due to such a suppos'd Being. For in such a Presence, the Shame of Villany or Vice must have its force, independently on that further Apprehension of the magisterial Capacity of such a Being, and his Dispensation of particular Rewards or Punishments in a future State.

IT has been already said, that no Creature can maliciously and intentionally *do ill*, without being sensible, at the same time, that he *deserves ill*. And in this respect, every sensible Creature may be said to have *Conscience*.

Conscience. For with all Mankind, and all intelligent Creatures, this must ever hold, Part 2.
 “ That *what* they know they deserve from §. 1.
 “ every-one, ~~that~~ they necessarily must fear
 “ and expect from All.” And thus
 Suspicions and ill Apprehensions must arise,
 with Terrours both of Men and of the
 DEITY. But besides this, there must in
 every rational Creature, be yet farther
Conscience; viz. From Sense of *Deformity*
in what is thus ill-deserving and unnatural:
 and from a consequent Shame or Regret of
 incurring what is odious, and moves Aversion.

THERE scarcely is, or can be any
 Creature, whom Consciousness of Villany,
as such merely, does not at all offend; nor
 any thing opprobrious or heinously im-
 putable, move, or affect. If there be such
 a one; 'tis evident he must be absolutely
 indifferent towards moral Good or Ill. If
 this indeed be his Case; 'twill be allow'd he
 can be no-way capable of natural Affection:
 If not of that; then neither of any social
 Pleasure, or mental Enjoyment, as shewn
 above; but on the contrary, he must be
 subject to all manner of horrid, unnatural,
 and ill Affection. So that to want
 CONSCIENCE, or *natural Sense of the*
Odiousness of Crime and Injustice, is to be
 most of all miserable in Life: but where
Conscience, or *Sense* of this sort, remains;
 there, consequently, whatever is committed


Vol. 2.

I

against

Book 2. against it, must ^{of} necessity, by means of
 ~~~~~ Reflection, as we have shewn, be con-  
*Moral* tinually shameful, grievous and offensive.  
*Conscience.*

A MAN who in a Passion happens to kill his Companion, relents immediately on the sight of what he has done. His Revenge is chang'd into Pity, and his Hatred turn'd against himself. And this merely by the Power of the Object. On this account he suffers Agonys; the Subject of this continually occurs to him; and of this he has a constant ill Remembrance and displeasing Consciousness. If on the other side, we suppose him *not* to relent or suffer any real Concern or Shame; then, either he has no Sense of the Deformity of Crime and Injustice, no natural Affection, and consequently no Happiness or Peace within: or if he has any Sense of moral Worth or Goodness, it must be of a perplex'd, and contradictory kind. He must pursue an inconsistent Notion, idolize some *false*  
*False Con-* *Species* of Virtue, and affect as noble,  
*science.* gallant, or worthy, that which is irrational and absurd. And how tormenting this must be to him, is easy to conceive. For never can such a *Phantom* as this, be reduc'd to any certain Form. Never can this PROTEUS of Honour be held steady, to one Shape. The Pursuit of it can only be vexatious and distracting. There is nothing beside real Virtue (as has been shewn)  
 which

which can possibly hold any proportion to Part 2.  
 Esteem, Approbation, or good Conscience.   
 And he who, being led by false Religion §. 1.  
 or prevailing Custom, has learnt to esteem  
 or admire any thing as Virtue which is  
 not really such; must either thro the  
 Inconsistency of such an Esteem, and the  
 perpetual Immoralities occasion'd by it,  
 come at last to lose all Conscience, and so  
 be miserable in the worst way: or, if he  
 retains any Conscience at all, it must be of  
 a kind never satisfactory, or able to bestow  
 Content. For 'tis impossible that a cruel  
 Enthusiast, or *Bigot*, a Persecutor, a  
 Murderer, a *Bravo*, a Pirate, or any  
 Villain of less degree, who is false to the  
 Society of Mankind in general, and con-  
 tradicts natural Affection; shou'd have any  
 fix'd Principle at all, any real Standard or  
 Measure by which he can regulate his  
 Esteem, or any solid Reason by which to  
 form his Approbation of *any one* moral Act.  
 And thus the more he sets up *Honour*, or ad-  
 vances *Zeal*; the worse he renders his Nature,  
 and the more detestable his Character. The  
 more he engages in the Love or Admiration  
 of any Action or Practice, as great and  
 glorious, which is in it-self morally ill and  
 vitious; the more Contradiction and Self-  
 disapprobation he must incur. For there  
 being nothing more certain than this,  
 " That no natural Affection can be con-  
 " tradicted, nor no unnatural one advanc'd,  
 I 2 " without



Book 2. "without a prejudice in some degree to all  
 ~~~~~ "natural Affection in general:" it must  
False Con- follow, "That inward Deformity grow-
science, "ing greater, by the Encouragement of
 "unnatural Affection; there must be so
 "much the more Subject for dissatisfactory
 "Reflection, the more any false Principle
 "of Honour, any false Religion, or
 "Superstition prevails."

So that whatever Notions of this kind
 are cherish'd; or whatever Character
 affected, which is contrary to moral Equity,
 and leads to Inhumanity, thro *a false*
Conscience, or *wrong Sense of Honour,* serves
Causes re- only to bring a Man the more under the
proach Lash of *real and just Conscience,* Shame
from true. and Self-Reproach. Nor can any one,
 who, by any pretended Authority, commits
 one single Immorality, be able to satisfy
 himself with any Reason, why he shou'd
 not at another time be carry'd further,
 into all manner of Villany; such perhaps
 as he even abhors to think of. And this
 is a Reproach which a Mind must of
 necessity make to it-self upon the least
 Violation of natural Conscience; in doing
 what is *morally deform'd and ill-deserving*;
 tho warranted by any Example or Pre-
 cedent among Men, or by any suppos'd
 Injunction or Command of higher Powers.

Now

Now as for that other part of Conscience, viz. the remembrance of what was at any time unreasonably and foolishly done, in prejudice of one's real Interest or Happiness: This dissatisfactory Reflection must follow still and have effect, wheresoever there is a Sense of moral Deformity, contracted by Crime, and Injustice. For even where there is no Sense of moral Deformity, as *such merely*; there must be still a Sense of the ill Merit of it with respect to God and Man. Or tho there were a possibility of excluding for ever all Thoughts or Suspicions of any superiour Powers, yet considering that this Insensibility towards moral Good or Ill implies a total Defect in natural Affection, and that this Defect can by no Dissimulation be conceal'd; 'tis evident that a Man of this unhappy Character must suffer a very sensible Loss in the Friendship, Trust, and Confidence of other Men; and consequently must suffer in his Interest and outward Happiness. Nor can the Sense of this Disadvantage fail to occur to him; when he sees, with Regret, and Envy, the better and more grateful Terms of Friendship, and Esteem, on which better People live with the rest of Mankind. Even therefore where natural Affection is wanting; 'tis certain still, that by Immorality, necessarily

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happening

§. I.
Conscience
from In-
terest.

Book 2. happening thro want of such Affection, there must be disturbance from Conscience of this sort, *viz.* from *Sense* of what is committed imprudently, and contrary to real Interest and Advantage.

Conclusion
drawn
from the
MEN-
TAL
PLEA-
SURES.

FROM all this we may easily conclude, how much our Happiness depends on *natural and good Affection*. For if the chief Happiness be from the MENTAL PLEASURES; and the chief *mental Pleasures* are such as we have describ'd, and are founded in *natural Affection*; it follows, "That
" *to have the natural Affections, is to have*
" *the chief Means and Power of Self-Enjoy-*
" *ment, the highest Possession and Happiness*
" *of Life.*"

Pleasures
of the
SENSE,

Dependent
also on na-
tural Af-
fection.

NOW as to the *Pleasures of THE BODY*, and the *Satisfactions* belonging to mere SENSE; 'tis evident, they cannot possibly have their Effect, or afford any valuable Enjoyment, otherwise than by the means of *social and natural Affection*.

Vulgar
Epicurism.

To *live well*, has no other meaning with some People, than to *eat and drink well*. And methinks 'tis an unwary Concession we make in favour of these pretended *good Livers*, when we join with 'em, in honouring their way of Life with the Title of *living fast*. As if they liv'd the fastest
who

who took the greatest Pains to enjoy least Part 2.
of Life: For if our Account of Happiness
be right; the greatest Enjoyments in Life §. 1.
are such as these Men pass over in their Pleasures
haste, and have scarce ever allow'd them- of the
selves the liberty of tasting. Sense.

BUT as considerable a Part of voluptu-
ousness as is founded in *the Palate*; and
as notable as the Science is, which depends
on it; one may justly presume that the
Ostentation of Elegance, and a certain Imagination,
Emulation and Study how to excel in this Fan-
sumptuous Art of Living, goes very far in cy.
the raising such a high Idea of it, as is
observ'd among the Men of Pleasure. For
were the Circumstances of a Table and
Company, Equipages, Services, and the rest
of the Management withdrawn; there wou'd
be hardly left any Pleasure worth acceptance,
even in the Opinion of the most Debauch'd
themselves.

THE very Notion of a *Debauch* (which *ADebauch.*
is a Sally into whatever can be imagin'd of
Pleasure and Voluptuousness) carries with
it a plain reference to Society, or Fellow-
ship. It may be call'd a *Surfeit*, or *Excess*
of Eating and Drinking, but hardly a
Debauch of that kind, when the Excess is
committed separately, out of all Society,
or Fellowship. And one who abuses him-
self in this way, is often call'd a *Sot*, but

Book 2. never a *Debauchee*. The Courtizans, and even the commonest of Women, who live by Prostitution, know ^{Pleasures of the Sense.} very well how necessary it is, that every-one whom they entertain with their Beauty, shou'd believe there are *Satisfactions* reciprocal ; and that Pleasures are no less *given* than *receiv'd*. And were this Imagination to be wholly taken away, there wou'd be hardly any of the grosser sort of Mankind, who wou'd not perceive their remaining Pleasure to be of slender Estimation.

Who is there can well or long enjoy any thing, when *alone*, and abstracted perfectly, even in his very Mind and Thought, from every thing belonging to Society ? Who wou'd not, on such Terms as these, be presently cloy'd by any sensual Indulgence ? Who wou'd not soon grow uneasy with his Pleasure, however exquisite, till he had found means to impart it, and make it *truly pleasant* to him, by communicating, and sharing it at least with some *one* single Person ? Let Men imagine what they please ; let 'em suppose themselves ever so selfish ; or desire ever so much to follow the Dictates of that narrow Principle, by which they wou'd bring Nature under restraint : Nature will break out ; and in Agonys, Disquiets, and a distemper'd State, demonstrate evidently the

the ill Consequence of such Violence, the Part 2.
Absurdity of such a Device, and the ~~~~~
Punishment which belongs to such a §. 1.
monstrous and horrid Endeavour.

THUS, therefore, not only the *Pleasures* ^{*Pleasures*}
of the Mind, but even those of *the Body* ^{*of the*}
depend on natural Affection: infomuch ^{*Sense,*}
that where this is wanting, they not
only lose their Force, but are in a
manner converted into Uneasiness and
Disgust. The Sensations which shou'd ^{*Converti-*}
naturally afford Contentment and Delight, ^{*ble into*}
produce rather Discontent and Sourness, ^{*Disgust.*}
and breed a Wearisomness and Restlessness
in the Disposition. This we may perceive
by the perpetual Inconstancy, and Love
of Change, so remarkable in those who
have nothing communicative or friendly
in their Pleasures. *Good Fellowship*, in ^{*Variable:*}
its abus'd Sense, seems indeed to have
something more constant and determining.
The Company supports the Humour.
'Tis the same in *Love*. A certain ^{*Insupport-*}
Tenderness and Generosity of Affection ^{*able.*}
supports the Passion, which otherwise
wou'd instantly be chang'd. The per-
fectest Beauty cannot, of it-self, retain, or
fix it. And that Love which has no
other Foundation, but relies on this
exterior kind, is soon turn'd into Aversion.
Satiety, perpetual Disgust, and Feverishness
of Desire, attend those who passionately
study

Book 2. study Pleasure. They best enjoy it, who study to regulate their Passions. And by this they will come to know how absolute an Incapacity there is in any thing sensual to please, or give Contentment, where it depends not on something friendly or social, something conjoin'd, and in affinity with *kind or natural Affection*.

*Pleasures
of the
Sense.*

*Ballance of
the Affec-
tions.*

BUT E'ER we conclude this Article of *social or natural Affection*, we may take a general View of it, and bring it, once for all, into the Scale; to prove what kind of * BALLANCE it helps to make *within*; and what the Consequence may be, of its *Deficiency*, or *light Weight*.

THERE is no-one of ever so little Understanding in what belongs to human Constitution, who knows not that without Action, Motion, and Employment, *the Body* languishes, and is oppress'd; its Nourishment turns to Disease; the Spirits unemploy'd abroad, help to consume the Parts within: and Nature, as it were, preys upon her-self. In the same manner, the sensible and living Part, *the Soul or Mind*, wanting its proper and natural

* *Supra*, p. 92, 93. &c.

Exercise,

Exercise, is burden'd* and diseas'd. Its Part 2.
Thoughts and Passions being unnaturally
with-held from their due Objects, turn
against it-self, and create the highest
Impatience and Ill-Humour.

§. I.
*Balance of
the Affec-
tions.*

IN * *Brutes*, and other *Creatures*, who
have not the Use of Reason or Reflection
(at least not after the manner of Mankind) *Instance in
the Animal
Kinds.*
'tis so order'd in Nature, that by their
daily Search after Food, and their Ap-
plication either towards the Business of
their Livelihood, or the Affairs of their
Species or Kind, almost their whole time
is taken up, and they fail not to find full
Employment for their Passion, according to
that degree of Agitation to which they are
fitted, and which their Constitution requires.
If any one of these Creatures be taken
out of his natural laborious State, and
plac'd amidst such a Plenty as can profusely
administer to all his Appetites and Wants;
it may be observ'd, that as his Circumstances
grow thus luxuriant, his Temper and
Passions have the same Growth. When
he comes, at any time, to have the
Accommodations of Life at a cheaper and
easier rate than was at first intended him
by Nature, he is made to pay dear for
'em in another way; by losing his natural

* *Supra*, p. 92, 93. And *Infra*, p. 307, 8, 9, &c. And
VOL. III. p. 216, 217, &c.

good

Book 2. good Disposition, and the Orderliness of
his Kind or Species.

*Balance of
the Affec-
tions.*

THIS needs not to be demonstrated by particular Instances. Whoever has the least knowledge of Natural History, or has been an Observer of the several Breeds of Creatures, and their ways of Life, and Propagation, will easily understand this Difference of Orderliness between the *Wild* and the *Tame* of the same Species. The latter acquire new Habits; and deviate from their original Nature. They lose even the common Instinct and ordinary Ingenuity of their Kind; nor can they ever regain it, whilst they continue in this pamper'd State: But being turn'd to shift abroad, they resume the natural Affection and Sagacity of their Species. They learn to unite in stricter Fellowship; and grow more concern'd for their Off-spring. They provide against the Seasons, and make the most of every Advantage given by Nature for the Support and Maintenance of their particular Species, against such as are foreign and hostile. And thus as they grow busy and imploy'd, they grow regular and good. Their Petulancy and Vice forsakes them with their Idleness and Ease.

*Animal
Kinds.*

Mankind.

IT happens with *Mankind*, that whilst some are by necessity confin'd to Labour, others

others are provided with abundance of Part 2.
 all things, by the Pains and Labour of §. I.
 Inferiours. Now, if among the superiour
 and easy sort, there be not something of
 fit and proper Imployment rais'd in the
 room of what is wanting in common
 Labour and Toil; if instead of an Ap-
 plication to any sort of Work, such as has
 a good and honest End in Society (as
 Letters, Sciences, Arts, Husbandry, publick
 Affairs, Oeconomy, or the like) there be a
 thorow Neglect of all Duty or Imployment;
 a settled Idleness, Supineness, and In-
 activity; this of necessity must occasion
 a most relax'd and dissolute State: It must
 produce a total Disorder of the Passions,
 and break out in the strangest Irregularitys
 imaginable.


WE see the enormous Growth of
 Luxury in capital Citys, such as have been
 long the Seat of Empire. We see what
 Improvements are made in Vice of every
 kind, where numbers of Men are main-
 tain'd in lazy Opulence, and wanton
 Plenty. 'Tis otherwise with those who are
 taken up in honest and due Imployment,
 and have been well inur'd to it from their
 Youth. This we may observe in the hardy
 remote Provincials, the Inhabitants of
 smaller Towns, and the industrious sort of
 common People; where 'tis rare to meet
 with any Instances of those Irregularitys,
 which

Book 2. which are known in Courts and Palaces;
 and in the rich Foundations of easy and
 pamper'd Priests.

*Ballance of
 the Affec-
 tions.*

Now if what we have advanc'd concerning an *inward Constitution* be real and just ; if it be true that Nature works by a just Order and Regulation as well in the Passions and Affections, as in the Limbs and Organs which she forms ; if it appears withal, that she has so constituted this *inward Part*, that nothing is so essential to it as *Exercise* ; and no Exercise so essential as that of *social* or *natural Affection* : it follows, that where this is remov'd or weaken'd, the *inward Part* must necessarily suffer and be impair'd. Let Indolence, Indifference, or Insensibility, be study'd as an Art, or cultivated with the utmost Care ; the Passions thus restrain'd will force their Prison, and in one way or another procure their Liberty, and find full Employment. They will be sure to create to themselves *unusual* and *unnatural* Exercise, where they are cut off from such as is *natural* and *good*. And thus in the room of orderly and natural Affection, new and unnatural must be rais'd, and all *inward Order* and *Oeconomy* destroy'd.

ONE must have a very imperfect Idea of the Order of Nature in the Formation and Structure of Animals, to imagine that

so great a *Principle*, so fundamental a Part Part 2.
 as that of *natural Affection* shou'd possibly 
 be lost or impair'd, without any inward §. 1.
 Ruin or Subversion of the Temper and
 Frame of Mind.

WHOEVER is the least vers'd in this moral kind of Architecture, will find the inward *Fabrick* so adjusted, and *the whole Fabrick*. so nicely built; that the barely extending of a single Passion a little too far, or the continuance of it too long, is able to bring irrecoverable Ruin and Misery. He will find this experienc'd in the ordinary Case of Phrenzy, and Distraction; when the Mind, dwelling too long upon *one* Subject (whether prosperous or calamitous) sinks under the weight of it, and proves what the necessity is, of a due *Ballance*, and Counterpoise in the Affections. He will find, that in every different Creature, and distinct Sex, there is a different and distinct *Order, Set, or Suit* of Passions; proportionable to the different Order of Life, the different Functions and Capacities assign'd to each. As the Operations and Effects are different, so are the Springs and Causes in each System. The inside Work is fitted to the outward Action and Performance. So that where Habits or Affections are dislodg'd, misplac'd, or chang'd; where those belonging to one Species are intermix'd with those belonging
 to

Book 2. to another, there must of necessity be
 Confusion and Disturbance within.

*Ballance of
the Affec-
tions.*

Monsters.

ALL this we may observe easily, by comparing the more perfect with the imperfect Natures, such as are imperfect from their Birth, by having suffer'd Violence *within*, in their earliest *Form*, and inmost *Matrix*. We know how it is with *Monsters*, such as are compounded of different Kinds, or different Sexes. Nor are they less *Monsters*, who are mishapen or distorted in an inward Part. The ordinary Animals appear unnatural and monstrous, when they lose their proper Instincts, forsake their Kind, neglect their Off-spring, and pervert those Functions or Capacities bestow'd by Nature. How wretched must it be, therefore, for MAN, of all other Creatures, to lose that *Sense*, and *Feeling*, which is proper to him *as a MAN*, and suitable to his Character, and Genius? How unfortunate must it be for a Creature, whose dependence on Society is greater than any others, to lose that *natural Affection* by which he is prompted to the Good and Interest of his Species, and Community? Such indeed is Man's natural Share of this *Affection*, that *He*, of all other Creatures, is plainly the least able to bear Solitude. Nor is any thing more apparent, than that there is naturally in every Man such

a

such a degree of social Affection as Part 2. inclines him to seek the Familiarity and Friendship of his Fellows. 'Tis here that he lets loose a Passion, and gives reigns to a Desire which can hardly by any struggle or inward violence be with-held; or if it be, is sure to create a Sadness, Dejection, and Melancholy in the Mind. For whoever is unsociable, and voluntarily shuns Society, or Commerce with the World, must of necessity be morose and ill-natur'd. He, on the other side, who is with-held by force or accident, finds in his Temper the ill Effects of this Restraint. The Inclination, when suppress'd, breeds Discontent; and on the contrary affords a healing and enlivening Joy, when acting at its liberty, and with full scope: as we may see particularly, when after a time of solitude and long Absence, the Heart is open'd, the Mind disburden'd, and the Secrets of the Breast unfolded to a Bosom-Friend. §. 1.

THIS we see yet more remarkably instanc'd in Persons of the most elevated Stations; even in Princes, Monarchs, and those who seem by their Condition to be above ordinary human Commerce, and who affect a sort of distant Strangeness from the rest of Mankind. But their Carriage is not the same towards *all* Men. The wiser and better sort, it's true, are


Vol. 2.

K

often

Book 2. often held at a distance; as unfit for their Intimacy, or secret Trust. But to *compensate* this, there are others substituted in their room, who tho they have the least Merit, and are perhaps the most vile and contemptible of Men, are sufficient, however, to serve the purpose of an imaginary Friendship, and can become *Favourites* in form. These are the Subjects of Humanity in *the Great*. For These we see them often in concern and pain: in These they easily confide: to These they can with pleasure communicate their Power and Greatness, be open, free, generous, confiding, bountiful; as rejoicing in the Action it-self: having no Intention or Aim beyond it; and their Interest, in respect of Policy, often standing a quite contrary way. But where neither the Love of Mankind, nor the Passion for Favourites prevails, the Tyrannical Temper fails not to shew it-self in its proper colours, and to the Life, with all the Bitterness, Cruelty, and Mistrust, which belong to that solitary and gloomy State of uncommunicative and un-friendly Greatness. Nor needs there any particular Proof from History, or present Time, to second this Remark.

THUS it may appear, how much
NATURAL AFFECTION is predominant;

nant; how it is inwardly join'd to us, Part 2.
and implanted in our Natures; how 
interwoven with our other Passions; and §. 2.
how essential to that regular Motion
and Course of our Affections, on which
our Happiness and Self-Enjoyment so
immediately depend.

AND thus we have demonstrated, That
as, *on one side*, TO HAVE THE NATU-
RAL AND GOOD AFFECTIONS, IS
TO HAVE THE CHIEF MEANS AND
POWER OF SELF-ENJOYMENT: SO,
on the other side, TO WANT THEM, IS
CERTAIN MISERY, AND ILL.

S E C T. II.

WE are now to prove, That BY HAV-^{SECOND}
ING THE SELF-PASSIONS TOO ^{Proof;}
INTENSE OR STRONG, A CREATURE ^{from the}
BECOMES MISERABLE. ^{Self-Pas-}
^{sions.}

IN order to this, we must, according to
Method, enumerate those Home-Affections,
which relate to the private Interest or
separate Oeconomy of the Creature:
such as *Love of Life*; — *Resentment of*
Injury; — *Pleasure, or Appetite towards*
Nourishment and the Means of Generation;
— *Interest, or Desire of those Conveniences,*
by which we are well *provided for, and*
maintain'd;

Book 2. *maintain'd*;—*Entulation*, or *Love of Praise and Honour*;—*Indolence*, or *Love of Ease and Rest*. — These are the Affections which relate to the private System, and constitute whatever we call *Interestedness* or *Self-Love*.

Self-Passions.

Now these Affections, if they are moderate, and within certain Bounds, are neither injurious to social Life, nor a hindrance to Virtue: but being in an extreme degree, they become *Cowardice*,—*Revengefulness*,—*Luxury*,—*Avarice*,—*Vanity* and *Ambition*,—*Sloth*;—and as such, are own'd vicious and ill, with respect to human Society. How they are ill also with respect to the private Person, and are to his own disadvantage as well as that of the Publick, we may consider, as we severally examine them.

Love of Life.

IF THERE were any of these Self-Passions, which for the Good and Happiness of the Creature might be oppos'd to *Natural Affection*, and allow'd to overballance it; THE DESIRE AND LOVE OF LIFE wou'd have the best Pretence. But it will be found perhaps, that there is no Passion which, by having much allow'd to it, is the occasion of more Disorder and Misery.

THERE

THERE is nothing more certain, or more universally agreed than this; "That *Life* may sometimes be even a "Misfortune and Misery." To inforce the continuance of it in Creatures reduc'd to such Extremity, is esteem'd the greatest Cruelty. And tho Religion forbids that any-one shou'd be his own Reliever; yet if by some fortunate accident, Death offers of *it-self*, it is embrac'd as highly welcome. And on this account the nearest Friends and Relations often rejoice at the Release of one intirely belov'd; even tho he himself may have been so weak as earnestly to decline Death, and endeavour the utmost Prolongment of his own un-eligible State.

SINCE *Life*, therefore, may frequently prove a Misfortune and Misery; and since it naturally becomes so, by being only prolong'd to the Infirmitys of Old Age; since there is nothing, withal, more common than to see *Life* over-valu'd, and purchas'd at such a Cost as it can never justly be thought worth: it follows evidently, that the Passion it-self (viz. *the Love of Life*, and *Abhorrence or Dread of Death*) if beyond a certain degree, and over-ballancing in the Temper of any Creature, must lead him directly against his own Interest; make him, upon occasion,

K 3 become

Book 2. become the greatest Enemy to himself ; and
 ~~~~~ necessitate him to act as such.

Love of  
 Life.

BUT tho it were allow'd the Interest and Good of a Creature, by all Courses and Means whatsoever, in any circumstances, or at any rate, to preserve *Life* ; yet wou'd it be against his Interest still to have this Passion in a high degree. For it wou'd by this means prove ineffectual, and no-way conducing to its End. Various Instances need not be given. For what is there better known, than that at all times an excessive *Fear* betrays to danger, instead of saving from it ? 'Tis impossible for any-one to act sensibly, and with Presence of Mind, even in his own Preservation and Defence, when he is strongly press'd by such a Passion. On all extraordinary Emergences, 'tis *Courage* and *Resolution* saves ; whilst *Cowardice* robs us of the means of Safety, and not only deprives us of our defensive Facultys, but even runs us to the brink of Ruin, and makes us meet that Evil which of it-self wou'd never have invaded us.

BUT were the *Consequences* of this Passion less injurious than we have represented ; it must be allow'd still that *in it-self* it can be no other than miserable ; if it be Misery to feel Cowardice, and be haunted by those Specters and Horrors which

which are proper to the Character of one Part 2.  
 who has a thorow Dread of Death. For §. 2.  
 'tis not only when Dangers happen, and Hazards are incurr'd, that this sort of *Fear* oppresses and distracts. If it in the least prevails, it gives no quarter, so much as at the safest stillest hour of Retreat and Quiet. Every Object suggests Thought enough to employ it. It operates when it is least observ'd by others; and enters at all times into the pleasantest parts of Life; so as to corrupt and poison all Enjoyment, and Content. One may safely aver, that by reason of this Passion alone, many a Life, if inwardly and closely view'd, wou'd be found to be thorowly miserable, tho attended with all other Circumstances which in appearance render it happy. But when we add to this, the Meannesses, and base Condescensions, occasion'd by such a passionate Concern for living; when we consider how by means of it we are driven to Actions we can never view without dislike, and forc'd by degrees from our natural Conduct, into still greater Crookednesses and Perplexity; there is no-one, surely, so disingenuous as not to allow, that *Life*, in this case, becomes a sorry Purchase, and is pass'd with little Freedom or Satisfaction. For how can this be otherwise, whilst every thing which is generous and worthy, even the chief *Relish, Happiness, and Good*

Book 2. of Life, is for *Life's sake* abandon'd and  
 renounc'd?

*Love of  
 Life.*

AND thus it seems evident, "That to  
 " have this Affection of DESIRE and  
 " LOVE OF LIFE, too intense, or  
 " beyond a moderate degree, is against the  
 " Interest of a Creature, and contrary to  
 " his *Happiness* and *Good*."

*Resent-  
 ment.*

THERE is another Passion very  
 different from that of *Fear*, and which in  
 a certain degree is equally preservative to  
 us, and conducing to our Safety. As *that*  
 is serviceable, in prompting us to shun  
 Danger; so is *this*, in fortifying us against  
 it, and enabling us to repel Injury, and  
 resist Violence when offer'd. 'Tis true,  
 that according to strict Virtue, and a just  
 Regulation of the Affections in a wise and  
 virtuous Man, such Efforts towards Action  
 amount not to what is justly stil'd *Passion*  
 or *Commotion*. A Man of Courage may  
 be cautious without real *Fear*. And a  
 Man of Temper may resist or punish  
 without *Anger*. But in ordinary Characters  
 there must necessarily be some Mixture  
 of the real Passions themselves; which  
 however, in the main, are able to allay  
 and temper one another. And thus  
 ANGER in a manner becomes necessary.  
 'Tis by this Passion that one Creature  
 offering

offering Violence to another, is deter'd Part 2.  
 from the Execution, whilst he observes  
 how the Attempt affects his Fellow; and §. 2.  
 knows by the very Signs which accompany  
 this rising Motion, that if the Injury be  
 carry'd further, it will not pass easily, or  
 with impunity. 'Tis this Passion withal,  
 which after Violence and Hostility executed,  
 rouses a Creature in opposition, and assists  
 him in returning like Hostility and Harm  
 on the Invader. For thus, as *Rage* and  
*Despair* increase, a Creature grows still  
 more terrible; and being urg'd to the  
 greatest extremity, finds a degree of  
 Strength and Boldness unexperienc'd till  
 then, and which had never risen except  
 thro the height of Provocation. As to  
 this Affection therefore, notwithstanding  
 its immediate Aim be indeed *the Ill* or  
*Punishment of another*, yet it is plainly of  
 the sort of those which tend to the  
 Advantage and Interest of the Self-System,  
*the Animal himself*; and is withal in other  
 respects contributing to the Good and  
 Interest of the Species. But there is hardly  
 need we should explain how mischievous  
 and self-destructive A N G E R is, if it be  
 what we commonly understand by that  
 word: if it be such a Passion as is rash, and  
 violent in the instant of Provocation; or  
 such as imprints it-self deeply, and causes a  
 settled *Revenge*, and an eager vindicative  
 Pursuit. No wonder indeed that so much

\*

is

Book 2. is done in mere *Revenge*, and under the  
 ~~~~~ Weight of a deep *Resentment*, when the  
Resent- Relief and Satisfaction found in that
ment. Indulgence is no other than the assuaging of
 the most torturous Pain, and the alleviating
 the most weighty and pressing Sensation of
 Misery. The Pain of this sort being for
 a while remov'd or alleviated by the
 accomplishment of the Desire, in the Ill
 of another, leaves indeed behind it the
 perception of a delicious Ease, and an
 over-flowing of soft and pleasing Sensation.
 Yet is this, in truth no better than the
Rack it-telf. For whoever has experienc'd
 racking Pains, can tell in what manner a
 sudden Cessation or Respite is us'd to affect
 him. From hence are those untoward
 Delights of Perverseness, Frowardness, and
 an envenom'd malignant Disposition, acting
 at its liberty. For this is only *A perpetual*
assuaging of ANGER perpetually renew'd.
 In other Characters, the *Passion* arises
 not so suddenly, or on slight Causes; but
 being once mov'd, is not so easily quieted.
 The dormant *Fury*, *REVENGE*, being
 rais'd once, and wrought up to her highest
 pitch, rests not till she attains her End;
 and, that attain'd, is easy, and reposes;
 making our succeeding Relief and Ease
 so much the more enjoy'd as our preceding
 Anguish and incumbent Pain was of long
 duration, and bitter sense. Certainly if
 among *Lovers*, and in the Language of
 Gallantry,

Gallantry, the Success of ardent Love is Part. 2.
call'd the *assuaging of a Pain*; this other
Success may be far more justly term'd so. §. 2.
However soft or flattering the former Pain
may be esteem'd, this latter surely can be
no pleasing one: Nor can it be possibly
esteem'd other than sound and thorow
Wretchedness, a grating and disgustful
Feeling, without the least mixture of any
thing soft, gentle, or agreeable.

"Tis not very necessary to mention the
ill effects of this Passion, in respect of our
Minds, or *Bodys*, our private Condition or
Circumstances of Life. By these particulars
we may grow too tedious. These are of
the moral sort of Subjects, join'd commonly
with Religion, and treated so rhetorically,
and with such inforc'd repetition in publick,
as to be apt to raise the Satiety of Mankind.
What has been said, may be enough
perhaps to make this evident, "That to be
" subject to such a Passion as we have been
" mentioning, is, in reality, to be very
" unhappy." And, "That the Habit
" it-self is a *Disease* of the worst sort;
" from which *Misery* is inseparable."

NOW AS to *Luxury*, and what the PLEA-
SURE.
Luxury.
World calls PLEASURE: Were it true
(as has been prov'd the contrary) that the
most considerable Enjoyments were those
merely

Book 2. merely of *the Sense*; and were it true, withal, that those Enjoyments of the Sense lay in certain outward things capable of yielding always a due and certain Portion of Pleasure, according to their degree and quality; it wou'd then follow, that the certain way to obtain Happiness, wou'd be to procure largely of these Subjects, to which Happiness and Pleasure were thus infallibly annex'd. But however fashionably we may apply the Notion of *good Living*, 'twill hardly be found that our inward Facultys are able to keep pace with these outward Supplies of a luxuriant Fortune. And if the natural Disposition and Aptness *from within* be not concurring; 'twill be in vain that these Subjects are thus multiply'd *from abroad*, and acquir'd with ever so great facility.

PLEASURE.
SURE.
Luxury.

It may be observ'd in those who by Excess have gain'd a constant Nauseating and Distaste, that they have nevertheless as constant a Craving or Eagerness of Stomach. But the *Appetite* of this kind is *false* and *unnatural*; as is that of Thirst arising from a Fever, or contracted by habitual Debauch. Now the *Satisfactions* of the *natural Appetite*, in a plain way, are infinitely beyond those Indulgences of the most refin'd and elegant *Luxury*. This is often perceiv'd by the Luxurious themselves. It has been experienc'd in
People

bred after the sumptuous way, and us'd never to wait, but to prevent Appetite; that when by any new Turn of Life they came to fall into a more natural Course, or for a while, as on a Journey, or a day of Sport, came accidentally to experience the Sweet of a plain Diet, recommended by due Abstinence and Exercise; they have with freedom own'd, that it was then they receiv'd the highest Satisfaction and Delight which a *Table* cou'd possibly afford.

Part 2.
§. 2.

ON the other side, it has been as often remark'd in Persons accustom'd to an active Life, and healthful Exercise; that having once thorowly experienc'd this plainer and more natural Diet, they have upon a following Change of Life regretted their Loss, and undervalu'd the Pleasures receiv'd from all the Delicacys of *Luxury*, in comparison with those remember'd Satisfactions of a preceding State. 'Tis plain, that by urging Nature, forcing the Appetite, and inciting Sense, the Keenneſs of the natural Sensations is lost. And tho thro Vice or ill Habit the same Subjects of Appetite may, every day, be sought with greater Ardour; they are enjoy'd with less Satisfaction. Tho the Impatience of abstaining be greater; the Pleasure of Indulgence is really less. The *Palls* or *Nauseatings* which continually intervene, are of the worst and most hateful kind
of

Book 2. of Sensation. Hardly is there any thing
 tasted which is wholly free from this ill
 relish of a surfeited Sense and ruin'd Appetite.
 So that instead of a constant and flowing
 Delight afforded in such a State of
 Life, the very State it-self is in reality a
 Sickness and Infirmary, a Corruption of
 Pleasure, and destructive of every natural
 and agreeable Sensation. So far is it from
 being true; "That in this licentious
 "Course we *enjoy* LIFE *best*, or are likely
 "to *make the most* of it."

PLEA-
 SURE.
 Luxury.

As to the Consequences of such an
 Indulgence; how fatal to *the Body*, by
 Diseases of many kinds, and to *the Mind*,
 by Sottishness and Stupidity; this needs not
 any explanation.

THE Consequences *as to Interest* are
 plain enough. Such a State of impotent
 and unrestrain'd Desire, as it increases our
 Wants, so it must subject us to a greater
 Dependence on others. Our private
 Circumstances, however plentiful or easy
 they may be, can less easily content us.
 Ways and Means must be invented to
 procure what may administer to such an
 imperious *Luxury*, as forces us to sacrifice
 Honour to Fortune, and runs us out into
 all irregularity and extravagance of
 Conduct. The Injurys we do our-selves, by
 Excess and Unforbearance, are then surely
 apparent,


apparent, when thro an Impotence of this Part 2.
 sort, and an Impossibility of Restraint, we
 do what we our-selves declare to be destruc-
 tive to us. But these are Matters obvious
 of themselves. And from less than what
 has been said, 'tis easy to conclude, " That
 " *Luxury, Riot, and Debauch*, are contrary
 " to real Interest, and to the true Enjoyment
 " of Life."

§. 2.
 P L E A -
 S U R E.

T H E R E is another *Luxury* superiour *Amours*.
 to the kind we have been mentioning, and
 which in strictness can scarce be call'd a
Self-Passion, since the sole End of it is the
 Advantage and Promotion of the Species.
 But whereas all other social Affections are
 join'd only with a *mental Pleasure*, and
 founded in mere Kindness and Love; this
 has more added to it, and is join'd with
 a *Pleasure of Sense*. Such Concern and
 Care has Nature shewn for the Support
 and Maintenance of the several Species,
 that by a certain *Indigence* and Kind of
 Necessity of their Natures, they are made
 to regard the Propagation of their kind.
 Now whether it be the Interest or Good
 of the Animal to feel this *Indigence* beyond
 a natural and ordinary degree; is what
 we may consider.

H A V I N G already said so much con-
 cerning *natural* and *unnatural Appetite*,
 there

Book 2. there needs less to be said on this occasion.

 If it be allow'd, that to all other Pleasures there is a Measure of Appetite belonging, which cannot possibly be exceeded without prejudice to the Creature, even in his very Capacity of enjoying Pleasure ; it will hardly be thought that there is no certain Limit or just Boundary of this other Appetite of *the AMOROUS kind*. There are other Sorts of ardent Sensations accidentally experienc'd, which we find pleasant and acceptable whilst they are held within a certain degree ; but which, as they increase, grow oppressive and intolerable. *Laughter* provok'd by Titillation, grows an excessive Pain ; tho it retains still the same Features of Delight and Pleasure. And tho in the case of that particular kind of *Itch* which belongs to a Distemper nam'd from that effect, there are some who, far from disliking the Sensation, find it highly acceptable and delightful ; yet it will hardly be reputed such amongst the more refin'd sort, even of those who make Pleasure their chief Study, and highest Good.

Now if there be in every Sensation of mere Pleasure, a certain Pitch or Degree of Ardour, which by being further advanc'd, comes the nearer to mere Rage and Fury ; if there be indeed a necessity of stopping *somewhere*, and determining
on

on *some* Boundary for the Passion, where Part. 2.
 can we fix our Standard, or how regulate
 our-selves but *with regard to Nature*, beyond §. 2.
 which there is no Measure or Rule of
 things? Now *Nature* may be known from
 what we see of the natural State of
 Creatures, and of Man himself, when
 unprejudic'd by vicious Education.

WHERE happily any-one is bred to a
 natural Life, inur'd to honest Industry
 and Sobriety, and un-accustom'd to any
 thing immoderate or intemperate; he is
 found to have his Appetites and Inclinations
 of this sort at command. Nor are they
 on this account less able to afford him
 the Pleasure or Enjoyment of each kind.
 On the contrary; as they are more sound,
 healthy, and un-injur'd by Excess and
 Abuse, they must afford him proportionate
 Satisfaction. So that were both these
 Sensations to be experimentally compar'd;
 that of *a virtuous Course* which belong'd
 to one who liv'd a natural and regular
 Life, and that of *a vicious Course* which
 belong'd to one who was relax'd and dis-
 solute; there is no question but Judgment
 wou'd be given in favour of the former,
 without regard to Consequences, and only
 with respect to the very Pleasure of Sense
 it-self.

As to the Consequences of this Vice, with respect to the Health and Vigour of *the Body*; there is no need to mention any thing. The Injury it does *the Mind*, tho less notic'd, is yet greater. The Hinderance of all Improvement, the wretched Waste of Time, the Effeminacy, Sloth, Supineness, the Disorder and Looseness of a thousand Passions, thro such a relaxation and enervating of the Mind; are all of them Effects sufficiently apparent, when reflected on.

WHAT the Disadvantages are of this Intemperance, in respect of Interest, Society, and the World; and what the Advantages are of a contrary Sobriety, and Self-Command, wou'd be to little purpose to mention. 'Tis well known there can be no Slavery greater than what is consequent to the Dominion and Rule of such a Passion. Of all other, it is the least manageable by Favour or Concession, and assumes the most from Privilege and Indulgence. What it costs us in *the Modesty* and *Ingenuity* of our Natures, and in the Faith and Honesty of our Characters, is as easily apprehended by any-one who will reflect. And it will from hence appear, " That there is no Passion, " which in its Extravagance and Excess
 " more

“ more necessarily occasions Disorder and Part 2.
“ Unhappiness.”

§. 2.

NOW AS to that Passion which is *INTE-
REST.* esteem'd peculiarly *interesting*; as having for its Aim the Possession of Wealth, and what we call a *Settlement* or *Fortune* in the World: If the Regard towards this kind be moderate, and in a reasonable degree; if it occasion no passionate Pursuit, nor raises any ardent Desire or Appetite, there is nothing in this Case which is not compatible with Virtue, and even sutable and beneficial to Society. The publick as well as private System is advanc'd by the Industry, which this Affection excites. But if it grows at length into a real *Passion*; the Injury and Mischief it does the Publick, is not greater than that which it creates to the Person himself. Such a one is in reality a Self-Oppressor, and lies heavier on himself than he can ever do on Mankind.

How far a COVETING or AVARITIOUS TEMPER is miserable, needs not, surely, be explain'd. Who knows not how small a Portion of worldly Matters is sufficient for a Man's single Use and Convenience; and how much his Occasions and Wants might be contracted and reduc'd, if a just Frugality were
L 2 study'd,

Book 2. study'd, and Temperance and a natural
Interest. Life came once to be pursu'd with half
 that Application, Industry and Art, which
 is bestow'd on Sumptuousness and Luxury? Now if Temperance be in reality so advantageous, and the Practice as well as the Consequences of it so pleasing and happy, as has been before express'd; there is little need, on the other side, to mention any thing of the Miserys attending those covetous and eager Desires after things which have no Bounds or Rule; as being out of *Nature*, beyond which there can be no Limits to Desire. For where shall we once stop, when we are beyond this Boundary? How shall we fix or ascertain a thing wholly *unnatural* and *Unreasonable*? Or what Method, what Regulation shall we set to mere Imagination, or the Exorbitancy of Fancy, in adding Expence to Expence, or Possession to Possession?

HENCE that known Restlessness of *covetous* and eager Minds, in whatever State or Degree of Fortune they are plac'd; there being no thorow or real Satisfaction, but a kind of Insatiableness belonging to this Condition. For 'tis impossible there shou'd be any *real Enjoyment*, except in consequence of *natural* and *just Appetite*. Nor do we readily call that an *Enjoyment* of Wealth or of Honour, when thro
 Covetousness

Covetousness or Ambition, the Desire is still forward, and can never rest satisfy'd with its Gains. But against this Vice of COVETOUSNESS, there is enough said continually in the World; and in our common way of speaking, "*A covetous,*" and "*a miserable Temper,*" has, in reality, "one and the same Signification."

NOR IS there less said, abroad, as to the Ills of that other aspiring Temper, which exceeds an honest *Emulation*, or *Love of Praise*, and passes the Bounds even of *Vanity* and *Conceit*. Such is that Passion which breaks into an enormous PRIDE and AMBITION. Now if we consider once the Ease, Happiness, and Security which attend a *modest Disposition* and *quiet Mind*, such as is of easy Self-Command, fitted to every Station in Society, and able to sute it-self with any reasonable Circumstances whatever; 'twill, on the first View, present us with the most agreeable and winning Character. Nor will it be found necessary after this to call to mind the Excellence and Good of *Moderation*, or the Mischief and Self-Injury of immoderate Desires, and conceited fond Imaginations of personal Advantage in such things as Titles, Honours, Precedencys, Fame, *Glory*, or *vulgar Astonishment*, *Admiration* and *Applause*.

Book 2.

Emulation.

THIS too is obvious, that as the Desires of this kind are rais'd, and become impetuous, and out of our command; so the Aversions and Fears of the contrary part, grow proportionably strong and violent, and the Temper accordingly suspicious, jealous, captious, subject to Apprehensions from all Events, and incapable of bearing the least Repulse or ordinary Disappointment. And hence it may be concluded, "That all Rest and Security
 " *as to what is future*, and all Peace,
 " Contentedness and Ease *as to what is*
 " *present*, is forfeited by the aspiring Passions of this emulous kind; and by having
 " the Appetites towards *Glory* and *outward*
 " *Appearance* thus transporting and beyond
 " command."

Indolence.

THERE is a certain Temper plac'd often in opposition to those eager and aspiring Aims of which we have been speaking. Not that it really excludes either the Passion of *Covetousness* or *Ambition*; but because it hinders their Effects, and keeps them from breaking into open Action. 'Tis this Passion, which by soothing the Mind, and softning it into an EXCESSIVE LOVE of REST and INDOLENCE, renders high Attempts impracticable, and represents as insuperable the Difficultys
 of

of a painful and laborious Course towards Part 2.
Wealth and Honours. Now tho an In-
clination to Ease, and a Love of moderate §. 2.
Recess and Rest from Action, be as natural
and useful to us as the Inclination we have
towards Sleep; yet an excessive Love of
Rest, and a contracted Aversion to Action
and Employment, must be a Disease in
the Mind equal to that of a Lethargy in
the Body.

How necessary Action and Exercise
are to the Body, may be judg'd by the
difference we find between those Con-
stitutions which are accustom'd, and those
which are wholly Strangers to it; and
by the different Health and Complexion
which Labour and due Exercise create, in
comparison with that Habit of Body we
see consequent to an indulg'd State of
Indolence and Rest. Nor is the lazy Habit
ruinous to *the Body* only. The languishing
Disease corrupts all the Enjoyments of
a vigorous and healthy Sense, and carries
its Infection into *the Mind*; where it
spreads a worse Contagion. For however
the Body may for a while hold out,
'tis impossible that the Mind, in which
the Distemper is seated, can escape without
an immediate Affliction and Disorder.
The Habit begets a Tedioufness and
Anxiety, which influences the whole
Temper, and converts the unnatural Rest

Book 2. into an unhappy sort of Activity, ill
Indolence. Humour, and Spleen: of which there
 has been enough said above, where we
 consider'd the want of a due *Ballance* in
 the Affections.

'Tis certain that as in *the Body*, when
 no Labour or natural Exercise is us'd,
 the Spirits which want their due Im-
 ployment, turn against the Constitution,
 and find work for themselves in a destructive
 way; so in a *Soul*, or *Mind*, unexercis'd,
 and which languishes for want of proper
 Action and Employment, the Thoughts
 and Affections being obstructed in their
 due Course, and depriv'd of their natural
 Energy, raise Disquiet, and foment a
 rancorous Eagerness and tormenting Ir-
 ritation. The Temper from hence be-
 comes more impotent in Passion, more
 incapable of real Moderation, and like
 prepar'd Fuel, readily takes fire by the
 least Spark.

As to *Interest*, how far it is here
 concern'd; how wretched that State is,
 in which by this Habit a Man is plac'd,
 towards all the Circumstances and Affairs
 of Life, when at any time he is call'd to
 Action; how subjected he must be to all
 Inconveniencies, wanting to himself, and
 depriv'd of the Assistance of others; whilst
 being unfit for all Offices and Dutys of
 Society,

Society, he yet of any other Person most Part 2.
 needs the help of it, as being least able to assist or support himself; all this is obvious. §. 2.
 And thus 'tis evident, "That to have this
 "over-byassing Inclination towards *Rest*;
 "this *slothful, soft, or effeminate* Temper,
 "averse to Labour and Employment, is to
 "have an unavoidable *Mischief*, and at-
 "tendant *Plague*."

