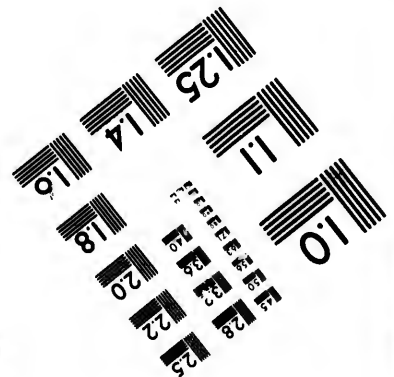
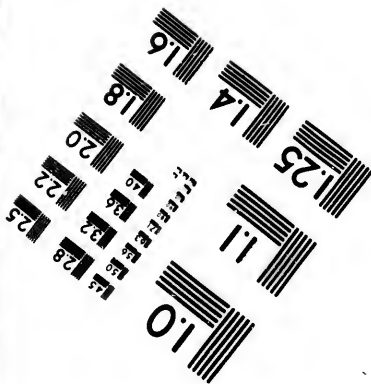
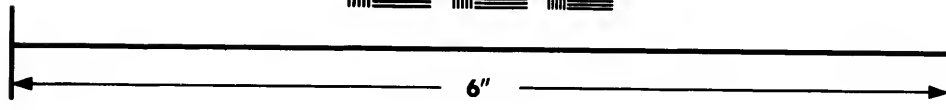
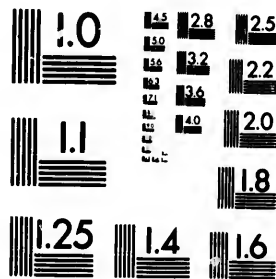


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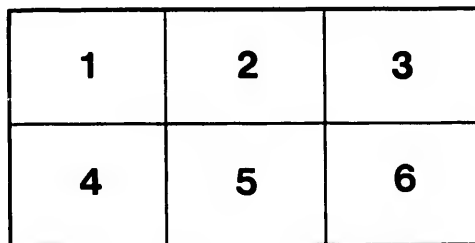
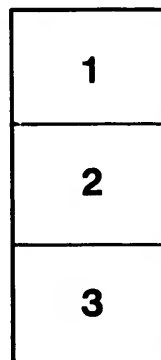
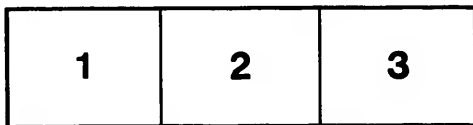
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Military Branch of Government.

DURING the infancy of a nation, every member depends on his own industry for procuring the necessaries of life: he is his own mason, his own tailor, his own physician; and on himself he chiefly relies for offence as well as defence. Every savage can say, what few beggars among us can say, *Omnia mea mecum porto*; and hence the aptitude of a savage for war, which makes little alteration in his manner of living. In early times accordingly, the men were all warriors, and

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every

every known art was exercised by women; which continues to be the case of American savages. And even after arts were so much improved as to be exercised by men, none who could bear arms were exempted from war. In feudal governments, the military spirit was carried to a great height: all gentlemen were soldiers by profession; and every other art was despised, as low, if not contemptible.

Even in the unnatural state of the feudal system, arts made some progress, not excepting those for amusement; and many conveniencies, formerly unknown, became necessary to comfortable living. A man accustomed to manifold conveniencies, cannot bear with patience to be deprived of them: he hates war, and clings to the sweets of peace. Hence the necessity of a military establishment, hardening men by strict discipline to endure the fatigues of war. By a standing army, war is carried on more regularly and scientifically than in a feudal government; but as it is carried on with infinitely greater expence, nations are more reserved in declaring war than formerly. Long experience has at the same time made it evident, that a nation seldom gains by war; and that agriculture, manufactures, and commerce, are the only solid foundations of power and grandeur. These arts accordingly have become the chief objects of European governments, and the only rational causes of war. Among the warlike nations of Greece and Italy, how would it have founded, that their effeminate descendents would employ soldiers by profession to fight their battles! And yet this is unavoidable in every country where arts and manufactures flourish; which, requiring little exercise, tend to enervate the body, and of course the mind. Gain, at the same time, being the sole object of industry, advances selfishness to be the ruling passion, and brings on a timid anxiety about property and self-preservation. Cyrus, though enflamed with

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with resentment against the Lydians for revolting, listened to the following advice, offered by Cræsus, their former King. "O Cyrus, destroy not Sardis, an ancient city, famous for arts and arms; but, pardoning what is past, demand all their arms, encourage luxury, and exhort them to instruct their children in every art of gainful commerce. You will soon see, O King, that instead of men, they will be women." The Arabians, a brave and generous people, conquered Spain; and drove into the inaccessible mountains of Biscay and Asturia, the few natives who stood out. When no longer an enemy appeared, they turned their swords into ploughshares, and became a rich and flourishing nation. The inhabitants of the mountains, hardened by poverty and situation, ventured, after a long interval, to peep out from their strong holds, and to lie in wait for straggling parties. Finding themselves now a match for a people, whom opulence had betrayed to luxury and the arts of peace to cowardice; they took courage to display their banners in the open field; and after many military achievements, succeeded in conquering Spain. The Scots, inhabiting the mountainous parts of Caledonia, were an overmatch for the Picts, who occupied the fertile plains, and at last subdued them*.

Benjamin de Tudele, a Spanish Jew, who wrote in the twelfth century, observes, that by luxury and effeminacy

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* Before the time that all Scotland was brought under one king, the highlanders, divided into tribes or clans, made war upon each other; and continued the same practice irregularly many ages after they submitted to the king of Scotland. Open war was repressed, but it went on privately by depredations and reprisals. The clan-spirit was much depressed by their bad success in the rebellion 1715; and totally crushed by the like bad success in the rebellion 1745. The mildness with which the highlanders have been treated of late, and the pains that have been taken to introduce industry among them, have totally extirpated depredations and reprisals, and have rendered them the most peaceable people in Scotland; but have at the same time reduced their military spirit to a low ebb. To train them for war, military discipline has now become no less necessary than to others.

effeminacy the Greeks had contracted a degree of softness, more proper for women than for men; and that the Greek Emperor was reduced to the necessity of employing mercenary troops, to defend his country against the Turks. In the year 1453, the city of Constantinople, defended by a garrison not exceeding 6000 men, was besieged by the Turks, and reduced to extremity; yet not a single inhabitant had courage to take arms, all waiting with torpid despondence the hour of utter extirpation. Venice, Genoa, and other small Italian states, became so effeminate by long and successful commerce, that not a citizen ever thought of serving in the army; which obliged them to employ mercenaries, officers as well as private men. These mercenaries, at first, fought conscientiously for their pay; but reflecting, that the victors were no better paid than the vanquished, they learned to play booty. In a battle particularly between the Pisans and Florentines, which lasted from sun-rising to sun-setting, there was but a single man lost, who, having accidentally fallen from his horse, was trodden under foot. Men at that time fought on horseback, covered with iron from head to heel. Machiavel mentions a battle between the Florentines and Venetians which lasted half a day, neither party giving ground; some horses wounded, not a man slain. He observes, that such cowardice and disorder was in the armies of those times, that the turning of a single horse either to charge or retreat, would have decided a battle. Charles VIII. of France, when he invaded Italy *anno* 1498, understood not such mock battles; and his men were held to be devils incarnate, who seemed to take delight in shedding human blood. The Dutch, who for many years have been reduced to mercenary troops, are more indebted to the mutual jealousy of their neighbours for their independence, than to their own army. In the year

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1672, Lewis of France invade Holland, and in forty days took forty walled towns. That country was saved, not by its army, but by being laid under water. Frost, which is usual at that season, would have put an end to the seven United Provinces.

The small principality of Palmyra is the only instance known in history, where the military spirit was not enervated by opulence. Pliny describes that country as extremely pleasant, and blessed with plenty of springs, though surrounded with dry and sandy deserts. The commerce of the Indies was at that time carried on by land; and the city of Palmyra was the centre of that commerce between the East and the West. Its territory being very small, little more than sufficient for villas and pleasure-grounds, the inhabitants, like those of Hamburgh, had no way to employ their riches for profit but in trade. At the same time, being situated between the two mighty empires of Rome and Parthia; it required great address and the most assiduous military discipline, to guard it from being swallowed up by the one or the other. This ticklish situation preserved the inhabitants from luxury and effeminacy, the usual concomitants of riches. Their superfluous wealth was laid out on magnificent buildings, and on embellishing their country-seats. The fine arts were among them carried to a high degree of perfection. The famous Zenobia, their Queen, being led captive to Rome after being deprived of her dominions, was admired and celebrated for spirit, for learning, and for an exquisite taste in the fine arts.

Thus, by accumulating wealth, a manufacturing and commercial people become a tempting object for conquest; and by effeminacy become an easy conquest. The military spirit seems to be at a low ebb in Britain: will no phantom appear, even in a dream, to disturb our downy rest? Formerly,

merly, plenty of corn in the temperate regions of Europe and Asia, proved a tempting bait to northern savages who wanted bread : have we no cause to dread a similar fate from some warlike neighbour, impelled by hunger, or by ambition, to extend his dominions ? The difficulty of providing for defence, consistent with industry, has produced a general opinion among political writers, that a nation, to preserve its military spirit, must give up industry ; and to preserve industry, must give up a military spirit. In the former case, we are secure against any invader : in the latter, we lie open to every invader. A military plan that would secure us against enemies, without hurting our industry and manufactures, would be a rich present to Britain. That such a plan is possible, will appear from what follows ; though I am far from hoping that it will meet with universal approbation. To prepare the reader, I shall premise an account of the different military establishments that exist, and have existed, in Europe, with the advantages and disadvantages of each. In examining these, who knows whether some hint may not occur of a plan more perfect than any of them ?

The most illustrious military establishment of antiquity is that of the Romans, by which they subdued almost all the known world. The citizens of Rome were all of them soldiers : they lived upon their pay when in the field ; but if they happened not to be successful in plundering, they starved at home. An annual distribution of corn among them, became necessary ; which in effect corresponded to the haltpay of our officers. It is believed, that such a constitution would not be adopted by any modern state. It was a forced constitution ; contrary to nature, which gives dispositions to men, in order to supply hands for every necessary art. It was a hazardous constitution, having no medium between universal conquest and wretched slavery.

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very. Had the Gauls who conquered Rome, entertained any view but of plunder, Rome would never have been heard of. It was on the brink of ruin in the war with Hannibal. What would have happened had Hannibal been victorious? It is easy to judge, by comparing it with Carthage. Carthage was a commercial state, the people all employed in arts, manufactures, and navigation. The Carthaginians were subdued; but they could not be reduced to extremity, while they had access to the sea. In fact, they prospered so much by commerce, even after they were subdued, as to raise jealousy in their masters; who thought themselves not secure while a house remained in Carthage. On the other hand, what resource for the inhabitants of Rome had they been subdued? They must have perished by hunger; for they could not work. In a word, ancient Rome resembles a gamester who ventures all upon one decisive throw: if he lose, he is undone.

I take it for granted, that our feudal system will not have a single vote. It was a system that led to confusion and anarchy, as little fitted for war as for peace. And as for mercenary troops, it is unnecessary to bring them again into the field, after what is said of them above.

The only remaining forms that merit attention, are a standing army, and a militia; which I shall examine in their order, with the objections that lie against each. The first standing army in modern times was established by Charles VII. of France, on a very imperfect plan. He began with a body of cavalry termed *companies of ordonnance*. And as for infantry, he, *anno 1448*, appointed each parish to furnish an archer: these were termed *franc-archers*, because they were exempted from all taxes. This little army was intended for restoring peace and order at home, not for disturbing neighbouring states. The King had been forced into many pe-

rilous wars, some of them for restraining the turbulent spirit of his vassals, and most of them for defending his crown against an ambitious adversary, Henry V. of England. As these wars were carried on in the feudal mode, the soldiers, who had no pay, could not be restrained from plundering; and inveterate practice rendered them equally licentious in peace and in war. Charles, to leave no pretext for free quarters, laid upon his subjects a small tax, no more than sufficient for regular pay to his little army*.

First attempts are commonly crude and defective. The franc-archers, dispersed one by one in different villages, and never collected but in time of action, could not easily be brought under regular discipline: in the field, they displayed nothing but vicious habits, a spirit of laziness, of disorder, and of pilfering. Neither in peace were they of any use: their character of soldier made them despise agriculture, without being qualified for war: in the army they were no better than peasants: at the plough, no better than idle soldiers. But in the hands of a monarch, a standing army is an instrument of power, too valuable ever to be abandoned: if one sovereign entertain such an army, others in self-defence must follow. Standing armies are now established in every European state, and are brought to a competent degree of perfection.

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* This was the first tax imposed in France without consent of the three estates: and, however unconstitutional, it occasioned not the slightest murmur, because its visible good tendency reconciled all the world to it. Charles, beside, was a favourite of his people; and justly, as he shewed by every act his affection for them. Had our first Charles been such a favourite, who knows whether the taxes he imposed without consent of parliament, would have met with any opposition? Such taxes would have become customary, as in France; and a limited monarchy would, as in France, have become absolute. Governments, like men, are liable to many revolutions: we remain, it is true, a free people; but for that blessing we are perhaps more indebted to fortune, than to patriotic vigilance.

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This new instrument of government, has produced a surprising change in manners. We now rely on a standing army, for defence as well as offence: none but those who are trained to war, ever think of handling arms, or even of defending themselves against an enemy: our people have become altogether effeminate, terrified at the very sight of a hostile weapon. It is true; they are not the less qualified for the arts of peace; and if manufacturers be protected from being obliged to serve in the army, I discover not any incompatibility between a standing army and the highest industry. Husbandmen at the same time make the best soldiers: a military spirit in the lower classes arises from bodily strength, and from affection to their natal soil. Both are eminent in the husbandman: constant exercise in the open air renders him hardy and robust; and fondness for the place where he finds comfort and plenty, attaches him to his country in general*. An artist or manufacturer, on the contrary, is attached to no country but where

* Numquam credo potuisse dubitari, aptiorem armis rusticam plebem, quæ sub divo et in labore nutritur; solis patiens; umbræ negligens; balnearum nescia; deliciarum ignara; simplicis animi; parvo contenta; duratis ad omnem laborum tolerantiam membris: cui gestare ferrum, fossam ducere, onus ferre, consuetudo de rure est. Nec inficiandum est, post urbem conditam, Romanos ex civitate profectos semper ad bellum: sed tunc nullis voluptatibus, nullis deliciis frangebantur. Sudorem cursu et campestri exercitio collectum nando juvenus abluebat in Tybere. Idem bellator, idem agricola genera tentum mutabat armorum. *Vegetius, De re militari l. 1. cap. 3.*—[*In English thus:* "I believe it was never doubted, that the country labourers were, of all others, the best soldiers. Inured to the open air, and habitual toil, subjected to the extremes of heat and cold, ignorant of the use of the bath, or any of the luxuries of life, contented with bare necessities, there was no severity in any change they could make: their limbs, accustomed to the use of the spade and plough, and habituated to burden, were capable of the utmost extremity of toil. Indeed, in the earliest ages of the commonwealth, while the city was in her infancy, the citizens marched out from the town to the field: but at that time they were not enfeebled by pleasures, nor by luxury: The military youth, returning from their exercise and martial sports, plunged into the Tyber to wash off the sweat and dust of the field. The warrior and the husbandman were the same, they changed only the nature of their arms."]

where he finds the best bread; and a sedentary life, enervating his body, renders him pusillanimous. For these reasons, among many, agriculture ought to be honoured and cherished above all other arts. It is not only a fine preparation for war, by breeding men who love their country, and whom labour and sobriety qualify for being soldiers; but is also the best foundation for commerce, by furnishing both food and materials to the industrious.

But several objections occur against a standing army, that call aloud for a better model than has hitherto been established, at least in Britain. The subject is interesting, and I hope for attention from every man who loves his country. During the vigour of the feudal system which made every land-proprietor a soldier, every inch of ground was tenaciously disputed with an invader: and while a sovereign retained any part of his dominions, he never lost hopes of recovering the whole. At present, we rely entirely on a standing army, for defence as well as offence; which has reduced every nation in Europe to a precarious state. If the army of a nation happen to be defeated, even at the most distant frontier, there is little resource against a total conquest. Compare the history of Charles VII. with that of Lewis XIV. Kings of France. The former, though driven into a corner by Henry V. of England, was however far from yielding: on the contrary, relying on the military spirit of his people, and indefatigably intent on stratagem and surprise, he recovered all he had lost. When Lewis XIV. succeeded to the crown, the military spirit of the people was contracted within the narrow span of a standing army. Behold the consequence. That ambitious monarch, having provoked his neighbours into an alliance against him, had no resource against a

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more numerous army, but to purchase peace by an abandon of all his conquests, upon which he had lavished much blood and treasure (a). France at that period contained several millions capable of bearing arms; and yet was not in a condition to make head against a disciplined army of 70,000 men. Poland, which continues upon the ancient military establishment, wearied out Charles XII. of Sweden; and had done the same to several of his predecessors. But Saxony, defended only by a standing army, could not hold out a single day against a prince now mentioned, at the head of a greater army. Mercenary troops are a defence still more feeble, against troops that fight for glory, or for their country. Unhappy was the invention of a standing army; which, without being any strong bulwark against enemies, is a grievous burden on the people; and turns daily more and more so. Listen to a first rate author on that point. "Sitot qu'un état augmente ce qu'il appelle ses troupes, les autres augmentent les leurs; de façon qu'on ne gagne rien par-là que la ruine commune. Chaque monarque tient sur pied toutes les armées qu'il pourroit avoir si ses peuples étoient en danger d'être exterminées; et on nomme paix cet état d'effort de tous contre tous. Nous sommes pauvres avec les richesses et le commerce de tout l'univers; et bientôt à force d'avoir des soldats, nous n'aurons plus que des soldats, et nous serons comme de Tartares * (b)"

But

(a) Treaty of St. Gertrudenberg.

* "As soon as one state augments the number of its troops, the neighbouring states of course do the same; so that nothing is gained, and the effect is the general ruin. Every prince keeps as many armies in pay, as if he dreaded the extermination of his people from a foreign invasion; and this perpetual struggle, maintained by all against all, is termed *peace*. With the riches and commerce of the whole universe, we are in a state of poverty; and by thus continually augmenting our troops, we shall soon have none else but soldiers, and be reduced to the same situation as the Tartars."

(b) L'esprit des loix, liv. 13. chap. 17.

But with respect to Britain, and every free nation, there is an objection still more formidable; which is, that a standing army is dangerous to liberty. It avails very little to be secure against foreign enemies, supposing a standing army to afford security, if we have no security against an enemy at home. If a warlike king, heading his own troops, be ambitious to render himself absolute, there are no means to evade the impending blow; for what avail the greatest number of effeminate cowards against a disciplined army, devoted to their prince, and ready implicitly to execute his commands? In a word, by relying entirely on a standing army, and by trusting the sword in the hands of men who abhor the restraints of civil law, a solid foundation is laid for military government. Thus a standing army is dangerous to liberty, and yet no sufficient bulwark against powerful neighbours.

Deeply sensible of the foregoing objections, Harrington proposes a militia as a remedy. Every male between eighteen and thirty, is to be trained to military exercises, by frequent meetings, where the youth are excited by premiums to contend in running, wrestling, shooting at a mark, &c. &c. But Harrington did not advert, that such meetings, enflaming the military spirit, must create an aversion in the people to dull and fatiguing labour. His plan evidently is inconsistent with industry and manufactures: it would be so at least in Britain. An unexceptionable plan it would be, were defence our sole object; and not the less so by reducing Britain to such poverty as scarce to be a tempting conquest. Our late war with France is a conspicuous instance of the power of a commercial state, entire in its credit; a power that amazed all the world, and ourselves no less than others. Politicians begin to consider Britain, and not France, to be the formidable power that threatens universal monarchy. Had Harrington's plan

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plan been adopted, Britain must have been reduced to a level with Sweden or Denmark, having no ambition but to draw subsidies from its more potent neighbours.

In Switzerland, it is true, boys are, from the age of twelve, exercised in running, wrestling, and shooting. Every male who can bear arms is regimented, and subjected to military discipline.— Here is a militia in perfection upon Harrington's plan, a militia neither forced nor mercenary; invincible when fighting for their country. And as the Swiss are not an idle people, we learn from this instance, that the martial spirit is not an invincible obstruction to industry. But the original barrenness of Switzerland, compelled the inhabitants to be sober and industrious: and industry hath among them become a second nature; there scarcely being a child above six years of age but who is employed, not excepting children of opulent families. England differs widely in the nature of its soil, and of its people. But there is little occasion to insist upon that difference; as Switzerland affords no clear evidence, that a spirit of industry is perfectly compatible with a militia: the Swiss, it is true, may be termed industrious; but their industry is confined to necessaries and conveniencies: they are less ambitious of wealth than of military glory; and they have few arts or manufactures, either to support foreign commerce, or to excite luxury.

Fletcher of Salton's plan of a militia, differs little from that of Harrington. Three camps are to be constantly kept up in England, and a fourth in Scotland; into one or other of which, every man must enter upon completing his one and twentieth year. In these camps, the art of war is to be acquired and practised: those who can maintain themselves must continue there two years, others but a single year. Secondly, Those who have

been

been thus educated, shall for ever after have fifty yearly meetings, and shall exercise four hours every meeting. It is not said, by what means young men are compelled to resort to the camp; nor is any exception mentioned of persons destined for the church, for liberal sciences, or for the fine arts. The weak and the sickly must be exempted; and yet no regulation is proposed against those who absent themselves on a false pretext. But waving these, the capital objection against Harrington's plan strikes equally against Fletcher's, That by rousing a military spirit, it would alienate the minds of our people from arts and manufactures, and from constant and uniform occupation. The author himself remarks, that the use and exercise of arms, would make the youth place their honour upon that art, and would enflame them with love of military glory; not adverting, that love of military glory, diffused through the whole mass of the people, would unqualify Britain for being a manufacturing and commercial country, rendering it of little weight or consideration in Europe.

The military branch is essential to every species of government: the Quakers are the only people who ever doubted of it. Is it not then mortifying, that a capital branch of government, should to this day remain in a state so imperfect? One would suspect some inherent vice in the nature of government, that counteracts every effort of genius to produce a more perfect mode. I am not disposed to admit any such defect, especially in an article essential to the well-being of society; and rather than yield to the charge, I venture to propose the following plan, even at the hazard of being thought an idle projector. And what animates me greatly to make the attempt, is a firm conviction that a military and an industrious spirit are of equal importance to Britain; and that if either of them be lost we are undone. To

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reconcile these seeming antagonists, is my chief view in the following plan; to which I shall proceed after paving the way by some preliminary considerations.

The first is, that as military force is essential to every state, no man is exempted from bearing arms for his country: all are bound; because no person has right to be exempted more than another. Were any difference to be made, persons of figure and fortune ought first to be called to that service, as being the most interested in the welfare of their country. Listen to a good soldier delivering his opinion on that subject. “ Les levées qui se font par supercherie sont tout aussi odieuses; on met de l'argent dans la poche d'un homme, et on lui dit qu'il est soldat.— Celles qui se font par force, le sont encore plus; c'est une desolation publique, dont le bourgeois et l'habitant ne se sauvent qu'à force d'argent; et dont le fond est toujours un moyen odieux. Ne voudroit-il pas mieux établir, par une loi, que tout homme, de quelque condition qu'il fût, seroit obligé de servir son prince et sa patrie pendant cinq ans? Cette loi ne seroit être desapprouvée, parce qu'il est naturel et juste que les citoyens s'emploient pour la défense de l'état. Cette methode de lever des troupes seroit un fond inépuisable de belles et bonnes recrues, qui ne seroient pas sujetes à désertir. L'on se feroit même, par la suite, un honneur et un devoir de servir sa tâche. Mais, pour y parvenir, il faudroit n'en excepter aucune condition, être sévère sur ce point, et s'attacher à faire exécuter cette loi de préférence aux nobles et aux riches. Personne n'en murmurerait. Alors ceux qui auroient servi leurs temps, verroient avec mépris ceux qui repugneroient à cette loi, et insensiblement on se feroit un honneur

“ honneur de servir: le pauvre bourgeois seroit
 “ consolé par l'exemple du riche; et celui-ci
 “ n'oseroit se plaindre, voyant servir le noble (a)*.”

Take another preliminary consideration. While there were any remains among us of a martial spirit, the difficulty was not great of recruiting the army. But that task hath of late years become troublesome; and more disagreeable still than troublesome, by the necessity of using deceitful arts for trappanning the unwary youth. Nor are such arts always successful: in our late war with France, we were necessitated to give up even the appearance of voluntary service, and to recruit the army on the solid principle, that every man should fight for his country; the justices of peace being empowered to force into the service such as could be best spared from civil occupation. If a single clause had been added, limiting the service to five or seven years, the measure would have been unexceptionable, even in a land of liberty. To relieve officers of the army from the necessity of practising deceitful arts, by substituting a fair and constitutional

(a) Les reveries du Compte de Saxe.

* “ The method of inlistering men, by putting a trick upon them, is
 “ fully as odious. They slip a piece of money into a man's pocket,
 “ and then tell him he is a soldier. Inlistering by force is still more
 “ odious. It is a public calamity, from which the citizen has no means
 “ of saving himself but by money; and it is consequently the worst of
 “ all the resources of government. Would it not be more expedient to
 “ enact a law, obliging every man, whatever be his rank, to serve his
 “ King and country for five years? This law could not be disapproved
 “ of, because it is consistent both with nature and justice, that every
 “ citizen should be employed in the defence of the state. Here would
 “ be an inexhaustible fund of good and able soldiers, who would not be
 “ apt to desert, as every man would reckon it both his honour and his
 “ duty to have served his time. But to effect this, it must be a fixed
 “ principle, That there shall be no exception of ranks. This point must
 “ be rigorously attended to, and the law must be enforced, by way of
 “ preference, first among the nobility and the men of wealth. There
 “ would not be a single man who would complain of it. A person
 “ who had served his time, would treat with contempt another who should
 “ show reluctance to comply with the law; and thus, by degrees, it
 “ would become a task of honour. The poor citizen would be comforted
 “ and inspired by the example of his rich neighbour; and he again would
 “ have nothing to complain of, when he saw that the nobleman was not
 “ exempted from service.”

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constitutional mode of recruiting the army, was a valuable improvement. It was of importance with respect to its direct intendment; but of much greater, with respect to its consequences. One of the few disadvantages of a free state, is licentiousness in the common people, who may wallow in disorder and profligacy without control, if they but refrain from gross crimes, punishable by law. Now, as it appears to me, there never was devised a plan more efficacious for restoring industry and sobriety, than that under consideration. Its salutary effects were conspicuous, even during the short time it subsisted. The dread of being forced into the service, rendered the populace peaceable and orderly: it did more; it rendered them industrious in order to conciliate favour. The most beneficial discoveries have been accidental: without having any view but recruiting the army, our legislature stumbled upon an excellent plan for reclaiming the idle and the profligate; a matter, in the present depravity of manners, of greater importance than any other that concerns the police of Britain. A perpetual law of that kind, by promoting industry, would prove a sovereign remedy against mobs and riots, diseases of a free state, full of people and of manufactures*. Why were the foregoing statutes, for there were two of them, limited to a temporary existence? There is not on record another statute better intitled to immortality.

And now to the project, which after all my efforts I produce with trepidation; not from any doubt of its solidity, but as ill suited to the present manners of this island. To hope that it will

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* Several late mobs in the south of England, all of them on pretext of scarcity, greatly alarmed the administration. A fact was discovered by a private person (*Six weeks tour through the south of England*) which our ministers ought to have discovered, that these mobs constantly happened where wages were high and provisions low; consequently that they were occasioned, not by want, but by wantonness.

be put in practice, would indeed be highly ridiculous: this can never happen, till patriotism flourish more in Britain than it has done for some time past. Supposing now an army of 60,000 men to be sufficient for Britain, a rational method for raising such an army, were there no standing forces, would be, that land-proprietors, in proportion to their valued rents, should furnish men to serve seven years and no longer*. But as it would be no less unjust than imprudent, to disband at once our present army, we begin with moulding gradually the old army into the new, by filling up vacancies with men bound to serve seven years and no longer. And for raising proper men, a matter of much delicacy, it is proposed, that in every shire a special commission be given to certain landholders of rank and figure, to raise recruits out of the lower classes, selecting always those who are the least useful at home.

Second. Those who claim to be dismissed after serving the appointed time, shall never again be called to the service except in case of an actual invasion. They shall be intitled each of them to a premium of eight or ten pounds, for enabling them to follow a trade or calling, without being subjected to corporation-laws. The private men in France are enlisted but for six years; and that mode has never been attended with any inconvenience †.

Third. With respect to the private men, idleness must be totally and for ever banished. Supposing

* In Denmark, every land proprietor of a certain rent, is obliged to furnish a militia-man, whom he can withdraw at pleasure upon substituting another; an excellent method for taming the peasants, and for rendering them industrious.

† Had the plan for discharging soldiers after a service of five or seven years been early adopted by the Emperors of Rome, the Pretorian bands would never have become masters of the state. It was a gross error to keep these troops always on foot without change of members; which gave them a confidence in one another, to unite in one solid body, and to be actuated as it were by one mind.

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posing three months yearly to be sufficient for military discipline; the men, during the rest of the year, ought to be employed upon public works, forming roads, erecting bridges, making rivers navigable, clearing harbours, &c. &c. Why not also furnish men for half-pay to private undertakers for useful works? And supposing the daily pay of a soldier to be ten pence, it would greatly encourage extensive improvements, to have at command a number of stout fellows under strict discipline, at the low wages of five pence a-day. An army of 60,000 men thus employed, would not be so expensive to the public, as 20,000 men upon the present establishment: for beside the money contributed by private undertakers, public works carried on by soldiers would be miserably ill contrived, if not cheaply purchased with their pay*.

The most important branch of the project, is what regards the officers. The necessity of reviving in our people of rank some military spirit, will be acknowledged by every person of reflection; and in that view, the following articles are proposed. First, That there be two classes of officers, one serving for pay, one without pay. In filling up every vacant office of cornet or ensign, the latter are to be preferred; but in progressive advancement, no distinction is to be made between the classes. An officer who has served seven years without pay, may retire with honour.

Second. No man shall be privileged to represent a county in parliament, who has not served seven years without pay; and, excepting an actual burgess, none but those who have performed that service, shall be privileged to represent a borough.

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* Taking this for granted, I bring only into computation the pay of the three months spent in a military discipline: and the calculation is very simple, the pay of 20,000 for twelve months amounting to a greater sum than the pay of 60,000 for three months.

The same qualification shall be necessary to every one who aspires to serve the public or the King in an office of dignity; excepting only churchmen and lawyers with regard to offices in their respective professions. In old Rome, none were admitted candidates for any civil employment, till they had served ten years in the army.

Third. Officers of this class are to be exempted from the taxes imposed on land, coaches, windows, and plate; not for saving a trifling sum, but as a mark of distinction.

The military spirit must in Britain be miserably low, if such regulations prove not effectual to decorate the army with officers of figure and fortune. Nor need we to apprehend any bad consequence from a number of raw officers who serve without pay: among men of birth, emulation will have a more commanding influence than pay or profit; and at any rate, there will always be a sufficiency of old and experienced officers receiving pay, ready to take the lead in every difficult enterprise.

To improve this army in military discipline, it is proposed, that when occasion offers, 5 or 6000 of them be maintained by Great Britain, as auxiliaries to some ally at war. And if that body be changed from time to time, knowledge and practice in war will be diffused through the whole army.

Officers who serve for pay, will be greatly benefited by this plan: frequent removes of those who serve without pay, make way for them; and the very nature of the plan excludes buying and selling.

I proceed to the alterations necessary for accommodating this plan to our present military establishment. As a total revolution at one instant would breed confusion, the first step ought to be a specimen only, such as the levying two or three regiments on the new model; the expence of
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which ought not to be grudged, as the forces presently in pay, are not sufficient, even in peace, to answer the ordinary demands of government. And as the prospect of civil employments, will excite more men of rank to offer their service than can be taken in, the choice must be in the crown, not only with respect to the new regiments, but with respect to the vacant offices of cornet and ensign in the old army. But as these regulations will not instantly produce men qualified to be secretaries of state or commissioners of treasury, so numerous as to afford his Majesty a satisfactory choice; that branch of the plan may be suspended, till those who have served seven years without pay, amount to one hundred at least.—The article that concerns members of parliament must be still longer suspended: it may however, after the first seven years, receive execution in part, by privileging those who have served without pay to represent a borough, refusing that privilege to others, except to actual burgeses. We may proceed one step farther, That if in a county there be five gentlemen who have the qualification under consideration, over and above the ordinary legal qualifications; one of the five must be chosen, leaving the electors free as to their other representative.

With respect to the private men of the old army, a thousand of such as have served the longest may be disbanded annually, if so many be willing to retire; and in their stead an equal number may be enlisted to serve but seven years. Upon such a plan, it will not be difficult to find recruits.

The advantage of this plan, in one particular, is eminent. It will infallibly fill the army with gallant officers: Other advantages concerning the officers themselves, shall be mentioned afterward. All appetite for military glory, cannot fail to be roused

roused in officers who serve without pay, when their service is the only passport to employments of trust and honour. And may we not hope, that officers who serve for pay, will, by force of imitation, be inspired with the same appetite? Nothing ought to be more sedulously inculcated into every officer, than to despise riches, as a mercantile object below the dignity of a soldier. Often has the courage of victorious troops been blunted by the pillage of an opulent city; and may not rich captures at sea have the same effect? Some sea-commanders have been suspected, of bestowing their fire more willingly upon a merchantman, than upon a ship of war. A triumph, an ovation, a civic crown, or some such mark of honour, were in old Rome the only rewards for military achievements *. Money, it is true, was sometimes distributed among the private men, as an addition to their pay, after a fatiguing campaign; but not as a recompence for their good behaviour, because all shared alike. It did not escape the penetrating Romans, that wealth, the parent of luxury and selfishness, fails not to eradicate the military spirit. The soldier who to recover his baggage performed a bold action, gave an instructive lesson to all princes. Being invited by his general to try his fortune a second time; "Invite (says the soldier) one "who has lost his baggage." Many a bold adventurer goes to the Indies, who, returning with a fortune, is afraid of every breeze. Britain, I

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* A Roman triumph was finely contrived to excite heroism; and a sort of triumph no less splendid, was usual among the Fatemite Califs of Egypt. After returning from a successful expedition, the Calif pitched his camp in a spacious plain near his capital, where he was attended by all his grandees, in their finest equipages. Three days were commonly spent in all manner of rejoicings, feasting, music, fire-works, &c. He marched into the city with this great cavalcade, through roads covered with rich carpets, strewed with flowers, gums, and odiferous plants, and lined on both sides with crouds of congratulating subjects.

Sk. IX.

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suspect, is too much infected with the spirit of gain. Will it be thought ridiculous in any man of figure, to prefer reputation and respect before riches; provided only he can afford a frugal meal, and a warm garment? Let us compare an old officer, who never deserted his friend nor his country, and a wealthy merchant, who never indulged a thought but of gain: the wealth is tempting; — and yet does there exist a man of spirit, who would not be the officer rather than the merchant, even with his millions? Sultan Mechemet granted to the Janisaries a privilege of importing foreign commodities free of duty: was it his intention to metamorphose soldiers into merchants, loving peace, and hating war?

In the war 1672 carried on by Lewis XIV. against the Dutch, Dupas was made governor of Naerden, recommended by the Duke of Luxembourg; who wrote to M. de Louvois, that he wished nothing more ardently, than that the Prince of Orange would besiege Naerden, being certain of a defence so skilful and vigorous, as to furnish an opportunity for another victory over the Prince. Dupas had served long in honourable poverty; but in this rich town he made a shift to amass a considerable sum. Terrified to be reduced to his former poverty, he surrendered the town on the first summons. He was degraded in a court-martial, and condemned to perpetual prison and poverty. Having obtained his liberty at the solicitation of the Viscount de Turenne, he recovered his former valour, and ventured his life freely on all occasions.

But though I declare against large appointments before-hand, which, instead of promoting service, excite luxury and effeminacy; yet to an officer of character, who has spent his younger years in serving his king and country, a government or other suitable employment that enables him to

pass the remainder of his life in ease and affluence, is a proper reward for merit, reflecting equal honour on the prince who bestows, and on the subject who receives; beside affording an enlivening prospect to others, who have it at heart to do well.

With respect to the private men, the rotation proposed, aims at improvements far more important than that of making military service fall light upon individuals. It tends to unite the spirit of industry with that of war; and to form the same man to be an industrious labourer, and a good soldier. The continual exercise recommended, cannot fail to produce a spirit of industry; which will occasion a demand for the private men after their seven years service, as valuable above all other labourers, not only for regularity, but for activity. And with respect to service in war, constant exercise is the life of an army, in the literal as well as metaphorical sense. Boldness is inspired by strength and agility, to which constant motion mainly contributes. The Roman citizens, trained to arms from their infancy and never allowed to rest, were invincible. To mention no other works, spacious and durable roads carried to the very extremities of that vast empire, show clearly how the soldiers were employed during peace; which hardened them for war, and made them orderly and submissive (*a*). So essential was labour held by the Romans for training an army, that they never ventured to face an enemy with troops debilitated with idleness. The Roman army in Spain, having been worsted in several engagements and confined within their entrenchments, were sunk in idleness and luxury. Scipio Nasica, having demolished Carthage, took the command of that army; but durst not oppose it to

(a) Bergiere histoire des grands chemins, vol. 2. p. 152.

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to the enemy, till he had accustomed the soldiers to temperance and hard labour. He exercised them without relaxation, in marching and countermarching, in fortifying camps and demolishing them, in digging trenches and filling them up, in building high walls and pulling them down; he himself, from morning till evening, going about, and directing every operation. Marius, before engaging the Cimbri, exercised his army in turning the course of a river. Appian relates, that Antiochus, during his winter-quarters at Calchis, having married a beautiful virgin with whom he was greatly enamoured, spent the whole winter in pleasure, abandoning his army to vice and idleness; and that when the time of action returned with the spring, he found his soldiers unfit for service. It is reported of Hannibal, that to preserve his troops from the infection of idleness, he employed them in making large plantations of olive trees. The Emperor Probus exercised his legions in covering with vineyards the hills of Gaul and Pannonia. The idleness of our soldiers in time of peace, promoting debauchery and licentiousness is no less destructive to health than to discipline. Unable for the fatigues of a first campaign, our private men die in thousands, as if smitten with a pestilence*. We never read of any mortality in the Roman legions, though frequently engaged in climates very different from their

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* The idleness of British soldiers appears from a transaction of the commissioners of the annexed estates in Scotland. After the late war with France, they judged that part of the King's rents could not be better applied, than in giving bread to the disbanded soldiers. Houses were built for them, portions of land given them to cultivate at a very low rent, and maintenance afforded them till they could reap a crop. These men could not wish to be better accommodated: but so accustomed they had been to idleness and change of place, as to be incapable of any sort of work: they deserted their farms one after another, and commenced thieves and beggars. Such as had been made serjeants must be excepted: these were sensible fellows, and prospered in their little farms.

their own. Let us listen to a judicious writer, to whom every one listens with delight: " Nous remarquons aujourd'hui, que nos armées périssent beaucoup par le travail immodéré des soldats; et cependant c'étoit par un travail immense que les Romains se conservoient. La raison en est, je crois, que leurs fatigues étoient continuelles; au lieu que nos soldats passent sans cesse d'un travail extrême à une extrême oisiveté, ce qui est la chose du monde la plus propre à les faire périr. Il faut que je rapporte ici ce que les auteurs nous disent de l'éducation de soldats Romains. On les accoutumoit à aller le pas militaire, c'est-à-dire, à faire en cinq heures vingt milles, et quelquefois vingt-quatre. Pendant ces marches, on leur faisoit porter de poids de soixante livres. On les entretenoit dans l'habitude de courir et de sauter tout armés; ils prenoient dans leurs exercices des épées, de javelots, de flèches, d'une pesanteur double des armes ordinaires; et ces exercices étoient continuels. Des hommes si endurcis étoient ordinairement sains; on ne remarque pas dans les auteurs que les armées Romaines, qui font la guerre en tant de climats, perissoient beaucoup par les maladies; au lieu qu'il arrive presque continuellement aujourd'hui, que des armées, sans avoir combattu, se fondent, pour ainsi dire, dans une campagne * (a)." Our author must be here

(a) Montesquieu, *Grandeur de Romains*, chap. 2.

* " We observe now-a-days, that our armies are consumed by the fatigues and severe labour of the soldiers; and yet it was alone by labour and toil that the Romans preserved themselves from destruction. I believe the reason is, that their fatigue was continual and unremitting, while the life of our soldiers is a perpetual transition from severe labour to extreme indolence, a life the most ruinous of all others. I must here recite the account which the Roman authors give of the education of their soldiers. They were continually habituated to the military pace, which was, to march in five hours twenty, and sometimes twenty-four miles. In these marches each soldier carried sixty pounds weight. They were accustomed to run and leap in arms; and in their military exercises, their swords, javelins, and arrows,

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here understood of the early times of the Roman state. Military discipline was much sunk in the fourth century when Vegetius wrote (Lib. 3. cap. 14. 15.). The sword and Pilum, those formidable weapons of their forefathers, were totally laid aside for slings and bows, the weapons of effeminate people. About this time it was, that the Romans left off fortifying their camps, a work too laborious for their weakly constitutions. Marechal Saxe, a soldier, not a physician, ascribes to the use of vinegar the healthiness of the Roman legions: were vinegar so salutary, it would of all liquors be the most in request. Exercise without intermission, during peace as well as during war, produced that salutary effect; which every prince will find, who is disposed to copy the Roman discipline *. The Marechal guesses better with respect to a horse. Discouraging of cavalry, he observes, that a horse becomes hardy and healthful by constant exercise, and that a young horse is unable to bear fatigue; for which reason he declares against young horses for the service of an army.

That the military branch of the British government is susceptible of improvements, all the world will admit. To improve it, I have contributed my mite; which is humbly submitted to the public,

"were twice the ordinary weight. These exercises were continual, which so strengthened the constitution of the men, that they were always in health. We see no remarks in the Roman authors, that their armies, in the variety of climates where they made war, ever perished by disease; whilst now-a-days it is not unusual, that an army, without ever coming to an engagement, dwindles away by disease in one campaign."

* *Rei militaris periti, plus quotidiana armorum exercitia ad sanitatem militum putaverunt prodesse, quam medicos. Ex quo intelligitur quanto studio suis armorum artem docendus sit semper exercitus, cum ei laboris consuetudo et in castris sanitatem, et in conflictu possit præstare victoriam. Vegetius, De re militari, lib. 3. cap. 2.—In English thus: "Our masters of the art-military were of opinion, that daily exercise in arms contributed more to the health of the troops, than the skill of the physician: from which we may judge, what care should be taken, to habituate the soldiers to the exercise of arms, to which they owe both their health in the camp, and their victory in the field."*

lic, a judge from which there lies no appeal. It is submitted in three views. The first is, Whether an army, modelled as above, would not secure us against the boldest invader; the next, Whether such an army be as dangerous to liberty, as an army in its present form; and the last, Whether it would not be a school of industry and moderation to our people.

With respect to the first, we should, after a few years, have not only an army of sixty thousand well-disciplined troops, but the command of another army, equally numerous and equally well disciplined. It is true, that troops inured to war have an advantage over troops that have not the same experience; but with assurance it may be pronounced impracticable to land at once in Britain an army that can stand against 100,000 British soldiers well disciplined, fighting, even the first time, for their country, and for their wives and children,

A war with France raises a panic on every slight threatening of an invasion. The security afforded by the proposed plan would enable us to act offensively at sea, instead of being reduced to keep our ships at home for guarding our coasts. Would Britain any longer be obliged to support her continental connections? No sooner does an European prince augment his army or improve military discipline, than his neighbours, taking fright, must do the same. May not one hope, that by the plan proposed, or by some such, Britain would be relieved from jealousy and solicitude about its neighbours?

With respect to the second view, having long enjoyed the sweets of a free government under a succession of mild princes, we begin to forget that our liberties ever were in danger. But drowsy security is of all conditions the most dangerous; because the state may be overwhelmed before we even dream

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dream of danger. Suppose only, that a British King, accomplished in the art of war and beloved by his soldiers, heads his own troops in a war with France; and after more than one successful campaign, gives peace to his enemy, on terms advantageous to his people: what security have we for our liberties, when he returns with a victorious army, devoted to his will? I am talking of a standing army in its present form. Troops modelled as above would not be so obsequious: a number of the prime nobility and gentry serving without pay, who could be under no temptation to enslave themselves and their country, would prove a firm barrier against the ambitious views of such a prince. And even supposing that army to be totally corrupted, the prince could have little hope of success against the nation, supported by a veteran army, that might be relied on as champions for their country.

And as to the last view mentioned, the plan proposed would promote industry and virtue, not only among the soldiers, but among the working people in general. To avoid labour and severe discipline in the army, men would be sober and industrious at home; and such untractable spirits as cannot be reached by the mild laws of a free government, would be effectually tamed by military law. At the same time, as sobriety and innocence are constant attendants upon industry, the manners of our people would be much purified; a circumstance of infinite importance to Britain. The salutary influence of the plan, would reach persons in a higher sphere. A young gentleman, whipt at school, or falling behind at college, contracts an aversion to study; and flies to the army, where he is kept in countenance by numbers, idle and ignorant like himself. How many young men are thus daily ruined, who, but for the temptation of idleness and gaiety in the army, would have become useful subjects! In the plan under consideration,

deration, the officers who serve for pay would be so few in number, and their prospect of advancement so clear, that it would require much interest to be admitted into the army. None would be admitted but those who had been regularly educated in every branch of military knowledge; and idle boys would be remitted to their studies.

Here is displayed an agreeable scene with relation to industry. Supposing the whole threescore thousand men to be absolutely idle; yet, by doubling the industry of those who remain, I affirm, that the sum of industry would be much greater than before. And the scene becomes enchanting, when we consider, that these threescore thousand men, would not only be of all the most industrious, but be patterns of industry to others.

Upon conclusion of a foreign war, we suffer grievously by disbanded soldiers, who must plunder or starve. The present plan is an effectual remedy: men accustomed to hard labour under strict discipline, can never be in want of bread: they will be fought for every where, even at higher than ordinary wages; and they will prove excellent masters for training the peasants to hard labour.

A man indulges emulation more freely in behalf of his friend or his country, than of himself: emulation in the latter case is selfish; in the former, is social. Doth not that give us reason to hope, that the separating military officers into different classes will excite a laudable emulation, prompting individuals to exert themselves on every occasion for the honour of their class? Nor will such emulation, a virtuous passion, be any obstruction to private friendship between members of different classes. May it not be expected, that young officers of birth and fortune, zealous to qualify themselves at their own expence for serving their country; will cling for instruction to officers of experience,

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ence, who have no inheritance but personal merit? Both find their account in that connection: men of rank become adepts in military affairs, a valuable branch of education for them; and officers who serve for pay, acquire friends at court, who will embrace every opportunity of testifying their gratitude.

The advantages mentioned are great and extensive; and yet are not the only advantages. Will it be thought extravagant to hope, that the proposed plan would form a better system of education for young men of fortune, than hitherto has been known in Britain? Before pronouncing sentence against me, let the following considerations be weighed. Our youth go abroad to *see* the world in the literal sense; for to pierce deeper than eye-sight cannot be expected of boys. They resort to gay courts, where nothing is found for imitation but pomp, luxury, dissembled virtues, and real vices: such scenes make an impression too deep on young men of a warm imagination. Our plan would be an antidote to such poisonous education. Supposing eighteen to be the earliest time for the army; here is an object held up to our youth of fortune, for rousing their ambition: they will endeavour to make a figure, and emulation will animate them to excel: supposing a young man to have no ambition, shame however will push him on. To acquire the military art, to discipline their men, to direct the execution of public works, and to conduct other military operations, would occupy their whole time, and banish idleness. A young gentleman, thus guarded against the enticing vices and sauntering follies of youth, must be sadly deficient in genius, if, during his seven years service, reading and meditation have been totally neglected. Hoping better things from our youth of fortune, I take for granted, that during their service they have made some progress, not only in
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military knowledge, but in morals, and in the fine arts, so as at the age of twenty-five to be qualified for profiting, instead of being undone, by *seeing* the world*.

Further, young men of birth and fortune, acquire indeed the smoothness and suppleness of a court, with respect to their superiors; but the restraint of such manners, makes their temper break out against inferiors, where there is no restraint. Insolence of rank, is not so visible in Britain as in countries of less freedom; but it is sufficiently visible to require correction. To that end, no method promises more success than military service; as command and obedience alternately, are the best discipline for acquiring temper and moderation. Can pride and insolence be more effectually stemmed, than to be under command of an inferior?

Still upon the important article of education. Where pleasure is the ruling passion in youth, interest will be the ruling passion in age: the selfish principle is the foundation of both; the object only is varied. This observation is sadly verified in Britain: our young men of rank, loathing an irksome and fatiguing course of education, abandon themselves to pleasure. Trace these very men through the more settled part of life, and they will be found grasping at power and profit, by means of court-favour; with no regard to their country, and with very little to their friends. The education proposed, holding up a tempting prize to virtuous ambition, is an excellent fence against a life of indolent pleasure. A youth of fortune, engaged with many rivals in a train of public

* Whether hereditary nobility may not be necessary in a monarchical government to support the King against the multitude, I take not on me to pronounce: but this I pronounce with assurance, that such a constitution is unhappy with respect to education; and appears to admit no remedy, if it be not that above mentioned, or some such. In fact, few of those who received their education while they were the eldest sons of Peers, have been duly qualified to manage public affairs.

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lic service, acquires a habit of business; and as he is constantly employed for the public, patriotism becomes his ruling passion*.

The advantages of a military education, such as that proposed, are not yet exhausted. Under regular government promoting the arts of peace, social intercourse refines, and fondness for company increases in proportion. And hence it is, that capital is crowded with every person who can afford to live there. A man of fortune, who has no taste but for a city life, happens to be forced into the country by business: finding business and the country equally insipid, he turns impatient, and flies to town, with a disgust at every rural amusement. In France, the country has been long deserted: in Britain the same fondness for a town-life is gaining ground. A stranger considering the immense sums expended in England upon country-seats, would conclude, in appearance with great certainty, that the English spend most of their time in the country. But how would it surprise him to be told, not only that people of fashion in England pass little of their time there, but that the immense sums laid out upon gardening and pleasure-grounds, are the effect of vanity more than of taste! In fact, such embellishments are beginning to wear out of fashion; appetite for society leaving neither time nor inclination for rural pleasures. If the progress of that disease can be stay-

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* The following portrait is sketched by a good hand, (Madame Pompadour); and if it have any resemblance, it sets our plan in a conspicuous light. The French noblesse, says that lady, spending their lives in dissipation and idleness, know as little of politics as of economy. A gentleman hunts all his life in the country, or perhaps comes to Paris to ruin himself with an opera-girl. Those who are ambitious to be of the ministry have seldom any merit, if it be not in caballing and intrigue. The French noblesse have courage, but without any genius for war, the fatigue of a soldier's life being to them unupportable. The King has been reduced to the necessity of employing two strangers for the safety of his crown: had it not been for the Counts Saxe and Louendahl, the enemies of France might have laid siege to Paris.

ed, the only means is military education. In youth lasting impressions are made; and men of fortune who take to the army, being confined mostly to the country in prime of life, contract a liking for country occupations and amusements: which withdraw them from the capital, and contribute to the health of the mind, no less than of the body.

A military life is the only cure for a disease much more dangerous. Most men of rank are ambitious of shining in public. They may assume the patriot at the beginning; but it is a false appearance, for their patriotism is only a disguise to favour their ambition. A court life becomes habitual and engrosses their whole soul: the minister's nod is a law to them: they dare not disobey; for to be reduced to a private station, would to them be a cruel misfortune. This impotence of mind is in France so excessive, that to banish a courtier to his country seat, is held an adequate punishment for the highest misdemeanor. This sort of slavery is gaining ground in Britain; and it ought to be dreaded, for scarce another circumstance will more readily pave the way to absolute power, if adverse fate shall afflict us with an ambitious King. There is no effectual remedy to the servility of a court life, but the military education here recommended.

A military education would contribute equally to moderation in social enjoyments. The pomp, ceremony, and expence, necessary to those who adhere to a court and live always in public, are not a little fatiguing and oppressive. Man is naturally moderate in his desire of enjoyment; and it requires much practice to make him bear excess without satiety and disgust. The pain of excess, prompts men of opulence to pass some part of their time in a snug retirement, where they live at ease, free from pomp and ceremony. Here is a retirement, which can be reached without any painful circuit; a port of safety and of peace, to which we are pi-

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Reflecting on the advantages of military education above displayed, is it foolish to think, that our plan might produce a total alteration of manners in our youth of birth and fortune? The idler, the gamester, the profligate, compared with our military men would make a despicable figure: shame, not to talk of pride, would compel them to reform.

How conducive to good government might the proposed plan be, in the hands of a virtuous king, supported by a public-spirited ministry! In the present course of advancement, a youth of quality who aspires to serve his country in a civil employment, has nothing to rely on but parliamentary interest. The military education proposed, would afford him opportunity to improve his talents, and to convince the world of his merit. Honour and applause thus acquired, would entitle him to demand preferment; and he ought to be employed, not only as deserving, but as an encouragement to others. Frequent instances of neglecting men who are patronized by the public, might perhaps prove dangerous to a British minister.

