

Cudworth's "Intellectual System" is largely a refutation of Hobbes, and Clarke's two chief works were written expressly as an answer to "Hobbes, Spinoza, and their followers". With regard to the source of obligation Clarke's whole theory is intended as a refutation of Hobbes, but he also subjects him to special criticism on several points.¹⁾ He endeavours to show Hobbes' inconsistency in maintaining there is no natural difference between right and wrong, at the same time that he asserts men *ought* to agree to establish peace and compacts. If the Law of Nature says it is right to seek peace, it certainly at the same time declares it wrong for one man to kill another, but Hobbes says in the state of Nature men have a right to kill one another if they see fit. According to Clarke, the Law of Nature not only declares it right that men should keep peace and compacts, but also gives directions with regard to all duties, as well before as after compact. Clarke also declares Hobbes wrong in making *power* the foundation of God's right over men, and of the right of the Leviathan over his subjects.²⁾ Power cannot be the foundation or source of right, but moral distinctions are founded in the "nature of things" antecedent to all considerations of power or weakness in the moral agent. Here it is evident Clarke's conception of *right* is different from that of Hobbes. According to Clarke, that is *right* which is in agreement with the nature and fitness of things; with Hobbes *right* is often equivalent to *power*, for that is right which is sanctioned by the command and power of Leviathan or God. Similarly, when Clarke declares Hobbes' "State of Nature" to be "not in any sense a state of nature",³⁾ by the expression "State of Nature", Clarke understands the ideal state which he supposes to have been the original state of man in the "Garden of Eden"; while Hobbes only means the actual savage state of mankind before

¹⁾ "Natural Religion", pp. 76—90.

²⁾ Lev. XXXI. "Regni divini naturalis jus derivatur ab eo, quod divinae potentiae resistere impossibile est".

³⁾ Nat. Rel. p. 85.