THUS have we consider'd the *Self-Passions*; and what the Consequence is of ^{Self-Passions in general.} their rising beyond a moderate degree. These Affections, as Self-interesting as they are, can often, we see, become contrary to our real Interest. They betray us into most Misfortunes, and into the greatest of Unhappineffes, that of a profligate and abject Character. As they grow imperious and high, they are the occasion that a Creature in proportion becomes mean and low. They are original to that which we call *Selfishness*, and give rise to that sordid Disposition of which we have already spoken. It appears there can be nothing so miserable in it-self, or so wretched in its Consequence, as to be thus impotent in Temper, thus master'd by Passion, and, by means of it, brought under the most servile Subjection to the World.

Book 2.

Self-Passions in general.

'TIS evident withal, that as this *Selfishness* increases in us, so must a certain *Subtlety*, and *Feignedness* of Carriage, which naturally accompanys it. And thus the Candour and Ingenuity of our Natures, the Ease and Freedom of our Minds must be forfeited; all *Trust* and *Confidence* in a manner lost; and *Suspensions*, *Jealousys*, and *Envys* multiply'd. A *separate End* and *Interest* must be every day more strongly form'd in us; *Generous Views* and *Motives* laid aside: And the more we are thus sensibly disjoin'd every day from Society and our Fellows; the worse Opinion we shall have of those uniting Passions which bind us in strict Alliance and Amity with others. Upon these Terms we must of course endeavour to silence and suppress our natural and good Affections: since they are such as wou'd carry us to the Good of Society, against what we fondly conceive to be our private Good and Interest; as has been shewn.

NOW if these SELFISH PASSIONS, besides what other ill they are the occasion of, are withal the certain means of losing us our *natural Affections*; then (by what has been prov'd before) 'tis evident,
 " That they must be the certain means of
 " losing us the chief Enjoyment of Life,
 " and

“ and raising in us those horrid and Part 2.
 “ *unnatural Passions*, and that Savageness
 “ of Temper, which makes THE § 3.
 “ GREATEST OF MISERYS, and
 “ the most wretched State of Life:” as
 remains for us to explain.


S E C T. III.

THE Passions therefore, which, in *THIRD*
 the last place, we are to examine, *Proof;*
 are those which lead neither to a *publick* *from the*
 nor a *private* Good; and are neither of any *Unnatural*
 advantage to the Species in general, or the *Affections.*
 Creature in particular. These, in op-
 position to the *social* and *natural*, we call
 the UNNATURAL AFFECTIONS.

OF this kind is that UNNATURAL *Inhumani-*
and INHUMAN DELIGHT in *beholding* *ity.*
Torments, and in viewing Distress, Calamity,
 Blood, Massacre and Destruction, with
 a peculiar Joy and Pleasure. This has
 been the reigning Passion of many Tyrants,
 and barbarous Nations; and belongs,
 in some degree, to such Tempers as
 have thrown off that Courteousness of
 Behaviour which retains in us a just Re-
 verence of Mankind, and prevents the
 Growth of Harshness and Brutality. This
 Passion enters not where Civility or affable
 Manners have the least place. Such is
 the Nature of what we call *good Breeding*,
 that

Book 2. that in the midst of many other Corruptions, it admits not of **INHUMANITY**, or *savage Pleasure*. To see the Sufferance of an Enemy with cruel Delight may proceed from the height of Anger, Revenge, Fear, and other extended Self-Passions: But to delight in the Torture and Pain of other Creatures indifferently, Natives or Foreigners, of our own or of another Species, Kindred or no Kindred, known or unknown; to feed, as it were, on Death, and be entertain'd with dying Agonys; this has nothing in it accountable in the way of Self-Interest or private Good above-mention'd, but is wholly and absolutely unnatural, as it is horrid and miserable.

Petulancy. THERE is another Affection nearly related to this, which is *a gay and frolicksome Delight* in what is injurious to others; a sort of **WANTON MISCHIEVOUSNESS**, and Pleasure in what is destructive; a Passion which instead of being restrain'd, is usually encourag'd in Children: so that 'tis indeed no wonder if the Effects of it are very unfortunately felt in the World. For 'twill be hard, perhaps, for any-one to give a reason why that Temper which was us'd to delight in Disorder and Ravage, when in a Nursery; shou'd not afterwards find Delight in other Disturbances, and be the occasion of equal Mischief

Mischief in Familys, amongst Friends, and Part 2.
in the Publick it-self. But of this Passion 
there is not any foundation in Nature ; as §. 3.
has been explain'd.

MALICE, MALIGNITY, or ILL-*Malignity.*
WILL, such as is grounded on no Self-
Consideration, and where there is no
Subject of Anger or Jealousy, nor any thing
to provoke or cause such a Desire of doing
ill to another ; this also is of that kind of
Passion.

ENVY too, when it is such as arises *Envy.*
from the Prosperity or Happiness of another
Creature no ways interfering with ours, is
of the same kind of Passion.

THERE is also among these, a sort *Moroseness.*
of HATRED OF MANKIND AND
SOCIETY ; a Passion which has been
known perfectly reigning in some Men, and *MISANTHROPY.*
has had a peculiar Name given to it. A
large share of this belongs to those who have
long indulg'd themselves in a habitual
Moroseness, or who by force of ill Nature,
and ill Breeding, have contracted such a
Reverse of Affability, and Civil Manners,
that to see or meet a Stranger is offensive.
The very Aspect of Mankind is a Distur-
bance to 'em, and they are sure always to
hate at first sight. The Distemper of this
kind is sometimes found to be in a
manner

Book 2. manner *National*; but peculiar to the more savage Nations, and a plain *Characteristick* of unciviliz'd Manners, and Barbarity. This is the immediate Opposite to the noble Affection, which, in antient Language, was term'd * *Hospitality*, viz. extensive Love of Mankind, and Relief of Strangers.

Superstition.

WE may add likewise to the number of the *unnatural Passions*, all those which are rais'd from SUPERSTITION (as beforemention'd) and from the *Customs* of barbarous Countrys: All which are too horrid and odious in themselves, to need any proof of their being miserable.

Unnatural Lusts.

THERE might be other Passions nam'd, such as *unnatural Lusts* in *foreign* Kinds or Species, with other Perversions of the amorous Desire within *our own*. But as to these Depravities of Appetite, we need add nothing here; after what has been already said, on the Subject of the more *natural* Passion.

SUCH as these are the only Affections or Passions we can strictly call *unnatural*, *ill*, and of no tendency so much as to any separate or private Good. Others indeed there are which have this tendency, but are so exorbitant and out of measure, so

* See VOL. III. p. 153, 154. in the Notes.

beyond

beyond the common Bent of any ordinary Part 2.
Self-Passion, and so utterly contrary and
 abhorrent to all *social* and *natural Affection*, §. 3.
 that they are generally call'd, and may be
 justly esteem'd *unnatural* and *monstrous*.


AMONG these may be reckon'd such *Tyranny*.
 an ENORMOUS PRIDE or AMBITION,
 such an ARROGANCE and TYRAN-
 NY, as wou'd willingly leave nothing
 eminent, nothing free, nothing prosperous
 in the World: such an ANGER as wou'd
 sacrifice every thing to it-self: such a
 REVENGE as is never to be extinguish'd,
 nor ever satisfy'd without the greatest
 Crueltys: such an INVETERACY
 and RANCOUR as seeks, as it were,
 occasion to exert it-self; and lays hold
 of the least Subject, so as often to make
 the weight of its Malevolence fall even
 upon such as are mere Objects of Pity
 and Compassion.

TREACHERY and INGRATITUDE *Treachery,*
 are in strictness mere negative Vices; and *Ingrati-*
 in themselves, no real Passions; having *tude.*
 neither Aversion or Inclination belonging
 to them; but are deriv'd from the
 Defect, Unsoundness, or Corruption of the
 Affections in general. But when these
 Vices become remarkable in a Character,
 and arise in a manner from Inclination
 and Choice; when they are so forward
 and

Book 2. and active, as to appear of their own
 ~~~~~ accord, without any pressing occasion; 'tis  
 apparent they borrow something of the  
 mere *unnatural* Passions, and are deriv'd  
 from *Malice*, *Envy*, and *Inveteracy*; as  
 explain'd above.

*Unnatural  
 Pleasure in  
 general.*

IT MAY be objected here, that these  
 Passions, *unnatural* as they are, carry still  
 a sort of *Pleasure* with them; and that  
 however barbarous a Pleasure it be, yet  
 still it is a Pleasure and *Satisfaction* which  
 is found in Pride, or Tyranny, Revenge,  
 Malice, or Cruelty exerted. Now if it  
 be possible in Nature, that any-one can  
 feel a barbarous or malicious Joy, other-  
 wise than in consequence of mere Anguish  
 and Torment, then may we perhaps  
 allow this kind of Satisfaction to be call'd  
*Pleasure* or *Delight*. But the Case is  
 evidently contrary. To love, and to be  
 kind; to have social or natural Affection,  
 Complacency and Good-Will, is to feel  
 immediate Satisfaction and genuine Con-  
 tent. 'Tis in it-self *original Joy*, depending  
 on no preceding Pain or Uneasiness;  
 and producing nothing beside Satisfaction  
 merely. On the other side, Animosity,  
 Hatred and Bitterness is *original Misery*  
 and *Torment*, producing no other Pleasure  
 or Satisfaction, than as the *unnatural*  
 Desire is for the instant satisfy'd by some-  
 thing


thing which appeases it. How strong soever Part 2.  
 this Pleasure, therefore, may appear; it only   
 the more implies the Misery of that State §. 3.  
 which produces it. For as the cruellest  
 bodily Pains do by Intervals of Assuagement,  
 produce (as has been shewn) the highest  
 bodily Pleasure; so the fiercest and most  
 raging Torments of the Mind, do, by  
 certain Moments of Relief, afford the  
 greatest of mental Enjoyments, to those  
 who know little of the truer kind.

THE Men of gentlest Dispositions, and *Unnatural*  
 best of Tempers, have at some time or *State.*  
 other been sufficiently acquainted with  
 those Disturbances, which, at ill hours,  
 even small occasions are apt to raise. From  
 these slender Experiences of Harshness and  
 Ill-Humour, they fully know and will  
 confess the ill Moments which are pass'd,  
 when the Temper is ever so little gall'd or  
 fretted. How must it fare, therefore,  
 with those who hardly know any better  
 hours in Life; and who, for the greatest  
 part of it, are agitated by a thorow active  
 Spleen, a close and settled Malignity, and  
 Rancour? How lively must be the Sense of  
 every thwarting and controuling Accident?  
 How great must be the Shocks of  
 Disappointment, the Stings of Affront,  
 and the Agonys of a working Antipathy,  
 against the multiply'd Objects of Offence?  
 Nor can it be wonder'd at, if to Persons

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M

thus

Book 2. thus agitated and oppress'd, it seems a high  
 Delight to appease and allay, for the while  
*Unnatural* those furious and rough Motions, by an  
*State.* Indulgence of their Passion in Mischief  
 and Revenge.

Now as to the Consequences of this  
*unnatural State*, in respect of Interest, and  
 the common Circumstances of Life ; upon  
 what Terms a Person who has in this  
 manner lost all which we call *Nature*, can  
 be suppos'd to stand, in respect of the  
 Society of Mankind ; how he feels himself  
 in it ; what Sense he has of his own  
 Disposition towards others, and of the  
 mutual Disposition of others towards him-  
 self : this is easily conceiv'd.

WHAT Injoyment or Rest is there for  
 one who is not conscious of the merited  
 Affection or Love, but, on the contrary,  
 of the Ill-Will and Hatred of every human  
 Soul ? What ground must this afford for  
 Horrour and Despair ? What foundation  
 of Fear, and continual Apprehension from  
 Mankind, and from superiour Powers ?  
 How thorow and deep must be that  
*Melancholy*, which being once mov'd, has  
 nothing soft or pleasing from the side of  
 Friendship, to allay or divert it ? Where-  
 ever such a Creature turns himself ;  
 which-ever way he casts his Eye ; every  
 thing around must appear ghastly and  
 horrid ;

horrid ; every thing hostile, and, as it were, *Part 2.*  
*bent* against a private and single Being, who  
 is thus divided from every thing, and at §. 3.  
 defiance and war with the rest of Nature.

'TIS thus, at last, that A MIND becomes a *Wilderness* ; where all is laid waste, every thing *fair* and *goodly* remov'd, and nothing extant beside what is savage and deform'd. Now if Banishment from one's Country, Removal to a foreign Place, or any thing which looks like Solitude or Desertion, be so heavy to endure ; what must it be to feel this *inward Banishment*, this real *Estrangement* from human Commerce ; and to be after this manner in a Desert, and in the horriddest of Solitudes, even when in the midst of Society ? What must it be to live in this *Disagreement* with every thing, this *Irreconcilableness* and *Opposition* to the Order and Government of the Universe ?

HENCE it appears, That the greatest of Miserys accompanys *that State* which is consequent to the Loss of natural Affection ; and That TO HAVE THOSE HORRID, MONSTROUS, AND UNNATURAL AFFECTIONS, IS TO BE MISERABLE IN THE HIGHEST DEGREE.



## CONCLUSION.

**T**HUS have we endeavour'd to prove what was propos'd in the beginning. And since ~~by~~ the common and known Sense of *Vice* and *Illness*, no-one can be vitious or ill, except either,

1. BY the Deficiency or Weakness of *natural Affections*;

OR, 2. by the Violence of *the selfish*;

OR, 3. by such as are plainly *unnatural*:

IT must follow, that if each of these are pernicious and destructive to the Creature, insomuch that his compleatest State of Misery is made from hence; **TO BE WICKED OR VITIOUS, IS TO BE MISERABLE AND UNHAPPY.**

AND since every vitious Action must in proportion, more or less, help towards this Mischief, and *Self-Ill*; it must follow **THAT EVERY VITIOUS ACTION MUST BE SELF-INJURIOUS AND ILL.**

ON the other side; *the Happiness* and *Good* of **VIRTUE** has been prov'd from the contrary Effect of other Affections, such

such as are according to *Nature*, and the *Part 2.*  
*Oeconomy* of the Species or Kind. We have cast up all those Particulars, from whence (as by way of Addition and Substraction) the main *Sum* or general Account of Happiness is either augmented or diminish'd. And if there be no Article exceptionable in this Scheme of *Moral Arithmetick*; the Subject treated may be said to have an evidence as great as that which is found in Numbers, or Mathematicks. For let us carry *Scepticism* ever so far; let us doubt, if we can, of every thing about us; we cannot doubt of what passes *within ourselves*. Our Passions and Affections are known to us. *They* are certain, whatever the *Objects* may be, on which they are employ'd. Nor is it of any concern to our Argument, how these exterior Objects stand; whether they are Realities, or mere Illusions; whether we wake or dream. For *ill Dreams* will be equally disturbing: And a good *Dream* (if Life be nothing else) will be easily and happily pass'd. In this Dream of Life, therefore, our Demonstrations have the same force; our *Ballance* and *Oeconomy* hold good, and our Obligation to V I R T U E is in every respect the same.

UPON the whole: There is not, I presume, the least degree of Certainty wanting, in what has been said concerning the Preferableness of *the mental Pleasures*

Book 2. *to the sensual; and even of the sensual,*  
*accompany'd with good Affection, and under a*  
*temperate and right use, to those which are*  
*no ways restrain'd, nor supported by any thing*  
*social or affectionate.*

Conclusion.

NOR is there less Evidence in what has been said, of *the united Structure and Fabrick of the Mind*, and of those Passions which constitute *the Temper*, or Soul; and on which its Happiness or Misery so immediately depend. It has been shewn, That in *this Constitution*, the impairing of any one Part must instantly tend to the disorder and ruin of other Parts, and of the Whole it-self; thro the necessary *Connexion* and *Ballance* of the Affections: That those very Passions thro which Men are vicious, are of themselves a Torment and Disease; and that whatsoever is done which is knowingly *ill*, must be of *ill Consciousness*; and in proportion, as the Act is ill, must impair and corrupt social Enjoyment, and destroy both *the Capacity of kind Affection*, and *the Consciousness of meriting any such*. So that neither can we *participate* thus in Joy or Happiness with others, or receive Satisfaction *from the mutual Kindness or imagin'd Love of others*: on which, however, the greatest of all our Pleasures are founded.

IF this be the Case of moral Delinquency; and if the State which is consequent

to

to this *Defection* from Nature, be of all Part 2.  
 other the most horrid, oppressive, and  
 miserable; 'twill appear, " *That to yield or*  
 " *consent to any thing ill or immoral, is a*  
 " *Breach of Interest, and leads to the greatest*  
 " *Ills :*" and, " *That, on the other side,*  
 " *Every thing which is an Improvement*  
 " *of Virtue, or an Establishment of right*  
 " *Affection and Integrity, is an Advancement*  
 " *of Interest, and leads to the greatest and*  
 " *most solid Happiness and Enjoyment.*"

THUS the Wisdom of what rules, and  
 is FIRST and CHIEF in Nature, has  
 made it to be according to the *private*  
*Interest* and *Good* of every-one, to work  
 towards the *general Good*; which if a  
 Creature ceases to promote, he is actually  
 so far wanting to himself, and ceases to  
 promote his own Happiness and Welfare.  
 He is, on this account, directly his own  
 Enemy: Nor can he any otherwise be good  
 or useful to himself, than as he continues  
 good to Society, and to that *Whole* of which  
 he is himself a *Part*. So that V I R T U E,  
 which of all Excellencys and Beautys  
 is the chief, and most amiable; *that*  
 which is the Prop and Ornament of human  
 Affairs; which upholds Communitys,  
 maintains Union, Friendship, and Cor-  
 respondence amongst Men; *that* by which  
 Countrys, as well as private Familys, flourish  
 and are happy; and for want of which

Book 2. every-thing comely, conspicuous, great and  
 worthy, must perish, and go to ruin; *that*  
 Conclusion. *single Quality*, thus beneficial to all Society,  
 and to Mankind *in general*, is found equally  
 a Happiness and Good to each Creature  
*in particular*; and is *that* by which alone  
 Man can be happy, and without which he  
 must be miserable.

AND, thus, VIRTUE is *the Good*, and  
 VICE *the Ill* of every-one.

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TREATISE

TREATISE V.

V I Z.

The MORALISTS,

A

*Philosophical Rhapsody.*

B E I N G

A RECITAL of certain Conversations  
on *Natural* and *Moral* Subjects.

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— *Inter Silvas Academi quærere Verum.*

Horat. Ep. 2. Lib. 2.

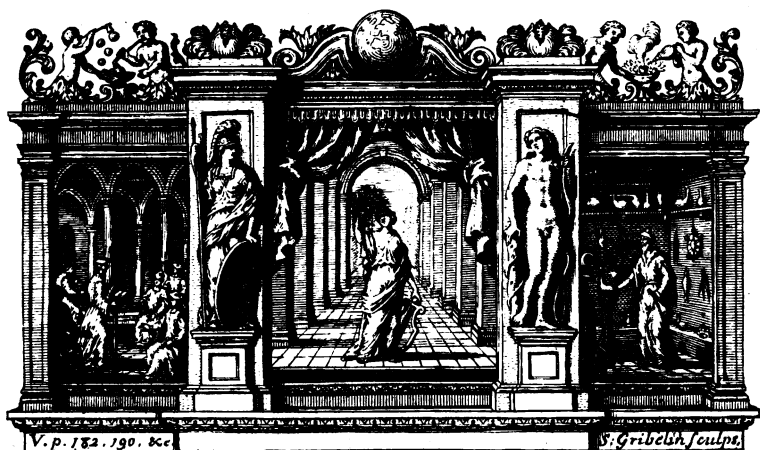
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[M]





THE  
MORALISTS, &c.

PART I.

PHILOCLES to PALEMON.

**W**HAT Mortal, if he had  
never chanc'd to hear your  
Character, PALEMON, cou'd  
imagine that a Genius fitted  
for the greatest Affairs, and form'd amidst  
Courts and Camps, shou'd have so violent  
a Turn towards Philosophy and the Schools?  
Who



Part 1. Who is there cou'd possibly believe, that one of your Rank and Credit in the *fashionable* World, shou'd ~~be~~ so thorowly conversant in the *learned* one, and deeply interested in the Affairs of a People so disagreeable to the Generality of Mankind and Humour of the Age?

I BELIEVE truly, You are the only well-bred Man who wou'd have taken the Fancy to talk Philosophy in such a Circle of good Company as we had round us yesterday, when we were in your Coach together, in *the Park*. How you cou'd reconcile the Objects there, to such Subjects as these, was unaccountable. I cou'd only conclude, that either you had an extravagant Passion for Philosophy, to quit so many Charms for it; or that some of those tender Charms had an extravagant Effect, which sent you to Philosophy for Relief.

IN either case I pity'd you; thinking it a milder Fate, to be, as I truly was, for my own part, *a more indifferent Lover*. 'Twas better, I told you, to admire Beauty and Wisdom a little more moderately. 'Twas better, I maintain'd, to ingage so cautiously as to be sure of coming off with a whole Heart, and a Fancy as strong as ever towards all the pretty Entertainments and Diversions of the World. For these, methought,

methought, were things one wou'd not Sect. 1.  
willingly part with, for a fine Romantick  
Passion of one of those Gentlemen whom  
they call'd *Virtuoso's*.

THE Name I took to belong in  
common to your *Lover* and *Philosopher*. No  
matter what the Object was; whether  
Poetry, Musick, Philosophy, or *the Fair*.  
All who were enamour'd any-way, were in  
the same Condition. You might perceive  
it (I told you) by their Looks, their  
Admiration, their profound Thoughtfulness,  
their waking ever and anon as out of a  
Dream, their talking still of one thing, and  
scarce minding what they said on any other  
Subject. — Sad Indications! —

BUT all this Warning serv'd not to  
deter you. For you, PALEMON, are one  
of the Adventurous, whom Danger rather  
animates than discourages. And now  
nothing less will satisfy you than to have  
our Philosophical Adventures recorded. All  
must be laid before you, and sum'd in one  
compleat Account; to remain, it seems, as a  
Monument of that unseasonable Conversation,  
so opposite to the reigning Genius of  
*Gallantry and Pleasure*.

I MUST own, indeed, 'tis become  
fashionable in our Nation to talk Politicks  
in

Part 1. in every Company, and mix the Discourses of State-Affairs with those of Pleasure and Entertainment. However, 'tis certain we

*PHILOSOPHY* approve of no such Freedom in *PHILOSOPHY*. Nor do we look upon *Politicks* to be of her Province, or in the least related to her. So much have we Moderns degraded her, and stripp'd her of her chief Rights.

YOU must allow me, PALEMÓN, thus to bemoan *Philosophy*; since you have forc'd me to ingage with her at a time when her Credit runs so low. She is no longer *active* in the World; nor can hardly, with any advantage, be brought upon the publick Stage. We have immur'd her (poor Lady!) in Colleges and Cells; and have set her servilely to such Works as those in the Mines. Empiricks, and Pedantick Sophists are her chief Pupils. The *School-Syllogism*, and the *Elixir*, are the choicest of her Products. So far is she from producing Statesmen, as of old, that hardly any Man of Note in the Publick cares to own the least Obligation to her. If some few maintain their Acquaintance, and come now and then to her Recesses, 'tis as the Disciple of Quality came to his Lord and Master; "*secretly, and by Night.*"

*Morals.*

BUT as low as *PHILOSOPHY* is reduc'd; if *Morals* be allow'd belonging to her,

her, *Politicks* must undeniably be hers. For Sect. 1. to understand the Manners and Constitutions of Men *in common*, 'tis necessary to study MAN *in particular*, and know the Creature as he is in himself, before we consider him in Company, as he is interested in the State, or join'd to any City or Community. Nothing is more familiar than to reason concerning Man in his *confederate* State and *national* Relation; as he stands ingag'd to this or that Society, by Birth or Naturalization: Yet, to consider him as a *Citizen* or *Commoner of the World*, to trace his Pedegree a step higher, and view his End and Constitution in *Nature* it-self, must pass, it seems, for some intricate or over-refin'd Speculation.


It may be properly alledg'd, perhaps, as a Reason for this general Shyness in *Moral Inquirys*; that the People to whom it has principally belong'd to handle these Subjects, have done it in such a manner as to put the better Sort out of countenance with the Undertaking. The appropriating this Concern to mere *Scholasticks*, has brought their Fashion and Air into the very Subject. There are formal *Set-Places*, where, we reckon, there is enough said and taught on the Head of these graver Subjects. We can give no quarter to any thing like it in good Company. The least mention of such matters gives us a disgust, and puts

Part I. puts us out of humour. If Learning comes a-croſs us, we count it *Pedantry*; if *Language*. Morality, 'tis *Preaching*. \*

ONE muſt own this, however, as a real Diſadvantage of our modern Converſations; that by ſuch a ſcrupulous Nicety they loſe thoſe Maſculine Helps of Learning and ſound Reason. Even the *Fair Sex*, in whoſe Favour we pretend to make this Condeſcenſion, may with reaſon deſpiſe us for it, and laugh at us for aiming at their peculiar Softneſs. 'Tis no Compliment to them, to affect their Manners, and be *effeminate*. Our Senſe, Language, and Stile, as well as our Voice, and Perſon, ſhou'd have ſomething of that Male-Feature, and natural Roughneſs, by which our Sex is diſtinguiſh'd. And whatever *Politenefs* we may pretend to, 'tis more a Diſfigurement than any real Refinement of Diſcourſe, to render it thus delicate.

*Stile.*

No Work of Wit can be eſteem'd perfect without that Strength and Boldneſs of Hand, which gives it Body and Proportions. A good Piece, the Painters ſay, muſt have good *Muſcling* as well as *Colouring* and *Drapery*. And ſurely no Writing or Diſcourſe, of any great moment, can ſeem other than enervated, when neither ſtrong Reason, nor Antiquity, nor the Records of Things, nor the natural History  
of


of Man, nor any-thing which can be Sect. I.  
 call'd *Knowledge*, dares accompany it ;   
 except perhaps in some ridiculous Habit,  
 which may give it an Air of Play and  
 Dalliance.

THIS brings to my Mind a Reason I  
 have often fought for ; Why we Moderns,  
 who abound so much in *Treatises* and *Essays*,  
 are so sparing in the way of \* DIALOGUE ; D I A -  
L O G U E .  
 which heretofore was found the politest  
 and best way of managing even the graver  
 Subjects. The truth is ; 'twou'd be an  
 abominable Falshood and belying of the  
 Age, to put so much good Sense together  
 in any *one* Conversation, as might make it  
 hold out steddily, and with plain Coherence,  
 for an hour's time, till any *one* Subject had  
 been rationally examin'd.

To lay Colours, to draw, or describe,  
 against the Appearance of Nature and  
 Truth, is a Liberty neither permitted the  
 Painter nor the Poet. Much less can *the*  
*Philosopher* have such a Privilege ; especially  
*in his own Case*. If he represents his  
 Philosophy as making any Figure in  
 Conversation ; if he triumphs in the Debate,  
 and gives his own Wisdom the advantage

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\* See VOL. I. pag. 193, 4, 5, 6, 7, &c. VOL. III.  
 pag. 290, &c.

Part I. over the World's; he may be liable to  
 sound Raillery, and possibly be made *a*  
*Fable* of.

*A Fable.* 'TIS said of *the Lion*, that being in civil Conference with *the Man*, he wisely refus'd to yield the Superiority of Strength to him; when, instead of Fact, the Man produc'd only certain Figures and Representations of human Victorys over the Lion-kind. These Master-pieces of Art the Beast discover'd to be wholly of human Forgery: and from these he had good right to appeal. Indeed had he ever in his life been witness to any such Combats as the Man represented to him in the way of Art; possibly the Example might have mov'd him. But old Statues of a HERCULES, a THESEUS, or other Beast-Subduers, cou'd have little power over him, whilst he neither saw nor felt any such living Antagonist capable to dispute the Field with him.

WE need not wonder, therefore, that the sort of Moral Painting, by way of *Dialogue*, is so much out of fashion; and that we see no more of these Philosophical Portraits now-a-days. For where are *the Originals*? Or what tho you (PALEMÓN) or I, by chance, have lighted on such a one; and pleas'd our-selves with *the Life*? Can you imagine it shou'd make *a good Picture*?

YOU



YOU know too, that in this *Academick Academists*. Philosophy I am to present you with, there is a certain way of Questioning and Doubting, which no-ways sutes the Genius of our Age. Men love to take party instantly. They can't bear being kept in suspense. The Examination torments 'em. They want to be rid of it, upon the easiest terms. 'Tis as if Men fancy'd themselves drowning, whenever they dare trust to the Current of Reason. They seem' hurrying away, they know not whither; and are ready to catch at the first Twig. There they chuse afterwards to hang, tho ever so insecurely, rather than trust their Strength to bear 'em above Water. He who has got hold of an *Hypothesis*, how slight soever, is satisfy'd. He can presently answer every Objection, and, with a few Terms of Art, give an account of every thing without trouble.

'Tis no wonder if in this Age the *Alchymists*. Philosophy of the *Alchymists* prevails so much: since it promises such Wonders, and requires more the Labour of Hands than Brains. We have a strange Fancy to be Creators, a violent Desire at least to know the Knack or Secret by which Nature does all. The rest of our Philosophers only aim at that in Speculation, which our Alchymists aspire



Part I. aspire to in Practice. For with some of these it has been actually under deliberation how to make *Man*, by other Mediums than Nature has hitherto provided. Every Sect has a *Recipe*. When you know it, you are Master of Nature: you solve all her \* *Phænomena*: you see all her Designs, and can account for all her Operations. If need were, you might, perchance too, be of her Laboratory, and work for her. At least one wou'd imagine the Partizans of each modern Sect had this Conceit. They are all ARCHIMEDES's in their way; and can *make* a World upon easier Terms than he offer'd to *move* one.

*Dogmatists.* IN short; there are good Reasons for our being thus superficial, and consequently thus dogmatical in Philosophy. We are too lazy and effeminate, and withal a little too cowardly, to dare *doubt*. The decisive way best becomes our Manners. It sutes as well with our Vices as with our Superstition. Which-ever we are fond of, is secur'd by it. If in favour of Religion we have espous'd an Hypothesis, on which our Faith, we think, depends; we are superstitiously careful not to be loosen'd in it. If, by means of our ill Morals, we are broken with Religion; 'tis the same Case still: We are as much

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\* See VOL. III. p. 160.

afraid

afraid of *Doubling*. We must be sure to Sect. 3.  
 say, “ *It cannot be;*” and “ ‘*Tis Demon-*”  
 “ *strable*: For otherwise *Who knows?* And  
 “ not to *know*, is to *yield!*”——

T H U S we will needs *know* every thing,  
 and be at the pains of examining nothing.  
 Of all Philosophy, therefore, how abso-  
 lutely the most disagreeable must *that*  
 appear, which goes upon no establish’d  
 Hypothesis, nor presents us with any flatter-  
 ing Scheme, talks only of Probabilities,  
 Suspence of Judgment, Inquiry, Search,  
 and Caution not to be impos’d on, or deceiv’d?  
 This is that *Academick* Discipline in which *Antients*.  
 formerly \* the Youth were train’d: when  
 not only Horsemanship and Military Arts  
 had their publick Places of Exercise; but  
 Philosophy too had its Wrestlers in repute.  
 Reason and Wit had their *Academy*, and  
 underwent this Trial; not in a formal way,  
 apart from the World; but openly, among  
 the better sort, and as an Exercise of the  
 genteeler kind. This the greatest Men  
 were not asham’d to practise, in the Inter-  
 vals of publick Affairs, in the highest Sta-  
 tions and Employments, and at the latest  
 hour of their Lives. Hence that way of  
 D I A L O G U E, and Patience of Debate and  
 Reasoning, of which we have scarce a  
 Resemblance left in any of our Conversations,  
 at this season of the World.

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\* See VOL. I. p. 333, &c. and Notes.




## The MORALISTS,

CONSIDER then, PALEMÓN, what *our Picture* is like to prove: and how it will appear; especially in the Light you have unluckily chosen to set it. For who wou'd thus have confronted Philosophy with the Gaiety, Wit, and Humour of the Age? — If this, however, can be for your Credit, I am content. The Project is your own. 'Tis you who have match'd *Philosophy* thus unequally. Therefore leaving you to answer for the Success, I begin this inauspicious Work, which my ill Stars and you have assign'd me; and in which I hardly dare ask Succour of *the Muses*, as Poetical as I am oblig'd to shew my-self in this Enterprize.

### S E C T. II.

“ O WRETCHED State of Man-  
 “ kind! ——— Hapless Nature, thus  
 “ to have err'd in thy chief Workman-  
 “ ship! ——— Whence sprang this fatal  
 “ Weakness? What Chance or Destiny  
 “ shall we accuse? Or shall we mind  
 “ the Poets, when they sing thy Tragedy  
 “ (PROMETHEUS!) who with thy stoln  
 “ Celestial Fire, mix'd with vile Clay,  
 “ didst mock Heaven's Countenance, and  
 “ in abusive Likeness of the Immortals  
 “ mad'st

“ mad’st the Compound MAN ; that Sect. 3.  
 “ wretched Mortal, *ill* to himself, and   
 “ Cause of *Ill* to all.”——

WHAT say you, PALEMON, to this *Rant*, now upon second thoughts ? Or have you forgot ’twas just in such a romantick Strain that you broke out against *Human Kind*, upon a Day when every thing look’d pleasing, and the *Kind* it-self (I thought ) never appear’d fairer, or made a better shew ?

BUT ’twas not the whole Creation you thus quarrel’d with : Nor were you so out of conceit with *all* Beauty. The Verdure of the Field, the distant Prospects, the gilded Horizon, and purple Sky, form’d by a setting Sun, had Charms in abundance, and were able to make impressiion on you. Here, PALEMON, you allow’d me to admire as much as I pleas’d ; when, at the same instant, you wou’d not bear my talking to you of those nearer Beautys of our own Kind, which I thought more natural for Men at our Age to admire. Your Severity however cou’d not silence me upon this Subject. I continu’d to plead the Cause of *the Fair*, and advance their Charms above all those other Beautys of Nature. And when you took advantage from this Opposition, to shew how little there was of *Nature*, and how much

Part I. of *Art* in what I admir'd, I made the best  
 ~~~~~ Apology I cou'd ; and fighting for Beauty,  
 kept the Field as long as there was one
Fair-one present.

CONSIDERING how your Genius stood inclin'd to Poetry, I wonder'd most to find you on a sudden grown so out of conceit with our Modern Poets, and *Gallant* Writers ; whom I quoted to you, as better Authoritys than any Antient in behalf of the Fair Sex, and their Prerogative. But this you treated slightly. You acknowledg'd it to be true indeed, what had been observ'd by some late Wits ; " That GALLANTRY " *was of a modern Growth.*" And well it might be so, you thought, without dishonour to the Antients ; who understood *Truth* and *Nature* too well to admit so ridiculous an Invention.

'Twas in vain therefore, that I held up this Shield in my defence. I did my Cause no service, when in behalf of *the Fair* I pleaded all the fine things which are usually said, in this romantiek way, to their advantage. You attack'd the very Fortrefs of *Gallantry*, ridicul'd *the Point of Honour*, with all those nice Sentiments and Ceremonials belonging to it. You damn'd even our Favourite *Novels* ; those dear sweet natural Pieces, writ most of 'em by the Fair Sex themselves. In short, this
 whole

whole Order and Scheme of Wit you condemn'd absolutely, as *false, monstrous*, and *GOTHICK*; quite out of the way of Nature, and sprung from the mere Dregs of *Chivalry* or *Knight-Errantry*; a thing which in it-self you prefer'd, as of a better Taste than that which reigns at present in its stead. For at a time when this Mystery of *Gallantry* carry'd along with it the Notion of doughty Knighthood; when *the Fair* were made Witneses, and, in a manner, Partys to Feats of Arms, enter'd into all the Points of War and Combat, and were won by dint of Launce and manly Prowess; 'twas not altogether absurd (you thought) on such a foundation as this, to pay 'em Homage and Adoration, make 'em the Standard of Wit and Manners, and bring Mankind under their Laws. But in a Country where no *She-Saints* were worship'd by any Authority from Religion, 'twas as impertinent and senseless, as it was profane, to deify the Sex, raise 'em to a Capacity above what Nature had allow'd, and treat 'em with a *Respect* which in the natural way of Love they themselves were the aptest to complain of.

INDEED as for the *Moral* Part, 'twas wonderful (you said) to observe the Licentiousness which this foppish courtly Humour had establish'd in the World. What such a flattering way of Address to all

Part I. the Sex in common cou'd mean, you knew
 not; unless it were to render 'em wholly
 Gallantry. common indeed, and make each Fair-one
 apprehend that the Publick had a right to
 her; and that Beauty was too communi-
 cative and divine a Thing, to be made a
 Property, and confin'd to *One* at once.

MEAN while our Company began to
 leave us. The *Beau-Monde*, whom you
 had been thus severely censuring, drew off
 apace: for it grew late. I took notice
 that the approaching Objects of the Night
 were the more agreeable to you, for the
 Solitude they introduc'd; and that the
 Moon and Planets which began now to
 appear, were in reality the only proper
 Company for a Man in your Humour.
 For now you began to talk with much
 Satisfaction of natural Things, and of all
 Orders of Beautys, MAN only excepted.
 Never did I hear a finer Description than
 you made of the Order of the Heavenly
 Luminarys, the Circles of the Planets, and
 their attendant *Satellites*. And you who
 wou'd allow nothing to those fair earthly
 Luminarys in the Circles which just now
 we mov'd in; you, PALEMON, who
 seem'd to overlook the Pride of that
 Theatre, began now to look out with
 Ravishment on this other, and triumph in
 the new Philosophical Scene of Worlds
 unknown,

unknown. Here, when you had pretty well Sect. 2.
 spent the first Fire of your Imagination, I
 wou'd have got you to reason more calmly
 with me upon that other Part of the
 Creation, your own Kind; to which (I told
 you) you discover'd so much Aversion, as *Misan-*
 wou'd make one believe you a compleat *thropy.*
 T I M O N, or *Man-bater.*

“ CAN you then, O P H I L O C L E S,
 (said you in a high strain, and with a
 moving air of Passion) “ Can you believe
 “ me of that Character? Or can you think
 “ it of me in earnest, that being M A N,
 “ and conscious of my Nature, I shou'd
 “ have yet so little of Humanity, as not to
 “ feel the Affections of a *Man*? Or feeling
 “ what is natural towards my Kind, that I
 “ shou'd hold their Interest light, and be
 “ indifferently affected with what affects
 “ or seriously concerns them? Am I so ill
 “ a Lover of *my Country*? Or is it that
 “ you find me indeed so ill a *Friend*? For
 “ what are all Relations else? What are
 “ the Ties of private Friendship, if that
 “ to *Mankind* be not obliging? Can there
 “ be yet a Bond in Nature, if *That* be
 “ none? O P H I L O C L E S! Believe me
 “ when I say I feel it one, and fully prove
 “ its Power, within me. Think not that
 “ I wou'd willingly break my Chain:
 “ Nor count me so degenerate or unnatural,
 “ as whilst I hold this Form, and
 N 4 “ wear

Part I. “ wear a human Heart, I shou’d throw
 “ off Love, Compassion, Kindness, and
 “ not befriend *Mankind*.——But O what
 “ Treacherys! what Disorders! And how
 “ corrupt is all!——Did you not observe
 “ e’en now, when all this Space was
 “ fill’d with goodly Rows of Company,
 “ how peaceful all appear’d.——What
 “ Charms there are in publick Companys!
 “ What Harmony in Courts and Courtly
 “ Places! How pleas’d is every Face!
 “ How courteous and humane the general
 “ Carriage and Behaviour!——What
 “ Creature capable of Reflection, if he
 “ thus saw us Mankind, and saw no more,
 “ wou’d not believe our Earth *a very*
 “ *Heaven*? What Foreigner (the Inha-
 “ bitant, suppose, of some near Planet)
 “ when he had travel’d hither, and
 “ survey’d this outward Face of things,
 “ wou’d think of what lay hid beneath the
 “ Mask?—— But let him stay a while.
 “ Allow him leisure; till he has gain’d a
 “ nearer View, and following our dissolv’d
 “ Assemblies to their particular *Recesses*,
 “ he has the power of seeing ’em in
 “ this new Aspect.——Here he may behold
 “ those Great Men of the Ministry,
 “ who not an hour ago in publick appear’d
 “ such Friends, now plotting craftily each
 “ other’s Ruin, with the Ruin of the State
 “ it-self, a Sacrifice to their Ambition.
 “ Here he may see too those of a softer
 “ kind,

“ kind, who knowing not Ambition, Sect. 2.
 “ follow only *Love* Yet (P H I L O C L E S) ~~~~~
 “ who wou’d think it?” —

AT these words, you may remember, I discover’d the Lightness of my Temper, and laugh’d aloud; which I cou’d hardly hope you wou’d have pardon’d, had I not freely told you the true reason. ’Twas not for want of being affected with what you spoke. I only imagin’d a more particular Cause had provok’d you, when having pass’d over the Ambitious, you were coming full-charg’d against the People of a softer Passion. At first, I look’d on you as deeply *in the Spleen*: But now I concluded you *in Love*, and so unhappily engag’d as to have reason to complain of Infidelity. “ This, thought I, has mov’d
 “ P A L E M O N thus. Hence the *sad World*!
 “ Here was that *Corruption*, and those
 “ *Disorders* he lamented!”

AFTER I had begg’d pardon for my *Cause* of rude Mirth, which had the good fortune^{III.} however to make some Change in your Humour; we fell naturally into cool Reasoning about the Nature and Cause of ILL in general: “ Thro what *Contin-*
 “ *gency*, what *Chance*; by what fatal
 “ *Necessity*, what *Will*, or what *Permission* it
 “ came upon the World; or being come
 “ once,

Part I. "once, thou'd still subsist." This * *In-*
Cause of
III. *quiry*, which with flight Reasoners is easily
 got over, stuck hard, I found, with one
 of your close Judgment and Penetration.
 And this insensibly led us into a nice
 Criticism of NATURE; whom you sharply
 arraign'd for many Absurditys you thought
 her guilty of, in relation to *Mankind*, and
 his peculiar State.

FAIN wou'd I have persuaded you to
 think with more Equality of NATURE,
 and to proportion her Defects a little
 better. My Notion was, that the Grievance
 lay not altogether in *one* part, as you
 plac'd it; but that *every thing* had its share
 of Inconvenience. Pleasure and Pain,
 Beauty and Deformity, Good and Ill,
 seem'd to me every-where interwoven;
 and one with another made, I thought, a
 pretty Mixture, agreeable enough, in the
 main. 'Twas the same, I fancy'd, as in
 some of those rich Stuffs, where the
 Flowers and Ground were oddly put
 together, with such irregular Work, and
 contrary Colours, as look'd ill *in the*
Pattern, but mighty natural and well *in the*
Piece.

BUT you were still upon Extremes.
 Nothing wou'd serve to excuse the Faults

* Treatise IV. See the Beginning.

or Blemishes of this Part of the Creation, Sect. 2. MANKIND; even tho all besides were fair, without a Blemish. The very Storms and Tempests had their Beauty in your account, those alone excepted, which arose in Human Breasts. 'Twas only for this turbulent Race of Mortals you offer'd to accuse Nature. And I now found why you had been so transported with the Story of PROMETHEUS. You wanted such an Operator as this for Mankind: And you were tempted to wish the Story cou'd have been confirm'd in modern Divinity; that clearing the Supreme Powers of any Concern or Hand in the ill Workmanship, you might have the liberty of inveighing against it, without Profaneness.

THIS however, I told you, was but a slight Evasion of the Religious Poets among the Antients. 'Twas easy to answer every Objection by a PROMETHEUS: as, " Why had Mankind "*originally* so much Folly and Perverseness? " Why so much Pride, such Ambition, " and strange Appetites? Why so many " Plagues, and Curses, entail'd on him " and his Posterity?"—PROMETHEUS was the Cause. The Plastick Artist, with his unlucky Hand, solv'd all. " 'Twas "*His* Contrivance (they said) and *He* " was to answer for it." They reckon'd it a fair Game, if they cou'd gain a *single* Remove,

Part 1. *Remove*, and put the *Evil Cause* farther off. If the People ask'd a Question, they told 'em *a Tale*, and sent 'em away satisfy'd. None besides a few Philosophers wou'd be such Busy-bodys (they thought) as to look beyond, or ask a second Question.

Cause of
III.

AND in reality, continu'd I, 'tis not to be imagin'd how serviceable *a Tale* is, to amuse others besides mere Children; and how much easier the Generality of Men are paid in this Paper-Coin, than in Sterling Reason. We ought not to laugh so readily at the *Indian* Philosophers, who to satisfy their People how this huge Frame of the World is supported, tell 'em 'tis by an Elephant.—And the Elephant how?—A shreud Question! but which by no means shou'd be answer'd. 'Tis here only that our *Indian* Philosophers are to blame. They shou'd be contented with *the Elephant*, and go no further. But they have *a Tortoise* in reserve; whose Back, they think, is broad enough. So the Tortoise must bear the new Load: And thus the matter stands worse than before.


THE Heathen Story of PROMETHEUS was, I told you, much the same with this *Indian* one: only the Heathen Mythologists were so wise as not to go beyond *the first Remove*. A single
PROMETHEUS

PROMETHEUS was enough to take the Weight Sect. 2.
 from J O V E. They fairly made J O V E a Stander-by. He resolv'd, it seems, to be Neuter; and see what wou'd come of this notable Experiment; how the dangerous Man-moulder wou'd proceed; and what wou'd be the Event of his Tampering.——Excellent Account, to satisfy the Heathen *Vulgar*! But how, think you, wou'd a *Philosopher* digest this? “For
 “the Gods (he wou'd say presently)
 “either cou'd have hinder'd PROMETHEUS's Creation, or they cou'd not.
 “If they cou'd, they were answerable
 “for the Consequences; if they cou'd
 “not, they were no longer Gods, being
 “thus limited and controul'd. And
 “whether PROMETHEUS were a Name
 “for *Chance*, *Destiny*, a *Plastick Nature*,
 “or an *Evil Dæmon*; whatever was design'd
 “by it; 'twas still the same Breach of
 “OMNIPOTENCE.”

THAT such a hazardous Affair as this of *Creation* shou'd have been undertaken by those who had not perfect Foresight as well as Command, you own'd was neither wise nor just. But you stood to Foresight. You allow'd the *Consequences* to have been understood by the Creating Powers, when they undertook their Work; and you deny'd that it wou'd have been better for them to have omitted it; tho they knew
 * what

Part I. what wou'd be the Event. " 'Twas
 Cause of " better still that the Project shou'd be
 Ill. " executed, whatever might become of
 " Mankind, or how hard soever such a
 " Creation was like to fall on the generality
 " of this miserable Race. For 'twas
 " impossible, you thought, that Heaven
 " shou'd have acted otherwise than *for*
 " *the best*. So that even from this
 " Misery and ILL of *Man*, there was
 " undoubtedly some GOOD arising;
 " something which over-ballanc'd all, and
 " made full amends."