If I have not all this while been dreaming, here are displayed illustrious advantages of the military education proposed. Fondness for the subject excites me to prolong the entertainment; and I add the following reflection on the education of such men as are disposed to serve in a public station. The sciences are mutually connected: a man cannot be perfect in any one, without being in some degree acquainted with every one. The science of politics in particular, being not a little intricate, cannot be acquired in perfection by any one whose studies have been confined

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to a single branch, whether relative to peace or to war. The Duke of Marlborough made an eminent figure in the cabinet, as well as in the field; and so did equally the illustrious Sully, who may serve as a model to all ministers. The great aim in modern politics is, to split government into the greatest number possible of departments, trusting nothing to genius. China affords such a government in perfection. National affairs are there so simplified by division, as to require scarce any capacity in the mandarines. These officers, having little occasion for activity either of mind or of body, sink down into sloth and sensuality: motives of ambition or of fame make no impression: they have not even the delicacy to blush when they err: and as no punishment is regarded but what touches the person or the purse, it is not unusual to see a mandarine beaten with many stripes, sometimes for a very slight transgression. Let arts be subdivided into many parts: the more subdivisions the better. But I venture to pronounce, that no man ever did, nor ever will, make a capital figure in the government of a state, whether as a judge, a general, or a minister, whose education is rigidly confined to one science*.

Sensible I am that the foregoing plan is in several respects imperfect; but if it be found at bottom, polish and improvement are easy operations. My capital aim has been, to obviate the objections that press hard against every military plan, hitherto embraced or proposed. A standing army in its present form is dangerous to liberty; and but a feeble bulwark against superior force. On the other hand, a nation in which every subject

* Phocion is praised by ancient writers, for struggling against an abuse that had crept into his country of Attica, that of making war and politics different professions. In imitation of Aristides and of Pericles, he studied both equally.

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is a soldier, must not indulge any hopes of becoming powerful by manufactures and commerce: it is indeed vigorously defended, but is scarce worthy of being defended. The golden mean of rotation and constant labour in a standing army, would discipline multitudes for peace as well as for war. And a nation so defended, would be invincible.

S K E T C H X.

Public Police with respect to the Poor.

AMONG the industrious nations of Europe, regulations for the poor, make a considerable branch of public police. These regulations are so multiplied and so anxiously framed, as to move one to think, that there cannot remain a single person under necessity to beg. It is however a sad truth, that the disease of poverty, instead of being eradicated, has become more and more inveterate. England in particular overflows with beggars, though in no other country are the indigent so amply provided for. Some radical defect there must be in these regulations, when, after endless attempts to perfect them, they prove abortive. Every writer, dissatisfied with former plans, fails not to produce one of his own; which, in its turn, meets with as little approbation as any of the foregoing.

The first regulation of the states of Holland concerning the poor, was in the year 1614, prohibiting all begging. The next was in the year 1649. "It is enacted, That every town, village,
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“ or parish, shall maintain its poor out of the income of its charitable foundations and collections. And in case these means fall short, the magistrates shall maintain them at the general expence of the inhabitants, as can most conveniently be done: Provided always, that the poor be obliged to work either to merchants, farmers, or others, for reasonable wages, in order that they may, as far as possible, be supported that way; provided also, that they be indulged in no idleness nor insolence.” The advice or instruction here given to magistrates, is sensible; but falls short of what may be termed a *law*, the execution of which can be enforced in a court of justice.

In France, the precarious charity of monasteries proving ineffectual, a hospital was erected in the city of Paris *anno* 1656, having different apartments; one for the innocent poor, one for putting vagabonds to hard labour, one for foundlings, and one for the sick and maimed; with certain funds for defraying the expence of each, which produce annually much about the same sum.— In imitation of Paris, hospitals of the same kind were erected in every great town of the kingdom.

The English began more early to think of their poor; and in a country without industry, the necessity probably arose more early. The first English statute bears date in the year 1496, directing, “ That every beggar unable to work, shall resort to the hundred where he last dwelt or was born; and there shall remain, upon pain of being set in the stocks three days and three nights, with only bread and water, and then shall be put out of town.” This was a law against vagrants, for the sake of order. There was little occasion, at that period, to provide for

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the innocent burden upon put down his reign, county, persons to who beg w stocks. In a statute wa ed, and age nient houses towns, where sited for thr and charitabl 2d and 3d P statutes of H firmed, of g by charitable “ beg, shall “ openly.”

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the innocent poor; their maintenance being a burden upon monasteries. But monasteries being put down by Henry VIII. a statute, 22d year of his reign, cap. 12. impowered the justices of every county, to license poor aged and impotent persons to beg within a certain district; those who beg without it, to be whipt, or set in the stocks. In the first year of Edward VI. cap. 3. a statute was made in favour of impotent, maimed, and aged persons, that they shall have convenient houses provided for them, in the cities or towns where they were born, or where they resided for three years, to be relieved by the *willing and charitable disposition* of the parishioners. By 2d and 3d Philip and Mary, cap. 5. the former statutes of Henry VIII. and Edward VI. were confirmed, of gathering weekly relief for the poor by charitable collections. "A man licensed to beg, shall wear a badge on his breast and back openly."

The first compulsory statute was 5 Elizab. cap. 3. empowering justices of peace to raise a weekly sum for the poor, by taxing such persons as obstinately refuse to contribute, after repeated admonitions from the pulpit. In the next statute, 14 Elizab. cap. 5. a bolder step was made, empowering justices to tax the inhabitants of every parish, in a weekly sum for their poor. And taxations for the poor being now in some degree familiar, the remarkable statutes, 39 Elizab. cap. 3. and 43 Elizab. cap. 2. were enacted, which are the ground-work of all the subsequent statutes concerning the poor. By these statutes, certain householders, named by the justices, are, in conjunction with the church-wardens, appointed overseers for the poor; and those overseers, with consent of two justices, are empowered to tax the parish in what sums they think proper, for maintaining the poor.

Among

Among a people so tenacious of liberty as the English are, and so impatient of oppression, is it not surprising to find a law, that without ceremony subjects individuals to be taxed at the arbitrary will of men, who seldom either by birth or education deserve that important trust; and without even providing any effectual check against embezzlement? At present a British parliament would reject with scorn such an absurd plan; and yet, being familiarized to it, they never seriously have attempted a repeal. We have been always on the watch to prevent the sovereigns encroachments, especially with regard to taxes: but as parish-officers are low persons who inspire no dread, we submit to have our pockets picked by them, almost without repining. There is provided, it is true, an appeal to the general sessions for redressing inequalities in taxing the parishioners. But it is no effectual remedy: artful overseers will not over-rate any man so grossly as to make it his interest to complain, considering that these overseers have the poor's money to defend themselves with. Nor will the general sessions readily listen to a complaint, that cannot be verified but with much time and trouble. If the appeal have any effect, it makes a still greater inequality, by relieving men of figure at the expence of their inferiors; who must submit, having little interest to obtain redress.

The English plan, beside being oppressive, is grossly unjust. If it should be reported of some distant nation, that the burden of maintaining the idle and profligate, is laid upon the frugal and industrious, who work hard for a maintenance to themselves; what would one think of such a nation? Yet this is literally the case of England. I say more: the plan is not only oppressive and unjust, but miserably defective in the checking of mal-

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* In the parish made some years ago the highest rank, rake the poor-rates in that parish soon tire of drudging formerly, and the poor-rates, in the year 1773, they amount to the land-tax.

mal-administration. In fact, great sums are levied beyond what the poor receive: it requires braving to be named a church-warden: the nomination, in London especially, gives him credit at once; and however meagre at the commencement of his office, he is round and plump before it ends. To wax fat and rich by robbing the poor! Let us turn our eyes from a scene so horrid*.

Inequality in taxing, and embezzlement of the money levied, which are notorious, poison the minds of the people; and impress them with a notion, that all taxes raised by public authority are ill-managed.

These evils are great, and yet are but slight compared with what follow. As the number of poor in England, as well as the expence of maintenance, are increasing daily; proprietors of land, in order to be relieved of a burden so grievous, drive the poor out of the parish, and prevent all persons from settling in it who are likely to become a burden: cottages are demolished, and marriage obstructed. Influenced by the present evil, they look not forward to depopulation, nor to the downfall of husbandry and manufactures by scarcity of hands.—Every parish is in a state of war with every other parish, concerning *pauper* settlements and removals.

The price of labour is generally the same in the different shires of Scotland, and in the different

* In the parish of St. George Hanover-Square, a great reform was made some years ago. Inhabitants of figure, not excepting men of the highest rank, take it in turn to be church-wardens; which has reduced the poor-rates in that parish to a trifle. But people, after acquiring a name, soon tire of drudging for others. The drudgery will be left to low people as formerly, and the tax will again rise as high in that parish as in others. The poor-rates, in Dr. Davenant's time, were about L. 700,000 yearly. In the year 1764, they amounted to L. 2,200,000. In the year 1773, they amounted to L. 3,000,000, equal to six shillings in the pound land-tax.

rent parishes. A few exceptions are occasioned by the neighbourhood of a great town, or by some extensive manufacture that requires many hands. In Scotland the price of labour resembles water, which always levels itself: if high in any one corner, an influx of hands brings it down. The price of labour varies in every parish of England: a labourer who has gained a settlement in a parish, on which he depends for bread when he inclines to be idle, dares not remove to another parish where wages are higher, fearing to be cut out of a settlement altogether. England is in the same condition with respect to labour, that France lately was with respect to corn; which however, plentiful in one province, could not be exported to supply the wants of another. The pernicious effects of the latter with respect to food, are not more obvious, than of the former with respect to manufactures.

English manufactures labour under a still greater hardship than inequality of wages. In a country where there is no fund for the poor but what nature provides, the labourer must be satisfied with such wages as are customary: he has no resource; for pity is not moved by idleness. In England, the labourers command the market: if not satisfied with customary wages, they have a tempting resource; which is, to abandon work altogether, and put themselves on the parish. Labour is much cheaper in France than in England: several plausible reasons have been assigned; but in my judgement the difference arises from the poor-laws. In England every man is entitled to be idle; because every idler is entitled to a maintenance. In France, the funds allotted for the poor, yield the same sum annually: that sum is always pre-occupied; and France, with respect to all

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all but those on the list, is a nation that has no fund provided by law for the poor.

Depopulation, inequality in the price of labour, and extravagant wages are deplorable evils. But the English poor-laws are productive of evils still more deplorable: they are subversive both of morality and industry. This is a heavy charge, but no less true than heavy. Fear of want is the only effectual motive to industry with the labouring poor: remove that fear, and they cease to be industrious. The ruling passion of those who live by bodily labour, is to save a pittance for their children, and for supporting themselves in old age: stimulated by desire of accomplishing these ends, they are frugal and industrious; and the prospect of success is to them a continual feast. Now, what worse can malice invent against such a man, under colour of friendship, than to secure bread to him and his children whenever he takes a dislike to work; which effectually deadens his sole ambition, and with it his honest industry? Relying on the certainty of a provision against want, he relaxes gradually till he sinks into idleness: idleness leads to profligacy: profligacy begets diseases: and the wretch becomes an object of public charity before he has run half his course. Such are the genuine effects of the English tax for the poor, under a mistaken notion of charity. There never was known in any country, a scheme for the poor more contradictory to sound policy. Might it not have been foreseen, that to a groveling creature, who has no sense of honour and scarce any of shame, the certainty of maintenance would prove an irresistible temptation to idleness and debauchery: The poor-house at Lyons contained originally but forty beds, of which twenty only were occupied. The eight hundred beds it contains at present, are not sufficient for those who

demand admittance. A premium is not more successful in any case, than where given to promote idleness *. A house for the poor was erected in a French village, the revenue of which by economy became considerable. Upon a representation by the curate of the parish that more beds were necessary, the proprietor undertook the management. He sold the house, with the furniture; and to every proper object of charity, he ordered a moderate proportion of bread and beef. The poor and sick were more comfortably lodged at home, than formerly in the poor-house. And by that management, the parish-poor decreased, instead of increasing as at Lyons. How few English manufacturers labour the whole week, if the work of four or five days afford them maintenance? Is not this a demonstration, that the malady of idleness is widely spread? In Bristol, the parish-poor twenty years ago did not exceed four thousand: at present, they amount to more than ten thousand. But as a malady when left to itself, commonly effectuates its own cure; so it will be in this case: when, by prevailing idleness, every one

* A London alderman named *Harper*, who was cotemporary with James I. or his son Charles, bequeathed ten or twelve acres of meadow ground in the parish of St. Andrew's Holborn, London, for the benefit of the poor in the town of Bedford. This ground has been long covered with houses, which yield L. 4000 to L. 5000 yearly. That sum is laid out upon charity-schools, upon defraying the expence of apprenticeships, and upon a stock to young persons when they marry; an encouragement that attracts to the town of Bedford great numbers of the lower classes. So far well: but mark the consequence. That encouragement relaxes the industry of many, and adds greatly to the number of the poor. Hence it is, that in few places of England does the poor's rate amount so high as in the town of Bedford. An extensive common in the parish of Charley, Suffex, is the chief cause of an extravagant assessment for the poor, no less than nine shillings in the pound of rackrent. Give a poor man access to a common for feeding two or three cows, you make him idle by a dependence upon what he does not labour for. The town of Largo in Fife has a small hospital, erected many years ago by a gentleman of the name of Wood; and confined by him to the poor of his own name. That name being rare in the neighbourhood, access to the hospital is easy. One man in particular is entertained there, whose father, grandfather, and great-grandfather, enjoyed successively the same benefit; every one of whom probably would have been useful members of society, but for that temptation to idleness.

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one without shame claims parish-charity, the burden will become intolerable, and the poor will be left to their shifts.

The immoral effects of public charity are not confined to those who depend on it, but extend to their children. The constant anxiety of a labouring man to provide for his issue, endears them to him. Being relieved of that anxiety by the tax for the poor, his affection cools gradually, and he turns at last indifferent about them. Their independence, on the other hand, weans them from their duty to him. And thus, affection between parent and child, which is the corner-stone of society, is in a great measure obliterated among the labouring poor. In a plan published by the Earl of Hillsborough, an article is proposed to oblige parents to maintain their indigent children, and children to maintain their indigent parents. Natural affection must be at a low ebb, where such a regulation is necessary: but it is necessary, at least in London, where it is common to see men in good business neglecting their aged and diseased parents, for no better reason than that the parish is bound to find them bread: *Prob tempora, prob mores!*

The immoral effects of public charity spread still wider. It fails not to extinguish the virtue of charity among the rich; who never think of giving charity, when the public undertakes for all. In a scheme published by Mr. Hay, one article is, to raise a stock for the poor by voluntary contributions, and to make up the deficiency by a parish-tax. Will individuals ever contribute, when it is not to relieve the poor, but to relieve the parish? Every hospital has a poor-box, which seldom produces any thing*. The great comfort

* One exception I am fond to mention. The poor-box of the Edinburgh infirmary was neglected two or three years, little being expected from it. When opened, L. 74 and a fraction was found in it; contributed probably by the lower sort, who were ashamed to give their mite publicly.

of society is assistance in time of need ; and its firmest cement is, the bestowing and receiving kindly offices, especially in distress. Now to unhinge or suspend the exercise of charity, relaxes every social virtue by supplanting the chief of them. The consequence is dismal : exercise of benevolence to the distressed is our firmest guard against the encroachments of selfishness : if that guard be withdrawn, selfishness will prevail, and become the ruling passion. In fact, the tax for the poor has contributed greatly to the growth of that grovelling passion, so conspicuous at present in England.

English authors who turn their thoughts to the poor, make heavy complaints of decaying charity, and increasing poverty : never once dreaming, that these are the genuine effects of a legal provision for the poor ; which on the one hand eradicates the virtue of charity, and on the other is a violent temptation to idleness. Wonderfully ill contrived must the English charity-laws be, when their consequences are to sap the foundation of voluntary charity ; to deprive the labouring poor of their chief comfort, that of providing for themselves and children ; to relax mutual affection between parent and child ; and to reward, instead of punishing, idleness and vice. Consider whether a legal provision for the poor, be sufficient to atone for so many evils.

No man had better opportunity than Fielding to be acquainted with the state of the poor : let us listen to him. " That the poor are a very great burden, and even a nuisance to the kingdom ; that the laws for relieving their distresses and restraining their vices, have not answered ; and that they are at present very ill provided for and much worse governed, are truths which every one will acknowledge. Every person who hath property, must feel the weight of the tax that is levied for the poor ; and every person of understanding,

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“ derstanding, must see how absurdly it is appli-
 “ ed. So useless indeed is this heavy tax and so
 “ wretched its disposition, that it is a question,
 “ whether the poor or rich are actually more dis-
 “ satisfied; since the plunder of the one serves so
 “ little to the real advantage of the other; for
 “ while a million yearly is raised among the rich,
 “ many of the poor are starved; many more lan-
 “ guish in want and misery; of the rest, num-
 “ bers are found begging or pilfering in the streets
 “ to-day, and to-morrow are locked up in gaols
 “ and Bridewells. If we were to make a progress
 “ through the outskirts of the metropolis, and look
 “ into the habitations of the poor, we should
 “ there behold such pictures of human misery, as
 “ must move the compassion of every heart that
 “ deserves the name of human. What indeed must
 “ be his composition, who could see whole families
 “ in want of every necessary of life, oppressed with
 “ hunger, cold, nakedness, and filth; and with
 “ diseases, the consequence of all these! The suff-
 “ erings indeed of the poor are less known than
 “ their misdeeds; and therefore we are less apt to
 “ pity them. They starve, and freeze, and rot,
 “ among themselves; but they beg, and steal, and
 “ rob, among their betters. There is not a parish
 “ in the liberty of Westminster, which doth not
 “ raise thousands annually for the poor; and there
 “ is not a street in that liberty, which doth not
 “ swarm all day with beggars, and all night with
 “ thieves.”

There is not a single beggar to be seen in Pen-
 sylvania. Luxury and idleness have got no foot-
 ing in that happy country; and those who suffer
 by misfortune, have maintenance out of the pub-
 lic treasury. But luxury and idleness cannot for-
 ever be excluded; and when they prevail, this re-
 gulation will be as pernicious in Pennsylvania, as
 the poor-rates are in Britain.

Of

Of the many propofals that have been published for reforming the poor-laws, not one has pierced to the root of the evil. None of the authors entertain the flichtest doubt of a legal provision being neceffary, though all our diftreffes arife evidently from that very caufe. Travellers complain, of being infefled with an endless number of beggars in every Englifh town; a very different fcene from what they meet with in Holland or Switzerland. How would it furprife them to be told, that this proceeds from an overflow of charity in the good people of England!

Few institutions are more ticklifh than thofe of charity. In London, common prostitutes are treated with fingular humanity: a hospital for them when pregnant, difburdens them of their load, and nurses them till they be again fit for bufinefs: another hospital cures them of the venereal difeafe: and a third receives them with open arms, when, inftead of defire, they become objects of averfion. Would not one imagine that thefe hospitals have been erected for encouraging prostitution? They undoubtedly have that effect, though far from being intended. Mr. Stirling, fuperintendant of the Edinburgh poor-houfe, deferves a ftatue for a fcheme he contrived to reform common prostitutes. A number of them were confined in a houfe of correction, on a daily allowance of three pence; and even part of that fmall pittance was embezzled by the fervants of the houfe. Pinching hunger did not reform their manners; for being abfolutely idle, they encouraged each other in vice, waiting impatiently for the hour of deliverance, Mr. Stirling, with confent of the magiftrates, removed to a clean houfe; and inftead of money, which is apt to be fquandered, appointed for each pound of oat-meal daily, with falt, water, and fire for cooking. Relieved now from diftreff, they longed for comfort: what would they not give for milk

milk or plenty. flax and price of the mater about nine to what t spin, one firft quart work. It fuch as m appeared f danger of

The ing who wrote withftanding in that kin general cor vagrants; writers, dif fented fever pofing to a as greatly p at that very fatisfied with phlets in pr thing is cer has given fa able plan is ful.

In every work-houfes for thofe who work who a former, men want of em the beft at elves. With

milk or ale? Work, says he, will procure you plenty. To some who offered to spin, he gave flax and wheels, engaging to pay them half the price of their yarn, retaining the other half for the materials furnished. The spinners earned about nine-pence weekly, a comfortable addition to what they had before. The rest undertook to spin, one after another; and before the end of the first quarter, they were all of them intent upon work. It was a branch of his plan, to set free such as merited that favour; and some of them appeared so thoroughly reformed, as to be in no danger of a relapse.

The ingenious author of *The Police of France*, who wrote in the year 1753, observes, that notwithstanding the plentiful provision for the poor in that kingdom, mentioned above, there was a general complaint of the increase of beggars and vagrants; and adds, that the French political writers, dissatisfied with their own plan, had presented several memorials to the ministry, proposing to adopt the English parochial assessments, as greatly preferable. This is a curious fact; for at that very time, people, in London, no less dissatisfied with these assessments, were writing pamphlets in praise of the French hospitals. One thing is certain, that no plan hitherto invented, has given satisfaction. Whether an unexceptionable plan is at all possible, seems extremely doubtful.

In every plan for the poor that I have seen, work-houses make one article; to provide work for those who are willing, and to make those work who are unwilling. With respect to the former, men need never be idle in England for want of employment; and they always succeed the best at the employment they chuse for themselves. With respect to the latter, punishment will

not compel a man to labour: he may assume the appearance, but will make no progress; and the pretext of sickness or weakness is ever at hand for an excuse. The only compulsion to make a man work seriously, is fear of want.

A hospital for the sick, for the wounded, and for the maimed, is a right establishment; being productive of good, without doing any harm. Such a hospital should depend partly on voluntary charity; to procure which a conviction of its being well managed, is necessary. Hospitals that have a sufficient fund of their own, and that have no dependence on the good will of others, are commonly ill-managed.

Lies there any objection against a work-house, for training to labour, destitute orphans, and begging children? It is an article in Mr. Hay's plan, that the work-house should relieve poor families of all their children above three. This has an enticing appearance, but is unsound at bottom. Children require the tenderness of a mother, during the period of infantine diseases; and are far from being safe in the hands of mercenaries, who study nothing but their own ease and interest. Would it not be better, to distribute small sums from time to time among poor families overburdened with children, so as to relieve them from famine, not from labour? And with respect to orphans and begging children, I incline to think, that it would be a more salutary measure to encourage mechanicks, manufacturers, and farmers above all, to educate such children. A premium for each, the half in hand, and the other half when they can work for themselves, would be a proper encouragement. The best regulated orphan-hospital I am acquainted with, is that of Edinburgh. Orphans are taken in from every corner, provided only they be not under the age of

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of seven, nor above that of twelve; under seven, they are too tender for an hospital; above twelve their relations can find employment for them. Beside the being taught to read and write, they are carefully instructed in some art, that may afford them comfortable subsistence.

No man ever called in question the utility of the marine society; which will reflect honour on the members as long as we have a navy to protect us: they deserve a rank above that of gartered knights. That institution is the most judicious exertion of charity and patriotism, that ever existed in any country.

A sort of hospital for servants who for twenty years have faithfully adhered to the same master, would be much my taste; with a few adjoining acres for a kitchen-garden. The fund for purchasing, building, and maintenance, must be raised by contribution; and none but the contributors should be entitled to offer servants to the house. By such encouragement, a malady would be remedied, that of wandering from master to master for better wages, or easier service; which seldom fail to corrupt servants. They ought to be comfortably provided for, adding to the allowance of the house what pot-herbs are raised by their own labour. A number of virtuous men thus associated, would end their days in comfort; and the prospect of attaining a settlement so agreeable, would form excellent servants. How advantageous would such a hospital prove to husbandry in particular! But I confine this hospital to servants who are single. Men who have a family will be better provided separately.

Of all the mischiefs that have been engendered by over-anxiety about the poor, none have proved more fatal than a foundling-hospital. They tend to cool affection for children, still more effectually than the English parish-charity. At every

occasional pinch for food, away goes a child to the hospital; and parental affection among the lower sort turns so languid, that many who are in no pinch, relieve themselves of trouble by the same means. It is affirmed, that of the children born annually in Paris, about a third part are sent to the foundling-hospital. The Paris almanack for the year 1768, mentions, that there were baptized 18,576 infants, of whom the foundling-hospital received 6025. The same almanack for the year 1773 bears, that of 18518 children born and baptized, 5989 were sent to the foundling-hospital. The proportion originally was much less; but vice advances with a swift pace. How enormous must be the degeneracy of the Parisian populace, and their want of parental affection!

Let us next turn to infants shut up in this hospital. Of all animals, infants of the human race are the weakest: they require a mother's affection to guard them against numberless diseases and accidents; a wise appointment of Providence to connect parents and children in the strictest union. In a foundling-hospital, there is no fond mother to watch over her tender babe; and the hireling nurse has no fondness but for her own little profit. Need we any other cause for the destruction of infants in a foundling-hospital, much greater in proportion than of those under the care of a mother? And yet there is another cause equally potent, which is corrupted air. What Mr. Hanway observes upon parish work-houses, is equally applicable to a foundling-hospital. "To attempt," says he, "to nourish an infant in a work-house, where a number of nurses are congregated into one room, and consequently the air become putrid, I will pronounce, from intimate knowledge of the sub-

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“ject, to be but a small remove from slaughter; *for the child must die.*” It is computed, that of the children in the London foundling-hospital, the half do not live a year. It appears by an account given in to parliament, that the money bestowed on that hospital from its commencement till December 1757 amounted to L. 166,000; and yet during that period, 105 persons only were put out to do for themselves. Down then with foundling-hospitals, more noxious than pestilence or famine. An infant exposed at the door of a dwelling-house, must be taken up: but in that case, which seldom happens, the infant has a better chance for life with a hired nurse than in a hospital; and a chance perhaps little worse, bad as it is, than with an unnatural mother. I approve not indeed of a quarterly payment to such a nurse: would it not do better to furnish her bare maintenance for three years; and if the child be alive at the end of that time, to give her a handsome addition?

A house of correction is necessary for good order; but belongs not to the present essay, which concerns maintenance of the poor, not punishment of vagrants. I shall only by the way borrow a thought from Fielding, that fasting is the proper punishment of profligacy, not any punishment that is attended with shame. Punishment, he observes, that deprives a man of all sense of honour, never will contribute to make him virtuous.

Charity-schools may have been proper, when few could read, and fewer write; but these arts are now so common, that in most families children may be taught to read at home, and to write in a private school at little expence. Charity-schools at present are more hurtful than beneficial: young persons who continue there so long

as to read and write fluently, become too delicate for hard labour, and too proud for ordinary labour. Knowledge is a dangerous acquisition to the labouring poor: the more of it that is possessed by a shepherd, a ploughman, or any drudge, the less satisfaction he will have in labour. The only plausible argument for a charity-school, is, "That children of the labouring poor are taught there the principles of religion and of morality, which they cannot acquire at home." The argument would be invincible, if without regular education we could have no knowledge of these principles. But Providence has not left man in a state so imperfect: religion and morality are stamped on his heart; and none can be ignorant of them, who attend to their own perceptions. Education is indeed of use to ripen such perceptions; and it is of singular use to those who have time for reading and thinking: but education in a charity-school is so slight, as to render it doubtful, whether it be not more hurtful by fostering laziness, than advantageous by conveying instruction. The natural impressions of religion and morality, if not obscured by vicious habits, are sufficient for good conduct: preserve a man from vice by constant labour, and he will not be deficient in his duty either to God or to man. Hesiod, an ancient and respectable poet, says, that God hath placed labour as a guard to virtue. More integrity accordingly will be found among a number of industrious poor, taken at random, than among the same number in any other class.

I heartily approve every regulation that tends to prevent idleness. Chief Justice Hale says, "That prevention of poverty and idleness would do more good than all the gibbets, whipping-posts, and gaols in the kingdom." In that

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view, gaming-houses ought to be heavily taxed, as well as horse-racing, cock-fighting, and all meetings that encourage idleness. The admitting low people to vote for members of parliament, is a source of idleness, corruption and poverty. The same privilege is ruinous to every small parliament borough. Nor have I any difficulty to pronounce, that the admitting the populace to vote in the election of a parish-minister, a frequent practice in Scotland, is productive of the same pernicious effects.

What then is to be the result of the foregoing enquiry? Is it from defect of invention that a good legal establishment for poor is not yet discovered? or is it impracticable to make any legal establishment that is not fraught with corruption? I incline to the latter, for the following reason, no less obvious than solid, That in a legal establishment for the poor, no distinction can be made between virtue and vice; and consequently that every such establishment must be a premium for idleness. And where is the necessity, after all, of any public establishment? By what unhappy prejudice have people been led to think, that the Author of our nature, so beneficent to his favourite man in every other respect, has abandoned the indigent to famine and death, if municipal law interpose not? We need but inspect the human heart to be convinced, that persons in distress are his peculiar care. Not only has he made it our duty to afford them relief, but has superadded, the passion of pity to enforce the performance of that duty. This branch of our nature fulfils in perfection all the salutary purposes of charity, without admitting any one of the evils that a legal provision is fraught with. The contrivance, at the same time, is extremely simple: it leaves to every man the objects as well as measure of his charity. No man esteems it a duty

to relieve wretches reduced to poverty by idleness and profligacy: they move not our pity; nor do they expect any good from us. Wisely therefore is it ordered by Providence, that charity should in every respect be voluntary, to prevent the idle and profligate from depending on it for support.

This plan is in many respects excellent. The exercise of charity, when free from compulsion, is highly pleasant. There is indeed little pleasure where charity is rendered unnecessary by municipal law; but were that law laid aside, the gratification of pity would become one of our sweetest enjoyments. Charity, like other affections, is invigorated by exercise, and no less enfeebled by disuse. Providence withal hath scattered benevolence among the sons of men with a liberal hand: and notwithstanding the obstruction of municipal law, seldom is there found one so obdurate, as to resist the impulse of compassion, when a proper object is presented. In a well regulated government, promoting industry and virtue, the persons who need charity are not many; and such persons may with assurance depend on the charity of their neighbours*.

It may at the same time be boldly affirmed, that those who need charity, would be more comfortably provided for by the plan of Providence, than by any legal establishment. Creatures loathsome by disease or nastiness, affect the air in a poor-house; and have little chance for life, without more care and kindness than can be expected from servants, rendered callous by continual scenes of misery. Consider, on the other hand, the consequences of voluntary charity, equally agreeable

* The Italians are not more remarkable for a charitable disposition, than their neighbours. No fewer however than seventy thousand mendicant friars live there upon voluntary charity; and I have not heard that any one of them ever died of want.

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ble to the giver and receiver. The kindly connection it forms between them, grows stronger and stronger by reiteration; and squalid poverty, far from being an obstruction, excites a degree of pity, proportioned to the distress. It may happen, for a wonder, that an indigent person is overlooked; but for one who will suffer by such neglect, multitudes suffer by compelled charity.

But what I insist on with peculiar satisfaction is, that natural charity is an illustrious support to virtue. Indigent virtue can never fail of relief, because it never fails to enflame compassion. Indigent vice, on the contrary, raises indignation more than pity (*a*); and therefore can have little prospect of relief. What a glorious incitement to industry and virtue, and how discouraging to idleness and vice! Will it be thought chimerical to observe further, that to leave the indigent on providence, will tend to improve manners as well as virtue among the lower classes? No man can think himself secure against being reduced to depend on his neighbours for bread. The influence of that thought, will make every one solicitous to acquire the good will of others. Lamentable it is, that so beautiful a structure should be razed to the foundation by municipal law, which, in providing for the poor, makes no distinction between virtue and vice. The execution of the poor-laws would be impracticable, were such a distinction attempted by enquiring into the conduct and character of every pauper. Where are judges to be found who will patiently follow out such a dark and intricate expiscation? To accomplish the task, a man must abandon every other concern.

In the first English statutes mentioned above, the legislature appear carefully to have avoided compulsory charity: every measure for promoting voluntary charity was first tried, before the fatal blow

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(*a*) Elements of Criticism, ch. 2. part 7.

was struck, empowering parish-officers to impose a tax for the poor. The legislature certainly did not foresee the baneful consequences: but how came they not to see that they were distrusting Providence, declaring in effect, that the plan established by our Maker for the poor, is insufficient? Many are the municipal laws that enforce the laws of nature, by additional rewards and punishments; but it was singularly bold to abolish the natural law of charity, by establishing a legal tax in its stead. Men will always be mending: what a confused jumble do they make, when they attempt to mend the laws of Nature? Leave Nature to her own operations: she understands them the best.

Few regulations are more plausible than what are political; and yet few are more deceitful. A writer, blind with partiality for his country, makes the following observations upon the 43^d Elisab. establishing a maintenance for the poor. "Laws have been enacted in many other countries, which have punished the idle beggar, and exhorted the rich to extend their charity to the poor: but it is peculiar to the humanity of England, to have made their support a matter of obligation and necessity on the more wealthy. The English seem to be the first nation in Europe in science, arts, and arms: they likewise are possessed of the freest and most perfect of constitutions, and the blessings consequential to that freedom. If virtues in an individual are sometimes supposed to be rewarded in this world, I do not think it too presumptuous to suppose, that national virtues may likewise meet with their reward. England hath, to its peculiar honour, not only made their poor free, but hath provided a certain and solid establishment to prevent their necessities and indigence, when they arise from what the law calls *the act of God*: and are not these beneficent and humane attentions to the miseries

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“ of our fellow-creatures, the first of those poor
 “ pleas which we are capable of offering, in be-
 “ half of our imperfections, to an allwise and merci-
 “ ful Creator !” To this writer I oppose another,
 whose reflections are more sound. “ In England,
 “ there is an act of the legislature, obliging every
 “ parish to maintain its own poor. Scarce any man
 “ living, who has not seen the effects of this law,
 “ but must approve of it ; and yet such are its
 “ effects, that the streets of London are filled
 “ with objects of misery beyond what is seen in
 “ any other city. The labouring poor, depending
 “ on this law to be provided for in sickness and old
 “ age, are little solicitous to save, and become
 “ habitually profuse. The principle of charity is esta-
 “ blished by Providence in the human heart, for
 “ relieving those who are disabled to work for them-
 “ selves. And if the labouring poor had no de-
 “ pendence but on the principle of charity, they
 “ would be more religious ; and if they were in-
 “ fluenced by religion, they would be less aban-
 “ doned in their behaviour. Thus this seeming-
 “ good act turns to a national evil : there is more
 “ distress among the poor in London than any
 “ where in Europe ; and more drunkenness both
 “ in males and females (a).”

I am aware, that during the reign of Elizabeth, some compulsion might be necessary to preserve the poor from starving. Her father Henry had sequestered all the hospitals, a hundred and ten in number, and squandered their revenues ; he had also demolished all the abbeys. By these means the poor were reduced to a miserable condition ; especially as private charity, for want of exercise, was at a low ebb. That critical juncture required indeed help from the legislature : and a temporary provision for the poor would have been a proper

(a) Author of Angeloni's Letters.

proper measure; so contrived as not to supersede voluntary charity, but rather to promote it. Unlucky it is for England, that such a measure was overlooked; but Queen Elizabeth and her parliaments had not the talent of foreseeing the consequences without the aid of experience. A perpetual tax for the poor was imposed, the most pernicious tax that ever was imposed in any country.

With respect to the present times, the reason now given pleads against abolishing at once a legal provision for the poor. It may be taken for granted, that charity is in England not more vigorous at present, than it was in the days of Elizabeth. Would our ministry but lead the way, by showing some zeal for reformation, expedients would probably be invented for supporting the poor, without unhinging voluntary charity. The following expedient is proposed, merely as a specimen. Let a tax be imposed by parliament on every parish for their poor, variable in proportion to the number; but not to exceed the half of what is necessary: directing the landholders to make up quarterly, a list of the names and condition of such persons as in their opinion deserve charity; with an estimate of what each ought to have weekly. The public tax makes the half, and the other half is to be raised by voluntary contribution. To prevent collusion, the roll of the poor, and their weekly appointment, with a subscription of gentlemen for their part of the sum, shall be examined by the justices of peace at a quarterly meeting; who, on receiving satisfaction, must order the sum arising from the public tax to be distributed among the poor contained in the roll, according to the estimate of the landholders. As the public fund lies dead till the subscription be completed, it is not to be imagined that any gentleman will stand out; it would be a public imputation on his character. Far from apprehending any deficiency, confident

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fidest I am, that every gentleman would consider it as honourable to contribute largely. This agreeable work must be blended with some degree of severity, that of excluding from the roll every profligate, male or female. If that rule be strictly followed out, the innocent poor will diminish daily; so as in time to be safely left upon voluntary charity, without necessity of any tax.

But must miserable wretches reduced to poverty by idleness or intemperance, be, in a Christian country, abandoned to diseases and famine? This is the argument, shallow as it is, that has corrupted the industry of England, and reduced multitudes to diseases and famine. Those who are able to work, may be locked up in a house of correction, to be fed with bread and water; but with liberty of working for themselves. And as for the remainder, their case is not desperate, when they have access to such tender-hearted persons as are more eminent for pity than for principle. If by neglect or oversight any happen to die of want, the example will tend more to reformation, than the most pathetic discourse from the pulpit.

Even at the hazard of losing a few lives by neglect or oversight, common begging ought absolutely to be prohibited. The most profligate are the most impudent, and the most expect at feigning distress. If begging be indulged to any, all will rush into the public: idlers are fond of that wandering and indolent sort of life; and there is no temptation to idleness more successful, than liberty to beg. In order to be relieved from common beggars, it has been proposed, to fine those who give them alms. Little penetration must they have, to whom the insufficiency of such a remedy is not palpable. It is easy to give alms without being seen; and compassion will extort alms, even at the hazard of suffering for it; not to mention, that every one in such a case would avoid

the odious character of an informer. The following remedy is suggested, as what probably may answer. An officer must be appointed in every parish, with a competent salary, for apprehending and carrying to the work-house every strolling beggar; under the penalty of losing his office, with what salary is due to him, if any beggar be found strolling four and twenty hours after the fact comes to his knowledge. In the workhouse such beggars shall be fed with bread and water for a year, but with liberty of working for themselves.

I declare resolutely against a perpetual tax for the poor. But if there must be such a tax, I know of none less subversive of industry and morals than that established in Scotland, obliging the landholders in every parish to meet at stated times, in order to provide a fund for the poor; but leaving the objects of their charity, and the measure, to their own humanity and discretion. In this plan, there is no encroachment on the natural duty of charity, but only that the minority must submit to the opinion of the majority.

In large towns, where the character and circumstances of the poor are not so well known as in country-parishes, the following variation is proposed. Instead of land-holders, who are proper in country parishes: let there be in each town-parish a standing committee chosen by the proprietors of houses, the third part to be changed annually. This committee with the minister, make up a list of such as deserve charity, adding an estimate of what, with their own labour, may be sufficient for each of them. The minister, with one or two of the committee, carry about this list to every family that can afford charity, suggesting what may be proper for each to contribute. This list, with an addition of the sum contributed or promised by each householder, must be affixed on the principal door of the parish-church, to honour the contributors, and

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to inform the poor of the provision made for them. Some such mode may probably be effectual, without transgressing the bounds of voluntary charity. But if any one obstinately refuse to contribute after several applications, the committee at their discretion may tax him. If it be the possessor who declines contributing, the tax must be laid upon him, reserving relief against his landlord.

In great towns, the poor who ought to be prohibited from begging, are less known than in country-parishes: and among a croud of inhabitants, it is easier for an individual to escape the public eye when he with-holds charity, than in country-parishes. Both defects would be remedied by the plan above proposed: it will bring to light, in great cities, the poor who deserve charity; and it will bring to light every person who with-holds charity.

In every regulation for the poor, English and Scotch, it is taken for granted, that the poor are to be maintained in their own houses. Parochial poor-houses are creeping into fashion: a few are already erected both in England and Scotland; and there is depending in parliament a plan for establishing poor-houses in every part of England. Yet whether they ought to be preferred to the accustomed mode, deserves serious consideration. The erection and management of a poor-house are expensive articles; and if they do not upon the whole appear clearly beneficial, it is better to stop short in time.

Economy is the great motive that inclines people to this new mode of providing for the poor. It is imagined, that numbers collected at a common table, can be maintained at less expence than in separate houses; and foot-soldiers are given for an example, who could not live on their pay if they did not mess together. But the cases are not parallel. Soldiers, having the management of their

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their pay, can club for a bit of meat. But as the inhabitants of a poor-house are maintained by the public, the same quantity of provisions must be allotted to each; as there can be no good rule for separating those who eat much from those who eat little. The consequence is what may be expected: the bulk of them reserve part of their victuals for purchasing ale or spirits. It is vain to expect work from them: poor wretches void of shame will never work seriously, where the profit accrues to the public, not to themselves. Hunger is the only effectual means for compelling such persons to work.

Where the poor are supported in their own houses, the first thing that is done, or ought to be done, is to estimate what each can earn by their own labour; and as far only as that falls short of maintenance, is there place for charity. They will be as industrious as possible, because they work for themselves; and a weekly sum of charity under their own management, will turn to better account, than in a poor-house, under the direction of mercenaries. The quantity of food for health depends greatly on custom. Busbequius observes, that the Turks eat very little flesh-meat; and that the Janizaries in particular, at that time a most formidable infantry, were maintained at an expence far below that of a German. Wafers, cakes, boiled rice, with small bits of mutton or pullet, were their highest entertainment, fermented liquors being absolutely prohibited. The famous Montecuculi says, that the Janizaries eat but once a-day, about sun-set; and that custom makes it easy. Negroes are maintained in the West-Indies at a very small expence. A bit of ground is allotted to them for raising vegetables, which they cultivate on Sunday, being employed all the rest of the week in labouring for their masters. They receive a weekly

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ly allowance of dried fish, about a pound and a half; and their only drink is water. Yet by vegetables and water with a morsel of dried fish, these people are sufficiently nourished to perform the hardest labour in a most enervating climate. I would not have the poor to be pampered, which might prove a bad example to the industrious: if they be supported in the most frugal manner, the duty of charity is fulfilled. And in no other manner can they be supported so frugally, as to leave to their own disposal what they receive in charity. Not a penny will be laid out on fermented liquors, unless perhaps as a medicine in sickness. Nor does their low fare call for pity. Ale makes no part of the maintenance of those in Scotland who live by the sweat of their brows. Water is their only drink; and yet they live comfortably, without ever thinking of pitying themselves. Many gentlemen drink nothing but water; who feel no decay either in health or vigour. The person however who should propose to banish ale from a poor-house, would be exclaimed against as hard-hearted and void of charity. The difference indeed is great between what is done voluntarily, and what is done by compulsion. It is provoking to hear of the petulance and even luxury of the English poor. Not a person in London who lives by the parish-charity will deign to eat brown bread; and in several parts of England, many who receive large sums from that fund are in the constant custom of drinking tea twice a-day. Will one incline to labour where idleness and beggary are so much encouraged?

But what objection, it will be urged lies against adopting in a poor-house the plan mentioned, giving to no person in money more than what his work, justly estimated, falls short of maintenance? It is easy to foresee, that this plan can

never answer in a poor-house. The materials for work must be provided by mercenary officers; who must also be trusted with the disposal of the made work, for behoof of the poor people. These operations may go on sweetly a year or two, under the influence of novelty and zeal for improvement; but it would be chimerical to expect for ever strict fidelity in mercenary officers, whose management cannot easily be checked.—Computing the expence of this operose management, and giving allowance for endless frauds in purchasing and selling, I boldly affirm, that the plan would turn to no account. Consider next the weekly sum given in charity: people confined in a poor-house have no means for purchasing necessities but at a sutlery, where they will certainly be imposed on, and their money go no length.

We are now ripe for a comparison with respect to œconomy. Many a householder in Edinburgh makes a shift to maintain a family with their gain of four shillings *per week*, amounting to ten pounds eight shillings yearly. Seldom are there fewer than four or five persons in such a family; the husband, the wife, and two or three children. Thus four or five persons can be maintained under eleven pounds yearly. But are they maintained so cheap in the Edinburgh poor-house? Not a single person there but at an average costs the public at least four-pounds yearly. Nor is this all. A great sum remains to be taken into the computation, the interest of the sum for building, yearly reparations, expence of management, wages to servants, male and female. A proportion of this great sum must be laid upon each person, which swells the expence of their maintenance. And when every particular is taken into the account, I have no hesitation to pronounce, that laying aside labour altogether, a

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So far we have travelled on solid ground; and what follows is equally solid. Among the industrious, not many are reduced so low, but that they can make some shift for themselves. The quantity of labour that can be performed by those who require aid, cannot be brought under any accurate estimation. To pave the way to a conjecture, those who are reduced to poverty by dissoluteness or their idleness, ought absolutely to be rejected as unworthy of public charity. If such wretches can prevail on the tender-hearted to relieve them privately, so far well: they ought not to be indulged with any other hope. Now laying these aside, the quantity of labour may be fairly computed as half maintenance. Here then is another great article saved to the public. If a man can be maintained privately at half of what is necessary in a poor-house, his work, reckoning it half of his maintenance, brings down the sum to the fourth part of what is necessary in a poor-house.

Undistinguished charity to the deserving and undeserving, has multiplied the poor; and will multiply them more and more without end. Let it be publicly known that the dissolute and idle have no chance to be put on a charity-roll; the poor, instead of increasing, will gradually diminish, till none be left but proper objects of charity, such as have been reduced to indigence by old age or innocent misfortune. And if that rule be strictly adhered to, the maintenance of the poor will not be a heavy burden. After all, a house for the poor may possibly be a frugal scheme in England where the parish-rates are high, in the town of Bedford for example. In Scotland, it is undoubtedly a very unfrugal scheme.

Hitherto of a poor-house with respect to economy. There is another point of still greater moment; which is to consider the influence it has on the manners of the inhabitants. A number of persons, strangers to each other, and differing in temper and manners, can never live comfortably together: will ever the sober and innocent make a tolerable society with the idle and profligate? In our poor-houses accordingly, quarrels and complaints are endless. The family society and that of a nation under government, are prompted by the common nature of man; and none other. In monasteries and nunneries, envy, detraction and heart-burning, never cease. Sorry I am to observe, that in seminaries of learning concord and good-will do not always prevail, even among the professors. What adds greatly to the disease in a poor-house, is that the people shut up there, being secure of maintenance, are reduced to a state of absolute idleness, for it is in vain to think of making them work: they have no care, nothing to keep the blood in motion. Attend to a state so different from what is natural to us. Those who are innocent and harmless, will languish, turn dispirited, and tire of life. Those of a bustling and restless temper, will turn sour and peevish for want of occupation: they will murmur against their superiors, pick quarrels with their neighbours, and sow discord every where. The worst of all is, that a poor-house never fails to corrupt the morals of the inhabitants: nothing tends so much to promote vice and immorality, as idleness among a number of low people collected in one place. Among no set of people does profligacy more abound, than among the seamen in Greenwich hospital.

A poor-house tends to corrupt the body no less than the mind. It is a nursery of diseases, fostered by dirtiness and crowding.

To this scene let us oppose the condition of those who are supported in their own houses. They are

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laid under the necessity of working with as much assiduity as ever; and as the sum given them in charity is at their own disposal, they are careful to lay it out in the most frugal manner. If by parsimony they can save any small part, it is their own; and the hope of encreasing this little stock, supports their spirits and redoubles their industry. They live innocently and comfortably, because they live industriously; and industry, as every one knows, is the chief pleasure of life to those who have acquired the habit of being constantly employed.

S K E T C H XI.

A Great City considered in Physical, Moral, and Political Views.

IN all ages an opinion has been prevalent, that a great city is a great evil; and that a capital may be too great for the state, as a head may be for the body. Considering however the very shallow reasons that have been given for this opinion, it should seem to be but slightly founded. There are several ordinances limiting the extent of Paris, and prohibiting new buildings beyond the prescribed bounds; the first of which is by Henry II. *ann.* 1549. These ordinances have been renewed from time to time, down to the 1672, in which year there is an edict of Louis XIV. to the same purpose. The reasons assigned are, "First, That by enlarging the city, the air would be rendered unwholesome. Second, That cleaning the streets would prove a great additional labour. Third, That adding to the number of inhabitants would raise the price of provisions, of labour, and of manufactures. Fourth, That
" ground

“ ground would be covered with buildings instead
 “ of corn, which might hazard a scarcity. Fifth,
 “ That the country would be depopulated by the
 “ desire that people have to resort to the capital.
 “ And, lastly, That the difficulty of governing such
 “ numbers, would be an encouragement to rob-
 “ bery and murder.”

In these reasons, the limiting the extent of the city, and the limiting the number of inhabitants are jumbled together, as if they were the same. The only reasons that regard the former, are the second and fourth ; and these, at best, are trifling. The first reason urged against enlarging the city, is a solid reason for enlarging it, supposing the numbers to be limited ; for crowding is an infallible means to render the air unwholesome. Paris with the same number of inhabitants that were in the days of the fourth Henry occupies thrice the space, much to the health as well as comfort of the inhabitants. Had the ordinances mentioned been made effectual, the houses in Paris must all have been built story above story, ascending to the sky like the tower of Babel. Before the great fire *anno* 1666, the plague was frequent in London ; but by widening the streets and enlarging the houses, there has not since been known in that great city, any contagious distemper that deserves the name of a plague. The third, fifth, and last reasons, conclude against permitting any addition to the number of the inhabitants ; but conclude nothing against enlarging the town. In a word, the measure adopted in these ordinances has little or no tendency to correct the evils complained of ; and infallibly would enflame the chief of them. The measure that ought to have been adopted, is to limit the number of inhabitants, not the extent of the town.

Queen Elisabeth of England, copying the French ordinances, issued a proclamation *anno* 1602, pro-

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prohibiting any new buildings, within three miles of London. The preamble is in the following words: "That foreseeing the great and manifold inconveniencies and mischiefs, which daily grow, and are likely to increase, in the city and suburbs of London, by confluence of people to inhabit the same; not only by reason that such multitudes can hardly be governed, to serve God and obey her Majesty, without constituting an addition of new officers, and enlarging their authority; but also can hardly be provided of food and other necessaries at a reasonable price; and finally, that as such multitudes of people, many of them poor, who must live by begging or worse means, are heaped up together, and in a sort smothered with many children and servants in one house or small tenement; it must needs follow, if any plague or other universal sickness come amongst them, that it would presently spread through the whole city and confines, and also into all parts of the realm."

There appears as little accuracy in this proclamation, as in the French ordinances. The same error is observable in both, which is the limiting the extent of the city, instead of limiting the number of inhabitants. True it is indeed, that the regulation would have a better effect in London than in Paris. As stone is in plenty about Paris, houses there may be carried to a very great height; and are actually so carried on in the old town: but there being no stone about London, the houses formerly were built of timber, now of brick; materials too frail for a lofty edifice.

Proceeding to particulars, the first objection, which is the expence of governing a great multitude, concludes against the number of inhabitants, not against the extent of the city. At the same time, the objection is at best doubtful in point of fact. Though vices abound in a great city

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city, requiring the strictest attention of the magistrate; yet with a well-regulated police, it appears less expensive to govern 600,000 in one city, than the same number in ten different cities. The second objection, viz. the high price of provisions, strikes only against numbers, not extent. Beside, whatever might have been the case in the days of Elifabeth, when agriculture and internal commerce were in their infancy; there are at present not many towns in England when a temperate man may live cheaper than in London. The hazard of contagious distempers, which is the third objection is an invincible argument against limiting the extent of a great town. It is mentioned above that from the year 1666, when the streets were widened and the houses enlarged, London has never been once visited by the plague. If the proclamation had taken effect, the houses must have been so crowded upon each other, and the streets so contracted, as to have occasioned plagues still more frequently than before the year 1666.

The Queen's immediate successors were not more clear-sighted than she had been. In the year 1624, King James issued a proclamation against building in London upon new foundations. Charles I. issued two proclamations to the same purpose; one in the year 1625, and one in the year 1630.

The progress of political knowledge has unfolded many bad effects of a great city, more weighty than any urged in these proclamations. The first I shall mention, is, that people born and bred in a great city are commonly weak and effeminate. Vegetius (*a*) observing, that men bred to husbandry make the best soldiers, adds what follows. "Interdum tamen necessitas exigit,
" etiam

(a) De re militari, lib. 1. cap. 3.

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“ etiam urbanos ad arma compelli : qui ubi no-
 “ men dedere militiae, primum laborare, decur-
 “ rere, portare pondus, et solem pulveremque
 “ ferre, condiscant ; parco victu utantur et rusti-
 “ co ; interdum sub divo, interdum sub papilio-
 “ nibus, commorentur. Tunc demum ad usum
 “ erudiantur armorum : et si longior expeditio e-
 “ mergit, in angariis plurimum detinendi sunt pro-
 “ culque habendi a civitatis illecebris : ut eo mo-
 “ do, et corporibus eorum robur accedat, et ani-
 “ mis *.” The luxury of a great city descends
 from the highest to the lowest, infecting all ranks
 of men ; and there is little opportunity in it for
 such exercise as to render the body vigorous and
 robust.

The foregoing is a physical objection against a
 great city : the next regards morality. Virtue is ex-
 erted chiefly in restraint : vice, in giving freedom
 to desire. Moderation and self-command form a
 character the most susceptible of virtue : superfluity
 of animal spirits, and love of pleasure, form a cha-
 racter the most liable to vice. Low vices, pilfer-
 ing for example, or lying, draw few or no imi-
 tators ; but vices that indicate a soul above re-
 straint, produce many admirers. Where a man
 boldly struggles against unlawful restraint, he is
 justly applauded and imitated ; and the vulgar are
 not apt to distinguish nicely between lawful and
 unlawful restraint : the boldness is visible, and they
 pierce no deeper. It is the unruly boy, full of
 animal

* “ But sometimes there is a necessity for arming the town's-people,
 “ and calling them out to service. When this is the case, it ought to be
 “ the first care to enure them to labour, to march them up and down
 “ the country, to make them carry heavy burdens, and to harden them a-
 “ gainst the weather. Their food should be coarse and scanty, and they
 “ should be habituated to sleep alternately in their tents, and in the open
 “ air. Then is the time to instruct them in the exercise of their arms.
 “ If the expedition is a distant one, they should be chiefly employed in the
 “ stations of posts or expresses, and removed as much as possible from the
 “ dangerous allurements that abound in large cities ; that thus they may be
 “ invigorated both in mind and body.”

animal spirits, who at public school is admired and imitated; not the virtuous and modest. Vices accordingly that show spirit, are extremely infectious; virtue very little. Hence the corruption of a great city, which increases more and more in proportion to the number of inhabitants. But it is sufficient here barely to mention that objection, because it has been formerly insisted on.

