

is to be sought and that compacts are to be kept.<sup>1)</sup> Peace is the end and compact the means. Reason also reveals the particular nature of this compact. Each individual must surrender his right to everything, and these rights must be transferred to a central power. Thus arises the *Leviathan*, the absolute ruler of the state, the living embodiment of all power, the source of all law, justice, and right.<sup>2)</sup> In the commands of Leviathan we have the utterance of the Law of Nature, and the standard of right and wrong. In his power to punish we have the sanction of morality. Obedience to the supreme power is the first duty of every man; even the dictates of conscience must be subordinated to the law of the state.<sup>3)</sup> The church, also, must be under control of the state, and must aid in strengthening the law of the state and inducing obedience to its commands, by setting forth a prospect of future rewards and punishments.

Such was the system expounded in the "*Leviathan*" in the year 1651. Soon a storm of opposition arose on all sides. The political opinions of Hobbes pleased neither royalists nor parliamentarians; his religious ideas were condemned both by Protestants and Catholics; and moral philosophers of every kind combined to attack his theory of the source of obligation. The conflict lasted for nearly a century. Among his principal opponents may be mentioned,—Filmer, Bramhall, Cumberland, More, Cudworth, Locke, Clarke, Shafteshury, Butler. His assertion of the materiality of the soul and the consequent denial of the freedom of the will, his founding of obligation in power, the arbitrariness of the sanctions of morality, and the narrow egoism of the whole system, not to speak of the note of antagonism to church and clergy, seemed to many to threaten the destruction of all morality and religion.

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<sup>1)</sup> De Cive Cap. II. § 2. "Prima et fundamentalis lex naturae est, quaerendam esse pacem, ubi haberi potest". De Cive Cap. III. § 1. "Legum naturalium, derivatarum est pactis standum esse, sive fidem observandum esse".

<sup>2)</sup> Leviath. Cap. XVII. "Atque haec est generatio magni illius Leviathan, vel ut dignius loquor, mortalis Dei; cui pacem et protectionum sub Deo immortali debemus omnem".

<sup>3)</sup> Lev. XXIX.