THIS was a Confession I wonder'd indeed how I came to draw from you : And soon afterwards I found you somewhat uneasy under it. For here I took up your own Part against you ; [and setting all those Villanys and Corruptions of Human Kind in the same light you had done just before, I put it upon you to tell, where possibly cou'd be the Advantage or Good arising hence ; or what Excellence or Beauty cou'd redound from those Tragical Pictures you your-self had drawn so well after the Life. Whether it must not be a very strong Philosophical Faith, which shou'd persuade one that those dismal Parts you set to view were only the necessary Shades of a fine Piece, to be reckon'd among the Beautys of the
 Creation :

Creation: Or whether possibly you might Sect. 2.
look upon that Maxim as very fit for 
Heaven, which I was sure you did not
approve at all in Mankind; “*To do ILL,*
“*that GOOD might follow.*”

THIS, I said, made me think of the
manner of our modern PROMETHEUS's,
the Mountebanks, who perform'd such
Wonders of many kinds, here on our earthly
Stages. They cou'd create Diseases, and
make Mischief, in order *to heal*, and *to*
restore. But shou'd we assign such a Practice
as this to Heaven? Shou'd we dare to
make such *Empiricks* of the Gods, and
such a *Patient* of poor Nature? “Was
“this a reason for Nature's Sickliness?
“Or how else came she (poor Innocent!)
“to fall sick, or run astray? Had she been
“*originally* healthy, or created sound *at*
“*first*; she had *still* continu'd so. 'Twas
“no Credit to the Gods to leave her
“destitute, or with a Flaw which wou'd
“cost dear the mending, and make them
“Sufferers for their own Work.”—

I WAS going to bring HOMER to
witness for the many Troubles of Jove,
the Death of SARPEDON, and the
frequent Crosses Heaven met with, from the
Fatal Sisters. But this Discourse, I saw,
displeas'd you. I had by this time plainly
discover'd my Inclination to SCEPTICISM.
And

Part I. And here not only *Religion* was
 ~~~~~  
*Scepticism.* objected to me, but I was reproach'd  
 too on the account of that *Gallantry* which  
 I had some time before defended. Both  
 were join'd together in the Charge you  
 made against me, when you saw, I  
 adher'd to nothing: but was now as ready  
 to declaim against *the Fair*, as I had been  
 before to plead their Cause, and defend  
 the Moral of Lovers. This, you said,  
 was my constant way in all Debates: I  
 was as well pleas'd with the Reason on  
 one side, as on the other: I never troubled  
 my-self about the Success of the Argu-  
 ment, but laugh'd still, whatever way it  
 went; and even when I convinc'd others,  
 never seem'd as if I was convinc'd  
 my-self.

I OWN'D to you, PALEMON, there  
 was Truth enough in your Charge. For  
 above all things I lov'd Ease; and of all  
 Philosophers those who reason'd most at  
 their ease, and were never angry or  
 disturb'd; as those call'd SCEPTICKS, you  
 own'd, never were. I look'd upon this  
 kind of *Philosophy* as the prettiest,  
 agreeablest, roving Exercise of the Mind,  
 possible to be imagin'd. The other kind,  
 I thought, was painful and laborious  
 " To keep always in the Limits of *one Path*;  
 " to drive always *at a Point*; and hold  
 " precisely to what Men, at a venture, call'd  
 " THE

"THE TRUTH: A *Point*, in all appear- Sect 2.  
 "ance, very unfix'd, and hard to ascertain." ~~~~~

Besides, my way hurt no body. I was always the first to comply on any occasion; and for Matters of Religion, was further from Profaneness and erroneous Doctrine than any-one. I cou'd never have the Sufficiency to shock my Spiritual and Learned Superiours. I was the furthest from leaning to my own Understanding: nor was I one who exalted *Reason* above *Faith*, or insisted much upon what the Dogmatical Men call *Demonstration*, and dare oppose to the Sacred Mysterys of Religion. And to shew you (continu'd I) how impossible 'tis for the Men of our sort ever to err from the Catholick and Establish'd Faith, pray consider; That whereas *Others* pretend to see with their own Eyes, what is properest and best for 'em in Religion; *We*, for our parts, pretend not to see with any other than those of our Spiritual Guides. Neither do we presume to judg those Guides our-selves; but submit to them, as they are appointed us by our just Superiours. In short, you who are *Rationalists*, and walk by Reason in every thing, pretend to know all things, whilst you believe little or nothing: We for our parts *know* nothing, and *believe* all.

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O

HERE

HERE I ended; and, in return, you only ask'd me coldly, "Whether with  
 " that fine SCEPTICISM of mine, I  
 " made no more distinction between  
 " Sincerity and Insincerity *in Actions*, than  
 " I did between Truth and Falshood,  
 " Right and Wrong, *in Arguments?*"

I DURST not ask what your Question drove at. I was afraid I saw it too plainly; and that by this loose way of talking, which I had learnt in some fashionable Conversations of the World, I had given you occasion to suspect me of the worst sort of *Scepticism*, such as spar'd nothing; but overthrew all Principles, *Moral* and *Divine*.

FORGIVE me (said I) good PALEMON: you are offended, I see, and not without cause. But what if I shou'd endeavour to compensate my *Sceptical* Misbehaviour, by using a known *Sceptick Privilege*, and asserting strenuously the Cause I have hitherto oppos'd? Do not imagine that I dare aspire so high as to defend Reveal'd Religion, or the Holy Mysterys of the Christian Faith. I am unworthy of such a Task, and shou'd profane the Subject. 'Tis of mere *Philosophy* I speak: And my Fancy is only to try what I can muster up  
 thence

thence, to make head against the chief Sect. 2. Arguments of *Atheism*, and re-establish what I have offer'd to loosen in the System of *Theism*.

YOUR Project, said you, bids fair to *Deism*. reconcile me to your Character, which I was beginning to mistrust. For as averse as I am to the Cause of *Theism*, or Name of DEIST, when taken in a sense exclusive of Revelation; I consider still that, in strictness, the Root of all is THEISM; and that to be a settled Christian, it is necessary to be first of all a good THEIST. For *Theism* can only be oppos'd to \* *Polytheism*, or *Atheism*. Nor have I patience to hear the Name of DEIST (the highest of all Names) decry'd, and set in opposition to *Christianity*. "As if our Religion was a kind of *Magick*, which depended not on the Belief of a single Supreme Being. Or as if the firm and rational Belief of such a Being, on Philosophical Grounds, was an improper Qualification for believing any thing further." Excellent Presumption, for those who naturally incline to the Disbelief of Revelation, or who thro Vanity affect a Freedom of this kind! —

BUT let me hear (continu'd you) whether in good Earnest, and thorow Sincerity,

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\* "To *Polytheism* (*Dæmonism*) or *Atheism*:" as above, pag. 13.

Part I. you intend to advance any thing in favour  
*Deism.* of that Opinion which is fundamental to  
 all Religion; or whether you design only  
 to divert your-self with the Subject, as you  
 have done hitherto? "Whatever your  
 "Thoughts are, PHILOCLES, I am  
 "resolv'd to force 'em from you. You  
 "can no longer plead the Unfutableness of  
 "the Time or Place to such grave Subjects.  
 "The gaudy Scene is over with the Day.  
 "Our Company have long since quitted  
 "the Field. And the solemn Majesty of  
 "such a Night as this, may justly sute  
 "with the profoundest Meditation, or  
 "most serious Discourse."

THUS, PALEMON, you continu'd to  
 urge me; till by necessity I was drawn  
 into the following Vein of *Philosophical*  
*Enthusiasm.*

### S E C T. III.

YOU shall find then, said I (taking a  
 grave Air) that it is possible for me  
 to be serious; and that 'tis probable I am  
 growing so, for good and all. Your  
 Over-seriousness a while since, at such an  
 unseasonable time, may have driven me  
 perhaps into a contrary Extreme, by  
 opposition to your melancholy Humour.  
 But I have now a better Idea of that  
*Melancholy*

*Melancholy* you discover'd; and notwithstanding the humorous Turn you were pleas'd to give it, I am perswaded it has a different Foundation from any of those fantastical Causes I then assign'd to it. Sect. 3.  
 " LOVE, doubtless, is at the bottom: but LOVE.  
 " a nobler Love than such as common  
 " Beautys inspire." —

HERE, in my turn, I began to raise my Voice, and imitate the solemn way you had been teaching me. " *Knowing* as you are, continu'd I, *well-knowing* and experienc'd in all the Degrees and Orders of Beauty, in all the mysterious Beauty.  
 " Charms of the particular Forms; you rise to what is more general; and with a larger Heart, and Mind more comprehensive, you generously seek that which is highest in the kind. Not captivated by the Lineaments of a fair Face, or the well-drawn Proportions of a human Body, you view *the Life* itself, and embrace rather *the Mind* which adds the Lustre, and renders chiefly amiable.

" NOR is the Enjoyment of such a single Society.  
 " Beauty sufficient to satisfy such an aspiring Soul. It seeks how to combine more Beautys, and by what Coalition of these, to form a beautiful Society.  
 " It views Communities, Friendships,  
 O 3 " Relations,

Part I. " Relations, Dutys ; and considers by what  
 " Harmony of particular Minds the  
 " general Harmony is compos'd, and  
 " *Common-Weal* establish'd.

*Virtue.*

" Nor satisfy'd even with Publick Good  
 " in *one* Community of Men, it frames  
 " it-self a nobler Object, and with enlarg'd  
 " Affection seeks *the Good of Mankind*.  
 " It dwells with Pleasure amidst that  
 " Reason, and those Orders on which this  
 " fair Correspondence and goodly Interest  
 " is establish'd. Laws, Constitutions,  
 " Civil and Religious Rites ; whatever  
 " civilizes or polishes rude Mankind ; the  
 " Sciences and Arts, Philosophy, Morals,  
 " Virtue ; the flourishing State of human  
 " Affairs, and the Perfection of human  
 " Nature ; these are its delightful Prospects,  
 " and this the Charm of Beauty which  
 " attracts it.

*Universe.*

" STILL ardent in this Pursuit (such  
 " is its Love of Order and Perfection) it  
 " rests not here ; nor satisfys it-self with  
 " the Beauty of a Part ; but extending  
 " further its communicative Bounty, seeks  
 " the Good of All, and affects the Interest  
 " and Prosperity of *the Whole*. True to  
 " its native World and higher Country,  
 " 'tis here it seeks Order and Perfection ;  
 " wishing the best, and hoping still to find  
 " a just and wise Administration.

" AND





Part 2. " perverse in her Productions, I assert her  
 ~~~~~ " even then as wise and provident, as in  
 ill natural " her goodliest Works. For 'tis not then
 and moral. " that Men complain of the World's Order,
 " or abhor the Face of Things, when
 " they see various Interests mix'd and
 " interfering ; Natures subordinate, of
 " different kinds, oppos'd one to another,
 " and in their different Operations
 " submitted, the higher to the lower. 'Tis
 " on the contrary, from this Order of
 " inferiour and superiour Things, that we
 " admire the * World's Beauty, founded
 " thus on *Contrarietys* : whilst from such
 " various and disagreeing Principles, a
 " *Universal Concord* is establish'd.

" T H U S in the several Orders of
 " Terrestrial Forms, a *Resignation* is
 " requir'd, a Sacrifice and mutual yielding
 " of Natures one to another. The Vegetables
 " by their Death sustain, the Animals :
 " and Animal-Bodys dissolv'd, enrich the
 " Earth, and raise again the Vegetable
 " World. The numerous Insects are
 " reduc'd by the superiour Kinds of Birds
 " and Beasts : and these again are check'd
 " by Man ; who in his turn submits to
 " other Natures, and resigns his Form a
 " Sacrifice in common to the rest of Things.

* See VOL. III. p. 263, 264. what is cited in the Notes
 from the antient Author on *the World*.

" And

“ And if in Natures so little exalted or Sect. 3.
 “ pre-eminent above each other, the
 “ Sacrifice of Interests can appear so just;
 “ how much more reasonably may all
 “ inferiour Natures be subjected to *the*
 “ *superiour Nature* of the World! That
 “ World, PALEMON, which even now
 “ transported you, when the Sun’s fainting
 “ Light gave way to these bright
 “ Constellations, and left you this wide
 “ System to contemplate.

“ HERE are those *Laws* which ought
 “ not, nor can submit to any thing below.
 “ The Central Powers, which hold the
 “ lasting Orbs in their just Poize and
 “ Movement, must not be controul’d to
 “ save a fleeting Form, and rescue from
 “ the Precipice a puny Animal, whose
 “ brittle Frame, howe’er protected, must
 “ of it-self so soon dissolve. The ambient
 “ Air, the inward Vapours, the impending
 “ Meteors, or whatever else is nutrimental
 “ or preservative of this Earth, must
 “ operate in a natural Course: and other
 “ Constitutions must submit to the good
 “ Habit and Constitution of the all-sustain-
 “ ing Globe.

“ LET us not therefore wonder, if by
 “ Earthquakes, Storms, pestilential Blasts,
 “ nether or upper Fires, or Floods, the
 “ animal Kinds are oft afflicted, and whole
 “ Species

Part I. " Species perhaps involv'd at once in
 ~~~~~ " common Ruin: But much less let us  
 Ill natural " account it strange, if either by outward  
 and moral. " Shock, or some interiour Wound from  
 " hostile Matter, particular Animals are  
 " deform'd even in their first Conception,  
 " when the Disease invades the Seats of Ge-  
 " neration, and feminal Parts are injur'd and  
 " obstructed in their accurate Labours. 'Tis  
 " then alone that monstrous Shapes are  
 " seen: Nature still working as before, and  
 " not perversly or erroneously; not faintly,  
 " or with feeble Endeavours; but o'er-  
 " power'd by a *superiour Rival*, and by  
 " another Nature's *justly* conquering Force.

" Nor need we wonder, if the interiour  
 " Form, *the Soul and Temper*, partakes  
 " of this occasional Deformity, and  
 " sympathizes often with its close Partner.  
 " Who is there can wonder either at the  
 " Sickneses of Sense, or the Depravity of  
 " Minds inclos'd in such frail Bodys, and  
 " dependent on such pervertible Organs?

*Good.*

" HERE then is that Solution you  
 " require: and hence those seeming  
 " Blemishes cast upon Nature. Nor is  
 " there ought in this beside what is natural  
 " and good. 'Tis *Good* which is predomi-  
 " nant; and every corruptible and moral  
 " Nature by its Mortality and Corruption  
 " yields only to some better, and all in  
 " common

“ common to that *best and highest Nature*, Sect. 3.  
“ which is incorruptible and immortal.” ~~~~~

I SCARCE had ended these Words,  
e'er you broke out in admiration; asking  
what had befall'n me, that of a sudden I  
had thus chang'd my Character, and  
enter'd into Thoughts which must certainly,  
you suppos'd, have some Foundation in  
me, since I cou'd express them with such  
seeming Affection as I had done.

O, SAID I, PALEMON! that it had  
been my fortune to have met you the other  
day, just at my Return out of the Country,  
from a *Friend* whose Conversation had in  
one day or *two* made such an Impression  
on me, that I shou'd have suted you to a  
Miracle. You wou'd have thought indeed  
that I had been cur'd of my *Scepticism* and  
Levity, so as never to have rally'd more,  
at that wild rate, on any Subject, much  
less on these which are so serious.

TRULY, said you, I cou'd wish I had  
met you rather at that time, or that those  
good and serious Impressions of your *Friend*  
had without interruption lasted with you  
till this Moment.

WHATEVER they were, I told you,  
PALEMON, I had not so lost 'em neither,  
as

Part 1. as not easily, you saw, to revive 'em on  
 ~~~~~ occasion; were I not afraid. Afraid!  
 said you. For whose sake, good PHIL-
 O- CLES, I intreat you? For mine or your
 own? For both, reply'd I. For tho
 I was like to be perfectly cur'd of my
Scepticism; 'twas by what I thought
Enthusiast. worse, downright *Enthusiasm*. You never
 knew a more agreeable ENTHUSIAST!

WERE he my Friend (said you) I
 shou'd hardly treat him in so free a manner.
 Nor shou'd I, perhaps, judg that to be
Enthusiasm which you so freely term so.
 I have a strong suspicion that you injure
 him. Nor can I be satisfy'd till I hear
 further of that serious Conversation for
 which you tax him as *Enthusiastick*.

I MUST confess (said I) he had nothing
 of that savage Air of the vulgar Enthusiastick
 Kind. All was serene, soft, and harmonious.
 The manner of it was more after the
 pleasing Transports of those antient *Poets*
 you are often charm'd with, than after the
 fierce unfociable way of modern *Zealots*;
 those starch'd gruff Gentlemen, who guard
 Religion as Bullys do a Mistress, and give
 us the while a very indifferent Opinion of
 their Lady's Merit, and their own Wit,
 by adoring what they neither allow to be
 inspected by others, nor care themselves
 to examine in a fair light. But here I'll
 answer

answer for it; there was nothing of Sect. 3. Disguise or Paint. All was fair, open, and genuine, as Nature herself. 'Twas *Nature* he was in love with: 'Twas *Nature* he sung: And if any-one might be said to have a *natural* Mistress, my Friend certainly might, whose Heart was thus engag'd. But LOVE, I found, was every-where the same. And tho the Object here was very fine, and the Passion it created very noble; yet *Liberty*, I thought, was finer than all: And I who never car'd to ingage in other Loves of the least continuance, was the more afraid, I told you, of this which had such a power with my poor *Friend*, as to make him appear the perfectest ENTHUSIAST in the world, *Ill-Humour* only excepted. For this was singular in him, "That tho he
 " had all of the *Enthusiast*, he had nothing
 " of the *Bigot*. He heard every thing
 " with Mildness and Delight; and bore
 " with me when I treated all his Thoughts
 " as visionary; and when, Sceptick-like,
 " I unravel'd all his Systems."

HERE was that *Character* and *Description* which so highly pleas'd you, that you wou'd hardly suffer me to come to a conclusion. 'Twas impossible, I found, to give you satisfaction, without reciting the main of what pass'd in those *two Days* between my *Friend* and Me, in our Country-Retirement.

Part I. Retirement. Again and again I bid you beware: "You knew not the danger of *Entbusiaft*. " this *Philosophical Passion*; nor consider'd " what you might possibly draw upon " your-self, and make me the Author of. " I was far enough engag'd already: and " you were pushing me further, at your " own hazard."

ALL I cou'd say made not the least impression on you. But rather than proceed any further this night, I engag'd, for your sake, to turn *Writer*, and draw up the Memoirs of those *two Philosophical Days*; beginning with what had pass'd this *last Day* between our-selves; as I have accordingly done (you see) by way of *Introduction* to my Story.

BY this time, being got late to Town, some hours after the latest of our Company, you set me down at my own Lodging; and thus we bad Good-night.

P A R T



PART II.

PHILOCLES *to* PALEMON.

AFTER such a Day as Yesterday, I might well have thought it hard, when I awak'd the next Morning, to find my-self under positive Engagements of proceeding in the same Philosophical way, without intermission, and upon harder terms than ever. For 'twas no longer the agreeable Part of *A Companion* which I had now to bear. Your Conversation, PALEMON, which had hitherto supported me, was at an end. I was now *alone*; confin'd to my Closet; oblig'd to meditate by my-self; and reduc'd to the hard Circumstances of *an Author*, and *Historian*, in the most difficult Subject.

BUT here, methought, propitious Heaven, in some manner, assisted me. For if *Dreams* were, as HOMER teaches, sent
from

Part 2. from the Throne of Jove; I might conclude I had a favourable one, of the *true* sort, towards the *Morning-light*; which, as I recollected my-self, gave me a clear and perfect Idea of what I desir'd so earnestly to bring back to my Memory.

I FOUND my-self transported to a distant Country, which presented a pompous *rural Scene*. It was a Mountain not far from the Sea, its Brow adorn'd with antient Wood, and at its foot a River and well-inhabited Plain: beyond which the Sea appearing, clos'd the Prospect.

No sooner had I consider'd the Place, than I discern'd it to be the very same where I had talk'd with THEOCLES the second Day I was with him in the Country. I look'd about to see if I cou'd find my Friend; and calling THEOCLES! I awak'd. But so powerful was the Impression of my Dream, and so perfect the Idea rais'd in me, of the Person, Words, and Manner of my Friend, that I cou'd now fancy my-self philosophically inspir'd, as that ROMAN Sage by his ÆGERIA, and invited, on this occasion, to try my *Historical Muse*. For justly might I hope for such Assistance in behalf of THEOCLES, who so lov'd *the Muses*, and was, I thought, no less below'd by them.

TO




TO RETURN therefore to that *original* rural Scene, and that *Heroick* GENIUS, the Companion and Guide of my first Thoughts in these profounder Subjects: I found him the first Morning with his belov'd *Mantuan* MUSE, roving in the Fields; where, as I had been inform'd at his House, he was gone out, after his usual way, to read. The moment he saw me, his Book vanish'd, and he came with friendly haste to meet me. After we had embrac'd, I discover'd my Curiosity to know what he was reading? and ask'd, "if it were of a secret kind, to which I " cou'd not be admitted?" On this he shew'd me his Poet; and looking pleasantly, Now tell me truly, said he, PHILOCLES, did you not expect some more mysterious Book than this? I own'd I did; considering his Character, which I took to be of so contemplative a kind. And do you think, said he, that without being contemplative, one can truly relish these Diviner Poets? Indeed (said I) I never thought there was any need of growing contemplative, or retiring from the World, to read VIRGIL or HORACE.

You have nam'd *Two*, said he, who *Retire,*
can hardly be thought so very *like*; tho' *ment*
Vol. 2. P they

Part 2. they were Friends, and equally good Poets. Yet joining 'em, as you are pleas'd to do, I wou'd willingly learn from you, whether in your opinion there be any Disposition so fitted for reading 'em, as that in which they writ themselves. In this, I am sure, they both join'd heartily; to love *Retirement*: when for the sake of such a Life and Habit as you call *contemplative*, they were willing to sacrifice the highest Advantages, Pleasures, and Favour of a Court. But I will venture to say more in favour of *Retirement*: "That not only the best Authors, but the best Company, require this seasoning." Society it-self cannot be rightly enjoy'd without some Abstinence and separate Thought. All grows insipid, dull, and tiresom, without the help of some Intervals of Retirement. Say, PHILOCLEES, whether You yourself have not often found it so? Do you think those Lovers understand the Interests of their Loves, who by their good-will wou'd never be parted for a moment? Or wou'd they be discreet Friends, think you, who wou'd chuse to live together on such Terms? What Relish then must the World have (that common World of mix'd and undistinguish'd Company) without a little Solitude; without stepping now and then aside, out of the *Road* and *beaten Track* of Life, that tedious Circle of Noise and Show, which forces weary'd Mankind

*Retire-
ment.*

Mankind to seek relief from every poor Sect. I.
Diverſion ? 

BY your Rule, ſaid I, THEOCLES, there ſhou'd be no ſuch thing as *Happineſs* or *Good* in Life, ſince every Enjoyment wears out ſo ſoon ; and growing painful, is diverted by ſome *other* thing ; and that again by ſome *other* ; and ſo on. I am ſure, if Solitude ſerves as a Remedy or Diverſion to any thing in the World, there is nothing which may not ſerve as Diverſion to Solitude ; which wants it more than any thing beſides. And thus there can be no *Good* which is regular or conſtant. *Happineſs* is a thing out of the way, and only to be found in wandering.

O PHILOCLES, reply'd he, I rejoice *Happineſs.*
to find you in the purſuit of *Happineſs* and *Good.*
Good ; however you may wander. Nay, tho you doubt whether there be *that Thing* ; yet if you reaſon, 'tis ſufficient ; there is hope ſtill. But ſee how you have unawares engag'd your-ſelf ! For if you have deſtroy'd all *Good*, becauſe in all you can think of, there is nothing will conſtantly hold ſo ; then you have ſet it as a Maxim (and very juſtly in my Opinion) “ That *Nothing can be Good but what is Conſtant.*”

I OWN, ſaid I, that all I know of worldly Satisfaction is inconstant. The Things
P 2 which

Part 2. which give it, are never at a stay: and the *Good* it-self, whatever it be, depends no less on Humour than on Fortune. For that which Chance may often spare, Time will not. Age, Change of Temper, other Thoughts, a different Passion, new Engagements, a new Turn of Life, or Conversation, the least of these are fatal, and alone sufficient to destroy Enjoyment. Tho' *the Object* be the same, *the Relish* changes, and the short-liv'd *Good* expires. But I shou'd wonder much if you cou'd tell me any thing in Life which was not of as changeable a Nature, and subject to the same common Fate of Satiety and Disgust.

~
Happiness.
Good.

Pleasure. I FIND then, reply'd he, that the current Notion of *Good* is not sufficient to satisfy you. You can afford to *scepticize*, where no-one else will so much as hesitate. For almost every-one philosophizes dogmatically on this Head. All are positive in this, "That our real *Good* is PLEASURE."

IF they wou'd inform us "*Which* (said I) or *What sort*," and ascertain once the very Species and distinct Kind; such as must constantly remain *the same*, and *equally eligible* at all times; I shou'd then perhaps be better satisfy'd. But when *Will* and *Pleasure* are synonymous; when every thing

thing which * *pleases us* is call'd PLEA- Sect. I.
 SURE, and we never chuse or prefer but
as we please, 'tis trifling to say, "*Pleasure*
is our Good." For this has as little
 meaning as to say, "*We chuse what we think*
eligible:" and, "*We are pleas'd with*
what delights or pleases us." The Question
 is, "Whether we are *rightly pleas'd*, and
 "chuse as we *shou'd* do?" For as highly
pleas'd as Children are with Baubles,
 or with whatever affects their tender
 Senses; we cannot in our Hearts sincerely
 admire their *Enjoyment*, or imagine 'em
 Possessors of any extraordinary *Good*. Yet
 are their Senses, we know, as keen and
 susceptible of *Pleasure* as our own. The
 same Reflection is of force as to mere
 Animals, who in respect of the Liveliness
 and Delicacy of Sensation, have many of
 'em the advantage of us. And as for some
 low and sordid *Pleasures* of Human Kind;
 shou'd they be ever so lastingly enjoy'd,
 and in the highest credit with their
 Enjoyers; I shou'd never afford 'em the
 name of *Happiness* or *Good*.

Wou'd you then appeal, said he, from
 the immediate Feeling and Experience of
 one who is *pleas'd*, and satisfy'd with what
 he *enjoys*?

* See VOL. I. p. 308. VOL. III. p. 200.

Part 2.

Pleasure.

MOST certainly, I shou'd appeal, said I (continuing the same Zeal which THEOCLES had stirr'd in me, against those Dogmatizers on *Pleasure*.) For is there that fordid Creature on earth, who does not prize his own *Enjoyment*? Does not the frowardest, the most rancorous distemper'd Creature do as much? Is not Malice and Cruelty of the highest relish with some Natures? Is not a hoggish Life the height of some Mens Wishes? You wou'd not ask me surely to enumerate the several Species of Sensations, which Men of certain Tastes have adopted, and own'd for their chief *Pleasure* and Delight. For with some Men even Diseases have been thought valuable and worth the cherishing, merely for the Pleasure found in allaying the Ardor of an irritating Sensation. And to these absurd *Epicures* those other are near a-kin, who by study'd Provocatives raise unnatural Thirst and Appetite; and to make way for fresh Repletion, prepare *Emeticks*, as the last Desert; the sooner to renew the Feast. 'Tis said, I know, proverbially, "That *Tastes are different, and must not be disputed.*" And I remember some such Motto as this plac'd once on a Devise, which was found sutable to the Notion. A Fly was represented feeding on a certain Lump. The Food, however vile, was natural to the Animal. There was no Absurdity

Abfurdity in the cafe. But fhould you Sect. 1.
 fhew me a brutifh or a barbarous Man thus
 taken up, and folac'd in his Pleafure; fhould
 you fhew me a Sot in his folitary Debauch,
 or a Tyrant in the Exercife of his Cruelty,
 with this *Motto* over him, to forbid my
 Appeal; I fhould hardly be brought to
 think the better of his *Enjoyment*: Nor
 can I poffibly fuppofe that a mere fordid
 Wretch, with a bafe abject Soul, and the
 beft Fortune in the World, was ever capable
 of any *real Enjoyment*.

By this Zeal, reply'd THEOCLES
 which you have fhewn in the refuting a
wrong Hypothefis, one wou'd imagine you
 had in reality fome Notion of a *right*; and
 began to think that there might poffibly
 be fuch a thing at laft as *Good*.

THAT there is fomething nearer to
Good, and more like it than another, I am
 free, faid I, to own. But what *real*
 GOOD is, I am ftill to feek, and muft
 therefore wait till you can better inform
 me. This I only know; "That either
 "All Pleafure is Good, or only Some."
 If *All*, then every kind of Sensuality muft
 be precious and defirable: If *Some* only,
 then we are to feek, *what Kind*; and
 difcover, if we can, *what* it is which
 diftinguifhes between one Pleafure and
 another; and makes *one* indifferent, forry,
 P 4 mean;

Part 2. mean; *another* valuable, and worthy. And by this *Stamp*, this *Character*, if there be any such, we must* define GOOD; and not by *Pleasure* it-self; which may be very great, and yet very contemptible. Nor can any-one truly judg the Value of any immediate Sensation, otherwise than by judging first of the Situation of his own Mind. For that which we esteem a Happiness in *one* Situation of Mind, is otherwise thought of in *another*. Which Situation therefore is the justest, must be consider'd; "How to gain that *Point of Sight*, whence probably we may best discern; and How to place our-selves in that unbia's'd State, in which we are fittest to pronounce."

O PHILOLES, reply'd he, if this be unfeignedly your Sentiment; if it be possible you shou'd have the Fortitude to withhold your * Assent in this Affair, and go in search of what the meanest of Mankind think they already *know* so certainly; 'tis from a nobler Turn of Thought than what you have observ'd in any of the *modern Scepticks* you have convers'd with. For if I mistake not, there are hardly any-where at this day a sort of People more peremptory, or who deliberate

* See VOL. I. p. 81.

less on the choice of *Good*. They who Sect. 1.
pretend to such a Scrutiny of other Evi-
dences, are the readiest to take the Evidence
of the greatest *Deceivers* in the World, *their*
own Passions. Having gain'd, as they think,
a Liberty from some seeming Constraints
of Religion, they suppose they employ this
Liberty to perfection, by following the
first Motion of their Will, and assenting
to the first Dictate or Report of any pre-
possessing * *Fancy*, any foremost *Opinion* or
Conceit of *GOOD*. So that their Privilege
is only that of being perpetually amus'd;
and their Liberty that of being impos'd on
in their most important Choice. I think
one may say with assurance, " That the
" greatest of Fools is he who imposes on
" himself, and in his greatest Concern
" thinks certainly he *knows* that which
" he has least study'd, and of which he is
" most profoundly *ignorant*." He who is
ignorant, but knows his Ignorance, is far
wiser. And to do justice to these fashionable
Men of Wit; they are not all of 'em,
indeed, so insensible as not to perceive
something of their own Blindness and
Absurdity. For often when they seriously
reflect on their past Pursuits and En-
gagements, they freely own, " That for
" what remains of *Life*, they know not

* See V O L. I. p. 320, &c.

" whether

Part 2, "whether they shall be of *a-piece with*
 ~~~~~ " *themselves*; or whether their Fancy,  
 Pleasure. " Humour, or Passion will not hereafter  
 " lead 'em to a quite *different Choice* in  
 " PLEASURE, and to a Disapprobation  
 " of all they ever enjoy'd before."——  
 \* Comfortable Reflection!


To bring the Satisfaction of *the Mind*, continu'd he, and the Enjoyments of *Reason* and *Judgment* under the Denomination of PLEASURE, is only a Collusion, and a plain receding from the common Notion of the word. They deal not fairly with us, who in their Philosophical hour, admit that for *Pleasure*, which at an ordinary time, and in the common Practice of Life, is so little taken for such. The Mathematician who labours at his Problem, the Bookish Man who toils, the Artist who endures voluntarily the greatest Hardships and Fatigues; none of these are said "*To follow Pleasure*." Nor will the Men of Pleasure by any means admit 'em to be of their number. The Satisfaction, which are *purely mental*, and depend only on the Motion of *a Thought*; must in all likelihood be too refin'd for the Apprehensions of our modern *Epicures*, who are so taken up with Pleasure of *a more substantial* kind. They who are full of the Idea of such a *sensible solid* Good, can have but a slender Fancy for the mere *spiritual* and *intellectual* fort.

fort. But 'tis this latter they set up and Sect. 1.  
 magnify upon occasion; to save the  
 Ignominy which may redound to 'em from  
 the former. This done, the latter may  
 take its chance: Its Use is presently at an  
 end. For 'tis observable, that when the  
 Men of this sort have recommended the  
 Enjoyments of the Mind under the title of  
*Pleasure*; when they have thus dignify'd  
 the Word, and included in it whatever is  
 mentally good or excellent, they can  
 afterwards suffer it contentedly to slide down  
 again into its own genuine and vulgar  
 Sense; whence they rais'd it only to serve  
 a turn. When *Pleasure* is call'd in question,  
 and attack'd, then *Reason* and *Virtue* are  
 call'd in to her Aid, and made principal  
 parts of her Constitution. A complicated  
 Form appears, and comprehends straight  
 all which is generous, honest, and beau-  
 tiful in human Life. But when the  
 Attack is over, and the Objection once  
 solv'd, the Specter vanishes: *Pleasure* returns  
 again to her former Shape: She may e'en  
 be *Pleasure* still, and have as little concern  
 with *dry sober Reason*, as in the nature  
 of the thing, and according to common  
 Understanding, she really has. For if  
 this rational sort of Enjoyment be admitted  
 into the Notion of *Good*, how is it possible  
 to admit withal that kind of Sensation  
 which in effect is rather opposite to this  
 Enjoyment? 'Tis certain that in respect  
 of

Part 2. of the Mind and its Enjoyments, the Eagerneſs and Irritation of *mere Pleaſure* is as diſturb-  
*Pleaſure*  
*and Pain.* ing as the Importunity and Vexation of *Pain*. If *either* throws the Mind off its bi-  
 aſs, and deprives it of the Satisfaction it takes in its natural Exerciſe and Employment; the Mind in this caſe muſt be ſufferer as well by one as by the other. If *neither* does this; there is no harm on either ſide. —

By the way, ſaid I, interrupting him; As ſincere as I am in queſtioning “Whether *PLEASURE* be really *Good*,” I am not ſuch a Sceptick as to doubt “Whether *PAIN* be really *Ill*.”

WHATEVER is *grievous*, reply'd he, can be no other than *ILL*. But that what is grievous to *one*, is not ſo much as troubleſome to *another*; let Sportsmen, Soldiers, and others of the hardy Kinds be witneſs. Nay, that what is *Pain* to one, is *Pleaſure* to another, and ſo alternately, we very well know: ſince Men vary in their Apprehenſion of theſe Senſations, and on many occaſions confound one with the other. Has not even Nature her-ſelf, in ſome reſpects, as it were blended 'em together, and (as a wiſe Man ſaid once) “join'd the Extre-  
 mity of  
 “one ſo nicely to the other, that it  
 “absolutely

“ absolutely runs into it, and is un-Sect. 1.  
 “ distinguishable?” 

IN FINE then, said I, If *Pleasure* and *Pain* be thus convertible and mix'd; if, according to your Account, “ That which is now *Pleasure*, by being strain'd a little too far, runs into *Pain*, and *Pain*, when carry'd far, creates again the highest *Pleasure*, by mere Cessation, and a kind of natural Succession; If some Pleasures to some are Pains, and some Pains to others are Pleasures:” All this, if I mistake not, makes still for my Opinion, and shows That there is nothing you can assign which can really stand as GOOD. For if *Pleasure* be not *Good*. 1. GOOD, nothing is. And if *Pain* be ILL (as I must necessarily take for granted) we have a shreud Chance on the ill side indeed, but none at all on the better. So that we may fairly doubt, “ Whether LIFE it-self be not mere Misery;” since *Gainers* by it we can never be: *Losers* we may sufficiently, and are like to be, every hour of our Lives. Accordingly, what our *English* Poetess says of Good, shou'd be just and proper: “ 'Tis Good not to be born.” — And thus for any thing of *Good* which can be expected in Life, we may e'en “ Beg pardon of Nature;” and return her Present on her hands, without

Part 2. "without waiting for her Call." For  
 ~~~~~ what shou'd hinder us? or What are we  
 Good. the better for Living?

THE Query, said he, is pertinent. But why such Dispatch, if the Case be doubtful? This, surely (my good PHILOCLES!) is a plain Transgression of your *Sceptical*, Bounds. We must be sufficiently *Dogmatical*, to come to this Determination.

Futurity. 'Tis a deciding as well concerning Death as Life; "What possibly *may* be hereafter, and What not." Now to be assur'd that we can never be concern'd in any thing *hereafter*, we must understand perfectly what it is which concerns or engages us in any thing *present*. We

Self. must truly *know our-selves*, and in what this SELF of ours consists. We must determine against *Pre-existence*, and give a better reason for our having never been concern'd in ought before our Birth, than merely "Because we *remember not*, nor are *conscious*." For in many Things we have been concern'd to purpose, of which we have now no Memory or Consciousness remaining. And thus we may happen to be again and again, to perpetuity, for any reason we can shew to the contrary. All is *Revolution* in us. We are no more the self-same Matter, or System of Matter, from one day to another. What Succession there may be *hereafter*,
 we

we know not; since even *now*, we live Sect. I.
 by Succession, and only perish and are
 renew'd. 'Tis in vain we flatter our-
 selves with the Assurance of our Interest's
 ending with a certain Shape or Form.
 What interested us *at first* in it, we know
 not; any more than how we have *since*
 held on, and continue *still* concern'd in
 such an Assemblage of fleeting Particles.
Where besides, or in *What* else we may *Futurity*.
 have to do, perchance, in time to come,
 we know as little; nor can tell how
Chance or *Providence*, hereafter, may
 dispose of us. And if *Providence* be in
 the case, we have still more reason to
 consider how we undertake to be our
 own Disposers. It must needs become a
 SCEPTICK above all Men to hesitate in
 Matters of *Exchange*. And tho he ac-
 knowledges no present Good or Enjoyment
 in Life, he must be sure, however, of
 bettering his Condition, before he attempts
 to alter it. But as yet, PHILOCLES,
 even this Point remains undetermin'd
 between us: "Whether in this present *Good*.
 " Life there be not such a thing as *real*
 " GOOD."

BE you therefore (said I) my Instructor,
 sagacious THEOCLES! and inform me
 " *What* that GOOD is, or *Where*, which
 " can afford Contentment and Satisfaction
 " always alike, without variation or
 " diminution."

Part 2. "diminution." For tho on some Occasions,
 and in some Subjects, the Mind may
Good. possibly be so bent, and the Passion so
 wrought up, that for the time no bodily
 Sufferance or Pain can alter it; yet this is
 what can seldom happen, and is unlikely
 to last long: since without any Pain or
 Inconvenience, the Passion in a little time
 does its own work, the Mind relaxes with
 its Bent, and the Temper weary'd with
 Repetition finds no more Enjoyment, but
 runs to something new.

HEAR then! said THEOCLES. For
 tho I pretend not to tell you at once the
 Nature of this which I call GOOD; yet
 I am content to shew you something of
 it, in *your-self*, which you will acknow-
 ledg to be naturally more fix'd and constant,
 than any thing you have hitherto thought
 on. Tell me, my Friend! if ever you
 were weary of doing good to those you
 lov'd? Say when you ever found it
Friendship. unpleasant to serve a Friend? Or whether
 when you first prov'd this generous Pleasure,
 you did not feel it less than at *this present*;
 after so long Experience? Believe me,
 PHILOCLEES, this Pleasure is more
 debauching than any other. Never did
 any Soul do good, but it came readier
 to do the same again, with more Enjoy-
 ment. Never was Love, or Gratitude, or
 Bounty

Bounty practis'd but with increasing Joy, Sect. I.
 which made the Practiser still more in love
 with the fair Act. Answer me, PHIL O- Friendship
 CLES, you who are such a Judge of *Beauty*, private,
 and have so good a *Taste* of Pleasure; Is publick.
 there any thing you admire so fair as
Friendship? or any thing so charming as a
generous Action? What wou'd it be there-
 fore, if all Life were in reality but one
 continu'd Friendship, and cou'd be made
 one such intire Act? Here surely wou'd be
 that *fix'd* and *constant* GOOD you sought.
 Or wou'd you look for any thing beyond?

PERHAPS not, said I. But I can
 never, surely, go beyond this, to seek for a
Chimera, if this GOOD of yours be not
 thorowly chimerical. For tho a Poet may
 possibly work up such a single Action, so
 as to hold a *Play* out; I can conceive but
 very faintly how this high Strain of Friend-
 ship can be so manag'd, as to fill a *Life*.
 Nor can I imagine where the Object lies
 of such a sublime Heroick Passion.

CAN any Friendship, said he, be so
 Heroick, as that towards Mankind? Do
 you think the Love of Friends in general,
 and of one's Country, to be nothing? or
 that particular Friendship can well subsist
 without such an enlarg'd Affection, and
 Sense of Obligation to Society? Say (if
 possible) you are a *Friend*, but hate your
 Vol. 2. Q Country.

Part 2. *Country*. Say, you are true to the Interest
 of a *Companion*, but false to that of *Society*.
 Friendship
 private, Can you believe your-self? Or will
 publick. you lay the Name aside, and refuse to be
 call'd the *Friend*, since you renounce the
 MAN?

THAT there is something, said I, due
 to *Mankind*, is what I think will not be
 disputed by one who claims the Name of
Friend. Hardly indeed cou'd I allow the
 Name of *Man* to one who never cou'd call
 or be call'd *Friend*. But he who justly
 proves himself a *Friend*, is MAN enough;
 nor is he wanting to *Society*. A single
 Friendship may acquit him. He has
 deserv'd a *Friend*, and is *Man's Friend*;
 tho not in strictness, or according to your
 high moral Sense, the *Friend of Mankind*.
 For to say truth, as to this sort of Friend-
 ship; it may by wiser Heads be esteem'd
 perhaps more than ordinarily Manly, and
 even Heroick, as you assert it: But for
 my part, I see so very little Worth in
Mankind, and have so indifferent an Opinion
 of the *Publick*, that I can propose little
 Satisfaction to my-self in loving either.

Gratitude. Do you, then, take *Bounty* and *Gratitude*
 to be among the Acts of Friendship
 and Good-Nature? Undoubtedly:
 For they are the chief. Suppose then,
 that the oblig'd Person discovers in the
 Obliger

Obliger several Failings; does this exclude Sect. 1. *the Gratitude* of the former? * Not in the least. Or does it make *the Exercise* of Gratitude less pleasing? I think rather the contrary. For when depriv'd of other means of making a Return, I might rejoice still in that sure way of shewing my Gratitude to my Benefactor, by bearing his Failings as a Friend. And as to *Bounty*: Tell me, I beseech you, is it to those only who are *deserving* that we shou'd do good? Is it only to a good Neighbour, or Relation, a good Father, Child, or Brother? Or does Nature, Reason, and Humanity better teach us, to do good still to a Father, because a *Father*; and to a Child, because a *Child*; and so to every Relation in Human Life? I think, said I, this last is rightest.

O PHILOCLES, reply'd he, consider then what it was you said, when you objected against the Love of *Mankind* because of Human Frailty; and seem'd to scorn the *Publick*, because of its Misfortunes. See if this Sentiment be consistent with that Humanity which elsewhere you own and practise. For where can Generosity exist, if not here? Where can we ever exert Friendship, if not in this chief Subject? To what shou'd we be true or grateful in the World, if not to *Mankind*, *Love of Mankind*, and that Society to which we are so deeply indebted?

Q 2



Part 2: indebted? What are the Faults or Blemishes

which can excuse such an Omission, or in a grateful Mind can ever lessen the Satisfaction of making a grateful kind Return? Can you then out of *Good-breeding* merely, and from a Temper natural to you, rejoice to shew Civility, Courteousness, Obligingness, seek Objects of Compassion, and be pleas'd with every Occurrence where you have power to do some Service even to People unknown? Can you delight in such Adventures abroad in foreign Countrys, or in the case of Strangers here at home; to help, assist, relieve all who require it, in the most hospitable, kind, and friendly manner? And can *your Country*, or what is more, *your KIND*, requires less Kindness from you, or deserve less to be consider'd, than even one of these Chance-Creatures?—

Good-Nature

O PHILOCLEES! how little do you know the Extent and Power of *Good-Nature*, and to what an heroick pitch a Soul may rise, which knows the thorow Force of it; and distributing it rightly, frames in it-self an equal, just, and universal Friendship?

JUST as he had ended these Words, a Servant came to us in the Field, to give notice of some Company, who were come to dine with us, and waited our coming in.

in. So we walk'd home-wards. I told Sect. 1.
 THEOCLES, going along, that I fear'd I 
 shou'd never make a good *Friend* or *Lover* 
 after his way. As for a plain natural
 Love of *one single* Person in either Sex, I
 cou'd compass it, I thought, well enough;
 but this *complex universal* sort was beyond
 my reach. I cou'd love the Individual,
 but not the Species. This was too *Mystical*
 Mysteious; too Metaphysical an Object *Love.*
 for me. In short, I cou'd love nothing
 of which I had not some sensible material
 Image.