The following bad effects are more of a political nature. A great town is a professed enemy to the free circulation of money. The current coin is accumulated in the capital: and distant provinces must sink into idleness; for without ready money neither arts nor manufactures can flourish. Thus we find less and less activity, in proportion commonly to the distance from the capital; and an absolute torpor in the extremities. The city of Milan affords a good proof of this observation. The money that the Emperor of Germany draws from it in taxes is carried to Vienna; not a farthing left but what is barely sufficient to defray the expence of government. Manufactures and commerce have gradually declined in proportion to the scarcity of money; and that city which the last century contained 300,000 inhabitants, cannot now muster above 90,000*.— It may be observed beside, that as horses in a great city must be provided with provender from a distance, the country is robbed of its dung, which goes to the rich fields round the city. But as manure laid upon poor land, is of more advantage

* Is not the following inference from these premises well founded, that it would be a ruinous measure to add Bengal to the British dominions? In what manner would the territorial revenues and other taxes be remitted to London? If in hard coin, that country would in time be drained of money, its manufactures would be annihilated, and depopulation ensue. If remitted in commodities, the public would be cheated, and little be added to the revenue. A land-tax laid on as in Britain would be preferable in every respect; for it would be paid by the East India company as proprietors of Bengal without deduction of a farthing.

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tage to the farmer, than upon what is already highly improved, the depriving distant parts of manure is a loss to a nation in general. Nor is this all: The dung of an extensive city, the bulk of it at least, is so remote from the fields to which it must be carried, that the expence of carriage swallows up the profit.

Another bad effect of accumulating money in the capital is, that it raises the price of labour. The temptation of high wages in the capital, robs the country of its best hands. And as they who resort to the capital are commonly young people, who remove as soon as they are fit for work, distant provinces are burdened with their maintenance, without reaping any benefit by their labour.

But of all, the most deplorable effect of a great city, is the preventing of population, by shortening the lives of its inhabitants. Does a capital swell in proportion to the numbers that are drained from the country? Far from it. The air of a populous city is infected by multitudes crowded together; and people there seldom make out the usual term of life. With respect to London in particular, the fact cannot be dissembled. The burials in that immense city greatly exceed the births: the difference some affirm to be no less than ten thousand yearly: by the most moderate computation, not under seven or eight thousand. As London is far from being on the decline, that number must be supplied by the country; and the annual supply amounts, probably to a greater number, than were needed annually for recruiting our armies and navies in the late war with France. If so, London is a greater enemy to population, than a bloody war would be, supposing it even to be perpetual. What an enormous tax is Britain thus subjected to for supporting her capital!

tal! The rearing and educating yearly for London 7 or 8000 persons require an immense sum.

In Paris, if the bills of mortality can be relied on, the births and burials are nearly equal, being each of them about 19,000 yearly; and according to that computation, Paris should need no recruits from the country. But in that city, the bills of mortality cannot be depended on for burials. It is there universally the practice of high and low, to have their infants nursed in the country, till they be three years of age; and consequently those who die before that age are not enlisted. What proportion these bear to the whole is uncertain. But a guess may be made from such as die in London before the age of three, which are computed to be one half of the whole that die (a). Now giving the utmost allowance for the healthiness of the country above that of a town, children from Paris that die in the country before the age of three, cannot be brought so low as a third of those who die. On the other hand, the London bills of mortality are less to be depended on for births than for burials. None are enlisted but infants baptized by clergymen of the English church; and the numerous children of Papists, Dissenters, and other sectaries, are left out of the account. Upon the whole, the difference between the births and burials in Paris and in London, is much less than it appears to be on comparing the bills of mortality of these two cities.

At the same time, giving full allowance for children who are not brought into the London bills of mortality, there is the highest probability that a greater number of children are born in Paris than in London; and consequently, that the former requires fewer recruits from the country, than the

(a) See Dr. Price, p. 362.

Sk. XI.

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the latter. In Paris, domestic servants are encouraged to marry: they are observed to be more settled than when bachelors, and more attentive to their duty. In London, such marriages are discouraged, as rendering a servant more attentive to his own family than to that of his master. But a servant attentive to his own family, will not for his own sake, neglect that of his master. At any rate, is he not more to be depended on, than a servant who continues single? What can be expected of idle and pampered bachelors, but debauchery and every sort of corruption? Nothing restrains them from absolute profligacy, but the eye of the master; who for that reason is their aversion, not their love. If the poor-laws be named the folio of corruption, bachelor-servants in London may well be considered as a large appendix. And this attracts the eye to the poor-laws, which indeed make the chief difference between Paris and London, with respect to the present point. In Paris, certain funds are established for the poor, the yearly produce of which admits but a limited number. As that fund is always pre-occupied, the low people who are not on the list, have little or no prospect of bread, but from their own industry; and to the industrious, marriage is in a great measure necessary. In London, a parish is taxed in proportion to the number of its poor; and every person who is pleased to be idle, is entitled to maintenance. Most things thrive by encouragement, and idleness above all. Certainty of maintenance renders the low people in England idle and profligate; especially in London, where luxury prevails, and infects every rank. So insolent are the London poor, that scarce one of them will condescend to eat brown bread. There are accordingly in London, a much greater number of idle and profligate wretches, than in Paris, or in any other town in proportion to the number of inhabitants.

inhabitants. These wretches, in Doctor Swift's style, never think of posterity, because posterity never thinks of them: men who hunt after pleasure, and live from day to day, have no notion of submitting to the burden of a family. These causes produce a greater number of children in Paris than in London; though probably they differ not much in populoufness.

I shall add but one other objection to a great city, which is not slight. An over grown capital, far above a rival, has, by numbers and riches, a distressing influence in public affairs. The populace are ductile, and easily misled by ambitious and designing magistrates. Nor are there wanting critical times, in which such magistrates, acquiring artificial influence, may have power to disturb the public peace. That an overgrown capital may prove dangerous to sovereignty, has more than once been experienced both in Paris and London.

It would give one the spleen, to hear the French and English zealously disputing about the extent of their capitals, as if the prosperity of their country depended on that circumstance. To me it appears like one glorying in the king's-evil, or in any contagious distemper. Much better employed would they be, in contriving means for lessening these cities. There is not a political measure, that would tend more to aggrandize the kingdom of France, or of Britain, than to split its capital into several great towns. My plan would be, to confine the inhabitants of London to 100,000, composed of the King and his household, supreme courts of justice, government-boards, prime nobility and gentry, with necessary shopkeepers, artists, and other dependents. Let the rest of the inhabitants be distributed into nine towns properly situated, some for internal commerce, some for foreign. Such a plan would diffuse life and vigour through every corner of the island.

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To execute such a plan, would, I acknowledge, require great penetration and much perseverance. I shall suggest what occurs at present. The first step must be, to mark proper spots for the nine towns, the most advantageous for trade, or for manufactures. If any of these spots be occupied already with small towns, so much the better. The next step is a capitation-tax on the inhabitants of London; the sum levied to be appropriated for encouraging the new towns. One encouragement would have a good effect; which is, a premium to every man who builds in any of these towns, more or less, in proportion to the size of the house. This tax would banish from London every manufacture but of the most lucrative kind. When by this means, the inhabitants of London are reduced to a number not much above 100,000, the near prospect of being relieved from the tax, will make householders active to banish all above that number: and to prevent a renewal of the tax, a greater number will never again be permitted. It would require much political skill to proportion the sums to be levied and distributed, so as to have their proper effect, without overburdening the capital on the one hand, or giving too great encouragement for building on the other, which might tempt people to build for the premium merely without any further view. Much will depend on an advantageous situation; houses built there will always find inhabitants.

The two great cities of London and Westminster are extremely ill fitted for local union. The latter, the seat of government and of the noblesse, infects the former with luxury and with love of show. The former, the seat of commerce, infects the latter with love of gain. The mixture of these opposite passions, is productive of every groveling vice.

S K E T C H XII.

Origin and Progress of American Nations.

HA V I N G no authentic materials for a natural history of all the Americans, the following observations are confined to a few tribes, the best known; and to the kingdoms of Peru and Mexico, as they were at the date of the Spanish conquest.

As there has not been discovered any passage by land to America from the old world, no problem has more embarrassed the learned than to account for the origin of American nations: there are as many different opinions as there are writers. Many attempts have been made for discovering a passage by land; but hitherto in vain. Kamskatka, it is true, is divided from America by a narrow strait, full of islands: and M. Buffon, to render the passage still more easy than by these islands, conjectures, that thereabout there may formerly have been a land-passage, swallowed up in later times by the ocean. There is indeed great appearance of truth in this conjecture; as all the quadrupeds of the north of Asia seem to have made their way to America: the bear, for example, the roe, the deer, the rain-deer, the beaver, the wolf, the fox, the hare, the rat, the mole. He admits, that in America there is not to be seen a lion, a tiger, a panther, or any other Asiatic quadruped of a hot climate: not, says he, for want of a land-passage; but because the cold climate

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climate of Tartary, in which such animals cannot subsist, is an effectual bar against them*.

But to give satisfaction upon this subject, more is required than a passage from Kamskatka to America, whether by land or sea. An inquiry much more decisive is totally overlooked, relative to the people on the two sides of the strait; particularly, whether they have the same language. Now by late accounts from Russia we are informed, that there is no affinity between the Kamskatkan tongue, and that of the Americans on the opposite side of the strait. Whence we may assuredly conclude, that the latter are not a colony of the former.

But further. There are several cogent arguments to evince, that the Americans are not descended from any people in the north of Asia or in the north of Europe. Were they descended from either, Labrador, or the adjacent countries, must have been first peopled. And as savages are remarkably fond of their natal soil, they would have continued there, till compelled by over-population to spread wider for food. But the fact is directly contrary. When America was discovered by the Spaniards, Mexico and Peru were fully peopled; and the other parts less and less, in proportion to their distance from these central countries. Fabry reports, that one may travel one or two hundred leagues north-west from the Mississippi, without seeing a human face, or any vestige of a house. And some French officers say, that they travelled more than a hundred leagues from the delicious country watered by the Ohio, through Louisiana, without meeting a single family

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* Our author, with singular candor, admits it as a strong objection to his theory, that there are no rain-deer in Asia. But it is doing no more but justice to so fair a reasoner, to observe, that according to the latest accounts, there are plenty of rain-deer in the country of Kamskatka, which of all is the nearest to America.

mily of savages. The civilization of the Mexicans and Peruvians, as well as their populoufness, make it extremely probable that they were the first inhabitants of America. In travelling northward, the people are more and more ignorant and savage: the Esquimaux, the most northern of all, are the most savage. In travelling southward, the Patagonians, the most southern of all, are so stupid as to go naked in a bitter cold region.

I venture still farther; which is, to indulge a conjecture, that America has not been peopled from any part of the old world. The external appearance of the inhabitants makes this conjecture approach to a certainty; as they are widely different in appearance from any other known people. Excepting the eye-lashes, eye-brows, and hair of the head, which is invariably jet black, there is not a single hair on the body of any American: no appearance of a beard. Another distinguishing mark is their copper-colour, uniformly the same in all climates, hot and cold; and differing from the colour of every other nation. Ulloa remarks, that the Americans of Cape Breton, resemble the Peruvians, in complexion, in manners, and in customs; the only visible difference being, that the former are of a larger stature. A third circumstance no less distinguishing is, that American children are born with down upon the skin, which disappears the eighth or ninth day, and never grows again. Children of the old world are born with skins smooth and polished, and no down appears till puberty.

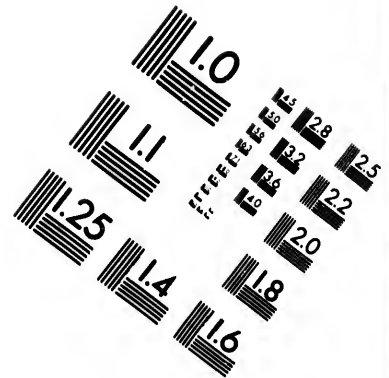
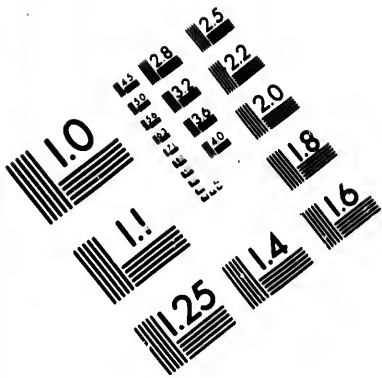
The Esquimaux are a different race from the rest of the Americans, if we can have any reliance on the most striking characteristical marks. Of all the northern nations, not excepting the Laplanders, they are of the smallest size, few of them exceeding four feet in height. They have a head extremely gross, hands and feet very small. That they

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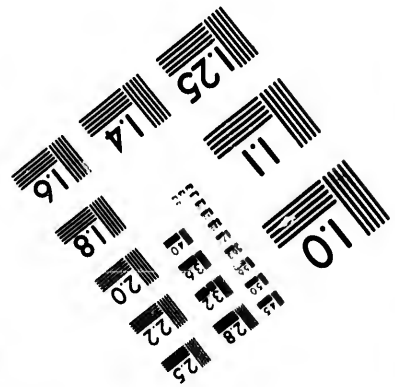
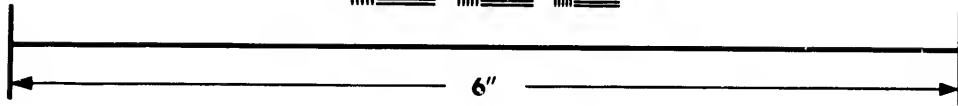
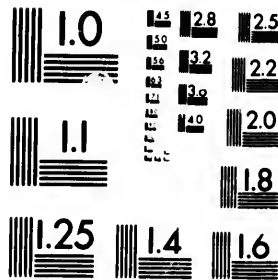
they are tame and gentle appears from what Ellis says in his account of a voyage, *anno* 1747, for discovering a north-west passage, that they offered their wives to the sailors, with expressions of satisfaction for being able to accommodate them. But above all, their beard and complexion make the strongest evidence of a distinct race. There were lately at London, two Esquimaux men and their wives; and I have the best authority to affirm, that the men had a beard, thin indeed like that of a Nogayan Tartar; that they were of a copper colour like the other Americans, but yellow like people in the North of Asia.

It has been lately discovered, that the language of the Esquimaux is the same with that of the Greenlanders. A Danish missionary, who by some years residence in Greenland had acquired the language of that country, made a voyage with Commodore Palliser to Newfoundland *ann.* 1764. Meeting a company of about two hundred Esquimaux, he was agreeably surprized to hear the Greenland tongue. They received him kindly, and drew from him a promise to return the next year. And we are informed by Crantz, in his history of Greenland, that the same Danish missionary visited them the next year, in company with the Rev. Mr. Drachart. They agreed that the difference between the Esquimaux language, and that of Greenland, was not greater than between the dialects of North and South Greenland, which differ not so much as the High and Low Dutch. Both nations call themselves *Innuït* or *Karalit*, and call the Europeans *Kablunet*. Their stature, features, manners, dress, tents, darts, and boats, are entirely the same. As the language of Greenland resembles not the language of Finland, Lapland, Norway, Tartary, nor that of the Samoides, it is evident, that neither the Esquimaux nor Greenlanders are a colony from any of the countries mentioned.





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Geographers begin now to conjecture, that Greenland is a part of the continent of North America, without intervention of any sea.

From the preceding facts it may be concluded with the highest probability, that the continent of America south of the river St. Laurence was not peopled from Asia. Labrador on the north side of that river, is thin of inhabitants; no people having been discovered there but the Esquimaux, who are far from being numerous. As they have plenty of food at home, they never could have had any temptation to send colonies abroad. And there is not the slightest probability, that any other people more remote would, without necessity, wander far from home to peopel Canada or any country farther south. But we are scarce left to a conjecture. The copper colour of the Canadians, their want of beard, and other characteristical marks above-mentioned, demonstrate them to be a race different from the Esquimaux, and different from any people inhabiting a country on the other side of Labrador. These distinguishing marks cannot be owing to the climate, which is the same on both sides of the river St. Laurence. I add; that as the copper colour and want of beard continue invariably the same in every variety of climate, hot and cold; moist and dry; they must depend on some invariable cause acting uniformly; which may be a singularity in the race of people (*a*), but cannot proceed from the climate.

If we can rely on the conjectures of an eminent writer (*b*), America emerged from the sea later than any other part of the known world: and

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* The Danes had a settlement in Greenland long before Columbus saw the West Indies. Would it not appear paradoxical to say that America was discovered by the Danes long before the time of Columbus, and long before they knew that they had made the discovery?

(a) Preliminary Discourse.

(b) M. Buffon.

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supposing the human race to have been planted in America by the hand of God later than the days of Moses, Adam and Eve might have been the first parents of mankind, *i. e.* of all who at that time existed, without being the first parents of the Americans. The *Terra Australis incognita* is separated from the rest of the world by a wide ocean, which carries a ship round the earth without interruption*. How has that continent been peopled? There is not the slightest probability, that it ever has been joined to any other land. Here a local creation, if it may be termed so, appears unavoidable; and if we must admit more than one act of creation, even the appearance of difficulty, from reiteration of acts, totally vanisheth. M. Buffon in his natural history affirms, that not a single American quadruped of a hot climate is found in any other part of the earth: with respect to these we must unavoidably admit a local creation; and nothing seems more natural, than under the same act to comprehend the first parents of the American people.

It is possible, indeed, that a ship with men and women may, by contrary winds, be carried to a very distant shore. But to account thus for the peopling of America, will not be much relished. Mexico and Peru must have been planted before navigation was known in the world, at least before a ship was brought to such perfection as to bear a long course of bad weather. Will it be thought, that any supposition ought to be embraced, however improbable, rather than admit a separate creation? We are, it is true, much in the dark as to the conduct of creative providence; but every rational conjecture leans to a separate

* Late discoveries have annihilated the *Terra Australis incognita*. The argument however remains in force, being equally applicable to many islands scattered at a great distance from the continent in the immense South Sea.

separate creation. America and the *Terra Australis* must have been planted by the Almighty with a number of animals and vegetables, some of them peculiar to those vast continents: and when such care has been taken about inferior life, can so wild a thought be admitted, as that man, the noblest work of terrestrial creation, would be left to chance? But it is scarce necessary to insist upon the topic, as the external characters of the Americans above-mentioned reject the supposition of their being descended from any people of the old world.

It is highly probable, that the fertile and delicious plains of Peru and Mexico, were the first planted of all the American countries; being more populous at the time of the Spanish invasion, than any other part of that great continent. This conjecture is supported by analogy: we believe that a spot not central only but extremely fertile, was chosen for the parents of the old world; and there is not in America, a spot more central or more fertile for the parents of the new world, than Mexico or Peru.

Having thus ventured to state what occurred upon the origin of the Americans, without pretending to affirm any thing as certain, we proceed to their progress. The North-American tribes are remarkable with respect to one branch of their history, that, instead of advancing, like other nations, toward the maturity of society and government, they continue to this hour in their original state of hunting and fishing. A case so singular rouses our curiosity; and we wish to be made acquainted with the cause.

It is not the want of animals capable to be domesticated, that obliges them to remain hunters and fishers. The horse, it is true, the sheep, the goat, were imported from Europe; but there are plenty

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plenty of American quadrupeds no less docile than those mentioned. There is in particular a species of horned cattle peculiar to America, having long wool instead of hair, and an excrescence upon the shoulder like that of the East-India buffalo. These wild cattle multiply exceedingly in the fertile countries which the Mississippi traverses; and Hennepin reports, that the Indians, after killing numbers take no part away but the tongue, which is reckoned a delicious morsel. These creatures are not extremely wild; and, if taken young, are easily tamed: a calf, when its dam is killed, will follow the hunter, and lick his hand. The wool, the hide, the tallow, would be of great value in the British colonies.

If the shepherd-state be not obstructed in America by want of proper cattle, the only account that can or need be given is paucity of inhabitants. Consider only the influence of custom, in rivetting men to their local situation and manner of life: once hunters, they will always be hunters, till some cause more potent than custom force them out of that state. Want of food, occasioned by rapid population, brought on the shepherd-state in the old world. That cause has not hitherto existed in North America: the inhabitants, few in number, remain hunters and fishers, because that state affords them a competency of food. I am aware, that the natives have been decreasing in number from the time of the first European settlements. But even at that time, the country was ill peopled: take for example the country above described, stretching north-west from the Mississippi: the Europeans had never any footing there, and yet to this day it is little better than a desert. I give other examples. The Indians who surround the lake Nippisong, from whence the river St. Laurence issues, are in
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whole, but five or six thousand; and yet their country is of great extent: they live by hunting and fishing, having bows and arrows, but no fire-arms; and their cloathing is the skins of beasts: they are seldom, if ever, engaged in war; have no commerce with any other people, Indian or European, but live as if they had a world to themselves. (a) If that country be ill peopled, it is not from scarcity of food; for the country is extensive, and well stored with every sort of game. On the south and west of the lake *Superior*, the country is level and fruitful all the way to the *Mississippi*, having large plains covered with rank grass, and scarce a tree for hundreds of miles: the inhabitants enjoy the greatest plenty of fish, fowl, deer, &c.; and yet their numbers are far from being in proportion to their means of subsistence. In short, it is the conjecture of the ablest writers, that in the vast extent of *North America*, when discovered, there were not as many people, laying aside *Mexico*, as in the half of *Europe*.

Paucity of inhabitants explains clearly why the *North-American* tribes remain hunters and fishers, without advancing to the shepherd-state. But if the foregoing difficulty be removed, another starts up, no less puzzling, viz. By what adverse fate are so rich countries so ill peopled? It is a conjecture of *M. Buffon*, mentioned above, that *America* has been planted later than the other parts of this globe. But supposing the fact, it has however not been planted so late as to prevent a great population; witness *Mexico* and *Peru*, fully peopled at the era of the Spanish invasion. We must therefore search for another cause; and none occurs but the infecundity of the *North-American* savages. *M. Buffon*, a respectable author,

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(a) Account of *North America* by Major Robert Rogers.

and for that reason often quoted, remarks, that the males are feeble in their organs of generation, that they have few children; to enforce which remark he adds, that the quadrupeds of America, both native and transplanted, are of a diminutive size, compared with those of the old world. A woman never admits her husband, till the child she is nursing be three years old; and this led Frenchmen to go often astray from their Canadian wives. The case was reported by the priests to their superiors in France: what regulation was made has escaped my memory. Among the males, it is an inviolable law, to abstain from females while they are engaged in a military expedition, This is pregnant evidence of their frigidity; for among savages the authority of law, or of opinion, seldom prevails over any strong appetite: vain would be the attempt to restrain them from spirituous liquors, though much more debilitating. Neither is there any instance, of violence offered by any North-American savage, to European women taken captives in war.

Mexico and Peru, when conquered by the Spaniards, afforded to their numerous inhabitants the necessaries of life in profusion. Cotton was in plenty, more than sufficient for the cloathing needed in warm climates: Indian wheat was universal, and was cultivated without much labour. The natural wants of the inhabitants were thus easily supplied; and artificial wants had made no progress. But the present state of these countries is very different. The Indians have learned from their conquerors a multitude of artificial wants, good houses, variety of food, and rich cloaths; which must be imported, because they are prohibited from exercising any art or calling except agriculture, which scarce affords them necessaries: and this obliges a great proportion of them to live single.

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Even agriculture itself is cramped; for in most of the provinces there is a prohibition to plant vines or olives. In short, it is believed that the inhabitants are reduced to a fourth part of what they were at the time of the Spanish invasion. The savages also of North America who border on the European settlements, are visibly diminishing.—When the English settled in America, the five nations could raise 15,000 fighting men: at present they are not able to raise 2000. Upon the whole, it is computed by able writers, that the present inhabitants of America amount not to a twentieth part of those who existed when that continent was discovered by Columbus. This decay is ascribed to the intemperate use of spirits, and to the small-pox, both of them introduced by the Europeans*.

It is observable, that every sort of plague becomes more virulent by transplantation. The plague commits less ravage in Egypt, its native place,

* In all the West-Indian colonies, the slaves continually decrease so as to make frequent recruits from Africa necessary. "This decrease," says the author of a late account of Guiana, "is commonly attributed to oppression and hard labour; though with little reason, as the slaves are much more robust, healthy and vigorous, than their masters. The true cause is, the commerce of white men with young Negro wench- es, who, to support that commerce, use every means to avoid conception, and even to procure abortion. By such practices they are incapacitated to bear children when they settle in marriage with their own countrymen. That is the true cause, will be evident, from considering, that in Virginia and Maryland, the stock of slaves is kept up without any importation; because in these countries commerce with Negro women is detested as infamous and unnatural." The cause here assigned may have some effect: but there is a stronger cause of depopulation, viz. the culture of sugar, laborious in the field, and unhealthy in the house by boiling, &c. The Negroes employed in the culture of cotton, coffee, and ginger, seldom need to be recruited. Add, that where tobacco and rice are cultivated, the stock of Negroes is kept up by procreation, without necessity of recruits. Because there, a certain portion of work is allotted to the negroes in every plantation; and when that is performed, they are at liberty to work for themselves. The management in Jamaica is very different: no task is there assigned; and the poor slaves know no end of labour: they are followed all day long by the lower overseers with whips. And hence it is, that a plantation in Jamaica, which employs a hundred slaves, requires an annual recruit of no fewer than seven.

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place, than in any other country. The venereal disease was for many ages more violent and destructive in Europe, than in America where it was first known. The people who sailed with Christopher Columbus, brought it to Spain from Hispaniola. Columbus, with thirty or forty of his sailors, went directly to Barcelona, where the King then was, to render an account of his voyage. All the inhabitants, who at that time tripled the present number, were immediately seized with the venereal disease, which raged so furiously as to threaten destruction to all. The small pox comes under the same observation; for it has swept away many more in America, than ever it did in Europe. In the 1713, the crew of a Dutch vessel infected the Hottentots with the small pox; which left scarce a third of the inhabitants. And the same fate befel the Laplanders and the Greenlanders. In all appearance, that disease, if it abate not soon of its transplanted virulence, will extirpate the natives of North America; for they know little of inoculation.

But spirituous liquors are a still more effectual cause of depopulation. The American savages, male and female, are inordinately fond of spirituous liquors; and savages generally abandon themselves to appetite, without the least control from shame. The noxious effects of intemperance in spirits, are too well known, from fatal experience among ourselves: before the use of gin was prohibited, the populace of London were debilitated by it to a degree of losing, in a great measure, the power of procreation. Lucky it is for the human species, that the invention of savages never reached the production of gin; for spirits, in that early period, would have left not one person alive, not a single Noah to restore the race of men: in order to accomplish the plan of Providence, creation

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creation must have been renewed oftner than once*.

In the temperate climates of the old world, there is great uniformity in the gradual progress of men from the savage state to the highest civilization: beginning with hunting and fishing, advancing to flocks and herds, and then to agriculture and commerce. One will be much disappointed, if he expect the same progress in America. Among the northern tribes, there is nothing that resembles the shepherd-state: they continue hunters and fishers as originally; because there is no cause so potent as to force them from that state to become shepherds. So far clear. But there is another fact of which we have no example in the old world, that seems not so easily explained: these people, without passing through the shepherd-state, have advanced to some degree of agriculture. Before the seventeenth century, the Iroquois or five nations had villages, and cultivated Indian corn: the Cherokees have many small towns; they raise corn in abundance, and enclose their fields: they breed poultry, and have orchards of peach-trees. The Chickesaws and Creek Indians live pretty much in the same manner. The Apalachites sow and reap in common; and put up the corn in granaries, to be distributed among individuals when they want food. The Hurons raise great quantities of corn, not only for their own use, but for commerce. Many of these nations, particularly the Cherokees, have of late got horses, swine, and tame cattle; an improvement borrowed from the Europeans. But
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* Charlevoix says, that an Indian of Canada will give all he is worth for a glass of brandy. And he paints thus the effect of drunkenness upon them. "Even in the streets of Montreal are seen the most shocking spectacles of ebriety; husbands, wives, fathers, mothers, brothers, and sisters, seizing one another by the throat, and tearing one another with their teeth, like so many enraged wolves."

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corn is of an earlier date : when Sir Richard Greenville took possession of Virginia in the reign of Queen Elizabeth, the natives had corn ; and Hennepin assures us, that the nations bordering on the Mississippi had corn long before they were visited by any European. Husbandry, it is true, is among those people still in its infancy ; being left to the women, who sow, who reap, who store up in public granaries, and who distribute as need requires. The inhabitants of Guiana in South America, continue to this day hunters and fishers. But though they have neither flocks nor herds, they have some husbandry ; for the women plant cassava, yams, and plantains. They make a liquor like our ale, termed *piworee*, which they drink with their food. And though they are extremely fond of that liquor, their indolence makes them often neglect to provide against the want of it. To a people having a violent propensity to intemperance, as all savages have, this improvidence is a blessing ; for otherwise they would wallow in perpetual drunkenness. They are by no means singular ; for unconcern about futurity is the characteristic of all savages : to forego an immediate for a distant enjoyment, can only be suggested by cultivated reason. When the Canary islands were first visited by Europeans, which was in the fourteenth century, the inhabitants had corn ; for which the ground was prepared in the following manner. They had a wooden instrument not unlike a hoe, with a spur or tooth at the end, on which was fixed a goat's horn. With this instrument the ground was stirred ; and if rain came not in its proper season, water was brought by canals from the rivulets. It was the women's province to reap the corn : they took only the ears ; which they threshed with sticks, or beat with their feet, and then winnowed in their hands.— Husbandry probably will remain in that state among

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mong American savages; for as they are decreasing daily, they can have no difficulty about food. The fact however is singular, of a people using corn before tame cattle: there must be a cause, which on better acquaintance with that people will probably be discovered.

America is full of political wonders. At the time of the Spanish invasion, the Mexicans and Peruvians had made great advances toward the perfection of society; while the northern tribes, separated from them by distance only, were only hunters and fishers, and continue so to this day. To explain the difference, appears difficult. It is still more difficult to explain, why the Mexicans and Peruvians, inhabitants of the torrid zone, were highly polished in the arts of society and government; considering that in the old world, the inhabitants of the torrid zone are for the most part little better than savages. We are not sufficiently acquainted with the natural history of America, nor with that of its people, to attempt an explanation of these wonders: it is however part of our task, to state the progress of society among the Mexicans and Peruvians; which cannot fail to amuse the reader, as he will find these two nations differing essentially from the North-American tribes, in every article of manners, government, and police.

When the Spaniards invaded America, the Mexicans were skilful in agriculture. Maize was their chief grain, which by good culture produced great plenty, even in the mountainous country of Tlascalla. They had gardening and botany, as well as agriculture: a physic-garden belonging to the Emperor was open to every one for gathering medicinal plants.

The art of cookery was far advanced among that people. Montezuma's table was for ordinary

nary cookery, exquisite viands. The Spaniards were very fond of sun.

The Spaniards were very fond of manufactures, and were very industrious where they were.

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nary covered with 200 dishes, many of them exquisitely dressed in the opinion even of the Spaniards. They used salt, which was made with the sun.

The women were dextrous at spinning; and manufactures of cotton and hair abounded every where.

The populousness of Mexico and Peru affords irrefragable evidence, that the arts of peace were there carried to a great height. The city of Mexico contained 60,000 families*; and Montezuma had thirty vassals who could bring into the field, each of them, 100,000 fighting men. Tlascalla, a neighbouring republic governed by a senate, was so populous as to be almost a match for the Emperor of Mexico.

The public edifices in the city of Mexico and houses of the nobility, were of stone, and well built. The royal palace had thirty gates opening to as many streets. The principal front was of jasper, black, red, and white, well polished. Three squares, built and adorned like the front, led to Montezuma's apartment, having large rooms, floors covered with mats of different kinds, walls hung with a mixture of cotton-cloth and rabbit-furs; the innermost room adorned with hangings of feathers, beautified with various figures in lively colours. In that building, large cielings were formed so artificially without nails, as to make the planks sustain each other. Water was brought into the city of Mexico, from a mountain at a league's distance.

Gold and silver were in so high esteem, that vessels made of these metals were permitted to

* We cannot altogether rely on what is reported of this ancient empire with respect to numbers. The city of Mexico, though considerably enlarged since the Spanish conquest, doth not at present contain more than 60,000 souls, including 20,000 Negroes and Mulattoes.

none but to the Emperor. Considering the value put upon gold and silver, the want of current coin would argue great dulness in that nation, if instances did not daily occur of improvements, after being carried to a considerable height, stopping short at the very threshold of perfection. The want of current coin made fairs the more necessary, which were carried on with the most perfect regularity: judges on the spot decided mercantile differences; and inferior officers, making constant circuits, preserved peace and order. The abundance and variety of the commodities brought to market, and the order preserved by such multitudes, amazed the Spaniards; a spectacle deserving admiration, as a testimony of the grandeur and good government of that extensive empire.

The fine arts were not unknown in Mexico. Their goldsmiths were excellent workmen, particularly in moulding gold and silver into the form of animals. Their painters made landscapes and other imitations of nature, with feathers so artfully mixed as to bestow both life and colouring; of which sort of work, there were instances no less extraordinary for patience than for skill. Their drinking-cups were of the finest earth exquisitely made, differing from each other in colour, and even in smell. Of the same materials, they made great variety of vessels both for use and ornament.

They were not ignorant either of music or of poetry; and one of their capital amusements was songs set to music, relating the achievements of their kings and ancestors.

With such a progress both in the useful and fine arts, is it not surprising, that though they had measures they knew nothing of weights?

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Vol. II

ed feathers, by which they made a shift to communicate some simple thoughts; and in that manner was Montezuma informed of the Spanish invasion.

There was great ingenuity shewn in regulating the calendar: the Mexican year was divided into 365 days; and into 18 months, containing 20 days each, which made 360; the remaining five intercalary days were added at the end of the year, for making it correspond to the course of the sun. They religiously employed these five days upon diversions, being of opinion that they were appropriated to that end by their ancestors.

Murder, theft, and corruption in officers of state, were capital crimes. Adultery also was capital; for female chastity was in high estimation. At the same time, consent was deemed a sufficient cause of divorce, the law leaving it to the parties concerned, who ought to be the best judges. In case of a divorce, the father took care of the male children, leaving the female children with the mother. But to prevent rash separations, it was capital for them to unite again.

It may be gathered from what has been said, that there was a distinction of rank among the Mexicans. So strictly was it observed, as to be displayed even in their buildings: the city of Mexico was divided into two parts, one appropriated to the Emperor and nobility, and one left to plebeians.

Education of children was an important article in the Mexican police. Public schools were allotted for plebeian children; and colleges well endowed for the sons of the nobility, where they continued till they were fit for business. The masters were considered as officers of state: not without reason, as their office was to qualify young men for serving their king and country. Such of the young nobles as made choice of a military life,

were sent to the army, and made to suffer great hardships before they could be enlisted. They had indeed a powerful motive for perseverance, the most honourable of all employments being that of a soldier. Young women of quality were educated with no less care, by proper matrons chosen with the utmost circumspection.

As hereditary nobility and an extensive empire, lead both of them to monarchy, the government of Mexico was monarchical; and as the progress of monarchy is from being elective to be hereditary, Mexico had advanced no farther than to be an elective monarchy, of which Montezuma was the eleventh king. And it was an example of an elective monarchy that approaches the nearest to hereditary; for the power of election, as well as the privilege of being elected, were confined to the princes of the blood-royal. As a talent for war was chiefly regarded in chusing a successor to the throne, the Mexican kings always commanded their own armies. The Emperor-elect, before his coronation, was obliged to make some conquest, or perform some warlike exploit; a custom that supported the military spirit, and enlarged the kingdom. From every king was expected a coronation-oath, to adhere to the religion of his ancestors, to maintain the laws and customs of the empire, and to be a father to his people.

Matters of government were distributed among different boards with great propriety. The management of the royal patrimony was allotted to one board; appeals from inferior tribunals, to another; the levying of troops and the providing of magazines, to a third: affairs of supreme importance were reserved to a council of state, held commonly in the King's presence. These boards, all of them, were composed of men experienced in the arts of war and of peace: the council of

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state was composed of those who elected the Emperor.

Concerning the patrimony of the crown, mines of gold and silver belonged to the Emperor; and the duty on salt brought in a great revenue. But the capital duty was a third of the land-rents, the estates of the nobles excepted; upon whom no tribute was imposed, but to serve in the army with a number of their vassals, and to guard the Emperor's person. Goods manufactured and sold were subjected to a duty; which was not prejudicial to their manufactures, because there was no rival nation within reach.

Montezuma introduced a multitude of ceremonies into his court, tending to inspire veneration for his person; an excellent artifice in rude times, of however little signficancy among nations enlightened and rational. Veneration and humility were so much the tone of the court, that it was even thought indecent in the Mexican lords, to appear before the King in their richest habits. Vessels of gold and silver were appropriated to his table, and not permitted even to the princes of the blood. The table-cloths and napkins, made of the finest cotton, with the earthen ware, never made a second appearance at the Emperor's table, but were distributed among the servants.

In war their offensive weapons were bows and arrows; and as iron was not known in America, their arrows were headed with bones sharpened at the point. They used also darts and long wooden swords, in which were fixed sharp flints; and men of more than ordinary strength fought with clubs. They beside had slingers, who threw stones with great force and dexterity. Their defensive arms, used only by commanders and persons of distinction, were a coat of quilted cotton, a sort of breast-plate, and a shield of wood or tortoise-shell, adorned with plates of such metal as they

could procure. The private men fought naked ; their faces and bodies being deformed with paint, in order to strike terror. They had warlike instruments of music, such as sea-shells, flutes made of large canes, and a sort of drum made of the trunk of a tree hollowed. Their battalions consisted of great numbers crowded together, without even the appearance of order. They attacked with terrible outcries in order to intimidate the enemy ; a practice prompted by nature, and formerly used by many nations. It was not despised even by the Romans ; for Cato the elder was wont to say, that he had obtained more victories by the throats of his soldiers, than by their swords ; and Cæsar applauds his own soldiers, above those of Pompey, for their warlike shouts. Eagerness to engage is vented in loud cries : and the effects are excellent : they redouble the ardor of those who attack, and strike terror into the enemy.

Their armies were formed with ease : the princes of the empire with the cacics or governors of provinces, were obliged to repair to the general rendezvous, each with his quota of men.

Their fortifications were trunks of large trees, fixed in the ground like palisadoes, leaving no intervals but what were barely sufficient for discharging their arrows upon the enemy.

Military orders were instituted, with peculiar habits as marks of distinction and honour ; and each cavalier bore the device of his order, painted upon his robe, or fixed to it. Montezuma founded a new order of knighthood, into which princes only were admitted, or nobles descended from the royal stock ; and as a token of its superiority, he became one of its members. The knights of that order had part of their hair bound with a red ribbon, to which a tassel was fixed hanging down to the shoulder. Every new exploit was honour-

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ed with an additional tassel ; which made the knights with ardor embrace every opportunity to signalize themselves. As nothing can be better contrived than such a regulation for supporting a military spirit, the Mexicans would have been invincible had they understood the order of battle : for want of which that potent empire fell a prey to a handful of strangers. I differ from those who ascribe that event to the fire-arms of the Spaniards, and to their horses. These could not be more terrible to the Mexicans, than elephants were at first to the Romans : but familiarity with these unwieldy animals, restored to the Romans their wonted courage ; and the Mexicans probably would have behaved like the Romans, had they equalled the Romans in the art of war.

When that illustrious people, by their own genius without borrowing from others, had made such proficiency in the arts of peace, as well as of war ; is it not strange, that with respect to religion they were no better than savages ? They not only practised human sacrifices, but dressed and eat the flesh of those that were sacrificed. Their great temple was contrived to raise horror : upon the walls were crowded the figures of noxious serpents : the heads of persons sacrificed were stuck up in different places, and carefully renewed when wasted by time. There were eight temples in the city, nearly of the same architecture ; 2000 of a smaller size, dedicated to different idols ; scarce a street without a tutelar deity ; nor a calamity that had not an altar, to which the distressed might have recourse for a remedy. Unparalleled ignorance and stupidity, obliged every Emperor at his coronation to swear, that there should be no unseasonable rains, no overflowing of rivers, no fields affected with sterility, nor any

man hurt with the bad influences of the sun. In short, it was a slavish religion, built upon fear, not love. At the same time, they believed the immortality of the soul, and rewards and punishments in a future state; which made them bury with their dead quantities of gold and silver for defraying the expence of their journey; and also made them put to death some of their servants to attend them. Women sometimes, actuated with the same belief, were authors of their own death, in order to accompany their husbands.

The author we chiefly rely on for an account of Peru is Garcilasso de la Vega: though he may be justly suspected of partiality; for, being of the Inca race, he bestows on the Peruvian government, improvements of later times.—The articles that appear the least suspicious are what follow.

The principle of the Peruvian constitution seems to have been an Agrarian law of the strictest kind. To the sovereign was first allotted a large proportion of land, for defraying the expences of government; and the remainder was divided among his subjects, in proportion to the number of each family. These portions were not alienable: the sovereign was held proprietor of the whole, as in the feudal system; and from time to time the distribution was varied according to the circumstances of families. This Agrarian law contributed undoubtedly to the populousness of the kingdom of Peru.

It is a sure sign of improved agriculture, that aqueducts were made by the Peruvians for watering their land. Their plough was of wood, a yard long, flat before, round behind, and pointed at the end for piercing the ground. Agriculture seems to have been carried on by united labour: lands appropriated for maintaining the poor were
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first ploughed; next the portion allotted to soldiers performing duty in the field; then every man separately ploughed his own field; after which he assisted his neighbour: they proceeded to the portion of the curaca or lord; and lastly to the King's portion. In the month of March they reaped their maize, and celebrated the harvest with joy and feasting.

There being no artist nor manufacturer by profession, individuals were taught to do every thing for themselves. Every one knew how to plough and manure the land: every one was a carpenter, a mason, a shoemaker, a weaver, &c.; and the women were the most ingenious and diligent of all. Blas Valera mentions a law, named *the law of brotherhood*, which, without the prospect of reward, obliged them to be mutually aiding and assisting in ploughing, sowing and reaping, in building their houses, and in every sort of occupation.

As the art was unknown of melting down metals by means of bellows, long copper pipes were contrived, contracted at the end next the fire, that the breath might act the more forcibly on it; and they used ten or twelve of these pipes together, when they wanted a very hot fire. Having no iron, their hatchets and pick-axes were of copper; they had neither saw nor augre, nor any instrument that requires iron: ignorant of the use of nails, they tied their timber with cords of hemp. The tool they had for cutting stone, was a sharp flint; and with that tool they shaped the stone by continual rubbing, more than by cutting. Having no engines for raising stones, they did all by strength of arm. These defects notwithstanding, they erected great edifices; witness the fortrefs of Cusco, a stupendous fabric. It passes all understanding, by what means the stones, or rather
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great rocks, employed in that building, were brought from the quarry. One of these stones, measured by Acoſta, was thirty feet in length, eighteen in breadth, and fix in thickneſs.

Having neither ſciſſars nor needles of metal, they uſed a certain long thorn for a needle. The mirrors uſed by ladies of quality were of burniſhed copper: but ſuch implements of dreſs were reckoned too effeminate for men.

With reſpect to muſic, they had an inſtrument of hollow canes glewed together, the notes of which were like thoſe of a organ. They had love-ſongs accompanied with a pipe; and war-ſongs, which were their feſtival entertainment. They compoſed and acted comedies and tragedies. The art of writing was unknown; but ſilken threads, with knots caſt upon them of divers colours, enabled them to keep exact accounts, and to ſum them up with a readineſs that would have rivalled an expert European arithmetician. They had alſo attained to as much geometry as to meaſure their fields.

In war their offensive arms were the bow and arrow, lance, dart, club, and bill. Their defensive arms, were the helmet and target. The army was provided from the King's ſtores, and no burden was laid on the people.

In philoſophy, they had made no progreſs. An eclipse of the moon was attributed to her being ſick; and they fancied the milky way to be a ewe giving ſuck to a lamb. With regard to the ſetting ſun, they ſaid, that he was a good ſwimmer, and that he pierced through the waves, to riſe next morning in the eaſt. But ſuch ignorance is not wonderful; for no branch of ſcience can make a progreſs without writing.

The people were divided into ſmall bodies of ten families each; every diviſion had a head, and

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and a register was kept of the whole ; a branch of public police, that very much resembles the English decennaries.

They made but two meals, one between eight and nine in the morning the other before sunset. Idleness was punished with infamy : even children were employed according to their capacity. Public visitors or monitors were appointed, having access to every house, for inspecting the manners of the inhabitants ; who were rewarded or punished according to their behaviour. Moderation and industry were so effectually enforced by this article of police, that few were reduced to indigence ; and these got their food and cloathing out of the King's stores.

With respect to their laws and customs, children were bound to serve their parents until the age of twenty-five ; and marriage contracted before that time, without consent of parents, was null. Polygamy was prohibited, and persons were confined to marry within their own tribe. The tradition, that the Inca family were children of the sun, introduced incest among them ; for it was a matter of religion to preserve their divine blood pure, without mixture.

It was the chief article of the Peruvian creed, upon which every other article of their religion depended, that the Inca family were children of their great god the sun, and sent by him to spread his worship and his laws among them. Nothing could have a greater influence upon an ignorant and credulous people, than such a doctrine. The sanctity of the Inca family was so deeply rooted in the hearts of the Peruvians, that no person of that family was thought capable of committing a crime. Such blind veneration for a family, makes it probable, that the government of Peru under the Incas had not subsisted many years ; for a government founded upon deceit and superstition, cannot

not long subsist in vigour. However that be, such belief of the origin of the Incas, is evidence of great virtue and moderation in that family; for any gross act of tyranny or injustice, would have opened the eyes of the people to see their error. Moderation in the sovereign and obedience without reserve in the subjects, cannot fail to produce a government mild and gentle; which was verified in that of Peru; so mild and gentle, that to manure and cultivate the lands of the Inca and to lay up the produce in storehouses, were the only burdens imposed upon the people, if it was not sometimes to make cloaths and weapons for the army. At the same time, their kings were so revered, that these articles of labour were performed with affection and alacrity.

The government was equally gentle with regard to punishments. Indeed very few crimes were committed, being considered as a sort of rebellion against their great god the sun. The only crime that seems to have been punished with severity, is the marauding of soldiers; for death was inflicted, however inconsiderable the damage.

In this empire, there appears to have been the most perfect union between law and religion; which could not fail to produce obedience, order, and tranquility, among that people, though extremely numerous. The Inca family was famed for moderation: they made conquests in order to civilize their neighbours; and as they seldom if ever transgressed the bounds of morality, no other art was necessary to preserve the government entire, but to keep the people ignorant of the true religion. They had virgins dedicated to the sun, who, like the vestal virgins in Rome, were under a vow of perpetual chastity.

This subject shall be concluded with some slight observations on the two governments I have been describing. Comparing them together, the Mexi-

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can government seems to have been supported by arms ; that of Peru by religion.

The kings of Peru were hereditary and absolute : those of Mexico elective. In contradiction however to political principles, the government of Peru was by far the milder. It is mentioned above, that the electors of the Mexican kings were hereditary princes ; and the same electors composed the great council of state. Montesquieu therefore has been misinformed when he terms this a despotic monarchy (a) : a monarchy can never be despotic, when the sovereign is limited by a great council, the members of which are independent of him. As little reason has he to term Peru despotic. An absolute monarchy it was, but the farthest in the world from being despotic : on the contrary, we find not in history any government so well contrived for the good of the people. An Agrarian law, firmly rooted, was a firm bar against such inequality of rank and riches, as lead to luxury and dissolution of manners : a commonwealth is naturally the result of such a constitution ; but in Peru it was prevented by a theocratical government under a family sent from heaven to make them happy. This wild opinion, supported by ignorance and superstition, proved an effectual bar against tyranny in the monarch ; a most exemplary conduct on his part being necessary for supporting the opinion of his divinity. Upon the whole, comprehending king and subject, there perhaps never existed more virtue in any other government, whether monarchical or republican.

In Peru there are traces of some distinction of ranks, arising probably from office merely, which, as in France, was a bulwark to the monarch against the peasants. The great superiority of the
Peruvian

(a) L'Esprit des loix, liv. 17, ch. 2.

Peruvian Incas, as demi-gods, did not admit a hereditary nobility.

With respect to the progress of arts and manufactures, the two nations differed widely: in Mexico, arts and manufactures were carried to a surprising height, considering the tools they had to work with: in Peru, they had made no progress; every man, as among mere savages, providing the necessaries of life for himself. As the world goes at present, our multiplied wants require such numbers, that not above one of a hundred can be spared for war. In ancient times, when these wants were few and not much enlarged beyond nature, it is computed that an eighth part could be spared for war: and hence the numerous armies we read of in the history of ancient nations. The Peruvians had it in their power to go still farther: it was possible to arm the whole males capable of service: leaving the women to supply the few necessaries that might be wanted during a short campaign; and accordingly we find that the Incas were great conquerors.

The religion of the Peruvians, considered in a political light, was excellent. The veneration they paid their sovereign upon a false religious principle, was their only superstition; and that superstition contributed greatly to improve their morals and their manners: on the other hand, the religion of Mexico was execrable.

Upon the whole, there never was a country destitute of iron, where arts seem to have been carried higher than in Mexico: and, bating their religion, there never was a country destitute of writing, where government seems to have been more perfect. I except not the government of Peru, which, not being founded on political principles, but on superstition, might be more mild, but was far from being so solidly founded.

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B O O K III.

PROGRESS OF SCIENCES.

P R E F A C E .

MORALITY, theology, and the art of reasoning, are three great branches of a learned education; and justly held to be so, being our only sure guides in passing through the intricate paths of life. They are indeed not so essential to those termed men of the world: the most profound philosopher makes but an insipid figure in fashionable company; would be somewhat ridiculous at a court-ball; and an absolute absurdity among the gamesters at Arthur's, or jockeys at Newmarket. But, these cogent objections notwithstanding, I venture to pronounce such studies to be not altogether unsuitable to a gentleman. Man is a creature full of curiosity; and to gratify that appetite, many roam through the world, submitting to heat and cold, nay to hunger and thirst, without a sigh. Could indeed that troublesome guest be expelled, we might hug ourselves

XVI

selves in ignorance; and, like true men of the world, undervalue knowledge that cannot procure money, nor a new sensual pleasure. But alas! the expulsion is not in the power of every one; and those who must give vent to their curiosity, will naturally employ it upon studies that make them good members of society, and endear them to every person of virtue.

And were we even men of the world in such perfection, as to regard nothing but our own interest; yet does not ignorance lay us open to the crafty and designing? and does not the art of reasoning guard many an honest man from being misled by subtle sophisms? With respect to right and wrong, not even passion is more dangerous than error. And as to religion, better it were to settle in a conviction that there is no God, than to be in a state of wavering and fluctuation; sometimes indulging every loose desire, as if we were not accountable beings; and sometimes yielding to superstitious fears, as if there were no god but the devil. To a well-disposed mind, the existence of a supreme benevolent Deity, appears highly probable: and if by the study of theology that probability be improved into a certainty, the conviction of a supreme Deity who rules with equity and mildness, will be a source of constant enjoyment, which I boldly set above the titillating pleasures of external sense. Possibly there may be less present amusement in abstract studies, than in news-papers, in party-pamphlets, or in Hoyle upon Whist: but let us for a moment anticipate futurity, and imagine that we are reviewing past transactions,——how pleasant the retrospect of those who have maintained the dignity of their nature, and employed their talents to the best purposes!

Contradictory opinions that have influence on practice, will be regretted by every person of a sound heart; and as erroneous opinions are commonly the result of imperfect education, I would gladly hope, that a remedy is not altogether out of reach. At the revival of arts and sciences, the learned languages were our sole study, because

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cause in them were locked up all the treasures of useful knowledge. This study has long ago ceased to be the chief object of education; and yet the original plan is handed down to us with very little variation. Wishing to contribute to a more perfect system of education, I present to the public the following sketches. The books that have been published on morality, theology, and the art of reasoning, are not eminent either for simplicity, or for perspicuity. To introduce these into the subjects mentioned, is my aim; with what success, is with deference submitted to the judgement of others. The historical part, hitherto much neglected, is necessary as a branch of my general plan; and I am hopeful, that, beside instruction, it will contribute to recreation, which, in abstract studies, is no less necessary than pleasant.

SKETCH

XVI

S K E T C H I.

Principles and Progress of Reason.

S E C T I O N I.

Principles of Reason.

EVERY affirmation, whatever be the subject, is termed a *proposition*.

Truth and error are qualities of propositions. A proposition that says a thing is what it is in reality, is termed a *true proposition*. A proposition that says a thing is what it is not in reality, is termed an *erroneous proposition*.

Truth is so essential in conducting affairs, that man would be a disjointed being were it not agreeable to him. Truth accordingly is agreeable to every human being, and falsehood or error disagreeable. The pursuit of truth is no less pleasant than the pursuit of any other good*.

Our knowledge of what is agreeable and disagreeable in objects is derived from the sense of beauty, handled in Elements of Criticism. Our knowledge of right and wrong in actions, is derived

* It has been wisely observed, that truth is the same to the understanding that music is to the ear, or beauty to the eye.

Sk. I.

rived from the faculty of knowledge or sources.

Our knowledge: qualities these a source of passing liberating and other emotions we perceive as, That have a certain end or purpose, and, That purpose, lent cause science, perceived which affords There is internal sign that animates of the various species, hence sense that fun will form its ter and cession; to the great positions.

VOL. II

rived from the moral sense, to be handled in the sketch immediately following. Our knowledge of truth and error is derived from various sources.

Our external senses are one source of knowledge : they lay open to us external subjects, their qualities, their actions, with events produced by these actions. The internal senses are another source of knowledge : they lay open to us things passing in the mind ; thinking, for example, deliberating, inclining, resolving, willing, consenting, and other acts ; and they also lay open to us our emotions and passions. There is a sense by which we perceive the truth of many propositions ; such as, That every thing which begins to exist must have a cause ; That every effect adapted to some end or purpose, proceeds from a designing cause ; and, That every effect adapted to a good end or purpose, proceeds from a designing and benevolent cause. A multitude of axioms in every science, particularly in mathematics, are equally perceived to be true. By a peculiar sense, of which afterward, we know that there is a Deity. There is a sense by which we know that the external signs of passion are the same in all men ; that animals of the same external appearance are of the same species ; and that animals of the same species, have the same properties (*a*). There is a sense that dives into futurity : we know that the sun will rise to-morrow ; that the earth will perform its wonted course round the sun ; that winter and summer will follow each other in succession ; that a stone dropt from the hand will fall to the ground ; and a thousand other such propositions.

VOL. II.

I

There

(*a*) Preliminary Discourse.

There are many propositions, the truth of which is not so apparent : a process of reasoning is necessary, of which afterward.

Human testimony is another source of knowledge. So framed we are by nature, as to rely on human testimony ; by which we are informed of beings, attributes, and events, that never came under any of our senses.

The knowledge that is derived from the sources mentioned, is of different kinds. In some cases, our knowledge includes absolute certainty, and produces the highest degree of conviction : in other cases, probability comes in place of certainty, and the conviction is inferior in degree. Knowledge of the latter kind is distinguished into belief, which concerns facts ; and opinion, which concerns relations, and other things that fall not under the denomination of facts. In contradistinction to opinion and belief, that sort of knowledge which includes absolute certainty and produces the highest degree of conviction, retains its proper name. To explain what is here said, I enter into particulars.

The sense of seeing, with very few exceptions, affords knowledge properly so termed : it is not in our power to doubt of the existence of a person we see, touch and converse with. When such is our constitution, it is a vain attempt to call in question the authority of our sense of seeing, as some writers pretend to do. No one ever called in question the existence of internal actions and passions, laid open to us by internal sense ; and there is as little ground for doubting of what we see. The sense of seeing, it is true, is not always correct : through different mediums the same object is seen differently : to a jaundic'd eye every thing appears yellow ; and to one intoxicated with liquor, two candles sometimes appear four. But we are never left without a remedy

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in such a case: it is the province of the reasoning faculty, to correct every error of that kind.

An object of sight recalled to mind by the power of memory, is termed an *idea* or secondary perception. An original perception, as said above, affords knowledge in its proper sense; but a secondary perception affords belief only. And Nature in this, as in all other instances, is faithful to truth; for it is evident, that we cannot be so certain of the existence of an object in its absence, as when present.

With respect to many abstract propositions, of which instances are above given, we have an absolute certainty and conviction of their truth, derived to us from various senses. We can, for example, entertain as little doubt that every thing which begins to exist must have a cause, as that the sun is in the firmament; and as little doubt that he will rise to-morrow, as that he is now set. There are many other propositions, the truth of which is probable only, not absolutely certain; as, for example, that winter will be cold and summer warm. That natural operations are performed in the simplest manner, is an axiom of natural philosophy: it may be probable, but is far from being certain*.

In every one of the instances given, conviction arises from a single act of perception: for which reason, knowledge acquired by means of that perception, not only knowledge in its proper sense, but also opinion and belief, are termed *intuitive knowledge*. But there are many things; the knowledge of which is not obtained with so much facility.—

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* I have given this proposition a place, because it is assumed as an axiom by all writers on natural philosophy. And yet there appears some room for doubting, whether our conviction of it do not proceed from a bias in our nature, rather than from an original sense. Our taste for simplicity, which undoubtedly is natural, renders simple operations more agreeable than what are complex, and consequently makes them appear more natural. It deserves a most serious discussion, whether the operations of nature be always carried on with the greatest simplicity, or whether we be not misled by our taste for simplicity to be of that opinion.

Propositions for the most part require a process or operation in the mind, termed *reasoning*; leading by certain intermediate steps, to the proposition that is to be demonstrated or made evident; which, in opposition to intuitive knowledge, is termed *discursive knowledge*. This process or operation must be explained, in order to understand the nature of reasoning. And as reasoning is mostly employed in discovering relations, I shall draw my examples from them. Every proposition concerning relations, is an affirmation of a certain relation between two subjects. If the relation affirmed appear not intuitively, we must search for a third subject, intuitively connected with each of the others by the relation affirmed: and if such a subject be found, the proposition is demonstrated; for it is intuitively certain, that two subjects connected with a third by any particular relation, must be connected together by the same relation. The longest chain of reasoning may be linked together in this manner. Running over such a chain, every one of the subjects must appear intuitively to be connected with that immediately preceding, and with that immediately subsequent, by the relation affirmed in the proposition; and from the whole united, the proposition, as above-mentioned, must appear intuitively certain. The last step of the process is termed a *conclusion*, being the last or concluding perception.

No other reasoning affords so clear a notion of the foregoing process, as that which is mathematical. Equality is the only mathematical relation; and comparison therefore is the only means by which mathematical propositions are ascertained. To that science belong a number of intuitive propositions, termed *axioms*, which are all founded on equality. For example: Divide two equal lines,

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each of them, into a thousand equal parts, a single part of the one line must be equal to a single part of the other. Second: Take ten of these parts from the one line, and as many from the other, and the remaining parts must be equal; which is more shortly expressed thus: From two equal lines take equal parts, and the remainders will be equal; or add equal parts, and the sums will be equal. Third: If two things be, in the same respect, equal to a third, the one is equal to the other in the same respect. I proceed to show the use of these axioms. Two things may be equal without being intuitively so; which is the case of the equality between the three angles of a triangle and two right angles. To demonstrate that truth, it is necessary to search for some other angles that intuitively are equal to both. If this property cannot be discovered in any one set of angles, we must go more leisurely to work, and try to find angles that are equal to the three angles of a triangle. These being discovered, we next try to find other angles equal to the angles now discovered; and so on in the comparison, till at last we discover a set of angles, equal not only to those introduced, but also to two right angles. We thus connect the two parts of the original proposition, by a number of intermediate equalities; and by that means perceive, that these two parts are equal among themselves; it being an intuitive proposition, as mentioned above, That two things are equal, each of which, in the same respect, is equal to a third.

I proceed to a different example, which concerns the relation between cause and effect. The proposition to be demonstrated is, "That there exists a good and intelligent Being, who is the cause of all the wise and benevolent effects that are produced in the government of this world." That there are such effects, is in the present example

ample the fundamental proposition ; which is taken for granted, because it is verified by experience. In order to discover the cause of these effects, I begin with an intuitive proposition mentioned above, " That every effect adapted to a good end or purpose, proceeds from a designing and benevolent cause." The next step is to examine whether man can be the cause : he is provided indeed with some share of wisdom and benevolence ; but the effects mentioned are far above his power, and no less above his wisdom. Neither can this earth be the cause, nor the sun, the moon, the stars ; for, far from being wise and benevolent, they are not even sensible. If these be excluded, we are unavoidably led to an invisible being, endowed with boundless power, goodness, and intelligence ; and that invisible being is termed *God*.

Reasoning requires two mental powers, namely, the power of invention, and the power of perceiving relations. By the former are discovered intermediate propositions, equally related to the fundamental proposition and to the conclusion : by the latter we perceive, that the different links which compose the chain of reasoning, are all connected together by the same relation.

We can reason about matters of opinion and belief, as well as about matters of knowledge properly so termed. Hence reasoning is distinguished into two kinds ; demonstrative, and probable. Demonstrative reasoning is also of two kinds : in the first, the conclusion is drawn from the nature and inherent properties of the subject : in the other, the conclusion is drawn from some principle, of which we are certain by intuition. With respect to the first, we have no such knowledge of the nature or inherent properties of any being, material or immaterial, as to draw conclusions from it with certainty. I except not even figure considered

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sidered as a quality of matter, though it is the object of mathematical reasoning. As we have no standard for determining with precision the figure of any portion of matter, we cannot with precision reason upon it: what appears to us a straight line may be a curve, and what appears a rectilinear angle may be curvilinear. How then comes mathematical reasoning to be demonstrative? This question may appear at first sight puzzling; and I know not that it has any where been distinctly explained. Perhaps what follows may be satisfactory.

The subjects of arithmetical reasoning are numbers. The subjects of mathematical reasoning are figures. But what figures? Not such as I see; but such as I form an idea of, abstracting from every imperfection. I explain myself. There is a power in man to form images of things that never existed; a golden mountain, for example, or a river running upward. This power operates upon figures: there is perhaps no figure existing the sides of which are straight lines; but it is easy to form an idea of a line that has no waving or crookedness, and it is easy to form an idea of a figure bounded by such lines. Such ideal figures are the subjects of mathematical reasoning; and these being perfectly clear and distinct, are proper subjects for demonstrative reasoning of the first kind. Mathematical reasoning however is not merely a mental entertainment: it is of real use in life, by directing us to operate upon matter. There possibly may not be found any where a perfect globe, to answer the idea we form of that figure: but a globe may be made so near perfection, as to have nearly the properties of a perfect globe. In a word, though ideas are, properly speaking, the subject of mathematical evidence; yet the end and purpose of that evidence is, to direct us with respect to figures as they really exist; and the

nearer any real figure, approaches to its ideal perfection, with the greater accuracy will the mathematical truth be applicable.

The component parts of figures, viz. lines and angles, are extremely simple, requiring no definition. Place before a child a crooked line, and one that has no appearance of being crooked: call the former a *crooked line*, the latter a *straight line*; and the child will use these terms familiarly, without hazard of a mistake. Draw a perpendicular upon paper: let the child advert, that the upward line leans neither to the right nor to the left, and for that reason is termed a *perpendicular*: the child will apply that term familiarly to a tree, to the wall of a house, or to any other perpendicular. In the same manner, place before the child two lines diverging from each other, and two that have no appearance of diverging: call the latter *parallel lines*, and the child will have no difficulty of applying the same term to the sides of a door or of a window. Yet so accustomed are we to definitions, that even these simple ideas are not suffered to escape. A straight line, for example, is defined to be the shortest that can be drawn between two given points. Is it so, that even a man, not to talk of a child, can have no idea of a straight line till he be told that the shortest line between two points is a straight line? How many talk familiarly of a straight line who never happened to think of that fact, which is an inference only, not a definition. If I had not beforehand an idea of a straight line, I should never be able to find out, that it is the shortest that can be drawn between two points. D'Alembert strains hard, but without success, for a definition of a straight line, and of the others mentioned. It is difficult to avoid smiling at his definition of parallel lines. Draw, says he, a straight line: erect upon it two perpendiculars of the same length:

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upon their two extremities draw another straight line; and that line is said to be parallel to the first mentioned; as if, to understand what is meant by the expression *two parallel lines*, we must first understand what is meant by a straight line, by a perpendicular, and by two lines equal in length. A very slight reflection upon the operations of his own mind, would have taught this author, that he could form the idea of parallel lines without running through so many intermediate steps: sight alone is sufficient to explain the term to a boy, and even to a girl. At any rate, where is the necessity of introducing the line last mentioned? If the idea of parallels cannot be obtained from the two perpendiculars alone, the additional line drawn through their extremities will certainly not make it more clear.

Mathematical figures being in their nature complex, are capable of being defined; and from the foregoing simple ideas, it is easy to define every one of them. For example, a circle is a figure having a point within it, named the *centre*, through which all the straight lines that can be drawn, and extended to the circumference, are equal; a surface bounded by four equal straight lines, and having four right angles, is termed a *square*; and a cube is a solid, of which all the six surfaces are squares.

In the investigation of mathematical truths, we assist the imagination, by drawing figures upon paper that resemble our ideas. There is no necessity for a perfect resemblance: a black spot, which in reality is a small round surface, serves to represent a mathematical point; and a black line, which in reality is a long narrow surface, serves to represent a mathematical line. When we reason about the figures composed of such lines, it is sufficient that these figures have some appearance of regularity: less or more is of no importance; because our reasoning is not founded upon them,

them, but upon our ideas. Thus, to demonstrate that the three angles of a triangle are equal to two right angles, a triangle is drawn upon paper, in order to keep the mind steady to its object. After tracing the steps that lead to the conclusion, we are satisfied that the proposition is true; being conscious that the reasoning is built upon the ideal figure, not upon that which is drawn upon the paper. And being also conscious, that the enquiry is carried on independent of any particular length of the sides; we are satisfied of the universality of the proposition, and of its being applicable to all triangles whatever.

Numbers considered by themselves, abstractedly from things, make the subject of arithmetic. And with respect both to mathematical and arithmetical reasonings, which frequently consist of many steps, the process is shortened by the invention of signs, which, by a single dash of the pen, express clearly what would require many words. By that means, a very long chain of reasoning is expressed by a few symbols; a method that contributes greatly to readiness of comprehension. If in such reasonings words were necessary, the mind, embarrassed with their multitude, would have great difficulty to follow any long chain of reasoning. A line drawn upon paper represents an ideal line, and a few simple characters represent the abstract ideas of number.

Arithmetical reasoning, like mathematical, depends entirely upon the relation of equality, which can be ascertained with the greatest certainty among many ideas. Hence, reasonings upon such ideas afford the highest degree of conviction. I do not say, however, that this is always the case; for a man who is conscious of his own fallibility, is seldom without some degree of diffidence, where the reasoning consists of many steps. And though on a review no error be discovered, yet he is con-

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As to the other kind of demonstrative reasoning, founded on propositions of which we are intuitively certain; I justly call it *demonstrative*, because it affords the same conviction that arises from mathematical reasoning. In both, the means of conviction are the same, viz. a clear perception of the relation between two ideas: and there are many relations of which we have ideas no less clear than of equality; witness substance and quality; the whole and its parts; cause and effect, and many others. From the intuitive proposition, for example, That nothing which begins to exist can exist without a cause, I can conclude, that some one being must have existed from all eternity, with no less certainty, than that the three angles of a triangle are equal to two right angles.

What falls next in order, is that inferior sort of knowledge which is termed *opinion*; and which, like knowledge properly so termed, is founded in some instances upon intuition, and in some upon reasoning. But it differs from knowledge properly so termed in the following particular, that it produces different degrees of conviction, sometimes approaching to certainty, sometimes sinking towards the verge of improbability. The constancy and uniformity of natural operations, is a fit subject for illustrating that difference. The future successive changes of day and night, of winter and summer, and of other successions which have hitherto been constant and uniform, fall under intuitive knowledge, because of these we have the highest conviction. As the conviction is inferior of successions that hitherto have varied in any degree, these fall under intuitive opinion. We expect summer after winter with the utmost confidence; but we have not the same confidence in expecting a hot summer or a cold winter. And yet

yet the probability approaches much nearer to certainty, than the intuitive opinion we have, that the operations of nature are extremely simple, a proposition that is little relied on.

As to opinion founded on reasoning, it is obvious, that the conviction produced by reasoning, can never rise above what is produced by the intuitive proposition upon which the reasoning is founded. And that it may be weaker, will appear from considering, that even where the fundamental proposition is certain, it may lead to the conclusive opinion by intermediate propositions, that are probable only, not certain. In a word, it holds in general with respect to every sort of reasoning, that the conclusive proposition can never rise higher in point of conviction, than the very lowest of the intuitive propositions employed as steps in the reasoning.

The perception we have of the contingency of future events, opens a wide field to our reasoning about probabilities. That perception involves more or less doubt according to its subject. In some instances, the event is perceived to be extremely doubtful; in others, it is perceived to be less doubtful. It appears altogether doubtful, in throwing a dye, which of the six sides will turn up; and for that reason, we cannot justly conclude, for one rather than for another. If one only of the six sides be marked with a figure, we conclude, that a blank will turn up; and five to one is an equal wager that such will be the effect. In judging of the future behaviour of a man who has hitherto been governed by interest, we may conclude with a probability approaching to certainty, that interest will continue to prevail.

Belief comes last in order, which, as defined above, is knowledge of the truth of facts that falls below certainty, and involves in its nature, some degree of doubt. It is also of two kinds; one founded upon

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upon intuition, and one upon reasoning. Thus, knowledge, opinion, belief, are all of them equally distinguishable into intuitive and discursive. Of intuitive belief, I discover three different sources or causes. First, A present object. Second, An object formerly present. Third, The testimony of others.

To have a clear conception of the first cause, it must be observed, that among the simple perceptions that compose the complex perception of a present object, a perception of real and present existence is one. This perception rises commonly to certainty; in which case it is a branch of knowledge properly so termed; and is handled as such above. But this perception falls below certainty in some instances; as where an object, seen at a great distance or in a fog, is perceived to be a horse, but so indistinctly as to make it a probability only. The perception in such a case is termed *belief*. Both perceptions are fundamentally of the same nature; being simple perceptions of real existence. They differ only in point of distinctness: the perception of reality that makes a branch of knowledge, is so clear and distinct as to exclude all doubt or hesitation: the perception of reality that occasions belief, being less clear and distinct, makes not the existence of the object certain to us, but only probable.

With respect to the second cause; the existence of an absent object, formerly seen, amounts not to a certainty; and therefore is the subject of belief only, not of knowledge. Things are in a continual flux from production to dissolution; and our senses are accommodated to that variable scene: a present object admits no doubt of its existence; but after it is removed, its existence becomes less certain, and in time sinks down to a slight degree of probability.

Human

Human testimony, the third cause, produces belief, more or less strong, according to circumstances. In general, nature leads us to rely upon the veracity of each other; and commonly the degree of reliance is proportioned to the degree of veracity. Sometimes belief approaches to a certainty, as when it is founded on the evidence of persons above exception as to veracity. Sometimes it sinks to the lowest degree of probability, as when a fact is told by one who has no great reputation for truth. The nature of the fact, common or uncommon, has likewise an influence: an ordinary incident gains credit upon very slight evidence; but it requires the strongest evidence to overcome the improbability of an event that deviates from the ordinary course of nature. At the same time, it must be observed, that belief is not always founded upon rational principles. There are biases and weaknesses in human nature that sometimes disturb the operation, and produce belief without sufficient or proper evidence: we are disposed to believe on very slight evidence, an interesting event, however rare or singular, that alarms and agitates the mind; because the mind in agitation is remarkably susceptible of impressions: for which reason stories of ghosts and apparitions pass current with the vulgar. Eloquence also has great power over the mind; and, by making deep impressions, enforces the belief of facts upon evidence that would not be regarded in a cool moment.

The dependence that our perception of real existence, and consequently belief, hath upon oral evidence, enlivens social intercourse, and promotes society. But the perception of real existence has a still more extensive influence; for from that perception is derived a great part of the entertainment we find in history, and in historical fables (a).

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(a) Elements of Criticism, ch. 5, part 1, § 7.

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At the same time, a perception that may be raised by fiction as well as by truth, would often mislead, were we abandoned to its impulse: but the God of nature hath provided a remedy for that evil, by erecting within the mind a tribunal, to which there lies an appeal from the rash impressions of sense. When the delusion of eloquence or of dread subsides, the perplexed mind is uncertain what to believe. A regular process commences, counsel is heard, evidence produced, and a final judgement pronounced, sometimes confirming, sometimes varying, the belief impressed upon us by the lively perception of reality. Thus, by a wise appointment of nature, intuitive belief is subjected to rational discussion: when confirmed by reason, it turns more vigorous and authoritative: when contradicted by reason, it disappears among sensible people. In some instances, it is too headstrong for reason; as in the case of hobgoblins and apparitions, which pass current among the vulgar in spite of reason.

We proceed to the other kind of belief, that which is founded on reasoning; to which, when intuition fails us, we must have recourse for ascertaining facts. Thus, from known effects, we infer the existence of unknown causes. That an effect must have a cause, is an intuitive proposition; but to ascertain what particular thing is the cause, requires commonly a process of reasoning. This is one of the means by which the Deity, the primary cause, is made known to us, as mentioned above. Reason, in tracing causes from known effects, produces different degrees of conviction. It sometimes produces certainty, as in proving the existence of the Deity; which on that account is handled above, under the head of knowledge. For the most part it produces belief only, which, according to the strength of the reasoning, sometimes approaches to certainty sometimes is

so weak as barely to turn the scale on the side of probability. Take the following examples of different degrees of belief founded on probable reasoning. When Inigo Jones flourished and was the only architect of note in England; let it be supposed, that his model of the palace of Whitehall had been presented to a stranger, without mentioning the author. The stranger, in the first place, would be intuitively certain, that this was the work of some Being, intelligent and skilful. Secondly, He would have a conviction approaching to certainty, that the operator was a man. And, thirdly, He would have a conviction that the man was Inigo Jones; but less firm than the former. Let us next suppose another English architect little inferior in reputation to Jones: the stranger would still pronounce in favour of the latter; but his belief would be in the lowest degree.

When we investigate the causes of certain effects, the reasoning is often founded upon the known nature of man. In the high country, for example, between Edinburgh and Glasgow, the people lay their coals at the end of their houses; without any fence to secure them from theft: whence it is rationally inferred, that coals are there in plenty. In the west of Scotland, the corn-stacks are covered with great care and nicety: whence it is inferred, that the climate is rainy. Placentia is the capital town of Biscay: the only town in Newfoundland bears the same name; from which circumstance it is conjectured, that the Biscayners were the first Europeans who made a settlement in that island.

Analogical reasoning, founded upon the uniformity of nature, is frequently employed in the investigation of facts; and we infer, that facts of which we are uncertain, must resemble those of the same kind that are known. The reasonings in natural philosophy are mostly of that kind. Take

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VOL. II.

Take the following examples. We learn from experience, that proceeding from the humblest vegetable to man, there are numberless classes of beings rising one above another by differences scarce perceptible, and leaving no where a single gap or interval: and from conviction of the uniformity of nature we infer, that the line is not broken off here, but is carried on in other worlds, till it end in the Deity. I proceed to another example. Every man is conscious of a self-motive power in himself; and from the uniformity of nature, we infer the same power in every one of our own species. The argument here from analogy carries great weight, because we entertain no doubt of the uniformity of nature with respect to beings of our own kind. We apply the same argument to other animals; though their resemblance to man appears not so certain, as that of one man to another. But why not also apply the same argument to infer a self-motive power in matter? When we see matter in motion without an external mover, we naturally infer, that, like us, it moves itself. Another example is borrowed from Maupertuis. "As there is no known space of the earth covered with water so large as the *Terra Australis incognita*, we may reasonably infer, that so great a part of the earth is not altogether sea, but that there must be some portion of land." The uniformity of nature with respect to the intermixture of sea and land, is an argument that affords but a very slender degree of conviction; and from late voyages it is discovered, that the argument holds not in fact. The following argument of the same kind, though it cannot be much relied on, seems however better founded. "The inhabitants of the northern hemisphere, have, in arts and sciences, excelled such of the southern as we have any knowledge of: and therefore among the latter we ought not to expect many arts, nor much cultivation."

After a fatiguing investigation of numberless particulars which divide and scatter the thought, it may not be unpleasant to bring all under one view by a succinct recapitulation.

We have two means for discovering truth and acquiring knowledge, viz. intuition and reasoning. By intuition we discover subjects and their attributes, passions, internal action, and in short every thing that is matter of fact. By intuition we also discover several relations. There are some facts and many relations; that cannot be discovered by a single act of intuition, but require several such acts linked together in a chain of reasoning.

Knowledge acquired by intuition, includes for the most part certainty: in some instances it includes probability only. Knowledge acquired by reasoning, frequently includes certainty; but more frequently includes probability only.

Probable knowledge, whether founded on intuition or on reasoning, is termed *opinion* when it concerns relations; and is termed *belief* when it concerns facts. Where knowledge includes certainty, it retains its proper name.

Reasoning that produces certainty, is termed *demonstrative*; and is termed *probable*, when it only produces probability.

Demonstrative reasoning is of two kinds. The first is, where the conclusion is derived from the nature and inherent properties of the subject: mathematical reasoning is of that kind; and perhaps the only instance. The second is, where the conclusion is derived from some proposition, of which we are certain by intuition.

Probable reasoning is endless in its varieties; and affords different degrees of conviction, depending on the nature of the subject upon which it is employed.

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S E C T. II.

Progress of Reason.

A Progress from infancy to maturity in the mind of man, similar to that in his body, has been often mentioned. The external senses, being early necessary for self-preservation, arrive quickly at maturity. The internal senses are of a slower growth, as well as every other mental power: their maturity would be of little or no use while the body is weak, and unfit for action. Reasoning, as observed in the first section, requires two mental powers, the power of invention, and that of perceiving relations. By the former are discovered intermediate propositions, having the same relation to the fundamental proposition and to the conclusion; and that relation is verified by the latter. Both powers are necessary to the person who frames an argument, or a chain of reasoning: the latter only, to the person who judges of it. Savages are miserably deficient in both. With respect to the former, a savage may have from his nature a talent for invention; but it will stand him in little stead without a stock of ideas enabling him to select what may answer his purpose; and a savage has no opportunity to acquire such a stock. With respect to the latter, he knows little of relations. And how should he know, when both study and practice are necessary for distinguishing between relations? The understanding, at the same time, is among the illiterate obsequious to passion and prepossession; and among them the imagination acts without control, forming conclusions often no better than mere dreams. In short, considering the many

causes that mislead from just reasoning, in days especially of ignorance, the erroneous and absurd opinions that have prevailed in the world, and that continue in some measure to prevail, are far from being surprising. Were reason our only guide in the conduct of life, we should have cause to complain; but our Maker has provided us with moral sense, a guide little subject to error in matters of importance. In the sciences, reason is essential; but in the conduct of life, which is our chief concern, reason may be an useful assistant; but to be our director is not its province.

The national progress of reason has been slower in Europe, than that of any other art: statuary, painting, architecture, and other fine arts, approach nearer perfection, as well as morality and natural history. Manners and every art that appears externally, may in part be acquired by imitation and example: in reasoning there is nothing external to be laid hold of. But there is beside a particular cause that regards Europe, which is the blind deference that for many ages was paid to Aristotle; who has kept the reasoning faculty in chains more than two thousand years. In his logic, the plain simple mode of reasoning is rejected, that which Nature dictates; and in its stead is introduced an artificial mode, showy but unsubstantial, of no use for discovering truth; but contrived with great art for wrangling and disputation. Considering that reason for so many ages has been immured in the enchanted castle of syllogism, where phantoms pass for realities; the slow progress of reason toward maturity is far from being surprising. The taking of Constantinople by the Turks *ann.* 1453, unfolded a new scene, which in time relieved the world from the usurpation of Aristotle, and restored reason to her privileges. All the knowledge of Europe was centered in Constantinople; and the learned men of that city, abhorring the Turks and their government,

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ment, took refuge in Italy. The Greek language was introduced among the western nations of Europe; and the study of Greek and Roman classics became fashionable. Men, having acquired new ideas, began to think for themselves: they exerted their native faculty of reason: the futility of Aristotle's logic became apparent to the penetrating; and is now apparent to all. Yet so late as the year 1621, several persons were banished from Paris for contradicting that philosopher, about matter and form, and about the number of the elements. And shortly after, the parliament of Paris prohibited, under pain of death, any thing to be taught contrary to the doctrines of Aristotle. Julius II. and Leo X. Roman Pontiffs, contributed zealously to the reformation of letters; but they did not foresee that they were also contributing to the reformation of religion, and of every science that depends on reasoning. Tho' the fetters of syllogism have many years ago been shaken off; yet like a limb long kept from motion, the reasoning faculty has scarcely to this day attained its free and natural exercise. Mathematics is the only science that never has been cramped by syllogism, and we find reasoning there in great perfection at an early period. The very slow progress of reasoning in other matters, will appear from the following induction.

To exemplify erroneous and absurd reasonings of every sort, would be endless. The reader, I presume, will be satisfied with a few instances; and I shall endeavour to select what are amusing. For the sake of order, I divide them into three heads. First, instances showing the imbecillity of human reason during its nonage. Second, Erroneous reasoning occasioned by natural biases.— Third, Erroneous reasoning occasioned by acquired biases. With respect to the first, instances are endless of reasonings founded on erroneous pre-
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mises. It was an Epicurean doctrine, That the gods have all of them a human figure; moved by the following argument, that no being of any other figure has the use of reason. Plato, taking for granted the following erroneous proposition, That every being which moves itself must have a soul, concludes that the world must have a soul, because it moves itself (a). Aristotle taking it for granted, without the least evidence and contrary to truth, that all heavy bodies tend to the centre of the universe, proves the earth to be the centre of the universe by the following argument.—
 “ Heavy bodies naturally tend to the centre of the universe: we know by experience that heavy bodies tend to the centre of the earth: therefore the centre of the earth is the centre of the universe.” Appion ridicules the Jews for adhering literally to the precept of resting on their sabbath, so as to suffer Jerusalem to be taken that day by Ptolomy son of Lagus. Mark the answer of Josephus: “ Whoever passes a sober judgement on this matter, will find our practice agreeable to honour and virtue; for what can be more honourable and virtuous, than to postpone our country, and even life itself, to the service of God, and of his holy religion?” A strange idea of religion, to put it in direct opposition to every moral principle! A superstitious and absurd doctrine, That God will interpose by a miracle to declare what is right in every controversy, has occasioned much erroneous reasoning and absurd practice. The practice of determining controversies by single combat, commenced about the seventh century, when religion had degenerated into superstition, and courage was esteemed the only moral virtue. The parliament of Paris in the reign of Charles VI. appointed a single combat between two

(a) Cicero, De natura Deorum, lib. 2. § 12.

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two gentlemen, in order to have the judgement of God whether the one had committed a rape on the other's wife. In the 1454, John Picard being accused by his son-in-law for too great familiarity with his wife, a duel between them was appointed by the same parliament. Voltaire justly observes, that the parliament decreed a parricide to be committed, in order to try an accusation of incest, which possibly was not committed. The trials by water and by fire, rest on the same erroneous foundation. In the former, if the person accused sunk to the bottom, it was a judgement pronounced by God that he was innocent: if he kept above, it was a judgement that he was guilty. Fleury (a) remarks, that if ever the person accused was found guilty, it was his own fault.— In Sicily, a woman accused of adultery, was compelled to swear to her innocence: the oath, taken down in writing, was laid on water; and if it did not sink, the woman was innocent. We find the same practice in Japan, and in Malabar. One of the articles insisted on by the reformers in Scotland, was, That public prayers be made and the sacraments administered in the vulgar tongue.— The answer of a provincial council was in the following words: “That to conceive public prayers or administer the sacraments in any language but Latin, is contrary to the traditions and practice of the Catholic church for many ages past; and that the demand cannot be granted, without impiety to God and disobedience to the church.” Here it is taken for granted, that the practice of the church is always right; which is building an argument on a very rotten foundation. The Caribbeans abstain from swines flesh; taking it erroneously for granted, that

(a) Histoire Ecclesiastique.

that such food would make them have small eyes, held by them a great deformity. They also abstain from eating turtle; which they think would infect them with the laziness and stupidity of that animal. Upon the same erroneous notion, the Brasilians abstain from the flesh of ducks, and of every creature that moves slowly. It is observed of northern nations, that they do not open the mouth sufficiently for distinct articulation; and the reason given is, that the coldness of the air makes them keep the mouth as close as possible. This reason is indolently copied by writers one from another: people enured to a cold climate feel little cold in the mouth; beside that a cause so weak could never operate equally among so many different nations. The real cause is, that northern tongues abound with consonants, which admit but a small aperture of the mouth, (See Elements of Criticism, chap. Beauty of language.) A list of German names to be found in every catalogue of books, will make this evident, *Rutgersius*, for example, *Faesch*. To account for a fact that is certain, any reason commonly suffices.

A talent for writing seems in Germany to be estimated by weight, as beauty is said to be in Holland. Cocceius for writing three weighty folio volumes on law, has obtained among his countrymen the epithet of *Great*. This author, handling the rules of succession in land-estates, has with most profound erudition founded all of them upon the following very simple proposition; In a competition, that descendent is entitled to be preferred who has the greatest quantity of the predecessor's blood in his veins, *Quæritur*, has a man any of his predecessor's blood in his veins, otherwise than metaphorically? Simple indeed! to build an argument in law upon a pure metaphor.

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(a) Cicero

(b) Lib. 3

Next of reasonings where the conclusion follows not from the premises, or fundamental proposition. Plato endeavours to prove, that the world is endowed with wisdom, by the following argument. "The world is greater than any of its parts: therefore it is endowed with wisdom; for otherwise a man who is endowed with wisdom would be greater than the world (a)." The conclusion here does not follow; for tho' man is endowed with wisdom, it follows not, that he is greater than the world in point of size. — Zeno endeavours to prove, that the world has the use of reason, by an argument of the same kind. To convince the world of the truth of the four gospels, Ireneus (b) urges the following arguments, which he calls demonstration. "There are four quarters of the world and four cardinal winds, consequently there are four gospels in the church, as there are four pillars that support it, and four breaths of life that render it immortal." Again, "The four animals in Ezekiel's vision mark the four states of the Son of God, The lion is his royal dignity: the calf his priesthood: the beast with the face of man his human nature: the eagle his spirit which descends on the church. To these four animals correspond the four gospels, on which our Lord is seated. John, who teaches his celestial origin, is the lion, his gospel being full of confidence: Luke, who begins with the priesthood of Zachariah, is the calf: Matthew, who describes the genealogy of Christ according to the flesh, is the animal resembling a man: Mark, who begins with the prophetic spirit coming from above, is the eagle. This gospel is the shortest of all, because brevity is the character

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(a) Cicero, De natura Deorum, lib. 2. § 12.

(b) Lib. 3. cap. 12.

“ of prophecy.” Take a third demonstration of the truth of the four gospels. “ There have been four covenants; the first under Adam, the second under Noah, the third under Moses, the fourth under Jesus Christ.” Whence Ireneus concludes, that they are vain, rash, and ignorant, who admit more or less than four gospels. St. Cyprian in his exhortation to martyrdom, after having applied the mysterious number seven, to the seven days of the creation, to the seven thousand years of the world’s duration, to the seven spirits that stand before God, to the seven lamps of the tabernacle, to the seven candlesticks of the Apocalypse, to the seven pillars of wisdom, to the seven children of the barren woman, to the seven women who took one man for their husband; to the seven brothers of the Maccabees; observes, that St. Paul mentions that number as a privileged number; which, says he, is the reason why he did not write but to seven churches. Pope Gregory, writing in favour of the four councils, viz. Nice, Constantinople, Ephesus, and Calcedon, reasons thus: “ That as there are four evangelists, there ought also to be four councils.” What would he have said, if he had lived 100 years later, when there were many more than four? In administering the sacrament of the Lord’s supper, it was ordered, that the host should be covered with a clean linen cloth; because, says the Canon law, the body of our Lord Jesus was buried in a clean linen cloth. Josephus, in his answer to Appion, urges the following argument for the temple of Jerusalem: “ As there is but one God, and one world, it holds in analogy, that there should be but one temple.” At that rate, there should be but one worshipper. And why should that one temple be at Jerusalem rather than at Rome,

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Rome, or at Pekin? The Syrians and Greeks did not for a long time eat fish. Two reasons are assigned; one is, that fish is not sacrificed to the gods; the other, that being immersed in the sea, they look not up to heaven (2). The first would afford a more plausible argument for eating fish. And if the other have any weight, it would be an argument for sacrificing men, and neither fish nor cattle. In justification of the Salic law, which prohibits female succession, it was long held a conclusive argument, That in the scripture lilies are said neither to work nor to spin. Vieira, termed by his countrymen *the Lusitanian Cicero*, published sermons, one of which begins thus, "Were the supreme being to show himself visibly, he would chuse the circle rather than the triangle, the square, the pentagon, the duodecagon, or any other figure." But why appear in any of these figures? And if he were obliged to appear in so mean a shape, a globe is undoubtedly more beautiful than a circle. Peter Hantz of Horn, who lived in the last century, imagined that Noah's ark is the true construction of a ship; "which," said he, "is the workmanship of God, and therefore perfect;" as if a vessel made merely for floating on the water, were the best also for sailing. Sixty or seventy years ago, the fashion prevailed, in imitation of birds, to swallow small stones for the sake of digestion; as if what is proper for birds, were equally proper for men. The Spaniards, who laid waste a great part of the West-Indies, endeavoured to excuse their cruelties, by maintaining, that the natives were not men, but a species of the Ouran-Outang; for no better reason, than that they were of a copper colour, spoke an unknown language, and had no beard. The Pope issued a bull, declaring that it pleased him and the Holy Ghost to acknowledge the Americans to be of the human race.

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(2) Sir John Marsham, p. 221.

This bull was not received cordially; for in the council of Lima, *ann.* 1583, it was violently disputed, whether the Americans had so much understanding as to be admitted to the sacraments of the church. In the 1449, the Portuguese solicited the Pope's permission to double the Cape of Good Hope, and to reduce to perpetual servitude the negroes, because they had the colour of the damned, and never went to church. In the Frederician Code, a proposition is laid down, That by the law of nature no man can make a testament. And in support of that proposition the following argument is urged, which is said to be a demonstration: "No deed can be a testament while a man is alive, because it is not necessarily his *ultima voluntas*; and no man can make a testament after his death." Both premises are true, but the negative conclusion does not follow; it is true a man's deed is not his *ultima voluntas*, while he is alive; but does it not become his *ultima voluntas*, when he dies without altering the deed?

Many reasonings have passed current in the world as good coin, where the premises are not true; nor, supposing them true, would they infer a conclusion. Plato in his *Phædon* relies on the following argument for the immortality of the soul. "Is not death the opposite of life? Certainly. And do they not give birth to each other? Certainly. What then is produced from life? Death. And what from death? Life. It is then from the dead that all things living proceed; and consequently souls exist after death." God, says Plato, made but five worlds, because according to his definition there are but five regular bodies in geometry. Is that a reason for confining the Almighty to five worlds, not one less or more. Aristotle, who wrote a book upon mechanics, was much puzzled about the equilibrium of a balance, when unequal weights are hung upon it at different distances from the centre.

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Having observed, that the arms of the balance describe portions of a circle, he accounted for the equilibrium by a notable argument: "All the properties of the circle are wonderful; the equilibrium of the two weights that describe portions of a circle is wonderful. *Ergo*, the equilibrium must be one of the properties of the circle." What are we to think of Aristotle logic, when we find him capable of such childish reasoning? And yet that work has been the admiration of all the world for centuries upon centuries. Nay, that foolish argument has been espoused and commented upon by his disciples, for the same length of time. To proceed to another instance: Marriage within the fourth degree of consanguinity, as well as of affinity, is prohibited by the Lateran council; and the reason given is, That the body being made up of the four elements, has four different humours in it. The Roman Catholics began with beheading heretics, hanging them, or stoning them to death. But such punishments were discovered to be too slight, in matters of faith. It was demonstrated, that heretics ought to be burnt in a slow fire: it being taken for granted, that God punishes them in the other world with slow fire; it was inferred, "That as every prince and every magistrate is the image of God in this world, they ought to follow his example." Here is a double error in reasoning: first, the taking for granted the fundamental proposition, which is surely not self-evident; and next, the drawing a conclusion from it without any connection. The heat of the sun, by the reflection of its rays from the earth, is greatly increased in passing over the great country of Africa.

Hence

* The original is curious: "Quaternarius enim numerus bene congruit prohibiti coniugii corporalis; de quo dicit Apostolus, Quod vir non habet potestatem sui corporis, sed mulier; neque mulier habet potestatem sui corporis, sed vir; quia quatuor sunt humores in corpore, quod constat ex quatuor elementis." Were men who could be guilty of such nonsense, qualified to be our leaders in the most important of all concerns, that of eternal salvation?

Hence rich mines of gold, and the black complexion of the inhabitants. In passing over the Atlantic it is cooled: and by the time it reaches the continent of America, it has lost much of its vigour. Hence no gold on the east side of America. But being heated again in passing over a great space of land, it produces much gold in Peru. Is not this reasoning curious? What follows is no less so. Huetius Bishop of Avranches, declaiming against the vanity of establishing a perpetual succession of descendants, observes, that other writers had exposed it upon moral principles, but that he would cut it down with a plain metaphysical argument. "Father and son are relative ideas; and the relation is at an end by the death of either. My will therefore to leave my estate to my son, is absurd; because after my death, he is no longer my son." By the same sort of argument he demonstrates the vanity of fame. "The relation that subsists between a man and his character, is at an end by his death: and therefore, that the character given him by the world, belongs not to him nor to any person." Huetius is not the only writer who has urged metaphysical arguments contrary to common sense.

It once was a general opinion among those who dwelt near the sea, that people never die but during the ebb of the tide. And there were not wanting plausible reasons. The sea, in flowing, carries with it vivifying particles that recruit the sick. The sea is salt, and salt preserves from rottenness. When the sea sinks in ebbing, every thing sinks with it: nature languishes: the sick are not vivified: they die.

What shall be said of a reasoning where the conclusion is a flat contradiction to the premises? If a man shooting at a wild pigeon happen unfortunately to kill his neighbour, it is in the English law excusable homicide; because the shooting an animal that is no man's property, is a lawful act. If the aim be at a tame fowl for amusement, which is a trespass on

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the property of another, the death of the man is manslaughter. If the tame fowl be shot in order to be stolen, it is murder, by reason of the felonious intent. From this last the following consequence is drawn, that if a man, endeavouring to kill another, misses his blow, and happeneth to kill himself, he is in judgement of the law guilty of *wilful and deliberate self-murder (a)*. Strange reasoning! to construe an act to be wilful and deliberate self-murder, contrary to the very thing that is supposed.

A plentiful source of inconclusive reasoning, which prevails greatly during the infancy of the rational faculty, is the making of no proper distinction between strong and weak relations. Minutius Felix, in his apology for the Christians, endeavours to prove the unity of the Deity from a most distant analogy or relation, "That there is but one king of the bees, and that more than one chief magistrate would breed confusion." It is a prostitution of reason to offer such an argument for the unity of the deity. But any argument passes current, in support of a proposition which we know before-hand to be true. Plutarch says, "that it seemed to have happened by the peculiar direction of the gods, that Numa was born on the 21st of April, the very day in which Rome was founded by Romulus;" a very childish inference from a mere accident. Supposing Italy to have been tolerably populous, as undoubtedly it was at that period, the 21st of April, or any day of April, might have given birth to thousands. In many countries, the surgeons and barbers are classed together, as members of the same trade, from a very slight relation, that both of them operate upon the human body. The Jews enjoyed the reputation, for centuries, of being skilful physicans. Francis I. of France, having long laboured under a disease that eluded the art of his own physicans,

(a) Hale, Pleas of the Crown, cap. 1. 413.

cians, applied to the Emperor Charles V. for a Jewish physician from Spain. Finding that the person sent had been converted to Christianity, the King refused to employ him; as if a Jew were to lose his skill upon being converted to Christianity. Why did not the King order one of his own physicians to be converted to Judaism. The following childish argument is built up on an extreme slight relation, that between our Saviour and the wooden cross he suffered on. "Believe me," says Julius Firmicus, "that the devil omits nothing to destroy miserable mortals; converting himself into every different form, and employing every sort of artifice. He appoints wood to be used in sacrificing to him, knowing that our Saviour, fixed to the cross, would bestow immortality upon all his followers. A pine-tree is cut down, and used in sacrificing to the mother of the gods. A wooden image of Osiris is buried in sacrificing to Isis. A wooden image of Proserpina is bemoaned for forty nights, and then thrown into the flames. Deluded mortals, these flames can do you no service. On the contrary, the fire that is destined for your punishment rages without end. Learn from me to know that divine wood which will set you free. A wooden ark saved the human race from the universal deluge. Abraham put wood upon the shoulders of his son Isaac. The wooden rod stretched out by Aaron brought the children of Israel out of the land of Egypt. Wood sweetened the bitter waters of Marah, and comforted the children of Israel after wandering three days without water. A wooden rod struck water out of the rock. The rod of God in the hand of Moses overcame Amalek. The patriarch dreamed, that he saw angels descending and ascending upon a wooden ladder: and the law of God was inclosed in a wooden ark. These things were exhibited, that, as if it were by certain steps, we might

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“ might ascend to the wood of the cross, which is
 “ our salvation. The wood of the cross sustains the
 “ heavenly machine, supports the foundations of the
 “ earth, and leads men to eternal life. The wood
 “ of the devil burns and perishes, and its ashes carry
 “ down sinners to the lowest pit of hell.” The very
 slightest relations make an impression on a weak
 understanding. It was a fancy of Antoninus Geta, in
 ordering his table, to have services composed of
 dishes beginning with the same letter; such as lamb,
 and lobster, broth, beef, blood-pudding; pork
 plumb-cake, pigeons, potatoes. The name of John,
 king of Scotland was changed into *Robert*, for no
 better reason than that the Johns of France and of
 England had been unfortunate.

In reasoning, instances are not rare, of mistaking
 the cause for the effect, and the effect for the cause.
 When a stone is thrown from the hand, the con-
 nance of its motion in the air, was once universally
 accounted for as follows: “ That the air follows the
 “ stone at the heels, and pushes it on.” The effect
 here is mistaken for the cause: the air indeed fol-
 lows the stone at the heels; but it only fills the va-
 cuity made by the stone, and does not push it on.
 It has been silyly urged against the art of physic, that
 physicians are rare among temperate people, such as
 have no wants but those of nature; and that where
 physicians abound, diseases abound. This is mis-
 taking the cause for the effect, and the effect for the
 cause: people in health have no occasion for a phy-
 sician; but indolence and luxury beget diseases, and
 diseases beget physicians.

During the nonage of reason, men are satisfied
 with words merely, instead of an argument. A sea-
 prospect is charming; but we soon tire of an un-
 bounded prospect. It would not give satisfaction to
 say, that it is too extensive; for why should not a
 prospect be relished, however extensive? But em-
 ploy a foreign term and say, that it is *trop vaste*, we

enquire no farther : a term that is not familiar, makes an impression, and captivates weak reason. This observation accounts for a mode of writing formerly in common use, that of stuffing our language with Latin words and phrases. These are now laid aside as useless; because a proper emphasis in reading, makes an impression deeper than any foreign term can do.

There is one proof of the imbecillity of human reason in dark times, which would scarce be believed, were not the fact supported by incontestable evidence. Instead of explaining any natural appearance by searching for a cause, it has been common to account for it by inventing a fable, which gave satisfaction without enquiring farther. For example, instead of giving the true cause of the succession of day and night the sacred book of the Scandinavians, termed *Edda*, accounts for that succession by a tale :
 “ The giant Nor had a daughter named *Night*, of a
 “ dark complexion. She was wedded to *Daglingar*,
 “ of the family of the gods. They had a male
 “ child, which they named *Day*, beautiful and shin-
 “ ing like all of his father’s family. The universal
 “ father took *Night* and *Day*, placed them in hea-
 “ ven, and gave to each a horse and a car, that
 “ they might travel round the world, the one after
 “ the other. *Night* goes first upon her horse named
 “ *Rimfaxe*, [Frosty Mane], who moistens the earth
 “ with the foam that drops from his bit, which is
 “ the dew, The horse belonging to *Day*, is named
 “ *Skinfaxe*, [Shining Mane], who by his radiant
 “ mane illuminates the air and the earth.” It is ob-
 served by the translator of the *Edda*, that this way
 of accounting for things is well suited to the turn of
 the human mind, endowed with curiosity that is
 keen ; but easily satisfied, often with words instead
 of ideas. Zoroaster, by a similar fable accounts for
 the growth of evil in this world. He invents a good
 and an evil principle named *Oromazes* and *Arimanes*,

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who are in continual conflict for preference. At the last day, Oromazes will be reunited to the supreme God, from whom he issued. Arimanes will be subdued, darkness destroyed; and the world, purified by an universal conflagration, will become a luminous and shining abode, from which evil will be excluded. I return to the Edda, which is stored with fables of this kind. The highest notion the savages can form of the gods, is that of men endowed with extraordinary power and knowledge. The only puzzling circumstance is, how they differ so much from other men as to be immortal. The Edda accounts for it by the following fable. "The gods prevented the effect of old age and decay, by eating certain apples, trusted to the care of *Iduna*. *Loke*, the Momus of the Scandinavians, craftily conveyed away *Iduna*, and concealed her in a wood, under the custody of a giant. The gods, beginning to wax old and gray, detected the author of the theft; and, by terrible menaces, compelled him to employ his utmost cunning, for regaining *Iduna* and her apples, in which he was successful." The origin of poetry is thus accounted for in the same work: "The gods formed *Cuaser*, who traversed the earth, teaching wisdom to men. He was treacherously slain by two dwarfs, who mixed honey with his blood, and composed a liquor that renders all who drink of it poets. These dwarfs having incurred the resentment of a certain giant, were exposed by him upon a rock, surrounded on all sides with the sea. They gave for their ransom the said liquor, which the giant delivered to his daughter *Gunloda*. The precious potion was eagerly sought for by the gods; but how were they to come at it? *Odin*, in the shape of a worm, crept through a crevice in-

" to the cavern where the liquor was concealed.
 " Then resuming his natural shape, and obtaining
 " Gunloda's consent to take three draughts, he
 " sucked up the whole; and transforming him-
 " self into an eagle, flew away to *Asgard*.—
 " The giant, who was a magician, flew with
 " all speed after Odin, and came up with him
 " near the gate of *Asgard*. The gods issued out
 " of their palaces to assist their master; and pre-
 " sented to him all the pitchers they could lay
 " hands on, which he instantly filled with the
 " precious liquor. But in the hurry of discharg-
 " ing his load, Odin poured only part of the li-
 " quor through his beak, the rest being emitted
 " through a less pure vent. The former is be-
 " stowed liberally on all who apply for it; by
 " which means the world is pestered with an
 " endless quantity of wretched verses." Ignorance is equally credulous in all ages. Albert, surnamed *the Great*, flourished in the thirteenth century, and was a man of real knowledge.— During the course of his education he was remarkably dull; and some years before he died became a sort of changeling. That singularity produced the following story. The holy Virgin, appearing to him, demanded, whether he would excel in philosophy or in theology: upon his choosing the former, she promised, that he should become an incomparable philosopher; but added, that to punish him for not preferring theology, he should become stupid again as at first.

Upon a slight view, it may appear unaccountable, that even the grossest savages should take a childish tale for a solid reason. But nature aids the deception: where things are related in a lively manner, and every circumstance appears as passing in our sight, we take all for granted as true (*a*). Can an ignorant rustic doubt of inspiration,

(*a*) Elements of Criticism, vol. 1. p. 100. edit. 5.

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ration, when he sees as it were the poet, sipping the pure celestial liquor? And how can that poet fail to produce bad verses, who feeds on the excrements that drop from the fundament even of a deity?

In accounting for natural appearances, even good writers have betrayed a weakness in reasoning, little inferior to that above-mentioned. They do not indeed put off their disciples with a tale; but they put them off with a mere supposition, not more real than the tale. Descartes ascribes the motion of the planets to a vortex of ether whirling round and round. He thought not of enquiring whether there really be such a vortex, nor what makes it move. M. Buffon forms the earth out of a splinter of the sun, struck off by a comet. May not one be permitted humbly to enquire of that eminent philosopher, what formed the comet? This passes for solid reasoning; and yet we laugh at the poor Indian, who supports the earth from falling by an elephant, and the elephant by a tortoise.

It is still more ridiculous to reason upon what is acknowledged to be a fiction, as if it were real. Such are the fictions admitted in the Roman law. A Roman taken captive in war, lost his privilege of being a Roman citizen; for freedom was held essential to that privilege. But what if he made his escape after perhaps an hour's detention? The hardship in that case ought to have suggested an alteration of the law, so far as to suspend the privilege no longer than the captivity subsisted. But the ancient Romans were not so ingenious. They remedied the hardship by a fiction, that the man never had been a captive. The Frederician code banishes from the law of Prussia an endless number of fictions found in the Roman law.

law (a). Yet afterward, treating of personal rights, it is laid down as a rule, That a child in the womb is feigned or supposed to be born when the fiction is for its advantage (b). To a weak reasoner, a fiction is a happy contrivance for resolving intricate questions. Such is the constitution of England, that the English law-courts are merely territorial; and that no fact happening abroad comes under their cognizance. An Englishman, after murdering his fellow-traveller in France, returns to his native country. What is to be done? for guilt ought not to pass unpunished. The crime is feigned to have been committed in England.

Ancient histories are full of incredible facts that passed current during the infancy of reason, which at present would be rejected with contempt. Every one who is conversant in the history of ancient nations, can recall instances without end. Does any person believe at present, though gravely reported by historians, that in old Rome there was a law, for cutting into pieces the body of a bankrupt, and distributing the parts among his creditors? The story of Porcella and Scævola is highly romantic; and the story of Vampires in Hungary, shamefully absurd. There is no reason to believe, there ever was such a state as that of the Amazons; and the story of Thalestris and Alexander the Great is certainly a fiction. Scotch historians describe gravely and circumstantially the battle of Luncarty, as if they had been eye-witnesses. A peasant and his two sons, it is said, were ploughing in an adjacent field, during the heat of the action. Enraged at their countrymen for turning their backs, they broke the plough in pieces; and each laying hold of a part, rushed into the midst of the battle, and obtained a complete victory over the Danes. This story has every mark of fiction: A man following unconcernedly his ordinary

(a) Preface, § 28.

(b) Part 1. book 1. title 4. § 4.

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ordinary occupation of ploughing, in sight of a battle, on which depended his wife and children, his goods, and perhaps his own life; three men, without rank or figure, with only a stick in the hand of each, stemming the tide of victory, and turning the fate of battle. I mention not that a plough was unknown in Scotland for a century or two after that battle; for that circumstance could not create a doubt in the historian, if he was ignorant of it.

Reason, with respect to its progress, is singular. Morals, manners and every thing that appears externally may in part be acquired by imitation and example; which have not the slightest influence upon the reasoning faculty. The only means for advancing that faculty to maturity, are indefatigable study and practice; and even these will not carry a man one step beyond the subjects he is conversant about: examples are not rare of men extremely expert in one science, and grossly deficient in others. Many able mathematicians are novices in politics, and even the common arts of life: study and practice have ripened them in every relation of equality, while they remain ignorant, like the vulgar, about other relations. A man, in like manner, who has bestowed much time and thought in political matters, may be a child as to other branches of knowledge*.

I proceed to the second article, containing erroneous reasoning occasioned by natural biases. The first bias I shall mention has an extensive influence.