How! reply'd THEOCLES, can you
 never love except in this manner? when
 yet I know that you admir'd and lov'd a
 Friend long e'er you knew his Person.
 Or was PALEMON'S Character of no
 force, when it engag'd you in that long
 Correspondence which preceded your *late*
 personal Acquaintance? The Fact
 (said I) I must of necessity, own to
 you. And now, methinks, I understand
 your Mystery, and perceive how I must
 prepare for it: For in the same manner as
 when I first began to love PALEMON, I
 was forc'd to form a kind of material
 Object, and had always such a certain Image
 of him, ready-drawn, in my Mind,
 whenever I thought of him; so I must
 endeavour to order it in the Case before us:
 if possibly by your help I can raise any
 Q 3 such

Part 2. such Image, or Specter, as may represent
 ~~~~~ this odd Being you wou'd have me love.

M<sup>ETHINKS</sup>, said he, you might have the same Indulgence for NATURE or MANKIND, as for *the People of old ROME*; whom, notwithstanding their Blemishes, I have known you in love with, many ways; particularly under the Representation of a beautiful Youth call'd *the GENIUS of the People*. For I remember, that viewing once some Pieces of Antiquity, where the People were thus represented, you allow'd 'em to be no disagreeable Object.

Genius of  
a Country.

I<sup>NDEED</sup>, reply'd I, were it possible for me to stamp upon my Mind such a Figure as you speak of, whether it stood for *Mankind* or *Nature*, it might probably have its effect; and I might become perhaps a *Lover* after your way: But more especially, if you cou'd so order it, as to make things reciprocal between us, and bring me to fancy of this GENIUS, that it cou'd be "sensible of my Love, and "capable of a *Return*." For without this, I shou'd make but an ill Lover, tho' of the perfectest Beauty in the World.

Nature.

"Tis enough, said THEOCLES, I accept the Terms: And if you promise to love, I will endeavour to shew you *that*  
 BEAUTY

BEAUTY which I count *the perfectest*, Sect. 2. and *most deserving* of LOVE; and which will not fail of a *Return*. — To-morrow, when the Eastern Sun (as Poets describe) with his first Beams adorns the Front of yonder Hill; there, if you are content to wander with me in the Woods you see, we will pursue those *Loves* of ours, by favour of the Silvan Nymphs: and invoking first *the Genius of the Place*, we'll try to obtain at least some faint and distant View of *the Sovereign GENIUS* and *First Beauty*. This if you can come once to contemplate, I will answer for it, that all those forbidding Features and Deformities, whether of *Nature* or *Mankind*, will vanish in an instant, and leave you that *Lover* I cou'd wish. — But now, enough! — Let us to our *Company*; and change this Conversation for some other more suitable to our *Friends* and *Table*.

*Genius of  
the World.*

## S E C T. II.

YOU see here, PALEMON, what a Foundation is laid for the *Entusiasms* I told you of; and which, in my Opinion (I told you too) were the more dangerous, because so very odd, and out of the way. But Curiosity had seiz'd you, I perceiv'd, as it had done me before. For after this first Conversation, I must own, I long'd

Q 4

for



Part 2. for nothing so much as the next day, and  
 the appointed Morning-Walk in the Woods.

WE had only a Friend or two at dinner with us ; and for a good while we discours'd of News and indifferent things, till I, who had my head still running upon those other Subjects, gladly laid hold of something dropt by chance concerning *Friendship*. *Friendship*; and said, That for my own part, truly, tho I once thought I had known Friendship, and really counted my-self a *good Friend* during my whole Life ; yet I was now persuaded to believe my-self no better than a *Learner* : since THEOCLES had almost convinc'd me, " That to be a *Friend* to any one in particular, 'twas necessary to be first a *Friend to Mankind*." But how to qualify my-self for such a Friendship, was, methought, no little difficulty.

INDEED, said THEOCLES, you have given us a very indifferent Character of your-self, in saying so. If you had spoken thus of the Friendship of any *Great Man* at Court, or perhaps of a *Court* it-self, and had complain'd " How hard it was " for you to succeed, or make Interest " with such as govern'd there ;" we shou'd have concluded in your behalf, that there were such Terms to be comply'd with, as were unworthy of you. But  
 " To

“ To deserve well of the *Publick*,” and Sect. 2.  
 “ To be justly stil’d *the Friend of Mankind*,” *Virtue.*  
 requires no more than to be *Good* and  
*Virtuous*; Terms which for one’s own sake  
 one wou’d naturally cover.

How comes it then, said I, that even *Motives.*  
 these *good Terms* themselves are so ill  
 accepted, and hardly ever taken (if I may  
 so express it) except on *further Terms*?  
 For *VIRTUE*, *by it-self*, is thought but  
 an ill Bargain: and I know few, even of the  
 Religious and Devout, who take up with  
 it any otherwise than as Children do with  
 Physick; where the Rod and Sweetmeat  
 are the potent *Motives*.

THEY are Children indeed, reply’d  
 THEOCLES, and shou’d be treated so,  
 who need any Force or Persuasion to do  
 what conduces to their Health and Good.  
 But, where, I beseech you, are those  
 forbidding Circumstances which shou’d  
 make *Virtue* go down so hardly? Is it not,  
 among other things, that you think  
 your-self by this means precluded the fine  
 Tables and costly Eating of our modern  
*Epicures*; and that perhaps you fear the  
 being reduc’d to eat always as ill as now,  
 upon a plain Dish or two, and no more?

THIS, I protested, was injuriously  
 suppos’d of me. For I wish’d never to eat  
 otherwise

Part 2. otherwise than I now did, at his Table; which, by the way, had more resemblance (I thought) of EPICURUS's, than those which now-a-days preposterously pass'd under his name. For if his Opinion might be taken, the highest Pleasures in the World were owing to *Temperance*, and *moderate Use*.

*Temperance.*

IF then the merest Studier of *Pleasure*, (answer'd THEOCLES) even EPICURUS himself, made that favourable Report of *Temperance*, so different from his modern Disciples; if he cou'd boldly say, "That with such Fare as a mean Garden afforded, he cou'd vie even with the Gods for Happiness;" how shall we say of this part of Virtue, that it needs be *taken upon Terms*? If the immediate Practice of *Temperance* be thus harmless; are its Consequences injurious? Does it take from the Vigour of the Mind, consume the Body, and render both the one and the other less apt to their proper Exercises, "the Enjoyments of Reason or Sense, or "the Employments and Offices of Civil Life?" Or is it that a Man's Circumstances are the worse for it, as he stands towards his Friends, or Mankind? Is a Gentleman in this sense to be pity'd, "As "One burdensem to himself, and others; "One whom all Men will naturally shun, as "an ill Friend, and a Corrupter of Society  
" and

“ and Good Manners?” — Shall we Sect. 2.  
 consider our Gentleman in a *publick Trust*,  
 and see whether he is like to succeed best  
 with this restraining Quality; or whether  
 he may be more rely'd on, and thought  
 more incorrupt, if his Appetites are high,  
 and his Relish strong towards that which  
 we call Pleasure? Shall we consider him as  
 a *Souldier*, in a Campaign, or Siege; and  
 advise with our-selves how we might be  
 best defended, if we had occasion for such  
 a one's Service? “ Which Officer wou'd  
 “ make the best for the Souldiers;  
 “ Which Souldier for the Officers; or  
 “ Which Army for their Country?” —  
 What think you of our Gentleman, for  
 a *Fellow-Traveller*? Wou'd he, as a  
 temperate Man, be an ill Choice? Wou'd  
 it indeed be more eligible and delightful  
 “ To have a Companion, who, in any  
 “ shift or necessity, wou'd prove the most  
 “ ravenous, and eager to provide in the  
 “ first place for himself, and his own  
 “ exquisite Sensations?” — I know not  
 what to say where *Beauty* is concern'd.  
 Perhaps the *amorous Galants*, and exquisite  
*Refiners* on this sort of Pleasure, may have  
 so refin'd their Minds and Tempers, that,  
 notwithstanding their accustom'd Indul-  
 gence, they can, upon occasion, renounce  
 their Enjoyment, rather than violate  
 Honour, Faith, or Justice. — And thus,  
 at last, there will be little Virtue or Worth  
 ascrib'd

Part 2. ascrib'd to this patient sober *Character*.

*Temper-*  
*ance.* “ The dull *temperate* Man is no fitter to  
“ be trusted than the elegant *luxurious* one.  
“ Innocence, Youth, and Fortune may  
“ be as well committed to the Care of  
“ this latter Gentleman. He wou'd prove  
“ as good an *Executor*, as good a *Trustee*,  
“ as good a *Guardian*, as he wou'd a  
“ *Friend*. The Family which entrusted  
“ him wou'd be secure; and no Dishonour,  
“ in any likelihood, wou'd happen from  
“ the honest *Man of Pleasure*.”

THE Seriousness with which THEOCLES spoke this, made it the more pleasant; and set our other Company upon saying a great many good things on the same Subject, in commendation of *temperate Life*. So that our Dinner by this time being ended, and the Wine, according to Custom, plac'd before us; I found still we were in no likelihood of proceeding to a Debauch. Every-one drank only as he fancy'd, in no Order or Proportion, and with no regard to circular Healths or Pledges: A Manner which the sociable Men of another Scheme of Morals wou'd have censur'd, no doubt, as a heinous Irregularity, and Corruption of *Good-Fellowship*.

I OWN

I OWN (said I) I'm far<sup>er</sup> from thinking *TEMPERANCE* so disagreeable a Character. As for this part of Virtue, I think there is no need of taking ~~it~~ on any other *Terms* to recommend it, than the mere Advantage of being sav'd from Intemperance, and from the Desire of things unnecessary.

How! said THEOCLES, are you thus far advanc'd? And can you carry this *Temperance* so far as to Estates and Honours, by opposing it to *Avarice* and *Ambition*?—Nay, then truly, you may be said to have fairly embark'd your-self in this Cause. You have pass'd the Channel, and are more than half-Seas over. There remains no further Scruple in the case of Virtue, unless you will declare your-self a *Coward*, or conclude it a Happiness to be born one. For if you can be *temperate* withal towards LIFE, and think it not so great a business, whether *it* be of fewer or more Years; but satisfy'd with what you have liv'd, can rise a thankful Guest from a full liberal Entertainment; Is not this the Sum of all? the finishing Stroke and very Accomplishment of *Virtue*? In this Temper of Mind, what is there can hinder us from forming for our-selves as Heroick a *Character* as we please? What is there either *Good*, *Generous*, or *Great*, which

Part 2. which does not naturally flow from such a modest TEMPERANCE? Let us once gain this simple plain-look'd *Virtue*, and see whether the more shining *Virtues* will not follow. See what that *Country of the Mind* will produce, when by the wholesom Laws of this Legislatress it has obtain'd its *Liberty*! You, PHILOCLES, who are such an Admirer of *Civil Liberty*, and can represent it to your-self with a thousand several Graces and Advantages; can you imagine no Grace or Beauty in that original *Native Liberty*, which sets us free from so many inborn Tyrannys, gives us the Privilege of our-selves, and make us *our own*, and Independent? A sort of Property, which, methinks, is as material to us to the full, as that which secures us our Lands, or Revenues.

LIBERTY, Civil.

Moral.

I SHOU'D think, said he (carrying on his Humour) that one might draw the Picture of this *Moral Dame* to as much advantage as that of her *Political Sister*; whom you admire, as describ'd to us "in her AMAZON-Dress, with a free manly Air becoming her; her Guards the Laws, with their written Tables, like Bucklers, surrounding her; Riches, Traffick, and Plenty, with the *Cornucopia*, serving as her Attendants; and in her Train the *Arts and Sciences*, like Children, playing."——The rest of the Piece

Piece is easy to imagine : “ Her Triumph Sect. 2.  
 “ over Tyranny, and lawless Rule of Lust  
 “ and Passion.” — But what a Triumph  
 wou’d her Sister’s be! What Monsters of  
 savage Passions wou’d there appear subdu’d!  
 “ There fierce *Ambition, Lust, Uproar,*  
 “ *Mis-rule*, with all the *Fiends* which rage  
 “ in human Breasts, wou’d be securely  
 “ chain’d. And when *Fortune* her-self, the  
 “ Queen of Flatterys, with that Prince of  
 “ Terrors, *Death*, were at the Chariot-  
 “ wheels, as Captives; how natural wou’d  
 “ it be to see *Fortitude, Magnanimity,*  
 “ *Justice, Honour*, and all that generous  
 “ Band attend as the Companions of our  
 “ inmate Lady LIBERTY! She, like  
 “ some new-born Goddess, wou’d grace  
 “ her Mother’s Chariot, and own her  
 “ Birth from humble *Temperance*, that  
 “ nursing Mother of the Virtues; who  
 “ like the Parent of the God’s (old  
 “ Reverend CYBELE) wou’d properly  
 “ appear drawn by rein’d Lions, patient of  
 “ the Bit, and on her Head a Turret-like  
 “ Attire: the Image of defensive Power,  
 “ and Strength of Mind.”

BY THIS Picture THEOCLES, I  
 found, had given Entertainment to the  
 Company; who from this rough Draught  
 of his, fell to designing upon the same  
 Subject, after the antient manner; till  
 PRODICUS



Part 2. PRODICUS and CEBES, and all the  
 Antients were exhausted.

*VIRTUE.* GENTLEMEN, said I, the Descriptions you have been making, are, no doubt, the finest in the world: But after all, when you have made *Virtue* as glorious and triumphant as you please, I will bring you an authentick Picture of another kind, where we shall see this Triumph in *Reverse*; “*VIRTUE* her-self a *Captive* in “her turn; and by a proud Conqueror “triumph’d over, degraded, spoil’d of all “her Honours, and defac’d; so as to “retain hardly one single Feature of real “Beauty.”——

I OFFER’D to go on further, but cou’d not, being so violently decry’d by my two Fellow-Guests; who protested they wou’d never be brought to own so detestable a Picture: And one of ’em (a formal sort of Gentleman, somewhat advanc’d in Years) looking earnestly upon me, said, in an angry Tone, “That he had hitherto, “indeed, conceiv’d some hopes of me; “notwithstanding he observ’d my *Freedom of Thought*, and heard me quoted for “such a passionate Lover of *Liberty*: “But he was sorry to find that my “Principle of Liberty extended in fine to “a Liberty from all Principles” (so he express’d himself) “And none, he thought, “beside

“ beside a Libertine in Principle wou’d Sect. 2.  
 “ approve of such a Picture of Virtue, as  
 “ only an *Atheist* could have the impudence  
 “ to make.”

THEOCLES the while sat silent; tho he saw I minded not my Antagonist, but kept my Eye fix’d steddily on himself, expecting to hear what he wou’d say. At last, fetching a deep Sigh, O PHILOCLES, said he, how well you are Master of that Cause you have taken on you to defend! How well you know the way to gain advantage to the worst of Causes, from the imprudent Management of those who defend the best! — I dare not, for my own share, affirm to you, as my worthy Friends have done, “ That ’tis *the Atheist* alone can lay this load on *Virtue*, and picture her thus disgracefully.” — No — There are other over-officious and less-suspected Hands, which do her perhaps more injury, tho with a better colour.

THAT *Virtue* shou’d, with any Shew of Reason, be made a *Victim* (continu’d he, turning himself to his Guests) must have appear’d strange to you, no doubt, to hear asserted with such assurance as has been done by PHILOCLES. You cou’d conceive no tolerable ground for such a Spectacle. In this *revers’d Triumph* you expected perhaps to see some foreign Con-

Vol. 2.

R

queror

Part 2. queror exalted; as either *Vice* it-self, or *Pleasure, Wit, spurious Philosophy*, or some *false Image* of *Truth* or *Nature*. Little were you aware, that the cruel Enemy oppos'd to *Virtue* shou'd be *RELIGION* itself! But you will call to mind, that even innocently, and without any treacherous design, *Virtue* is often treated so, by those who wou'd magnify to the utmost the Corruption of Man's Heart; and in exposing, as they pretend, the Falshood of *Human Virtue*, think to extol *Religion*. How many Religious Authors, how many Sacred Orators turn all their edge this way, and strike at *Moral Virtue* as a kind of *Step-Dame*, or *Rival* to *RELIGION*!——

“ \* *Morality* must not be nam'd; *Nature* has no pretence; *Reason* is an Enemy; *Common Justice*, Folly; and *Virtue*, Misery. Who wou'd not be vitious, had he his Choice? Who wou'd forbear, but because *he must*? Or who wou'd value *Virtue*, but for *Hereafter*?——

\*  
Religion  
and Vir-  
tue.

TRULY, said the old Gentleman (interrupting him) if this be the *Triumph* of Religion, 'tis such as her greatest Enemy, I believe, wou'd scarce deny her: and I must still be of Opinion (with *PHILOCLE'S*'s leave) that it is no great sign of *Tenderness* for *Religion*, to be so zealous in honouring her at the cost of *Virtue*.

Zeal.

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\* See VOL. III. p. 310.

PERHAPS so, said I. Yet that there are many such Zealots in the World, you will acknowledg. And that there is a certain Harmony between this *Zeal* and what you call *Atheism*, THEOCLES, you *Atheism* hear, has allow'd. — But let us hear him out; if perhaps he will be so free as to discover to us what he thinks of the generality of our Religious Writers, and their Method of encountering their common Enemy, *the Atheist*. This is a Subject which possibly may need a better clearing. For 'tis notorious that the chief Opposers of Atheism write upon contrary Principles to one another, so as in a manner to confute themselves. Some of 'em hold zealously for Virtue, and are *Realists* in the Point. Others, one may say, are only *nominal* MORAL *Moralists*, by making Virtue nothing in itself, a Creature of Will only, or a mere *Nominal*, *Real*. Name of Fashion. 'Tis the same in Natural Philosophy: Some take one Hypothesis, *Naturalists* and some another. I shou'd be glad to discover once the true Foundation; and distinguish those who effectually refute their other Antagonists as well as the *Atheists*, and rightly assert the joint-Cause of Virtue and Religion.

HERE, PALEMON, I had my Wish.  
For by degrees I ingag'd THEOCLES to  
R 2 discover

Part 2.<sup>d</sup> discover himself fully upon these Subjects ;  
 which serv'd as a Prelude to those we were  
 to engage in, the next Morning ; for the  
 approach of which, I so impatiently long'd.  
 If his Speculations prov'd of a rational kind,  
 this previous Discourse (I knew) wou'd help  
 me to comprehend 'em ; if only *pleasing*  
*Fancys*, this wou'd help me however to  
 please my-self the better with 'em.

H E R E then began his Criticism of  
 Authors ; which grew by degrees into a  
 continu'd Discourse. So that had this been  
 at a University, THEOCLES might very  
 well have pass'd for some grave Divinity-  
 Professor, or Teacher of *Ethicks*, reading  
 an Afternoon-Lecture to his Pupils.

### S E C T. III.

*Divinity.*

**I**T wou'd be undoubtedly, said he, a  
 happy *Cause* which cou'd have the  
 benefit of such Managers as shou'd never  
 give their Adversarys any handle of advantage  
 against it. I cou'd wish that in the *Cause*  
 of RELIGION we had reason to boast as  
 much. But since 'tis not impossible to  
 write ill even in the best of Causes, I am  
 inclin'd to think this great one of *Religion*  
 may have run at least an equal hazard  
 with any other ; since they who write in  
 defence of it, are apt generally to use so  
 much

*Divines.*

much the less Caution, as they are more exempt from the fear of Censure or Criticism in their own Person. Their Adversary is well secur'd and silenc'd to their hand. They may safely provoke him to a Field where he cannot appear openly, or as a profess'd Antagonist. His Weapons are private, and can often reach the *Cause* without offence to its *Maintainers*; whilst no direct Attack robs them of their imaginary Victory. They conquer *for themselves*, and expect to be approv'd still for their *Zeal*, however the *Cause* it-self may have suffer'd in their hands. —

PERHAPS then, said I, (interrupting him) it may be true enough, what was said once by a Person who seem'd zealous for Religion, "That none *writ well* against " the Atheists beside the *Clerk* who drew *Atheist*. " the Warrant for their Execution."

IF this were the *true Writing*, reply'd he, there wou'd be an end of all Dispute or Reasoning in the Case. For where Force is necessary, Reason has nothing to do. But on the other hand, if Reason be needful, Force in the mean while must be laid aside; For there is no Enforcement of Reason, but by Reason. And therefore if *Atheists* are to be reason'd with, at all; they are to be reason'd with, like other

R 3

Men;

Part. 2. Men ; since there's no other way in nature  
to convince 'em.

*Atheist.*

THIS I own, said I, seems rational and just: But I'm afraid that most of the devout People will be found ready to abandon the *patient*, for the more *concise* Method. And tho Force without Reason may be thought somewhat hard, yet your other way of Reason without Force, I am apt to think, wou'd meet with fewer Admirers.

BUT perhaps, reply'd THEOCLES, 'tis a mere Sound which troubles us. The Word or Name of *Atheist* may possibly occasion some Disturbance, by being made to describe two Characters so very different as His who *absolutely denies*, and His who *only doubts*. Now he who *doubts*, may possibly lament his own Unhappiness, and wish to be convinc'd. He who *denies*, is daringly presumptuous, and sets up an Opinion against the Interest of Mankind, and Being of Society. 'Tis easily seen that *one* of these Persons may bear a due respect to the Magistrate and Laws, tho not *the other* ; who being obnoxious to them, is therefore punishable. But how the former is punishable *by Man*, will be hard to say ; unless the Magistrate had dominion over Minds, as well as over Actions and Behaviour ; and had power to exercise  
an

*Punishment.*

an Inquisition within the inmost Bosoms Sect. 3.  
and secret Thoughts of Men.

I APPREHEND you, said I. And by your account, as there are *two* sorts of People who are call'd Atheists, so there are *two* ways of Writing against them, which may be fitly us'd apart, but not so well jointly. You wou'd set aside mere Menaces, and separate the *Philosopher's* Work from the *Magistrate's*; taking it for *Magistrate* granted, that the more discreet and sober part of Unbelievers, who come not under the dispatching Pen of the Magistrate, can be affected only by the more deliberate and gentle one of Philosophy. Now the Language of the Magistrate, I must confess, has little in common with that of Philosophy. Nothing can be more unbecoming the Magisterial Authority than a Philosophical Stile: and nothing can be more unphilosophical than a Magisterial one. A Mixture of these must needs spoil both. And therefore, in the Cause before us, "If any one besides the Magistrate can be said to *write well*; 'tis HE (according to your account) who writes as becomes Philosophy, with Freedom of Debate, and Fairness towards his Adversary."

ALLOW it, reply'd he. For what can be more equitable? Nothing. But

R 4

will



Part 2. will *the World* be of the same Opinion?  
 And may this Method of writing be justly  
 practis'd in it? Undoubtedly it may.  
 And for a Proof, we have many Instances  
 in Antiquity to produce. The Freedom  
*Philosophy.* taken in this Philosophical way was never  
 esteem'd injurious to Religion, or prejudicial  
 to the Vulgar: since we find it to have been  
 a Practice both in Writing and Converse  
 among the Great Men of a Virtuous and  
 Religious People: and that even those  
 Magistrates who officiated at the Altars,  
 and were the Guardians of the publick  
 Worship, were Sharers in these free Debates.

FORGIVE me, THEOCLES, (said I)  
 if I presume to say, that still this reaches  
 not the Case before us. We are to consider  
*Christian* Times, such as are now present.  
 You know the common Fate of those  
*Jealousy of Authors.* who dare to appear *fair Authors*. What  
 was that Pious and Learned Man's Case,  
 who wrote *the Intellectual System of the*  
*Universe*? I confess it was pleasant enough  
 to consider, that tho the whole World  
 were no less satisfy'd with his Capacity  
 and Learning, than with his Sincerity in  
 the Cause of *Deity*; yet was he accus'd  
 of giving the upper hand to the Atheists,  
 for having only stated their Reasons,  
 and those of their Adversarys, fairly  
 together. And among other Writings of  
 this kind, you may remember how a  
 certain

certain *Fair* INQUIRY (as you call'd it) Sect. 3. was receiv'd, and what offence was taken at it.

I AM sorry, said THEOCLES, it prov'd so. But now indeed you have found a way which may, perhaps, force me to discourse at large with you on this head; by entering the Lists in defence of a Friend unjustly censur'd for this Philosophical Liberty.

I CONFESS'D to THEOCLES and the Company, that this had really been my Aim: And that for this reason alone I made my-self the Accuser of this Author; "Whom I here actually charg'd, as I did  
"all those other *moderate calm* Writers,  
"with no less than Profaneness, for  
"reasoning so unconcernedly and patiently,  
"without the least shew of Zeal or Passion,  
"upon the Subject of a Deity, and a future  
"State."

AND I, on the other side, reply'd THEOCLES, am rather for this patient way of Reasoning, and will endeavour to clear my Friend of this Imputation; if you can have patience enough to hear me out, in an Affair of such a compass.

WE all answer'd for our-selves, and he began thus.

OF

●OF THE many Writers engag'd in the Defence of Religion, it seems to me that the greatest part are employ'd, either in supporting the Truth of the Christian Faith in general, or in refuting such particular Doctrines as are esteem'd Innovations in the Christian Church. There are not, 'tis thought, many Persons in the World who are loose in the very Grounds and Principles of all Religion: And to such as these we find, indeed, there are not many Writers who purposely apply themselves. They may think it a mean Labour, and scarce becoming them, to argue sedately with such as are almost universally treated with Detestation and Horror. But as we are requir'd by our Religion to have Charity for all Men, so we cannot surely avoid having a real Concern for those whom we apprehend to be under the worst of Errors, and whom we find by Experience to be with the greatest difficulty reclaim'd. Neither ought they perhaps in prudence to be treated with so little regard, whose Number, however small, is thought to be rather increasing; and this too among the People of no despicable Rank. So that it may well deserve some Consideration, " Whether in our Age and " Country the same Remedys may serve, " which have hitherto been try'd; or " whether

“ whether some other may not be prefer’d, Sect 3.  
 “ as being futable to Times of less Strictness  
 “ in Matters of Religion, and Places less  
 “ subject to Authority.”

THIS might be enough to put an Author upon thinking of such a way of reasoning with these deluded Persons, as in his Opinion might be more effectual for their Benefit, than the repeated *Exclamations* and *Invectives* with which most of the Arguments us’d against them are commonly accompany’d. Nor was it so absurd to imagine that a quite different Method might be attempted; by which a Writer might offer Reason to these Men with so much more Favour and Advantage, as he appear’d un-prepossess’d, and willing to examine every thing with the greatest Unconcern and Indifference. For to such Persons as these, ’tis to be fear’d, ’twill always appear, “ That what was never  
 “ *question’d*, was never *prov’d*: and That  
 “ whatever Subject had not, at some time  
 “ or other, been examin’d with perfect  
 “ Indifference, was never *rightly examin’d*,  
 “ nor cou’d *rightly be believ’d*.” And in a Treatise of this kind, offer’d as an *Essay* or *Inquiry* only, they wou’d be far from finding that Impartiality and Indifference which is requisite; if instead of a Readiness to comply with whatever Consequences such an Examination as this, and the  
 Course

Part 2. Course of Reasoning brought forth, the  
 Author shou'd shew a previous Inclination  
 to the Consequences only on one side, and  
 an Abhorrence of any Conclusion on the  
 other.

OTHERS therefore, in different Circumstances, may perhaps have found it necessary, and becoming their *Character*, to shew all manner of Detestation both of the Persons and Principles of these Men. Our Author, on the contrary, whose Character exceeds not that of a *Lay-man*, endeavours to shew Civility and Favour, by keeping the fairest Measures he possibly can with the Men of this sort; allowing 'em all he is able; and arguing with a perfect Indifference, even on the Subject of a *Deity*. He offers to conclude nothing positive himself, but leaves it to others to draw Conclusions from his Principles: having this one chief Aim and Intention; "How, in the first place, to reconcile these Persons to the *Principles of Virtue*; "That, by this means, a Way might be laid open to *Religion*; by removing those greatest, if not only Obstacles to it, which arise from the Vices and Passions of Men."

Funda-  
 mental  
 Principles.

'T IS upon this account he endeavours chiefly to establish *Virtue* on Principles, by which he is able to argue with those who

who are not as yet induc'd to own a Sect. 3. GOD, or *Future State*. If he cannot do thus much, he reckons he does nothing. For how can *Supreme Goodness* be intelligible to those who know not what *Goodness it-self* is? Or how can *Virtue* be understood to deserve Reward, when as yet its *Merit* and *Excellence* is unknown? We begin surely at the wrong end, when we wou'd prove MERIT by *Favour*, and ORDER by a *Deity*.— This our Friend seeks to redress. For being, in respect of VIRTUE, what you lately call'd a *Realist*; he endeavours to shew, “ That It is really “ something *in it-self*, and in the nature “ of Things: not arbitrary or *fæctitious* “ (if may so speak) not constituted from “ without, or dependent on *Custom*, *Fancy*, “ or *Will*; not even on the *Supreme* “ *Will* it-self, which can no-way govern “ it; but being *necessarily good*, is govern'd “ by it, and ever uniform with it.” And notwithstanding He has thus made VIRTUE his chief Subject, and in some measure independent on Religion, yet I fancy he may possibly appear at last as high a *Divine* as he is a *Moralist*.

I wou'd not willingly advance it as <sup>Theist</sup> a Rule, “ That those who make only a <sup>Nomin</sup> *Name* of VIRTUE, make no more of <sup>Real</sup> “ DEITY, and cannot without Affectation “ defend the Principles of Religion:”

\*

But

Part 2. But this I will venture to assert; "That  
 Theists, " whoever sincerely defends VIRTUE,  
 Nominal, " and is a *Realist* in MORALITY, must  
 Real. " of necessity, in a manner, by the same  
 " Scheme of Reasoning, prove as very a  
 " *Realist* in DIVINITY."

ALL *Affectation*, but chiefly in Philosophy, I must own, I think unpardonable. And you, PHILOCLES, who can give no quarter to ill Reasoning, nor endure any unsound or inconsistent Hypothesis; you will be so ingenuous, I dare say, as to reject our modern DEISM, and challenge those who assume a Name to which their *Philosophy* can never in the least intitle 'em.

COMMEND me to honest EPICURUS, who raises his DEITY's aloft in the imaginary Spaces; and setting 'em apart out of the Universe and Nature of Things, makes nothing of 'em beyond a *Word*. This is ingenuous, and plain dealing: For this every one who Philosophizes may easily understand,

THE same Ingenuity belongs to those Philosophers whom you, PHILOCLES, seem inclin'd to favour. When A SCEPTICK questions, "Whether a *real Theology*  
 " can be rais'd out of *Philosophy alone*,  
 " without the help of *Revelation*;" He does no more than pay a handsom Compliment

pliment to Authority and the receiv'd Sect. 3.  
 Religion. He can impose on no-one who reasons deeply: since whoever does so, will easily conceive, that at this rate Theology must have no Foundation at all. For Revelation it-self, we know, is founded on the Acknowledgment of a Divine Existence: And 'tis the Province of Philosophy alone to *prove* what Revelation only *supposes*.

I LOOK on it, therefore, as a most unfair way, for those who wou'd be *Builders*, and undertake this *Proving* part, to lay such a Foundation as is insufficient to bear the Structure. Supplanting and Undermining may, in other Cases, be *fair War*: But in Philosophical Disputes, 'tis not allowable to work under-ground, or as in Sieges *by the Sap*. Nothing can be more unbecoming than to talk magisterially and in venerable Terms of "A Supreme NATURE, an *Infinite Being*, and A DEITY;" when all the while a *Providence* is never meant, nor any thing like *Order* or *the Government of a Mind* admitted. For when *these* are understood, and *real Divinity* acknowledg'd; the Notion is not dry, and barren; but such Consequences are necessarily drawn from it, as must set us in Action, and find Employment for our strongest Affections. All the *Dutys* of RELIGION evidently follow hence; and



Part 2. and no exception remains against any of those great Maxims which *Revelation* has establish'd.

Theists,  
Nominal,  
Real.

Now whether our Friend be unfeignedly and sincerely of this latter sort of *real Theologists*, you will learn best from the Consequences of his *Hypothesis*. You will observe, whether instead of ending in *mere Speculation*, it leads to *Practice*: And you will then surely be satisfy'd, when you see such a Structure rais'd, as with the Generality of the World must pass at least for *high Religion*, and with some, in all likelihood, for no less than *ENTHUSIASM*.

Divine  
Love.

For I appeal to you, *PHILOCLE*, whether there be any thing in *Divinity* which you think has more the Air of *Enthusiasm* than that Notion of *Divine Love*, such as separates from every thing worldly, sensual, or meanly-interested? A *Love* which is *simple*, *pure*, and *unmix'd*; which has no other Object than merely *the Excellency of that Being it-self*, nor admits of any other Thought of Happiness, than in *its single Fruition*. Now I dare presume you will take it as a substantial proof of my Friend's being far enough from Irreligion, if it be shewn that he has espous'd this Notion, and thinks of making out this *high Point of Divinity*, from Arguments familiar even to those who oppose *Religion*.

ACCORD-

ACCORDING, therefore, to his Hypothesis, he wou'd in the first place, by way of prevention, declare to you; That tho the *Disinterested Love* of God were the most excellent Principle; yet he knew very well, that by the indiscreet Zeal of some devout well-meaning People it had been stretch'd too far, perhaps even to Extravagance and Enthusiasm; as formerly among the *Mysticks* of the antient Church, *Mysticks*. whom these of latter Days have follow'd. On the other hand, that there were those who in opposition to this devout mystick way, and as profess'd Enemys to what they call *Enthusiasm*, had so far exploded every thing of this ecstastick kind, as in a manner to have given up Devotion; and in reality had left so little of Zeal, Affection, or Warmth, in what they call their *Rational Religion*, as to make them much suspected of their Sincerity in *any*. For tho it be natural enough (he wou'd tell you) for a mere political Writer to ground his great Argument for Religion on the necessity of such a Belief as that of a *future Reward and Punishment*; yet, if you will take his Opinion, 'tis a very ill Token of Sincerity in Religion, and in the Christian Religion more especially, to reduce it to such a Philosophy as will allow no room to that other Principle of *Love*; but treats all of that kind as *Enthusiasm*,

Part 2. for so much as aiming at what is call'd  
 ~~~~~ *Disinterestedness*, or teaching the *Love of God*  
 or *Virtue* for GOD or *VIRTUE's* sake.

RELIGION,
 liberal,
 illiberal.

HERE, then, we have two sorts of People (according to my Friend's account) who in these opposite Extremes expose *Religion* to the Insults of its Adversarys. For, as on one hand, 'twill be found difficult to defend the Notion of that high-rai's'd Love, espous'd with so much warmth by those devout *Mysticks*; so on the other hand, 'twill be found as hard a Task, upon the Principles of these cooler Men, to guard Religion from the Imputation of Mercenariness, and a slavish Spirit. For how shall one deny, that to serve God by Compulsion, or for Interest merely, is *Servile* and *Mercenary*? Is it not evident, that the only *true* and *liberal* Service paid either to that Supreme Being, or to any other Superiour, is *that* "which proceeds
 "from an *Esteem* or *Love* of the Person
 "serv'd, a *Sense* of Duty or Gratitude,
 "and a Love of the dutiful and grateful
 "Part, as *good* and *amiable*, in *itself*." And where is the Injury to *Religion*, from such a Concession as this? Or what Detraction is it from the Belief of an After-Reward or Punishment, to own "That the Service caus'd by it, is
 "not equal to that which is *voluntary*
 "and *with Inclination*, but is rather
 "disingenuous

“ disingenuous and of the slavish kind ?” Is Sect. 3.
 it not still for the Good of Mankind and
 of the World, that Obedience to the Rule
 of Right shou’d some way or other be
 paid ; if not *in the better way*, yet at least
in this imperfect one ? And is it not to be
 shewn, “ That altho this Service of Fear
 “ be allow’d ever so low or base ; yet
 “ RELIGION still being *a Discipline*, and
 “ *Progress* of the Soul towards Perfection,
 “ the Motive of Reward and Punishment *Rewards*
 “ is primary and of the highest moment *and Pu-*
 “ with us ; till being capable of more *nishments.*
 “ sublime Instruction, we are led from this
 “ *servile* State, to the generous Service of
 “ *Affection and Love* ?”

To this it is that in our Friend’s
 Opinion we ought all of us to aspire, so as
 to endeavour “ That the *Excellence of the*
 “ *Object*, not the *Reward or Punishment*,
 “ shou’d be our Motive : But that where
 “ thro the Corruption of our Nature, the
 “ *former* of these Motives is found in-
 “ sufficient to excite to Virtue, there the *Supple-*
 “ *latter* shou’d be brought in aid, and on no *mental*
 “ account be undervalu’d or neglected.” *Motives.*

Now this being once establish’d, how
 can RELIGION be any longer subject
 to the Imputation of *Mercenariness* ? But
 thus we know Religion is often charg’d.
 “ *Godliness*, say they, *is great Gain* : nor
 S 2 “ is

Part 2. "is GOD devoutly serv'd *for nought*." — Is this therefore a Reproach? Is it confess'd there may be *a better Service, a more generous Love?* — Enough, there needs no more. On this Foundation our Friend presumes it easy to defend RELIGION, and even that *devoutest Part*, which is esteem'd so great a Paradox of Faith. For if there be in Nature such a Service as that of Affection and Love, there remains then only to consider of *the Object*, whether there be really that *Supreme-One* we suppose. For if there be *Divine Excellence* in Things; if there be in Nature a *Supreme Mind* or DEITY; we have then an Object consummate, and comprehensive of all which is *Good* or *Excellent*. And this Object, of all others, must of necessity be the most amiable, the most ingaging, and of highest Satisfaction and Enjoyment. Now that there is such a principal Object as this in the World, the World alone (if I may say so) by its wise and perfect Order must evince. This Order, if indeed perfect, excludes all *real ILL*. And that it really does so, is what our Author so earnestly maintains, by solving the best he can those untoward *Phenomena* and ill Signs, taken from the Course of Providence, in the seemingly unequal Lot of *Virtue* in this World.

*Object of
Love.*

'Tis true; tho the Appearances hold ever so strongly against *Virtue*, and in
favour

favour of *Vice*, the Objection which arises Sect. 3.
 hence against a DEITY may be easily remov'd, and all set right again, on the
 supposal of a *Future State*. This to a *Future State*.
 Christian, or one already convinc'd of so
 great a Point, is sufficient to clear every
 dark Cloud of Providence. For He needs
 not be over-and-above solicitous as to the
 Fate of VIRTUE in *this World*, who is
 secure of *Hereafter*. But the case is other-
 wise as to the People we are here to
 encounter. They are at a loss for
 Providence, and seek to find it in the World.
 The Aggravation of the appearing Disorders
 in worldly Affairs, and the blackest
 Representation of Society and Human
 Nature, will hardly help 'em to this
 View. 'Twill be difficult for 'em to read
 Providence in such Characters. From so
 uncomely a Face of things *below*, they will
 presume to think unfavourably of all *above*.
 By *the Effects* they see, they will be inclin'd
 to judg *the Cause*, and by the Fate of *Virtue*
 to determine of *a Providence*. But being
 once convinc'd of Order and a Providence as
 to things *present*, they may soon, perhaps,
 be satisfy'd even of *a Future State*. For
 if Virtue be to it-self no small Reward,
 and Vice in a great measure its own
 Punishment; we have a solid ground to go
 upon. The plain Foundations of a
 distributive Justice, and due Order in this
 World, may lead us to conceive a further
 Building.

Part 2. Building. We apprehend a larger Scheme, and easily resolve our-selves why Things were not compleated in this State; but their Accomplishment reserv'd rather to some further period. For had the Good and Virtuous of Mankind been wholly prosperous in this Life; had Goodness never met with Opposition, nor Merit ever lain under a Cloud; where had been the Trial, Victory, or Crown of *Virtue*? Where had the Virtues had their Theater, or whence their Names? Where had been *Temperance* or *Self-denial*? Where *Patience*, *Meekness*, *Magnanimity*? Whence have these their being? What *Merit*, except from Hardship? What *Virtue* without a Conflict, and the Encounter of such Enemys as arise both within, and from abroad?

~
A Provi-
dence.
ORDER.

BUT as many as are the Difficultys which *Virtue* has to encounter in this World, her Force is yet superiour. Expos'd as she is here, she is not however abandon'd or left miserable. She has enough to raise her above Pity, tho not above our Wishes: and as happy as we see her here, we have room for further Hopes in her behalf. Her present Portion is sufficient to shew Providence already engag'd on her side. And since there is such Provision for her *here*, such Happiness and such Advantages even in this Life; how probable must it appear, that this
Providential

Providential Care is extended yet further to Sect. 3.
a succeeding Life, and perfected Hereafter? ~~~~~

THIS is what, in our Friend's opinion, may be said in behalf of a Future State, to those who question Revelation. 'Tis this must render Revelation probable, and secure that first step to it, the Belief of a Deity and Providence. A Providence must be prov'd from what we see of Order in things present. We must contend for Order; and in this part chiefly, where Virtue is concern'd. All must not be refer'd to *a Hereafter*. For a disorder'd State, in which all present Care of Things is given up, Vice uncontroul'd, and Virtue neglected, represents a very *Chaos*, and reduces us to the belov'd Atoms, Chance, and Confusion of the Atheists. *Recapitulation.*

WHAT therefore can be worse done in the Cause of a *Deity*, than to magnify Disorder, and exaggerate (as some zealous People do) the Misfortunes of Virtue, so far as to render it an unhappy Choice with respect to this World? They err widely, who propose to turn Men to the Thoughts of a *better* World, by making 'em think so ill of *this*. For to declaim in this manner against *Virtue* to those of a looser Faith, will make 'em the less believe *a Deity*, but not the more *a Future State*. Nor can it be thought sincerely

Part 2. that any Man, by having the most elevated
 ~~~~~ Opinion of Virtue, and-of the Happiness  
 it creates, was ever the less inclin'd to the  
*Favours of the Opin-* Belief of a Future State. On the contrary,  
*nion.* it will ever be found, that as they who  
 are Favourers of Vice are always the  
 least willing to hear of a future  
 Existence; so they who are in love with  
 Virtue, are the readiest to embrace that  
 Opinion which renders it so illustrious,  
 and makes its Cause triumphant.

*Antients.*

THUS it was, that among the Antients  
 the great Motive which inclin'd so many  
 of the wisest to the Belief of this Doctrine  
 unreveal'd to 'em, was purely *the Love of*  
*Virtue* in the Persons of those Great Men,  
 the *Founders* and *Preservers* of Societys,  
 the *Legislators*, *Patriots*, *Deliverers*, *Heroes*,  
 whose Virtues they were desirous shou'd  
 live and be immortaliz'd. Nor is there at  
 this day any thing capable of making this  
 Belief more engaging among the Good and  
*Friendship.* Virtuous than *the Love of Friendship*, which  
 creates in 'em a Desire not to be wholly  
 separated by Death, but that they may  
 enjoy the same blest'd Society hereafter.  
 How is it possible, then, that *an Author*  
 shou'd, for exalting *Virtue* merely, be  
 deem'd an Enemy to a *Future State*? How  
 can our Friend be judg'd false to *Religion*,  
 for defending a Principle on which the  
 very Notion of GOD and *Goodness*  
 depends?

depends? For this he says only, and this is Sect. 3.  
 the Sum of all: " That by building a *Conclusion.*  
 " Future State on the Ruins of *Virtue*,  
 " RELIGION in general, and the Cause  
 " of a *Deity* is betray'd; and by making  
 " Rewards and Punishments the principal  
 " Motives to Duty, the Christian Religion  
 " in particular is overthrown, and its  
 " greatest Principle, that of *Love*, rejected  
 " and expos'd."

UPON the whole then, we may justly as well as charitably conclude, that it is truly *our Author's* Design, in applying himself with so much Fairness to the Men of looser Principles, to lead 'em into such an Apprehension of the Constitution of Mankind and of human Affairs, as might form in 'em a Notion of *Order in Things*, and draw hence an Acknowledgment of that Wisdom, Goodness, and Beauty, which is Supreme; that being thus far become Profelytes, they might be prepar'd for that *Divine Love* which our Religion wou'd teach 'em, when once they shou'd embrace its Precepts, and form themselves to its sacred Character.

THUS, continu'd he, I have made my Friend's Apology; which may have shewn him to you perhaps a good *Moralist*; and, I hope, no Enemy to Religion. But if  
 you

Part 2. you find still that *the Divine* has not appear'd so much in his Character as I promis'd, I can never think of satisfying you in any ordinary way of Conversation. *Conclusion.* Shou'd I offer to go further, I might be engag'd deeply in Spiritual Affairs, and be forc'd to make some new Model of a *Sermon* upon his System of Divinity. However, I am in hopes, now that in good earnest Matters are come well-nigh to *Preaching*, you will acquit me for what I have already perform'd.

## S E C T. IV.

**J**UST as he had made an end of speaking, came in some Visitants, who took us up the remaining part of the Afternoon in other Discourses. But these being over, and our Strangers gone (all except *the old Gentleman*, and *his Friend*, who had din'd with us) we began a-new with THEOCLES, by laying claim to his Sermon, and intreating him, again and again, to let us hear him, at large, in his *Theological* way.

THIS he complain'd was persecuting him: As you have seen Company, said he, often persecute a reputed Singer, not out of any Fancy for the Musick, but to satisfy a malicious sort of Curiosity, which ends commonly in Censure and Dislike.

How-

HOWEVER it might be, we told him we were resolv'd to persist. And I assur'd our Companions, that if they wou'd second me heartily in the manner I intended to press him; we shou'd easily get the better.

IN revenge then, said he, I will comply on this condition; That since I am to sustain the part of *the Divine* and *Preacher*, it shall be at PHILOCLES's cost; who shall bear the Part of *the Infidel*, and stand for the Person *preach'd to*.

TRULY, said the old Gentleman, the Part you have propos'd for him is so natural and sutable, that, I doubt not, he will be able to act it without the least Pain. I cou'd wish rather, that you had spar'd your-self the Trouble of putting him thus in mind of his proper *Character*. He wou'd have been apt enough of his own accord to interrupt your Discourse by his perpetual Cavils. Therefore since we have now had Entertainment enough by way of *Dialogue*, I desire the *Law* of SERMON may be strictly observ'd; and "That  
" there be no *answering* to whatever is  
" *argu'd* or *advanc'd*."

I CONSENTED to all the Terms, and told THEOCLES I wou'd stand his Mark willingly:

Part 2. willingly: And besides, if I really were that *Infidel* he was to, suppose me, I shou'd count it no Unhappiness; since I was sure of being so thorowly convinc'd by him, if he wou'd vouchsafe to undertake me.

THEOCLES then propos'd we shou'd walk out; the *Evening* being fine, and the free Air suting better (as he thought) with such Discourses, than a Chamber.

ACCORDINGLY we took our Evening-Walk in the Fields, from whence the laborious Hinds were now retiring. We fell naturally into the Praises of a *Country-Life*; and discours'd a while of *Husbandry*, and the Nature of the *Soil*. Our Friends began to admire some of the *Plants* which grew here to great Perfection. And it being my fortune (as having acquir'd a little Insight into the nature of *Simples*) to say something they mightily approv'd, upon this Subject, THEOCLES immediately turning about to me; "O my ingenious Friend!" said he, "whose Reason, in other respects, must be allow'd so clear and happy; How is it possible that with such Insight, and accurate Judgment in the *Particulars* of Natural Beings and Operations, you shou'd no better judg of the Structure of Things in general, and of the Order and Frame  
" of

" of NATURE? Who better than your-Sect. 4.  
 " self 'can shew 'the Structure' of each  
 " Plant and Animal-Body, declare the  
 " Office of every *Part and Organ*, and tell *Organiza-*  
 " the Uses, Ends, and Advantages to *tion*.  
 " which they serve? How therefore,  
 " shou'd you prove so ill a *Naturalist* in  
 " *this WHOLE*, and understand so little  
 " the Anatomy of *the World and Nature*,  
 " as not to discern the same Relation  
 " of Parts, the same Consistency and  
 " Uniformity in *the Universe*!

" SOME Men perhaps there are of so  
 " confus'd a Thought, and so irregularly  
 " form'd *within themselves*, that 'tis no  
 " more than natural for them to find fault,  
 " and imagine a thousand Inconsistences  
 " and Defects in this *wider Constitution*.  
 " 'Twas not, we may presume, the  
 " absolute Aim or Interest of the Universal  
 " Nature, to render every private-one  
 " infallible, and without defect. 'Twas  
 " not its Intention to leave us without  
 " some Pattern of Imperfection; such as we  
 " perceive in Minds, like these, perplex'd  
 " with froward Thought. But you, my  
 " Friend, are Master of a nobler Mind.  
 " You are conscious of better Order *within*,  
 " and can see Workmanship and Exactness  
 " in your-self, and other *innumerable Parts*  
 " of the Creation. Can you answer it to  
 " your-self, allowing thus much, not to  
 " \* allow

Part 2. " allow all? Can you induce your-self ever  
 " to believe or think, that where there are  
 " Parts so variously united, and conspiring  
*Whole and* " fitly within themselves, *the Whole* it-self  
*Parts.* " shou'd have neither Union nor Coherence;  
 " and where inferiour and private Natures  
 " are often found so perfect, *the Univer-*  
 " *sul-One* shou'd want Perfection, and be  
 " esteem'd like whatsoever can be thought  
 " of, most monstrous, rude, and im-  
 " perfect?

" STRANGE! That there shou'd be  
 " in *Nature* the Idea of an Order and  
 " Perfection, which NATURE herself  
 " wants! That Beings which arise from  
 " *Nature* shou'd be so perfect, as to dis-  
 " cover Imperfection in her Constitution;  
 " and be wise enough to correct that  
 " Wisdom by which they were made!

" NOTHING surely is more strongly  
 " imprinted on our Minds, or more closely  
 " interwoven with our Souls, than the  
*Proportion.* " Idea or Sense of *Order* and *Proportion*.  
 " Hence all the Force of *Numbers*, and  
 " those powerful *Arts* founded on their  
 " Management and Use. What a difference  
 " there is between *Harmony* and *Discord*!  
 " *Cadency* and *Convulsion*! What a  
 " difference between compos'd and orderly  
 " Motion, and that which is ungovern'd  
 " and accidental! between the regular and  
 uniform

“ uniform Pile of some noble Architect, Sect. 4.  
 “ and a Heap of Sand or Stones! between  
 “ an organiz’d Body, and a Mist or Cloud  
 “ driven by the Wind!

“ Now as this Difference is immediately  
 “ perceiv’d by a plain Internal Sensation,  
 “ so there is withal in Reason this account  
 “ of it; That whatever Things have  
 “ Order, the same have *Unity of Design*, *Union*.  
 “ and concur in one, are Parts constituent  
 “ of one WHOLE, or are, in themselves,  
 “ intire Systems. Such is a *Tree*, with all  
 “ its Branches; an *Animal*, with all its  
 “ Members; an *Edifice*, with all its  
 “ exteriour and interiour Ornaments.  
 “ What else is even a *Tune* or *Symphony*,  
 “ or any excellent Piece of Musick, than  
 “ a certain *System* of proportion’d Sounds?

“ Now in this which we call the *System*.  
 “ UNIVERSE, whatever the Perfection  
 “ may be of any *particular Systems*; or  
 “ whatever *single Parts* may have Proportion,  
 “ Unity, or Form within themselves;  
 “ yet if they are not united all in general,  
 “ in \* ONE *System*, but are, in respect of  
 one

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\* Vid. LOCKE of Human Understanding, Book IV.  
 Chap. 6. §. 11.

*Ac mihi quidem Veteres illi majus quiddam animo complexi,  
 multo plus etiam vidisse videntur, quam quantum nostrorum  
 ingeniorum acies intueri potest: qui omnia hæc, quæ supra &  
 subter, unum esse, & una vi, atque una consensione naturæ  
 conftricta*



Part 2. "one another, as the driven Sands, or  
 " Clouds, or breaking Waves; then there  
 System. " being no Coherence in the *Whole*, there  
 " can be infer'd no Order, no Proportion, and consequently no Project or  
 " Design. But if none of these Parts are  
 " independent, but all apparently united,  
 " then is the *WHOLE* a *System* compleat,  
 " according to one *Simple, Consistent*, and  
 " *Uniform DESIGN*.

" HERE then is our main Subject,  
 " insisted on: That neither *Man*, nor any  
 " other Animal, tho ever so compleat a  
 " *System* of Parts, as to all *within*, can be  
 " allow'd in the same manner compleat, as  
 " to all *without*; but must be consider'd as  
 " having a further relation abroad to the  
 " *System of his Kind*. So even this *System*  
 Animal-System. " of his Kind to the *Animal-System*; this to  
 " the *World* (our *Earth*;) and this again  
 " to the *bigger World*, and to the *Universe*.

---

*constricta esse dixerunt. Nullum est enim genus rerum, quod aut avulsum à cæteris per seipsum constare, aut quo cætera si careant, vim suam, atque æternitatem conservare possint. Cicero de Oratore, lib. 3..*

*Omne hoc quod vides, quo divina atque humana conclusæ sunt, unum est: membra sumus corporis magni. Seneca, Epist. 95.*

*Societas nostra Lapidum fornicationi simillima est: quæ casura, nisi invicem obstarent, hoc ipso sustinetur. Ibidem.*

*Estne Dei Sedes, nisi Terra, & Pontus, & Æther, Et Cælum, & Virtus? Superos quid quærimus ultra? Jupiter est quodcunque vides, quodcunque moveris.*

Lucan. Lib. 9.

ALL

" ALL things in this World are united. *System of the World.*  
 " For as the *Branch* is united with the  
 " *Tree*, so is the *Tree* as immediately with  
 " the *Earth, Air, and Water*, which feed  
 " it. As much as the fertile *Mould* is  
 " fitted to the *Tree*; as much as the strong  
 " and upright *Trunk* of the *Oak* or *Elm*  
 " is fitted to the twining *Branches* of the  
 " *Vine* or *Ivy*; so much are the very  
 " *Leaves*, the *Seeds*, and *Fruits* of these  
 " *Trees* fitted to the various *Animals*:  
 " These again to one another, and to the  
 " *Elements* where they live, and to which  
 " they are, as *Appendices*, in a manner  
 " fitted and join'd; as either by *Wings* for  
 " the *Air*, *Fins* for the *Water*, *Feet* for  
 " the *Earth*, and by other correspondent  
 " inward *Parts* of a more curious *Frame*  
 " and *Texture*. Thus in contemplating all  
 " on *Earth*, we must of necessity view *All*  
 " in *One*, as holding to one common *Stock*.  
 " Thus too in the *System* of the bigger  
 " *World*. See there the mutual *Depen-*  
 " *dency* of *Things*! the *Relation* of one  
 " to another; of the *Sun* to this inhabited  
 " *Earth*, and of the *Earth* and other  
 " *Planets* to the *Sun*! the *Order*, *Union*, and  
 " *Coherence* of the *Whole*! And know  
 " (my ingenious Friend) That by this Survey  
 " you will be oblig'd to own the  
 " UNIVERSAL SYSTEM, and coherent *Universal*  
 " Scheme of *Things*, to be establish'd on *System*.  
 Vol. 2. T " abun-

Part 2. “ abundant Proof, capable of convincing  
 “ any fair and just Contemplator of the  
 “ Works of Nature, For scarce wou’d  
 “ any-one, till he had well survey’d this  
 “ universal Scene, believe a *Union* thus  
 “ evidently demonstrable, by such numerous  
 “ and powerful Instances of mutual  
 “ Correspondency and Relation, from the  
 “ minutest Ranks and Orders of Beings to  
 “ the remotest Spheres.

*Appearance of Ill  
 necessary.*

“ Now, in this mighty UNION, if  
 “ there be such Relations of Parts one to  
 “ another as are not easily discover’d; if  
 “ on this account the End and Use of  
 “ Things does not every-where appear,  
 “ there is no wonder; since ’tis no more  
 “ indeed than what must happen of  
 “ necessity: Nor cou’d Supreme Wisdom  
 “ have otherwise order’d it. For in an  
 “ Infinity of Things thus relative, a Mind  
 “ which sees not *infinitely*, can see nothing  
 “ *fully*: And since each Particular has  
 “ relation to all in general, it can know no  
 “ perfect or true Relation of any Thing,  
 “ in a World not perfectly and fully  
 “ known.

*Solution.*

“ THE same may be consider’d in any  
 “ dissected Animal, Plant, or Flower;  
 “ where he who is no Anatomist, nor  
 “ vers’d in Natural History, sees that the  
 “ many *Parts* have a relation to *the Whole*;  
 “ for

“ for thus much even a slight View affords: Sect. 4.  
 “ But he who like you, my Friend, is  
 “ curious in the Works of Nature, and  
 “ has been let into a Knowledg of the  
 “ Animal and Vegetable Worlds, he alone  
 “ can readily declare the just Relation  
 “ of all these Parts to one another, and  
 “ the several Uses to which they  
 “ serve.

“ But if you wou'd willingly enter *Example.*  
 “ further into this Thought, and consider  
 “ how much we ought not only to be satisfy'd  
 “ with this our View of Things, but  
 “ even to admire its Clearness; imagine  
 “ only some Person intirely a Stranger to  
 “ Navigation, and ignorant of the Nature  
 “ of the Sea, or Waters, how great his  
 “ Astonishment wou'd be, when finding  
 “ himself on board some Vessel, anchoring  
 “ at Sea, remote from all Land-Prospect,  
 “ whilst it was yet a Calm, he view'd  
 “ the ponderous Machine firm and  
 “ motionless in the midst of the smooth  
 “ Ocean, and consider'd its Foundations  
 “ beneath, together with its Cordage,  
 “ Masts, and Sails above. How easily  
 “ wou'd he see *the Whole* one regular  
 “ Structure, all things depending on one  
 “ another; the Uses of the Rooms *below*,  
 “ the Lodgments, and Conveniences of  
 “ Men and Stores? But being ignorant  
 “ of the Intent or Design of all *above*,  
 T 2 “ wou'd

Part 2. “ wou’d he pronounce the Masts and  
 “ Cordage to be uselefs and cumberfom; and  
 “ for this reason condemn the Frame, and  
 “ despise *the Architect*? O my Friend!  
 “ let us not thus betray our Ignorance;  
 “ but confider where we are, and in what  
 “ a Universe. Think of the many Parts  
 “ of the vast Machine, in which we have  
 “ fo little infight, and of which it is  
 “ impossible we fhould know the Ends and  
 “ Ufes; when inftead of feeing to the  
 “ higheft *Pendants*, we fee only fome *lower*  
 “ *Deck*, and are in this dark Cafe of  
 “ Flefh, confin’d even to *the Hold*, and  
 “ meaneft Station of the Veffel.

*Universal  
 Mind.*

“ Now having recogniz’d this uniform  
 “ confiftent Fabrick, and own’d the  
 “ *Universal System*, we muft of confequence  
 “ acknowledg a *Universal MIND*; which  
 “ no ingenious Man can be tempted to  
 “ difown, except thro the Imagination of  
 “ Diforder in the Universe, its Seat. For  
 “ can it be fuppos’d of any-one in the  
 “ World, that being in fome Defart far  
 “ from Men, and hearing there a perfect  
 “ Symphony of Mufick, or feeing an exact  
 “ Pile of regular Architecture arifing  
 “ gradually from the Earth in all its  
 “ Orders and Proportions, he fhould be  
 “ perfuaded that at the bottom there was no  
 “ *Design* accompanying this, no fecret  
 “ Spring of *Thought*, no active *Mind*?  
 “ Wou’d

" Wou'd he, because he saw no Hand, Sect. 4.  
 " deny the Handy-Work, and suppose that  
 " each of these compleat and perfect  
 " Systems were fram'd, and thus united in  
 " just Symmetry, and conspiring Order,  
 " either by the accidental blowing of the  
 " Winds, or rolling of the Sands?

" W H A T is it then shou'd so disturb *Distur-*  
 " our Views of *Nature*, as to destroy that *bance,*  
 " Unity of Design and Order of *a Mind*, *whence.*  
 " which otherwise wou'd be so apparent?  
 " All we can see either of the Heavens or  
 " Earth, demonstrates Order and Perfec-  
 " tion; so as to afford the noblest Subjects  
 " of Contemplation to Minds, like yours,  
 " enrich'd with Sciences and Learning.  
 " All is delightful, amiable, rejoicing,  
 " except with relation to *Man* only, and *Human*  
 " his Circumstances, which seem unequal. *Affairs.*  
 " Here the Calamity and Ill arises; and  
 " hence the Ruin of this goodly Frame.  
 " All perishes on this account; and the  
 " whole Order of the Universe, elsewhere  
 " so firm, intire, and immovable, is here  
 " o'erthrown, and lost by this one View;  
 " in which we refer all things to our-  
 " selves: submitting the Interest of *the Selfishness.*  
 " *Whole* to the Good and Interest of so  
 " small *a Part.*

" B U T how is it you complain of the  
 " unequal State of Man, and of the few

Part 2. “ Advantages allow’d him above the  
 “ Beasts? What can a Creature claim, so  
 “ little differing from ’em, or whose  
 “ Merit appears so little above ’em, except  
 “ in *Wisdom* and *Virtue*, to which so few  
 “ conform? ‘Man may be virtuous; and by  
 “ being so, is happy. His Merit is  
 “ Reward. By *Virtue* he deserves; and in  
 “ *Virtue* only can meet his Happiness  
*Virtue and* “ deserv’d. But if even *Virtue* it-self be  
*Vice.* “ unprovided for, and *Vice* more prosperous  
 “ be the better Choice; if this (as you  
 “ suppose) be in the Nature of Things,  
 “ then is all Order in reality inverted, and  
 “ Supreme Wisdom lost: Imperfection and  
 “ Irregularity being, after this manner,  
 “ undoubtedly too apparent in the Moral  
 “ World.

*Their* “ HAVE you then, e’er you pronounc’d  
*Power,* “ this Sentence, consider’d of the State of  
*Effect.* “ *Virtue* and *Vice* with respect of *this Life*  
 “ *merely*; so as to say, with assurance,  
 “ When, and How far, in what particu-  
 “ lars, and how circumstantiated, the one  
 “ or the other is *Good* or *Ill*? You who  
 “ are skill’d in other Fabricks and  
 “ Compositions, both of Art and Nature,  
*A Mind.* “ have you consider’d of the Fabrick of *the*  
 “ *Mind*, the Constitution of the Soul, the  
 “ Connexion and Frame of all its Passions  
 “ and Affections; to know accordingly  
 “ the Order and Symmetry of the Part,  
 “ and

“ and how it either improves or suffers; Sect. 4.  
 “ what its Force is, when naturally  
 “ preserv’d in its sound State; and what *Improve-*  
 “ becomes of it, when corrupted and *ment.*  
 “ abus’d? Till this (my Friend!) be well  
 “ examin’d and understood, how shall we  
 “ judg either of the Force of *Virtue*, or  
 “ Power of *Vice*? Or in what manner  
 “ either of these may work to our Happi-  
 “ ness or Undoing?

“ H E R E therefore is that I N Q U I R Y  
 “ we shou’d first make. But who is there  
 “ can afford to make it as he ought? If  
 “ happily we are born of a good Nature;  
 “ if a liberal Education has form’d in us  
 “ a generous Temper and Disposition, *Temper.*  
 “ well-regulated Appetites, and worthy  
 “ Inclinations, ’tis well for us; and so  
 “ indeed we esteem it. But who is there  
 “ endeavours to give these to himself,  
 “ or to advance his Portion of Happiness  
 “ in this kind? Who thinks of im-  
 “ proving, or so much as of preserving  
 “ his Share, in a World where it must of  
 “ necessity run so great a hazard, and  
 “ where we know an honest Nature is so  
 “ easily corrupted? All other things  
 “ relating to us are preserv’d with Care,  
 “ and have some Art or Oeconomy  
 “ belonging to ’em; this which is nearest  
 “ related to us, and on which our  
 “ Happiness depends, is alone committed to

T 4

“ Chance :



Part 2. " Chance : And *Temper* is the only thing  
 " ungovern'd, whilst it governs all the  
 " rest.

*Appetites.*

" THUS we inquire concerning what  
 " is good and futable to our Appetites;  
 " but what Appetites are good and futable  
 " to us, is no part of our Examination.  
 " We inquire what is according to  
 " *Interest, Policy, Fashion, Vogue*; but it  
 " seems wholly strange, and out of the  
 " way, to inquire what is *according to*  
 " NATURE. The Ballance of EUROPE,  
 " of Trade, of Power, is strictly sought  
 " after; while few have heard of *the*

*Ballance.*

" *Ballance of their Passions*, or thought of  
 " holding these Scales even. Few are  
 " acquainted with this Province, or know-  
 " ing in these Affairs. But were we more  
 " so (as this *Inquiry* wou'd make us) we  
 " shou'd then see Beauty and Decorum  
 " here, as well as elsewhere in Nature;  
 " and the Order of the Moral World  
 " wou'd equal that of the Natural. By  
 " this the *Beauty of VIRTUE* wou'd  
 " appear; and hence (as has been shewn)  
 " *the Supreme and Sovereign BEAUTY*,  
 " the Original of all which is Good or  
 " Amiable.

*Virtue.*

*Deity.*

" BUT lest I shou'd appear at last too  
 " like an *Enthusiast*, I chuse to express  
 " my Sense, and conclude this *Philosophical*  
 " *Sermon*

“ *Sermon* in the words of one of those Sect. 4.  
 “ *ancient Philologists*, whom you are us'd to  
 “ *esteem.* For *Divinity it-self*, says he, is  
 “ *surely beauteous, and of all Beautys the*  
 “ *brightest; tho not a beauteous Body, but*  
 “ *that from whence the Beauty of Bodys is*  
 “ *deriv'd: Not a beauteous Plain, but that*  
 “ *from whence the Plain looks beautiful.*  
 “ *The River's Beauty, the Sea's, the Heaven's,*  
 “ *and Heavenly Constellation's, all flow from*  
 “ *hence as from a Source Eternal and*  
 “ *Incorruptible. As Beings partake of this,*  
 “ *they are fair, and flourishing, and happy:*  
 “ *As they are lost to this, they are deform'd,*  
 “ *perish'd, and lost.”*

WHEN THE OCLES had thus spoken, he was formally complimented by our *Two Companions*. I was going to add something in the same way: but he presently stop'd me, by saying, he shou'd be scandaliz'd, if instead of commending him, I did not, according to my *Character*, chuse rather to criticize some part or other of his long Discourse.

IF it must be so then, reply'd I; in the first place, give me leave to wonder that, instead of the many Arguments commonly brought for proof of a *Deity*, you make use only of one single-one to build on. I expected to have heard from you, in  
 customary

Part 2. customary Form, of a *First Cause*, a *First Being* and a *Beginning of Motion*: How clear the *Idea* was of an *Immaterial Substance*; And how plainly it appear'd, that at some time or other *Matter must have been created*. But as to all this, you are silent. As for what is said, of "a Material unthinking Substance Being never able to have produc'd an immaterial thinking one;" I readily grant it: but on the condition, that this great Maxim of *Nothing being ever made from Nothing*, may hold as well on my side as my Adversary's: And then, I suppose, that whilst the World endures, he will be at a loss how to assign a Beginning to *Matter*; or how to suggest a Possibility of annihilating it. The spiritual Men may, as long as they please, represent to us, in the most eloquent manner, "That *Matter* consider'd in a thousand different Shapes, join'd and disjoin'd, vary'd and modify'd to Eternity, can never, of it-self, afford one single Thought, never occasion or give rise to any thing like Sense or Knowledg." Their Argument will hold good against a DEMOCRITUS, an EPICURUS, or any of the elder or latter *Atomists*. But it will be turn'd on them by an examining *Academist*: and when the two Substances are fairly set asunder, and consider'd a-part, as different kinds; 'twill be as strong Sense, and as good Argument, to say as well

Matter  
and  
Thought.


well of the *immaterial kind*; "That do Sect. 4.  
 " with it as you please, modify it a thou-  
 " sand ways, purify it, exalt it, sublime  
 " it, torture it ever so much, or rack it,  
 " as they say, with thinking; you will  
 " never be able to produce or force the  
 " contrary Substance out of it." The  
 poor Dregs of sorry *Matter* can no more  
 be made out of the simple pure Substance  
 of *immaterial Thought*, than the high  
 Spirits of *Thought* or *Reason* can be extracted  
 from the gross Substance of heavy *Matter*.  
 So let the *Dogmatists* make of this Argument  
 what they can.

BUT for your part, continu'd I, as  
 you have stated the Question, 'tis not  
 about what was *First*, or *Foremost*; but what  
 is *Instant*, and *Now* in being. "For if  
 " DEITY be *now* really extant; if by any  
 " good Token it appears that there is *at*  
 " *this present* a Universal Mind; 'twill  
 " easily be yielded there *ever* was one."—  
 This is your Argument. — You go (if I  
 may say so) upon *Fact*, and wou'd prove  
 that things *actually are* in such a state and  
 condition, which if they really *were*, there  
 wou'd indeed be no dispute left. Your  
 UNION is your main Support. Yet  
 how is it you prove this? What Demon-  
 stration have you given? What have  
 you so much as offer'd at, beyond *bare*  
*Probability*? So far are you from demon-  
 strating

\*

Part 2. *strating* any thing, that if this uniting Scheme be the chief Argument for Deity (as you tacitly allow) you seem rather to have demonstrated, "That the Case it-self is incapable of Demonstration." For, "How, say you, can a narrow Mind see *All Things?*" — And yet if, in reality, It sees not *All*, It had as good see *Nothing*. The demonstrable part is still as far ~~in~~ mind. For grant that this *All*, which lies within our view or knowledg, is orderly and united, as you suppose: This mighty *All* is a mere Point still, a very Nothing compar'd to what remains.

*Atheistical Hypothesis.* " 'Tis only a separate *By-World* (we'll say) of which perhaps there are, in the wide Waste, Millions besides, as horrid and deform'd, as this of ours is regular and proportion'd. In length of time, amidst the infinite Hurry and Shock of Beings, this *single odd World*, by accident, might have been struck out, and cast into some Form (as among infinite *Chances*, what is there which may not happen?) But as for the rest of *Matter*, 'tis of a different hue. Old *Father CHAOS* (as the Poets call him) in these wild Spaces, reigns absolute, and upholds his Realms of Darkness. He presses hard upon our Frontier: and one day, belike, shall by a furious Inroad recover his lost Right, conquer his Rebel-State, and  
" re-unite

" re-unite us to primitive *Discord* and Sect. 4.  
 " *Confusion*. 

THIS, said I, THEOCLES! (concluding my Discourse) is all I dare offer in opposition to your *Philosophy*. I imagin'd, indeed, you might have given me more Scope: But you have retronch'd your-self in narrower Bounds. So that to tell you truth, I look upon your *Theology* to be hardly so fair or open as that of our Divines in general. They are strict, it's true, as to *Names*; but allow a greater Latitude in *Things*. Hardly indeed can they bear a home-Charge, a downright questioning of *Deity*: But in return, they give always fair play against NATURE, NATURE and allow her to be challeng'd for her arraign'd. Failings. She may freely err, and we as freely censure. *Deity*, they think, is not accountable for her: Only she for her-self. But you are straiter, and more precise in this point. You have unnecessarily brought *Nature* into the Controversy, and taken upon you to defend her Honour so highly, that I know not whether it may be safe for me to question her.

LET not this trouble you, reply'd THEOCLES: but be free to censure *Nature*; whatever may be the Consequence. 'Tis only my *Hypothesis* can suffer. If I defend it Ill, my Friends need not be  
 \* scandaliz'd.

Part 2. scandaliz'd. They are fortify'd, no doubt, with stronger Arguments for a Deity, and can well employ those *Metaphysical* Weapons, of whose Edge you seem so little apprehensive. I leave them to dispute this Ground with you, whenever they think fit. For my own Arguments, if they can be suppos'd to make any part of this Defence, they may be look'd upon only as distant Lines, ~~or~~ Outworks, which may easily perhaps be won; but without any danger to the Body of the Place.

NOTWITHSTANDING, then, said I, that you are willing I shou'd attack NATURE in Form, I chuse to spare her NATURE in all other Subjects, except MAN only. *in Man.* How comes it, I entreat you, that in this noblest of Creatures, and worthiest her Care, she shou'd appear so very weak and impotent; whilst in mere *In Brutes.* Brutes, and the irrational Species, she acts with so much Strength, and exerts such hardy Vigour? Why is she spent so soon in feeble *Man*, who is found more subject to Diseases, and of fewer years than many of the *wild Creatures*? They range secure; and proof against all the Injuriys of Seasons and Weather, want no help from *Art*, but live in careless Ease, discharg'd of Labour, and freed from the cumberfom Baggage of a necessitous human Life.

Life. In Infancy more helpful, vigorous Sect. 4.  
 in Age, with Senses quicker, and more  
 natural Sagacity, they pursue their Interests,  
 Joys, Recreations, and cheaply purchase  
 both their Food and Maintenance; cloth'd  
 and arm'd by Nature her-self, who provides  
 them both a Couch and Mansion. So  
 has Nature order'd for the rest of  
 Creatures. Such is their Hardiness,  
 Robustness, Vigour. Why not ~~the~~ same  
 for *Man*? —

AND do you stop thus short, said  
 THEOCLES, in your Expostulation?  
 Methinks 'twere as easy to proceed, now you  
 are in the way; and instead of laying  
 claim to some *Few* Advantages of other  
 Creatures, you might as well stand for *All*,  
 and complain "That *Man*, for his part, *Nature in*  
*Man*  
 "shou'd be any thing less than a Consum-  
 "mation of all Advantages and Privileges  
 "which Nature can afford." Ask not  
 merely, Why *Man* is naked, why unhoof'd,  
 why slower-footed than the Beasts? Ask,  
 "Why he has not *Wings* also for the  
 "Air, *Fins* for the Water, and so on; that  
 "he might take possession of *each* Element,  
 "and reign in *All*?"

NOT so, said I, neither. This wou'd  
 be to rate him high indeed! As if he were,  
 by Nature, LORD of *All*: which is more  
 than I cou'd willingly allow.

'TIS





'Tis enough, reply'd he, that this is yielded. For if we allow once a *Subordination* in his Case; if *Nature* her-self be not for M<sup>A</sup>N, but *Man* for N<sup>A</sup>TURE; then must *Man*, by his good leave, submit to *the Elements* of N<sup>A</sup>TURE, and not *the Elements* to him. Few of these are at all fitted to him; and none perfectly. If he be left *Air*, he falls headlong; for Wings were not assign'd him. In *Water* he soon sinks. In *Fire* he consumes. Within *Earth* he suffocates. —

As for what Dominion he may naturally have in other Elements, said I, my concern truly is not very great in his behalf; since by Art he can even exceed the Advantages Nature has given to other Creatures: But for *the Air*, methinks it had been wonderfully obliging in Nature to have allow'd him Wings.

*Volatiles.*

AND what wou'd he have gain'd by it, reply'd THEOCLES? For consider what an Alteration of *Form* must have ensu'd. Observe in one of those wing'd Creatures, whether the whole Structure be not made subservient to this purpose, and all other Advantages sacrific'd to, this single Operation. The Anatomy of the Creature shews it, in a manner, to be *all Wing*: its chief Bulk being compos'd of

*Anatomy.*

two

two exorbitant Muscles, which exhaust the Strength of all the other, and engross (if I may say so) the whole Oeconomy of the Frame. 'Tis thus the aerial Racers are able to perform so rapid and strong a Motion, beyond comparison with any other kind, and far exceeding their little share of Strength elsewhere: these Parts of theirs being made in such superiour proportion, as in a manner to starve their Companions. And in Man's Architecture, of so different an Order, were the flying Engines to be affix'd; must not the other Members suffer, and the multiply'd Parts starve one another? What think you of the Brain in this Partition? Is it not like to prove a *Starveling*? Or wou'd you have it be maintain'd at the same high rate, and draw the chief Nourishment to it-self, from all the rest?——

I UNDERSTAND you, said I, THEO-  
CLES (interrupting him:) The Brain cer-  
tainly is a great *Starver*, where it abounds;  
and the thinking People of the World, the  
*Philosophers* and *Virtuoso's* especially, must  
be contented (I find, with a moderate  
Share of bodily Advantages, for the sake  
of what they call *Parts* and *Capacity Parts*.  
in another Sense. The Parts, it seems,  
of one kind agree ill in their Oeconomy  
with the Parts of the other. But to make  
this even on both sides, let us turn the

Vol. 2.

U

Tables;

Part 2. Tables; and the Case, I suppose, will stand the same with the MILLO's of the Age, the Men of bodily Prowess and Dexterity. For not to mention a vulgar sort, such as *Wrestlers, Vaulters, Racers, Hunters*; what shall we say of our fine-bred Gentlemen; our *Riders, Fencers, Dancers, Tennis-Players*, and such like? 'Tis the Body surely is the *Starver* here: and if the *Body* were such a terrible Devourer in the other way; the Body and Bodily Parts seem to have their Reprisals in this Rank of Men.

IF then, said he, the Case stands thus between *Man* and *Man*, how must it stand between *Man* and a quite different Creature?

*Ballance.* If the *BALLANCE* be so nice, that the least thing breaks it, even in Creatures of the same Frame and Order; of what fatal effect must it be to change *the Order* it-self, and make some essential Alteration in the Frame? Consider therefore how it is we censure *Nature* in these and such-like Cases. "Why, says one, was I not made by Nature strong as a *Horse*? "Why not hardy and robust as this *Brute-Creature*? or nimble and active as that other?"—And yet when uncommon Strength, Agility, and Feats of Body are subjoin'd, even in our own Species, see what befalls! So that for a Person thus in love with an *Athletick*

MILO-

MILONEAN Constitution, it were better, Sect. 4. methinks, and more modest in him, to change the Expostulation, and ask, "Why was I not made in good earnest a very BRUTE?" For that wou'd be more suitable.

I AM apt indeed, said I, to think that the Excellence of MAN lies somewhat different from that of a *Brute*: and that such amongst us as are more truly *Men*, shou'd naturally aspire to Manly Qualitys, and leave the Brute his own. But Nature, I see, has done well to mortify us in this particular, by furnishing us with such slight Stuff, and in such a tender Frame, as is indeed wonderfully commodious to support that Man-Excellence of *Thought* and *Reason*; but wretchedly scanty and ineffectual for other Purposes. As if it were her very Design, "To hinder us from aspiring ridiculously to what was misbecoming our Character."

I SEE, said THEOCLES, you are not one of those timorous Arguers who tremble at every Objection rais'd against their Opinion or Belief, and are so intent in upholding their *own* side of the Argument, that they are unable to make the least Concession on *the other*. Your Wit allows you to divert your-self with whatever

Part 2. occurs in the Debate: And you can pleasantly improve even what your Antagonist brings as a Support to his own Hypothesis. This indeed is a fairer sort of Practice than what is common now-a-days. But 'tis no more than suitable to your *Character*. And were I not afraid of speaking with an Air of Compliment, in the midst of a Philosophical Debate; I shou'd tell you perhaps what I thought of the becoming manner of your SCEPTICISM, in opposition to a kind of Bigot-Scepticks; who forfeit their Right to the *Philosophick Character*, and retain hardly so much as that of the *Gentleman* or *Good-Companion*.  
 —But to our Argument.—

*Distribu-  
tion.*

SUCH then, continu'd he, is the admirable Distribution of NATURE, her adapting and adjusting not only the *Stuff* or *Matter* to the *Shape* and *Form*, and even the Shape it-self and Form to the *Circumstance*, *Place*, *Element*, or *Region*; but also the *Affections*, *Appetites*, *Sensations*, mutually to *each other*, as well as to the *Matter*, *Form*, *Action*, and all besides:  
 " All manag'd for the best, with perfect  
 " Frugality and just Reserve: profuse to  
 " none, but bountiful to all: never em-  
 " ploying in one thing more than enough;  
 " but with exact Oeconomy retrenching  
 " the superfluous, and adding Force to  
 " what is *principal* in every thing." And

is

is not THOUGHT and REASON *principal* Sect. 4.  
 in Man? Wou'd he have no *Reserve* for  
 these? no saving for this part of his *Engine*? *Principal Part.*  
 Or wou'd he have the same Stuff or  
 Matter, the same Instruments or Organs  
 serve alike for different purposes, and all  
 Ounce be equivalent to a Pound? — It  
 cannot be. What Wonders, then, can  
 he expect from a few Ounces of Blood  
 in such a narrow Vessel, fitted for so small  
 a District of Nature? Will he not rather  
 think highly of that NATURE, which  
 has thus manag'd his Portion for him,  
 to best advantage, with this happy *Reserve*  
 (happy indeed for him, if he knows and  
 uses it!) by which he has so much a better  
 Use of Organs than any other Creature? *Reason.*  
 by which he holds his Reason, is *a Man*,  
 and not *a Beast*?

But \* Beasts, said I, have *Instincts*, *Instincts*.  
 which Man has not.

TRUE, said he, they have indeed Per-  
 ceptions, Sensations, and † *Pre-sensations*  
 (if I may use the Expression) which Man, *Animals.*  
 for his part, has not in any proportionable  
 degree. Their Females, newly pregnant,  
 and before they have bore Young, have a  
 clear Prospect or *Pre-sensation* of their State

\* *Supra*, p. 92, 93, &c. and 131, 132. And VOL. III.  
 p. 216, 217, &c.

† *Infra*, p. 412.

Part 2. which is to follow; know what to provide, and how, in what manner, and at what time. *How many things do they preponderate? How many at once comprehend? The Seasons of the Year, the Country, Climate, Place, Aspect, Situation, the Basis of their Building, the Materials, Architecture; the Diet and Treatment of their Off-spring; in short, the whole Oeconomy of their Nursery: and all this as perfectly at first, and when unexperie'd, as at any time of their Life afterwards.*

*Human Kind.*

And "*Why not this*, say you, in Human Kind?" Nay, rather on the contrary, I ask "*Why this?* Where was the Occasion "or Use? Where the Necessity? Why "this Sagacity for *Men*? Have they not "what is better, in another kind? Have "they not Reason and Discourse? Does "not this instruct them? What need "then of the other? Where wou'd be the "prudent Management at this rate? Where "the *Reserve?*"

THE *Young* of most other *Kinds*, continu'd he, are instantly helpful to themselves, sensible, vigorous, know to shun Danger, and seek their Good: A *human Infant* is of all the most helpless, weak, infirm. And wherefore shou'd it not have been thus order'd? Where is the loss in such a Species? Or what is *Man* the worse for this Defect, amidst such large Supplies?

Does

Does not this *Defect* engage him the more Sect. 4.  
 strongly to Society, and force him to Society.  
 own that he is purposely, and not by  
 Accident, made rational and *sociable*, and  
 can no otherwise increase or subsist, than  
 in that *social* Intercourse and Community  
 which is his *Natural State*? Is not both  
 conjugal Affection, and natural Affection  
 to Parents, Duty to Magistrates, Love of  
 a common City, Community, or Country,  
 with the other Dutys and Social Parts of  
 Life, deduc'd from hence, and founded  
 in these very *Wants*? What can be happier  
 than such a Deficiency, as is the occasion  
 of so much Good? What better than a  
 Want so abundantly made up, and answer'd  
 by so many Enjoyments? Now if there  
 are still to be found among Mankind  
 such as even in the midst of these Wants  
 seem not asham'd to affect a Right of  
 Independency, and deny themselves to be  
 by Nature *sociable*; where wou'd their  
 Shame have been, had Nature otherwise  
 supply'd these Wants? What Duty or  
 Obligation had been ever thought of?  
 What Respect or Reverence of Parents,  
 Magistrates, their Country, or their Kind?  
 Wou'd not their full and self-sufficient  
 State more strongly have determin'd them  
 to throw off *Nature*, and deny the *Ends*  
 and *Author* of their Creation?



Part 2.

WHILST THEOCLES argu'd thus concerning NATURE, the old Gentleman, my Adversary, express'd great Satisfaction in hearing me, as he thought, refuted, and my Opinions expos'd. For he wou'd needs believe these to be strongly my Opinions, which I had only started as Objections in the Discourse. He endeavour'd to re-inforce the Argument by many particulars from the common Topicks of the *Schoolmen* and *Civilians*. He added withal, "That it was better for me to declare my Sentiments openly : for he was sure I had strongly imbib'd that Principle, that \* the State of Nature was a State of War."

State of  
Nature.

THAT it was no *State of Government*, or *publick Rule*, reply'd I, you your-self allow. I do so. Was it then a *State of Fellowship*, or *Society*? No: "For when Men enter'd first into Society, they pass'd from the *State of Nature* into that new one which is founded upon *Compact*." And was that former State a tolerable one? Had it been absolutely intolerable, there had never been any such. Nor cou'd we properly call that a *State*, which cou'd not stand or endure for the least time. If Man therefore

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\* See VOL. I. p. 109, &c.

cou'd

cou'd *endure* to live without Society; and Sect. 4. if it be true that he *actually* liv'd so, when in the *State of Nature*; how can it be said, "That he is by *Nature sociable*?"

THE old Gentleman seem'd a little disturb'd at my Question. But having recover'd himself, he said in answer, "That MAN indeed, from his own *natural Inclination*, might not, perhaps, have been mov'd to associate; but rather from some particular *Circumstances*."

HIS *Nature* then, said I, was not so very good, it seems; since having no *natural Affection*, or *friendly Inclination* belonging to him, he was forc'd into a social State, *against his Will*: And this, not from any Necessity in respect of outward Things (for you have allow'd him a tolerable Subsistence) but in probability from such Inconveniences as arose chiefly from himself, and his own malignant Temper and Principles. And indeed 'twas no wonder if Creatures who were *naturally* thus unsociable, shou'd be as naturally mischievous and troublesome. If, *according to their Nature*, they cou'd live out of Society, with so little Affection for one another's Company, 'tis not likely that upon occasion they wou'd spare one another's Persons. If they were so sullen as not to meet for *Love*, 'tis more than probable they wou'd fight

Part 2. fight for Interest. And thus from your own Reasoning it appears, "That the State of Nature must in all likelihood have been little different from a State of WAR."

HE was going to answer me with some sharpness, as by his Looks appear'd; when THEOCLES interposing, desir'd, That as he had occasion'd this Dispute, he might be allow'd to try if he cou'd end it, by setting the Question in a fairer Light. You see, said he to the old Gentleman, what Artifice PHILOCLES made use of, when he engag'd you to allow, that the State of Nature and that of Society were perfectly distinct. But let us question him now in his turn, and see whether he can demonstrate to us, "That there can be naturally any Human State which is not social."

WHAT is it then, said the old Gentleman, which we call the *State of Nature*?

NOT that imperfect rude Condition of Mankind, said THEOCLES, which some imagine; but which, if it ever were in Nature, cou'd never have been of the least continuance, or any-way tolerable, or sufficient for the Support of human Race. Such a Condition cannot indeed so properly be call'd a *State*. For what if speaking of

of an Infant just coming into the World, Sect. 4. and in the moment of the Birth, I shou'd fancy to call this *a State*; wou'd it be proper?

HARDLY so, I confess.

JUST such *a State*, therefore, was that which we suppose of MAN, e'er yet he enter'd into *Society*, and became, in truth *a Human Creature*. 'Twas the *Rough Draught* of Man, the *Essay* or *first Effort* of Nature, a *Species in the Birth*, a Kind as yet *unform'd*; not in its *natural State*, but under *Violence*, and still restless, till it attain'd its natural Perfection.

AND thus, said THEOCLES (addressing still more particularly to the old Gentleman) the Case must necessarily stand, even on the supposal "That there was  
" ever such a Condition or *State* of Men,  
" when as yet they were unassociated,  
" unacquainted, and consequently without  
" any Language or Form of Art." But  
" That it was their *natural State*, to live  
" thus separately," can never without Absurdity be allow'd. For sooner may you divest the Creature of any other Feeling or Affection, than that towards *Society* and his *Likeness*. Allowing you, however, the Power of divesting him at pleasure; Allowing you to reduce even whole  
Parts

Part 2. Parts and Members of his present Frame ;  
 State of Nature. wou'd you transform him thus, and call him still *a Man*? Yet better might you do this indeed, than you cou'd strip him of his *natural Affections*, separate him from all his *Kind*, and inclosing him like some solitary *Insect* in a *Shell*, declare him still a MAN. So might you call the human Egg, or Embrio, *the Man*. The Bug which breeds the Butterfly is more properly *a Fly* tho without Wings, than this imaginary Creature is *a Man*. For tho his outward Shape were *human*, his Passions, Appetites, and Organs must be wholly different. His whole inward Make must be revers'd, to fit him for such a recluse Oeconomy, and separate Subsistence.

To explain this a little further, continu'd he ; Let us examine this pretended *State of Nature* ; how and on what Foundation it must stand. " For either  
 " *Man* must have been from Eternity, or  
 " not. If from Eternity, there cou'd be no  
 " *primitive* or *original State*, no *State of*  
 " *Nature*, other than we see at present  
 " before our eyes. If not from Eternity,  
 " he arose either *all at once* (and consequently  
 " he was at the very *first* as he is *now*) or  
 " *by degrees*, thro several Stages and  
 " Conditions, to that in which he is at  
 " length settled, and has continu'd for so  
 " many Generations."

FOR

FOR instance, let us suppose he sprang, as the old Poets feign'd, from a *big-belly'd Oak*: and then belike he might resemble more a *Man-Drake* than a MAN. Let us suppose him at first with little more of Life than is discover'd in that Plant which they call *the Sensitive*. But when *the Mother-Oak* had been some time deliver'd, and the false Birth by some odd Accident or Device was wrought into Form; the Members were then fully display'd, and the Organs of Sense began to unfold themselves. "Here sprang an *Ear*: there peep'd an *Eye*. Perhaps a *Tail* too came in Company. For what *Superfluities* Nature may have been charg'd with at first, is difficult to determine. They dropt off, it seems, in time; and happily have left things, at last, in a good posture, and (to a wonder!) just *as they shou'd be*."

THIS surely is the lowest View of *the Original Affairs* of Human Kind. For if A PROVIDENCE, and not CHANCE, gave *Man* his Being, our Argument for his *social Nature* must surely be the stronger. But admitting his Rise to be, as we have describ'd, and as a certain sort of Philosophers wou'd needs have it; Nature has then had no Intention at all, no Meaning or Design in this whole Matter. So how  
any

Part 2. any thing can be call'd *natural* in the Case;  
 ~~~~~ how any *State* can be call'd a *State of*  
State of *Nature*, or according to *Nature*, one more
Nature. than another, I know not.

LET us go on however, and on their Hypothesis consider, Which *State* we may best call *Nature's own*. "She has by Accident, thro many Changes and Chances, rais'd a Creature, which springing at first from rude seeds of Matter, proceeded till it became what it now is; and arriv'd where for many Generations it has been at a stay." In this long Proceffion (for I allow it any length whatever) I ask, "Where was it that this *State of Nature* cou'd begin?" The Creature must have endur'd many Changes: and each Change, whilst he was thus growing up, was as *natural*, one as another. So that either there must be reckon'd a hundred different States of Nature; or if one, it can be only *that* in which Nature was *perfect*, and her Growth *compleat*. Here where She *rested*, and attain'd her End, here must be her State, or no-where.

Cou'd she then *rest*, think you, in that desolate State before Society? Cou'd she maintain and propagate the Species, such as it now is, without Fellowship or Community? Shew it us in fact any-
 where,

where, amongst any of our own Kind. Sect. 4.
 For as for Creatures which may much resemble us in outward Form, if they differ yet in the least part of their Constitution, if their Inwards are of a different Texture, if their Skin and Pores are otherwise form'd or harden'd; if they have other Excrescences of Body, another Temper, other natural inseparable Habits or Affections, they are not truly *of our Kind*. If, on the other hand, their Constitution be as ours; their natural Parts or inward Facultys as strong, and their bodily Frame as weak as ours; If they have *Memory*, and *Senses*, and *Affections*, and a *Use of Organs* as ours: 'tis evident they can no more by their good-will abstain from *Society*, than they can possibly preserve themselves without it.

AND here (my Friends!) we ought to remember what we discours'd a while since, and was advanc'd by PHILOCLEES himself, concerning the * Weakness of human Bodys, and the necessitous State of *Man*, in respect of all other Creatures; "His long and helpless Infancy, his feeble and defenceless Make, by which he is more fitted to be a Prey himself, than live by Prey on others." Yet 'tis impossible for him to subsist like any of those

* See Pag. 300.

Part 2. grazing Kinds. He must have better Provision and choicer Food than the raw *State of Nature.* Herbage; a better Couch and Covering than the bare Earth or open Sky. How many Conveniences of other Kinds does he stand in need of? What Union and strict Society is requir'd between the *Sexes*, to preserve and nurse their growing *Off-spring*? This kind of *Society* will not, surely, be deny'd to MAN, which to every Beast of Prey is known proper, and *natural*. And can we allow *this* Social Part to Man, and go no further? Is it possible he shou'd *pair*, and live in Love and Fellowship with his *Partner* and *Off-spring*, and remain still wholly wild, and speechless, and without those Arts of Storing, Building, and other Oeconomy, as natural to him surely as to the *Beaver*, or to the *Ant*, or *Bee*? Where, therefore, shou'd He break off from this *Society*, if once begun? For that it began thus, as early as Generation, and grew into a Household and Oeconomy, is plain. Must not this have grown soon into a *Tribe*? and this *Tribe* into a *Nation*? Or tho it remain'd a *Tribe* only; was not this still a *Society* for mutual Defence and common Interest? In short, if Generation be *natural*, if Natural Affection and the Care and Nurture of the Off-spring be *natural*, Things standing as they do with Man, and the Creature being of that Form and Constitution

tion he now is! it follows, "That *Society* Sect. 4.
 " must be also *natural to him*;" And
 " That out of *Society and Community*
 " he never *did*, nor ever *can* subsist."

To conclude, said he (addressing still to the two Companions) I will venture to add a word in behalf of PHILOCLEES: That since the Learned have such a fancy for this Notion, and love to talk of this imaginary *State of Nature*, I think 'tis even Charity to speak as *ill* of it as we possibly can. Let it be a *State of WAR, Rapine, and Injustice*. Since 'tis unsocial, let it e'en be as uncomfortable and as frightful as 'tis possible. To speak well of it, is to render it inviting, and tempt Men to turn Hermites. Let it, at least, be look'd on as many degrees worse than the worst Government in being. The greater Dread we have of *Anarchy*, the better *Country-men* we shall prove, and value more the *Laws and Constitution* under which we live, and by which we are protected from the outrageous Violences of such an unnatural State. In this I agree heartily with those Transformers of Human Nature, who considering it abstractedly and apart from Government or Society, represent it under monstrous Visages of *Dragons, Leviathans*, and I know not what devouring Creatures. They would have done well however, to have express'd them-

Part 2. selves more properly in their great Maxim.

State of Nature. For to say in disparagement of *Man*, "That he is *to Man a Wolf*," appears somewhat absurd, when one considers that *Wolves* are *to Wolves* very kind and loving Creatures. The Sexes *strictly join* in the Care and Nurture of the Young: and this *Union* is continu'd still between 'em. They howl to one another, to bring Company; whether to hunt, or invade their Prey, or assemble on the Discovery of a good Carcase. Even the Swinish Kinds want not *common Affection*, and run in Herds to the Assistance of their distress'd Fellows. The meaning therefore of this famous Sentence (if it has any meaning at all) must be, "That *Man is naturally to Man, as a Wolf is to a tamer Creature*:" As, for instance, to a *Sheep*. But this will be as little to the purpose as to tell us, "That there are *different Species or Characters of Men*; That *all* have not this * *Wolfish Nature*, but That *one half* at least are *naturally innocent and mild*." And thus the Sentence comes to nothing. For without belying *Nature*, and contradicting what is evident from *natural History, Fact*, and the plain *Course of Things*, 'tis impossible to assent to this ill-natur'd Proposition, when we have even done our best to make tolerable sense of it. — But

* See VOL. I. p. 88, and 118.

such

such is Mankind! And even *here* HUMAN Sect. 5:
 NATURE shews it-self, such as it is; not perfect, or absolutely successful, tho rightly
 tending, and mov'd by proper and just Principles. 'Tis *here*, therefore, in *Philosophy*, as in the common *Conversations* of
 the World. As fond as Men are of *Company*, and as little able to enjoy any Happiness
 out of it, they are yet strangely addicted to the way of *Satir*. And in the same
 manner as a *malicious Censure* craftily worded, and pronounc'd with Assurance, is
 apt to pass with Mankind for shroud WIT; so a *virulent Maxim* in bold Expressions,
 tho without any Justness of Thought, is readily received for true PHILOSOPHY.

S E C T. V.

IN these Discourses the Evening ended; and Night advancing, we return'd home from our Walk. At Supper, and afterwards for the rest of that Night, THEOCLES said little. The Discourse was now manag'd chiefly by the *two* Companions, who turn'd it upon a new sort of Philosophy; such as you will excuse me (good PALEMON!) if I pass over with more haste.

THERE was much said, and with great *Miracles*.
 Learning, on the Nature of *Spirits* and *Prodigys*.
Apparitions; of which the most astonishing

Part 2. Accounts were the most ravishing with our Friends: who endeavour'd to exceed one another in this admirable way; and perform'd to a Miracle in raising one another's Amazement. Nothing was so charming with them, as that which was disagreeing and odd: nothing so soothing, as that which mov'd Horror. In short, whatever was rational, plain, and easy, bore no relish; and nothing came amiss which was cross to Nature, out of Sort and Order, and in no Proportion or Harmony with the rest of Things. *Monstrous Births, Prodigys, Enchantments, Elementary Wars,* and *Convulsions* were our chief Entertainment. One would have thought that in a kind of Rivalship between PROVIDENCE and NATURE, the *latter Lady* was made to appear as homely as possible; that her Deformitys might recommend and set off the Beautys of *the former*. For to do our Friends justice, I must own I thought their Intention to be sincerely *religious*. But this was not a Face of *Religion* I was like to be enamour'd with. It was not from hence I fear'd being made *enthusiastick*, or *superstitious*. If ever I became so, I found it wou'd rather be after THEOCLES's manner. The *Monuments* and *Church-yards* were not such powerful Scenes with me, as the *Mountains*, the *Plains*, the solemn *Woods* and *Groves*; of whose Inhabitants I chose much rather to hear, than of the other.

other. And I was readier to fancy Truth Sect. 5. in those Poetical Fictions which THEOCLES made use of, than in any of his Friends ghastly Storys, so pompously set off, after the usual way, in a lofty Tone of Authority, and with an assuming Air of Truth.

YOU may imagine, PALEMÓN, that *Scepticism*. my **Scepticism*, with which you so often reproach me, cou'd not well forsake me here: Nor cou'd it fail to give disturbance to our Companions, especially to the grave Gentleman who had clash'd with me some time before. He bore with me a while; till having lost all patience, One must certainly, said he, be Master of no small share of Assurance, to hold out against the common Opinion of the World, and deny things which are known by the Report of the most considerable part of Mankind.

THIS, said I, is far from being my case. You have never yet heard me deny any thing; tho I have question'd many. If I suspend my Judgment, 'tis because I have less Sufficiency than others. There are People, I know, who have so great a regard to every Fancy of *their own*, that they can believe their very *Dreams*. But

* See VOL. III. p. 71, 2, 3, 4, 5, &c. And 241, 2, 3, 4. And 316, 317, &c.