What

* Pascal, the celebrated author of *Lettres Provinciales*, in order to explain the infinity and indivisibility of the Deity, has the following words. "I will show you a thing both infinite and indivisible. It is a point moving with infinite celerity: that point is in all places at once, and entire in every place." What an absurdity, says Voltaire, to ascribe motion to a mathematical point, that has no existence but in the mind of the geometer! that it can be every where at the same instant, and that it can move with infinite celerity! as if infinite celerity could actually exist. Every word, adds he, is big with absurdity; and yet he was a great man who uttered that stuff.

What is seen, makes a deeper impression than what is reported or discovered by reflection. Hence it is, that in judging of right and wrong, the ignorant and illiterate are struck with the external act only, without penetrating into will or intention which lie out of sight. Thus with respect to covenants, laws, vows, and other acts that are completed by words, the whole weight in days of ignorance is laid upon the external expression, with no regard to the meaning of the speaker or writer. The blessing bestowed by Isaac upon his son Jacob, mistaking him for Esau, is an illustrious instance. Not only was the blessing intended for Esau, but Jacob, by deceiving his father, had rendered himself unworthy of it (a); yet Isaac had pronounced the sounds, and it was not in his power to unsay them: *Nescit vox emissa reverti**. Joshua, grossly imposed on by the Gibeonites denying that they were Canaanites, made a covenant with them; and yet though he found them to be Canaanites, he held himself to be bound. Led by the same bias people think it sufficient to fulfil the words of a vow, however short of intention. The Duke of Lancaster, vexed at the obstinate resistance of Rennes, a town in Britany, vowed in wrath not to raise the siege till he had planted the English colours upon one of the gates. He found it necessary to raise the siege; but his vow stood in the way. The governor relieved him from his scruple, permitting him to plant his colours upon one of the gates; and he was satisfied that his vow was fulfilled. The following is an example of an absurd conclusion deduced from a precept taken literally, against common sense. We are ordered by the Apostle, to pray always; from which Jerom, one

(a) Genesis, chap. 27.

* Many more are killed by a fall from a horse or by a fever, than by thunder. Yet we are much more afraid of the latter. It is the sound that terrifies; though every man knows that the danger is over when he hears the sound.

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of the fathers, argues thus: "Conjugal enjoyment is inconsistent with praying; ergo, conjugal enjoyment is a sin." By the same argument it may be proved, that eating and drinking are sins; and that sleeping is a great sin, being a great interruption to praying. With respect to another text, "That a bishop must be blameless, the husband of one wife" taken literally, a very different conclusion is drawn in Abyssinia, That no man can be ordained a presbyter till he be married. Prohibitions have been interpreted in the same shallow manner. Lord Clarendon gives two instances, both of them relative to the great fire of London. The mayor proposing to pull down a house in order to stop the progress of the fire, was opposed by the lawyers, who declared the act to be unlawful; and the house was burnt without being pulled down. About the same time it was proposed to break open some houses in the temple for saving the furniture, the possessors being in the country; but it was declared burglary to force open a door without consent of the possessor. Such literal interpretation, contrary to common sense, has been extended even to inflict punishment. Isadas was bathing when the alarm was given in Lacedemon, that Epaminondas was at hand with a numerous army. Naked as he was, he rushed against the enemy with a spear in one hand and a sword in the other, bearing down all before him. The Ephori fined him for going to battle unarmed; but honoured him with a garland for his gallant behaviour. How absurd to think that the law was intended for such a case! and how much more absurd to think, that the same act ought to be both punished and rewarded! The King of Castile being carried off his horse by a hunted hart, was saved by a person at hand, who cut his belt. The judges thought a pardon absolutely requisite, to relieve from capital punishment a man who had lifted a sword.

a sword against his sovereign *. It is a salutary regulation, that a man who is absent cannot be tried for his life. Pope Formosus died suddenly without suffering any punishment for his crimes. He was raised from his grave, dressed in his pontifical habit; and in that shape a criminal process went on against him. Could it seriously be thought, that a rotten carcase brought into court was sufficient to fulfil the law? The same absurd farce was played in Scotland, upon the body of Logan of Restalrig; several years after his interment. The body of Tancred King of Sicily was raised from the grave, and the head cut off for supposed rebellion. Henry IV. of Castile was deposed in absence; but, for a colour of justice, the following ridiculous scene was acted. A wooden statue dressed in a royal habit, was placed on a theatre; and the sentence of deposition was solemnly read to it, as if it had been the King himself. The Archbishop of Toledo seized the crown, another the sceptre, a third the sword; and the ceremony was concluded with proclaiming another king. How humbling are such such scenes to man, who values himself upon the faculty of reason as his prime attribute! An expedient of that kind would now be rejected with disdain, as fit only to amuse children; and it grieves me to observe that law-proceedings are not yet totally purged of such absurdities. By a law in Holland, the criminal's confession is essential to a capital punishment, no other evidence being held sufficient: and yet if he insist on his innocence, he is tortured till he pronounce the words of confession; as if sounds merely were sufficient, without will or intention. The practice of England in a similar case, is no less absurd.

* A person unacquainted with the history of law, will imagine that Swift has carried beyond all bounds his satire against lawyers, in saying, that Gulliver had incurred a capital punishment, for saving the Emperor's palace by pissing out the fire; it being capital in any person of what quality soever, to make water within the precincts of the palace.

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Confeſſion is not there required; but it is required; that the perſon accuſed ſhall plead, and ſay whether he be innocent or guilty. But what if he ſtand mute? He is preſſed down by weights till he plead; and if he continue mute, he is preſſed till he give up the ghoſt, a torture known by the name of *Peine forte et dure* *. Further, law, copying religion, has exalted ceremonies above the ſubſtantial part. In England ſo ſtrictly has form been adhered to, as to make the moſt trivial defect in words fatal, however certain the meaning be. *Murdredavit* for *murdravit*, *feloniter* for *felonice*, have been adjudged to vitiate an indictment. *Burgariter* for *burglariter* hath been a fatal objection; but *burgulariter* hath been holden good. Webſter being indicted for murder, and the ſtroke being laid "*ſiniſtro bracio*" inſtead of "*brachio*," he was diſmiſſed. *A. B. alias dictus A. C. Butcher*, was found to vitiate the indictment; becauſe it ought to have been *A. B. Butcher, alias dictus A. C. Butcher*. So *gladium in dextra ſua*, without *manu*.

No bias in human nature is more prevalent than a deſire to anticipate futurity, by being made acquainted beforehand with what will happen. It was indulged without reſerve in dark times; and hence omens, auguries, dreams, judicial aſtrology, oracles, and prophecies, without end. It ſhows ſtrange weakneſs not to ſee, that ſuch foreknowledge would be a gift more pernicious to man than Pandora's box: it would deprive him of every motive to action; and leave no place for ſagacity, nor for contriving means to bring about a deſired event. Life is an enchanted caſtle, opening to intereſting views that inflame the imagination and excite induſtry. Remove the veil that hides futurity.—To an active, buſtling

* Since the above was written, the parliament has enacted, That perſons arraigned for felony or piracy, who ſtand mute, or reſuſe to anſwer directly to the indictment, ſhall be held as confeſſing, and judgement ſhall paſs againſt them, as if they had been convicted by verdict or confeſſion.

bustling, animating scene, succeeds a dead stupor, men converted into statues; passive like inert matter, because there remains not a single motive to action. Anxiety about futurity rouses our sagacity to prepare for what may happen; but an appetite to know what sagacity cannot discover, is a weakness in nature inconsistent with every rational principle*.

Propensity to things rare and wonderful, is a natural bias no less universal than the former. Any strange or unaccountable event rouses the attention, and enflames the mind: we suck it in greedily, wish it to be true, and believe it to be true upon the slightest evidence (a). A hart taken in the forest of Senlis by Charles VI. of France, bore a collar upon which was inscribed, *Cæsar hoc me donavit* *. Every one believed that a Roman Emperor was meant, and that the beast must have lived at least a thousand years; overlooking that the Emperor of Germany is also styled *Cæsar*, and that it was not necessary to go back fifty years. This propensity displays itself even in childhood: stories of ghosts and apparitions are anxiously listened to; and firmly believed, by the terror they occasion; the vulgar accordingly have been captivated with such stories, upon evidence that would not be sufficient to ascertain the simplest fact. The absurd and childish prodigies that are every where scattered through the history of Titus Livius, not to mention other ancient historians, would be unaccountable in a writer of sense and gravity, were it not for the propensity mentioned. But human belief is not left at the mercy of every irregular bias: our maker has subjected belief to the correction of the rational faculty; and accordingly, in proportion as reason advances to-

* Foreknowledge of future events, differs widely from a conviction, that all events are fixed and immutable: the latter leaves us free to activity; the former annihilates all activity.

† "Cæsar gave me this,"

(a) See Elements of Criticism, vol. 1. p. 163. ed. 5.

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ward maturity, wonders, prodigies, apparitions, incantations, witchcraft, and such stuff, lose their influence. That reformation however has been exceedingly slow, because the propensity is exceedingly strong. Such absurdities found credit among wise men, even as late as the last age. I am ready to verify the charge, by introducing two men of the first rank for understanding: were a greater number necessary, there would be no difficulty of making a very long catalogue. The celebrated Grotius shall lead the van. Procopius in his Vandal history relates, that some orthodox Christians, whose tongues were cut out by the Arians, continued miraculously to speak as formerly.— And to vouch the fact, he appeals to some of those miraculous persons, alive in Constantinople at the time of his writing. In the dark ages of Christianity, when different sects were violently enflamed against each other, it is not surprising that gross absurdities were swallowed as real miracles: but is it not surprising, and also mortifying, to find Grotius, the greatest genius of the age he lived in, adopting such absurdities? For the truth of the foregoing miracle, he appeals not only to Procopius, but to several other writers (a); as if the hearsay of a few writers were sufficient to make us believe an impossibility. Could it seriously be his opinion, that the great God who governs by general laws, permitting the sun to shine alike upon men of whatever religion, would miraculously suspend the laws of nature, in order to testify his displeasure at an honest sect of Christians, led innocently into error? Did he also believe what Procopius adds, that two of these orthodox Christians were again deprived of speech, as a punishment inflicted by the Almighty for cohabiting with prostitutes?

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(a) Prolegomena to his History of the Goths.

I proceed to our famous historian, the Earl of Clarendon, the other person I had in view. A man long in public business, a consummate politician and well stored with knowledge from books as well as from experience, might be fortified against foolish miracles, if any man can be fortified: and yet behold his superstitious credulity in childish stories; no less weak in that particular, than was his cotemporary Grotius. He gravely relates an incident concerning the assassination of the Duke of Buckingham, the sum of which follows. "There were many stories scattered abroad at that time, of prophecies and predictions of the Duke's untimely and violent death; one of which was upon a better foundation of credit, than usually such discourses are founded upon. There was an officer in the King's wardrobe in Windsor castle, of reputation for honesty and discretion, and at that time about the age of fifty. About six months before the miserable end of the Duke, this man being in bed and in good health, there appeared to him at midnight a man of a venerable aspect, who drawing the curtains and fixing his eye upon him, said, Do you know me, Sir? The poor man, half dead with fear, answered, That he thought him to be Sir George Villiers, father to the Duke. Upon which he was ordered by the apparition, to go to the Duke and tell him, that if he did not somewhat to ingratiate himself with the people, he would be suffered to live but a short time. The same person appeared to him a second and a third time, reproaching him bitterly for not performing his promise. The poor man plucked up as much courage as to excuse himself, that it was difficult to find access to the Duke, and that he would be thought a madman. The

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" apparition imparted to him some secrets, which
 " he said would be his credentials to the Duke.
 " The officer, introduced to the Duke by Sir
 " Ralph Freeman, was received courteously.—
 " They walked together near an hour; and the
 " Duke sometimes spoke with great commotion,
 " though his servants with Sir Ralph were at such
 " a distance that they could not hear a word.—
 " The officer returning from the Duke, told Sir
 " Ralph, that when he mentioned the par-
 " ticulars that were to gain him credit, the
 " Duke's colour changed; and he swore the
 " officer could come to that knowledge only by
 " the devil; for that these particulars were known
 " only to himself, and to one person more, of
 " whose fidelity he was secure. The Duke, who
 " went to accompany the King at hunting, was
 " observed to ride all the morning in deep
 " thought; and before the morning was spent
 " left the field and alighted at his mother's
 " house, with whom he was shut up for two
 " or three hours. When the Duke left her, his
 " countenance appeared full of trouble, with a
 " mixture of anger, which never appeared be-
 " fore in conversing with her: and she was found
 " overwhelmed with tears, and in great agony.
 " Whatever there was of all this, it is a notorious
 " truth, that when she heard of the Duke's murder,
 " she seemed not in the least surpris'd, nor did ex-
 " press much sorrow."

The name of Lord Clarendon calls for more
 attention to the foregoing relation than otherwise
 it would deserve. It is no article of the Christi-
 an faith, that the dead preserve their connection
 with the living, or are ever suffered to return to
 this world: we have no solid evidence for such
 a fact; and rarely hear of it, except in tales for
 amusing or terrifying children. Secondly, The
 story

story is inconsistent with the system of Providence; which for the best purposes, has drawn an impenetrable veil between us and futurity. Thirdly, This apparition, though supposed to be endowed with a miraculous knowledge of future events, is however deficient in the sagacity that belongs to a person of ordinary understanding. It appears twice to the officer, without thinking of giving him proper credentials; nor does it think of them till suggested by the officer. Fourthly, Why did not the apparition go directly to the Duke himself; what necessity for employing a third person? The Duke must have been much more affected with an apparition to himself, than with the hearing it at second hand. The officer was afraid of being taken for a madman; and the Duke had some reason to think him such. Lastly, The apparition happened above three months before the Duke's death; and yet we hear not of a single step taken by him, in pursuance of the advice he got. The authority of the historian and the regard we owe him, have drawn from me the foregoing reflections, which with respect to the story itself are very little necessary; for the evidence is really not such as to verify any ordinary occurrence. His Lordship acknowledges, that he had no evidence but common report; saying, that it was one of the many stories scattered abroad at that time. He does not say, that the story was related to him by the officer, whose name he does not even mention, or by Sir Ralph Freeman, or by the Duke, or by the Duke's mother. If any thing happened like what is related, it may with good reason be supposed, that the officer was crazy or enthusiastically mad: nor have we any evidence beyond common report, that he communicated any secret to the Duke. Here are two remarkable instances

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of an observation made above, that a man may be high in one science and very low in another. Had Grotius, or had Clarendon, studied the fundamentals of reason and religion coolly and impartially, as they did other sciences, they would never have given faith to reports so ill vouched, and so contradictory to every sound principle of theology.

Another source of erroneous reasoning, is a singular tendency in the mind of man to mysteries and hidden meanings. Where an object makes a deep impression, the busy mind is seldom satisfied with the simple and obvious intendment: invention is roused to allegorize, and to pierce into hidden views and purposes. I have a notable example at hand, with respect to forms and ceremonies in religious worship. Josephus (a), talking of the tabernacle, has the following passage. " Let any man consider the structure of the tabernacle, the sacerdotal vestments, the vessels dedicated to the service of the altar; and he must of necessity be convinced, that our lawgiver was a pious man, and that all the clamours against us and our profession, are mere calumny. For what are all of these but the image of the whole world? This will appear to any man who soberly and impartially examines the matter. The tabernacle of thirty cubits is divided into three parts; two for the priests in general, and as free to them as the earth and the sea; the third, where no mortal must be admitted, is as the heaven reserved for God himself. The twelve loaves of shewbread signify the twelve months of the year. The candlestick, composed of seven branches, refers to the twelve signs of the zodiac, through which the seven planets shape their course; VOL. II. M " and

(a) Jewish Antiquities, book 3.

“ and the seven lamps on the top of the seven
 “ branches bear an analogy to the planets them-
 “ selves. The curtains of four colours represent
 “ the four elements. The fine linen signifies the
 “ earth, as flax is raised there. By the purple is
 “ understood the sea, from the blood of the
 “ murex, which dies that colour. The violet
 “ colour is a symbol of the air; and the scarlet
 “ of the fire. By the linen garment of the
 “ high-priest, is designed the whole body of the
 “ earth: by the violet colour the heavens. The
 “ pomegranates signify lightning: the bells tolling
 “ signify thunder. The four-coloured ephod bears
 “ a resemblance to the very nature of the uni-
 “ verse, and the interweaving it with gold has a
 “ regard to the rays of light. The girdle about
 “ the body of the priest is as the sea about the
 “ globe of the earth. The two sardonyx stones
 “ are a kind of figure of the sun and moon;
 “ and the twelve other stones may be under-
 “ stood, either of the twelve months, or of the
 “ twelve signs in the zodiac. The violet-colour-
 “ ed tiara is a resemblance of heaven; and it
 “ would be irreverent to have written the sacred
 “ name of God upon any other colour. The
 “ triple crown and plate of gold give us to un-
 “ derstand the glory and majesty of Almighty
 “ God. This is a plain illustration of these mat-
 “ ters; and I would not lose any opportunity of
 “ doing justice to the honour and wisdom of
 “ our incomparable lawgiver.” How wire-drawn
 and how remote from any appearance of truth,
 are the foregoing allusions and imagined resem-
 blances! But religious forms and ceremonies,
 however arbitrary, are never held to be so. If
 an useful purpose do not appear, it is taken for
 granted that there must be a hidden meaning; and
 any meaning, however childish, will serve when

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a better cannot be found. Such propensity there is in dark ages for allegorizing, that even our Saviour's miracles have not escaped. Wherever any seeming difficulty occurs in the plain sense, the fathers of the church, Origen, Augustine, and Hilary, are never at a loss for a mystic meaning. "Sacrifice to the celestial gods with an odd number, and to the terrestrial gods with an even number," is a precept of Pythagoras. Another is, "Turn round in adoring the gods, and sit down when thou hast worshipped." The learned make a strange potter about the hidden meaning of these precepts. But, after all, have they any hidden meaning? Forms and ceremonies are useful in external worship, for occupying the vulgar; and it is of no importance what they be, provided they prevent the mind from wandering. Why such partiality to ancient ceremonies, when no hidden meaning is supposed in those of Christians, such as bowing to the east, or the priest performing the liturgy, partly in a black upper garment, partly in a white? No ideas are more simple than of numbers, nor less susceptible of any hidden meaning; and yet the profound Pythagoras has imagined many such meanings. The number *one*, says he, having no parts, represents the Deity: it represents also order, peace, and tranquillity, which result from unity of sentiment. The number *two* represents disorder, confusion, and change. He discovered in the number *three* the most sublime mysteries: all things are composed, says he, of three substances. The number *four* is holy in its nature, and constitutes the divine essence, which consists in unity, power, benevolence, and wisdom. Would one believe, that the great philosopher, who demonstrated the 47th proposition of the first book of Euclid, was the inventor of such

childish conceits? Perhaps Pythagoras meant only to divert himself with them. Whether so or not, it seems difficult to be explained, how such trifles were preserved in memory, and handed down to us through so many generations. All that can be said is, that during the infancy of knowledge, every novelty makes a figure, and that it requires a long course of time to separate the corn from the chaff*. A certain writer, smitten with the conceit of hidden meanings, has applied his talent to the constellations of the zodiac. The *lion* typifies the force or heat of the sun in the month of July, when he enters the constellation. The constellation where the sun is in the month of August is termed the *virgin*, signifying the time of harvest. He enters the *balance* in September, denoting the equality of day and night. The *scorpion* where he is found in October, is an emblem of the diseases that are frequent during that month, &c. The *balance*, I acknowledge, is well hit off; but I see not clearly the resemblance of the force of a lion to the heat of the sun; and still less that of harvest to a virgin: the spring would be more happily represented by a virgin, and the harvest by a woman in the act of delivery.

Our tendency to mystery and allegory, displays itself with great vigour in thinking of our forefathers and of the ancients in general, by means of the veneration that is paid them. Before writing was known, ancient history is made up of

* The following precepts of the same philosopher, tho' now only fit for the *Child's Guide*, were originally cherished, and preserved in memory, as emanations of superior wisdom. "Do not enter a temple for worship, but with a decent air. Render not life painful by undertaking too many affairs. Be always ready for what may happen. Never bind yourself by a vow, nor by an oath. Irritate not a man who is angry." The seven wise men of Greece made a figure in their time; but it would be unreasonable to expect, that what they taught during the infancy of knowledge, should make a figure in its maturity.

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traditional fables. A Trojan Brutus peopled England; and the Scots are descended from Scota, daughter to an Egyptian king. Have we not equally reason to think, that the histories of the heathen gods are involved in fable? We pretend not to draw any hidden meaning from the former: why should we suspect any such meaning in the latter? Allegory is a species of writing too refined for a savage or barbarian: it is the fruit of a cultivated imagination; and was a late invention even in Greece. The allegories of Esop are of the simplest kind: yet they were composed after learning began to flourish; and Cebes, whose allegory about the life of man is justly celebrated, was a disciple of Socrates.—Prepossession however in favour of the ancients makes us conclude, that there must be some hidden meaning or allegory in their historical fables; for no better reason than that they are destitute of common sense. In the Greek mythology, there are numberless fables related as historical facts merely; witness the fable of gods mixing with women, and procreating giants, like what we find in the fabulous histories of many other nations. These giants attempt to dethrone Jupiter: Apollo keeps the sheep of Admetus: Minerva springs from the head of Jove*: Bacchus is cut out of his thigh: Orpheus goes to hell for his wife: Mars and Venus are caught by Vulcan in a net; and a thousand other such childish stories. But the Greeks, many centuries after the invention of such foolish fables, became illustrious

* However easy it may be to draw an allegorical meaning out of that fable, I cannot admit any such meaning to have been intended. An allegory is a fable contrived to illustrate some acknowledged truth, by making a deeper impression than the truth would make in plain words; of which we have several beautiful instances in the Spectator (Elements of Criticism, chap. 20. § 6.) But the fable here was understood to be a matter of fact, Minerva being worshipped by the Greeks as a real goddess, the daughter of Jupiter without a mother.

illustrious for arts and sciences; and nothing would satisfy writers in later times, but to dub them profound philosophers, even when mere savages. Hence endless attempts to detect mysteries and hidden meanings in their fables. Let other interpreters of that kind pass: they give me no concern. But I cannot, without the deepest concern, behold our illustrious philosopher Bacon employing his talents so absurdly. What imbecility must there be in human nature, when so great a genius is capable of such puerilities! As a subject so humbling is far from being agreeable, I confine myself to a few instances.—In an ancient fable, Prometheus formed man out of clay; and kindling a bundle of birch rods at the chariot of the sun brought down fire to the earth for the use of his creature man. And tho' ungrateful man complained to Jupiter of that theft, yet the god, pleased with the ingenuity of Prometheus, not only confirmed to man the use of fire, but conferred on him a gift much more considerable: the gift was perpetual youth, which was laid upon an ass to be carried to the earth. The ass, wanting to drink at a brook, was opposed by a serpent, who insisted to have the burden; without which, no drink for the poor ass. And thus, for a draught of plain water, was perpetual youth transferred from man to the serpent. This fable has a striking resemblance to many in the Edda; and in the manner of the Edda, accounts for the invention of fire, and for the mortality of man. Nor is there in all the Edda one more childish, or more distant from any appearance of a rational meaning. It is handled however by our philosopher with much solemn gravity, as if every source of wisdom were locked up in it. The explanation he gives, being too long to be copied here, shall be reduced to a few

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few particulars. After an elogium upon fire, his Lordship proceeds thus. "The manner wherein Prometheus stole his fire, is properly described from the nature of the thing; he being said to have done it by applying a rod of birch to the chariot of the sun: for birch is used in striking and beating; which clearly denotes fire to proceed from violent percussions and collisions of bodies, whereby the matters struck are subtilized, rarefied, put into motion, and so prepared to receive the heat of the celestial bodies. And accordingly they, in a clandestine and secret manner, snatch fire, as it were by stealth, from the chariot of the sun." He goes on as follows. "The next is a remarkable part of the fable; which represents, that men, instead of gratitude, accused both Prometheus and his fire to Jupiter: and yet the accusation proved so pleasant to Jupiter, that he not only indulged mankind the use of fire, but conferred upon them perpetual youth. Here it may seem strange, that the sin of ingratitude should meet with approbation or reward. But the allegory has another view; and denotes, that the accusation both of human nature and human art, proceeds from a noble and laudable temper of mind, viz. modesty; and also tends to a very good purpose, viz. to stir up fresh industry and new discoveries." Can any thing be more wire-drawn?

Vulcan, attempting the chastity of Minerva, had recourse to force. In the struggle, his *semen*, falling upon the ground, produced Erichonius; whose body from the middle upward was comely and well proportioned, his thighs and legs small and deformed like an eel. Conscious of that defect, he was the inventor of chariots; which showed the graceful part of his body, and concealed

cealed what was deformed. Listen to the explanation of this ridiculous fable. " Art, by the various uses it makes of fire, is here represented by Vulcan: and Nature is represented by Minerva, because of the industry employed in her works. Art, when it offers violence to Nature in order to bend her to its purpose, seldom attains the end proposed. Yet, upon great struggle and application, there proceed certain imperfect births, or lame abortive works; which however, with great pomp and deceitful appearances, are triumphantly carried about, and shown by impostors." I admit the ingenuity of that forced meaning; but had the inventor of that fable any latent meaning? If he had, why did he conceal it? The ingenious meaning would have merited praise; the fable itself none at all.

I shall add but one other instance, for they grow tiresome. Sphinx was a monster, having the face and voice of a virgin, the wings of a bird, and the talons of a gryphon. She resided on the summit of a mountain, near the city Thebes. Her manner was, to lie in ambush for travellers, to propose dark riddles which she received from the muses, and to tear those to pieces who could not solve them. The Thebans having offered their kingdom to the man who should interpret these riddles, Oedipus presented himself before the monster, and he was required to explain the following riddle: What creature is that, which being born four-footed, becomes afterwards two-footed, then three-footed, and lastly four-footed again. Oedipus answered, It was man, who in his infancy crawls upon his hands and feet, then walks upright upon his two feet, walks in old age with a stick, and at last lies four-footed in bed. Oedipus having thus obtained the victory, slew the monster; and laying the carcase upon an ass, carried it off in triumph. Now for the explanation. " This is an elegant and instructive fable, invented to

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“ represent science : for Science may be called a
 “ monster, being strangely gazed at and admired
 “ by the ignorant. Her figure and form is various,
 “ by reason of the vast variety of subjects that science
 “ considers. Her voice and countenance are repre-
 “ sented female, by reason of her gay appearance,
 “ and volubility of speech. Wings are added, be-
 “ cause the sciences and their inventions fly about
 “ in a moment ; for knowledge, like light commu-
 “ nicated from torch to torch, is presently caught,
 “ and copiously diffused. Sharp and hooked talons
 “ are elegantly attributed to her ; because the axi-
 “ oms and arguments of science fix down the mind,
 “ and keep it from moving or slipping away.”
 Again : “ All science seems placed on high, as it
 “ were on the tops of mountains that are hard to
 “ climb : for science is justly imagined a sublime
 “ and lofty thing, looking down upon ignorance,
 “ and at the same time taking an extensive view on
 “ all sides, as is usual on the tops of mountains.
 “ Sphinx is said to propose difficult questions and
 “ riddles, which she received from the Muses.
 “ These questions, while they remain with the
 “ Muses, may be pleasant, as contemplation and
 “ enquiry are when knowledge is their only aim :
 “ but after they are delivered to Sphinx, that is, to
 “ practice, which impels to action, choice, and de-
 “ termination ; then it is that they become severe
 “ and torturing ; and unless solved, strangely per-
 “ plex the human mind, and tear it to pieces. It
 “ is with the utmost elegance added in the fable,
 “ that the carcass of Sphinx was laid upon an ass ;
 “ for there is nothing so subtle and abstruse, but
 “ after being made plain, may be conceived by the
 “ slowest capacity.” According to such latitude of
 interpretation, there is nothing more easy than to
 make *quidlibet ex quolibet*.

“ Who

“ *Who would not laugh if such a man there be ?*
 “ *Who would not weep if Atticus were he ?*”

I will detain the reader but a moment longer, to hear what our author says in justification of such mysterious meaning. Out of many reasons, I select the two following. “ It may pass for a farther indication of a concealed and secret meaning, that some of these fables are so absurd and idle in their narration, as to proclaim an allegory even afar off. A fable that carries probability with it, may be supposed invented for pleasure, or in imitation of history ; but what could never be conceived or related in this way, must surely have a different use. For example, what a monstrous fiction is this, That Jupiter should take *Metis* to wife ; and as soon as he found her pregnant eat her up ; whereby he also conceived, and out of his head brought forth *Pallas* armed ! Certainly no mortal could, but for the sake of the moral it couches, invent such an absurd dream as this, so much out of the road of thought.” At that rate the more ridiculous or absurd a fable is, the more instructive it must be. This opinion resembles that of the ancient Germans with respect to mad women, who were held to be so wise, as that every thing they uttered was prophetic. Did it never occur to our author, that in the infancy of the reasoning faculty, the imagination is suffered to roam without control, as in a dream ; and the vulgar in all ages are delighted with wonderful stories ; the more out of nature, the more to their taste ?

We proceed to the other reason. “ The argument of most weight with me is, That many of these fables appear not to have been invented by the persons who relate and divulge them, whether Homer, Hesiod, or others ; for if I were assured they first flowed from those later times and au-

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" thors, I should never expect any thing singularly
 " great or noble from such an origin. But who-
 " ever attentively considers the thing, will find,
 " that these fables are delivered down by those wri-
 " ters, not as matters then first invented, but as re-
 " ceived and embraced in earlier ages. And this
 " principally raises my esteem of those fables ;
 " which I receive, not as the product of the age,
 " or invention of the poets, but as sacred relics,
 " gentle whispers, and the breath of better times,
 " that from the traditions of more ancient nations,
 " came at length into the flutes and trumpets of the
 " Greeks." Was it our author's sincere opinion,
 that the farther back we trace the history of man,
 the more of science and knowledge is found ; and
 consequently that savages are the most learned of
 all men ?

The following fable of the savage Canadians ought
 to be mysterious, if either of the reasons urged above
 be conclusive. " There were in the beginning but
 " six men in the world, (from whence sprung is not
 " said): one of these ascended to heaven in quest
 " of a woman named *Atahensic*, and had carnal
 " knowledge of her. She being thrown headlong
 " from the height of the empyrean, was received on
 " the back of a tortoise, and delivered of two
 " children, one of whom slew the other." This
 fable is so absurd, that it must have a latent mean-
 ing ; and one needs but copy our author to pump
 a deep mystery out of it, however little intended by
 the inventor. And if either absurdity or antiquity
 entitle fables to be held sacred relics, gentle whis-
 pers, and the breath of better times, the following
 Japanese fables are well entitled to these distinguish-
 ing epithets. " *Bunfio*, in wedlock, having had no
 children for many years, addressed her prayers to
 the gods, was heard, and was delivered of 500 eggs.
 Fearing that the eggs might produce monsters, she
 packed them up in a box, and threw them into the
 river.

river. An old fisherman finding the box, hatched the eggs in an oven, every one of which produced a child. The children were fed with boiled rice and mugwort-leaves; and being at last left to shift for themselves, they fell a-robbing on the highway. Hearing of a man famous for great wealth, they told their story at his gate, and begged some food. This happening to be the house of their mother, she owned them for her children, and gave a great entertainment to her friends and neighbours. She was afterward inlisted among the goddesses by the name of *Benfaiten*! her 500 sons were appointed to be her attendants; and to this day she is worshipped in Japan as the goddess of riches." Take another tale of the same stamp. The Japanese have a tale of lucky and unlucky days, which they believe to have been composed by Abino Seimei, a famous astrologer, and a sort of demi-god. They have the following tradition of him. "A young fox, pursued by hunters, fled into a temple, and took shelter in the bosom of Abino Jassima, son and heir to the king of the country. Refusing to yield the poor creature to the unmerciful hunters, he defended himself with great bravery, and set the fox at liberty. The hunters, through resentment against the young prince, murdered his royal father; but Jassima revenged his father's death, killing the traitors with his own hand. Upon this signal victory, a lady of incomparable beauty appeared to him, and made such an impression on his heart, that he took her to wife. Abino Seimei, procreated of that marriage, was endowed with divine wisdom, and the precious gift of prophecy. Jassima was ignorant that his wife was the very fox whose life he had saved, till she resumed by degrees her former shape." If there be any hidden mystery in this tale, I shall not despair of finding a mystery in every fairy-tale invented by Madam Gomez.

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It is lamentable to observe the slow progress of human understanding and the faculty of reason. If this reflection be verified in our celebrated philosopher Bacon, how much more in others? It is comfortable, however, that human understanding is in a progress toward maturity, however slow. The fancy of allegorizing ancient fables, is now out of fashion: enlightened reason has unmasked these fables, and left them in their nakedness, as the invention of illiterate ages when wonder was the prevailing passion.

Having discussed the first two heads, I proceed to the third, viz. Erroneous reasoning occasioned by acquired biases. And one of these that has the greatest influence in perverting the rational faculty, is blind religious zeal. There is not in nature a system more simple or perspicuous than that of pure religion; and yet what a complication do we find in it of metaphysical subtilities and unintelligible jargon! That subject being too well known to need illustration, I shall confine myself to a few instances of the influence that religious superstition has on other subjects.

A history-painter and a player require the same sort of genius. The one by colours, the other by looks and gestures, express various modifications of passion, even what are beyond the reach of words; to accomplish these ends, great sensibility is requisite, as well as judgement. Why then is not a player equally respected with a history painter? It was thought by zealots, that a play is an entertainment too splendid for a mortified Christian; upon which account players fell under church-censure, and were even held unworthy of Christian burial. A history-painter, on the contrary, being frequently employed in painting for the church, was always in high esteem. It is only among Protestants that players are beginning to be restored to their privileges as free citizens; and there perhaps never existed a history-

history-painter more justly esteemed, than Garrick, a player, is in Great-Britain. Aristarchus, having taught that the earth moves round the sun, was accused by the Heathen priests, for troubling the repose of their household-gods. Copernicus, for the same doctrine, was accused by Christian priests, as contradicting the scriptures, which talk of the sun's moving. And Galileo, for adhering to Copernicus, was condemned to prison and penance: he found it necessary to recant upon his knees. A bias acquired from Aristotle, kept reason in chains for centuries. Scholastic divinity in particular, founded on the philosophy of that author, was more hurtful to the reasoning faculty than the Goths and Huns. Tycho Braché suffered great persecution for maintaining, that the heavens were so far empty of matter as to give free course to the comets; contrary to Aristotle, who taught, that the heavens are harder than a diamond: it was extremely ill taken, that a simple mortal should pretend to give Aristotle the lie. During the infancy of reason, authority is the prevailing argument*.

Reason is easily warped by habit. In the disputes among the Athenians about adjusting the form of their government, those who lived in the high country were for democracy; the inhabitants of the plains were for oligarchy; and the seamen for monarchy. Shepherds are all equal: in a corn-country, there are a few masters and many servants: on shipboard, there is one commander, and all the rest subjects. Habit was their adviser: none of them thought of consulting reason, in order to judge what was

* Aristotle it would appear, was less regarded by his cotemporaries than by the moderns. Some persons having travelled from Macedon all the way to Persia with complaints against Antipater; Alexander observed, that they would not have made so long a journey had they received no injury. And Cassander, son of Antipater, replying, that their long journey was an argument against them, trusting that witnesses would not be brought from such a distance to give evidence of their calumny, Alexander, smiling, said, "Your argument is one of Aristotle's sophisms, which will serve either side equally."

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was the best form upon the whole. Habit of a different kind has an influence no less powerful. Persons who are in the habit of reasoning, require demonstration for every thing: even a self-evident proposition is not suffered to escape. Such demonstrations occur more than once in the Elements of Euclid, nor has Aristotle, with all his skill in logic, entirely avoided them. Can any thing be more self-evident, than the difference between pleasure and motion? Yet Aristotle attempts to demonstrate, that they are different. "No motion," says he, "except circular motion, is perfect in any one point of time: there is always something wanting during its course, and it is not perfected till it arrive at its end. But pleasure is perfect in every point of time; being the same from the beginning to the end." The difference is clear from perception: but instead of being clear from this demonstration, it should rather follow from it, that pleasure is the same with motion in a circle. Plato also attempts to demonstrate a self-evident proposition, that a quality is not a body. "Every body," says he, "is a subject: quality is not a subject, but an accident; ergo, quality is not a body. Again, A body cannot be in a subject: every quality is in a subject; ergo, quality is not a body." But Descartes affords the most illustrious instance of the kind. He was the greatest geometer of the age he lived in, and one of the greatest of any age; which insensibly led him to overlook intuitive knowledge, and to admit no proposition but what is demonstrated or proved in the regular form of syllogism. He took a fancy to doubt even of his own existence, till he was convinced of it by the following argument. *Cogito, ergo sum: I think, therefore I exist.* And what sort of a demonstration is this after all? In the very fundamental proposition he acknowledges his existence by the term *I*: and how absurd is it to imagine a proof necessary of what is admitted in the fundamental

mental proposition? In the next place, How does our author know that he thinks? If nothing is to be taken for granted, an argument is no less necessary to prove that he thinks, than to prove that he has intuitive knowledge of his thinking; but has he not the same of his existing? Would not a man deserve to be laughed at, who, after warming himself at a fire, should imagine the following argument necessary to prove its existence, "The fire burns, *ergo* "it exists?" Listen to an author of high reputation attempting to demonstrate a self-evident proposition. "The *labour* of B cannot be the labour of C; because it is the application of the organs and powers of B, not of C, to the effecting of something; and therefore the labour is as much B's, as the *limbs* and *faculties* made use of are his. Again, the *effect* or *produce* of the labour of B. is not the effect of the labour of C: and therefore this effect or produce is B's, not C's; as much B's, as the *labour* was B's and not C's: Because, what the labour of B causes or produces, B produces by his labour; or it is the product of B by his labour: that is, it is B's product, not C's, or any other's. And if C should pretend to any *property* in that which B can truly call *his*, he would act contrary to truth (a)."

In every subject of reasoning, to define terms is necessary in order to avoid mistakes: and the only possible way of defining a term is to express its meaning in more simple terms. Terms expressing ideas that are simple without parts, admit not of being defined, because there are no terms more simple to express their meaning. To say that every term is capable of a definition, is in effect to say, that terms resemble matter; that as the latter is divisible without end, so the former is reducible into simpler terms without end. The habit however of defining is so inveterate

(a) Religion of Nature delineated, sect. 6 paragr. 2.

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inveterate in some men, that they will attempt to define words signifying simple ideas. Is there any necessity to define motion: do not children understand the meaning of the word? And how is it possible to define it, when there are not words more simple to define it by? Yet Worster (a) attempts that bold task. "A continual change of place," says he, "or leaving one place for another, without remaining for any space of time in the first place, is called *motion*." That every body in motion is continually changing place, is true: but a change of place is not motion; it is the effect of motion. Gravesend (b) defines motion thus, "*Motus est translatio de loco in locum, sive continua loci mutatio* *;" which is the same with the former. Yet this very author admits *locus* or *place* to signify a simple idea, incapable of a definition. Is it more simple or more intelligible than motion? But, of all, the most remarkable definition of motion is that of Aristotle, famous for its impenetrability, or rather absurdity, "*Actus entis in potentia, quatenus in potentia* †." His definition of time is *numerus motus secundum prius ac posterius*. This definition as well as that of motion, may more properly be considered as riddles propounded for exercising invention. Not a few writers on algebra define negative quantities to be quantities less than nothing.

Extension enters into the conception of every particle of matter; because every particle of matter has length, breadth and thickness. Figure in the same manner, enters into the conception of every particle of matter; because every particle

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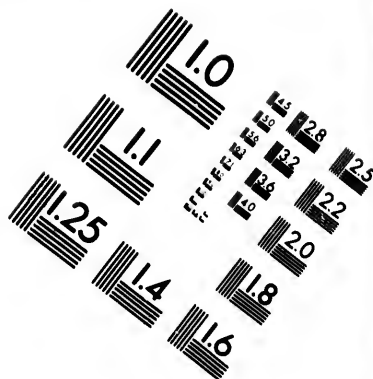
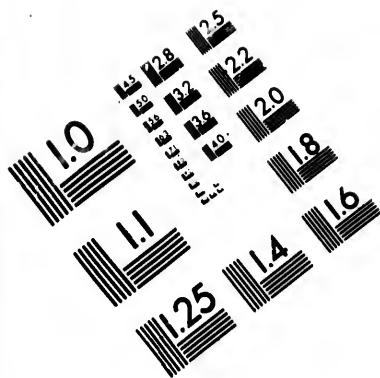
(a) Natural Philosophy, p. 31.

(b) Elements of Physics, p. 28.

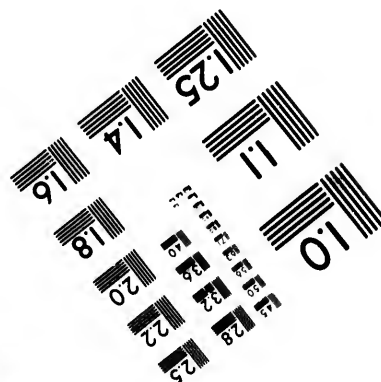
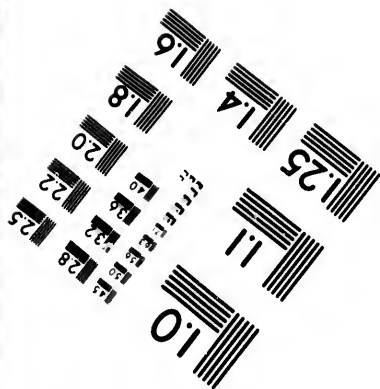
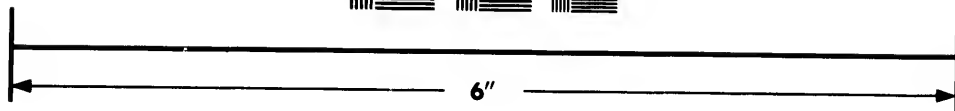
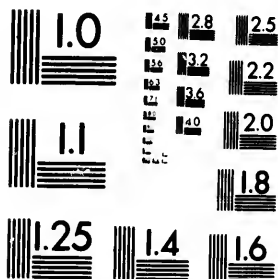
* "Motion is, the removing from one place to another, or a continual change of place."

† "The action of a being in power, so far as it is in power."





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of matter is bounded. By the power of abstraction, figure may be conceived independent of the body that is figured; and extension may be conceived independent of the body that is extended. These particulars are abundantly plain and obvious; and yet observe what a heap of jargon is employed by the followers of Leibnitz, in their fruitless endeavours to define extension. They begin with *simple existences*, which they say are unextended, and without parts. According to that definition, simple existences cannot belong to matter, because the smallest particle of matter has both parts and extension. But to let that pass, they endeavour to show as follows, how the idea of extension arises from these simple existences. "We may look upon simple existences, " as having mutual relations with respect to their " internal state: relations that form a certain " order in their manner of existence. And this " order or arrangement of things, co-existing and " linked together but so as we do not distinctly " understand how, causes in us a confused idea, " from whence arises the appearance of extension." A Peripatetic philosopher being asked, What sort of things the sensible species of Aristotle are, answered, That they are neither entities nor nonentities, but something intermediate between the two. The famous astronomer Ismael Bulialdus lays down the following proposition, and attempts a mathematical demonstration of it, "That " light is a mean-proportional between corporeal " substance and incorporeal."

I close with a curious sort of reasoning, so singular indeed as not to come under any of the foregoing heads. The first editions of the latest version of the Bible into English, have the following preface. "Another thing we think good " to admonish thee of, gentle reader, that we " have

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“ have not tied ourselves to an uniformity of
 “ phrasing, or to an identity of words, as some
 “ peradventure would wish that we had done,
 “ because they observe, that some learned men
 “ somewhere have been as exact as they could
 “ be that way. Truly, that we might not vary
 “ from the sense of that which we have tran-
 “ slated before, if the word signified the same in
 “ both places, (for there be some words that
 “ be not of the same sense every where), we
 “ were especially careful, and made a conscience
 “ according to our duty. But that we should ex-
 “ press the same notion in the same particular
 “ word; as, for example, if we translate the
 “ Hebrew or Greek word once by *purpose*, ne-
 “ ver to call it *intent*; if one where *journeying*,
 “ never *travelling*; if one where *think*, never *sup-*
 “ *pose*; if one where *pain*, never *ache*; if one
 “ where *joy*, never *gladness*, &c.; thus to mince
 “ the matter, we thought to favour more of cu-
 “ riosity than wisdom, and that rather it would
 “ breed scorn in the Atheist, than bring profit
 “ to the godly reader. For is the kingdom of
 “ God become words or syllables? Why should
 “ we be in bondage to them, if we may be free;
 “ use one precisely, when we may use another,
 “ no less fit, as commodiously? We might also
 “ be charged by scoffers, with some unequal
 “ dealing toward a great number of good Eng-
 “ lish words. For as it is written by a certain
 “ great philosopher, that he should say, that those
 “ logs were happy that were made images to be
 “ worshipped; for their fellows, as good as they,
 “ lay for blocks behind the fire: so if we should
 “ say as it were, unto certain words, Stand up
 “ higher, have a place in the Bible always; and
 “ to others of like quality, Get ye hence, be ban-
 “ nished for ever, we might be taxed peradven-

“ ture with St. James his words, namely, to be
 “ partial in ourselves, and judges of evil thoughts.”

Queritur, Can this translation be safely relied
 on as the rule of faith, when such are the trans-
 lators ?

APPENDIX.

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A P P E N D I X.

IN reviewing the foregoing sketch, it occurred, that a fair analysis of Aristotle's logic, would be a valuable addition to the historical branch. A distinct and candid account of a system that for many ages governed the reasoning part of mankind, cannot but be acceptable to the public.—Curiosity will be gratified, in seeing a phantom delineated that so long fascinated the learned world; a phantom, which shows infinite genius, but like the pyramids of Egypt or hanging gardens of Babylon, is absolutely useless unless for raising wonder. Dr. Reid, professor of moral philosophy in the college of Glasgow, relished the thought; and his friendship to me prevailed on him, after much solicitation, to undertake the laborious task. No man is better acquainted with Aristotle's writings; and, without any enthusiastic attachment, he holds that philosopher to be a first-rate genius.

The logic of Aristotle has been on the decline more than a century; and is at present relegated to schools and colleges. It has occasionally been criticised by different writers; but this is the first attempt to draw it out of its obscurity into day-light. From what follows, one will be enabled to pass a true judgement on that work, and to determine whether it ought to make a branch of education. The Doctor's essay, as a capital article in the progress and history of the sciences, will be made welcome, even with the fatigue of squeezing through many thorny paths, before a distinct view can be got of that ancient and stupendous fabric.

It

It will at the same time show the hurt that Aristotle has done to the reasoning faculty, by drawing it out of its natural course into devious paths. His artificial mode of reasoning, is no less superficial than intricate: I say, superficial; for in none of his logical works, is a single truth attempted to be proved by syllogism that requires a proof: the propositions he undertakes to prove by syllogism, are all of them self-evident. Take for instance the following proposition, That man has a power of self-motion. To prove this, he assumes the following axiom, upon which indeed every one of his syllogisms are founded, That whatever is true of a number of particulars joined together, holds true of every one separately; which is thus expressed in logical terms, Whatever is true of the genus, holds true of every species. Founding upon that axiom, he reasons thus: "All animals have a power of self-motion: man is an animal: ergo, man has a power of self-motion." Now if all animals have a power of self-motion, it requires no argument to prove, that man, an animal, has that power: and therefore, what he gives as a conclusion or consequence, is not really so; it is not *inferred* from the fundamental proposition, but is *included* in it. At the same time, the self-motive power of man, is a fact that cannot be known but from experience; and it is more clearly known from experience than that of any other animal. Now, in attempting to prove man to be a self motive animal, is it not absurd, to found the argument on a proposition less clear than that undertaken to be demonstrated? What is here observed, will be found applicable to the greater part, if not the whole, of his syllogisms.

Unless for the reason now given, it would appear singular, that Aristotle never attempts to apply his syllogistic mode of reasoning on any subject handled by himself: on ethics, on rhetoric, and

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and on poetry, he argues like a rational being, without once putting in practice, any of his own rules. It is not supposable that a man of his capacity could be ignorant, how insufficient a syllogism is for discovering any latent truth. He certainly intended his system of logic, chiefly if not solely for disputation: and if such was his purpose, he has been wonderfully successful; for nothing can be better contrived for wrangling and disputing without end. He indeed in a manner professes this to be his aim, in his books *De Sophisticis elenchis*.

Some ages hence, when the goodly fabric of the Romish spiritual power shall be laid low in the dust, and scarce a vestige remain; it will among antiquaries be a curious enquiry, What was the nature and extent of a tyranny, more oppressive to the minds of men, than the tyranny of ancient Rome was to their persons. During every step of the enquiry, posterity will rejoice over mental liberty, no less precious than personal liberty. The despotism of Aristotle with respect to the faculty of reason, was no less complete, than that of the Bishop of Rome with respect to religion; and it is now a proper subject of curiosity, to enquire into the nature and extent of that despotism. One cannot peruse the following sheets, without sympathetic pain for the weakness of man with respect to his noblest faculty; but that pain will redouble his satisfaction, in now being left free to the dictates of reason and common sense.

In my reveries, I have more than once compared Aristotle's logic to a bubble made of soap-water for amusing children; a beautiful figure with splendid colours; fair on the outside, empty within. It has for more than two thousand years been the hard fate of Aristotle's followers, Ixion like, to embrace a cloud for a goddess.—But this is more than sufficient for a preface: and I had almost forgot, that I am detaining my readers from better entertainment, in listening to Dr. Reid.

A BRIEF

A BRIEF
A C C O U N T
O F
A R I S T O T L E ' S L O G I C .

With REMARKS.

C H A P. I.

Of the First Three Treatises.

SECT. I. *Of the Author.*

ARISTOTLE had very uncommon advantages : born in an age when the philosophical spirit in Greece had long flourished, and was in its greatest vigour ; brought up in the court of Macedon, where his father was the King's physician ; twenty years a favourite scholar of Plato, and tutor to Alexander the Great ; who both honoured him with his friendship, and supplied him with every thing necessary for the prosecution of his enquiries.

These advantages he improved by indefatigable study, and immense reading. He was the first, we know, says Strabo, who composed a library. And in this the Egyptian and Pergamenian kings, copied his example. As to his genius, it would be disrespectful to mankind, not to allow an uncommon share to a man who governed the opinions of the most enlightened part of the species near two thousand years.

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If his talents had been laid out solely for the discovery of truth and the good of mankind, his laurels would have remained for ever fresh: but he seems to have had a greater passion for fame than for truth, and to have wanted rather to be admired as the prince of philosophers than to be useful: so that it is dubious, whether there be in his character, most of the philosopher or of the sophist. The opinion of Lord Bacon is not without probability, That his ambition was as boundless as that of his royal pupil; the one aspiring at universal monarchy over the bodies and fortunes of men, the other over their opinions.— If this was the case, it cannot be said, that the philosopher pursued his aim with less industry, less ability, or less success than the hero.

His writings carry too evident marks of that philosophical pride, vanity, and envy, which have often sullied the character of the learned. He determines boldly things above all human knowledge; and enters upon the most difficult questions, as his pupil entered on a battle, with full assurance of success. He delivers his decisions oracularly, and without any fear of mistake. Rather than confess his ignorance, he hides it under hard words and ambiguous expressions, of which his interpreters can make what they please. There is even reason to suspect, that he wrote often with affected obscurity, either that the air of mystery might procure greater veneration, or that his books might be understood only by the adepts who had been initiated in his philosophy.

His conduct towards the writers that went before him has been much censured. After the manner of the Ottoman princes, says Lord Verulam, he thought his throne could not be secure unless he killed all his brethren. Ludovicus Vives charges

him

him with detracting from all philosophers, that he might derive that glory to himself, of which he robbed them. He rarely quotes an author but with a view to censure, and is not very fair in representing the opinions which he censures.

The faults we have mentioned are such as might be expected in a man, who had the daring ambition to be transmitted to all future ages, as the prince of philosophers, as one who had carried every branch of human knowledge to its utmost limit; and who was not very scrupulous about the means he took to obtain his end.

We ought, however to do him the justice to observe, that although the pride and vanity of the sophist appear too much in his writings in abstract philosophy; yet in natural history the fidelity of his narrations seems to be equal to his industry; and he always distinguishes between what he knew and what he had by report. And even in abstract philosophy, it would be unfair to impute to Aristotle all the faults, all the obscurities, and all the contradictions, that are to be found in his writings. The greatest part, and perhaps the best part, of his writings is lost. There is reason to doubt whether some of those we ascribe to him be really his; and whether what are his be not much vitiated and interpolated. These suspicions are justified by the fate of Aristotle's writings, which is judiciously related, from the best authorities, in Bayle's dictionary, under the article *Tyrannion*, to which I refer.

His books in logic which remain, are, 1. One book of the Categories. 2. One of interpretation. 3. First Analytics, two books. 4. Last Analytics, two books. 5. Topics, eight books. 6. Of Sophisms, one book. Diogenes Laertius mentions many others that are lost. Those I have mentioned

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oned have commonly been published together, under the name of *Aristotle's Organon*, or *his Logic*; and for many ages, Porphyry's Introduction to the Categories has been prefixed to them.

SECT. 2. *Of Porphyry's Introduction.*

In this Introduction, which is addressed to Chrysoarius, the author observes, That in order to understand Aristotle's doctrine concerning the categories, it is necessary to know what a *genus* is, what a *species*, what a *specific difference*, what a *property*, and what an *accident*; that the knowledge of these is also very useful in definition, in division, and even in demonstration: therefore he proposes, in this little tract, to deliver shortly and simply the doctrine of the ancients, and chiefly of the Peripatetics, concerning these five *predicables*; avoiding the more intricate questions concerning them; such as, Whether *genera* and *species* do really exist in nature? or, Whether they are only conceptions of the human mind? If they exist in nature, Whether they are corporeal or incorporeal? and, Whether they are inherent in the objects of sense, or disjoined from them? These, he says, are very difficult questions, and require accurate discussion; but that he is not to meddle with them.