Part 2. I who cou'd never pay any such deference
 ~~~~~ to my *sleeping* Fancys, am apt sometimes  
 to question even my *waking* Thoughts, and  
 examine, "Whether these are not *Dreams*  
 " too;" since Men have a Faculty of dream-  
 ing sometimes with their Eyes open. You  
 will own 'tis no small <sup>pleasure</sup> with Man-  
 kind to make their *Dreams* pass for *Realitys*;  
 and that *the Love of Truth* is, in earnest,  
 not half so prevalent as this *Passion* for  
*Novelty* and *Surprize*, join'd with a *Desire*  
*of making Impression*, and *being admir'd*.  
 However, I am so charitable still, as to  
 think there is more of innocent *Delusion*  
*Imposture.* than voluntary *Imposture* in the World:  
 and that they who have most impos'd on  
 Mankind, have been happy in a certain  
 Faculty of imposing first upon themselves;  
 by which they have a kind of Salvo for  
 their Consciences, and are so much the  
 more successful, as they can act their Part  
 more naturally, and *to the life*. Nor is it  
 to be esteem'd a Riddle, that Mens Dreams  
 shou'd sometimes have the good fortune  
 of passing with 'em for Truth; when we  
 consider, that in some Cases, that which  
 was never so much as *dreamt* of, or related  
 as *Truth*, comes afterwards to be believ'd  
 by one who has often told it.

So that the greatest *Impostor* in the  
 World, reply'd he, at this rate may be  
 allow'd *sincere*.

As

As to *the main* of his Imposture, said I, perhaps he may; notwithstanding some pious Frauds made use of between whiles, in behalf of a Belief thought good and wholesom. And so very natural do I take this to be, that in all Religions, except the True, I look upon the greatest Zeal to be accompany'd with the strongest Inclination to deceive. For the Design and End being *the Truth*, 'tis not customary to hesitate or be scrupulous about the Choice of Means. Whether this be true or no, I appeal to the Experience of the last Age: in which 'twill not be difficult to find very remarkable Examples where *Imposture* and *Zeal*, *Bigotry* and *Hypocrisy* have liv'd together, in one and the same *Character*.

LET this be as it will, reply'd he, I am sorry, upon the whole, to find you of such an *incredulous* Temper.

'Tis just, said I, that you shou'd pity me as a Sufferer, for losing that Pleasure which I see others enjoy. For what stronger Pleasure is there with Mankind, or what do they earlier learn or longer retain, than *the Love of bearing and relating* *Wonder- things strange and incredible?* How wonderful a thing is *the Love of wondering*, and of raising *Wonder*! 'Tis the Delight of Children to hear Tales they shiver at, and



Part. 2. the Vice of Old Age to abound in strange  
 ~~~~~  
Wonder- Stories of Times past. We come into the
ment. World wondering at every thing; and
 when our Wonder about common things is
 over, we seek something new to wonder at.
 Our last Scene is to tell Wonders of *our*
own, to all who will believe 'em. And
 amidst all this, 'tis well if TRUTH comes
 off, but moderately tainted.

'Tis well, reply'd he, if with this
moderate FAITH of yours, you can believe
 any *Miracles* whatever.

No matter, said I, how incredulous I
 am of *modern Miracles*, if I have a right
 Faith in those of *former times*, by paying
 the deference due to Sacred Writ. 'Tis
 * *Credulity.* here I am so much warn'd against *Credulity*,
 and enjoin'd never to believe even the
 greatest Miracles which may be wrought,
 in opposition to what has been already
 taught me. And this Injunction I am so
 well fitted to comply with, that I can
 safely engage to keep still in the same *Faith*,
 and promise *never to believe amiss*.

BUT is this a *Promise* which can well
 be made?

IF not, and that my Belief indeed does
 not absolutely depend upon my-self, how
 am I accountable for it? I may be justly
 punish'd

punish'd for Actions, in which my Will is Sect. 5.
 free; but with what justice can I be
 challeng'd for my Belief, if in this I am not
 at my liberty? If Credulity and Incredulity
 are Defects only in the Judgment; and
 the best-meaning Person in the world may
 err on either side, whilst a much worse
 Man, by having better Parts, may judg far
 better of the Evidence of things: How can
 you punish him who errs, unless you wou'd
 punish *Weakness*, and say, 'tis just for Men
 to suffer for their Unhappiness, and not
 their Fault?

I AM apt to think, said he, that very
 few of those who are punish'd for their
Incredulity, can be said to be Sufferers for
 their *Weakness*.

TAKING it for granted then, reply'd
 I, that *Simplicity* and *Weakness* is more the
 Character of *the Credulous* than of *the*
Unbelieving; yet I see not, but that even
 this way still we are as liable to suffer by
 our *Weakness*, as in the contrary Case by
 an over-refin'd *Wit*. For if we cannot
 command our own Belief, how are we
 secure against those false Prophets, and
 their deluding Miracles, of which we
 have such Warning given us? How are
 we safe from Heresy and false Religion?
Credulity being that which delivers us up
 to all Impostures of this sort, and which
 actually

Part 2. actually at this day holds the *Pagan* and *Mahometan* World in Error and blind *Credulity*. Superstition. Either therefore there is no Punishment due to wrong Belief, because we *cannot* believe as we will our-selves; or if we *can*, why shou'd we not promise *never to believe amiss*? Now in respect of Miracles to come, the surest way never to believe *amiss*, is never to believe *at all*. For being satisfy'd of the Truth of our Religion by past Miracles, so as to need no other to confirm us; the Belief of new may often do us harm, but can never do us good. Therefore as the truest Mark of a believing Christian is to seek after no Sign or Miracle to come; so the safest Station in Christianity is his who can be mov'd by nothing of this kind, and is thus Miracle-proof. For if the *Miracle* be on the side of his Faith, 'tis superfluous, and he needs it not; if against his Faith, let it be as great as possible, he will never regard it in the least, or believe it any other than Imposture, tho coming from an Angel. So that with all that *Incredulity* for which you reproach me so severely, I take my-self to be still the better and more Orthodox Christian. At least I am more sure of continuing so than you, who with your *Credulity* may be impos'd upon by such as are far short of *Angels*. For having this preparatory Disposition, 'tis odds you may come in time to believe Miracles
in

in any of the different *Sects*, who, we ^{Sect. 5.} know, all pretend to them. I am persuaded therefore, that the best Maxim to go by, is that common one, "That *Miracles are ceas'd*:" And I am ready to defend this Opinion of mine to be the most probable in it-self, as well as most suitable to Christianity.

THIS Question, upon further Debate, happen'd to divide our *two* Companions. For the elderly Gentleman, my Antagonist, maintain'd, "That the giving up of *Miracles* for the time present, wou'd be of great advantage to the Atheists." The younger Gentleman, his Companion, question'd, "Whether the allowing 'em might not be of as great advantage to the Enthusiasts and Sectarys, against the National Church: This of the two being the greatest Danger (he thought) both to Religion and the State." He was resolv'd, therefore, for the future to be as cautious in examining these modern *Miracles*, as he had before been eager in seeking 'em. He told us very pleasantly what an Adventurer he had been of that kind; and on how many Partys he had been engag'd, with a sort of People who were always on the hot Scent of some new *Prodigy* or *Apparition*, some upstart *Revelation* or *Prophecy*. This, he thought,

*

was

Part 2. was true *Fanaticism Errant*. He had enough of this Visionary Chace, and wou'd ramble no more in blind Corners of the World, as he had been formerly accustom'd, in Ghostly Company of Spirit-hunters, Witch-finders, and Layers-out, for Helliſh Storys and Diabolical Transactions. There was no need ~~the~~ thought, of ſuch Intelligences from *Hell*, to prove the Power of *Heaven*, and Being of *a God*. And now at laſt he begun to ſee the Ridicule of laying ſuch a ſtreſs on theſe Matters: As if *a Providence* depended on them, and *Religion* were at ſtake, when any of theſe wild Feats were queſtion'd. He was ſenſible there were many good Chriſtians who made themſelves ſtrong Partifans in this Cauſe; tho he cou'd not avoid wondering at it, now he began to conſider, and look back.

THE HEATHENS, he ſaid, who wanted Scripture, might have recourſe to *Miracles*: And Providence perhaps had allow'd them their *Oracles* and *Prodigys*, as an imperfect kind of *Revelation*. The JEWS too, for their hard Heart, and harder Underſtanding, had this allowance; when ſtubbornly they ask'd for *Signs* and *Wonders*. But CHRISTIANS, for their parts, had a far better and truer *Revelation*; they had their plainer Oracles, a more rational Law, and clearer Scripture, carrying its own Force, and withal ſo well attested, as
to

to admit of no dispute. And were I, Sect. 5.
 continu'd he, to assign the exact time
 when Miracles probably might first have
 ceas'd, I shou'd be tempted to fancy it
 was when *Sacred Writ* took place, and was
 compleated.

THIS is Fancy indeed (reply'd the *Miracles*
 grave Gentleman) and a very dangerous ^{past,}
 one to that Scripture you preten^{present.} is of
 itself so well attested. The Attestation of
 Men dead and gone, in behalf of Miracles
 past and at an end, can never surely be of
 equal force with Miracles present: And
 of these, I maintain, there are never
 wanting a Number sufficient in the World
 to warrant a *Divine Existence*. If there
 were no Miracles now-a-days, the World
 wou'd be apt to think there never were
 any. The present must answer for the
 Credibility of the past. This is "GOD ^{Human}
 " *witnessing for himself;*" not "Men for ^{Testimony.}
 " GOD." For who shall witness for Men, if
 in the Case of Religion they have no
 Testimony from Heaven in their behalf?


WHAT it is may make the Report of
 Men credible (said the younger Gentleman)
 is another Question. But for mere
Miracles, it seems to me, they cannot be
 properly said "To witness either for
 " GOD or Men." For who shall witness
 for the *Miracles* themselves? And what
 tho

Part 2. tho they are ever so certain? What Security have we, that they are not acted by DEMONS? What Proof that they are not wrought by *Magick*? In short, "What Trust is there to any thing above, or below, if the Signs are only of *Power*, and not of *Goodness*?"

AND are you so far improv'd then, reply'd the severe Companion, under your new *Sceptical* Master (pointing to Me) that you can thus readily discard all Miracles, as useless? —

THE young Gentleman, I saw, was somewhat daunted with this rough Usage of his Friend; who was going on still with his *Invective*. Nay then (said I, interposing) 'tis I who am to answer for this young Gentleman, whom you make to be my Disciple. And since his Modesty, I see, will not allow him to pursue what he has so handsomly begun, I will endeavour it my-self, if he will give me leave.

THE young Gentleman assented; and I went on, representing his fair Intention of establishing in the first place a rational and just Foundation for *our Faith*; so as to vindicate it from the Reproach of having no immediate Miracles to support it. He wou'd have done this (I said) undoubtedly,

doubtedly, by shewing how good Proof Sect. 5.
 we had already for our *Sacred Oracles*, 
 from the Testimony of *the Dead*; whose
 Characters and Lives might answer for
 them, as to the Truth of what they
 reported to us from God. This, however,
 was by no means "*Witnessing for GOD*,"
 as the zealous Gentleman had hastily ex-
 press'd himself. For this was above the
 Reach either of Men, or Miracles. Nor
 cou'd God witness *for himself*, or assert his *Divine*
 Being any other way to Men, than "By *Testimony*."
 "revealing himself to their *Reason*, appeal-
 "ing to their *Judgment*, and submitting
 "his Ways to their *Censure*, and cool
 "*Deliberation*." The Contemplation of
 the Universe, its Laws and Government,
 was (I aver'd) the only means which cou'd
 establish the *sound Belief* of a DEITY.
 For what tho innumerable *Miracles* from
 every part assail'd the Sense, and gave
 the trembling Soul no respite? What tho *Miracles*
 the Sky shou'd suddenly open, and all *no proof of*
 kinds of Prodigys appear, Voices be heard, *Divinity*.
 or Characters read? What wou'd this
 evince more than "That there were
 "certain POWERS cou'd do all this?"
 But "*What POWERS*; Whether *One*, or
 "more; Whether *Superiour*, or *Subaltern*;
 "Mortal, or *Immortal*; *Wise*, or *Foolish*;
 "Just, or *Unjust*; *Good*, or *Bad*;" this
 wou'd still remain a Mystery; as wou'd
 the true Intention, the Infallibility or
 Certainty

Part 2. Certainty of whatever *these* POWERS asserted. Their Word cou'd not be taken in their own Case. They might silence Men indeed, but not convince them: since "POWER can never ~~serve~~ as Proof for " * *Goodness*; and GOODNESS is the " only Pledg of *Truth*." By GOODNESS alone, *Trust* is created. By GOODNESS *superiour* POWERS may win Belief. They must allow their Works to be examin'd, their Actions criticiz'd: And thus, *thus* only, they may be confided in; " When " by repeated Marks their *Benevolence* is " prov'd, and their *Character* of *Sincerity* " and *Truth* establish'd." To whom therefore the Laws of this Universe and its Government appear just and uniform; to him they speak the Government of one JUST-ONE; to him they *reveal* and witness a GOD: and laying in him the Foundation of this *first* Faith, they fit him for a † *subsequent* One. He can then hearken to *Historical Revelation*: and is then fitted (and not till then) for the Reception of any *Message* or miraculous *Notice* from Above; where he knows beforehand all is just and true. But this, no Power of Miracles, nor any Power besides his REASON, can make him know, or apprehend.

Revelation.

* See VOL. I. p. 94. And VOL. III. p. 114.

† See VOL. I. p. 298. *Et Supra*, p. 269.

BUT

BUT now, continu'd I, since I have been thus long, *the Defendant* only; I am resolv'd to take up *Offensive* Arms, and be Aggressor in my turn; provided THEOCLES be not angry with me for borrowing Ground from his Hypothesis.

WHATEVER you borrow of his, reply'd my Antagonist, you are pretty sure of spoiling it: And as it passes thro your hands, you had best beware lest you seem rather to reflect on *Him* than *Me*.

I'LL venture it, said I; whilst I maintain that most of those Maxims you build upon, are fit only to betray your own Cause. For whilst you are labouring to unhinge Nature; whilst you are searching Heaven and Earth for Prodigys, and studying how to *miraculize* every thing; you bring Confusion on the World, you break its Uniformity, and destroy that admirable Simplicity of Order from whence the ONE infinite and perfect Principle is known. Perpetual Strifes, Convulsions, Violences, Breach of Laws, Variation and Unsteadiness of Order, shew either no Controul, or several uncontroul'd and un subordinate Powers in Nature. We have before our eyes either the *Chaos* and *Atoms* of the ATHEISTS, or the *Magick* and
 Vol. 2. Y *Dæmons*

*Atheism
from Su-
perstition.*

Part 2. *Dæmons* of the POLYTHEISTS. Yet is this tumultuous System of the Universe asserted with the highest Zeal by some who would maintain a DEITY. This is that Face of Things, and these the Features by which they represent Divinity. Hither the Eyes of our more inquisitive and ingenuous Youth are turn'd with care, lest they see any thing otherwise than in this perplex'd and amazing View. As if *Atheism* were the most natural Inference which cou'd be drawn from a regular and orderly State of Things! But after all this mangling and disfigurement of *Nature*; If it happens (as oft it does) that the amaz'd Disciple coming to himself, and searching leisurely into *Nature's* Ways, finds more of *Order*, *Uniformity*, and *Constancy* in Things than he suspected; He is of course driven into *Atheism*: And this merely by the Impressions he receiv'd from that preposterous System, which taught him to seek for DEITY in *Confusion*, and to discover PROVIDENCE in an *irregular disjointed World*.

AND when you, reply'd he, with your newly-espous'd System, have brought All things to be as *uniform*, *plain*, *regular*, and *simple*, as you cou'd wish; I suppose you will send your Disciple to seek for DEITY in *Mechanism*; that is to say, in some exquisite System of *self-govern'd Matter*.
For

For what else is it you Naturalists make of Sect. 5.
the World, than a mere *Machine*?

NOTHING ~~else~~, reply'd I, if to the
Machine you allow a *Mind*. For in this case
'tis not a *Self-govern'd*, but a *God-govern'd*
Machine.

AND what are the Tokens, said he,
which shou'd convince us? What Signs
shou'd this dumb *Machine* give of its being
thus govern'd?

THE present, reply'd I, are sufficient.
It cannot possibly give stronger Signs of
Life and steddly Thought. Compare *our*
own Machines with this *great-ONE*; and
see, Whether by their Order, Management
and Motions, they betoken either so perfect
a Life, or so consummate an Intelligence.
The One is regular, steddly, permanent;
the *other* are irregular, variable, inconstant.
In *One* there are the Marks of Wisdom
and Determination; in the other, of
Whimsy and Conceit: In one there
appears Judgment; in the other, Fancy
only: In one, Will; in the other Caprice;
In one, Truth, Certainty, Knowledg; in
the other, Error, Folly, and Madness.

——— But to be convinc'd there is
something Above, which thinks and acts,
we want, it seems, the *latter* of these
Signs; as supposing there can be no

* Y 2

Thought

Part 2. Thought or Intelligence beside what is like *our own*. We sicken and grow weary with the ~~orderly~~ and regular Course of Things, Periods, and ~~stated~~ Laws, and Revolutions just and proportionable, work not upon us, nor win our Admiration. We must have Riddles, Prodigys, Matter for Surprize and Horrour! By Harmony, Order and Concord, we are made *Atheists*: By Irregularity and Discord, *we are convinc'd of DEITY!* "The World is "mere Accident if it proceed in Course; "but an Effect of Wisdom, if it runs "mad!"

*Atheism
from Su-
perstition.*

THUS I took upon me the part of a sound THEIST, whilst I endeavour'd to refute my Antagonist, and shew that his Principles favour'd *Atheism*. The zealous Gentleman took high offence: And we continu'd debating warmly, 'till late at night. But THEOCLES was Moderator: And we retir'd at last to our Repose, all calm and friendly. However, I was not a little rejoic'd to hear that our Companions were to go away early the next Morning, and leave THEOCLES to me alone.

FOR now (PALEMON!) that Morning was approaching, for wick I so much long'd. What your Longing may prove, I
may

may have reason to fear. You have had Sect 5. enough, one wou'd think, to turn the edge of your Curiosity in this kind. Can it be imagin'd, that after the Recital of *Two* such Days already past, you can with patience hear of *Another* yet to come, more Philosophical than either? — But you have made me promise: and now, whate'er it cost, take it you must, as follows,

Y ; PART

P A R T III.

PHILOCLES *to* PALEMON.

IT was yet deep Night (as I imagin'd) when I wak'd with the noise of People up in the House. I call'd to know the matter; and was told that THEOCLES had a little before parted with his Friends; after which he went out to take his Morning-Walk, but wou'd return (they thought) pretty soon: For so he had left word; and that no-body in the mean time shou'd disturb my Rest.

THIS was Disturbance sufficient, when I heard it. I presently got up; and finding it light enough to see the Hill, which was at a little distance from the House, I soon got thither; and, at the foot of it, overtook THEOCLES; to whom I complain'd of his Unkindness. For I was not certainly (I told him) so effeminate and weak a *Friend*, as to deserve that he shou'd
treat

treat me like a *Woman*: Nor had I shown Sect. I. such an Aversion to his Manners or Conversation, as to be thought fitter for the dull Luxury of a soft Bed and Ease, than for Business, Recreation, or Study with an early Friend. He had no other way therefore of making me amends, than by allowing me henceforward to be a Party with him in his *serious Thoughts*, as he saw I was resolv'd to be in his *Hours* and *Exercises* of this sort.

YOU have forgot then, said THEOCLES, the Affignation you had yesterday with the *Sylvan NYMPHS* at this Place and Hour?

No, truly, said I: For, as you see, I am come punctually to the Place appointed. But I never expected you shou'd have come hither without me.

Nay then, said THEOCLES, there's hope you may in time become a Lover with me: for you already begin to shew *Jealousy*. How little did I think these NYMPHS cou'd raise that Passion in you?

Truly, said I, for the *Nymphs* you mention, I know little of 'em as yet. My Jealousy and Love regard *You* only. I was afraid you had a mind to escape me. But now that I am again in possession of you, I want no *Nymph* to make me happy here; unless it were perhaps to join Forces against you, in the manner your belov'd Poet makes the *Nymph* ÆGLE

Part 3. join with his two Youths, in forcing the
 ~~~~~ God SILENUS to sing to 'em.

I DARE trust your Gallantry, reply'd  
 THEOCLES, that if you had such fair  
 Company as you speak of, you wou'd  
 otherwise bestow your time than in an  
 Adventure of *Philosophy*.——But do you  
 expect I shou'd imitate the Poet's God  
 you mention'd, and sing “ The Rise of  
 “ Things from Atoms; the Birth of  
 “ Order from Confusion; and the Origin  
 “ of *Union, Harmony, and Concord*, from the  
 “ sole Powers of CHAOS, and blind  
 “ *Chance?*” The Song indeed was fitted  
 to the God. For what cou'd better sute  
 his jolly Character, than such a drunken  
 Creation; which he lov'd often to celebrate,  
 by acting it to the life? But even this  
 Song was too harmonious for the Night's  
 Debauch. Well has our Poet made it  
 of the Morning, when the God was  
 fresh: For hardly shou'd we be brought  
 ever to believe that such harmonious  
 Numbers cou'd arise from a mere *Chaos*  
 of the Mind. But we must hear our  
 Poet speaking in the Mouth of some soberer  
*Demi-God* or *Hero*. He then presents us  
 with a different Principle of Things, and  
 in a more proper Order of Precedency,  
 gives *Thought* the upper hand. He makes  
 MIND originally to have govern'd  
 Body; not BODY Mind: For this had  
 been

been a CHAOS everlasting, and must Sect. 1.  
 have kept all things in a *Chaos-State* to  
 this day, and for ever, had it ever been.  
 But,

*The active MIND, infus'd thro' all the  
 Space,  
 Unites and mingles with the mighty Mass!  
 Hence Men and Beasts.——*

HERE, PHILOCLES, we shall find  
 our *Sovereign Genius*; if we can charm  
 the *Genius* of the Place (more chaste and  
 sober than your SILENUS) to inspire us  
 with a truer Song of Nature, teach us  
 some celestial Hymn, and make us feel  
*Divinity* present in these solemn Places  
 of Retreat,

HASTE then, I conjure you, said I,  
 good THEOCLES, and stop not one  
 moment for any Ceremony or Rite. For  
 well I see, methinks, that without any  
 such Preparation, some *Divinity* has ap-  
 proach'd us, and already moves in you.  
 We are come to the sacred Groves of the  
*Hamadryads*, which formerly were said  
 to render Oracles. We are on the most  
 beautiful part of the Hill; and the Sun,  
 now ready to rise, draws off the Curtain  
 of Night, and shews us the open Scene  
 of Nature in the Plains below. Begin:  
 For now I know you are full of those  
 Divine

Part 3. Divine Thoughts which meet you ever in this *Solitude*. Give 'em but Voice and Accents: You may be still as much *alone* as you are us'd, and take no more notice of me than if I were absent.

JUST as I had said this, he turn'd away his Eyes from me, musing a while by himself; and soon afterwards, stretching out his Hand, as pointing to the Objects round him, he began.

*Meditation.*

“ YE Fields and Woods, my Refuge  
 “ from the toilsom World of Business,  
 “ receive me in your quiet Sanctuaries, and  
 “ favour my Retreat and thoughtful  
 “ Solitude.— Ye verdant Plains, how  
 “ gladly I salute ye!— Hail all ye blissful  
 “ Mansions! Known Seats! Delightful  
 “ Prospects! Majestick Beautys of this  
 “ Earth, and all ye Rural Powers and  
 “ Graces!—Bless'd be ye chaste Abodes  
 “ of happiest Mortals, who here in peaceful  
 “ Innocence enjoy a Life unenvy'd, tho'  
 “ Divine; whilst with its bless'd Tranquillity  
 “ it affords a happy Leisure and Retreat  
 “ for Man; who, made for Contemplation,  
 “ and to search his own and other  
 “ Natures, may here best meditate the  
 “ Cause of Things; and plac'd amidst  
 “ the various Scenes of Nature, may nearer  
 “ view her Works.

“ O

" O GLORIOUS *Nature*! supremely  
 " Fair, and sovereignly Good! All-loving  
 " and All-lovely, All-divine! Whose Looks  
 " are so becoming, and of such infinite  
 " Grace; whose Study brings such Wis-  
 " dom, and whose Contemplation such  
 " Delight; whose every single Work  
 " affords an ampler Scene, and is a  
 " nobler Spectacle than all which ever  
 " Art presented!——O mighty *Nature*!  
 " Wise Substitute of *Providence*! impower'd  
 " *Creatress*! Or Thou impowering DEITY,  
 " Supreme Creator! Thee I invoke,  
 " and Thee alone adore. To thee this  
 " Solitude, this Place, these Rural Medi-  
 " tations are sacred; whilst thus inspir'd  
 " with Harmony of Thought, tho uncon-  
 " fin'd by Words, and in loose Numbers,  
 " I sing of Nature's Order in created  
 " Beings, and celebrate the Beautys  
 " which resolve in Thee, the Source  
 " and Principle of all Beauty and  
 " Perfection.

" THY Being is boundless, unsearchable,  
 " impenetrable. In thy Immenfity all  
 " Thought is lost; Fancy gives o'er its  
 " Flight: and weary'd Imagination spends  
 " it-self in vain; finding no Coast nor  
 " Limit of this Ocean, nor, in the widest  
 " Tract thro which it soars, one Point  
 " yet nearer the Circumference than the  
 " first

Part 3. " first Center whence it parted.—Thus  
 Meditation. " having oft essay'd, thus sally'd forth  
 " into the wide *Expanse*, when I return again  
 " within *My-self*, struck with the Sense of  
 " this so narrow Being, and of the Fulness  
 " of that Immense-one; I dare no more  
 " behold the amazing Depths, nor sound  
 " the Abyss of DEITY.—

" YET since by Thee (O *Sovereign*  
 " MIND!) I have been form'd such as I  
 " am, intelligent and rational; since the  
 " peculiar Dignity of my Nature is to  
 " know and contemplate Thee; permit  
 " that with due Freedom I exert those  
 " Facultys with which thou hast adorn'd  
 " me. Bear with my ventrous and bold  
 " Approach. And since nor vain Curiosity  
 " nor fond Conceit, nor Love of ought  
 " save Thee alone, inspires me with such  
 " Thoughts as these, be thou my Assistant,  
 " and guide me in this Pursuit; whilst I  
 " venture thus to tread the Labyrinth of  
 " wide Nature, and endeavour to trace  
 " thee in thy Works."—

HERE he stop'd short, and starting,  
 as out of a Dream; Now, PHILOCLÉS,  
 said he, inform me, How have I  
 appear'd to you in my Fit? Seem'd it a  
 sensible kind of Madness, like those Trans-  
 ports

ports which are permitted to our *Poets*? Sect. i.  
or was it downright Raving?

I ONLY wish, said I, that you had been a little stronger in your Transport, to have proceeded as you began, without ever minding me. For I was beginning to see Wonders in that *Nature* you taught me, and was coming to know the Hand of your *Divine Artificer*. But if you stop here, I shall lose the Enjoyment of the pleasing Vision. And already I begin to find a thousand Difficultys in fancying such a *Universal Genius* as you describe.

WHY, said he, is there any difficulty *Unity*. in fancying the Universe to be *One Intire Thing*? Can one otherwise think of it, by what is visible, than that All hangs together, as *of a Piece*? Grant it: And what follows? Only this; that if it may indeed be said of the World, "That it is simply *One*," there shou'd be something belonging to it which makes it *One*. As how? No otherwise than as you may observe in every thing. For to instance in what we see before us; I know you look upon the *Trees* of this vast Wood to be different from one another: And this tall *Oak*, the noblest of the Company, as it is by it-self a different thing from all its Fellows of the Wood, so with its own Wood of numerous spreading

Part 3. ing Branches (which seem *so many different*  
 Unity. TREE) 'tis still, I suppose, *one* and *the*  
*self-same* TREE. Now shou'd you, as a  
 mere Caviller, and not as a fair *Sceptick*,  
 tell me that if a Figure of Wax, or any  
 other Matter, were cast in the exact Shape  
 and Colours of this Tree, and temper'd,  
 if possible, to the same kind of Substance,  
 it might therefore possibly be a *real Tree*  
 of the same Kind or Species; I wou'd  
 have done with you, and reason no longer.  
 But if you question'd me fairly, and  
 desir'd I shou'd satisfy you what I thought it  
 was which made this *Oneness* or *Sameness*  
 in the Tree or any other Plant; or by  
 what it differ'd from the waxen Figure,  
 or from any such Figure accidentally made,  
 either in the Clouds, or on the Sand by  
 the Sea-shore; I shou'd tell you, that  
 neither the *Wax*, nor *Sand*, nor *Cloud* thus  
 piec'd together by our Hand or Fancy, had  
 any real relation within themselves, or had  
 any Nature by which they corresponded  
 any more in that near Situation of Parts,  
 than if scatter'd ever so far asunder. But  
 this I shou'd affirm, " That wherever  
 " there was such a *Sympathizing of Parts*,  
 " as we saw here, in our *real TREE*;  
 " Wherever there was such a plain  
 " Concurrence in *one common End*, and to  
 " the Support, Nourishment, and Propaga-  
 " tion of so fair a *Form*; we cou'd not be  
 " mistaken in saying there was a peculiar  
 " *Nature*

“ *Nature* belonging to this *Form*, and Sect. 1.  
 “ common to it with others of the same  
 “ kind.” By virtue of this, our Tree is  
 a real *Tree*; *lives*, flourishes, and is still  
*One and the same*; even when by Vegetation  
 and Change of Substance, not one Particle  
 in it remains *the same*.

AT this rate indeed, said I, you have  
 found a way to make very adorable Places  
 of these *Silvan* Habitations. For besides  
 the living *Genius* of each Place, the Woods  
 too, which, by your account, are animated,  
 have their *Hamadryads*, no doubt, and  
 the Springs and Rivulets their *Nymphs* in  
 store belonging to 'em: And these too, by  
 what I can apprehend, of immaterial and  
 immortal Substances.

WE injure 'em then, reply'd THEOCLES,  
 to say “ *they belong to these Trees* ;” and not  
 rather “ *these Trees to them*.” But as  
 for their *Immortality*, let them look to  
 it themselves. I only know that both  
*theirs* and all other *Natures* must for their  
 Duration depend alone on *that Nature* on  
 which the World depends: And that  
 every *Genius* else must be subordinate to  
 that *One good GENIUS*, whom I wou'd  
 willingly persuade you to think *belonging to*  
*this World*, according to our present way  
 of speaking.

LEAVING,





*Persona-*  
*lity.*

*Self.*

LEAVING, therefore, these Trees, continu'd he, to personate themselves the best they can, let us examine this thing of *Personality* between you and me; and consider how you, PHOOL, are *You*, and I'm *My-self*. For that there is a Sympathy of Parts in these Figures of ours, other than in those of *Marble* form'd by a PHIDIAS or PRAXITELES; Sense, I believe, will teach us. And yet that our own *Marble*, or *Stuff* (whate'er it be, of which we are compos'd) wears out in seven, or, at the longest, in twice seven Years, the meanest Anatomist can tell us. Now where, I beseech you, will that same *One* be found at last, supposing it to lie in the *Stuff* it-self, or any part of it? For when that is wholly spent, and not one Particle of it left, we are *Our-selves* still as much as before.

WHAT you Philosophers are, reply'd I, may be hard perhaps to determine: But for the rest of Mankind, I dare affirm, that few are so long themselves as *half* seven years. 'Tis good fortune if a Man be *one and the same* only for a day or two. A Year makes more Revolutions than can be number'd.

TRUE, said he: But tho this may happen to a Man, and chiefly to one whose  
contrary

contrary Vices set him at odds, so often Sect. 1  
 with himself; yet when he comes to suffer, or be punish'd for those Vices, he finds himself, if I mistake not, still *one and the same*. And you (PHILOCLE! who, tho you disown Philosophy, are yet so true a Profelyte to *Pyrrhonism*; shou'd you at last, feeling the Power of the GENIUS I preach, be wrought upon to own the Divine Hypothesis, and from this new Identity. Turn of Thought admit a total Change in all your Principles and Opinions; yet wou'd you be still the self-same PHILOCLES: tho better yet, if you will take my Judgment, than the present-one, as much as I love and value him. You see therefore, there is a strange Simplicity in this You and ME, that in reality they shou'd be still *one and the same*, when neither one Atom of Body, one Passion, nor one Thought remains the same. And for that poor Endeavour of making out this *Sameness* or *Identity* of Being, from some self-same Matter, or Particle of Matter, suppos'd Matter. to remain with us when all besides is chang'd; this is by so much the more contemptible, as that *Matter* it-self is not really capable of such Simplicity. For I dare answer, you will allow this You and Me to be each of us simply and individually *One*, better than you can allow the same to any thing of mere Matter; unless quitting your Inclination for *Scepticism*,  
 Vol. 2. Z you

Part 3. you fall so in love with the Notion of an  
 ~~~~~ ATOM, as to find it full as intelligible  
 and certain to you, as that You are
 YOUR-SELF.

BUT whatever, continu'd THEOCLES,
 be suppos'd of *uncompounded Matter* (a
 Thing, at best, pretty difficult to conceive)
 yet being compounded, and put together
 in a certain number of such Parts as unite
Form. and conspire in these Frames of ours,
 and others like them; if it can present
 us with so many innumerable Instances
 of particular Forms, who share this simple
 Principle, by which they are really *One*,
A Genius. live, act, and have a *Nature* or *Genius*
 peculiar to themselves, and provident for
 their own Welfare; how shall we at the
 same time overlook this in *the Whole*,
 and deny the Great and General-ONE of
 the World? How can we be so unnatural as
 to disown Divine Nature, our common
The Supreme One. Parent, and refuse to recognize *the Universal*
 and *Sovereign GENIUS*?

SOVEREIGNS, said I, require no *Notice*
 to be taken of 'em, when they pass *incognito*,
 nor no *Homage* where they appear not
 in *due Form*. We may even have reason
 to presume they shou'd be displeas'd with
 us for being too officious, in endeavouring
 to discover them, when they keep them-
 selves either wholly invisible, or in very
 dark

dark disguise. As for the *Notice* we Sect. 1. take of these *invisible Powers* in the common way of our Religion, we have our *visible Sovereigns* to answer for us. Our lawful Superiours teach us what we are to *own*, and to *perform*, in Worship. And we are dutiful in complying with them, and following their Example. But in a philosophical way, I find no warrant for our being such earnest Recognizers of a controverted Title. However it be, you must allow one at least to understand the Controversy, and know the Nature of these *Powers* describ'd. May one not inquire, "What *Substances* they are of? whether
 " *material* or *immaterial*?"

Substance,
 Material,
 Immaterial.

MAY one not, on the other hand, reply'd THEOCLES, inquire as well, "What
 " *Substance*, or Which of these two *Substances* you count your real and proper
 " *SELF*" Or wou'd you rather be *no Substance*, but chuse to call your-self a *Mode* or *Accident*?

TRULY, said I, as accidental as my Life may be, or as that random Humour is, which governs it; I know nothing, after all, so *real* or *substantial* as MY-SELF. Therefore if there be that Thing you call a *Substance*, I take for granted I am one. But for any thing further relating to this Question, you know my

Z 2


Sceptick

Part 3. *Sceptick* Principles: I determine neither way.

ALLOW me then, reply'd he (good PHILOCLEES!) the same Privilege of *Scepticism* in this respect, since it concerns not the Affair before us, Which way we determine, or Whether we come to any Determination at all in this point. For be the Difficulty ever so great; it stands the same, you may perceive, against *your own Being*, as against *that* which I am pretending to convince you of. You may raise what Objections you please on either hand; and your Dilemma may be of notable force against the manner of such a supreme Being's Existence. But after you have done all, you will bring the same Dilemma home to you, and be at a loss still about YOUR-SELF. When you have argu'd ever so long upon these Metaphysical Points of *Mode* and *Substance*, and have philosophically concluded from the Difficultys of each Hypothesis, "That there cannot be in Nature such a *Universal-One* as This;" you must conclude, from the same Reasons, "That there cannot be any such *particular-One* as Yourself." But that there is actually such a one as *this latter*, your own Mind, 'tis hop'd, my satisfy you. And of this *Mind* 'tis enough to say, "That it is something which *acts* upon a Body, and has something

Metaphysicals.

A Mind.

“ something *passive* under it, and subject Sect. I.
 “ to it: That it has not only *Body* or mere 
 “ *Matter* for its Subject, but in some respect
 “ even *it-self* too, and what proceeds from
 “ it: That it superintends and manages
 “ its own *Imaginations, Appearances, Fancys*;
 “ correcting, working, and modelling these,
 “ as it finds good; and adorning and
 “ accomplishing, the best it can, this
 “ composite Order of Body and Under-
 “ standing.” Such a MIND and governing
 Part, I know there is somewhere in the
 World. Let PYRRHO, by the help of
 such another, contradict me, if he pleases.
 We have our several Understandings and *Particular*
 Thoughts, however we came by 'em. *Minds.*
 Each understands and thinks the best he
 can for his own purpose: He *for Himself*;
 I for another *Self*. And who, I beseech
 you, for the WHOLE?—No-one?
 Nothing at all?—The World, perhaps, *Mind of*
 you suppose to be mere *Body*: A Mass *the Whole.*
 of *modify'd Matter*. The Bodys of Men
 are part therefore of this *Body*. The
 Imaginations, Sensations, Apprehensions of
 Men are included in this *Body*, and
 inherent in it, produc'd out of it, and
 resum'd again into it; tho' *the Body*, it
 seems, never dreams of it! The WORLD
it-self is never the wiser for all the
 Wit and Wisdom it breeds! It has no
 Apprehension at all of what is doing;
 No Thought kept to *it-self*, for *its*

Part. 3. *own* proper use, or purpose; Not a single
 ~~~~~ Imagination or Reflection, by which to  
 discover or be conscious of the manifold  
 Imaginations and Inventions which it sets  
 a-foot, and deals abroad with such an open  
 hand! The goodly Bulk so prolifick,  
 kind, and yielding for every-one else, has  
 nothing left at last for its own share;  
 having unhappily lavish'd all away!—  
 By what Chance I wou'd fain understand.  
 “How? or by what necessity?—Who  
 “gives the Law?—Who orders and  
*Nature.* “distributes thus?” NATURE, say you.

And what is Nature? Is *It* Sense?  
 Is *It* a Person? Has *She* Reason or  
 Understanding? No. Who then  
 understands for her, or is interested or  
 concern'd in her behalf? No-one;  
 not a Soul: But *Every one for himself.*

COME on then. Let us hear further.  
 Is not this *Nature* still a SELF? Or, tell  
 me, I beseech you, How are *You one*?  
 By what *Token*? or by virtue of *What*?  
 “By a Principle which joins certain  
 “Parts, and which thinks and acts con-  
 “sonantly for the Use and Purpose of  
 “those Parts.” Say, therefore, What  
 is your whole System a Part of? Or is it,  
 indeed, no *Part*, but a *Whole*, by *it-self*,  
 absolute, independent, and unrelated to  
 any thing besides? If it be indeed a  
*Part*, and really *related*; to what else, I  
 beseech

befeech you, than to *the Whole of NATURE*? Sect. I.  
 Is there then such a *uniting Principle* in NATURE? If so, how are you then <sup>Nature, subject to</sup> a *Self*, and *Nature* not so? How have you something to understand and act for you, and NATURE, who gave this Understanding, nothing at all to understand for her, advise her, or help her out (poor Being) on any occasion, whatever Necessity she may be in? Has the WORLD such ill fortune *in the main*? Are there so many *particular* understanding active Principles every-where? And is there Nothing, at last, which thinks, acts, or understands for *All*? Nothing which administers or looks after *All*?

No (says one of a modern Hypothesis) <sup>Contrary Belief.</sup> for the WORLD was from Eternity, as you see it; and is no more than barely what you see: "*Matter modify'd; a Lump in motion, with here and there a Thought, or scatter'd Portion of dissoluble Intelligence.*" — No (says one of an antienter Hypothesis) For the World was once without any Intelligence or Thought at all; "*Mere Matter, Chaos, and a Play of Atoms*; till *Thought*, by Chance, came into play, and made up a Harmony which was never design'd, or thought of." — Admirable Conceit! — Believe <sup>Faith of Atheism.</sup> it who can. For my own share (thank Providence) I have a MIND in my possession



Part 3. possession, which serves, such as it is, to keep my Body and its Affections; my Passions, Appetites, Imaginations, Fancies, and the rest, in tolerable *Harmony* and *Order*. But *the Order of the UNIVERSE*, I am persuaded still, is much the better of the *two*. Let EPICURUS, if he please, think his *the better*; and believing no *Genius* or *Wisdom* above his own, inform us by what Chance 'twas dealt him, and how *Atoms* came to be so wise.

IN fine, continu'd THEOCLES (raising his Voice and Action) being thus, even by *Scepticism* it-self, convinc'd the more still of my own Being, and of this *Self* of mine,  
*Faith of* "That 'tis a *real Self*, drawn out, and  
*Theism.* "copy'd from another principal and *original*  
 "SELF the *Great-One* of the World)"  
 I endeavour to be really *one* with It, and conformable to It, as far as I am able. I consider, That as there is *one* general Mass, *one* Body of the Whole; so to this Body there is an *Order*, to this *Order*, a MIND: That to this *general MIND* each *particular-one* must have relation as being of like Substance (as much as we can understand of *Substance*) alike active upon Body, original to Motion and Order; alike simple, uncompounded, individual; of like Energy, Effect, and Operation; and more like still; if it co-operates with It to general Good, and strives to will  
 according

according to that best of *Wills*. So that Sect. I. it cannot surely but seem natural, " That  
 " the *particular* MIND shou'd seek its  
 " Happiness in conformity with the  
 " *general-one*, and endeavour to resemble it  
 " in its highest Simplicity and Excel-  
 " lence."

THEREFORE, Now, said I, good  
 THEOCLES, be once against the *Entbu-  
 fiasht*; and let me hear a-new that Divine  
 Song with which I was lately charm'd. I  
 am already got over my *Qualm*, and begin  
 better than ever to fancy such a *Nature* as  
 you speak of; insomuch that I find my-  
 self mightily in its Interest, and concern'd  
 that all shou'd go happily and well with  
 it. Tho at the rate it often runs, I can  
 scarce help being in some pain on its  
 account.

FEAR not, my Friend, reply'd he. For *Energy*  
 know that every *particular* NATURE *Nature.*  
 certainly and constantly produces what is  
 good to it-self; unless something *foreign*  
 disturbs or hinders it, either by over-  
 powering and corrupting it *within*, or by  
 Violence *from without*. Thus *Nature* in  
 the Patient struggles to the last, and strives  
 to throw off the Distemper. Thus even  
 in these Plants we see round us, every  
*particular*

Part 3. *particular* NATURE 'thrives,' and attains its Perfection, if nothing from *without* obstructs it, nor any thing *foreign* has already impair'd or wounded it: And even in this case, it does its utmost still to redeem it-self. What are all Weaknesses, Distortions, Sicknesses, imperfect Births, and the seeming Contradictions and Perversity of Nature, other than of this sort? And how ignorant must one be of all natural Causes and Operations, to think that any of these Disorders happen by a Miscarriage of the *particular Nature*, and not by the Force of some *foreign Nature* which overpowers it? If therefore every *particular Nature* be thus constantly and unerringly *true* to it-self, and certain to produce only what is good for it-self, and conducing to its own right State; shall not the *general-one*, *The NATURE of the Whole*, do full as much? Shall *That* alone miscarry or fail? Or is there any thing *foreign* which shou'd at any time do violence upon It, or force It out of its natural way? If not, then all It produces is to its own advantage and good; the *Good of All* in general: And what is for the good of all in general, is *Just* and *Good*.

*Distempers.*

*General Good.*

'Tis so, said I, I confess.

THEN you ought to rest satisfy'd, reply'd he; and not only so, but be pleas'd and

and rejoice at what happens, knowing *Sect. I.*  
*whence* it comes, and to *what Perfection* it  
 contributes. *Resignation.*

BLESS me! said I, THEOCLES, into what a Superstition are you like to lead me! I thought it heretofore the Mark of a superstitious Mind, to search for Providence in the common Accidents of Life, and ascribe to the Divine Power those common Disasters and Calamitys which Nature has entail'd on Mankind. But now, I find, I must place all in general to one Account; and viewing things thro a kind of Magical Glass, I am to see the worst of *Ills* transform'd to *Good*, and admire equally whatever comes from one and the same perfect Hand.—But no matter; I can surmount all. Go on, THEOCLES, and let me advise you in my own behalf, that since you have rekindled me, you do not by delaying give me time to cool again.

I Wou'd have you know, reply'd he, I scorn to take the advantage of a warm Fit, and be beholden to Temper or Imagination for gaining me your Assent. Therefore e'er I go yet a step farther, I am resolv'd to enter again into cool Reason with you, and ask, If you admit for Proof what I advanc'd yesterday upon  
 that

Part 3. that head, "Of a *Universal UNION*,  
 ~~~~~ "Coherence, or Sympathizing of Things?"

*Principle
of Order,*

BY Force of Probability, said I, you overcame me. Being convinc'd of a Consent and Correspondence in *all* we saw of Things, I consider'd it as *unreasonable* not to allow the same *throughout* !

*Why uni-
versal.*

UNREASONABLE indeed ! reply'd he. For in the infinite *Residue*, were there no Principle of Union ; it wou'd seem next to impossible, that things within our Sphere shou'd be consistent, and keep their Order. "For what was infinite, wou'd
 "be predominant."

It seems so.

TELL me then, said he, after this *Union* own'd, how you can refuse to allow the name of Demonstration to the remaining Arguments, which establish the Government of a perfect Mind.

*Phenome-
na of Ill,*

YOUR Solutions, said I, of the *ill Appearances* are not perfect enough to pass for Demonstration. And whatever seems vitious or imperfect in the Creation, puts a stop to further Conclusions, till the thing be solv'd.

DID you not then, said he, agree with me, when I aver'd that the *Appearances* must

must of necessity stand as they are, and Sect. 1. things seem altogether as imperfect, even on the Concession of a perfect Supreme Mind existent?

I did so.

AND is not the same Reason good still? viz. "*That in a Infinity of Things, mutually relative, a Mind which sees not infinitely, can see nothing fully; and must therefore Whence. frequently see that as imperfect, which in it-self is really perfect.*"

The Reason is still good.

ARE the *Appearances*, then, any Objection to our Hypothesis?

None, whilst they remain *Appearances* only.

CAN you then prove them to be any more? For if you cannot, you prove nothing. And that it lies on you to prove, you plainly see: since the *Appearances* do not only agree with the Hypothesis, but are a necessary Consequence from it. To bid Me prove, therefore, in this case, is, in a manner, the same as to bid me be infinite. For nothing beside what is infinite can see infinite *Connexions*.

THE Presumption, I must confess, said I, by this reckoning, is wholly on your side. Yet still this is only *Presumption*.

T A K E

TAKE *Demonstration* then, said he, if you can endure I shou'd reason thus abstractedly and drily. The *Appearances* of ILL, you say, are not necessarily that ILL they represent to us.

I own it.

THEREFORE what they represent may possibly be GOOD.

It may.

AND therefore there may possibly be no *real* ILL in things: but all may be perfectly concurrent to one Interest; the Interest of that Universal ONE.

It may be so.

WHY, then, if it may be so (be not surpriz'd) "It follows that it must be so;" on the account of that great *Unit*, and simple *Self-Principle* which you have granted in the WHOLE. For whatever is possible in the *Whole*, the Nature or Mind of the *Whole* will put in execution, for the *Whole's Good*: And if it be possible to exclude ILL, It will exclude it. Therefore since notwithstanding the *Appearances*, 'tis possible that ILL may actually be excluded; count upon it, "That actually it is excluded." For nothing merely *passive* can oppose this universally *active* Principle. If any thing
active

active oppose it, 'tis *another Principle*.
Allow it.

Sect. I.


Mani-
chæism.


'Tis impossible. For were there in Nature *Two* or more Principles, either they must agree, or not. If they agree not, all must be Confusion, till one be predominant. If they agree, there must be some natural Reason for their Agreement; and this natural Reason cannot be from *Chance*, but from some particular *Design*, *Contrivance*, or *Thought*: which brings us up again to ONE Principle, and makes the other *two* to be subordinate. And thus when we have compar'd each of the *Three* Opinions, viz. "That *there* ^{Conclu-}
" *is no designing active Principle*; That ^{fin}
" *there is more than one*;" or, "That
" *finally there is but ONE*:" we shall perceive, that the only consistent Opinion is *the last*. And since *one* or *other* of these Opinions must of necessity be true; what can we determine, other than that the *last* is, and must be so, demonstrably? If it be Demonstration, "That in *Three*
" Opinions *One* of which must necessarily be
" true, *Two* being plainly absurd, the *Third*
" must be the Truth."

ENOUGH, said I, THEOCLES. My Doubts are vanish'd. MALICE and CHANCE (vain *Phantoms*!) have yielded to that *all-prevalent* WISDOM which you have

Part 3. have establish'd. You are Conqueror in the cool way of *Reason*, and may with Honour now grow warm again, in your *Poetick* Vein. Return therefore, I intreat you, once more, to that *Perfection of Being*; and address your-self to It as before, on our Approaches to these Silvan Scenes, where first It seem'd to inspire you. I shall now no longer be in danger of imagining either *Magick* or *Superstition* in the case; since you invoke no other P O W E R than that single O N E, which seems so natural.