After this preface, he explains very minutely each of the five words above-mentioned, divides and subdivides each of them, and then pursues all the agreements and differences between one and another through sixteen chapters.

SECT. 3. *Of the Categories.*

The book begins with an explication of what is meant by univocal words, what by equivocal, and what by denominative. Then it is observed, that what we say is either simple, without composition or structure, as *man, horse*; or, it has composition and structure, as, *a man fights, the horse runs*. Next comes a distinction between a subject of predication; that is, a subject of which any thing is affirmed or denied, and a subject of inhesion. These things are said to be inherent in a subject, which although they are not a part of the subject, cannot possibly exist without it, as figure in the thing figured. Of things that are, says Aristotle, some may be predicated of a subject; but are in no subject; as *man* may be predicated of James or John, but is not in any subject. Some again are in a subject, but can be predicated of no subject.— Thus, my knowledge in grammar is in me as its subject, but it can be predicated of no subject; because it is an individual thing. Some are both in a subject, and may be predicated of a subject, as science; which is in the mind as its subject, and may be predicated of geometry.— Lastly, Some things can neither be in a subject, nor be predicated of any subject. Such are all individual substances, which cannot be predicated, because they are individuals; and cannot be in a subject, because they are substances. After some other subtilties about predicates and subjects, we come to the categories themselves; the things above-mentioned being called by the schoolmen the *antepredicamenta*. It may be observed, however, that notwithstanding the distinction now explained,

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plained, the *being in a subject*, and the *being predicated truly of a subject*, are in the Analytics used as synonymous phrases; and this variation of style has led some persons to think that the Categories were not written by Aristotle.

Things that may be expressed without composition or structure, are, says the author, reducible to the following heads. They are either *substance* or *quantity*, or *quality*, or *relatives*, or *place*, or *time*, or *having*, or *doing*, or *suffering*. These are the predicaments or categories. The first four are largely treated of in four chapters; the others are slightly passed over, as sufficiently clear of themselves. As a specimen, I shall give a summary of what he says on the category of substance.

Substances are either primary, to wit, individual substances, or secondary, to wit, the genera and species of substances. Primary substances neither are in a subject, nor can be predicated of a subject; but all other things that exist, either are in primary substances, or may be predicated of them. For whatever can be predicated of that which is in a subject, may also be predicated of the subject itself. Primary substances are more substances than the secondary; and of the secondary, the species is more a substance than the genus. If there were no primary, there could be no secondary substances.

The properties of substance are these: 1. No substance is capable of intension or remission. 2. No substance can be in any other thing as its subject of inhesion. 3. No substance has a contrary; for one substance cannot be contrary to another; nor can there be contrariety between a substance and that which is no substance. 4. The most remarkable property of substance, is, that one and the same substance may, by some change in itself, become the subject of things that are contrary. Thus the same body may be at one time hot, at another cold.

Let

Let this serve as a specimen of Aristotle's manner of treating the categories. After them, we have some chapters, which the schoolmen call *postpredicamenta*; wherein, first, the four kinds of opposition of terms are explained; to wit, *relative*, *privative*, of *contrariety*, and of *contradiction*. This is repeated in all systems of logic. Last of all we have distinctions of the four Greek words which answer to the Latin ones, *prius*, *simul*, *motus*, and *habere*.

SECT. 4. *Of the book concerning Interpretation.*

We are to consider, says Aristotle, what a noun is, what a verb, what affirmation, what negation, what speech. Words are the signs of what passeth in the mind; writing is the sign of words. The signs both of writing and of words are different in different nations, but the operations of mind signified by them are the same. There are some operations of thought which are neither true nor false. These are expressed by nouns or verbs singly, and without compositions.

A noun is a sound which by compact signifies something without respect to time, and of which no part has signification by itself. The cries of beasts may have a natural signification, but they are not nouns: we give the name only to sounds which have their signification by compact. The cases of a noun, as the genitive, dative, are not nouns. *Non homo* is not a noun, but, for distinction's sake, may be called a *nomen infinitum*.

A verb signifies something by compact with relation to time. Thus *valet* is a verb; but *valetudo* is a noun, because its signification has no relation to time. It is only the present tense of the indicative that is properly called a verb; the other tenses and moods are variations of the verb. *Non valet* may be called a *verbum infinitum*.

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Speech is found significant by compact, of which some part is also significant. And it is either enunciative, or not enunciative. Enunciative speech is that which affirms or denies. As to speech which is not enunciative, such as a prayer or wish, the consideration of it belongs to oratory, or poetry. Every enunciative speech must have a verb. Affirmation is the enunciation of one thing concerning another. Negation is the enunciation of one thing from another. Contradiction is an affirmation and negation that are opposite. This is a summary of the first six chapters.

The seventh and eighth treat of the various kinds of enunciations or propositions, universal, particular, indefinite, and singular; and of the various kinds of opposition in propositions, and the axioms concerning them. These things are repeated in every system of logic. In the ninth chapter he endeavours to prove by a long metaphysical reasoning, that propositions respecting future contingencies are not, determinately, either true or false; and that if they were, it would follow, that all things happen necessarily, and could not have been otherwise than as they are. The remaining chapters contain many minute observations concerning the equipollency of propositions both pure and modal.

CHAP.

C H A P. II.

R E M A R K S.

SECT. I. *On the Five Predicables.*

THE writers on logic have borrowed their materials almost entirely from Aristotle's Organon, and Porphyry's Introduction. The Organon however was not written by Aristotle as one work. It comprehends various tracts, written without the view of making them parts of one whole, and afterwards thrown together by his editors under one name on account of their affinity. Many of his books that are lost, would have made a part of the Organon if they had been saved.

The three treatises of which we have given a brief account, are unconnected with each other, and with those that follow. And although the first was undoubtedly compiled by Porphyry and the two last probably by Aristotle, yet I consider them as the venerable remains of a philosophy more ancient than Aristotle. Archytas of Tarentum, an eminent mathematician and philosopher of the Pythagorean school, is said to have wrote upon the ten categories; and the five predicables probably had their origin in the same school. Aristotle, though abundantly careful to do justice to himself, does not claim the invention of either. And Porphyry, without ascribing the latter to Aristotle, professes only to deliver the doctrine of the

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the ancients and chiefly of the Peripatetics, concerning them.

The writers on logic have divided that science into three parts; the first treating of simple apprehension and of terms; the second, of judgment and of propositions; and the third, of reasoning and of syllogisms. The materials of the first part are taken from Porphyry's Introduction and the Categories; and those of the second from the book of Interpretation.

A predicable, according to the grammatical form of the word, might seem to signify, whatever may be predicated, that is, affirmed or denied, of a subject: and in that sense every predicate would be a predicable. But logicians give a different meaning to the word. They divide propositions into certain classes, according to the relation which the predicate of the proposition bears to the subject. The first class is that wherein the predicate is the *genus* of the subject; as when we say, *This is a triangle, Jupiter is a planet*. In the second class, the predicate is a *species* of the subject; as when we say, *This triangle is right-angled*. A third class is when the predicate is the specific difference of the subject; as when we say, *Every triangle has three sides and three angles*. A fourth when the predicate is a property of the subject; as when we say, *The angles of every triangle are equal to two right angles*. And a fifth class is when the predicate is something accidental to the subject; as when we say, *This triangle is neatly drawn*.

Each of these classes comprehends a great variety of propositions, having different subjects, and different predicates; but in each class the relation between the predicate and the subject is the same. Now it is to this relation that logicians have given the name of a *predicable*. Hence it is,

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that altho' the number of predicates be infinite, yet the number of predicables can be no greater than that of the different relations which may be in propositions between the predicate and the subject. And if all propositions belong to one or other of the five classes above-mentioned, there can be but five predicables, to wit, *genus, species, differentia, proprium, and accidens*. These might, with more propriety perhaps have been called *the five classes of predicates*; but use has determined them to be called *the five predicables*.

It may also be observed, that as some objects of thought are individuals, such as, *Julius Cæsar, the city Rome*; so others are common to many individuals, as *good, great, virtuous, vicious*. Of this last kind are all the things that are expressed by adjectives. Things common to many individuals, were by the ancients called *universals*.— All predicates are universals, for they have the nature of adjectives; and, on the other hand, all universals may be predicates. On this account, universals may be divided into the same classes as predicates; and as the five classes of predicates above-mentioned have been called the five predicables, so by the same kind of phraseology they have been called *the five universals*; although they may more properly be called *the five classes of universals*.

The doctrine of the five universals or predicables makes an essential part of every system of logic, and has been handed down without any change to this day. The very name of *predicables* shews, that the author of this division, whoever he was, intended it as a complete enumeration of all the kinds of things that can be affirmed of any subject; and so it has always been understood. It is accordingly implied in this division, that all that can be affirmed of any thing whatsoever,

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ever, is either the *genus* of the thing, or its *species*, or its *specific difference*, or some *property* or *accident* belonging to it.

Burgerdick, a very acute writer in logic, seems to have been aware, that strong objections might be made to the five predicables, considered as a complete enumeration: but, unwilling to allow any imperfection in this ancient division, he endeavours to restrain the meaning of the word *predicable*, so as to obviate objections. Those things only, says he, are to be accounted predicables, which may be affirmed of *many individuals, truly, properly, and immediately*. The consequence of putting such limitations upon the word *predicable* is, that in many propositions, perhaps in most, the predicate is not a predicable. But admitting all his limitations, the enumeration will still be very incomplete: for of many things we may affirm truly, properly, and immediately, their existence, their end, their cause, their effect, and various relations which they bear to other things.— These, and perhaps many more, are predicables in the strict sense of the word, no less than the five which have been so long famous.

Although Porphyry and all subsequent writers, make the predicables to be, in number, five; yet Aristotle himself, in the beginning of the *Topics*, reduces them to four; and demonstrates, that there can be no more. We shall give his demonstration when we come to the *Topics*; and shall only here observe, that as Burgerdick justifies the five-fold division, by restraining the meaning of the word *predicable*; so Aristotle justifies the fourfold division, by enlarging the meaning of the words *property* and *accident*.

After all, I apprehend, that this ancient division of predicables with all its imperfections, will bear a comparison with those which have been substituted

in its stead by the most celebrated modern philosophers.

Locke, in his *Essay on the Human Understanding*, having laid it down as a principle, That all our knowledge consists in perceiving certain agreements and disagreements between our ideas, reduces these agreements and disagreements to four heads: to wit, 1. Identity and diversity; 2. Relation; 3. Coexistence; 4. Real Existence (*a*). Here are four predicables given as a complete enumeration, and yet not one of the ancient predicables is included in the number.

The author of the *Treatise of Human Nature*, proceeding upon the same principle that all our knowledge is only a perception of the relations of our ideas, observes, "That it may perhaps be esteemed an endless task, to enumerate all those qualities which admit of comparison, and by which the ideas of philosophical relation are produced: but if we diligently consider them, we shall find, that without difficulty they may be comprised under seven general heads: 1. Resemblance; 2. Identity; 3. Relations of Space and Time; 4. Relations of Quantity and Number; 5. Degrees of Quality; 6. Contrariety; 7. Causation (*b*)." Here again are seven predicables given as a complete enumeration, wherein all the predicables of the ancients, as well as two of Locke's, are left out.

The ancients in their division attended only to categorical propositions which have one subject and one predicate; and of these, to such only as have a general term for their subject. The moderns, by their definition of knowledge, have been led to attend only to relative propositions, which express a relation between two subjects, and these subjects they suppose to be always ideas.

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(*a*) Book 4. chap. 1.

(*b*) Vol. 1. p. 33, and 125.

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SECT. 2. *On the Ten Categories, and on Divisions in general.*

The intention of the categories or predicaments is, to muster every object of human apprehension under ten heads: for the categories are given as a complete enumeration of every thing which can be expressed without *composition* and *structure*; that is, of every thing that can be either the subject or the predicate of a proposition. So that as every soldier belongs to some company, and every company to some regiment; in like manner every thing that can be the object of human thought, has its place in one or other of the ten categories; and by dividing, and subdividing properly the several categories, all the notions that enter into the human mind may be mustered in rank and file, like an army in the day of battle.

The perfection of the division of categories into ten heads, has been strenuously defended by the followers of Aristotle, as well as that of the five predicables. They are indeed of kin to each other: they breathe the same spirit, and probably had the same origin. By the one we are taught to marshal every term that can enter into a proposition, either as subject or predicate; and by the other, we are taught all the possible relations which the subject can have to the predicate. Thus, the whole furniture of the human mind is present to us at one view, and contracted, as it were, into a nut-shell. To attempt, in so early a period, a methodical delineation of the vast region of human knowledge, actual and possible, and to point out the limits of every district, was indeed magnanimous in a high degree, and deserves our admiration, while we lament that the human powers are unequal to so bold a flight.

A regular distribution of things under proper classes or heads, is, without doubt, a great help both

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to memory and judgement. As the philosopher's province includes all things human and divine that can be objects of enquiry, he is naturally led to attempt some general division, like that of the categories. And the invention of a division of this kind, which the speculative part of mankind acquiesced in for two thousand years, marks a superiority of genius in the inventor, whoever he was. Nor does it appear, that the general divisions which, since the decline of the Peripatetic philosophy, have been substituted in place of the ten categories, are more perfect.

Locke has reduced all things to three categories; to wit, substances, modes, and relations. In this division, time, space, and number, three great objects of human thought, are omitted.

The author of the *Treatise of Human Nature* has reduced all things to two categories; to wit, ideas, and impressions; a division which is very well adapted to his system; and which puts me in mind of another made by an excellent mathematician in a printed thesis I have seen. In it the author, after a severe censure of the ten categories of the Peripatetics, maintains, that there neither are nor can be more than two categories of things; to wit, *data* and *quæsitæ*.

There are two ends that may be proposed by such divisions. The first is, to methodize or digest in order what a man actually knows. This is neither unimportant nor impracticable; and in proportion to the solidity and accuracy of a man's judgement, his divisions of the things he knows, will be elegant and useful. The same subject may admit, and even require, various divisions, according to the different points of view from which we contemplate it: nor does it follow, that because one division is good, therefore another is naught. To be acquainted with the divisions of the logicians and metaphysicians, without a superstitious attachment to them,

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may be of use in dividing the same subjects, or even those of a different nature. Thus, Quintilian borrows from the ten categories his division of the topics of rhetorical argumentation. Of all methods of arrangement, the most antiphilosophical seems to be the invention of this age; I mean, the arranging the arts and sciences by the letters of the alphabet, in dictionaries and encyclopedies. With these authors the categories are, A, B, C, &c.

Another end commonly proposed by such divisions, but very rarely attained, is to exhaust the subject divided; so that nothing that belongs to it shall be omitted. It is one of the general rules of division in all systems of logic, That the division should be adequate to the subject divided: a good rule, without doubt; but very often beyond the reach of human power. To make a perfect division, a man must have a perfect comprehension of the whole subject at one view. When our knowledge of the subject is imperfect, any division we can make, must be like the first sketch of a painter, to be extended, contracted, or mended, as the subject shall be found to require. Yet nothing is more common, not only among the ancient, but even among modern philosophers, than to draw, from their incomplete divisions, conclusions which suppose them to be perfect.

A division is a repository which the philosopher frames for holding his ware in convenient order. The philosopher maintains, that such or such a thing is not good ware, because there is no place in his ware-room that fits it. We are apt to yield to this argument in philosophy, but it would appear ridiculous in any other traffic.

Peter Ramus, who had the spirit of a reformer in philosophy, and who had force of genius sufficient to shake the Aristotelian fabric in many parts, but insufficient to erect any thing more solid in its place, tried to remedy the imperfection of philosophical divisions, by introducing a new manner of dividing,

viding. His divisions always consisted of two members, one of which was contradictory of the other ; as if one should divide England into Middlesex and what is not Middlesex. It is evident that these two members comprehend all England : for the logicians observe, that a term along with its contradictory, comprehend all things. In the same manner, we may divide what is not Middlesex into Kent and what is not Kent. Thus one may go on by divisions and subdivisions that are absolutely complete. This example may serve to give an idea of the spirit of Ramean divisions, which were in no small reputation about two hundred years ago.

Aristotle was not ignorant of this kind of division. But he used it only as a touch-stone to prove by induction the perfection of some other division, which indeed is the best use that can be made of it. When applied to the common purpose of division, it is both inelegant, and burdensome to the memory ; and, after it has put one out of breath by endless subdivisions, there is still a negative term left behind, which shows that you are no nearer the end of your journey than when you began.

Until some more effectual remedy be found for the imperfection of divisions, I beg leave to propose one more simple than that of Ramus. It is this : When you meet with a division of any subject imperfectly comprehended, add to the last member an *et cætera*. That this *et cætera* makes the division complete, is undeniable ; and therefore it ought to hold its place as a member, and to be always understood, whether expressed or not, until clear and positive proof be brought that the division is complete without it. And this same *et cætera* is to be the repository of all members that shall in any future time shew a good and valid right to a place in the subject.

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SECT. 3. *On Distinctions.*

Having said so much of logical divisions, we shall next make some remarks upon distinctions.

Since the philosophy of Aristotle fell into dispute, it has been a common topic of wit and raillery, to inveigh against metaphysical distinctions. Indeed the abuse of them in the scholastic ages, seems to justify a general prejudice against them: and shallow thinkers and writers have good reason to be jealous of distinctions, because they make sad work when applied to their flimsy compositions. But every man of true judgement, while he condemns distinctions that have no foundation in the nature of things, must perceive, that indiscriminately to decry distinctions, is to renounce all pretensions to just reasoning: for as false reasoning commonly proceeds from confounding things that are different; so without distinguishing such things, it is impossible to avoid error, or detect sophistry. The authority of Aquinas, or Suarez, or even of Aristotle, can neither stamp a real value upon distinctions of base metal, nor hinder the currency of those of true metal.

Some distinctions are verbal, others are real. The first kind distinguish the various meanings of a word; whether proper, or metaphorical. Distinctions of this kind make a part of the grammar of a language, and are often absurd when translated into another language. Real distinctions are equally good in all languages, and suffer no hurt by translation. They distinguish the different species contained under some general notion, or the different parts contained in one whole.

Many of Aristotle's distinctions are verbal merely; and therefore, more proper materials for a dictionary of the Greek language, than for a philosophical treatise. At least, they ought never to have
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been translated into other languages, when the idiom of the language will not justify them: for this is to adulterate the language, to introduce foreign idioms into it without necessity or use, and to make it ambiguous where it was not. The distinctions in the end of the Categories of the four words, *prius*, *simul*, *motus*, and *habere*, are all verbal.

The modes or species of *prius*, according to Aristotle, are five. One thing may be prior to another: first, in point of time; secondly, in point of dignity; thirdly, in point of order; and so forth. The modes of *simul* are only three. It seems this word was not used in the Greek with so great latitude as the other, although they are relative terms.

The modes or species of motion he makes to be six, to wit, generation, corruption, increase, decrease, alteration, and change of place.

The modes or species of *having* are eight.

1. Having a quality or habit, as having wisdom.
2. Having quantity or magnitude.
3. Having things adjacent, as having a sword.
4. Having things as parts, as having hands or feet.
5. Having in a part or on a part, as having a ring on one's finger.
6. Containing, as a cask is said to have wine.
7. Possessing, as having lands or houses.
8. Having a wife.

Another distinction of this kind is Aristotle's distinction of causes; of which he makes four kinds, efficient, material, formal, and final. These distinctions may deserve a place in a dictionary of the Greek language; but in English or Latin they adulterate the language. Yet so fond were the schoolmen of distinctions of this kind, that they added to Aristotle's enumeration, an impulsive cause, an exemplary cause, and I don't know how many more. We seem to have adopted into English a final cause; but it is merely a term of art, borrowed from the Peripatetic philosophy, without necessity

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SECT. 4. On Definitions.

It remains that we make some remarks on Aristotle's definitions, which have exposed him to much censure and ridicule. Yet I think it must be allowed, that in things which need definition and admit of it, his definitions are commonly judicious and accurate; and had he attempted to define such things only, his enemies had wanted great matter of triumph. I believe it may likewise be said in his favour, that until Locke's essay was wrote, there was nothing of importance delivered by philosophers with regard to definition beyond what Aristotle has said upon that subject.

He considers a definition as a speech declaring what a thing is. Every thing essential to the thing defined, and nothing more must be contained in the definition. Now the essence of a thing consists of these two parts: First, What is common to it with other things of the same kind; and secondly, What distinguishes it from other things of the same kind. The first is called the *genus* of the thing, the second its *specific difference*. The definition therefore consists of these two parts. And for finding them, we must have recourse to the ten categories; in one or other of which every thing in nature is to be found. Each category is a *genus*, and is divided into so many species, which are distinguished by their specific differences. Each of these species is again subdivided into so many species, with regard to which it is a *genus*. This division and subdivision continues until we come to the lowest species, which

which can only be divided into individuals distinguished from one another, not by any specific difference; but by accidental differences of time, place, and other circumstances.

The category itself being the highest genus, is in no respect a species, and the lowest *species* is in no respect a *genus*; but every intermediate order is a genus compared with those that are below it, and a species compared with those above it. To find the definition of any thing, therefore, you must take the genus which is immediately above its place in the category, and the specific *difference*, by which it is distinguished from other species of the same *genus*. These two make a perfect definition. This I take to be the substance of Aristotle's system; and probably the system of the Pythagorean school before Aristotle, concerning definition.

But notwithstanding the specious appearance of this system, it has its defects. Not to repeat what was before said of the imperfection of the division of things into ten categories, the subdivisions of each category are no less imperfect. Aristotle has given some subdivisions of a few of them; and as far as he goes, his followers pretty unanimously take the same road. But when they attempt to go farther, they take very different roads. It is evident, that if the series of each category could be completed, and the division of things into categories could be made perfect, still the highest genus in each category could not be defined, because it is not a species; nor could individuals be defined, because they have no specific difference. There are also many species of things, whose specific difference cannot be expressed in language, even when it is evident to sense, or to the understanding. Thus, green, red, and blue, are very distinct species of colour; but

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Without borrowing light from the ancient system, we may perceive, that every definition must consist of words that need no definition; and that to define the common words of a language that have no ambiguity, is trifling, if it could be done; the only use of a definition being to give a clear and adequate conception of the meaning of a word.

The logicians indeed distinguish, between the definition of a word, and the definition of a thing; considering the former as the mean office of a lexicographer, but the last as the grand work of a philosopher. But what they have said about the definition of a thing, if it have a meaning, is beyond my comprehension. All the rules of definition agree to the definition of a word: and if they mean by the definition of a thing, the giving an adequate conception of the nature and essence of any thing that exists; this is impossible, and is the vain boast of men unconscious of the weakness of human understanding.

The works of God are but imperfectly known by us. We see their outside; or perhaps we discover some of their qualities and relations, by observation and experiment assisted by reasoning: but even of the simplest of them we can give no definition that comprehends its real essence. It is justly observed by Locke, that nominal essences only, which are the creatures of our own minds, are perfectly comprehended by us, or can be properly defined; and even of these there are many too simple in their nature to admit of definition. When we cannot give precision to our notions by a definition, we must endeavour to do it by attentive reflection upon them, by observing minutely their agreements, and differences, and especially by a right understanding of the powers of our own minds by which such notions are formed.

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The principles laid down by Locke with regard to definition and with regard to the abuse of words, carry conviction along with them. I take them to be one of the most important improvements made in logic since the days of Aristotle: not so much because they enlarge our knowledge, as because they make us sensible of our ignorance; and shew that a great part of what speculative men have admired as profound philosophy, is only a darkening of knowledge by words without understanding.

If Aristotle had understood these principles, many of his definitions, which furnish matter of triumph to his enemies, had never seen the light: let us impute them to the times rather than to the man. The sublime Plato, it is said, thought it necessary to have the definition of a man, and could find none better than *Animal implume bipes*; upon which Diogenes sent to his school a cock with his feathers plucked off, desiring to know whether it was a man or not.

SECT. 5. *On the Structure of Speech.*

The few hints contained in the beginning of the book concerning Interpretation relating to the structure of speech, have been left out in treatises of logic, as belonging rather to grammar; yet I apprehend this is a rich field of philosophical speculation. Language being the express image of human thought, the analysis of the one must correspond to that of the other. Nouns adjective and substantive verbs active and passive, with their various moods, tenses, and persons, must be expressive of a like variety in the modes of thought. Things that are distinguished in all languages, such as substance and quality, action and
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passion, cause and effect, must be distinguished by the natural powers of the human mind. The philosophy of grammar, and that of the human understanding, are more nearly allied than is commonly imagined.

The structure of language was pursued to a considerable extent, by the ancient commentators upon this book of Aristotle. Their speculations upon this subject, which are neither the least ingenious nor the least useful part of the Peripatetic philosophy, were neglected for many ages, and lay buried in ancient manuscripts, or in books little known, till they were lately brought to light by the learned Mr. Harris in his *Hermes*.

The definitions given by Aristotle, of a noun, of a verb, and of speech, will hardly bear examination. It is easy in practice to distinguish the various parts of speech; but very difficult, if at all possible, to give accurate definitions of them.

He observes justly, that besides that kind of speech called a *proposition*, which is always either true or false, there are other kinds which are neither true nor false; such as, a prayer, or wish; to which we may add, a question, a command, a promise, a contract, and many others. These Aristotle pronounces to have nothing to do with his subject, and remits them to oratory, or poetry; and so they have remained banished from the regions of philosophy to this day: yet I apprehend, that an analysis of such speeches, and of the operations of mind which they express, would be of real use, and perhaps would discover how imperfect an enumeration the logicians have given of the powers of human understanding, when they reduce them to simple apprehension, judgement, and reasoning.

SECT. 6. *On Propositions.*

Mathematicians use the word *proposition* in a larger sense than logicians. A problem is called a *proposition* in mathematics, but in logic it is not a proposition: it is one of those speeches which are not enunciative, and which Aristotle remits to oratory or poetry.

A proposition, according to Aristotle, is a speech wherein one thing is affirmed or denied of another. Hence it is easy to distinguish the thing affirmed or denied, which is called *the predicate*, from the thing of which it is affirmed or denied, which is called *the subject*; and these two are called *the terms of the proposition*. Hence likewise it appears, that propositions are either affirmative or negative; and this is called *their quality*. All affirmative propositions have the same quality, so likewise have all negative; but an affirmative and a negative are contrary in their quality.

When the subject of a proposition is a general term, the predicate is affirmed or denied, either of the whole, or of a part. Hence propositions are distinguished into universal and particular.—*All men are mortal*, is an universal proposition; *Some men are learned*, is a particular; and this is called *the quantity of the proposition*. All universal propositions agree in quantity, as also all particular: but an universal and a particular are said to differ in quantity. A proposition is called *indefinite*, when there is no mark either of universality or particularity annexed to the subject: thus, *Man is of few days*, is an indefinite proposition; but it must be understood either as universal or as particular, and therefore is not a
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There are also singular propositions, which have not a general term, but an individual for their subject; as, *Alexander was a great conqueror.*—These are considered by logicians as universal, because, the subject being indivisible, the predicate is affirmed or denied of the whole, and not of a part only. Thus all propositions, with regard to quality, are either affirmative or negative; and with regard to quantity, are universal or particular; and taking in both quantity and quality, they are universal affirmatives, or universal negatives, or particular affirmatives, or particular negatives. These four kinds, after the days of Aristotle, came to be named by the names of the four first vowels, A, E, I, O; according to the following distich:

Afferit, A, negat E, sed universaliter ambæ :

Afferit, I, negat O, sed particulariter ambo.

When the young logician is thus far instructed in the nature of propositions, he is apt to think there is no difficulty in analysing any proposition, and shewing its subject and predicate, its quantity and quality; and indeed, unless he can do this, he will be unable to apply the rules of logic to use. Yet he will find, there are some difficulties in this analysis, which are overlooked by Aristotle altogether; and although they are sometimes touched, they are not removed by his followers. For, 1. There are propositions in which it is difficult to find a subject and a predicate; as in these, *It rains, It snows.* 2. In some propositions either term may be made the subject or the predicate as you like best; as in this, *Virtue is*

the road to happiness. 3. The same example may serve to shew, that it is sometimes difficult to say, whether a proposition be universal or particular. 4. The quality of some propositions is so dubious, that logicians have never been able to agree whether they be affirmative or negative; as in this proposition, *Whatever is insentient is not an animal.* 5. As there is one class of propositions which have only two terms, to wit, one subject and one predicate, which are called *categorical propositions*; so there are many classes that have more than two terms. What Aristotle delivers in this book is applicable only to categorical propositions; and to them only the rules concerning the figures and modes of syllogisms, are accommodated. The subsequent writers of logic have taken notice of some of the many classes of complex propositions, and have given rules adapted to them; but finding this work endless, they have left us to manage the rest by the rules of common sense.

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Account of the First Analytics.

SECT. I. *Of the Conversion of Propositions.*

IN attempting to give some account of the Analytics and of the Topics of Aristotle, ingenuity requires me to confess, that though I have often purposed to read the whole with care, and to understand what is intelligible, yet my courage and patience always failed before I had done.— Why should I throw away so much time and painful attention upon a thing of so little real use? If I had lived in those ages when the knowledge of Aristotle's Organon intitled a man to the highest rank in philosophy, ambition might have induced me to employ upon it some years of painful study; and less, I conceive, would not be sufficient. Such reflections as these, always got the better of my resolution, when the first ardor began to cool. All I can say is, that I have read some parts of the different books with care, some slightly, and some perhaps not at all. I have glanced over the whole often, and when any thing attracted my attention, have dipped into it till my appetite was satisfied. Of all reading it is the most dry and the most painful, employing an infinite labour of demonstration, about things of

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the most abstract nature, delivered in a laconic style, and often, I think, with affected security; and all to prove general propositions, which when applied to particular instances appear self-evident.

There is probably but little in the Categories or in the book of Interpretation, that Aristotle could claim as his own invention: but the whole theory of syllogism he claims as his own, and as the fruit of much time and labour. And indeed it is a stately fabric, a monument of a great genius, which we could wish to have been more usefully employed. There must be something however adapted to please the human understanding, or to flatter human pride, in a work which occupied men of speculation for more than a thousand years. These books are called *Analytics*, because the intention of them is to resolve all reasoning into its simple ingredients.

The first book of the First Analytics, consisting of forty-six chapters, may be divided into four parts; the first treating of the conversion of propositions; the second, of the structure of syllogisms in all the different figures and modes; the third, of the invention of a middle term; and the last of the resolution of syllogisms. We shall give a brief account of each.

To convert a proposition, is to infer from it another proposition, whose subject is the predicate of the first, and whose predicate is the subject of the first. This is reduced by Aristotle to three rules. 1. An universal negative may be converted into an universal negative: thus, *No man is a quadruped*; therefore *No quadruped is a man*. 2. An universal affirmative can be converted only into a particular affirmative: thus, *All men are mortal*; therefore *Some mortal beings are men*. 3. A particular affirmative may be converted into a particular affirmative: as, *Some men are just*; therefore, *Some just persons are men*. When a proposition may be converted without changing

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its quantity, this is called *simple conversion*; but when the quantity is diminished, as in the universal affirmative, it is called *conversion per accidens*.

There is another kind of conversion, omitted in this place by Aristotle, but supplied by his followers, called *conversion by contraposition*, in which the term that is contradictory to the predicate is put for the subject, and the quality of the proposition is changed; as, *All animals are sentient*; therefore, *What is insentient is not an animal*. A fourth rule of conversion therefore is, That an universal affirmative, and a particular negative, may be converted by contraposition,

SECT. 2. *Of the Figures and Modes of pure Syllogisms.*

A syllogism is an argument, or reasoning, consisting of three propositions, the last of which, called *the conclusion*, is inferred from the two preceding, which are called *the premises*. The conclusion having two terms, a subject and a predicate, its predicate is called the *major* term, and its subject the *minor* term. In order to prove the conclusion, each of its terms is, in the premises, compared with a third term, called the *middle* term. By this means one of the premises will have for its two terms the major term and the middle term; and this premise is called the *major* premise, or the *major* proposition of the syllogism. The other premise must have for its two terms the minor term and the middle term, and it is called the *minor* proposition. Thus the syllogism consists of the three propositions, distinguished by the names of the *major*, the *minor*, and the *conclusion*: and although each of these has two terms, a subject and a predicate, yet there are only three different terms in all. The major term is always the predicate of the conclusion,

conclusion, and is also either the subject or predicate of the major proposition. The minor term is always the subject of the conclusion, and is also either the subject or predicate of the minor proposition. The middle term never enters into the conclusion, but stands in both premises, either in the position of subject or of predicate.

According to the various positions which the middle term may have in the premises, syllogisms are said to be of various figures. Now all the possible positions of the middle term are only four: for, first, it may be the subject of the major proposition, and the predicate of the minor, and then the syllogism is of the first figure; or it may be the predicate of both premises, and then the syllogism is of the second figure; or it may be the subject of both, which makes a syllogism of the third figure; or it may be the predicate of the major proposition, and the subject of the minor, which makes the fourth figure. Aristotle takes no notice of the fourth figure. It was added by the famous Galen, and is often called *the Galenical figure*.

There is another division of syllogisms according to their modes. The mode of a syllogism is determined by the quality and quantity of the propositions of which it consists. Each of the three propositions must be either an universal affirmative, or an universal negative, or a particular affirmative, or a particular negative. These four kinds of propositions, as was before observed, have been named by the four vowels, A, E, I, O; by which means the mode of a syllogism is marked by any three of those four vowels. Thus A, A, A, denotes that mode in which the major, minor, and conclusion, are all universal affirmatives; E, A, E, denotes that mode in which the major and conclusion are universal negatives, and the minor is an universal affirmative.

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To know all the possible modes of syllogism, we must find how many different combinations may be made of three out of the four vowels, and from the art of combination the number is found to be sixty-four. So many possible modes there are in every figure, consequently in the three figures of Aristotle there are one hundred and ninety-two, and in all the four figures two hundred and fifty-six.

Now the theory of syllogism requires, that we shew what are the particular modes in each figure, which do, or do not, form a just and conclusive syllogism, that so the legitimate may be adopted, and the spurious rejected. This Aristotle has shewn in the first three figures, examining all the modes one by one, and passing sentence upon each; and from this examination he collects some rules which may aid the memory in distinguishing the false from the true, and point out the properties of each figure.

The first figure has only four legitimate modes. The major proposition in this figure must be universal, and the minor affirmative; and it has this property, that it yields conclusions of all kinds, affirmative and negative, universal and particular.

The second figure has also four legitimate modes. Its major proposition must be universal, and one of the premises must be negative. It yields conclusions both universal and particular, but all negative.

The third figure has six legitimate modes. Its minor must always be affirmative; and it yields conclusions both affirmative and negative, but all particular.

Besides the rules that are proper to each figure, Aristotle has given some that are common to all, by which the legitimacy of syllogisms may be tried. These may, I think, be reduced to five. 1. There must be only three terms in a syllogism. As each

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term occurs in two of the propositions, it must be precisely the same in both: if it be not, the syllogism is said to have four terms, which makes a vitious syllogism. 2. The middle term must be taken universally in one of the premises. 3. Both premises must not be particular propositions, nor both negative. 4. The conclusion must be particular, if either of the premises be particular; and negative, if either of the premises be negative. 5. No term can be taken universally in the conclusion, if it be not taken universally in the premises.

For understanding the second and fifth of these rules, it is necessary to observe, that a term is said to be taken universally, not only when it is the subject of an universal proposition, but when it is the predicate of a negative proposition; on the other hand, a term is said to be taken particularly, when it is either the subject of a particular, or the predicate of an affirmative proposition.

SECT. 3. *Of the Invention of a Middle Term.*

The third part of this book contains rules general and special for the invention of a middle term; and this the author conceives to be of great utility. The general rules amount to this, That you are to consider well both terms of the proposition to be proved; their definition, their properties, the things which may be affirmed or denied of them, and those of which they may be affirmed or denied: these things collected together, are the materials from which your middle term is to be taken.

The special rules require you to consider the quantity and quality of the proposition to be proved, that you may discover in what mode and figure of syllogism the proof is to proceed. Then

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from the materials before collected, you must seek a middle term which has that relation to the subject and predicate of the proposition to be proved, which the nature of the syllogism requires. Thus, suppose the proposition I would prove is an universal affirmative, I know by the rules of syllogisms, that there is only one legitimate mode in which an universal affirmative proposition can be proved; and that is the first mode of the first figure. I know likewise, that in this mode both the premises must be universal affirmatives; and that the middle term must be the subject of the major, and the predicate of the minor. Therefore, when terms are collected according to the general rules, I seek out one or more which have these two properties; first, That the predicate of the proposition to be proved can be universally affirmed of it; and secondly, That it can be universally affirmed of the subject of the proposition to be proved. Every term you can find which has those two properties, will serve you as a middle term, but no other. In this way, the author gives special rules for all the various kinds of propositions to be proved; points out the various modes in which they may be proved, and the properties which the middle term must have to make it fit for answering that end. And the rules are illustrated, or rather, in my opinion, purposely darkened, by putting letters of the alphabet for the several terms.

SECT. 4. *Of the remaining part of the First Book.*

The resolution of syllogisms requires no other principles but those before laid down for constructing them. However it is treated of largely, and rules laid down for reducing reason to syllogisms, by supplying one of the premises when it is understood,

derstood, by rectifying inverſions, and putting the propoſitions in the proper order.

Here he ſpeaks alſo of hypothetical ſyllogiſms; which he acknowledges cannot be reſolved into any of the figures, although there be many kinds of them that ought diligently to be obſerved; and which he promiſes to handle afterwards. But this promiſe is not fulfilled, as far as I know, in any of his works that are extant.

SECT. 5. *Of the Second Book of the First Analytics.*

The ſecond book treats of the powers of ſyllogiſms, and ſhows, in twenty-ſeven chapters, how we may perform many feats by them, and what figures and modes are adapted to each. Thus, in ſome ſyllogiſms ſeveral diſtinct concluſions may be drawn from the ſame premiſes: in ſome, true concluſions may be drawn from falſe premiſes: in ſome, by aſſuming the concluſion and one premiſe, you may prove the other; you may turn a direct ſyllogiſm into one leading to an abſurdity.

We have likewiſe precepts given in this book, both to the aſſailant in a ſyllogiſtical diſpute, how to carry on his attack with art, ſo as to obtain the victory; and to the defendant, how to keep the enemy at ſuch a diſtance as that he ſhall never be obliged to yield. From which we learn, that Aristotle introduced in his own ſchool, the practice of ſyllogiſtical diſputation, inſtead of the rhetorical diſputations which the ſophiſts were wont to uſe in more ancient times.

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C H A P. IV.

R E M A R K S.

SECT. I. *Of the Conversion of Propositions.*

WE have given a summary view of the theory of pure syllogisms as delivered by Aristotle, a theory of which he claims the sole invention. And I believe it will be difficult, in any science, to find so large a system of truths of so very abstract and so general a nature, all fortified by demonstration, and all invented and perfected by one man. It shows a force of genius and labour of investigation, equal to the most arduous attempts, I shall now make some remarks upon it.

As to the conversion of propositions, the writers on logic commonly satisfy themselves with illustrating each of the rules by an example, conceiving them to be self-evident when applied to particular cases. But Aristotle has given demonstrations of the rules he mentions. As a specimen, I shall give his demonstration of the first rule. "Let A B be an universal negative proposition; I say, that if A is in no B, it will follow that B is in no A. If you deny this consequence, let B be in some A, for example, in C; then the first supposition will not be true; for C. is of the B's." In this demonstration, if I understand it, the third rule of conversion is assumed, that if B. is in some A, then A must be in some B, which indeed is contrary to the first supposition.

supposition. If the third rule be assumed for proof of the first, the proof of all the three goes round in a circle; for the second and third rules are proved by the first. This is a fault in reasoning which Aristotle condemns, and which I should be very unwilling to charge him with, if I could find any better meaning in his demonstration. But it is indeed a fault very difficult to be avoided, when men attempt to prove things that are self-evident.

The rules of conversion cannot be applied to all propositions, but only to those that are categorical; and we are left to the direction of common sense in the conversion of other propositions. To give an example: Alexander was the son of Philip; therefore Philip was the father of Alexander: A is greater than B; therefore B is less than A. These are conversions which, as far as I know, do not fall within any rule in logic; nor do we find any loss for want of a rule in such cases.

Even in the conversion of categorical propositions, it is not enough to transpose the subject and predicate. Both must undergo some change, in order to fit them for their new station, for in every proposition the subject must be a substantive; and the predicate must be an adjective.—Hence it follows, that when the subject is an individual, the proposition admits not of conversion. How, for instance, shall we convert this proposition, God is omniscient?

These observations show, that the doctrine of the conversion of propositions is not so complete as it appears. The rules are laid down without limitation; yet they are fitted only to one class of propositions, to wit, the categorical; and of these only to such as have a general term for their subject.

SECT. 2. *On Additions made to Aristotle's Theory.*

Although the logicians have enlarged the first and second parts of logic, by explaining some technical words and distinctions which Aristotle has omitted, and by giving names to some kinds of propositions which he overlooks; yet in what concerns the theory of categorical syllogisms, he is more full, more minute and particular, than any of them: so that they seem to have thought this capital part of the *Organon* rather redundant than deficient.

It is true, that Galen added a fourth figure to the three mentioned by Aristotle. But there is reason to think that Aristotle omitted the fourth figure, not through ignorance or inattention, but of design, as containing only some indirect modes, which when properly expressed, fall into the first figure.

It is true also, that Peter Ramus, a professed enemy of Aristotle, introduced some new modes that are adapted to singular propositions, either in his rules of conversion, or in the modes of syllogism. But the friends of Aristotle have shewn, that this improvement of Ramus is more specious than useful. Singular propositions have the force of universal propositions, and are subject to the same rules. The definition given by Aristotle of an universal proposition applies to them; and therefore he might think, that there was no occasion to multiply the modes of syllogism upon their account.

These attempts, therefore, show rather inclination than power to discover any material defect in Aristotle's theory.

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The most valuable addition made to the theory of categorical syllogisms, seems to be the invention of those technical names given to the legitimate modes, by which they may be easily remembered, and which have been comprised in these barbarous verses.

*Barbara, Celarent, Darii, Ferio, dato primæ ;
Cesare, Camestris, Festino, Baroco, secundæ ;
Tertia grande sonans recitat Darapti, Felapton ;
Adjungens Disamis, Datifi, Bocardo, Ferison.*

In these verses, every legitimate mode belonging to the three figures has a name given to it, by which it may be distinguished and remembered.— And this name is so contrived as to denote its nature : for the name has three vowels, which denote the kind of each of its propositions.

Thus, a syllogism in *Bocardo* must be made up of the propositions denoted by the three vowels, O, A, O ; that is, its major and conclusion must be particular negative propositions, and its minor an universal affirmative ; and being in the third figure, the middle term must be the subject of both premises.

This is the mystery contained in the vowels of those barbarous words. But there are other mysteries contained in their consonants : for, by their means, a child may be taught to reduce any syllogism of the second or third figure to one of the first. So that the four modes of the first figure being directly proved to be conclusive, all the modes of the other two are proved at the same time, by means of this operation of reduction.— For the rules and manner of this reduction, and the different species of it, called *offensive* and *per impossible*, I refer to the logicians, that I may not disclose all their mysteries.

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The invention contained in these verses is so ingenious, and so great an adminicle to the dextrous management of fyllogifms, that I think it very probable that Aristotle had some contrivance of this kind, which was kept as one of the secret doctrines of his school, and handed down by tradition, until some person brought it to light.— This is offered only as a conjecture, leaving it to those who are better acquainted with the most ancient commentators on the Analytics, either to refute or to confirm it.

SECT. 3. *On Examples used to illustrate this Theory.*

We may observe, that Aristotle hardly ever gives examples of real fyllogifms to illustrate his rules. In demonstrating the legitimate modes, he takes A, B, C, for the terms of the fyllogifm. Thus, the first mode of the first figure is demonstrated by him in this manner. “For,” says he, “if A is attributed to every B, and B to every C, it follows necessarily, that A may be attributed to every C.” For disproving the illegitimate modes, he uses the same manner; with this difference, that he commonly for an example gives three real terms, such as, *bonum, habitus, prudentia*; of which three terms you are to make up a fyllogifm of the figure and mode in question, which will appear to be inconclusive.

The commentators and systematical writers in logic, have supplied this defect; and given us real examples of every legitimate mode in all the figures. We acknowledge this to be charitably done, in order to assist the conception in matters so very abstract; but whether it was prudently done for the honour of the art, may be doubted.

ed. I am afraid this was to uncover the nakedness of the theory: it has undoubtedly contributed to bring it into contempt; for when one considers the silly and uninformative reasonings that have been brought forth by this grand organ of science, he can hardly forbear crying out, *Parturiunt montes, et nascitur ridiculus mus.*— Many of the writers of logic are acute and ingenious, and much practised in the syllogistical art; and there must be some reason why the examples they have given of syllogisms are so lean.

We shall speak of the reason afterwards; and shall now give a syllogism in each figure as an example.

No work of God is bad;

The natural passions and appetites of men are the work of God;

Therefore none of them is bad.

In this syllogism, the middle term, *work of God*, is the subject of the major and the predicate of the minor; so that the syllogism is of the first figure. The mode is that called *Celarent*; the major and conclusion being both universal negatives, and the minor an universal affirmative. It agrees to the rules of the figure, as the major is universal, and the minor affirmative; it is also agreeable to all the general rules; so that it maintains its character in every trial. And to show of what ductile materials syllogisms are made, we may, by converting simply the major proposition, reduce it to a good syllogism of the second figure, and of the mode *Cesare*, thus:

Whatever is bad is not the work of God;

All the natural passions and appetites of men are the work of God;

Therefore they are not bad.

Another example:

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Every thing virtuous is praise-worthy ;
 Some pleasures are not praise-worthy ;
 Therefore some pleasures are not virtuous.

Here the middle term *praise-worthy* being the predicate of both premises, the syllogism is of the second figure; and seeing it is made up of the propositions, A, O, O, the mode is *Baroco*. It will be found to agree both with the general and special rules: and it may be reduced into a good syllogism of the first figure upon converting the major by contraposition, thus:

What is not praise-worthy is not virtuous ;
 Some pleasures are not praise-worthy ;
 Therefore some pleasures are not virtuous.

That this syllogism is conclusive common sense pronounces, and all logicians must allow; but it is somewhat unpliant to rules, and requires a little straining to make it tally with them.

That it is of the first figure is beyond dispute; but to what mode of that figure shall we refer it? This is a question of some difficulty. For, in the first place, the premises seem to be both negative, which contradicts the third general rule; and moreover, it is contrary to a special rule of the first figure, That the minor should be negative. These are the difficulties to be removed.

Some logicians think, that the two negative particles in the major are equivalent to an affirmative; and that therefore the major proposition, *What is not praise-worthy, is not virtuous*, is to be accounted an affirmative proposition. This, if granted, solves one difficulty; but the other remains.—The most ingenious solution, therefore, is this: Let the middle term be *not praise-worthy*. Thus, making the negative particle a part of the middle term, the syllogism stands thus:

Whatever is *not praise-worthy* is not virtuous ;
 Some pleasures are *not praise-worthy* ;
 Therefore some pleasures are not virtuous.

By this analysis, the major becomes an universal negative, the minor a particular affirmative, and the conclusion a particular negative, and so we have a just syllogism in *Ferio*.

We see, by this example, that the quality of propositions is not so invariable, but that, when occasion requires, an affirmative may be degraded into a negative, or a negative exalted to an affirmative.

Another example:

All Africans are black;

All Africans are men;

Therefore some men are black.

This is of the third figure, and of the mode *Darapti*; and it may be reduced to *Darii* in the first figure, by converting the minor.

All Africans are black;

Some men are Africans;

Therefore some men are black.

By this time I apprehend the reader has got as many examples of syllogisms as will stay his appetite for that kind of entertainment.

SECT. 4. *On the Demonstration of the Theory.*

Aristotle and all his followers have thought it necessary, in order to bring this theory of categorical syllogisms to a science, to demonstrate, both that the fourteen authorized modes conclude justly, and that none of the rest do. Let us now see how this has been executed.

As to the legitimate modes, Aristotle and those who follow him the most closely, demonstrate the four modes of the first figure directly from an axiom called the *Dictum de omni et nullo*. The amount of the axiom is, That what is affirmed

of a whole *genus*, may be affirmed of all the species and individuals belonging to that *genus*; and that what is denied of the whole *genus*, may be denied of its species and individuals. The four modes of the first figure are evidently included in this axiom. And as to the legitimate modes of the other figures, they are proved by reducing them to some mode of the first. Nor is there any other principle assumed in these reductions but the axioms concerning the conversion of propositions, and in some cases the axioms concerning the opposition of propositions.

As to the illegitimate modes, Aristotle has taken the labour to try and condemn them one by one in all the three figures: but this is done in such a manner that it is very painful to follow him. To give a specimen. In order to prove, that those modes of the first figure in which the major is particular, do not conclude, he proceeds thus: "If A is or is not in some B, and B in every C, no conclusion follows. Take for the terms in the affirmative case, *good, habit, prudence*, in the negative, *good, habit, ignorance*." This laconic style, the use of symbols not familiar, and, in place of giving an example, his leaving us to form one from three assigned terms, give such embarrassment to a reader, that he is like one reading a book of riddles.

Having ascertained the true and false modes of a figure, he subjoins the particular rules of that figure, which seem to be deduced from the particular cases before determined. The general rules come last of all, as a general corollary from what goes before.

I know not whether it is from a diffidence of Aristotle's demonstrations, or from an apprehension of their obscurity, or from a desire of improving upon his method, that almost all the writers in logic I have met with, have inverted his

order, beginning where he ends, and ending where he begins. They first demonstrate the general rules, which belong to all the figures, from three axioms; then from the general rules and the nature of each figure, they demonstrate the special rules of each figure. When this is done, nothing remains but to apply these general and special rules, and to reject every mode which contradicts them.

This method has a very scientific appearance; and when we consider, that by a few rules once demonstrated, an hundred and seventy-eight false modes are destroyed at one blow, which Aristotle had the trouble to put to death one by one, it seems to be a great improvement. I have only one objection to the three axioms.

The three axioms are these: 1. Things which agree with the same third, agree with one another. 2. When one agrees with the third, and the other does not, they do not agree with one another. 3. When neither agrees with the third, you cannot thence conclude, either that they do, or do not agree with one another. If these axioms are applied to mathematical quantities, to which they seem to relate when taken literally, they have all the evidence that an axiom ought to have: but the logicians apply them in an analogical sense to things of another nature. In order, therefore, to judge whether they are truly axioms, we ought to strip them of their figurative dress, and to set them down in plain English, as the logicians understand them. They amount therefore to this.

1. If two things be affirmed of a third, or the third be affirmed of them; or if one be affirmed of the third, and the third affirmed of the other; then they may be affirmed one of the other.
2. If one is affirmed of the third, or the third of it, and the other denied of the third, or the third of it, they may be denied of the other.

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3. If both are denied of the third, or the third of them ; or if one is denied of the third, and the third denied of the other ; nothing can be inferred.

When the three axioms are thus put in plain English, they seem not to have that degree of evidence which axioms ought to have ; and if there is any defect of evidence in the axioms, this defect will be communicated to the whole edifice raised upon them.

It may even be suspected that an attempt by any method to demonstrate that a syllogism is conclusive, is an impropriety somewhat like that of attempting to demonstrate an axiom. In a just syllogism, the connection between the premises and the conclusion is not only real, but immediate ; so that no proposition can come between them to make their connection more apparent. The very intention of a syllogism is, to leave nothing to be supplied that is necessary to complete demonstration. Therefore a man of common understanding who has a perfect comprehension of the premises, finds himself under a necessity of admitting the conclusion, supposing the premises to be true ; and the conclusion is connected with the premises with all the force of intuitive evidence. In a word, an immediate conclusion is seen in the premises, by the light of common sense ; and where that is wanting, no kind of reasoning will supply its place.

SECT. 5. *On this Theory, considered as an Engine of Science.*

The slow progress of useful knowledge, during the many ages in which the syllogistic art was most highly cultivated as the only guide to science, and its quick progress since that art was disused, suggest a presumption against it ; and this presumption

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tion is strengthened by the puerility of the examples which have always been brought to illustrate its rules.

The ancients seem to have had too high notions, both of the force of the reasoning power in man, and of the art of syllogism as its guide. Mere reasoning can carry us but a very little way in most subjects. By observation, and experiments properly conducted, the stock of human knowledge may be enlarged without end; but the power of reasoning alone, applied with vigour through a long life, would only carry a man round, like a horse in a mill who labours hard but makes no progress. There is indeed an exception to this observation in the mathematical sciences. The relations of quantity are so various and so susceptible of exact mensuration, that long trains of accurate reasoning on that subject may be formed, and conclusions drawn very remote from the first principles. It is in this science and those which depend upon it, that the power of reasoning triumphs; in other matters its trophies are inconsiderable. If any man doubt this, let him produce, in any subject unconnected with mathematics, a train of reasoning of some length, leading to a conclusion, which without this train of reasoning would never have been brought within human sight. Every man acquainted with mathematics can produce thousands of such trains of reasoning. I do not say, that none such can be produced in other sciences; but I believe they are few, and not easily found; and that if they are found, it will not be in subjects that can be expressed by categorical propositions, to which alone the theory of figure and mode extends.

In matters to which that theory extends, a man of good sense, who can distinguish things that differ, can avoid the snares of ambiguous words, and is moderately practised in such matters, sees at

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at once all that can be inferred from the premises; or finds, that there is but a very short step to the conclusion.

When the power of reasoning is so feeble by nature, especially in subjects to which this theory can be applied, it would be unreasonable to expect great effects from it. And hence we see the reason why the examples brought to illustrate it by the most ingenious logicians, have rather tended to bring it into contempt.