Meditation.

THUS I continue then, said T H E O C L E S, addressing my-self, as you wou'd have me, to that *Guardian-DEITY* and *Inspirer*, whom we are to imagine present here; but not *here* only. For, " O Mighty
 " G E N I U S ! Sole Animating and
 " Inspiring Power ! Author and Subject of
 " these Thoughts ! Thy Influence is
 " universal : and in all Things thou art
 " inmost. From Thee depend their secret
 " Springs of Action. Thou mov'st them
 " with an irresistible unweary'd Force, by
 " sacred and inviolable *Laws*, fram'd for
 " the Good of each particular Being ; as
 " best may sute with the Perfection, Life,
 " and Vigour of *the Whole*. The vital
 " Principle is widely shar'd, and infinitely
 " vary'd : Dispers'd throughout ; no where
 " extinct

" extinct. All lives: and by Succession Sect. 1.
 " still revives. The Temporary Beings 
 " quit their borrow'd Forms, and yield
 " their Elementary Substance to New-
 " Comers. Call'd, in their several turns,
 " to Life, they view the Light, and
 " viewing pass; that others too may be
 " Spectators of the goodly Scene, and
 " greater numbers still enjoy the Privilege
 " of NATURE. Munificent and Great,
 " she imparts her-self to most; and makes
 " the Subjects of her Bounty infinite.
 " Nought stays her hastning Hand. No
 " Time nor Substance is lost or un-im-
 " prov'd. New Forms arise: and when
 " the old dissolve, the Matter whence
 " they were compos'd is not left useless,
 " but wrought with equal Management
 " and Art, even in *Corruption*, Nature's
 " seeming Waste, and vile Abhorrence.
 " The abject State appears merely as *the*
 " *Way* or *Passage* to some better. But
 " cou'd we nearly view it, and with
 " Indifference, remote from the Antipathy
 " of Sense; we then perhaps shou'd highest
 " raise our Admiration: convinc'd that
 " even *the Way it-self* was equal to *the*
 " *End*. Nor can we judg less favourably
 " of that consummate Art exhibited thro
 " all the Works of Nature; since our
 " weak Eyes, help'd by mechanick Art,
 " discover in these Works a hidden Scene
 " of Wonders; Worlds within Worlds,
 " Vol. 2. A 2 " of

Part 3. " of infinite Minuteness, tho as to Art
 ~~~~~ " still equal to the greatest, and pregnant  
 Meditation. " with more Wonders than the most  
 " discerning Sense, join'd with the greatest  
 " Art, or the acutest Reason, can penetrate  
 " or unfold.

" BUT 'tis in vain for us to search the  
 " bulky Mass of MATTER: seeking to  
 " know its Nature; how great *the Whole*  
 " it-self, or even how small its *Parts*.

" IF knowing only some of the Rules  
 " of MOTION, we seek to trace it  
 " further, 'tis in vain we follow it into  
 " the Bodys it has reach'd. Our tardy  
 " Apprehensions fail us, and can reach  
 " nothing beyond the Body it-self, thro  
 " which it is diffus'd. *Wonderful Being!*  
 " (if we may call it so) which Bodys never  
 " receive, except from others which lose  
 " it; nor ever lose, unless by imparting it  
 " to others. Even without Change of  
 " Place it has its Force: And Bodys big  
 " with Motion labour to move, yet stir  
 " not; whilst they express an Energy  
 " beyond our Comprehension.

" IN vain too we pursue that *Phantom*  
 " TIME, too small, and yet too mighty  
 " for our Grasp; when shrinking to a  
 " narrow point, it scapes our Hold, or  
 " mocks our scanty Thought by swelling  
 " to

" to Eternity: an Object unproportion'd Sect. I.  
 " to our Capacity, as is thy Being; O thou  
 " Antient *Cause!* older than *Time*, yet  
 " young with fresh Eternity.

" IN vain we try to fathom the Abyſs  
 " of SPACE, the Seat of thy extensive  
 " Being; of which no Place is empty, no  
 " Void which is not full.

" IN vain we labour to understand that  
 " Principle of SENSE and THOUGHT,  
 " which seeming in us to depend so much  
 " on *Motion*, yet differs so much from  
 " it, and from *Matter* it-self, as not to  
 " suffer us to conceive how Thought can  
 " more result from this, than this arise  
 " from Thought. But *Thought* we own  
 " pre-eminent, and confess the reallest of  
 " Beings; the only Existence of which  
 " we are made sure, by being conscious.  
 " All else may be only dream and Shadow.  
 " All which even *Sense* suggests may be  
 " deceitful. The SENSE *it-self* remains  
 " still: REASON subsists: and THOUGHT  
 " maintains its *Eldership* of Being. Thus  
 " are we in a manner conscious of that  
 " *originally and eternally existent* THOUGHT  
 " whence we derive *our own*. And thus  
 " the Assurance we have of the Existence  
 " of Beings above our Sense, and of  
 " THEE (the Great Exemplar of thy  
 " Works) comes from Thee, the ALL-

A a 2

TRUE,

Part 3. "TRUE, and Perfect, who hast thus  
 Meditation. "communicated Thy-self more imme-  
 diately to us, so as in some manner to  
 "inhabit within our *Souls*; Thou who art  
 "Original SOUL, diffusive, vital in all,  
 "inspiring *the Whole*!

"ALL Nature's Wonders serve to excite  
 "and perfect this Idea of their *Author*.  
 "'Tis here he suffers us to see, and even  
 "converse with him, in a manner suitable  
 "to our Frailty. How glorious is it to  
 "contemplate Him, in this noblest of his  
 "Works apparent to us, The *System* of  
 "the bigger *World*?"

HERE I must own, 'twas no small  
 Comfort to me, to find that, as our  
 Meditation turn'd, we were likely to get  
 clear of an entangling abstruse *Philosophy*. I  
 was in hopes THEOCLES, as he proceeded,  
 might stick closer to *Nature*, since he was  
 now come upon the Borders of our World.  
 And here I wou'd willingly have welcom'd  
 him, had I thought it safe at present to  
 venture the least Interruption.

"BESIDES the neighbouring Planets  
 (contin'd he, in his rapturous Strain)  
 "what Multitudes of *fix'd* STARS did  
 "we see sparkle, not an hour ago, in the  
 "clear Night, which yet had hardly  
 "yielded

“ yielded to the Day? How many others Sect. 1.  
 “ are discover’d by the help of Art? Yet  
 “ how many remain still, beyond the reach  
 “ of our Discovery! Crouded as they  
 “ seem, their Distance from each other is  
 “ as unmeasurable by Art, as is the Distance  
 “ between them and us. Whence we are  
 “ naturally taught the Immensity of that  
 “ BEING, who thro these immense Spaces  
 “ has dispos’d such an Infinite of Bodys,  
 “ belonging each (as we may well pre-  
 “ sume) to Systems as compleat as our  
 “ own World: Since even the smallest  
 “ Spark of this bright *Galaxy* may vie  
 “ with this our SUN; which shining now  
 “ full out, gives us new Life, exalts our  
 “ Spirits, and makes us feel DIVINITY  
 “ more present.

“ PRODIGIOUS ORB! Bright Source  
 “ of vital Heat, and Spring of Day!—  
 “ Soft Flame, yet how intense, how  
 “ active! How diffusive, and how vast a  
 “ Substance; yet how collected thus within  
 “ it-self, and in a glowing Mass confin’d  
 “ to the Center of this *Planetary* World!  
 “ ———Mighty Being! Brightest Image,  
 “ and Representative of *the Almighty*!  
 “ Supreme of the Corporeal World!  
 “ Unperishing in Grace, and of undecaying  
 “ Youth! Fair, Beautiful, and hardly  
 “ Mortal Creature! By what secret ways  
 “ dost Thou receive the Supplys which

Part 3. “ maintain Thee still in such unwearied  
 ~~~~~ “ Vigour, and un-exhausted Glory; not-  
 Meditation “ withstanding those eternally emitted
 “ Streams, and that continual Expence
 “ of vital Treasures which enlighten and
 “ invigorate the surrounding Worlds? —

“ AROUND him all the PLANETS,
 “ with this *our Earth*, single, or with
 “ Attendants, continually move; seeking
 “ to receive the Blessing of his Light, and
 “ lively Warmth! Towards him they
 “ seem to tend with prone descent, as to
 “ their Center; but happily controul’d
 “ still by another Impulse, they keep their
 “ heavenly Order; and in just Numbers,
 “ and exactest Measure, go the Eternal
 “ Rounds.

“ BUT, O Thou who art the *Author*
 “ and *Modifier* of these various Motions!
 “ O *Sovereign* and *Sole Mover*, by whose
 “ high Art the rolling Spheres are govern’d,
 “ and these stupendous Bodys of our
 “ World hold their unrelenting Courses!
 “ O wise Oeconomist, and powerful
 “ Chief, whom all the Elements and
 “ Powers of Nature serve! How hast
 “ thou animated these moving Worlds?
 “ What Spirit or Soul infus’d? What
 “ Biass fix’d? Or how encompass’d them
 “ in liquid *Æther*, driving them as with
 “ the

“ the Breath of living Winds, thy active Sect. I.
 “ and unweary’d Ministers in this intricate
 “ and mighty Work ?

“ T H U S powerfully are the *Systems* held
 “ intire, and kept from fatal interfering.
 “ Thus is our *ponderous* GLOBE directed
 “ in its annual Course; daily revolving on
 “ its own Center: whilst the obsequious
 “ MOON with double Labour, monthly
 “ surrounding this our bigger Orb, attends
 “ the Motion of her Sister-Planet, and
 “ pays in common her circular Homage to
 “ the *Sun*.

“ Y E T is this *Mansion-GLOBE*, this
 “ *Man-Container*, of a much narrower
 “ compass even than other its Fellow-
 “ Wanderers of our System. How narrow
 “ then must it appear, compar’d with
 “ the capacious *System* of its own *Sun*?
 “ And how narrow, or as nothing, in
 “ respect of those *innumerable Systems* of
 “ other apparent *Suns*? Yet how immense
 “ a Body it seems, compar’d with ours
 “ of human Form, a borrow’d Remnant
 “ of its variable and oft-converted Surface?
 “ tho animated with a sublime Celestial
 “ Spirit, by which we have Relation and
 “ Tendency to *Thee* our Heavenly *Sire*,
 “ Center of Souls; to whom these Spirits
 “ of ours by Nature tend, as earthly
 “ Bodys to their proper Center. —

A a 4

“ O

Part. 3. " O did they tend as unerringly and constantly ! — But *Thou* alone composest
 Meditation. " the Disorders of the Corporal World,
 " and from the restless and fighting
 " *Elements* raisest that peaceful Concord,
 " and conspiring Beauty of the ever-
 " flourishing Creation. Even so canst thou
 " convert these jarring Motions of Intelli-
 " gent Beings, and in due time and manner
 " cause them to find their Rest; making
 " them contribute to the Good and Per-
 " fection of *the* UNIVERSE, thy *all-good*
 " and *perfect Work*." —

HERE again he broke off, looking on me as if he expected I shou'd speak; which when he found plainly I wou'd not, but continu'd still in a posture of musing Thought; Why PHILOCLES! (said he, with an Air of Wonder) What can this mean, that you shou'd suffer me thus to run on, without the least Interruption? Have you at once given over your scrupulous Philosophy, to let me range thus at pleasure thro these aerial Spaces and imaginary Regions, where my capricious Fancy or easy Faith has led me? I wou'd have you to consider better, and know, my PHILOCLES, that I had never trusted my-self with you in this *Vein of Enthusiasm*, had I not rely'd on you to govern it a little better,

I FIND then, said I (rousing my-self from my musing Posture) you expect I should serve you in the same capacity as that Musician,* whom an antient Orator made use of at his Elbow, to strike such moving Notes as rais'd him when he was perceiv'd to sink; and calm'd him again, when his impetuous Spirit was transported in too high a Strain.

YOU imagine right, reply'd THEOCLES; and therefore I am resolv'd not to go on, till you have promis'd to pull me by the Sleeve when I grow extravagant.

Be it so, said I; You have my Promise.

But how if instead of rising in my Transports, I should grow flat and tiresome? What Lyre or Instrument wou'd you imploy to raise me?

THE Danger, I told him, cou'd hardly be suppos'd to lie on this hand. His *Vein* was a plentiful one; and his *Enthusiasm* in no likelihood of failing him. His Subject too, as well as his Numbers, wou'd bear him out. And with the Advantage of the rural Scene around us, his number'd Prose, I thought, supply'd the room of the best Pastoral Song. For in the manner I was now wrought up, 'twas as agreeable to me to hear him, in this kind of *Passion*, invoke his *Stars* and *Elements*, as to hear
one

Part. 3. one of those amorous *Shepherds* complaining to his *Flock*, and making the Woods and Rocks resound the Name of *Her* whom he ador'd. — Begin therefore (continu'd I, still pressing him) Begin a-new, and lead me boldly thro your *Elements*. Wherever there is danger, be it on either hand, I promise to give you warning, when I perceive it.

LET us begin then, said he, with this our *Element* of EARTH, which yonder we see cultivated with such Care by the early Swains now working in the Plain below. — “ Unhappy restless *Men*, who
 “ first disdain'd these peaceful Labours,
 “ gentle rural Tasks, perform'd with such
 “ Delight! What *Pride* or what *Ambition*
 “ bred this Scorn? Hence all those fatal
 “ Evils of your Race. Enormous *Luxury*,
 “ despising homely Fare, ranges thro Seas
 “ and Lands, rifles the Globe; and Men
 “ ingenious to their Misery, work out
 “ for themselves the means of heavier
 “ Labours, anxious Cares, and Sorrow.
 “ Not satisfy'd to turn and manure for
 “ their Use the wholesom and beneficial
 “ Mould of this their EARTH, they dig
 “ yet deeper, and seeking out imaginary
 “ Wealth, they search its very Entrails.

“ HERE,

" HERE, led by Curiosity, we find
 " *Minerals* of different Natures, which
 " by their Simplicity discover no less of
 " the Divine Art, than the most com-
 " pounded of Nature's Works. Some are
 " found capable of surprizing Changes;
 " others as durable, and hard to be
 " destroy'd or chang'd by Fire, or utmost
 " Art. So various are the Subjects of our
 " Contemplation, that even the Study of
 " these inglorious Parts of Nature, in the
 " nether World, is able it-self alone to
 " yield large Matter and Employment
 " for the busiest Spirits of Men, who in
 " the Labour of these Experiments can
 " willingly consume their Lives.—But
 " the noisom poisonous Steams which the
 " *Earth* breathes from these dark Caverns,
 " where she conceals her Treasures, suffer
 " not prying Mortals to live long in this
 " Search.

" How comfortable is it to those who
 " come out hence alive, to breathe a purer
 " AIR! to see the rejoicing Light of
 " Day! and tread the fertile Ground!
 " How gladly they contemplate the Surface
 " of the Earth, their Habitation, heated
 " and enliven'd by the *Sun*, and temper'd
 " by the fresh AIR of fanning Breezes!
 " These exercise the resty Plants, and
 " scour the unactive Globe. And when
 " the


Part 3.



 Meditation.

" the *Sun* draws hence thick clouded
 " Steams and Vapours, 'tis only to digest
 " and exalt the unwholesom Particles, and
 " commit 'em to the sprightly AIR;
 " which soon imparting its quick and
 " vital Spirit, renders 'em again with
 " improvement to the Earth, in gentle
 " Breathings, or in rich Dews and fruitful
 " Showers. The same AIR moving about
 " the mighty Mass, enters its Pores, im-
 " pregnating the Whole: And both the
 " *Sun* and AIR conspiring, so animate
 " this *Mother-Earth*, that tho ever breeding,
 " her Vigour is as great, her Beauty as
 " fresh, and her Looks as charming, as if
 " She newly came out of the Forming
 " Hands of her Creator.

" How beautiful is the WATER
 " among the inferiour Earthly Works!
 " Heavy, Liquid, and Transparent: with-
 " out the springing Vigour and expansive
 " Force of *Air*; but not without Activity.
 " Stubborn and un-yielding, when com-
 " press'd; but placidly avoiding Force,
 " and bending every way with ready
 " Fluency! Insinuating, it dissolves the
 " lumpish Earth, frees the intangled Bodys,
 " procures their Intercourse, and summons
 " to the Field the keen Terrestrial Parti-
 " cles; whose happy Strifes soon ending
 " in strict Union, produce the various
 " Forms which we behold. How vast
 " are

" are the Abyſſes of the *Sea*, where this Sect. 1.
 " ſoft Element is ſtor'd; and whence the 
 " Sun and Winds extracting, raiſe it into
 " Clouds! Theſe ſoon converted into
 " Rain! water the thirſty Ground, and
 " ſupply a-freſh the Springs and Rivers;
 " the Comfort of the neighbouring Plains,
 " and ſweet Refreshment of all Animals.

" BUT whither ſhall we trace the
 " Sources of *the LIGHT*? or in what
 " Ocean comprehend the luminous Matter
 " ſo wide diffuſ'd thro the immense Spaces
 " which it fills? What Seats ſhall we
 " aſſign to that fierce Element of FIRE,
 " too active to be confin'd within the
 " Compaſs of the *Sun*, and not excluded
 " even the Bowels of the heavy *Earth*?
 " The *Air* it-ſelf ſubmits to it, and ſerves
 " as its inferiour Inſtrument. Even this
 " our *Sun*, with all thoſe numerous *Suns*,
 " the glittering Hoſt of Heaven, ſeem to
 " receive from hence the vaſt Supply
 " which keep them ever in their ſplendid
 " State. The *inviſible ethereal Subſtance*.
 " penetrating both liquid and ſolid Bodys,
 " is diffuſ'd throughout the Univerſe.
 " It cheriſhes the cold dull Maſſy *Globe*,
 " and warms it to its Center. It forms
 " the Minerals; gives Life and Growth
 " to Vegetables; kindles a ſoft, inviſible,
 " and vital *Flame* in the Breasts of living
 " Creatures;

Part 3.

Meditation.

Creatures; frames, animates, and nurses
 all the various Forms; sparing, as well
 as employing for their Use, those *sulphu-*
rous and *combustible* Matters of which
 they are compos'd. Benign and gentle
 amidst all, it still maintains this happy
 Peace and Concord, according to its
 stated and peculiar Laws. But these
 once broken, the acquitted *Being* takes
 its Course unrul'd. It runs impetuous
 thro the fatal Breach, and breaking
 into visible and fierce *Flames*, passes
 triumphant o'er the yielding Forms,
 converting all into it-self, and dissolving
 now those Systems, which it-self before
 had form'd. 'Tis thus —


HERE THEOCLES stopt on a
 sudden, when (as he imagin'd) I was
 putting my Hand out, to lay hold on
 his Sleeve.

O PHILOCLES, said he, 'tis well
 remember'd. I was growing too warm, I
 find; as well I might indeed, in this *hot*
Element. And here perhaps I might have
 talk'd yet more mysteriously, had you
 been one who cou'd think otherwise than
 in the common way of the soft *Flames* of
Love. You might, perhaps, have heard
 Wonders in this kind: "How all things
 had their Being *hence*, and How their
 " noblest

" noblest End was to be *here* wrapt up, Sect. 1.
 " consum'd and lost." — But in these high
 Flights, I might possibly have gone near to
 burn my Wings.

INDEED, said I, you might well
 expect the Fate of ICARUS, for your
 high-soaring. But this, indeed, was not
 what I fear'd. For you were got above
 Danger; and, with that devouring Element
 on your side, had master'd not only the
Sun himself, but every thing which stood
 in your way. I was afraid it might, in
 the issue, run to what they tell us of a
universal Conflagration; in which I knew
 not how it might go, possibly, with our
 GENIUS.

I AM glad, said he, PHILOCLES! to
 find this grown such a Concern with you.
 But you may rest secure here, if the Case
 you meant were that *periodical Conflagration*
 talk'd of by some *Philosophers*. For there
 the GENIUS wou'd of necessity be *all in*
all: And in those Intervals of Creation,
 when no Form, nor Species existed any-
 where out of *the Divine Mind*, all then
 was DEITY: All was that ONE, collected
 thus within it-self, and subsisting (as they
 imagin'd) rather in a more simple and
 perfect manner, than when multiply'd in
 more ways; and becoming productive, it
 unfolded

Part 3. unfolded it-self in the various Map of
 *Nature*, and this *fair visible World*.

BUT for my part, said I (interrupting him) who can much better see DIVINITY *unfolded*, than in that *folded* and *solitary* State before Creation. I cou'd wish you wou'd go a little further with me in the Map of *Nature*: Especially if descending from your lofty Flights, you wou'd be content to pitch upon this humble Spot of EARTH; where I cou'd better accompany you, where-e'er you led me.

BUT you, reply'd he, who wou'd confine me to this heavy *Earth*, must yet allow me the same Wings of Fancy. How else shall I fly with you, thro different Climates, from Pole to Pole, and from the *Frigid* to the *Torrid Zone*?

O, SAID I, for this purpose I will allow you the PEGASUS of the Poets, or that wing'd *Griffin* which an *Italian* Poet of the Moderns gave to one of his Heroes: Yet on this condition, that you take no such extravagant Flight, as his was, to the *Moon*; but keep closely to this Orb of *Earth*.

SINCE you will have it so, reply'd THEOCLES, let us try first on the darkest
 and

and most imperfect Parts of our Map, Sect. I.
and see how you can endure the Prospect.

“ How oblique and faintly looks the
“ Sun on yonder Climates, far remov’d
“ from him! How tedious are the
“ *Winters* there! How deep the Horrors
“ of the Night, and how uncomfortable
“ even the Light of Day! the freezing
“ Winds employ their fiercest Breath,
“ yet are not spent with blowing. The
“ Sea, which elsewhere is scarce confin’d
“ within its Limits, lies here immur’d
“ in Walls of Chrystal. The Snow
“ covers the Hills, and almost fills the
“ lowest Valleys. How wide and deep
“ it lies, incumbent o’er the Plains, hiding
“ the sluggish Rivers, the Shrubs, and
“ Trees, the Dens of Beasts, and Man-
“ sions of distress’d and feeble Men! —
“ See! where they lie confin’d, hardly
“ secure against the raging Cold, or the
“ Attacks of the wild Beasts, now Masters
“ of the wasted Field, and forc’d by
“ Hunger out of the naked Woods. —
“ Yet not dishearten’d (such is the Force
“ of Human Breasts) but thus provided
“ for, by Art and Prudence, the kind
“ compensating Gifts of Heaven, Men
“ and their Herds may wait for a Release.
“ For at length the Sun approaching,
“ melts the Snow, sets longing Men at
“ liberty, and affords them Means and
“ Time to make provision against the

Vol. 2.

* Bb

“ next

Part 3. " next Return of Cold. It breaks the
 " Icy Fetters of the Main; where vast
 Meditation. " Sea-Monsters pierce thro floating Islands,
 " with Arms which can withstand the
 " Chrysal Rock; whilst others, who of
 " themselves seem great as Islands, are
 " by their Bulk alone arm'd against all
 " but Man; whose Superiority over
 " Creatures of such stupendous Size and
 " Force, shou'd make him mindful of his
 " Privilege of Reason, and force him
 " humbly to adore the great Composer of
 " these wondrous Frames, and Author of
 " his own superiour Wisdom.

" BUT leaving these dull Climates, so
 " little favour'd by the Sun, for those
 " happier Regions, on which he looks
 " more kindly, making perpetual *Summer* ;
 " How great an Alteration do we find ?
 " His purer *Light* confounds weak-sighted
 " Mortals, pierc'd by his scorching *Beams*.
 " Scarce can they tread the glowing
 " Ground. The Air they breathe cannot
 " enough abate the *Fire* which burns
 " within their panting Breasts. Their
 " Bodys melt. O'ercome and fainting,
 " they seek the Shade, and wait the cool
 " Refreshments of the Night. Yet oft
 " the bounteous CREATOR bestows other
 " Refreshments. He casts a Veil of *Clouds*
 " before 'em, and raises gentle *Gales* :
 " favour'd by which, the Men and Beasts
 " pursue

“ pursue their Labours; and Plants Sect. 1.
 “ refresh'd by Dew, and Showers, can
 “ gladly bear the warmest Sun-beams.

“ AND here the varying Scene opens
 “ to new Wonders. We see a Country
 “ rich with *Gems*; but richer with the
 “ fragrant *Spices* it affords. How gravely
 “ move the largest of *Land-Creatures* on
 “ the Banks of this fair River! How
 “ ponderous are their Arms, and vast
 “ their Strength, with Courage, and a
 “ Sense superiour to the other Beasts! Yet
 “ are they tam'd (we see) by Mankind,
 “ and brought even to fight their Battels,
 “ rather, as Allys and Confederates, than
 “ as Slaves.—But let us turn our
 “ Eyes towards these smaller, and more
 “ curious Objects; the numerous and
 “ devouring *Insects* on the Trees in these
 “ wide Plains. How shining, strong, and
 “ lasting are the subtile Threds spun from
 “ their artful Mouths! Who beside *The*
 “ *All-wise* has taught 'em to compose the
 “ beautiful soft Shells, in which recluse
 “ and bury'd, yet still alive, they undergo
 “ such a surprizing Change; when not
 “ destroy'd by Men, who clothe and
 “ adorn themselves with the Labours
 “ and Lives of these weak Creatures,
 “ and are proud of wearing such inglorious
 “ Spoils? How sumptuously apparel'd,
 “ gay, and splendid, are all the various

B b 2

“ *Insects*

“ *Insects* which feed on the other *Plants*
 “ of this warm Region! How beautiful
 “ *the Plants* themselves in all their various
 “ Growths, from the triumphant *Palm*
 “ down to the humble *Moss*!

“ Now may we see that *happy* Country
 “ where precious *Gums* and *Balsams* flow
 “ from *Trees*; and Nature yields her most
 “ delicious Fruits. How tame and tracta-
 “ ble, how patient of Labour and of
 “ Thirst, are those large Creatures; who
 “ lifting up their lofty Heads, go led and
 “ loaden thro those dry and barren Places!
 “ Their Shape and Temper show them
 “ fram’d by Nature to submit to Man,
 “ and fitted for his Service: who from
 “ hence ought to be more sensible of his
 “ Wants, and of the Divine Bounty, thus
 “ supplying them.

“ But see! not far from us, that
 “ *Fertilest* of Lands, water’d and fed by a
 “ friendly generous Stream, which, e’er
 “ it enters the Sea, divides it-self into
 “ many Branches, to dispense more equally
 “ the rich and nitrous Manure, it bestows
 “ so kindly and in due time, on the
 “ adjacent Plains.—Fair Image of that
 “ fruitful and exuberant Nature, who with
 “ a Flood of Bounty blesses all things,
 “ and, Parent-like, out of her many
 “ Breasts sends the nutritious Draught
 “ in

" in various Streams to her rejoicing Off. Sect. 1.
 " spring!—Innumerable are the dubious
 " Forms and unknown Species which drink
 " the slimy Current: whether they are
 " such as leaving the scorched Deserts,
 " satiate here their ardent Thirst, and
 " promiscuously engendering, beget a
 " monstrous Race; or, whether (as 'tis said)
 " by the Sun's genial Heat, active on the
 " fermenting Ooze, new Forms are gene-
 " rated, and issue from the River's fertile
 " Bed.—See there the noted Tyrant
 " of the Flood, and Terrour of its Borders!
 " when suddenly displaying his horrid
 " Form, the *amphibious* Ravager invades
 " the Land, quitting his watry Den,
 " and from the Deep emerging, with
 " hideous rush, sweeps o'er the trembling
 " Plain. The Natives from afar behold
 " with wonder the enormous Bulk, sprung
 " from so small an Egg. With Horrour
 " they relate the Monster's Nature, cruel
 " and deceitful: how he with dire Hypo-
 " crisy, and false Tears, beguiles the
 " Simple-hearted; and inspiring Tenderness
 " and kind Compassion, kills with pious
 " Fraud.—Sad Emblem of that spiritual
 " Plague, dire *Superstition*! Native of this
 " Soil; where first * Religion grew
 " unsociable, and among different Wor-
 " shippers bred mutual Hatred, and Abhor-

* See VOL. III. pag. 59, 60, &c.

Part 3. "rence of each others Temples. The
 " Infection spreads: and Nations now
 Meditation. " profane one to another, war fiercer, and
 " in Religion's Cause forget Humanity:
 " whilst savage *Zeal*, with meek and pious
 " Semblance, works dreadful Massacre;
 " and for Heaven's sake (horrid Pretence!)
 " makes desolate the Earth. —

" HERE let us leave these Monsters
 " (glad if we cou'd here confine 'em!)
 " and detesting the dire prolifick Soil, fly
 " to the vast *Desarts* of these Parts. All
 " ghastly and hideous as they appear, they
 " want not their peculiar Beautys. The
 " Wildness pleases. We seem to live
 " alone with Nature. We view her in her
 " inmost Recesses, and contemplate her
 " with more Delight in these original
 " Wilds, than in the artificial Labyrinths
 " and feign'd Wilderesses of the Palace.
 " The Objects of the place, the scaly
 " Serpents, the savage Beasts, and poisonous
 " Insects, how terrible soever, or how
 " contrary to human Nature, are beauteous
 " in themselves, and fit to raise our
 " Thoughts in Admiration of that *Divine*
 " *Wisdom*, so far superiour to our short
 " Views. Unable to declare the Use or
 " Service of all things in this Universe,
 " we are yet assur'd of the Perfection of
 " *all*, and of the Justice of that *Oeconomy*,
 " to which all things are subservient, and
 " in

" in respect of which, Things seemingly Sect. 1.
 " deform'd are amiable; Disorder becomes
 " regular; Corruption wholesom; and
 " Poisons (such as these we have seen)
 " prove healing and beneficial.

" BUT behold! thro' a vast Tract of
 " Sky before us, the mighty ATLAS rears
 " his lofty Head, cover'd with Snow, above
 " the Clouds. Beneath the *Mountain's*
 " foot, the rocky Country rises into
 " Hills, a proper Basis of the ponderous
 " Mass above: where huge embody'd
 " Rocks lie pil'd on one another, and
 " seem to prop the high Arch of Heaven.
 " ——— See! with what trembling Steps,
 " poor Mankind tread the narrow Brink
 " of the deep Precipices! From whence
 " with giddy Horror they look down,
 " mistrusting even the Ground which bears
 " 'em; whilst they hear the hollow Sound
 " of Torrents underneath, and see the
 " Ruin of the impending Rock; with
 " falling Trees which hang with their Roots
 " upwards, and seem to draw more Ruin
 " after 'em. Here thoughtless Men, seiz'd
 " with the Newness of such Objects,
 " become thoughtful, and willingly
 " contemplate the incessant Changes of
 " this Earth's Surface. They see, as in one
 " instant, the Revolutions of past Ages,
 " the fleeting Forms of Things, and the
 " Decay even of this our *Globe*; whose

Part 3.


 Meditation.

“ Youth and first Formation they consider,
 “ whilst the apparent Spoil and irreparable
 “ Breaches of the wasted Mountain shew
 “ them the World it-self only as a noble
 “ Ruin; and make them think of its
 “ approaching Period:—But here mid-way
 “ the *Mountain*, a spacious Border of
 “ thick Wood harbours our weary’d
 “ Travellers: who now are come among
 “ the ever-green and lofty Pines, the
 “ Firs, and noble Cedars, whose towering
 “ Heads seem endless in the Sky; the
 “ rest of Trees appearing only as Shrubs
 “ beside them. And here a different
 “ Horreur seizes our shelter’d Travellers,
 “ when they see the Day diminish’d
 “ by the deep Shades of the vast Wood;
 “ which closing thick above, spreads
 “ Darkness and eternal Night below.
 “ The faint and gloomy Light looks
 “ horrid as the Shade it-self: and the
 “ profound Stillness of these Places imposes
 “ Silence upon Men, struck with the
 “ hoarse Echoings of every Sound within
 “ the spacious Caverns of the Wood.
 “ Here *Space* astonishes. *Silence* it-self
 “ seems pregnant; whilst an unknown
 “ Force works on the Mind, and
 “ dubious Objects move the wakeful Sense.
 “ Mysterious *Voices* are either heard or
 “ fancy’d: and various Forms of *Deity*
 “ seem to present themselves, and appear
 “ more manifest in these sacred Silvan
 “ Scenes;

“ Scenes ; such as of old gave rise to Sect. 2.
 “ Temples, and favour’d the Religion of
 “ the antient World. Even we our-selves,
 “ who in plain Characters may read
 “ DIVINITY from so many bright Parts
 “ of Earth, chuse rather these obscurer
 “ Places, to spell but that mysterious
 “ Being, which to our weak Eyes appears
 “ at best under a Veil of Cloud.” —

H E R E he paus’d a while, and began
 to cast about his Eyes, which before
 seem’d fix’d. He look’d more calmly,
 with an open Countenance and free Air ;
 by which, and other Tokens, I could
 easily find we were come to an end of our
Descriptions ; and that whether I wou’d or
 no, T H E O C E S was now resolv’d to take
 his leave of *the Sublime* : the Morning
 being spent, and the Forenoon by this
 time well advanc’d.

S E C T. II.

METHINKS, said he, P H I L O C L E S !
 (changing to a familiar Voice) we
 had better leave these unfociable Places,
 whither our Fancy has transported us, and
 return to our-selves here again, in our
 more conversable Woods, and temperate
 Climates. Here no fierce Heats nor Colds
 annoy

Part 3. annoy us; no *Precipices* nor *Cataracts* amaze us. Nor need we, here be afraid of our own Voices; whilst we hear the Notes of such a cheerful Quire, and find the *Echoes* rather agreeable, and inviting us to talk.

I CONFESS, said I, those foreign *Nymphs* (if there were any belonging to those miraculous Woods) were much too awful Beautys to please me. I found our familiar *Home-Nymphs* a great deal more to my humour. Yet for all this, I cannot help being concern'd for your breaking off just when we were got half the World over, and wanted only to take AMERICA in our way home. Indeed as for EUROPE, I cou'd excuse your making any great *Tour* there, because of the little Variety it wou'd afford us. Besides that it wou'd be hard to see it in any view, without meeting still that *politick* Face of Affairs, which wou'd too much disturb us in our *Philosophical* Flights. But for the *Western* Tract, I cannot imagine why you shou'd neglect such noble Subjects as are there; unless perhaps the *Gold* and *Silver*, to which I find you such a bitter Enemy, frightened you from a Mother-Soil so full of it. If these Countrys had been as bare of those Metals as old SPARTA, we might have heard more perhaps of the PERU'S and MEXICO'S than of all ASIA

ASIA and AFRICA. We might have Sect. 2.
had *Creatures, Plants, Woods, Mountains,*
Rivers, beyond any of those, we have
pass'd. How sorry am I to lose the noble
AMAZON! How sorry —

HERE as I would have proceeded, I
saw so significant a Smile on THEOCLES'S
Face, that it stopt me, out of Curiosity,
to ask him his Thought.

NOTHING, said he; nothing but *this*
very Subject it-self. — Go on. — I see
you'll finish it for me. The Spirit of
this sort of *Prophecy* has seiz'd you. And
PHILOCLE, the cold indifferent
PHILOCLE, is become a Pursurer of
the same *Mysterious* BEAUTY.

'TIS true, said I, (THEOCLES!) I
own it. Your *Genius*, the *Genius* of the
Place, and the GREAT GENIUS have
at last prevail'd. I shall no longer resist
the Passion growing in me for Things of
a *natural* kind; where neither *Art*, nor *Natural*
the *Conceit* or *Caprice* of Man has spoil'd *Beautys*.
their *genuine Order*, by breaking in upon
that *primitive State*. Even the rude *Rocks*,
the mossy *Caverns*, the irregular unwrought
Grotto's, and broken *Falls* of Waters, with
all the horrid Graces of the *Wilderness*
itself, as representing NATURE more, will
be the more engaging, and appear with a
Magnificence

Part 3. Magnificence beyond the formal Mockery
 of Princely Gardens. — But tell me, I
 entreat you, how comes it That, excepting
 a few *Philosophers* of your sort, the only
Passion of People who are enamour'd in this way,
this kind. and seek the *Woods*, the *Rivers*, or *Sea-shores*,
 are your poor vulgar *LOVERS*?

SAY not this, reply'd he, of *LOVERS*
 only. For is it not the same with *POETS*,
 and all those other *Students* in *NATURE*,
 and the *Arts* which copy after her? In
 short, is not this the real Case of all who
 are *Lovers* either of the *MUSES* or the
GRACES?

ENTHUSIASM. HOWEVER, said I, all those who are
 deep in this *Romantick* way, are look'd
 upon, you know, as a People either
 plainly out of their Wits, or over-run with
Melancholy and * *ENTHUSIASM*. We
 always endeavour to recall 'em from these
solitary Places. And I must own, that
 often when I have found my Fancy run
 this way, I have check'd my-self; not
 knowing what it was possess'd me, when
 I was passionately struck with Objects of
 this kind.

* See *Letter of Enthusiasm*, towards the end. See also
 above, p. 75. And VOL. III, p. 30, &c.

No wonder, reply'd he, if we are at a loss, when we pursue the *Shadow* for the *Substance*. For if we may trust to what our Reasoning has taught us; whatever in Nature is beautiful or charming, is only the faint Shadow of that *First Beauty*. So that every real Love depending on *The Mind*, and being only *the Contemplation of Beauty*, either as it really is *in it-self*, or as it appears imperfectly in the Objects which strike the *Sense*; how can the rational Mind rest *here*, or be satisfy'd with the absurd *Enjoyment* which reaches the *Sense alone*? First Beauty.

FROM this time forward then, said I, I shall no more have reason to fear those *Beautys* which strike a sort of *Melancholy*, like the *Places* we have nam'd, or like these solemn *Groves*. No more shall I avoid the moving Accents of *soft Musick*, or fly from the *enchanting Features* of the fairest *Human Face*.

IF you are already, reply'd he, such a *Proficient* in this new Love, that you are sure never to admire the *Representative-BEAUTY*, except for the sake of the *Original*; Original. nor aim at other *Enjoyment*, than of the *rational kind*; you may then be confident.

I am so; and presume accordingly, to answer for my-self. However I shou'd

*


not

Part 3. not be ill satisfy'd, if you explain'd your-self
 a little better as to this Mistake of mine
 you seem to fear. Wou'd it be any
 help to tell you, "That the Absurdity
Enjoyment. "lay in seeking *the Enjoyment* elsewhere
 "than in the *Subject lov'd*"

The Matter, I must confess, is still
 mysterious. • Imagine then, good
 PHILOCLES, if being taken with the Beauty
 of the Ocean which you see yonder at a
 distance, it shou'd come into your head, to
 seek how to command it ; and like some
 mighty Admiral, ride Master of the Sea :
 wou'd not the Fancy be a little absurd ?

Absurd enough, in Conscience. The next
 thing I shou'd do, 'tis likely, upon this
 Frenzy, wou'd be to hire some Bark, and
 go in Nuptial Ceremony, VENETIAN-like,
 to wed the *Gulf*, which I might call per-
 haps as properly *my own*.

LET who will call it theirs, reply'd
 THEOCLES, you will own *the Enjoyment*
 of this kind to be very different from that
 which shou'd naturally follow from the
 Contemplation of the Ocean's *Beauty*. The
 Bridegroom-*Doge*, who in his stately
Bucentaur floats on the Bosom of his
 THETIS, has less *Possession* than the poor
Shepherd, who from a hanging Rock, or Point
 of some high Promontory, stretch'd at his
 ease, forgets his feeding Flocks, while he
 admires *her Beauty*. — But to come nearer
 home,

home, and make the Question still more Sect. 2
familiar. Suppose (my PHILOCLES!) 
that, viewing such a Tract of Country,
as this delicious *Vale* we see beneath us,
you shou'd for the *Enjoyment* of the
Prospect, require the *Property* or *Possession*
of the Land.

THE *Covetous* Fancy, reply'd I, wou'd
be as absurd altogether, as that other
Ambitious one.

O PHILOCLES! said he; May I bring
this yet a little nearer? And will you
follow me once more? Suppose that
being charm'd, as you seem to be, with the
Beauty of these TREES, under whose shade
we rest, you shou'd long for nothing so
much as to taste some delicious *Fruit* of
theirs; and having obtain'd of Nature
some certain *Relish* by which these *Acorns*
or *Berrys* of the Wood became as palatable
as the *Figs* or *Peaches* of the Garden, you
shou'd afterwards, as oft as you revisited
these *Groves*, seek hence the *Enjoyment* of
them, by satiating your-self in these new
Delights.

THE Fancy of this kind, reply'd I,
wou'd be sordidly *luxurious*; and as
absurd, in my opinion, as either of the
former.

CAN

CAN you not then, on this occasion, said he, call to mind some other *Forms* of a fair kind among us, where the Admiration of Beauty is apt to lead to as irregular a Consequence?

I FEAR'D, said I, indeed, where this wou'd end, and was apprehensive you wou'd force me at last to think of certain powerful FORMS in *Human Kind*, which draw after 'em a Set of eager *Desires, Wishes* and *Hopes*; no-way futable, I must confess, to your rational and refin'd Contemplation of *Beauty*. The Proportions of this *living Architecture*, as wonderful as they are, inspire nothing of a *studious* or *contemplative* kind. The more they are view'd, the further they are from satisfying by mere View. Let that which satisfies be ever so disproportionable an Effect, or ever so foreign to its Cause; censure it as you please, you must allow however that it's *natural*. So that you, THEOCLES, for ought I see, are become the *Accuser* of NATURE, by condemning a *natural Enjoyment*.

FAR be it from us both, said he, to condemn a *Joy* which is from *Nature*. But when we spoke of *the Enjoyment* of these Woods and Prospects, we understood by it a far different kind from that
of

of the inferiour Creatures, who rising in Sect. 2. these places, find here their choicest *Food*. Yet we too live by tasteful *Food*; and feel those other Joys of *Sense*, in common with them. But 'twas not here (my PHILOCLEES!) that we had agreed to place our *Good*; nor consequently our *Enjoyment*. We who were rational, and had Minds, methought, shou'd place it rather in those MINDS; which were indeed abus'd, and cheated of their real *Good*, when drawn to seek absurdly the *Enjoyment* of it in the Object of *Sense*, and not in those Objects they might properly call *their own*: in which kind, as I remember, we comprehend all which was truly *Fair*, *Generous*, or *Good*.

So that BEAUTY, said I, and GOOD, *Beauty* with you, THEOCLES, I perceive are *and Good*. still * *one and the same*.

'TIS SO, said he. And thus are we return'd again to the Subject of our Yesterday's Morning-Conversation. Whether I have made good my Promise to you, in shewing † the true *Good*, I know not. But so, doubtless, I shou'd have done with good success, had I been able in my poetick Extasys, or by any other Efforts, to have

* *Supra*, p. 238, &c.

† *Supra*, p. 245.

Part 3. led you into some deep View of *Nature* and the *Sovereign GENIUS*. We then had prov'd the *Force* of *Divine BEAUTY*; and form'd in our-selves an *Object* capable and worthy of *real Enjoyment*.

Beauty
and Good.

O THEOCLES! said I, well do I remember now the Terms in which you engag'd me, that Morning when you bespoke my *Love* of this *mysterious Beauty*. You have indeed made good your part of the Condition, and may now claim me for a *Profelyte*. If there be any seeming Extravagance in the case, I must comfort my-self the best I can, and consider that all sound *Love* and *Admiration* is *ENTHUSIASM: "The Transports of
" *Poets*, the Sublime of *Orators*, the Rapture
" of *Musicians*, the high Strains of the
" *Virtuosi*; all mere ENTHUSIASM! Even
" *Learning* it-self, the Love of *Arts* and
" *Curiosities*, the Spirit of *Travellers* and
" *Adventurers*; *Gallantry*, *War*, *Heroism*;
" All, all ENTHUSIASM!"--'Tis enough:
I am content to be this *new Entusiast*, in
a way unknown to me before.

AND I, reply'd THEOCLES, am content you shou'd call this *Love* of ours ENTHUSIASM: allowing it the Privilege of its Fellow-Passions. For is there a fair

* See VOL. I. p. 53, 54.

and plausible *Enthusiasm*, a reasonable Sect. 2. *Extasy* and *Transport* allow'd to other Subjects, such as Architecture, Painting, Musick; and shall it be exploded *here*? Are there Senses by which all those other Graces and Perfections are perceiv'd? and none by which this higher Perfection and Grace is comprehended? Is it so preposterous to bring that *Enthusiasm* hither, and transfer it from those *secondary* and *scanty* Objects, to this *Original* and *Comprehensive* One? Observe how the Case stands in all those other Subjects of Art or *Arts*. Science. What difficulty to be in any degree knowing! How long e'er a true *Taste* ^{A Judgment,} is gain'd! How many things shocking, ^{Taste.} how many offensive at first, which afterwards are known and acknowledg'd the highest *Beautys*! For 'tis not instantly we acquire the *Sense* by which these *Beautys* are discoverable. *Labour* and *Pains* are requir'd, and *Time* to cultivate a natural Genius, ever so apt or forward. But Who is there once thinks of cultivating *this* Soil, or of improving any Sense or Faculty *Improve-* which Nature may have given of *this* ^{ment.} kind? And is it a wonder we shou'd be dull then, as we are, confounded, and at a loss in *these* Affairs, blind as to *this* higher Scene, *these* nobler Representations? Which way shou'd we come to understand better? which way be knowing in *these* *Beautys*? Is Study, Science, or Learning

Part 3. Learning necessary to understand all Beautys
Chief Science else? And for the Sovereign BEAUTY, is there no Skill or Science requir'd? In Painting there are *Shades* and *masterly Strokes*, which the Vulgar understand not, but find fault with: in Architecture there is the *Rustick*; in Musick the *Chromatick* kind, and skilful Mixture of *Dissonancys*: And is there nothing which answers to this, in *The WHOLE*?

Beauty.

I MUST confess, said I, I have hitherto been one of those Vulgar, who cou'd never relish the *Shades*, the *Rustick*, or the *Dissonancys* you talk of. I have never dreamt of such *Master-pieces* in NATURE. 'Twas my way to censure freely on the first view. But I perceive I am now oblig'd to go far in the pursuit of *Beauty*; which lies very absconded and deep: And if so, I am well assur'd that my *Enjoyments* hitherto have been very shallow. I have dwelt, it seems, all this while upon the Surface, and enjoy'd only a kind of slight superficial Beautys; having never gone in search of *Beauty it-self*, but of what I *fancy'd* such. Like the rest of the unthinking World, I took for granted that what I lik'd was *beautiful*; and what I rejoic'd in, was my *Good*. I never scrupled loving what I *fancy'd*; and aiming only at the Enjoyment of what I lov'd, I never troubled my-self with examining what

what *the Subjects* were, nor ever hesitated Sect. 2.
about their *Choice*.

BEGIN then, said he, and *chuse*. See what *the Subjects* are; and which you wou'd prefer; which honour with your Admiration, Love, and Esteem. For by these again you will be honour'd in your turn. Such, PHILOCLES, as is the Worth of these Companions, such will your Worth be found. As there is Emptiness or Fulness here, so will there be in your Enjoyment. See therefore where *Fulness* is, and where *Emptiness*. See in what Subject resides *the chief Excellence*: where BEAUTY reigns: where 'tis *intire, perfect, absolute*; where *broken, imperfect, short*. View these Terrestrial Beautys, and whatever has the appearance of Excellence, and is able to attract. See that which either really is, or stands as in the room of *Fair, Beautiful, and Good*: "A Mass of Metal; a Tract of Land; a Number of Slaves; a Pile of Stones; a human Body of certain Lineaments and Proportions:" Is this the highest of the kind? Is BEAUTY founded then in *Body* only; and not in *Action, Life, or Operation*? —

HOLD! hold! said I (good THEOCLES!) you take this in too high a Key, above my reach. If you wou'd have me

Part 3. accompany you, pray lower this Strain a little; and talk in a more familiar way.

Beauty.

THUS THEN, said he, (smiling) Whatever Passion you may have for *other Beautys*; I know, good PHILOCLES, you are no such Admirer of *Wealth* in any kind, as to allow much Beauty to it; especially in a rude Heap, or Mass. But in Medals, Coins, Imbost-Work, Statues, and well-fabricated Pieces, of whatever sort, you can discover *Beauty*, and admire the Kind. True, said I; but not for the *Metal's* sake. 'Tis not then *the Metal*

No. But *the Art*. Certainly. *The Art* then is the *Beauty*.

Right. And *the Art* is that which beautifies. The same. So that the Beautifying, not the Beautify'd, is the really *Beautiful*. It seems so. For that which is beautify'd, is beautiful only by the accession of something beautifying: and by the recess or withdrawing of the same, it ceases to be beautiful.

Be it. In respect of Bodys therefore, *Beauty* comes and goes. So we see. Nor is the Body it-self any Cause either of its coming or staying. None.

So that there is no Principle of Beauty in *Body*. None at all. For Body can no-way be the Cause of Beauty to it-self.

it-self. No-way. Nor govern nor Sect. 2.
 regulate it-self. Nor yet this. Nor
 mean nor intend it-self. Nor this
 neither. Must not *That* therefore, which
 means and intends for it, regulates and
 orders it, be the Principle of Beauty to
 it? Of necessity. And what
 must that be? MIND, I suppose;
 for what can it be else?

HERE then, said he, is all I wou'd
 have explain'd to you before: "That *the*
 " *Beautiful, the Fair, the Comely*, were
 " never in the *Matter*, but in the *Art* and
 " *Design*; never in *Body* it-self, but in the
 " *Form* or *Forming Power*." Does not the
 beautiful *Form* confess this, and speak the
 Beauty of *the Design*, whene'er it strikes
 you? What is it but *the Design* which
 strikes? What is it you admire but MIND,
 or the Effect of *Mind*? 'Tis *Mind* alone
 which forms. All which is void of *Mind*
 is horrid: and Matter formless is *Deformity*
it-self.

OF all *Forms* then, said I, Those (ac-
 cording to your Scheme) are the most
 amiable, and in the first Order of Beauty,
 which have a power of making other
 Forms themselves: From whence methinks
 they may be stil'd *the Forming Forms*.
 So far I can easily concur with you, and
 gladly give the advantage to *the Human*

Part 3. *Form*, above those other Beautys of Man's Formation. The Palaces, Equipages and Estates shall never in my account be brought in competition with the original *living Forms* of Flesh and Blood. And for the other, the *dead Forms* of Nature, the Metals and Stones, however precious and dazling; I am resolv'd to resist their Splendour, and make abject Things of 'em, even in their highest Pride, when they pretend to set off Human Beauty, and are officiously brought in aid of the *Fair*.

Orders of
Beauty.

Do you not see then, reply'd THEOPHILES, that you have establish'd *Three Degrees or Orders of Beauty*? As how?

First Order.

Why first, *the dead Forms*, as you properly have call'd 'em, which bear a Fashion, and are form'd, whether by Man, or Nature; but have no forming Power, no Action, or Intelligence. Right. Next,

Second Order.

and as the *second kind*, *the Forms which form*; that is, which have Intelligence, Action, and Operation. Right still.

Here therefore is double Beauty. For here is both the Form (the *Effect* of Mind) and *Mind* it-self: The first kind low and despicable in respect of this other; from whence the Dead Form receives its Lustre and Force of Beauty. For what is a mere *Body*, tho a human-one, and ever so exactly fashion'd, if *inward Form*

Form, be wanting, and the *Mind* be Sect. 2.
 monstrous or imperfect, as in an *Idiot* or *Savage*? This too I can apprehend,
 said I; but where is the *third Order*?

HAVE patience, reply'd he, and see
 first whether you have discover'd the
 whole Force of this *second Beauty*. How
 else shou'd you understand the Force of
 Love, or have the Power of Enjoyment?
 Tell me, I beseech you, when first you
 nam'd these *the Forming Forms*, did you
 think of no other Productions of theirs
 besides the *Dead Kinds*, such as the Palaces,
 the Coins, the Brazen or the Marble Figures
 of Men? Or did you think of something
 nearer *Life*?

I COU'D easily, said I, have added,
 that these *Forms* of ours had a virtue of
 producing *other living Forms*, like them-
 selves. But this Virtue of theirs, I thought,
 was from *another Form* above them, and
 cou'd not properly be call'd *their* Virtue
 or Art; if in reality there was a *superiour*
Art, or something *Artist-like*, which guided
 their Hand, and made Tools of them in
 this specious Work.

HAPPILY thought, said he! You
 have prevented a Censure which I hardly
 imagin'd you cou'd escape. And here you
 have unawares discover'd that *third Order*
 of

Part 3. of Beauty, which forms not only such as we call mere Forms, but even *the Forms which form*. For we our-selves are notable Architects in Matter, and can shew lifeless Bodys brought into Form, and fashion'd by our own hands: but that which fashions even Minds themselves, contains in it-self all the Beautys fashion'd by those Minds; and is consequently the Principle, Source, and Fountain of all *Beauty*.

Third
Order.

It seems so.

THEREFORE whatever Beauty appears in our *second* Order of Forms, or whatever is deriv'd or produc'd from thence, all this is eminently, principally, and originally in this *last* Order of *Supreme* and *Sovereign Beauty*.

True.

THUS Architecture, Musick, and all which is of human Invention, resolves itself into this *last* Order.

Right, said I: and thus all the *Entbusiasms* of other kinds resolve themselves into ours. The fashionable Kinds borrow from us, and are nothing without us. We have undoubtedly the Honour of being *Originals*.

NOW

NOW therefore say again, reply'd
THEOCLES; Whether are those Fabricks
of *Architecture, Sculpture*, and the rest
of that sort, the greatest Beautys which
Man forms; or are there greater and
better?

None which I know,
reply'd I.

Think, think again, said
he: and setting aside those Productions
which just now you excepted against, as
Master-pieces of *another Hand*; think What
there are which more immediately proceed
from us, and may more truly be term'd *our*
Issue.

I am barren, said I, for this
time: you must be plainer yet, in helping
me to conceive.

How can I help
you, reply'd he? Wou'd you have me
be conscious for you, of that which is
immediately *your own*, and is solely in,
and from *your-self*?

You mean my
Sentiments, said I.

Certainly, reply'd *Beauty*
he: and together with your *Sentiments*, *moral*.
your *Resolutions, Principles, Determina-*


tions, Actions; whatsoever is handsom and
noble in the kind; whatever flows from
your good *Understanding, Sense, Knowledge*
and *Will*; whatever is ingender'd in your
Heart (good PHILOCLES!) or derives *Off-spring*:
it-self from your *Parent-MIND*, which *Generation*.
unlike to other *Parents*, is never spent or
exhausted, but gains Strength and Vigour
by producing. So *You* (my Friend!) have

prov'd

Part 3. prov'd it, by many a Work; not suffering that fertile *Part* to remain idle and unactive. Hence those good Parts, which from a natural Genius you have rais'd by due Improvement. And here, as I cannot but admire the pregnant Genius, and *Parent-Beauty*, so am I satisfy'd of the *Off-spring*, that it is and will be ever beautiful.

I TOOK the Compliment, and wish'd (I told him) the Case were really as he imagin'd, that I might justly merit his Esteem and Love. My Study therefore shou'd be to grow *beautiful*, in his way of *Beauty*; and from this time forward I would do all I could to propagate that lovely Race of mental Children, happily sprung from such a high Enjoyment, and from a Union with what was *Fairest* and *Best*. But 'tis you, THEOCLES, continu'd I, must help my labouring Mind, and be as it were the Midwife to those Conceptions; which else, I fear, will prove abortive.

YOU do well, reply'd he, to give me the Midwife's part only: For the Mind conceiving of *it-self*, can only be, as you *Pregnancy* say, *assisted in the Birth*. Its *Pregnancy* is from its *Nature*. Nor cou'd it ever have been thus *impregnated* by any other *Mind*, than that which form'd it at the beginning; and which, as we have already

already prov'd, is Original to all *Mental*, Sect. 2.
as well as *other Beauty*. 

Do you maintain then, said I, that these *mental* Children, the Notions and Principles of *Fair*, *Just*, and *Honest*, with the rest of these *Ideas*, are *innate*?

*Innate
Ideas.*

ANATOMISTS, said he, tell us that the Eggs, which are Principles in Body, are *innate*; being form'd already in the *Fætus* before the Birth. But *When* it is, whether *before*, or *at*, or *after* the Birth, or at *What* time after, that either these, or other Principles, Organs of Sensation, or Sensations themselves, are *first* form'd in us, is a matter doubtless of curious Speculation, but of no great Importance. The Question is, whether the Principles spoken of are *from Art*, or *Nature*? If from *Nature* purely; 'tis no matter for the Time: nor wou'd I contend with you, tho you shou'd deny *Life* it-self to be *innate*, as imagining it follow'd rather than preceded the moment of Birth. But this I am certain of; that *Life*, and the *Sensations* which accompany Life, come when they will, are from *mere Nature*, and nothing else. Therefore if you dislike the word *Innate*, let us change it, if you will, for INSTINCT; and call *Instinct*, that which *Instincta*. *Nature* teaches, exclusive of *Art*, *Culture* or *Discipline*.

Content, said I.

*

LEAVING

Part 3.

LEAVING then, reply'd he, those admirable Speculations to the *Virtuosi*, the *Anatomists*, and *School Divines*; we may safely aver, with all their Consents, that the several Organs, particularly those of Generation, are form'd by Nature. Whether is there also from Nature, think you, any *Instinct* for the after-Use of them? Or whether must *Learning* and *Experience* imprint this Use? 'Tis imprinted, said I, enough in Conscience. The Impression, or *Instinct* is so strong in the Case, that 'twou'd be absurdity not to think it *natural*, as well in our own Species, as in other Creatures; amongst whom (as you have already taught me) not only the mere engendring of the Young, but the various and almost infinite Means and Methods of providing for them, are all foreknown. For thus much we may indeed discern in the preparatory Labours and Arts of these wild Creatures; which demonstrate their anticipating *Fancys*, *Pre-conceptions*, or *Pre-sensations*; if I may use a word you taught me * yesterday.

I ALLOW your Expression, said THEOCLES, and will endeavour to show you that the same *Pre-conceptions*, of a higher

* *Supra*, p. 307.

degree,

degree, have place in Human Kind. Do Sect. 2. so, said I, I intreat you: For so far am I from finding in my-self these Pre-conceptions of *Fair* and *Beautiful*, in your sense; that methinks, till now of late, I have hardly known of any thing like them in Nature. How then, said he, wou'd you have known that *outward Fair* and *Beautiful* of Human kind; if such an Object (a fair fleshly-one) in all its Beauty, had *for the first time* appear'd to you, by your-self, this motning, in these Groves? Or do you think perhaps you shou'd have been unmov'd, and have found no difference between *this Form* and any *other*; if first you had not been *instructed*?

I HAVE hardly any Right, reply'd I, to plead this last Opinion, after what I have own'd just before.


WELL then, said he, that I may appear to take no advantage against you; I quit the dazzling *Form*, which carrys such a Force of *complicated Beauty*; and am contented to consider separately each of those *simple* Beautys, which taken all together, create this wonderful effect. For you will allow, without doubt, that in respect of *Bodys*, whatever is commonly said of the unexpressible, the unintelligible, the *I-know-not-what* of Beauty; there can lie no
Mystery

Part 3. Mystery here, but what plainly belongs
 Beauty of either to *Figure*, *Colour*, *Motion*, or *Sound*.
 Body. Omitting therefore the *three* latter, and
 their dependent Charms; let us view the
 Charm in what is simplest of all, *mere*
Figure. Nor need we go so high as Sculpture,
 Architecture, or the Designs of those
 who from this Study of Beauty have rais'd
 such delightful Arts. 'Tis enough if we
 consider the simplest of Figures, as either
 a round *Ball*, a *Cube*, or *Dye*. Why is
 even an Infant pleas'd with the first View
 of these Proportions? Why is the *Sphere*
 or *Globe*, the *Cylinder* and *Obelisk* prefer'd;
 and the irregular Figures, in respect of
 these, rejected and despis'd?

I AM ready, reply'd I, to own there
 is in certain *Figures* a natural * Beauty,
 which the Eye finds as soon as the Object is
 presented to it.

Beauty of Is there then, said he, a natural Beauty
 Soul, of *Figures*? and is there not as natural
 a one of ACTIONS? No sooner the
 As real, Eye opens upon *Figures*, the Ear to *Sounds*,
 than straight the *Beautiful* results, and
 Grace and *Harmony* are known and
 And neces- acknowledg'd. No sooner are ACTIONS
 sarily moving. view'd, no sooner the *human Affections* and

* *Supra*, p. 28.

Passions discern'd (and they are most of 'em Sect. 2. as soon discern'd as felt) than straight *an*  *inward* EYE distinguishes, and sees the *Fair* and *Shapely*, the *Amiable* and *Admirable*, apart from the *Deform'd*, the *Foul*, the *Odious*, or the *Despicable*. How is it possible therefore not to own, ^{Idea Natural.} That as these
 “ *Distinctions* have their Foundation in
 “ *Nature*, the Discernment it-self is *natural*,
 “ and from N A T U R E alone ? ”

I F this, I told him, were as he represented it; there cou'd never, I thought, be any Disagreement among Men concerning Actions and Behaviour: as which was *Base*, which *Worthy*; which *Handsom*, and which *Deform'd*. But now we found perpetual Variance among Mankind; whose Differences were chiefly founded on this Disagreement in Opinion; “ The one
 “ *affirming*, the other *denying* that this,
 “ or that, was *fit* or *decent*.”

E V E N by this then, reply'd he, it appears there is Fitness and Decency in Actions; since the *Fit* and *Decent* is in this Controversy ever pre-suppos'd: And whilst Men are at odds about the Subjects, the Thing it-self is universally agreed. For neither is there Agreement in Judgments about other *Beautys*. 'Tis controverted “ Which
 “ is the finest *Pile*, the loveliest *Shape* or
 “ *Face* : ” But without controversy, 'tis
 Vol. 2. D d allow'd

Part 3. allow'd " There is a BEAUTY of *each*
 " kind." This no-one goes about to *teach*:
 nor is it *learnt* by any; but *confess'd* by
 All. *All* own the *Standard*, *Rule*, and
Measure: But in applying it to Things,
 Disorder arises, Ignorance prevails, Interest
 and Passion breed Disturbance. Nor can it
 otherwise happen in the Affairs of Life,
 whilst that which interestes and engages
 Men as *Good*, is thought different from
 that which they admire and praise as
Honest.——But with us (PHILOCLE!)
 'tis better settled: since for our parts, we
 have already decreed " That * *Beauty* and
 " *Good* are still the same."

*Confirma-
 tion.*

I REMEMBER, said I, what you
 forc'd me to acknowledg more than once
 before. And now (good THEOCLES!)
 that I am become so willing a Disciple, I
 want not so much to be *convinc'd*, methinks,
 as to be *confirm'd* and *strengthen'd*. And
 I hope this last Work may prove your
 easiest Task.

NOT unless you help in it *your-self*,
 reply'd THEOCLES: For this is necessary,
 as well as becoming. It had been indeed
 shameful for you to have yielded without
 making good Resistance. To help one's-

* See Pag. 238, 245, 399.

self to be convinc'd, is to *prevent Reason*, Sect. 2. and bespeak Error and Delusion. But upon fair Conviction, to give our heart up to the evident side, and reinforce the Impression, this is to *help Reason heartily*. And thus we may be said *honestly to persuade ourselves*. Shew me then how I may best persuade my-self.

HAVE Courage, said he, PHILOCLES! (raising his Voice) Be not offended that I say, *Have Courage!* 'Tis COWARDICE alone betrays us. For whence can *false Shame* be, except from *Cowardice*? To be asham'd of what one is sure can never be shameful, must needs be from the want of Resolution. We seek the *Right* and *Wrong* in things; we examine what is *Honourable*, what *Shameful*: and having at last determin'd, we dare not stand to our own Judgment, and are asham'd to own there is really a *Shameful* and an *Honourable*. "Hear me (says one who pretends to value PHILOCLES, and be valu'd by him) There can be no such thing as real *Valuableness* or *Worth*; nothing in it-self estimable or amiable, odious or shameful. All is OPINION: 'Tis *Opinion*, *Opinion* which makes Beauty, and unmakes it. The Graceful or Ungraceful in things, the Decorum and its Contrary, the Amiable and Unamiable, Vice, Virtue, *Measure of Virtue and Vice*. Honour, Shame, all this is founded " in

D d 2

Part 3. "in *Opinion* only. *OPINION* is the
 ~~~~~ " *Law* and *Measure*. Nor has *Opinion* any  
 " Rule besides mere *CHANCE*; which  
 " varies it, as *Custom* varies; and makes  
 " now this, now that, to be thought  
 " worthy, according to the Reign of  
 " *Fashion*, and the ascendent Power of  
 " *Education*." What shall we say to

*Fallhood*  
*of this.*

such-a-one? How represent to him his  
 Absurdity and Extravagance? Will he desist  
 the sooner? Or shall we ask *what Shame*,  
 of one who acknowledges no *Shameful*?

Yet he derides, and cries *Ridiculous*!

By what Right? what Title? For  
 thus, if I were *PHILOCLE*s, wou'd I  
 defend my-self. "Am I ridiculous?"  
 "As how? *What* is *Ridiculous*? *Every-*  
 "*thing*? or *Nothing*?" *Ridiculous*

indeed! But something then, some-  
 thing there is *Ridiculous*: and the Notion,  
*Shame.* it seems, is right, "of a *Shameful* and  
 " a *Ridiculous* in things." How then  
 shall we apply the Notion? For this  
 being wrong apply'd, cannot it-self but  
 be ridiculous. Or will he who cries  
*SHAME*, refuse to acknowledg *any* in  
 his turn? Does he not blush, nor seem  
 discountenanc'd on any occasion? If he  
 does, the Case is very distinct from that  
 of mere Grief or Fear. The Disorder he  
 feels is from a Sense of what is shameful  
 and odious in it-self, not of what is  
 hurtful or dangerous in its Consequences.

For

For the greatest Danger in the world can never breed Shame: nor can the *Opinion* of all the World compel us to, *it*, where *our own Opinion* is not a Party. We may be afraid of appearing impudent, and may therefore feign a Modesty. But we can never really blush for any thing beside what we think truly *Shameful*, and what we shou'd still blush for, were we ever so secure as to our Interest, and out of the reach of all Inconvenience which cou'd happen to us from the thing we were asham'd of.

Thus, continu'd he, shou'd I be able, by Anticipation, to defend my-self, and looking narrowly into Mens Lives, and that which influenc'd 'em on all occasions, I shou'd have Testimony enough to make me say within my-self, " Let who will " be my Adversary in this Opinion, I shall " find him some way or other prepossess'd " with that of which he wou'd endeavour " to dispossess me." Has he Gratitude or Resentment, Pride or Shame? Which-ever way it be, he acknowledges a Sense of *Just and Unjust, Worthby and Mean*. If he be Grateful, or expects Gratitude, I ask " *Why?* and on What account?" If he be angry, if he indulges Revenge, I ask " *How?* and in what Case? Reveng'd " of *What?* of a Stone, or Madman?"

Who is so mad?

D d 3

" But for

" What?

Part. 3. "What? For a Chance-hurt? an Accident

~ "against Thought, or Intention?"

Anger,  
an Ac-  
knowledg-  
ment of  
Just and  
Unjust.

Who is 'so Unjust? "Therefore there is *Just* and *Unjust*; and belonging to it a *natural Presumption* or *Anticipation* on which the RESENTMENT or ANGER is founded. For what else shou'd make the wickedest of Mankind often prefer the Interest of their Revenge to all other Interests, and even to Life it-self, except only a *Sense of Wrong*, natural to all Men, and a *Desire to prosecute that Wrong* at any rate? Not for their own sakes, since they sacrifice their very Being to it; but out of hatred to the *imagin'd Wrong*, and from a certain *Love of JUSTICE*, which even in *unjust Men* is by this Example shewn to be beyond the *Love of LIFE it-self*.

Pride,

THUS as to PRIDE, I ask, "Why *proud*? Why *conceited*? and of *What*? "Does any-one who has Pride think "meanly or indifferently of himself?"

No: but honourably. And how this, if there be no real *Honour* or *Dignity* pre-suppos'd? For Self-valuation supposes *Self-Worth*; and in a Person conscious of real Worth, is either no Pride, or a just and noble one. In the same manner, Self-contempt supposes a *Self-meanness* or *Defectiveness*; and may be either a just Modesty, or unjust Humility. But this is

an Ac-  
knowledg-  
ment of  
Worth and  
Baseness.

certain,

certain, that whoever is proud, must be proud Sect. 2.  
 of something. And we know that Men of  
 thorow Pride will be proud even in the  
 meanest Circumstances, and when there is no  
 visible Subject for them to be proud of. But  
 they descry a *Merit* in themselves, which  
 others cannot: And 'tis this *Merit* they  
 admire. No matter whether It be really  
 in them, as they imagine: It is a *Worth*  
 still, an *Honour*, or *Merit* which they ad-  
 mire, and wou'd do, wherever they saw it,  
 in any Subject besides. For *then* it is, *then*  
 only, that they are humbled, "When they  
 " see in a more eminent degree in *Others*,  
 " What they respect and admire so much in  
 " *Themselves*." — And thus as long as I  
 find Men either *Angry* or *Revengeful*, *Proud*  
 or *Asham'd*, I am safe: For they conceive  
 an *Honourable* and *Dishonourable*, a *Foul* and  
*Fair*, as well as I. No matter *where* they  
 place it, or *how* they are mistaken in it:  
 This hinders not my being satisfy'd "That  
 " the Thing *is*, and is universally acknow-  
 " ledg'd; That it is of *Nature's* Impression, *Natural*  
 " *naturally* conceiv'd, and by no *Art* or *Impression*.  
 " *Counter-Nature* to be eradicated or de-  
 " stroy'd."

AND NOW, what say you, PHI-  
 LOCLES (continu'd he) to this Defence  
 I have been making for you? 'Tis grounded,  
 as you see, on the Supposition of your

\* D d 4

being



Part. 3. being deeply engag'd in this philosophical  
 Cause. But perhaps you have yet many  
 Difficulties to get over, e'er you can so far  
 take part with *Beauty*, as to make this  
*Good.* to be your *Good*.

I HAVE no difficulty so great, said I,  
 as not to be easily remov'd. My Inclinations  
 lead me strongly this way; for I am ready  
 enough to yield there is no real *Good* beside  
*the Enjoyment of Beauty.* And I am

as ready reply'd THEOCLES, to yield  
 There is no real Enjoyment of Beauty  
 beside what is *Good.* Excellent!

But upon reflection, I fear I am little be-  
 holden to you for your Concession.

As how? Because shou'd I offer  
 to contend for any Enjoyment of Beauty  
 out of your Mental Way, you wou'd, I  
 doubt, call such Enjoyment of mine *absurd*,  
 as you did once before. Undoubtedly

*Mental* I shou'd. For what is it shou'd enjoy,  
*Enjoy-* or be capable of Enjoyment, except MIND?  
*ment.* or shall we say, *Body enjoys?* By

the help of *Sense*, perhaps; not otherwise.

Is BEAUTY, then, *the Object of*  
*Sense?* Say How? Which way? For  
 otherwise the help of *Sense* is nothing in the  
*Body.* Case: And if *Body* be of it-self incapable,  
 and *Sense* no help to it, to apprehend or  
 enjoy Beauty, there remains only the  
 MIND which is capable either to apprehend  
 or to enjoy.

TRUE,

TRUE, said I; but show me, then,  
 " Why BEAUTY may not be the Object  
 " of the Sense?" Shew me first, I *Sense*.  
 intreat you, " *Why, Where, or in What* you  
 " fancy It may be so? Is it not  
*Beauty* which first excites the Sense, and  
 feeds it afterwards in the Passion we call  
*Love*? Say in the same manner,  
 " That it is *Beauty* first excites the Sense,  
 " and feeds it afterwards in the Passion we  
 " call *Hunger*." — You will not say  
 it. The Thought, I perceive, displeases  
 you. As great as the Pleasure is of good  
 Eating, you disdain to apply the Notion of  
*Beauty* to the good Dishes which create  
 it. You wou'd hardly have applauded  
 the preposterous Fancy of some luxurious  
 ROMANS of old, who cou'd relish a Fricassee  
 the better for hearing it was compos'd of  
 Birds which wore a beautiful Feather, or  
 had sung deliciously. Instead of being  
 incited by such a historical Account of  
 Meats, you wou'd be apt, I believe, to  
 have less Appetite, the more you search'd  
 their Origin, and descended into the *Kitchen*-  
 Science, to learn the several Forms and  
 Changes they had undergone, e'er they  
 were serv'd at this elegant voluptuous  
 Table. But tho the *Kitchen*-Forms be  
 ever so disgraceful, you will allow that  
 the *Materials* of the Kitchen, such, for  
 instance, as the *Garden* furnishes, are really  
 fair

Part 3. fair and beautiful in their kind. Nor will you deny Beauty to the wild *Field*, or to these *Flowers* which grow around us, on this verdant *Couch*. And yet, as lovely as are these Forms of Nature, the shining *Grass*, or silver'd *Moss*, the flowry *Thyme*, wild *Rose*, or *Honey-suckle*; 'tis not their BEAUTY allures the neighbouring Herds, delights the brouzing Fawn, or Kid, and spreads the Joy we see amidst the feeding Flocks: 'Tis not the *Form* rejoices; but that which is beneath the *Form*: 'tis *Savouriness* attracts, *Hunger* impels; and *Thirst* better allay'd by the clear Brook than the thick Puddle, makes the *Fair NYMPH* to be prefer'd, whose *Form* is otherwise slighted. For never can the *Form* be of real force where it is uncontemplated, unjudg'd of, unexamin'd, and stands only as the accidental Note or Token of what appeases provok'd Sense, and satisfies the brutish Part. Are you persuaded of this, good PHILOCLEES? or rather than not give Brutes the advantage of *Enjoyment*, will you allow them also a Mind and rational Part?

Not so, I told him.

IF BRUTES therefore, said he, be incapable of knowing and enjoying Beauty, as being *Brutes*, and having SENSE only (the brutish part) for their own share; it follows, " That neither can MAN by  
" the

" the same *Sense* or brutish Part, conceive Sect. 2.  
 " or enjoy *Beauty*: But all the *Beauty* ~~~~~  
 " and *Good* he enjoys, is in a nobler way,  
 " and by the help of what is noblest, his  
 " MIND and REASON." Here lies his *Reason*.  
*Dignity* and *highest Interest*: Here his  
*Capacity* toward Good and Happiness. His  
*Ability* or *Incompetency*, his *Power* of  
 Enjoyment, or his *Impotence*, is founded in  
 This alone. As this is *sound, fair, noble,*  
*worthy*; so are its Subjects, Acts, and  
 Employments. For as the *riotous* MIND,  
 captive to *Sense*, can never enter in  
 competition, or contend for Beauty with the  
*virtuous* MIND of Reason's Culture; so  
 neither can the *Objects* which allure the *Compari-*  
 former, compare with those which attract *son of*  
 and charm the latter. And when *each* *Objects,*  
 gratifies it-self in the Enjoyment and *and Enjoy-*  
 Possession of its Object; how evidently *ments.*  
 fairer are the Acts which join the *latter*  
*Pair*, and give a *Soul* the Enjoyment of  
 what is *generous* and *good*? This at least,  
 PHILOCLES, you will surely allow,  
 That when you place a Joy elsewhere  
 than in the Mind, *The Enjoyment* it-self  
 will be no beautiful Subject, nor of  
 any graceful or agreeable Appearance.  
 But when you think how *Friendship* is  
 enjoy'd, how *Honour, Gratitude, Candour,*  
*Benignity*, and all internal Beauty; how  
 all the *social* Pleasures, *Society* it-self,  
 and all which constitutes the Worth and  
 \* Happiness

Part 3. Happiness of Mankind; you will here surely allow Beauty in the *Art*, and think it worthy to be view'd, and pass'd in review often by the glad Mind, happily conscious of the generous Part, and of its own Advancement and Growth in Beauty.

*Recapitulation.*

THUS PHILOCLES (continu'd he, after a short pause) thus have I presum'd to treat of *Beauty* before so great a Judge, and such a skilful Admirer as your-self. For taking rise from Nature's Beauty, which transported me, I gladly ventur'd further in the Chase; and have accompany'd you in search of Beauty, as it relates to us, and makes our highest *Good*, in its sincere and natural Enjoyment. And if we have not idly spent our hours, nor rang'd in vain thro' deserted Regions; it shou'd appear from our strict Search, that there is nothing so divine as BEAUTY: which belonging not to *Body*, nor having any Principle or Existence except in MIND and REASON, is alone discover'd and acquir'd by this diviner Part, when it inspects *It-self*, the only Object worthy of it-self. For whatever is void of Mind, is *Void* and *Darkness* to the Mind's EYE. This languishes and grows dim, whene'er detain'd on foreign Subjects; but thrives and attains its natural Vigour, when employ'd

employ'd in Contemplation of what is like Sect. 2.  
 It-self. 'Tis thus the *improving* MIND, slightly surveying other Objects, and passing over Bodys, and the common Forms (where only a Shadow of Beauty rests) ambitiously presses onward to Its *Source*, and views *the Original* of Form and Order in that which is Intelligent. And thus, O PHILOCLES! may we improve and become Artists in the kind; learning *Knowledge* "To know *Our-selves*, and what *That* of *Our-selves* is, which by improving, we may be "sure to advance our Worth, and real "Self-Interest." For neither is this *Interest*. *Knowledge* acquir'd by Contemplation of Bodys, or the outward Forms, the View of Pageantrys, the Study of Estates and Honours: nor is He to be esteem'd that self-improving Artist, who makes a Fortune *Ability* out of these; but He (*He* only) is the *Wise* and *Able* Man, who with a slight regard to these Things, applies himself to cultivate another Soil, builds in a different Matter from that of Stone or Marble; and having righter Models in his Eye, becomes in truth The *Architect* of his *own Life* and *Fortune*: by laying within himself the lasting and sure Foundations of *Order*, *Peace* and *Concord*.——But now 'tis time to think of returning home. The Morning is far spent. Come! Let us away, and leave these uncommon Subjects; till

Part 3. till we retire again to these remote and unfrequented Places.

AT THESE words THEOCLES, mending his pace, and going down the Hill, left me at a good distance; till he heard me calling earnestly after him. Having join'd him once again, I begg'd he wou'd stay a little longer: or if he were resolv'd so soon to leave both the *Woods*, and that Philosophy which he confin'd to 'em; that he wou'd let me however part with 'em more gradually, and leave the best Impression on me he cou'd, against my next Return. For as much convinc'd as I was, and as great a Convert to his Doctrine, my Danger still, I own'd to him, was very great: and I foresaw that when the Charm of these Places, and his Company was ceas'd, I shou'd be apt to relapse, and weakly yield to that too powerful Charm, *the World*. Tell me, continu'd I, how is it possible to hold out against it, and withstand the general Opinion of Mankind, who have so different a Notion of that which we call *Good*? Say truth now, THEOCLES, can any thing be more odd, or dissonant from the common Voice of the World, than what we have determin'd in this matter?

WHOM

WHOM shall we follow then? reply'd he. Whose Judgment or Opinion shall we take, concerning What is *Good*, What *contrary*? If *All*, or *any part* of Mankind are consonant with themselves, and can agree in this; I am content to leave *Philosophy*, and follow them: If otherwise; Why shou'd we not adhere to what we have chosen? — Let us then, in another View, consider how this Matter stands.

## S E C T. III.

WE then walk'd gently homewards (it being almost Noon) and he continu'd his Discourse.

ONE Man, said he, affects the *Hero*; *Manners of Men.* esteems it the highest Advantage of Life, to have seen War, and been in Action in the Field. Another laughs at this Humour; counts it all Extravagance and Folly; prizes his own *Wit* and *Prudence*; and wou'd take it for a Disgrace to be thought adventurous. One Person is *Contrary Pursuits.* assiduous and indefatigable in advancing himself to the Character of a *Man of Business*. Another on the contrary thinks this impertinent; values not Fame, or a Character in the World; and by his good-will

\*

wou'd



Part 3. wou'd always be in a *Debauch*, and never  
 ~~~~~ live out of the *Stews* or *Taverns*; where  
 he enjoys, as he thinks, his highest Good.
 One values *Wealth*, as a means only to
 indulge his *Palat*, and to eat *finely*.
Muntual Another loaths this, and affects *Popularity*
Censure. and a *Name*. One admires *Musick* and
Paintings, *Cabinet-Curositys*, and in-door
Ornaments: Another admires *Gardens*,
Architecture, and the *Pomp* of *Buildings*.
 Another, who has no *Gusto* of either sort,
 believes all those they call *VIRTUOSI*
 to be half-distracted. One looks upon
 all *Expen*ce to be *Madness*; and thinks
 only *Wealth* it-self to be Good. One
games, another *dresses*, and studies an
Equipage; another is full of *Heraldry*,
Points of Honour, a *Family*, and a *Blood*.
Disagree- One recommends *Gallantry* and *Intrigue*;
ment with Another ordinary *Good-Fellowship*; Another
one ano- *Buffoonery*, *Satyr*, and the *common Wit*;
ther; Another *Sports*, and *the Country*; Another
a Court; Another *Travelling*, and the sight
 of *foreign Parts*; Another *Poetry*, and the
And with *fashionable Learning*.—All these go different
Them- ways. All censure one another, and are
selves. despicable in one another's eyes. By fits too
 they are as despicable in *their own*, and
 as often out of conceit with themselves,
 as their *Humour* changes, and their *Pas-*
sion turns from one thing to another. —
 What is it then I shou'd be concern'd for?
 Whose

Whose Censure do I fear? Or by whom, Sect. 3.
after all, shall I be guided?

IF I ask, "Are RICHES *good*, when *Riches*
"only heap'd up, and un-employ'd?"
One answers, "*They are.*" The rest
deny. "How is it then they are to be

"employ'd in order to be good?" All
disagree. All tell me different things.

"Since therefore RICHES are not, of
"themselves, *good* (as most of you
"declare;) And since there is no Agree-
"ment among you *which way* they become
"good; why may not I hold it for my
"Opinion, that they are neither good *in*
"themselves, nor *directly* any Cause or
"Means of Good?"

IF there be those who wholly despise *Fame and Honour*
FAME; And if among those who covet
it, he who desires it for one thing, despises
it for another; he who seeks it with some
Men, despises it with others: Why may
not I say, "That neither do I know how
"any *Fame* can be call'd a *Good*?"

IF of those who covet PLEASURE, *Pleasure*
they who admire it in *one* kind, are
superiour to it *in another*; Why may not I
say, "That neither do I know *which* of
"these Pleasures, or how *Pleasure* it-self,
"can be call'd *Good*?"

Vol. 2.

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I r

Part 3. IF among those who covet LIFE ever
Life. so earnestly, that Life which to One is
 eligible and amiable, is to Another despicable
 and vile; Why may not I say, "That
 "neither do I know how Life it-self can,
 "of it-self, be thought a Good?"

*Inslave-
ment.*

IN the mean time, This I know
 certainly; "That the necessary Consequence
 "of esteeming these things highly, is to
 "be a *Slave*, and consequently miserable.
 "—"But perhaps (PHILOCLE!)
 you are not yet enough acquainted with
 this odd kind of Reasoning.

*LIBER-
TY.*

*Goods of
Fortune.*

MORE, said I, than I believe you can
 easily imagine. I perceiv'd the goodly
 Lady, your celebrated Beauty, was about
 to appear a-new: and I easily knew again
 that fair Face of LIBERTY, which I
 had seen but once in the * Picture you
 drew yesterday of that Moral Dame. I
 can assure you, I think of her as highly as
 possible: and find that without her Help,
 to raise one above these seemingly essential
 Goods, and make one more easy and
 indifferent towards *Life*, and towards a
Fortune; 'twill be the hardest thing in the
 world to enjoy either. Sollicitude, Cares,

* *Supra*, p. 252. And VOL. III. p. 201, 307, &c.
 and

and Anxiety, will be multiply'd: and in Sect. 3.
 this unhappy Dependency, 'tis necessary to
 make court, and be not a little servile.
 To flatter the Great, to bear Insults, to
 stoop, and fawn, and abjectly resign one's
 Sense and Manhood; all this must coura-
 geously be endur'd, and carry'd off, with
 as free an Air, and good Courtenance as
 possible, by one who studies Greatness of
 this sort, who knows the general way of
 Courts, and how to fix unsteddy Fortune.
 I need not mention the Envyings, the
 Mistrusts, and Jealousys—

No truly, said he (interrupting me)
 neither need you. But finding you so
 sensible, as I do, of this unhappy State,
 and of its inward Sores (whatever may be
 its outward Looks) How is it possible
 but you must find the Happiness of that
 other contrary State? Can you not call to
 mind what we resolv'd concerning *Nature*?
 Can any thing be more desirable than to
 follow her? Or is it not by this Freedom
 from our Passions and low Interests, that
 we are reconcil'd to the goodly *Order* of
 the Universe; that we harmonize with
Nature; and live in Friendship both with
 God and Man?

LET us compare, continu'd he, the *Good of the*
 Advantages of each State, and set their *mind.*

E c 2.

Goods

Part 4. *Goods* one against another: On one side, those which we found were *uncertainly* so; and depended both on Fortune, Age, Circumstances, and Humour: On the other side, these which being *certain* themselves, are founded on the Contempt of those others so uncertain. Is manly *Liberty*, *Generosity*, *Magnanimity*, not a *GOOD*? May we not esteem as Happiness, that *Self-Enjoyment* which arises from a Consistency of Life and Manners, a Harmony of Affections, a Freedom from the Reproach of Shame or Guilt, and a Consciousness of Worth and Merit with all Mankind, our Society, Country, and Friends: all which is founded in Virtue only? A *Mind* subordinate to Reason, a *Temper* humaniz'd, and fitted to all natural Affection; an Exercise of *Friendship* uninterrupted; a thorow *Candour*, *Benignity*, and *Good Nature*; with constant *Security*, *Tranquillity*, *Equanimity* (if I may use such *Philosophical* Terms) are not these ever, and at all Seasons *Good*? Is it of *these* one can at any time nauseate and grow weary? Are there any particular Ages, Seasons, Places, Circumstances, which must accompany *these*, to make 'em agreeable? Are *these* variable and inconstant? Do *these*, by being ardently belov'd, or sought, occasion any Disturbance or Misery? Can *these* be at any time over-valu'd? Or,

to

Comparison.

to say more yet, can these be ever taken Sect. 3.
 from us, or can we ever be hinder'd in
 the Enjoyment of 'em, unless by our-selves?
 How can we better praise the Goodness
 of *Providence*, than in this, "That
 " it has plac'd our Happiness and
 " Good in things ~~We~~ can bestow upon *our-*
 " *selves*?"

IF this be so, said I, I see no reason we
 have to accuse Providence on any account.
 But Men, I fear, will hardly be brought to
 this good Temper, while their Fancy is so
 strong, as it naturally is, towards those
 other movable *Goods*. And in short, if we
 may depend on what is said commonly,
 " All *Good* is merely as we fancy it. 'Tis
 " *Conceit* which makes it. All is OPINION *Opinion*
 " and *Fancy* only. All.

WHEREFORE then, said he, do we
act at any time? Why *chuse*, or why
prefer one thing to another? You will
 tell me, I suppose, 'tis because we fancy it,
 or fancy *Good* in it. Are we therefore
 to follow every *present* Fancy, Opinion,
 or Imagination of Good? If so, then
 we must follow that at *one* time, which we
 decline at *another*; approve at *one* time,
 what we disapprove at *another*; and be at
 perpetual Variance with our-selves. But
 if we are not to follow *all* Fancy or
 * E c 3 Opinion

Part 3. Opinion alike; If it be allow'd, "That of

Opinion. "Fancys, some are *true*, some *false*;" then we are to *examine* every Fancy; and there is some *Rule* or other, by which to *judg*, and *determine*. 'Twas the Fancy of one Man to set fire to a beautiful Temple, in order to *obtain* immortal Memory or Fame. 'Twas the Fancy of another Man to conquer the World, for the same Reason, or what was very like it. If this were really the Man's *Good*; Why do we wonder at him? If the Fancy were *wrong*; say plainly in What it was so; or Why the Subject was not *Good* to him, as he *fancy'd*? Either therefore, "That is every Man's *Good* which he *fancies*, and "because he *fancies* it, and is *not content* "without it:" Or otherwise, "There is "That in which the *Nature* of Man is "satisfy'd; and which alone must be his "Good." If That in which the *Nature of Man* is satisfy'd, and can rest contented, be alone his *Good*; then he is a Fool who follows that with Earnestness, as his *Good*, which a Man can be without, and yet be satisfy'd and contented. In the same manner is he a Fool who flies that earnestly as his *ILL*, which a Man may endure, and yet be easy and contented. Now a Man may possibly not have burnt a Temple (as EROSTRATUS) and yet may be contented. Or tho he may not have conquer'd

quer'd the World (as ALEXANDER) Sect. 3.
 yet he may be easy and *contented*; as he
 may still without any of those Advantages
 of *Power, Riches, or Renown*; if his FANCY
 hinders not. In short, we shall find,
 "That without any one of those which
 "are commonly call'd *Goods*, a Man may
 "be *contented*." * As, on the contrary,
 "He may possess them all, and still be
 "discontented, and not a jot the happier."
 If so; it follows, "That Happiness is
 "from *within*, not from *without*." A
 good FANCY is the Main. And thus,
 you see, I agree with you, "That *
 "OPINION is all in all." — But what ^{Opinion}
 is this, PHILOCLES, which has seiz'd ^{All, in}
 you? You seem of a sudden grown deeply ^{what}
 thoughtful. ^{sense.}

To tell you truth, said I, I was
 considering What wou'd become of me,
 if, after all, I shou'd, by your means, turn
Philosopher. The Change, truly,
 wou'd be somewhat extraordinary, reply'd
 THEOCLES.. But be not concern'd.
 The Danger is not so great. And
 Experience shews us every day, That
 for talking or writing *Philosophy*, People
 are not at all the nearer being PHILO-
 SOPHERS.

* VOL. I. pag. 307, 320, 324, &c. VOL. III.
 p. 196, 199, &c.

Part 3.

BUT, said I, the very *Name* is a kind of Reproach. The word *Idiot* stood formerly as the Opposite to *Philosopher*; but now-days it means nothing more commonly, than the *PHILOSOPHER* himself.

Philosophy. YET, in effect (reply'd he) what else is it we all do in general, than *philosophize*? If *PHILOSOPHY* be, as we take it, the *Study of Happiness*; must not Every-one, in some manner or other, either skilfully or unskilfully *philosophize*? Is not every Deliberation concerning our main Interest, every Correction of our Taste, every Choice and Preference in Life to be reckon'd of *this kind*? For "If Happiness be not allow'd to be from *Self*, and from *within*; then Either it is from *outward Things* alone, or from *Self* and *outward Things* together." If from *outward Things* alone; shew it us, in fact, "That all Men are happy in proportion to these; and that no-one who possesses them is ever miserable by his own fault."

But this, it seems, hardly any-one will pretend to evince: All own the contrary.

Therefore "If Happiness be partly from *Self*, partly from *outward Things*; then Each must be consider'd, and a certain Value set on the Concerns
" of

" of an *inward* kind, and which depend Sect. 3.
 " on *Self* alone." If so; and that I
 consider " *How, and in What* these are to
 " be prefer'd; When and on what occasion
 " they are in, season, or out of season;
 " When properly to take place, when to
 " yield:" What's this, after all, but to
philosophize? Yet even this, still, is
 enough to put one out of the ordinary way
 of thinking, and give one an unhappy turn
 for Business, and the World. Right!
 For this also is to be consider'd, and well
 weigh'd. And therefore *This, still, is*
 PHILOSOPHY; " To inquire Where,
 " and in what respect one may be most a
 " *Losser*; Which are the greatest *Gains*, the
 " most profitable *Exchanges*;" since every
 thing in this World goes by *Exchange*.
 Nothing is had for Nothing. *Favour*
 requires Courtship: *Interest* is made by
 Solicitation: *Honours* are acquir'd with
 Hazard; *Riches* with Pains; *Learning* and
Accomplishments by Study and Application.
Security, Rest, Indolence are to be had at
 other Prices. They may be thought,
 perhaps, to come easy. For " What
 " Hardship is there? Where is the Harm?"
 'Tis only to abate of *Fame* and *Fortune*,
 'Tis only to wave *the Point of Honour*,
 and share somewhat less of *Interest*. If
 this be easy; all is well. Some *Patience*,
 you see, is necessary in the case. *Privacy*
 must

Part. 3. must be endur'd; even *Obscurity* and *Contempt*.—Such are the *Conditions*: And *Philosophy*. thus every-thing has its *CONDITION*. *Power* and *Prefements* are to be had at one rate; *Pleasures* at another; *LIBERTY* and *HONESTY* at another. A good *MIND* must be paid for, as other things.

But we had best beware, lest, perhaps, we pay too dear for It. Let us be assur'd we have a good Bargain. Come on then.—Let us account.—“What is a *MIND* worth? What *Allowance* may one handsomely make for it? or What may one well afford it for?”—If I part with It, or abate of It, 'tis not for *Nothing*. Some value I must needs set upon my *Liberty*, some upon my *inward Character*. Something there is in what we call *WORTH*; something in *Sincerity*, and *sound HEART*, *Orderly Affections*, *generous Thoughts*, and a *commanding REASON*, are fair Possessions, not slightly to be given up. I am to consider first, “What may be *their Equivalent*? Whether I shall find my Account in letting these *inward Concerns* run as they please; or Whether I shall not be better secur'd against Fortune by adjusting matters *at home*, rather than by making Interest *abroad*, and acquiring first one great Friend, then another, to add still more and more to my *Estate* or *Quality*?”
For

For Where am I to take up? Begin; Sect. 3. and set *the Bounds*. Let me hear positively “How far I am to go, and Why “no further?” What is a *moderate Fortune*, a *Competency*, and those other *Degrees* commonly talk’d of? Where is my *Anger* to stop? or how High may I suffer it to rise? How far may I engage in *Love*? How far give way to *Ambition*? How far to other *Appetites*? Or am I to let all loose? Are *the Passions* to take their swing; and no Application to be given to ’em, but all to *the outward Things* they aim at? Or if any Application be requisite; say plainly, “How much to “one, and how much *the other*?” How far are the *Appetites* to be minded, and how far *outward Things*? Give us the Measure and Rule. See Whether this be not to *philosophize*? and Whether willingly or unwillingly, knowingly or unknowingly, directly or indirectly, Everyone does not as much? “Where, then, “is *the Difference*? Which Manner is *the best*?” Here lies the Question. This is what I wou’d have you weigh and examine. “But the Examination (say “you) is troublesome; and I had better “be without it.” *Who* tells you thus? “Your REASON, you say, whose Force, “of necessity, you must yield to.” Tell me therefore, have you fitly cultivated that

Part 3. that REASON of yours, polish'd it, bestow'd the necessary Pains on it, and exercis'd it on this Subject? Or is it like to determine full, as well when unexercis'd, as when, thoroughly exercis'd, or ever so expert? Consider, pray, in *Mathematicks*; Whose is the better REASON of the two, and fitter to be rely'd on? The Practis'd? or his who is unpractis'd? Whose in the way of *War*, of *Policy*, or *Civil Affairs*? Whose in *Merchandize*, *Law*, *Physick*?—And in MORALITY and LIFE, I ask still, *Whose*? May he not, perhaps, be allow'd the best *Judge of Living*, who *studies LIFE*, and endeavors to form it by some *Rule*? Or is he indeed to be esteem'd most knowing in the matter, who *slightly* examines it, and who *accidentally* and *unknowingly* philosophizes?

THUS, PHILOCLES (said he, concluding his Discourse) Thus is PHILOSOPHY establish'd. For Every-one, of necessity, must reason concerning his own Happiness; "What his *Good* is, and what his *Ill*." The Question is only, "Who reasons best?" For even He who rejects this *reasoning* or *deliberating Part*, does it from a *certain Reason*, and from a Persuasion "That this is *best*."

BY

By this time we found our-selves
insensibly got home. Our *Philosophy* ended,
and we return'd to the common Affairs of
Life.

The End of the Second Volume.

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