If it should be thought, that the syllogistic art may be an useful engine in mathematics, in which pure reasoning has ample scope: First, It may be observed, That facts are unfavourable to this opinion: for it does not appear, that Euclid, or Apollonius, or Archimedes, or Hugen, or Newton, ever made the least use of this art; and I am even of opinion, that no use can be made of it in mathematics. I would not wish to advance this rashly, since Aristotle has said, that mathematicians reason for the most part in the first figure. What led him to think so was, that the figure only yields conclusions that are universal and affirmative, and the conclusions of mathematics are commonly of that kind. But it is to be observed, that the propositions of mathematics are not categorical propositions, consisting of one subject and one predicate. They express some relation which one quantity bears to another, and on that account must have three terms. The quantities compared make two, and the relation between them is a third. Now to such propositions we can neither apply the rules concerning the conversion of propositions, nor can they enter into a syllogism of any of the figures or modes. We observed before, that this conversion, *A is greater than B, therefore B is less than A*, does not fall within the rules of conversion given by Aristotle or the logicians; and we now add, that this

this simple reasoning, *A is equal to B, and to C; therefore A is equal to C*, cannot be brought into any syllogism in figure and mode. There are indeed syllogisms into which mathematical propositions may enter, and of such we shall afterwards speak: but they have nothing to do with the system of figure and mode.

When we go without the circle of the mathematical sciences, I know nothing in which there seems to be so much demonstration as in that part of logic which treats of the figures and modes of syllogism; but the few remarks we have made, shew, that it has some weak places: and besides, this system cannot be used as an engine to rear itself.

The compass of the syllogistic system as an engine of science, may be discerned by a compendious and general view of the conclusion drawn, and the argument used to prove it, in each of the three figures.

In the first figure, the conclusion affirms or denies something of a certain species or individual; and the argument to prove this conclusion is, That the same thing may be affirmed or denied of the whole genus to which that species or individual belongs.

In the second figure, the conclusion is, That some species or individual does not belong to such a genus; and the argument is, That some attribute common to the whole genus does not belong to that species or individual.

In the third figure, the conclusion is, That such an attribute belongs to part of a genus; and the argument is, That the attribute in question belongs to a species or individual which is part of that genus.

I apprehend, that, in this short view, every conclusion that falls within the compass of the three figures, as well as the mean of proof, is comprehended.

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prehended. The rules of all the figures might be easily deduced from it; and it appears, that there is only one principle of reasoning in all the three; so that it is not strange, that a syllogism of one figure should be reduced to one of another figure.

The general principle in which the whole terminates, and of which every categorical syllogism is only a particular application, is this, That what is affirmed or denied of the whole genus, may be affirmed or denied of every species and individual belonging to it. This is a principle of undoubted certainty indeed, but of no great depth. Aristotle and all the logicians assume it as an axiom or first principle, from which the syllogistic system, as it were, takes its departure: and after a tedious voyage, and great expence of demonstration, it lands at last in this principle as its ultimate conclusion. *O curas hominum! O quantum est in rebus inane!*

SECT. 6. *On Modal Syllogisms.*

Categorical propositions, besides their quantity and quality, have another affection, by which they are divided into pure and modal. In a pure proposition, the predicate is barely affirmed or denied of the subject; but in a modal proposition, the affirmation or negation is modified, by being declared to be necessary, or contingent, or possible. These are the four modes observed by Aristotle, from which he denominates a proposition modal. His genuine disciples maintain, that these are all the modes that can affect an affirmation or negation, and that the enumeration is complete. Others maintain, that this enumeration is incomplete; and that when an affirmation or negation is said to be certain or uncertain, probable or improbable, this makes a modal proposition, no less

less than the four modes of Aristotle. We shall not enter into this dispute; but proceed to observe, that the epithets of *pure* and *modal* are applied to syllogisms as well as to propositions. A pure syllogism is that in which both premises are pure propositions. A modal syllogism is that in which either of the premises is a modal proposition.

The syllogisms of which we have already said so much, are those only which are pure as well as categorical. But when we consider, that through all the figures and modes, a syllogism may have one premise modal of any of the four modes, while the other is pure, or it may have both premises modal, and that they may be either of the same mode or of different modes; what prodigious variety arises from all these combinations? Now it is the business of a logician, to shew how the conclusion is affected in all this variety of cases. Aristotle has done this in his First Analytics, with immense labour; and it will not be thought strange, that when he had employed only four chapters in discussing one hundred and ninety-two modes, true and false, of pure syllogisms, he should employ fifteen upon modal syllogisms.

I am very willing to excuse myself from entering upon this great branch of logic, by the judgment and example of those who cannot be charged either with want of respect to Aristotle, or with a low esteem of the syllogistic art.

Keckerman, a famous Dantzican professor, who spent his life in teaching and writing logic, in his huge folio system of that science, published *ann.* 1600, calls the doctrine of the modals the *crux logicorum*. With regard to the scholastic doctors, among whom this was a proverb, *De modalibus non gustabit asinus*, he thinks it very dubious, whether they tortured most the modal syllogisms, or were most tortured by them. But those crabbed geniuses, says he, made this doctrine so very thorny, that

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that it is fitter to tear a man's wits in pieces than to give them solidity. He desires it to be observed, that the doctrine of the modals is adapted to the Greek language. The modal terms were frequently used by the Greeks in their disputations; and, on that account, are so fully handled by Aristotle: but in the Latin tongue you shall hardly ever meet with them. Nor do I remember, in all my experience, says he, to have observed any man in danger of being foiled in a dispute, thro' his ignorance of the modals.

The author, however, out of respect to Aristotle, treats pretty fully of modal propositions, shewing how to distinguish their subject and predicate, their quantity and quality. But the modal syllogisms he passes over altogether.

Ludovicus Vives, whom I mention, not as a devotee of Aristotle, but on account of his own judgement and learning, thinks that the doctrine of modals ought to be banished out of logic, and remitted to grammar; and that if the grammar of the Greek tongue had been brought to a system in the time of Aristotle, that most acute philosopher would have saved the great labour he has bestowed on this subject.

Burgerdick, after enumerating five classes of modal syllogisms, observes, that they require many rules and cautions, which Aristotle hath handled diligently; but that as the use of them is not great and their rules difficult, he thinks it not worth while to enter into the discussion of them; recommending to those who would understand them, the most learned paraphrase of Joannes Monlorius upon the first book of the First Analytics.

All the writers of logic for two hundred years back that have fallen into my hands, have passed over the rules of modal syllogisms with as little ceremony. So that this great branch of the doctrine of syllogism, so diligently handled by Aristotle, fell

fell into neglect, if not contempt, even while the doctrine of pure syllogisms continued in the highest esteem. Moved by these authorities, I shall let this doctrine rest in peace, without giving the least disturbance to its ashes.

SECT. 7. *On Syllogisms that do not belong to Figure and Mode.*

Aristotle gives some observations upon imperfect syllogisms: such as, the Enthimema, in which one of the premises is not expressed but understood: Induction, wherein we collect an universal from a full enumeration of particulars: and Examples, which are an imperfect induction. The logicians have copied Aristotle upon these kinds of reasoning, without any considerable improvement. But to compensate the modal syllogisms, which they have laid aside, they have given rules for several kinds of syllogism, of which Aristotle takes no notice. These may be reduced to two classes.

The first class comprehends the syllogisms into which any exclusive, restrictive, exceptive, or reduplicative proposition enters. Such propositions are by some called *exponible*, by others *imperfectly modal*. The rules given with regard to these are obvious, from a just interpretation of the propositions.

The second class is that of hypothetical syllogisms, which take that denomination from having a hypothetical proposition for one or both premises. Most logicians give the name of *hypothetical* to all complex propositions which have more terms than one subject and one predicate. I use
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the word in this large sense ; and mean by hypothetical syllogisms, all those in which either of the premises consists of more terms than two. How many various kinds there may be of such syllogisms, has never been ascertained. The logicians have given names to some ; such as the copulative, the conditional by some called hypothetical, and the disjunctive.

Such syllogisms cannot be tried by the rules of figure and mode. Every kind would require rules peculiar to itself. Logicians have given rules for some kinds ; but there are many that have not so much as a name.

The Dilemma is considered by most logicians as a species of the disjunctive syllogism. A remarkable property of this kind is, that it may sometimes be happily retorted : it is, it seems, like a hand-grenade, which by dextrous management may be thrown back, so as to spend its force upon the assailant. We shall conclude this tedious account of syllogisms, with a dilemma mentioned by *A. Gellius*, and from him by many logicians, as insoluble in any other way.

“ Euathlus, a rich young man, desirous of learning the art of pleading, applied to Protagoras, a celebrated sophist, to instruct him, promising a great sum of money as his reward ; one half of which was paid down ; the other half he bound himself to pay as soon as he should plead a cause before the judges, and gain it. Protagoras found him a very apt scholar ; but, after he had made good progress, he was in no haste to plead causes. The master, conceiving that he intended by this means to shift off his second payment, took, as he thought, a sure method to get the better of his delay. He sued Euathlus before the judges ; and, having open-
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" ed his cause at the bar, he pleaded to this
 " purpose. O most foolish young man, do you
 " not see, that, in any event, I must gain my
 " point? for if the judges give sentence for me,
 " you must pay by their sentence; if against
 " me, the condition of our bargain is fulfilled,
 " and you have no plea left for your delay, af-
 " ter having pleaded and gained a cause. To
 " which Euathlus answered. O most wise mas-
 " ter, I might have avoided the force of your
 " argument, by not pleading my own cause.—
 " But, giving up this advantage, do you not
 " see, that whatever sentence the judges pass,
 " I am safe? If they give sentence for me, I
 " am acquitted by their sentence; if against me,
 " the condition of our bargain is not fulfilled,
 " by my pleading a cause, and losing it. The
 " judges, thinking the arguments unanswer-
 " ble on both sides, put off the cause to a long
 " day."

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Account of the remaining books of the Organon.

SECT. I. *Of the Last Analytics.*

IN the first Analytics, syllogisms are considered in respect of their form; they are now to be considered in respect of their matter. The form lies in the necessary connection between the premises and the conclusion; and where such a connection is wanting, they are said to be informal, or vicious in point of form.

But where there is no fault in the form, there may be in the matter; that is, in the propositions of which they are composed, which may be true or false, probable or improbable.

When the premises are certain, and the conclusion drawn from them in due form, this is demonstration, and produces science. Such syllogisms are called *apodictical*; and are handled in the two books of the Last Analytics. When the premises are not certain, but probable only, such syllogisms are called *dialectical*; and of them he treats in the eight books of the Topicks. But there are some syllogisms which seem to be perfect both in matter and form, when they are not really so: as, a face may seem beautiful which is
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but painted. These being apt to deceive, and produce a false opinion, are called *sophistical*; and they are the subject of the book concerning Sophisms.

To return to the Last Analytics, which treat of demonstration and of science: We shall not pretend to abridge these books; for Aristotle's writings do not admit of abridgement: no man in fewer words can say what he says; and he is not often guilty of repetition. We shall only give some of his capital conclusions, omitting his long reasonings and nice distinctions, of which his genius was wonderfully productive.

All demonstration must be built upon principles already known; and these upon others of the same kind; until we come at first principles, which neither can be demonstrated, nor need be, being evident of themselves.

We cannot demonstrate things in a circle, supporting the conclusion by the premises, and the premises by the conclusion. Nor can there be an infinite number of middle terms between the first principle and the conclusion.

In all demonstration, the first principles, the conclusion, and all the intermediate propositions, must be necessary, general, and eternal truths: for of things fortuitous, contingent, or mutable, or of individual things, there is no demonstration.

Some demonstrations prove only, that the thing is thus affected; others prove, why it is thus affected. The former may be drawn from a remote cause, or from an effect: but the latter must be drawn from an immediate cause; and are the most perfect.

The first figure is best adapted to demonstration, because it affords conclusions universally affirmative; and this figure is commonly used by the mathematicians.

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The demonstration of an affirmative proposition is preferable to that of a negative; the demonstration of an universal to that of a particular; and direct demonstration to that *ad absurdum*.

The principles are more certain than the conclusion.

There cannot be opinion and science of the same thing at the same time.

In the second book we are taught, that the questions that may be put with regard to any thing, are four: 1. Whether the thing be thus affected. 2. Why it is thus affected. 3. Whether it exists. 4. What it is.

The last of these questions Aristotle, in good Greek, calls the *What is it* of a thing. The schoolmen, in very barbarous Latin, called this, the *quiddity* of a thing. This quiddity, he proves by many arguments, cannot be demonstrated, but must be fixed by a definition. This gives occasion to treat of definition, and how a right definition should be formed. As an example, he gives a definition of the number *three*, and defines it to be the first odd number.

In this book he treats also of the four kinds of causes; efficient, material, formal, and final.

Another thing treated of in this book is, the manner in which we acquire first principles, which are the foundation of all demonstration. These are not innate, because we may be for a great part of life ignorant of them; nor can they be deduced demonstratively from any antecedent knowledge, otherwise they would not be first principles. Therefore he concludes, that first principles are got by induction, from the informations of sense. The senses give us informations of individual things, and from these by induction we draw general conclusions: for it is a maxim with Aristotle, That there is nothing in the understanding which was not before in some sense.

The knowledge of the first principles, as it is not acquired by demonstration, ought not to be called science; and therefore he calls it *intelligence*.

SECT. 2. *Of the Topics.*

The professed design of the Topics is, to shew a method by which a man may be able to reason with probability and consistency upon every question that can occur.

Every question is either about the genus of the subject, its specific difference, or something proper to it, or something accidental.

To prove that this division is complete, Aristotle reasons thus: Whatever is attributed to a subject, it must either be, that the subject can be reciprocally attributed to it, or that it cannot. If the subject and attribute can be reciprocated, the attribute either declares what the subject is, and then it is a definition; or it does not declare what the subject is, and then it is a property. If the attribute cannot be reciprocated, it must be something contained in the definition, or not. If it be contained in the definition of the subject, it must be the genus of the subject, or its specific difference; for the definition consists of these two. If it be not contained in the definition of the subject, it must be an accident.

The furniture proper to fit a man for arguing dialectically may be reduced to these four heads:

1. Probable propositions of all sorts, which may on occasion be assumed in an argument.
2. Distinctions of words which are nearly of the same signification.
3. Distinctions of things which are not so far asunder but that they may be taken for one and the same.
4. Similitudes.

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The second and the five following books are taken up in enumerating the topics or heads of argument that may be used in questions about the genus, the definition, the properties, and the accidents of a thing; and occasionally he introduces the topics for proving things to be the same, or different; and the topics for proving one thing to be better or worse than another.

In this enumeration of topics, Aristotle has shewn more the fertility of his genius, than the accuracy of method. The writers of logic seem to be of this opinion: for I know none of them that has followed him closely upon this subject. They have considered the topics of argumentation as reducible to certain axioms. For instance, when the question is about the genus of a thing, it must be determined by some axiom about genus and species; when it is about a definition, it must be determined by some axiom relating to definition, and things defined: and so of other questions. They have therefore reduced the doctrine of the topics to certain axioms or canons, and disposed these axioms in order under certain heads.

This method seems to be more commodious and elegant than that of Aristotle. Yet it must be acknowledged, that Aristotle has furnished the materials from which all the logicians have borrowed their doctrine of topics; and even Cicero, Quintilian, and other rhetorical writers, have been much indebted to the topics of Aristotle.

He was the first, as far as I know, who made an attempt of this kind: and in this he acted up to the magnanimity of his own genius, and that of ancient philosophy. Every subject of human thought had been reduced to ten categories; every thing that can be attributed to any subject, to five predicables: he attempted to reduce all the forms of reasoning to fixed rules of figure and

mode, and to reduce all the topics of argumentation under certain heads; and by that means to collect as it were into one store all that can be said on one side or the other of every question, and to provide a grand arsenal, from which all future combatants might be furnished with arms offensive and defensive in every cause, so as to leave no room to future generations to invent any thing new.

The last book of the Topics is a code of the laws according to which a syllogistical disputation ought to be managed, both on the part of the assailant and defendant. From which it is evident, that this philosopher trained his disciples to contend, not for truth merely, but for victory.

SECT. 3. *Of the book concerning Sophisms.*

A syllogism which leads to a false conclusion, must be vicious, either in matter or form: for from true principles nothing but truth can be justly deduced. If the matter be faulty, that is, if either of the premises be false, that premise must be denied by the defendant. If the form be faulty, some rule of syllogism is transgressed; and it is the part of the defendant to shew, what general or special rule it is that is transgressed. So that, if he be an able logician, he will be impregnable in the defence of truth, and may resist all the attacks of the sophist. But as there are syllogisms which may seem to be perfect both in matter and form, when they are not really so, as a piece of money may seem to be good coin when it is adulterate; such fallacious syllogisms are considered in this treatise, in order to make a defendant

defendant more expert in the use of his defensive weapons.

And here the author with his usual magnanimity, attempts to bring all the fallacies that can enter into a syllogism under thirteen heads; of which six lie in the diction or language, and seven not in the diction.

The fallacies in diction are, 1. When an ambiguous word is taken at one time in one sense, and at another time in another. 2. When an ambiguous phrase is taken in the same manner. 3. and 4. are ambiguities in syntax; when words are conjoined in syntax that ought to be disjoined; or disjoined when they ought to be conjoined. 5. Is an ambiguity in prosody, accent, or pronunciation. 6. An ambiguity arising from some figure of speech.

When a sophism of any of these kinds is translated into another language, or even rendered into unambiguous expressions in the same language, the fallacy is evident, and the syllogism appears to have four terms.

The seven fallacies which are said not to be in the diction, but in the thing, have their proper names in Greek and in Latin, by which they are distinguished. Without minding their names, we shall give a brief account of their nature.

1. The first is, Taking an accidental conjunction of things for a natural or necessary connection: as, when from an accident we infer a property; when from an example we infer a rule; when from a single act we infer a habit.

2. Taking that absolutely which ought to be taken comparatively, or with a certain limitation. The construction of language often leads into this fallacy: for in all languages, it is common to use absolute terms to signify things that carry in them some secret comparison; or to use unlimited terms,

terms, to signify what from its nature must be limited.

3. Taking that for the cause of a thing which is only an occasion, or concomitant.

4. Begging the question. This is done, when the thing to be proved, or something equivalent, is assumed in the premises.

5. Mistaking the question. When the conclusion of the syllogism is not the thing that ought to be proved, but something else that is mistaken for it.

6. When that which is not a consequence is mistaken for a consequence; as if, because all Africans are black, it were taken for granted that all blacks are Africans.

7. The last fallacy lies in propositions that are complex, and imply two affirmations, whereof one may be true, and the other false; so that whether you grant the proposition, or deny it you are entangled; as when it is affirmed, that such a man has left off playing the fool. If it be granted, it implies, that he did play the fool formerly. If it be denied, it implies, or seems to imply, that he plays the fool still.

In this enumeration, we ought, in justice to Aristotle, to expect only the fallacies incident to categorical syllogisms. And I do not find, that the logicians have made any additions to it when taken in this view; although they have given some other fallacies that are incident to syllogisms of the hypothetical kind, particularly the fallacy of an incomplete enumeration in disjunctive syllogisms and dilemmas.

The different species of sophisms above mentioned are not so precisely defined by Aristotle, or by subsequent logicians, but that they allow of great latitude in the application; and it is often dubious under what particular species a sophistical

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cal syllogism ought to be classed. We even find the same example brought under one species by one author, and under another species by another. Nay, what is more strange, Aristotle himself employs a long chapter in proving by a particular induction, that all the seven may be brought under that which we have called *mistaking the question*, and which is commonly called *ignoratio elenchi*. And indeed the proof of this is easy, without that laborious detail which Aristotle uses for the purpose: for if you lop off from the conclusion of a sophistical syllogism all that is not supported by the premises, the conclusion, in that case, will always be found different from that which ought to have been proved; and so it falls under the *ignoratio elenchi*.

It was probably Aristotle's aim, to reduce all the possible variety of sophisms, as he had attempted to do of just syllogisms, to certain definite species: but he seems to be sensible that he had fallen short in this last attempt. When a genus is properly divided into its species, the species should not only, when taken together, exhaust the whole genus; but every species should have its own precinct so accurately defined, that one shall not encroach upon another. And when an individual can be said to belong to two or three different species, the division is imperfect; yet this is the case of Aristotle's division of the sophisms, by his own acknowledgement. It ought not therefore to be taken for a division strictly logical. It may rather be compared to the several species or forms of action invented in law for the redress of wrongs. For every wrong there is a remedy in law by one action or another: but sometimes a man may take his choice among several different actions. So every sophistical syllogism may, by a little art, be brought under one

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or other of the species mentioned by Aristotle, and very often you may take your choice of two or three.

Besides the enumeration of the various kinds of sophisms, there are many other things in this treatise concerning the art of managing a syllogistical dispute with an antagonist. And indeed, if the passion for this kind of litigation, which reigned for so many ages, should ever again lift up its head, we may predict, that the *Organon* of Aristotle will then become a fashionable study: for it contains such admirable materials and documents for this art, that it may be said to have brought it to a science.

The conclusion of this treatise ought not to be overlooked: it manifestly relates, not to the present treatise only, but also to the whole *analytics* and topics of the author. I shall therefore give the substance of it.

“ Of those who may be called inventors, some
 “ have made important additions to things long
 “ before begun, and carried on through a course
 “ of ages; others have given a small beginning to
 “ things which, in succeeding times, will be brought
 “ to greater perfection. The beginning of a thing,
 “ though small, is the chief part of it, and re-
 “ quires the greatest degree of invention; for it
 “ is easy to make additions to inventions once
 “ begun. Now with regard to the dialectical art,
 “ there was not something done, and something
 “ remaining to be done. There was absolutely
 “ nothing done: for those who professed the art
 “ of disputation, had only a set of orations com-
 “ posed, and of arguments, and of captious ques-
 “ tions, which might suit many occasions. These
 “ their scholars soon learned, and fitted to the
 “ occasion. This was not to teach you the art,
 “ but to furnish you with the materials produc-
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“ ed by the art: as if a man professing to teach
 “ you the art of making shoes, should bring you
 “ a parcel of shoes of various sizes and shapes,
 “ from which you may provide those who want.
 “ This may have its use; but it is not to teach
 “ the art of making shoes. And indeed, with re-
 “ gard to rhetorical declamation, there are many
 “ precepts handed down from ancient times; but
 “ with regard to the construction of syllogisms,
 “ not one.

“ We have therefore employed much time and
 “ labour upon this subject; and if our system ap-
 “ pear to you not to be in the number of those
 “ things, which, being before carried a certain
 “ length, were left to be perfected; we hope for
 “ your favourable acceptance of what is done, and
 “ your indulgence in what is left imperfect.”

C H A P. VI.

Reflections on the Utility of Logic, and the Means of its improvement.

SECT. I. *Of the Utility of Logic.*

MEN rarely leave one extreme without run-
 ning into the contrary. It is no wonder, there-
 fore, that the excessive admiration of Aristotle,
 which continued for so many ages, should end
 in an undue contempt; and that the high esteem
 of logic as the grand engine of science, should at
 last make way for too unfavourable an opinion,
 which seems now prevalent, of its being unwor-
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thy of a place in a liberal education. Those who think according to the fashion, as the greatest part of men do, will be as prone to go into this extreme, as their grandfathers were to go into the contrary.

Laying aside prejudice, whether fashionable or unfashionable, let us consider whether logic is, or may be made, subservient to any good purpose. Its professed end is, to teach men to think, to judge, and to reason, with precision and accuracy. No man will say that this is a matter of no importance; the only thing therefore that admits of doubt, is, whether it can be taught.

To resolve this doubt, it may be observed, that our rational faculty is the gift of God, given to men in very different measure. Some have a large portion, some a less; and where there is a remarkable defect of the natural power, it cannot be supplied by any culture. But this natural power, even where it is the strongest, may lie dead for the want of the means of improvement: a savage may have been born with as good faculties as a Bacon or a Newton: but his talent was buried, being never put to use; while theirs was cultivated to the best advantage.

It may likewise be observed, that the chief mean of improving our rational power, is the vigorous exercise of it, in various ways and in different subjects, by which the habit is acquired of exercising it properly. Without such exercise, and good sense over and above, a man who has studied logic all his life, may after all be only a petulant wrangler, without true judgement or skill of reasoning in any science.

I take this to be Locke's meaning, when in his *Thoughts on Education* he says, "If you would have your son to reason well, let him read *Chillingworth*." The state of things is much altered since Locke wrote. Logic has been much improved,

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improved, chiefly by his writings; and yet much less stress is laid upon it, and less time consumed in it. His counsel, therefore, was judicious and seasonable; to wit, That the improvement of our reasoning power is to be expected much more from an intimate acquaintance with the authors who reason the best, than from studying voluminous systems of logic. But if he had meant, that the study of logic was of no use nor deserved any attention, he surely would not have taken the pains to have made so considerable an addition to it, by his *Essay on the Human Understanding*, and by his *Thoughts on the Conduct of the Understanding*. Nor would he have remitted his pupil to Chillingworth, the acutest logician as well as the best reasoner of his age; and one who, in innumerable places of his excellent book, without pedantry even in that pedantic age, makes the happiest application of the rules of logic, for unraveling the sophistical reasoning of his antagonist.

Our reasoning power makes no appearance in infancy; but as we grow up, it unfolds itself by degrees, like the bud of a tree. When a child first draws an inference, or perceives the force of an inference drawn by another, we may call this *the birth of his reason*: but it is yet like a new-born babe, weak and tender; it must be cherished, carried in arms, and have food of easy digestion, till it gather strength.

I believe no man remembers the birth of his reason: but it is probable that his decisions are at first weak and wavering; and, compared with that steady conviction which he acquires in ripe years, are like the dawn of the morning compared with noon-day. We see that the reason of children yields to authority, as a reed to the wind; nay, that it clings to it, and leans upon it, as if conscious of its own weakness.

When reason acquires such strength as to stand on its own bottom, without the aid of authority

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or even in opposition to authority, this may be called its *manly age*. But in most men, it hardly ever arrives at this period. Many, by their situation in life, have not the opportunity of cultivating their rational powers. Many, from the habit they have acquired of submitting their opinions to the authority of others, or from some other principle which operates more powerfully than the love of truth, suffer their judgement to be carried along to the end of their days, either by the authority of a leader, or of a party, or of the multitude, or by their own passions. Such persons, however learned, however acute, may be said to be all their days children in understanding. They reason, they dispute, and perhaps write; but it is not that they may find the truth; but that they may defend opinions which have descended to them by inheritance, or into which they have fallen by accident, or been led by affection.

I agree with Mr. Locke, that there is no study better fitted to exercise and strengthen the reasoning powers, than that of the mathematical sciences; for two reasons; first, Because there is no other branch of science which gives such scope to long and accurate trains of reasoning; and, secondly, Because in mathematics there is no room for authority, nor for prejudice of any kind, which may give a false bias to the judgement.

When a youth of moderate parts begins to study Euclid, every thing at first is new to him. His apprehension is unsteady: his judgement is feeble; and rests partly upon the evidence of the thing, and partly upon the authority of his teacher. But every time he goes over the definitions, the axioms, the elementary propositions, more light breaks in upon him: the language becomes familiar, and conveys clear and steady conceptions: the judgement is confirmed: he begins to see what demonstration is; and it is impossible to see it without

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out being charmed with it. He perceives it to be a kind of evidence that has no need of authority to strengthen it. He finds himself emancipated from that bondage; and exults so much in this new state of independence, that he spurns at authority, and would have demonstration for every thing; until experience teaches him, that this is a kind of evidence that cannot be had in most things; and that in his most important concerns, he must rest contented with probability.

As he goes on in mathematics, the road of demonstration becomes smooth and easy: he can walk in it firmly, and take wider steps: and at last he acquires the habit, not only of understanding a demonstration, but of discovering and demonstrating mathematical truths.

Thus, a man, without rules of logic, may acquire a habit of reasoning justly in mathematics; and, I believe, he may, by like means, acquire a habit of reasoning justly in mechanics, in jurisprudence, in politics, or in any other science. Good sense, good examples, and assiduous exercise, may bring a man to reason justly and acutely in his own profession, without rules.

But if any man think, that from this concession he may infer the inutility of logic, he betrays a great want of that art by this inference: for it is no better reasoning than this, That because a man may go from Edinburgh to London by the way of Paris, therefore any other road is useless.

There is perhaps no practical art which may not be acquired, in a very considerable degree, by example and practice, without reducing it to rules. But practice, joined with rules, may carry a man on in his art farther and more quickly, than practice without rules. Every ingenious artist knows the utility of having his art reduced to rules, and by that means made a science. He is thereby

thereby enlightened in his practice, and works with more assurance. By rules, he sometimes corrects his errors, and often detects the errors of others: he finds them of great use to confirm his judgement, to justify what is right, and to condemn what is wrong.

Is it of no use in reasoning to be well acquainted with the various powers of the human understanding, by which we reason? Is it of no use, to resolve the various kinds of reasoning into their simple elements; and to discover, as far as we are able, the rules by which these elements are combined in judging and in reasoning? Is it of no use, to mark the various fallacies in reasoning, by which even the most ingenious men have been led into error? It must surely betray great want of understanding, to think these things useless or unimportant. These are the things which logicians have attempted; and which they have executed; not indeed so completely as to leave no room for improvement, but in such a manner as to give very considerable aid to our reasoning powers. That the principles laid down with regard to definition and division, with regard to the conversion and opposition of propositions and the general rules of reasoning, are not without use, is sufficiently apparent from the blunders committed by those who disdain any acquaintance with them.

Although the art of categorical syllogism is better fitted for scholastic litigation, than for real improvement in knowledge, it is a venerable piece of antiquity, and a great effort of human genius. We admire the pyramids of Egypt, and the walls of China, tho' useless burdens upon the earth. We can bear the most minute description of them, and travel hundreds of leagues to see them. If any person should with sacrilegious hands destroy or deface them, his memory would be had
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in abhorrence. The predicaments and predicables, the rules of syllogism, and the topics, have a like title to our veneration as antiquities: they are uncommon efforts, not of human power, but of human genius; and they make a remarkable period in the progress of human reason.

The prejudice against logic has probably been strengthened by its being taught too early in life. Boys are often taught logic as they are taught their creed, when it is an exercise of memory only, without understanding. One may as well expect to understand grammar before he can speak, as to understand logic before he can reason. It must even be acknowledged, that commonly we are capable of reasoning in mathematics more early than in logic. The objects presented to the mind in this science, are of a very abstract nature, and can be distinctly conceived only when we are capable of attentive reflection upon the operations of our own understanding, and after we have been accustomed to reason. There may be an elementary logic; level to the capacity of those who have been but little exercised in reasoning; but the most important parts of this science require a ripe understanding, capable of reflecting upon its own operations. Therefore to make logic the first branch of science that is to be taught, is an old error that ought to be corrected.

SECT. 2. *Of the Improvement of Logic.*

In compositions of human thought expressed by speech or by writing, whatever is excellent and whatever is faulty, fall within the province, either of

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of grammar, or of rhetoric, or of logic. Propriety of expression is the province of grammar; grace, elegance, and force, in thought and in expression, are the province of rhetoric; justness and accuracy of thought are the province of logic.

The faults in composition, therefore, which fall under the censure of logic, are obscure and indistinct conceptions; false judgement, inconclusive reasoning, and all improprieties in distinctions, definitions, division, or method. To aid our rational powers, in avoiding these faults and in attaining the opposite excellencies, is the end of logic; and whatever there is in it that has no tendency to promote this end, ought to be thrown out.

The rules of logic being of a very abstract nature, ought to be illustrated by a variety of real and striking examples taken from the writings of good authors. It is both instructive and entertaining, to observe the virtues of accurate composition in writers of fame. We cannot see them, without being drawn to the imitation of them, in a more powerful manner than we can be by dry rules. Nor are the faults of such writers, less instructive or less powerful monitors. A wreck, left upon a shoal or upon a rock, is not more useful to the sailor, than the faults of good writers, when set up to view, are to those who come after them. It was a happy thought in a late ingenious writer of English grammar, to collect under the several rules, examples of bad English found in the most approved authors. It were to be wished that the rules of logic were illustrated in the same manner. By these means, a system of logic would become a repository; wherein whatever is most accurate in dividing, distinguishing, and defining, should be laid up and disposed in

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order for our imitation; and wherein the false steps of eminent authors should be recorded for our admonition.

After men had laboured in the search of truth near two thousand years by the help of syllogisms, Lord Bacon proposed the method of induction, as a more effectual engine for that purpose. His *Novum Organum* gave a new turn to the thoughts and labours of the inquisitive, more remarkable and more useful than that which the *Organum* of Aristotle had given before; and may be considered as a second grand æra in the progress of human reason.

The art of syllogism produced numberless disputes; and numberless sects who fought against each other with much animosity, without gaining or losing ground, but did nothing considerable for the benefit of human life. The art of induction, first delineated by Lord Bacon, produced numberless laboratories and observatories; in which Nature has been put to the question by thousands of experiments, and forced to confess many of her secrets, that before were hid from mortals. And by these, arts have been improved, and human knowledge wonderfully increased.

In reasoning by syllogism, from general principles we descend to a conclusion virtually contained in them. The process of induction is more arduous; being an ascent from particular premises to a general conclusion. The evidence of such general conclusions is probable only, not demonstrative: but when the induction is sufficiently copious, and carried on according to the rules of art, it forces conviction no less than demonstration itself does.

The greatest part of human knowledge rests upon evidence of this kind. Indeed we can have no other for general truths which are contingent

in their nature, and depend upon the will and ordination of the maker of the world. He governs the world he has made, by general laws. The effects of these laws in particular phenomena, are open to our observation; and by observing a train of uniform effects with due caution, we may at last decypher the law of nature by which they are regulated.

Lord Bacon has displayed no less force of genius in reducing to rules this method of reasoning, than Aristotle did in the method of syllogism. His *Novum Organum* ought therefore to be held as a most important addition to the ancient logic.— Those who understand it, and enter into its spirit, will be able to distinguish the chaff from the wheat in philosophical disquisitions into the works of God. They will learn to hold in due contempt all hypotheses and theories, the creatures of human imagination; and to respect nothing but facts sufficiently vouched, or conclusions drawn from them by a fair and chaste interpretation of nature.

Most arts have been reduced to rules, after they had been brought to a considerable degree of perfection by the natural sagacity of artists; and the rules have been drawn from the best examples of the art, that had been before exhibited: but the art of philosophical induction was delineated by Lord Bacon in a very ample manner, before the world had seen any tolerable example of it. This, altho' it adds greatly to the merit of the author, must have produced some obscurity in the work, and a defect of proper examples for illustration. This defect may now be easily supplied, from those authors who, in their philosophical disquisitions, have the most strictly pursued the path pointed out in the *Novum Organum*. Among these Sir Isaac Newton appears

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appears to hold the first rank; having, in the third book of his *Principia* and in his *Optics*, had the rules of the *Novum Organum* constantly in his eye.

I think Lord Bacon was also the first who endeavoured to reduce to a system the prejudices or biases of the mind, which are the causes of false judgement, and which he calls *the idols of the human understanding*. Some late writers of logic have very properly introduced this into their system; but it deserves to be more copiously handled, and to be illustrated by real examples.

It is of great consequence to accurate reasoning, to distinguish first principles which are to be taken for granted, from propositions which require proof. All the real knowledge of mankind may be divided into two parts: the first consisting of self-evident propositions; the second, of those which are deduced by just reasoning from self-evident propositions. The line that divides these two parts ought to be marked as distinctly as possible; and the principles that are self-evident reduced, as far as can be done, to general axioms. This has been done in mathematics from the beginning, and has tended greatly to the advancement of that science. It has lately been done in natural philosophy: and by this means that science has advanced more in an hundred and fifty years, than it had done before in two thousand. Every science is an unformed state until its first principles are ascertained: after which, it advances regularly, and secures the ground it has gained.

Altho' first principles do not admit of direct proof, yet there must be certain marks and characters, by which those that are truly such may be distinguished from counterfeits. These marks ought to be described, and applied, to distinguish the genuine from the spurious.

In the ancient philosophy, there is a redundancy, rather than a defect, of first principles. Many things were assumed under that character without a just title: That nature abhors a *vacuum*; That bodies do not gravitate in their proper place; That the heavenly bodies undergo no change; That they move in perfect circles, and with an equable motion. Such principles as these were assumed in the Peripatetic philosophy, without proof, as if they were self-evident.

Des Cartes, sensible of this weakness in the ancient philosophy, and desirous to guard against it in his own system, resolved to admit nothing until his assent was forced by irresistible evidence. The first thing that he found to be certain and evident was, that he thought, and reasoned, and doubted. He found himself under a necessity of believing the existence of those mental operations of which he was conscious: and having thus found sure footing in this one principle of consciousness, he rested satisfied with it, hoping to be able to build the whole fabric of his knowledge upon it; like Archimedes, who wanted but one fixed point to move the whole earth. But the foundation was too narrow; and in his progress he unawares assumes many things less evident than those, which he attempts to prove. Although he was not able to suspect the testimony of consciousness; yet he thought the testimony of sense, of memory, and of every other faculty, might be suspected, and ought not to be received until proof was brought that they are not fallacious. Therefore he applies these faculties, whose character is yet in question, to prove, That there is an infinitely perfect Being, who made him, and who made his senses, his memory, his reason, and all his faculties; That this Being is no deceiver, and therefore could not give him faculties

ties that are fallacious; and that on this account they deserve credit.

It is strange, that this philosopher, who found himself under a necessity of yielding to the testimony of consciousness, did not find the same necessity of yielding to the testimony of his senses, his memory, and his understanding: and that while he was certain that he doubted, and reasoned, he was uncertain whether two and three made five, and whether he was dreaming or awake. It is more strange, that so acute a reasoner should not perceive, that his whole train of reasoning to prove that his faculties were not fallacious, was mere sophistry; for if his faculties were fallacious, they might deceive him in this train of reasoning; and so the conclusion, That they were not fallacious, was the only testimony of his faculties in their own favour, and might be a fallacy.

It is difficult to give any reason for distrusting our other faculties, that will not reach consciousness itself. And he who distrusts the faculties of judging and reasoning which God hath given him, must even rest in his scepticism, till he come to a sound mind, or until God give him new faculties to fit in judgement upon the old. If it be not a first principle, That our faculties are not fallacious, we must be absolute sceptics: for this principle is incapable of proof; and if it is not certain, nothing else can be certain.

Since the time of Des Cartes, it has been fashionable with those who dealt in abstract philosophy, to employ their invention in finding philosophical arguments, either to prove those truths which ought to be received as first principles, or to overturn them: and it is not easy to say, whether the authority of first principles is more hurt by the first of these attempts, or by the last: for such principles can stand secure only upon their own

bottom ; and to place them upon any other foundation than that of their intrinsic evidence, is in effect to overturn them.

I have lately met with a very sensible and judicious treatise, wrote by Father Buffier about fifty years ago, concerning first principles and the source of human judgements, which, with great propriety, he prefixed to his treatise of logic. And indeed I apprehend it is a subject of such consequence, that if inquisitive men can be brought to the same unanimity in the first principles of the other sciences, as in those of mathematics and natural philosophy, (and why should we despair of a general agreement in things that are self-evident ?), this might be considered as a third grand æra in the progress of human reason.

S K E T C H I I.

Principles and Progress of Morality.

THE principles of morality are little understood among savages : and if they arrive at maturity among enlightened nations, it is by slow degrees. This progress points out the historical part, as first in order : but as that history would give little satisfaction, without a rule for comparing the morals of different ages, and of different nations, I begin with the principles of morality, such as ought to govern at all times, and in all nations.—The present sketch accordingly is divided into two parts. In the first, the principles are unfolded ; and the second is altogether historical.

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Principles of Morality.

S E C T. I.

Human Actions analysed.

THE hand of God is no where more visible, than in the nice adjustment of our internal frame to our situation in this world. An animal is endued with a power of self-motion; and in performing animal functions, requires no external aid. This in particular is the case of man, the noblest of terrestrial beings. His heart beats, his blood circulates, his stomach digests, evacuations proceed, &c. &c. By what means? Not surely by the laws of mechanism, which are far from being adequate to such operations. They are effects of an internal power, bestowed on man for preserving life. The power is exerted uniformly, and without interruption, independent of will, and without consciousness.

Man is a being susceptible of pleasure and pain: these generate desire to attain what is agreeable, and to shun what is disagreeable; and he is enabled

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enabled by other powers to gratify his desires. One power, termed *instinct*, is exerted indeed with consciousness; but without will, and blindly without intention to produce any effect. Brute animals act for the most part by instinct: hunger prompts them to eat, and cold to take shelter; knowingly indeed, but without exerting any act of will, and without foresight of what will happen. Infants of the human species, little superior to brutes, are, like brutes, governed by instinct: they lay hold of the nipple, without knowing that sucking will satisfy their hunger; and they weep when pained, without any view of relief. Another power is governed by intention and will: in the progress from infancy to maturity, the mind opens to objects without end of desire and of aversion; the attaining or shunning of which depend more or less on our own will; we are placed in a wide world, left to our own conduct; and we are by nature provided with a proper power for performing what we intend and will. The actions performed by means of this power are termed *voluntary*. Some effects require a train of actions; walking, reading, singing. Where these actions are uniform, as in walking, or nearly so, as in playing on a musical instrument, an act of will is only necessary at the commencement: the train proceeds by habit without any new act of will. The body is antecedently adjusted to the uniform progress; and is disturbed if any thing unexpected happen: in walking for example, a man feels a shock if he happen to tread on ground higher or lower than his body was prepared for. The power thus acquired by habit of acting without will, is an illustrious branch of our nature; for upon it depend all the arts, both the fine and the useful. To play on the violin, requires wonderful swiftness

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ness of fingers, every motion of which in a learner is preceded by an act of will: and yet by habit solely, an artist moves his fingers with no less accuracy than celerity. Let the most handy person try for the first time to knit a stocking: every motion of the needle demands the strictest attention; and yet a girl of nine or ten will move the needle so swiftly as almost to escape the eye, without once looking on her work. If every motion in the arts required a new act of will, they would remain in infancy for ever; and what would man be in that case? In the foregoing instances, we are conscious of the external operation without being conscious of a cause. But there are various internal operations of which we have no consciousness; and yet that they have existed is made known by their effects. Often have I gone to bed with a confused notion of what I was studying; and have wakened in the morning completely master of the subject. I have heard a new tune of which I carried away but an imperfect conception. A week or perhaps a fortnight after, the tune has occurred to me in perfection; recollecting with difficulty where I heard it. Such things have happened to me frequently, and probably also to others. My mind must have been active in these instances, tho' I knew nothing of it.

There still remain another species of actions, termed *involuntary*; as where we act by some irresistible motive against our will. An action may be voluntary, though done with reluctance; as where a man, to free himself from torture, reveals the secrets of his friend: his confession is voluntary, tho' drawn from him with great reluctance. But let us suppose, that after the firmest resolution to reveal nothing, his mind is unhinged by exquisite torture: the discovery

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he makes is in the strictest sense *involuntary* : he speaks indeed : but he is compelled to it absolutely against his will.

Man is by his nature an accountable being, answerable for his conduct to God and man. In doing any action that wears a double face, he is prompted by his nature to explain the same to his relations, his friends, his acquaintance ; and above all, to those who have authority over him. He hopes for praise for every right action, and dreads blame for every one that is wrong. But for what sort of actions does he hold himself accountable ? Not surely for an instinctive action, which is done blindly, without intention and without will : neither for an involuntary action, because it is extorted from him against his will : and least of all, for actions done without consciousness. What only remain are voluntary actions, which are done wittingly and willingly : for these we must account, if at all accountable ; and for these every man in conscience holds himself bound to account.

More particularly upon voluntary actions. To intend and to will, though commonly held synonymous, signify different acts of the mind. Intention respects the effect : Will respects the action that is exerted for producing the effect.— It is my intention, for example, to relieve my friend from distress ; upon seeing him, it is my Will to give him a sum for his relief : the external act of giving follows ; and my friend is relieved, which is the effect intended. But these internal acts are always united : I cannot will the means, without intending the effect ; and I cannot intend the effect, without willing the means*.

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* To incline, to resolve, to intend, to will, are acts of the mind relative to external action. These several acts are well understood ; tho' they cannot be defined, being perfectly simple.

Some effects of voluntary action follow necessarily: A wound is an effect that necessarily follows the stabbing a person with a dagger: death is a necessary effect of throwing one down from the battlements of a high tower. Some effects are probable only: I labour in order to provide for my family; fight for my country to rescue it from oppressors; take physic for my health. In such cases, the event intended does not necessarily nor always follow.

A man, when he wills to act, must intend the necessary effect: a person who stabs, certainly intends to wound. But where the effect is probable only, one may act without intending the effect that follows: a stone thrown by me at random into the market place, may happen to wound a man without my intending it. One acts by instinct, without either will or intention: voluntary actions that necessarily produce their effect, imply intention: voluntary actions, when the effect is probable only, are sometimes intended, sometimes not.

Human actions are distinguished from each other by certain *qualities*, termed *right* and *wrong*. But as these make the corner-stone of morality, they are reserved to the following section.

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S E C T. II.

Division of Human Actions into Right, Wrong, and Indifferent.

THE qualities of right and wrong in voluntary actions, are universally acknowledged as the foundation of morality ; and yet philosophers have been strangely perplexed about them. The history of their various opinions, would signify little but to darken the subject : the reader will have more satisfaction in seeing these qualities explained, without entering at all into controversy.

No person is ignorant of primary and secondary qualities, a distinction much insisted on by philosophers. Primary qualities, such as figure, cohesion, weight, are permanent qualities, that exist in a subject whether perceived or not. Secondary qualities, such as colour, taste, smell depend on the percipient as much as on the subject, being nothing when not perceived. Beauty and ugliness are qualities of the latter sort : they have no existence but when perceived ; and, like all other secondary qualities, they are perceived intuitively ; having no dependence on reason nor judgement, more than colour has, or smell, or taste (a).

The qualities of right and wrong in voluntary actions, are secondary, like beauty and ugliness and

(a) See Elements of Criticism, vol. 1. p. 207. ed. 5.

and the other secondary qualities mentioned. Like them, they are objects of intuitive perception, and depend not in any degree on reason. No argument is requisite to prove, that to rescue an innocent babe from the jaws of a wolf, to feed the hungry, to clothe the naked, are right actions: they are perceived to be so intuitively. As little is an argument requisite to prove that murder, deceit, perjury, are wrong actions: they are perceived to be so intuitively. The Deity has bestowed on man, different faculties for different purposes. Truth and falsehood are investigated by the reasoning faculty. Beauty and ugliness are objects of a sense, known by the name of *taste*. Right and wrong are objects of a sense termed the *moral sense* or *conscience*. And supposing these qualities to be hid from our perception, in vain would we try to discover them by any argument or process of reasoning: the attempt would be absurd; no less so than an attempt to discover by reasoning colour, or taste, or smell*.

Right and wrong, as mentioned above, are qualities of voluntary actions, and of no other kind. An instinctive action may be agreeable, may be disagreeable; but it cannot properly be denominated either right or wrong. An involuntary act is hurtful to the agent, and disagreeable to the spectator; but it is neither right nor wrong. These qualities also depend in no degree on the event. Thus, if to save my friend from drowning I plunge into

* Every perception must proceed from some faculty or power of perception, termed *sense*. The moral sense, by which we perceive the qualities of right and wrong, may be considered either as a branch of the sense of seeing, by which we perceive the actions to which these qualities belong, or as a sense distinct from all others. The senses by which objects are perceived, are not separated from each other by distinct boundaries: the sorting or classing them seems to depend more on taste and fancy, than on nature. I have followed the plan laid down by former writers; which is, to consider the moral sense as a sense distinct from others, because it is the easiest and clearest manner of conceiving it.

into a river, the action is right, though I happen to come to late. And if I aim a stroke at a man behind his back, the action is wrong, though I happen not to touch him.

The qualities of right and of agreeable, are inseparable; and so are the qualities of wrong and of disagreeable. A right action is agreeable, not only in the direct perception, but equally so in every subsequent recollection. And in both circumstances equally, a wrong action is disagreeable.

Right actions are distinguished by the moral sense into two kinds, *ought* to be done, and what *may* be done, or left undone. Wrong actions admit not that distinction: they are all prohibited to be done. To say that an action ought to be done, means that we are tied or obliged to perform; and to say that an action ought not to be done, means that we are restrained from doing it. Though the necessity implied in the being tied or obliged, is not physical, but only what is commonly termed *moral*; yet we conceive ourselves deprived of liberty or freedom, and necessarily bound to act or to forbear acting in opposition to every other motive. The necessity here described is termed *duty*. The moral necessity we are under to forbear harming the innocent, is a proper example; the moral sense declares the restraint to be our duty, which no motive whatever will excuse us for transgressing.

The duty of performing or forbearing any action, implies a *right* in some person to exact performance of that duty; and accordingly a duty or obligation necessarily infers a corresponding right. My promise to pay L. 100 to John, confers a right on him to demand performance. The man who commits an injury, violates the *right* of the person injured; which entitles that person to demand reparation of the wrong.

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Duty is twofold; duty to others, and duty to ourselves. With respect to the former, the doing what we ought to do, is termed *just*: the doing what we ought not to do, and the omitting what we ought to do, are termed *unjust*. With respect to ourselves, the doing what we ought to do, is termed *proper*: the doing what we ought not to do, and the omitting what we ought to do, are termed *improper*. Thus, *right*, signifying a quality of certain actions, is a genus; of which *just* and *proper* are species: *wrong*, signifying a quality of other actions, is a genus; of which *unjust* and *improper* are species.

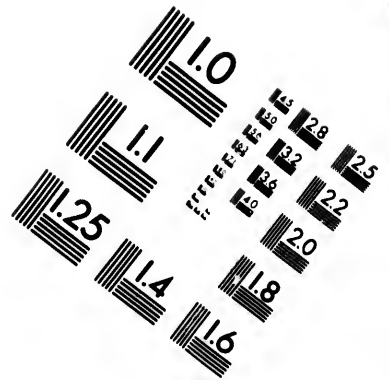
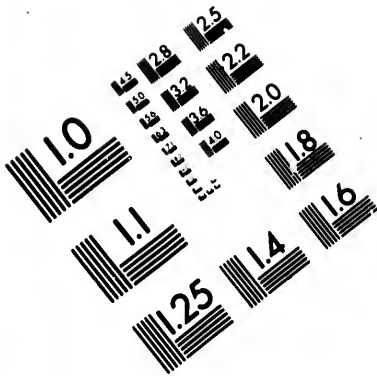
Right actions left to our free will, to be done or left undone, come next in order. They are, like the former, right when done; but they differ, in not being wrong when left undone. To remit a just debt for the sake of a growing family, to yield a subject in controversy rather than go to law with a neighbour, generously to return good for ill, are examples of this species. They are universally approved as right actions: but as no person has a right or title to oblige us to perform such actions, the leaving them undone is not a wrong: no person is injured by the forbearance. Actions that come under this class, shall be termed *arbitrary* or *discretionary*, for want of a more proper designation.

So much for right actions, and their divisions. Wrong actions are of two kinds, *criminal* and *culpable*. What are done intentionally to produce mischief, are *criminal*: rash or unguarded actions that produce mischief without intention, are *culpable*. The former are restrained by punishment, to be handled in the 5th section; the latter by reparation, to be handled in the 6th.

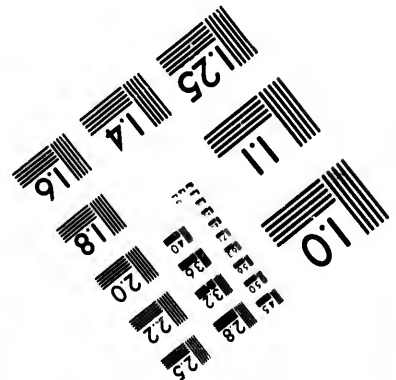
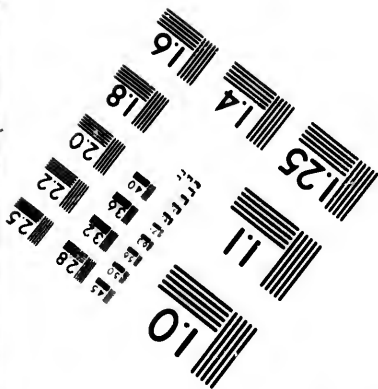
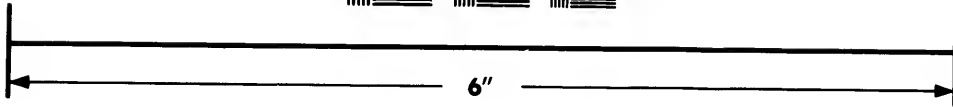
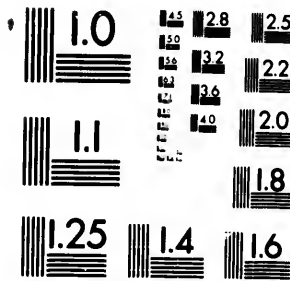
The divisions of voluntary actions are not yet exhausted. Some there are that, properly speaking, cannot be denominated either right or wrong.

Actions





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Actions done merely for amusement or pastime, without intention to produce good or ill, are of that kind; leaping, for example, running, jumping over a stick, throwing a stone to make circles in the water. Such actions are neither approved nor disapproved: they may be termed *indifferent*.

There is no cause for doubting the existence of the moral sense, more than for doubting the existence of the sense of beauty, of seeing, or of hearing. In fact, the perception of right and wrong as qualities of actions, is no less distinct and clear, than that of beauty, of colour, or of any other quality; and as every perception is an act of sense, the sense of beauty is not with greater certainty evinced from the perception of beauty, than the moral sense is from the perception of right and wrong. We find this sense distributed among individuals in different degrees of perfection: but there perhaps never existed any one above the condition of an idiot, who possessed it not in some degree; and were any man entirely destitute of it, the terms *right* and *wrong* would be to him no less unintelligible, than the term colour is to one born blind.

That every individual is endued with a sense of right and wrong, more or less distinct, will probably be granted; but whether there be among men what may be termed a *common sense* of right and wrong, producing uniformity of opinion as to right and wrong, is not so evident. There is no absurdity in supposing the opinions of men about right and wrong, to be as various as about beauty and deformity. And that the supposition is not destitute of foundation, we are led to suspect, upon discovering that in different countries, and even in the same country at different times, the opinions publicly espoused with regard to right and wrong, are extremely various; that among some
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nations it was held lawful for a man to sell his children for slaves, and in their infancy to abandon them to wild beasts; that it was held equally lawful to punish children, even capitally, for the crime of their parent; that the murdering an enemy in cold blood, was once a common practice; that human sacrifices, impious no less than immoral according to our notions, were of old universal; that even in later times, it has been held meritorious, to inflict cruel torments for the slightest deviations from the religious creed of the plurality; and that among the most enlightened nations, there are at this day considerable differences with respect to the rules of morality.

These facts tend not to disprove the reality of a common sense in morals: they only prove, that the moral sense has not been equally perfect at all times, nor in all countries. This branch of the history of morality, is reserved for the second part. To give some interim satisfaction, I shall shortly observe, that the savage state is the infancy of man: during which, the more delicate senses lie dormant, leaving nations to the authority of custom, of imitation and of passion, without any just taste of morals more than of the fine arts. But a nation, like an individual, ripens gradually, and acquires a refined taste in morals as well as in the fine arts: after which we find great uniformity of opinion about the rules of right and wrong; with few exceptions, but what may proceed from imbecillity, or corrupted education. There may be found, it is true, even in the most enlightened ages, men who have singular notions in morality, and in many other subjects; which no more affords an argument against a common sense or standard of right and wrong, than a monster doth against the standard that regulates our external form, or than an exception doth against the truth of a general proposition.

That there is in mankind an uniformity of opinion with respect to right and wrong, is a matter of fact of which the only infallible evidence is observation and experience: and to that evidence I appeal; entering only a caveat, that, for the reason above given, the enquiry be confined to enlightened nations. In the mean time, I take liberty to suggest an argument from analogy, That if there be great uniformity among the different tribes of men in seeing and hearing, in pleasure and pain, in judging of truth and error, the same uniformity ought to be expected with respect to right and wrong. Whatever minute differences there may be to distinguish one person from another, yet in the general principles that constitute our nature, internal and external, there is wonderful uniformity.

This uniformity of sentiment, which may be termed *the common sense of mankind with respect to right and wrong*, is essential to social beings.— Did the moral sentiments of men differ as much as their faces, they would be unfit for society: discord and controversy would be endless, and *major vis* would be the only rule of right and wrong.

But such uniform sentiment, though general, is not altogether universal: men there are, as above-mentioned, who differ from the common sense of mankind with respect to various points of morality. What ought to be the conduct of such men? ought they to regulate their conduct by that standard, or by their private conviction? There will be occasion afterward to observe, that we judge of others as we believe they judge of themselves; and that private conviction is the standard for rewards and punishments (a).

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(a) Sect. 5.

But with respect to every controversy about property and pecuniary interest, and in general, about every civil right and obligation, the common sense of mankind is to every individual the standard, and not private conviction or science ; for proof of which take what follows.

We have an innate sense of a common nature, not only in our own species, but in every species of animals. And that our perception holds true in fact, is verified by experience ; for there appears a remarkable uniformity in creatures of the same kind, and a difformity, no less remarkable, in creatures of different kinds. It is accordingly a subject of wonder, to find an individual deviating from the common nature of the species, whether in its internal or external structure : a child born with aversion to its mother's milk, is a wonder, no less than if born without a mouth, or with more than one.

Secondly, This sense dictates, that the common nature of man in particular, is invariable as well as universal ; that it will be the same hereafter as it is at present, and as it was in time past ; the same among all nations, and in all corners of the earth : nor are we deceived ; because, allowing for slight differences occasioned by culture and other accidental circumstances the fact corresponds to our perception.

Thirdly, We perceive that this common nature is *right* and *perfect*, and that it *ought* to be a model or standard for every human being. Any remarkable deviation from it in the structure of an individual, appears imperfect or irregular ; and raises a painful emotion : a monstrous birth, exciting curiosity in a philosopher, fails not at the same time to excite aversion in every spectator.

This sense of perfection in the common nature of man, comprehends every branch of his nature,

and particularly the common sense of right and wrong; which accordingly is perceived by all to be perfect, having authority over every individual as the ultimate and unerring standard of morals, even in contradiction to private conviction. Thus, a law in our nature binds us to regulate our conduct by that standard: and its authority is universally acknowledged; as nothing is more ordinary in every dispute about *meum et tuum*, than an appeal to common sense as the ultimate and unerring standard.

At the same time, as that standard, through infirmity or prejudice, is not conspicuous to every individual; many are misled into erroneous opinions, by mistaking a false standard for that of nature. And hence a distinction between a right and a wrong sense in morals; a distinction which every one understands, but which, unless for the conviction of a moral standard, would have no meaning.

The final cause of this branch of our nature is conspicuous. Were there no standard of right and wrong for determining endless controversies about matters of interest, the strong would have recourse to force, the weak to cunning, and society would dissolve. Courts of law could afford no remedy; for without a standard of morals, their decisions would be arbitrary, and of no authority. Happy it is for men to be provided with such a standard: it is necessary in society that our actions be uniform with respect to right and wrong; and in order to uniformity of action, it is necessary that our perceptions of right and wrong be also uniform: to produce such uniformity, a standard of morals is indispensable. Nature has provided us with that standard, which is daily applied by courts of law with success (a).

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(a) Elements of Criticism, vol. 2. p. 490. edit. 5.

In reviewing what is said, it must afford great satisfaction, to find morality established upon the solid foundations of intuitive perception; which is a single mental act complete in itself, having no dependence on any antecedent proposition. The most accurate reasoning affords not equal conviction; for every sort of reasoning, as explained in the sketch immediately foregoing, requires not only self-evident truths or axioms to found upon, but employs over and above various propositions to bring out its conclusions. By intuitive perception solely, without reasoning, we acquire knowledge of right and wrong; of what we may do, of what we ought to do, and of what we ought to abstain from: and considering that we have thus greater certainty of moral laws than of any proposition discoverable by reasoning, man may well be deemed a favourite of heaven, when he is so admirably qualified for doing his duty. The moral sense or conscience is the voice of God within us; constantly admonishing us of our duty, and requiring from us no exercise of our faculties but attention merely. The celebrated Locke ventured what he thought a bold conjecture, That moral duties are susceptible of demonstration: how agreeable to him would have been the discovery, that they are founded upon intuitive perception, still more convincing and authoritative!

By one branch of the moral sense, we are taught what we ought to do, and what we ought not to do; and by another branch, what we may do, or leave undone. But society would be imperfect, if the moral sense stopped here. There is a third branch that makes us accountable for our conduct to our fellow-creatures; and it will be made evident afterward in the third sketch, that we are accountable to our Maker, as well as to our fellow-creatures.

• It follows from the standard of right and wrong, that an action is right or wrong, independent of what the agent may think. Thus, when a man, excited by friendship or pity, rescues a heretic from the flames, the action is right, even tho' he think it wrong, from a conviction that heretics ought to be burnt. But we apply a different standard to the agent: a man is approved and held to be innocent in doing what he himself thinks right: he is disapproved and held to be guilty in doing what he himself thinks wrong. Thus, to assassinate an atheist for the sake of religion, is a wrong action; and yet the enthusiast who commits that wrong, may be innocent: and one is guilty, who against conscience eats meat in Lent, though the action is not wrong. In short, an action is perceived to be right or wrong, independent of the actor's own opinion; but he is approved or disapproved, held to be innocent or guilty, according to his own opinion.

S E C T. III.

Laws of Nature respecting our Moral Conduct in Society.

A Standard being thus established for regulating our moral conduct in society, we proceed to investigate the laws that result from it. But first we take under consideration, what other principles concur with the moral sense to qualify men for society.

When we reflect on the different branches of human knowledge, it might seem, that of all subjects human nature should be the best understood; because every man has daily opportunities to study it, in his own passions and in his own actions. But hu-
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man nature, an interesting subject, is seldom left to the investigation of philosophy. Writers of a sweet disposition and warm imagination, hold, that man is a benevolent being, and that every man ought to direct his conduct for the good of all, without regarding himself but as one of the number (*a*). Those of a cold temperament and contracted mind, hold him to be an animal entirely selfish; to evince which, examples are accumulated without end (*b*). Neither of these systems is that of nature. The selfish system is contradicted by the experience of all ages, affording the clearest evidence, that men frequently act for the sake of others, without regarding themselves, and sometimes in direct opposition to their own interest *. And however much selfishness may prevail in action; man cannot be an animal entirely selfish, when all men conspire to put a high estimation upon generosity, benevolence, and other social virtues: even the most selfish are disgusted with selfishness in others, and endeavour to hide it in themselves. The most zealous patron of the selfish principle, will not venture to maintain, that it renders us altogether indifferent about our fellow-creatures. Laying aside self-interest with every connection of love and hatred, good fortune happening to any one gives pleasure to all, and bad fortune happening to any one is painful to all. On the other hand, the system of universal benevolence, is no less contradictory to experience; from which we learn, that men commonly are disposed to prefer their own interest before that of others, especially where there is no strict connection:

(*a*) Lord Shaftesbury.

(*b*) Helvetius.

* Whatever wiredrawn arguments may be urged for the selfish system, as if benevolence were but refined selfishness, the emptiness of such arguments will clearly appear when applied to children, who know no refinement. In them, the rudiments of the social principle are no less visible than of the selfish principle. Nothing is more common, than mutual good-will and fondness between children; which must be the work of nature; for to reflect upon what is one's interest, is far above the capacity of children.

connection: nor do we find that such bias is condemned by the moral sense. Man in fact is a complex being, composed of principles, some benevolent, some selfish: and these principles are so justly blended in his nature, as to fit him for acting a proper part in society. It would indeed be losing time to prove, that without some affection for his fellow-creatures he would be ill qualified for society. And it will be made evident afterward (a), that universal benevolence would be more hurtful to society, than even absolute selfishness*.

We are now prepared for investigating the laws that result from the foregoing principles. The several duties we owe to others shall be first discussed, taking them in order according to the extent of their influence. And for the sake of perspicuity, I shall first present them in a general view, and then proceed to particulars. Of our duties to others, one there is so extensive, as to have for its object all the innocent part of mankind. It is the duty that prohibits us to hurt others: than which no law is more clearly dictated by the moral sense; nor is the transgression of any other law more deeply stamped with the character of wrong. A man may be hurt externally in his goods, in his person, in his relations, and in his reputation. Hence the laws, Do not steal; Defraud not others; Do not kill nor wound; Be not guilty of defamation. A man may be hurt internally, by an action that occasions to him distress of mind, or by being impressed with

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(a) Sect. 4.

† “ Many moralists enter so deeply into one passion or bias of human nature, that, to use the painter’s phrase, they quite overcharge it. Thus I have seen a whole system of morals founded upon a single pillar of the inward frame; and the entire conduct of life and all the characters in it accounted for, sometimes from superstition, sometimes from pride, and most commonly from interest. They forget how various a creature it is they are painting; how many springs and weights, nicely adjusted and balanced, enter into the movement, and require allowance to be made for their several clogs and impulses, ere you can define its operation and effects.” *Enquiry into the life and writings of Homer.*

false notions of men and things. Therefore conscience dictates, that we ought not to treat men disrespectfully; that we ought not causelessly to alienate their affections from others; and, in general, that we ought to forbear whatever may tend to break their peace of mind, or tend to unqualify them for being good men and good citizens.

The duties mentioned are duties of restraint. Our active duties regard particular persons; such as our relations, our friends, our benefactors, our masters, our servants. It is our duty to honour and obey our parents; and to establish our children in the world, with all advantages internal and external: we ought to be faithful to our friends, grateful to our benefactors, submissive to our masters, kind to our servants; and to aid and comfort every one of these persons when in distress. To be obliged to do good to others beyond these bounds, must depend on positive engagement; for, as will appear afterward, universal benevolence is not a duty.

This general sketch will prepare us for particulars. The duty of restraint comes first in view, that which bars us from harming the innocent; and to it corresponds a right in the innocent to be safe from harm. This is the great law preparatory to society; because without it, society could never have existed. Here the moral sense is inflexible; it dictates, that we ought to submit to any distress, even death itself, rather than procure our own safety by laying violent hands upon an innocent person. And we are under the same restraint with respect to the property of another; for robbery and theft are never upon any pretext indulged. It is indeed true, that in extreme hunger I may lawfully take food where it can be found; and may freely lay hold of my neighbour's horse, to carry me from an enemy who threatens death. But it is his duty as a fellow-creature to assist me in distress; and when there

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there is no time for delay, I may lawfully use what he ought to offer were he present, and what I may presume he would offer. For the same reason, if in a storm my ship be driven among the anchor-ropes of another ship, I may lawfully cut the ropes in order to get free. But in every case of this kind, it would be a wrong in me to use my neighbour's property, without resolving to pay the value. If my neighbour be bound to aid me in distress, conscience binds me to make up his loss*.

The prohibition of hurting others internally, is perhaps not essential to the formation of societies, because the transgression of that law doth not much alarm plain people: but where manners and refined sentiments prevail, the mind is susceptible of more grievous wounds than the body; and therefore,

* This doctrine is obviously founded on justice; and yet, in the Roman law, there are two passages which deny any recompence in such cases. "Item Labio scribit, si eum vi ventorum navis impulsâ esset in funes anchorarum alterius, et nauræ funes præcidissent; si nullo alio modo, nisi præcisâ funibus, explicare se potuit, nullam actionem dandam;" l. 29. § 3. *ad leg. Aquil.* "Quod dicitur *damnum injuria datum Aquilia persequi*, sic erit accipiendum, ut videatur *damnum injuria datum* quod cum *damno injuriam* attulerit; nisi magna vi cogente, fuerit factum. Ut Celsus scribit circa eum, qui incendij arcendi gratia, vicinas ædes intercidit; et si ve pervenit ignis, si ve antea extinctus est, existimat legis Aquiliæ actionem cessare." l. 49. § 1. *ead.*—[In *Englissibus*: "In the opinion of Labeo, if a ship is driven by the violence of a tempest among the anchor-ropes of another ship, and the sailors cut the ropes having no other means of getting free, there is no action competent.—The Aquilian law must be understood to apply only to such damage as carries the idea of an injury along with it, unless such injury has not been wilfully done, but from necessity. Thus Celsus puts the case of a person who, to stop the progress of a fire, pulls down his neighbour's house; and whether the fire had reached that house which is pulled down, or was extinguished before it got to it, in neither case, he thinks, will an action be competent from the Aquilian law."]—These opinions are undoubtedly erroneous. And it is not difficult to say what has occasioned the error: the cases mentioned are treated as belonging to the *lex Aquilia*; which being confined to the reparation of wrongs, lays it justly down for a rule, That no action for reparation can lie, where there is no *culpa*. But had Labeo and Celsus adverted, that these cases belong to a different head, viz. the duty of recompence, where one suffers loss by benefiting another, they themselves would have had no difficulty of sustaining a claim for making up that loss.

fore, without that law, a polished society could have no long endurance.

By adultery, mischief is done both external and internal. Each sex is so constituted, as to require strict fidelity and attachment in a mate. The breach of these duties is the greatest external harm that can befall them: it harms them also internally, by breaking their peace of mind. It has indeed been urged, that no harm will ensue, if the adultery be kept secret; and consequently, that there can be no crime where the fact is kept secret. But such as reason thus do not advert, that to declare secret adultery to be lawful, is in effect to overturn every foundation of mutual trust and fidelity in the matrimonial state. It is clear beyond all doubt, says a reputable writer, that no man is permitted to violate his faith; and that the man is unjust and barbarous who deprives his wife of the only reward she has for adhering to the austere duties of her sex. But an unfaithful wife is still more criminal, by dissolving the whole ties of nature: in giving to her husband children that are not his, she betrays both, and joins perfidy to infidelity (a).

Veracity is commonly ranked among the active duties; but erroneously: for if a man be not bound to speak, he cannot be bound to speak truth. It is therefore only a restraining duty, prohibiting us to deceive others, by affirming what is not true. Among the many corresponding principles in the human mind that in conjunction tend to make society comfortable, a principle of veracity*, and a principle that leads us to rely on hu-
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(a) Emile, liv. 5.

* Truth is always uppermost, being the natural issue of the mind: it requires no art for training, no inducement nor temptation, but only that we yield to natural impulse. Lying on the contrary, is doing violence to our nature; and is never practised, even by the worst of men, with-
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man testimony, are two : without the latter, the former would be an useless principle ; and without the former, the latter would lay us open to fraud and treachery. The moral sense accordingly dictates, that we ought to adhere strictly to truth, without regard to consequences.

It must not be inferred, that we are bound to explain our thoughts, when truth is demanded from us by unlawful means. Words uttered voluntarily, are naturally relied on, as expressing the speaker's mind ; and if his mind differ from his words, he tells a lie, and is guilty of deceit. But words drawn from a man by torture, are no indication of his mind ; and he is not guilty of deceit in uttering whatever words may be agreeable, however alien from his thoughts : if the author of the unlawful violence suffer himself to be deceived, he ought to blame himself, not the speaker.

It need scarce be mentioned, that the duty of veracity excludes not fable, nor any liberty of speech intended for amusement only.

Active duties, as hinted above, are all of them directed to particular persons. And the first I shall mention, is that between parent and child. The relation of parent and child, the strongest that can exist between individuals, binds these persons to exert their utmost powers in mutual good offices. Benevolence among other blood-relations, is also a duty ; but not so indispensable, being proportioned to the inferior degree of relation.

Gratitude is a duty directed to our benefactors. But though gratitude is strictly a duty, the measure of performance, and the kind, are left most-ly

out some temptation. Speaking truth is like using our natural food which we would do from appetite although it answered no end : lying is like raking physic, which is nauseous to the taste, and which no man takes but for some end which he cannot otherwise attain. *Dr. Reid's Enquiry into the human mind.*

ly to our own choice. It is scarce necessary to add, that the active duties now mentioned, are acknowledged by all to be absolutely inflexible, perhaps more so than the restraining duties: many find excuses for doing harm; but no one hears with patience an excuse for deviating from truth, friendship, or gratitude.

Distress, tho' it has a tendency to convert benevolence into a duty, is not sufficient without other concurring circumstances; for to relieve every person in distress, is beyond the power of any human being. Our relations in distress claim that duty from us, and even our neighbours: but distant distress, without a particular connection, scarce rouses our sympathy, and never is an object of duty. Many other connections, too numerous for this short essay, extend the duty of relieving others from distress; and these make a large branch of equity. Tho' in various instances benevolence is converted into a duty by distress, it follows not, that the duty is always proportioned to the degree of distress. Nature has more wisely provided for the support of virtue: a virtuous person in distress commands our pity: a vicious person in distress has much less influence; and if by vice he have brought on the distress, indignation is raised, not pity (a).

One great advantage of society, is the co-operation of many to accomplish some useful work, where a single hand would be insufficient. Arts, manufactures, and commerce, require many hands: but as hands cannot be secured without a previous engagement, the performance of promises and covenants is, upon that account, a capital duty in society. In their original occupations of hunting and fishing, men living scattered and dispersed, have seldom opportunity to aid and benefit each other;

(a) Elements of Criticism, vol. 1. p. 187. edit. 5.

other; and in that situation, covenants, being of little use, are little regarded: but husbandry, requiring the co-operation of many hands, draws men together for mutual assistance; and then covenants make a figure: arts and commerce make them more and more necessary; and in a polished society great regard is paid to them.

But contracts and promises are not confined to commercial dealings: they serve also to make benevolence a duty; and are even extended to connect the living with the dead: a man would die with regret, if he thought his friends were not bound by their promises to fulfil his will after his death: and to quiet the minds of men with respect to futurity, the moral sense makes the performing such promises our duty. Thus, if I promise to my friend to erect a monument for him after his death, conscience binds me, even tho' no person alive be entitled to demand performance: every one perceives this to be my duty; and I must expect to suffer reproach and blame, if I neglect my engagement.

To fulfil a rational promise or covenant, deliberately made, is a duty no less inflexible than those duties are which arise independent of consent. But as man is fallible, often misled by ignorance, and liable to be deceived, his condition would be deplorable, did the moral sense compel him to fulfil every engagement, however imprudent or irrational. Here the moral sense gives way to human infirmity: it relieves from deceit, from imposition, from ignorance, from error; and binds a man by no engagement but what answers the end fairly intended. There is still less doubt that it will relieve us from an engagement extorted by external violence, or by overbearing passion. The dread of torture will force most men

men to submit to any terms; and a man in imminent hazard of drowning, will voluntarily promise all he has in the world to save him. The moral sense would be ill suited to the imbecillity of our nature, did it bind men in conscience to fulfil engagements made in such circumstances.

The other branch of duties, those we owe to ourselves, shall be discussed in a few words.—*Propriety*, a branch of the moral sense, regulates our conduct with respect to ourselves; as *Justice*, another branch of the moral sense, regulates our conduct with respect to others. Propriety dictates, that we ought to act up to the dignity of our nature, and to the station allotted us by Providence: it dictates in particular, that temperance, prudence, modesty, and uniformity of conduct, are self-duties. These duties contribute to private happiness, by preserving health, peace of mind, and self-esteem; which are inestimable blessings: they contribute no less to happiness in society, by gaining the love and esteem of others, and aid and support in time of need.

Upon reviewing the foregoing duties respecting others, we find them more or less extensive; but none so extensive as to have for their end the good of mankind in general. The most extensive duty is that of restraint, prohibiting us to harm others: but even that duty has a limited end; for its purpose is only to protect others from mischief, not to do them any positive good. The active duties of doing positive good are circumscribed within still narrower bounds, requiring some relation that connects us with others; such as those of parent, child, friend, benefactor. The slighter relations, unless in peculiar circumstances, are not the foundation of any active duty: neighbourhood,

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for example, does not alone make benevolence a duty: but supposing a neighbour to be in distress, relief becomes our duty, if it can be done without distress to ourselves. The duty of relieving from distress, seldom goes farther; for tho' we always sympathise with our relations, and with those under our eye, the distresses of the remote and unknown affect us very little. Passions and agreements become necessary, if we would extend the duty of benevolence beyond the limits mentioned. Men, it is true, are capable of doing more good than is required of them as a duty; but every such good must be a free-will offering.

And this leads to arbitrary or discretionary actions, such as may be done or left undone; which make the second general head of moral actions. With respect to these, the moral sense leaves us at freedom: a benevolent act is approved, but the omission is not condemned. This holds strictly in single acts; but in viewing the whole of a man's conduct, the moral sense appears to vary a little. As the nature of man is complex, partly social, partly selfish, we have an intuitive perception, that our conduct ought to be conformable to our nature; and that in advancing our own interest, we ought not altogether to neglect that of others. The man accordingly who confines his whole time and thoughts within his own little sphere, is condemned by all the world as guilty of wrong conduct; and the man himself, if his moral perceptions be not blunted by selfishness, must be sensible that he deserves to be condemned. On the other hand, it is possible that free benevolence may be extended beyond proper bounds: where it prevails, it commonly leads to excess, by prompting a man to sacrifice a great interest of his own to a small interest of others; and the moral sense dictates, that such conduct is wrong. The just temperament,

temperament, is a subordination of benevolence to self-love.

Thus, moral actions are divided into two classes: the first regards our duty, containing actions that ought to be done, and actions that ought not to be done; the other regards arbitrary or discretionary actions, containing actions that are right when done, but not wrong when left undone. Society is indeed promoted by the latter; but it can scarce subsist unless the former be made our duty. Hence it is, that actions only of the first class are made indispensable; those of the other class being left to our free-will. And hence also it is, that the various propensities that dispose us to actions of the first class, are distinguished by the name of *primary virtues*; leaving the name of *secondary virtues* to those propensities which dispose us to actions of the other class †.

The deduction above given makes it evident that the general tendency of right actions is to promote the good of society, and of wrong actions, to obstruct that good. Universal benevolence is indeed not required of man; because to put it in practice, is beyond his utmost abilities. But for promoting the general good, every thing is required of him that he can accomplish; which will appear from reviewing the foregoing duties. The prohibition of harming others is an easy task: and upon that account is made universal. Our active duties are very different: man is circumscribed both in capacity and power: he cannot do good but in a slow succession; and therefore it is wisely ordered, that his obligation to do good should be confined to his relations, his friends, his benefactors. Even distress makes not benevolence a general duty: all a man can readily do, is to

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† Virtue signifies that disposition of mind which gives the ascendant to moral principles. Vice signifies that disposition of mind which gives little or no ascendant to moral principles.

relieve those at hand; and accordingly we hear of distant misfortunes with little or no concern.

But let not the moral system be misapprehended, as if it were our duty, or even lawful, to prosecute what upon the whole we reckon the most beneficial to society, balancing ill with good. The moral sense permits not a violation of any person's right, however trivial, whatever benefit may thereby accrue to another. A man for example in low circumstances, by denying a debt he owes to a rich miser, saves himself and a hopeful family from ruin. In that case, the good effect far outweighs the ill, or rather has no counterbalance: but the moral sense permits not the debtor to balance ill with good; nor gives countenance to an unjust act, whatever benefit it may produce. And hence a maxim in which all moralists agree, That we must not do ill to bring about good; the final cause of which shall be given below (a).

S E C T. IV.

Principles of Duty and of Benevolence.

HAVING thus shortly delineated the moral laws of our nature, we proceed to an article of great importance, which is, to enquire into the means provided by our Maker for compelling obedience to these laws. The moral sense is an unerring guide; but the most expert guide will not profit those who are not disposed to be led. This consideration makes it evident, that to complete the moral system, man ought to be endued with some principle or propensity, some impulsive power,

(a) Sect. 7.

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The author of our nature leaves none of his works imperfect. In order to render us obsequious to the moral sense as our guide, he hath implanted in our nature the principles of duty, of benevolence, of rewards and punishments, and of reparation. It may possibly be thought, that rewards and punishments, of which afterward, are sufficient of themselves to enforce the laws of nature, without necessity of any other principle. Human laws, it is true, are enforced by these means; because no higher sanction is under command of a terrestrial legislator. But the celestial legislator, with power that knows no control, and benevolence that knows no bounds, hath enforced his laws by means no less remarkable for mildness than for efficacy: he employs no external compulsion; but, in order to engage our will on the right side, hath in the breast of individuals established the principles of duty and of benevolence, which efficaciously excite them to obey the dictates of the moral sense.

The restraining and active duties being both of them essential to society, our Maker has wisely ordered, that the principle which enforces these duties, should be the most cogent of all that belong to our nature. Other principles may solicit, allure, or terrify; but the principle of duty assumes authority, commands, and insists to be obeyed, without giving ear to any opposing motive.

As one great purpose of society, is to furnish opportunities of mutual aid and support; nature seconding that purpose, hath provided the principle of benevolence, which excites us to be kindly, beneficent, and generous. Nor ought it to escape observation, that the author of nature, attentive to our wants and to our well-being, hath endued us

with a liberal portion of that principle. It excites us to be kind, not only to those we are connected with, but to our neighbours, and even to those we are barely acquainted with. Providence is peculiarly attentive to objects in distress, who require immediate aid and relief. To the principle of benevolence, it hath superadded the passion of pity, which in every feeling heart is irresistible.— To make benevolence more extensive, would be fruitless; because here are objects in plenty to fill the most capacious mind. It would not be fruitless only, but hurtful to society: I say hurtful; because frequent disappointments in attempting to gratify our benevolence, would render it a troublesome guest, and make us cling rather to selfishness, which we can always gratify. At the same time, tho' there is not room for a more extensive list of particular objects, yet the faculty we have of uniting numberless individuals into one complex object, enlarges greatly the sphere of benevolence. By that faculty our country, our government, our religion, become objects of public spirit, and of a lively affection. The individuals that compose the group, considered apart, may be too minute, or too distant, for our benevolence: but when united into one whole, accumulation makes them great, greatness makes them conspicuous; and affection, preserved entire and undivided, is bestowed upon an abstract object, as upon one that is single and visible; but with energy proportioned to its greater dignity and importance. Thus the principle of benevolence is not too sparingly scattered among men. It is indeed made subordinate to self interest, which is wisely ordered, as will afterward be made evident (a): but its power and extent are nicely proportioned to the limited capacity of man, and to his situation

(a) Sect. 7.

tion in this world ; so as better to fulfil its destination, than if it were an overmatch for self-interest, and for every other principle.

S E C T. V.

Laws respecting Rewards and Punishments.

RELECTING on the moral branch of our nature qualifying us for society in a manner suited to our capacity, we cannot overlook the hand of our Maker ; for means so finely adjusted to an important end, never happen by chance. It must however be acknowledged, that in many individuals, the principle of duty has not vigour nor authority sufficient to stem every tide of unruly passion : by the vigilance of some passions, we are taken unguarded ; deluded by the sly insinuations of others ; or overwhelmed with the stormy impetuosity of a third sort. Moral evil is thus introduced, and much wrong is done. This new scene suggests to us, that there must be some article still wanting to complete the moral system ; some means for redressing such wrongs, and for preventing the reiteration of them. To accomplish these important ends, there are added to the moral system, laws relative to rewards and punishments, and to reparation ; of which in their order :

Many animals are qualified for society by instinct merely ; such as beavers, sheep, monkeys, bees, rooks. But men are seldom led by instinct : their actions

actions are commonly prompted by passions ; of which there is an endless variety, social and selfish, benevolent and malevolent. And were every passion equally entitled to gratification, man would be utterly unqualified for society : he would be a ship without a rudder, obedient to every wind, and moving at random without any ultimate destination. The faculty of reason would make no opposition ; for were there no sense of wrong, it would be reasonable to gratify every desire that harms not ourselves : and to talk of punishment would be absurd ; for punishment, in its very idea, implies some wrong that ought to be redressed.— Hence the necessity of the moral sense, to qualify us for society : by instructing us in our duty, it renders us accountable for our conduct, and makes us susceptible of rewards and punishments. The moral sense fulfils another valuable purpose : it erects in man an unerring standard for the application and measure of rewards and punishments.

To complete the system of rewards and punishments, it is necessary that a provision be made, both of power and of willingness to reward and punish. The author of our nature hath provided amply for the former, by entitling every man to reward and punish as his native privilege. And he has provided for the latter, by a noted principle in our nature, prompting us to exercise the power. Impelled by that principle, we reward the virtuous with approbation and esteem, and punish the vicious with disapprobation and contempt. And there is an additional motive for exercising that principle, which is, that we have great satisfaction in rewarding, and no less in punishing.

As to punishment in particular, an action done intentionally to produce mischief, is criminal, and

merits punishment. Such an action, being disagreeable, raises my resentment, even where I have no connection with the person injured; and the principle mentioned impels me to chastise the delinquent with indignation and hatred. An injury done to myself raises my resentment to a higher tone: I am not satisfied with so slight a punishment as indignation and hatred: the author must by my hand suffer mischief, as great as he has made me suffer.

Even the most secret crime escapes not punishment. The delinquent is tortured with remorse: he even desires to be punished, sometimes so ardently as to punish himself*. There cannot be imagined a contrivance more effectual to deter one from vice, than remorse, which itself is a grievous punishment. Self-punishment goes still farther: every

* Mr. John Kello, minister of Spot in East Lothian, had an extraordinary talent for preaching, and was universally held a man of singular piety. His wife was handsome, cheerful, tender-hearted, and in a word possessed all the qualities that can endear woman to her husband. A pious and rich widow in the neighbourhood tempted his avarice. She clung to him as a spiritual guide; and but for his little wife, he had no doubt of obtaining her in marriage. He turned gradually peevish and discontented. His change of behaviour made a deep impression on his wife, for she loved him dearly: and yet she was anxious to conceal her treatment from the world. Her meekness, her submission, her patience, tended to increase his fullness. Upon a Sunday morning when on her knees she was offering up her devotions, he came softly behind her, put a rope about her neck, and hung her up to the ceiling. He bolted his gate, crept out at a window, walked demurely to church, and charmed his hearers with a most pathetic sermon. After divine service, he invited two or three of his neighbours to pass the evening, at his house, telling them that his wife was indisposed, and of late inclined to melancholy; but that she would be glad to see them. It surprised them to find the gate bolted and none to answer: much more when, upon its being forced open, they found her in the posture mentioned. The husband seemed to be struck dumb; and counterfeited sorrow so much to the life, that his guests forgetting the deceased, were wholly interested about the living. His feigned tears however became real: his soul was oppressed with the weight of his guilt. Finding no relief from agonizing remorse and from the image of his murdered wife constantly haunting him, he about six weeks after the horrid deed went to Edinburgh and delivered himself up to justice.— He was condemned upon his own confession, and executed 4th October 1570.

very criminal, sensible that he ought to be punished; dreads punishment from others; and this dread, however smothered during prosperity, breaks out in adversity, or in depression of mind: this crime stares him in the face, and every accidental misfortune is in his disturbed imagination interpreted to be a punishment: "And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us; and we would not hear: therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore be hold also his blood is required (a)." *

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(a) Genesis, xlii. 21.

John Duke of Britany, commonly termed *the Good Duke*, illustrious for generosity, clemency, and piety, reigned forty-three years, wholly employed about the good of his subjects. He was succeeded by his eldest son Francis, a prince weak and suspicious, and consequently liable to be misled by favourites. Arthur of Montauban, in love with the wife of Gilles, brother to the Duke, persuaded the Duke that this brother was laying plots to dethrone him. Gilles being imprisoned, the Duke's best friends conjured him to pity his unhappy brother, who might be imprudent, but assuredly was innocent;—all in vain. Gilles being prosecuted before the three estates of the province for high treason, was unanimously absolved; which irritated the Duke more and more. Arthur of Montauban artfully suggested to his master to try poison; which having miscarried, they next resolved to starve the prisoner to death. The unfortunate prince, through the bars of a window, cried aloud for bread; but the passengers durst not supply him. One poor woman only had courage more than once to slip some bread within the window. He charged a priest, who had received his confession, to declare to the Duke, "That seeing justice was refused him in this world, he appealed to Heaven; and called upon the Duke to appear before the judgement-seat of God in forty days." The Duke and his favourite, amazed that the prince lived so long without nourishment, employed assassins to smother him with his bed-cloaths. The priest, in obedience to the orders he had received, presented himself before the Duke, and with a loud voice cited him in name of the deceased Lord Gilles to appear before God in forty days. Shame and remorse verified the prediction. The Duke was seized with a sudden terror; and the image of his brother expiring by his orders, haunted him day and night. He decayed daily without any marks of a regular disease, and died within the forty days in frightful agony.

See this subject further illustrated in the Sketch *Principles and Progress of Theology*, chap. 1.

No transgression of self-duty escapes punishment, more than transgression of duty to others. The punishments, though not the same; differ in degree more than in kind. Injustice is punished with remorse: impropriety with shame, which is remorse in a lower degree. Injustice raises indignation in the beholder, and so doth every flagrant impropriety: slighter improprieties receive a milder punishment, being rebuked with some degree of contempt, and commonly with derision (a).

So far we have been led in a beaten track; but in attempting to proceed, we are entangled in mazes and intricacies. An action well intended may happen to produce no good; and an action ill intended may happen to produce no mischief: a man overawed by fear, may be led to do mischief against his will; and a person, mistaking the standard of right and wrong, may be innocently led to do acts of injustice.—By what rule, in such cases, are rewards and punishments to be applied? Ought a man to be rewarded when he does no good, or punished when he does no mischief; ought he to be punished for doing mischief against his will, or for doing mischief when he thinks he is acting innocently? These questions suggest a doubt, whether the standard of right and wrong be applicable to rewards and punishments.

We have seen that there is an invariable standard of right and wrong, which depends not in any degree on private opinion or conviction. By that standard, all pecuniary claims are judged, all claims of property, and in a word, every demand founded on interest, not excepting reparation, as will afterward appear. But with respect to the moral characters

(a) See Elements of Criticism, chap. 10.

characters of men, and with respect to rewards and punishments, a different standard is erected in the common sense of mankind, neither rigid nor inflexible; which is, the opinion that men have of their own actions. It is mentioned above, that a man is esteemed innocent in doing what he himself thinks right, and guilty in doing what he himself thinks wrong. In applying this standard to rewards and punishments, we reward those who in doing wrong are however convinced that they are innocent; and punish those who in doing right are however convinced that they are guilty.* Some, it is true, are so perverted by improper education or by superstition, as to espouse numberless absurd tenets, contradictory to the standard of right and wrong; and yet such men are no exception from the general rule: if they act according to conscience, they are innocent, and safe against punishment, however wrong the action may be; and if they act against conscience, they are guilty and punishable, however right the action may be: it is abhorrent to every moral perception, that a guilty person be rewarded, or an innocent person punished. Further, if mischief be done contrary to Will, as where a man is compelled by fear or by torture, to reveal the secrets of his party; he may be grieved for yielding to the weakness of his nature, contrary to his firmest resolves; but he has no check of conscience, and upon that account is not liable to punishment. And lastly, in order that personal merit and demerit may not in any measure depend on chance, we are so constituted as to place innocence and guilt, not on the event, but on the intention of doing right or wrong; and accordingly, whatever
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* Virtuous and vicious, innocent and guilty, signify qualities both of men and of their actions. Approbation and disapprobation, praise and blame, signify certain emotions or sentiments of those who see or contemplate men and their actions.

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be the event, a man is praised for an action well intended, and condemned for an action ill intended.

But what if a man intending a certain wrong, happen by accident to do a wrong he did not intend; as, for example, intending to rob a warren by shooting the rabbits, he accidentally wounds a child unseen behind a bush? The delinquent ought to be punished for intending to rob; and he is also subjected to repair the hurt done to the child: but he cannot be punished for the accidental wound; because our nature regulates punishment by the intention, and not by the event*.

A crime against any primary virtue is attended with severe and never-failing punishment, more efficacious than any that have been invented to enforce municipal laws: on the other hand, the preserving primary virtues inviolate, is attended with little merit. The secondary virtues are directly opposite: the neglecting them is not attend-

ed.

* During the infancy of nations, pecuniary compositions for crimes were universal; and during that long period very little weight was laid upon intention. This proceeded from the cloudiness and obscurity of moral perceptions among barbarians, making no distinction between reparation and pecuniary punishment. Where a man does mischief intentionally, or is *versans in illicito*, as expressed in the Roman law, he is justly bound to repair all the harm that ensues, however accidentally; and from the resemblance of pecuniary punishment to reparation, the rule was childishly extended to punishment. But this rule, so little consistent with moral principles, could not long subsist after pecuniary compositions gave place to corporal punishment; and accordingly, among civilized nations, the law of nature is restored, which prohibits punishment for any mischief that is not intentional. The English must be excepted, who remarkably tenacious of their original laws and customs, preserve in force, even as to capital punishment, the above-mentioned rule that obtained among barbarians, when pecuniary compositions were in vigour. The following passage is from Hales (Pleas of the Crown, chap. 39.) "Regularly he that voluntarily and knowingly intends hurt to the person of a man, as for example to beat him, though he intend not death, yet if death ensues, it excuseth not from the guilt of murder, or manslaughter at least, as the circumstances of the case happen." And Foster, in his Crown-law teaches the same doctrine, never once suspecting in it the least deviation from moral principles. "A shoot-eth at the poultry of B, and by accident killeth a man: if his intention was to steal the poultry, which must be collected from circumstances, it will be murder by reason of that felonious intent; but if it was done wantonly, and without that intention, it will be barely manslaughter." (p. 259.)

ed with any punishment; but the practice of them is attended with illustrious rewards. Offices of undeserved kindness, returns of good for ill, generous toils and sufferings for our friends or for our country, are attended with consciousness of self-merit, and with universal praise and admiration; the highest rewards a generous mind is susceptible of.

From what is said, the following observation will occur: The pain of transgressing justice, fidelity, or any duty, is much greater than the pleasure of performing; but the pain of neglecting a generous action, or any secondary virtue, is as nothing compared with the pleasure of performing. Among the vices opposite to the primary virtues, the most striking moral deformity is found; among the secondary virtues the most striking moral beauty.

S E C T. VI.

Laws respecting Reparation.

TH E principle of reparation is made a branch of the moral system for accomplishing two ends: which are, to repress wrongs that are not criminal, and to make up the loss sustained by wrongs of whatever kind. With respect to the former, reparation is a species of punishment: with respect to the latter, it is an act of justice. These ends will be better understood, after ascertaining the nature and foundation of reparation; to which the following division of actions is necessary. First, actions that we are bound to perform. Second, actions that we perform in prosecution of a right
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or privilege. Third, indifferent actions, described above. Actions of the first kind subject not a man to reparation, whatever damage ensues; because it is his duty to perform them; and it would be inconsistent with morality that a man should be subjected to reparation for doing his duty. The laws of reparation that concern actions of the second kind, are more complex. The social state, highly beneficial by affording opportunity for mutual good offices, is attended with some inconveniencies; as where a person happens to be in a situation of necessarily harming others by exercising a right or privilege. If the foresight of harming another restrain me not from exercising my right, the interest of that other is made subservient to mine: on the other hand, if such foresight restrain me from exercising my right, my interest is made subservient to his. What doth the moral sense provide in that case? To preserve as far as possible an equality among persons born free and by nature equal in rank, the moral sense dictates a rule, no less beautiful than salutary; which is, That the exercising a right will not justify me for doing direct mischief; but will justify me, though I foresee that mischief may possibly happen. The first branch of the rule resolves into a proposition established above, That no interest of mine, not even life itself, will authorise me to hurt an innocent person. The other branch is supported by expediency: for if the bare possibility of hurting others were sufficient to restrain a man from prosecuting his rights and privileges; men would be too much cramped in action, or rather would be reduced to a state of absolute inactivity. With respect to the first branch, I am criminal, and liable even to punishment: with respect to the other, I am not even culpable, nor bound to repair the mischief that happens to ensue. But this proposition admits a temperament, which

which is, that if any danger be foreseen, I am in some degree culpable, if I be not at due pains to prevent it. For example, where in pulling down an old house I happen to wound one passing accidentally, without calling aloud to beware.

With respect to indifferent actions, the moral sense dictates, that we ought carefully to avoid doing mischief, either direct or consequential. As we suffer no loss by forbearing actions that are done for pastime merely, such an action is *culpable* or *faulty*, if the consequent mischief was foreseen or might have been foreseen; and the actor of course is subjected to reparation. As this is a cardinal point in the doctrine of reparation, I shall endeavour to explain it more fully. Without intending any harm, a man may foresee, that what he is about will probably or possibly produce mischief; and sometimes mischief follows that was neither intended nor foreseen. The action in the former case is not criminal; because ill intention is essential to a crime: but it is culpable or faulty; and if mischief ensue, the actor blames himself, and is blamed by others, for having done what he ought not to have done. Thus, a man who throws a large stone among a crowd of people, is highly culpable; because he must foresee that mischief will probably ensue, though he has no intention to hurt any person. As to the latter case, though mischief was neither intended nor foreseen, yet if it might have been foreseen, the action is rash or uncautious, and consequently culpable or faulty in some degree. Thus, if a man, shooting at a mark for recreation near a high road, happen to wound one passing accidentally, without calling aloud to keep out of the way, the action is in some degree culpable, because the mischief might have been foreseen. But though mischief ensue, an action is not culpable or faulty if all reasonable precaution have been adhibited:

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the moral sense declares the author to be innocent† and blameless: the mischief is accidental; and the action may be termed *unlucky*, but comes not under the denomination of either right or wrong. In general, when we act merely for amusement, our nature makes us answerable for the harm that ensues, if it was either foreseen or might with due attention have been foreseen. But our rights and privileges would profit us little, if their exercise were put under the same restraint: it is more wisely ordered, that the probability of mischief, even foreseen, should not restrain a man from prosecuting his concerns, which may often be of consequence to him; provided that he act with due precaution. He proceeds accordingly with a safe conscience, and is not afraid of being blamed either by God or man.

With respect to rash or uncautious actions, where the mischief might have been foreseen though not actually foreseen; it is not sufficient to escape blame, that a man, naturally rash or inattentive, acts according to his character; a degree of precaution is required, both by himself and by others, such as is natural to the generality of men: he perceives that he might and *ought* to have acted more cautiously; and his conscience reproaches him for his inattention, no less than if he were naturally more sedate and attentive. Thus the circumspection natural to mankind in general, is applied as a standard to every individual; and if a man fall short of that standard he is culpable and blameable, however unforeseen by him the mischief may have been.

What is said upon culpable actions, is equally applicable to culpable omissions; for by these also
mischief

Innocent here is opposed to *culpable*: in a broader sense it is opposed to *criminal*. With respect to punishment, an action though culpable is innocent, if it be not criminal: with respect to reparation, it is not innocent if it be culpable.

mischief may be occasioned, entitling the sufferer to reparation. If we forbear to do our duty with an intention to occasion mischief, the forbearance is criminal. The only question is how far forbearance without such intention is culpable: supposing the probability of mischief to have been foreseen, tho' not intended, the omission is highly culpable; and though neither intended nor foreseen, yet the omission is culpable in a lower degree, if there have been less care and attention than are proper in performing the duty required. But supposing all due care, the omission of extreme care and diligence is not culpable*.

By ascertaining what acts and omissions are culpable or faulty, the doctrine of reparation is rendered extremely simple; for it may be laid down as a rule without a single exception, That every culpable act, and every culpable omission, binds us in conscience to repair the mischief occasioned by it. The moral sense binds us no farther; for it loads not with reparation the man who is blameless and innocent: the harm is accidental; and we are so constituted as not to be responsible in conscience for what happens by accident. But here it is requisite, that the man be in every respect innocent: for if he intend harm, though not what he has done, he will find himself bound in conscience to repair the accidental harm he has done; as, for example, when aiming a blow unjustly at one in the dark, he happens to wound another whom he did not suspect to be there. And hence it

* *Culpa lata equiparatur dolo*, says the Roman law. They are equal with respect to reparation and to every civil consequence; but they are certainly not equal in a criminal view. The essence of a crime consists in the intention to do mischief; upon which account no fault or *culpa* however gross amounts to a crime. But may not gross negligence be a subject of punishment? A jailor sees a state-prisoner taking steps to make his escape; and yet will not give himself the trouble to prevent it; and so the prisoner escapes. Damages cannot be qualified, because no person is hurt; and if the jailor cannot be punished, he escapes free.

it is a rule in all municipal laws, That one *versans in illicito* is liable to repair every consequent damage. That these particulars are wisely ordered by the Author of our nature for the good of society, will appear afterward (a). In general, the rules above mentioned are dictated by the moral sense; and we are compelled to obey them by the principle of reparation.

We are now prepared for a more particular inspection of the two ends of reparation above mentioned, The repressing wrongs that are not criminal, and the making up what loss is sustained by wrongs of whatever kind. With respect to the first, it is clear, that punishment in its proper sense cannot be inflicted for a wrong that is culpable only; and if nature did not provide some means for repressing such wrongs, society would scarce be a comfortable state. Laying conscience aside, pecuniary reparation is the only remedy that can be provided against culpable omissions: and with respect to culpable commissions, the necessity of reparation is still more apparent; for conscience alone, without the sanction of reparation, would seldom have authority sufficient to restrain us from acting rashly or uncautiously, even where the possibility of mischief is foreseen, and far less where it is not foreseen.

With respect to the second end of reparation, my conscience dictates to me, that if a man suffer by my fault, whether the mischief was foreseen or not foreseen, it is my duty to make up his loss; and I perceive intuitively, that the loss ought to rest ultimately upon me, and not upon the sufferer, who has not been culpable in any degree.

In every case where the mischief done can be estimated by a pecuniary compensation, the two

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(a) Sect. 7.

ends of reparation coincide. The sum is taken from the one as a sort of punishment for his fault, and is bestowed on the other to make up the loss he has sustained. But in numberless cases where mischief done cannot be compensated with money, reparation is in its nature a sort of punishment. Defamation, contemptuous treatment, personal restraint, the breaking one's peace of mind, are injuries that cannot be repaired with money; and the pecuniary reparation decreed against the wrong-doer, can only be considered as a punishment inflicted in order to deter him from reiterating such injuries: the sum, it is true, is awarded to the person injured; but not as sufficient to make up his loss, which money cannot do, but only as a *solatium* for what he has suffered.

Hitherto it is supposed, that the man who intends a wrong action, is at the same time conscious of its being so. But a man may intend a wrong action, thinking erroneously that it is right; or a right action, thinking erroneously that it is wrong; and the question is, What shall be the consequence of such errors with respect to reparation. The latter case is clear: the person who occasionally suffers loss by a right action, has not a claim for reparation, because he has no just cause of complaint. On the other hand, if the action be wrong, the innocence of the author, for which he is indebted to an error in judgement, will not relieve him from reparation. When he is made sensible of his error, he feels himself bound in conscience to repair the harm he has done by a wrong action: and others, sensible of his error from the beginning, have the same feeling: nor will his obstinacy in resisting conviction, nor his dullness in not apprehending his error, mend the matter: it is well that these defects relieve him from punishment, without wronging others by denying a claim for reparation. A man's errors ought to

affect himself only, and not those who have not erred. Hence in general, reparation always follows wrong; and is not affected by any erroneous opinion of a wrong action being right, more than of a right action being wrong.

But this doctrine suffers an exception with respect to one who, having undertaken a trust, is bound in duty to act. A judge is in that state: it is his duty to pronounce sentence in every case that comes before him; and if he judge according to his knowledge, he is not liable for consequences. A judge cannot be subjected to reparation, unless the judgement he gave was intentionally wrong. An officer of the revenue is in the same predicament. Led by a doubtful clause in a statute, he makes a seizure of goods as forfeited to the crown, which afterward, in the proper court, are found not to be seizable: he ought not to be subject to reparation, if he have acted to the best of his judgement. This rule however must be taken with a limitation: a public officer who is grossly ignorant, will not be excused; for he ought to know better.

Reparation is due, tho' the immediate act be involuntary, provided it be connected with a preceding voluntary act. Example: "If A ride an unruly horse in Lincoln's-inn-fields, to tame him, and the horse breaking from A, run over B. and grievously hurt him; B shall have an action against A: for tho' the mischief was done against the will of A, yet since it was his fault to bring a wild horse into a frequented place where mischief might ensue, he must answer for the consequences." Gaius seems to carry this rule still farther, holding in general, that if a horse, by the weakness or unskillfulness of the rider, break away and do mischief, the rider is liable (a). But Gaius prob-

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(a) l. 8. § 1. ad leg. Aquil.

bly had in his eye a frequented place, where the mischief might have been foreseen. Thus in general, a man is made liable for the mischief occasioned by his voluntary deed, tho' the immediate act that occasioned the mischief be involuntary.

S E C T. VII.

Final Causes of the foregoing Laws of Nature.

SEVERAL final causes have been already mentioned, which could not conveniently be reserved for the present section, being necessary for explaining the subjects to which they relate; the final cause for instance of erecting a standard of morals upon the common sense of mankind. I proceed now to what have not been mentioned, or but slightly mentioned.

The final cause that presents itself first to view, respects man considered as an accountable being. The sense of being accountable, is one of our most vigilant guards against the silent attacks of vice. When a temptation moves me, it immediately occurs, What will the world say? I imagine my friends expostulating, my enemies reviling—it would be in vain to dissemble—my spirits sink—the temptation vanishes. 2dly, Praise and blame, especially from those we regard, are strong incentives to virtue: but if we were not accountable for our conduct, praise and blame would seldom be well directed; for how shall a man's intentions be known, without calling him to account? And praise or blame, frequently ill-directed, would lose their influence. 3dly, This branch of our nature, is the corner-stone of the criminal law. Did not a man think himself accountable

able to all the world, and to his judge in a peculiar manner, it would be natural for him to think, that the justest sentence pronounced against him, is oppression, not justice. 4thly, It promotes society. If we were not accountable beings, those connected by blood, or by country, would be no less shy and reserved, than if they were utter strangers to each other.

The final cause that next occurs, being simple and obvious, is mentioned only that it may not seem to have been overlooked. All right actions are agreeable, all wrong actions, disagreeable. This is a wise appointment of Providence. We meet with so many temptations against duty, that it is not always easy to persevere in the right path: would we persevere, were duty disagreeable? And were acts of pure benevolence disagreeable, they would be rare, however worthy of praise.

Another final cause respects duty, in contradistinction to pure benevolence. All the moral laws are founded on intuitive perception; and are so simple and plain, as to be perfectly apprehended by the most ignorant. Were they in any degree complex or obscure, they would be perverted by selfishness and prejudice. No conviction inferior to what is afforded by intuitive perception, could produce in mankind a common sense in moral duties. Reason would afford no general conviction; because that faculty is distributed in portions so unequal, as to bar all hopes from it of uniformity either in practice or in opinion. We are taught beside by woful experience, that reason even the most convincing, has no commanding influence over the greater part of men. Reason, it is true, aided by experience, supports morality; by convincing us, that we cannot be happy if we abandon duty for any other interest. But conviction seldom weighs much against imperious passion; to control which the vigorous and commanding

ing principle of duty is requisite, directed by the shining light of intuition.

A proposition laid down above, appears a sort of mystery in the moral system, That though evidently all moral duties are contrived for promoting the general good, yet that a choice is not permitted among different goods, or between good and ill; but that we are strictly tied down to perform or forbear certain particular acts, without regard to consequences; or, in other words, that we must not do wrong, whatever good it may produce. The final cause I am about to unfold, will clear this mystery, and set the beauty of the moral system in a conspicuous light. I begin with observing, that as the general good of mankind, or even of the society we live in, results from many and various circumstances intricately combined; it is far above the capacity of man, to judge in every instance what particular action will tend the most to that end. The authorising therefore a man to trace out his duty by weighing endless circumstances good and ill, would open a wide door to partiality and passion, and often lead him unwittingly to prefer the preponderating ill, under a false appearance of being the greater good. At that rate, the opinions of men about right and wrong, would be as various as their faces; which, as observed above, would totally unhinge society. It is better ordered by Providence even for the general good, that, avoiding complex and obscure objects, we are directed by the moral sense to perform certain plain and simple acts, which admit no ambiguity.

In the next place, To permit ill in order to produce greater good, may suit a being of universal benevolence; but is repugnant to the nature of man, composed of selfish and benevolent principles. We have seen above, that the true moral balance depends on a subordination of self-love

love to duty, and of discretionary benevolence to self-love; and accordingly every man is sensible of injustice when he is hurt in order to benefit another. Were it a rule in society, That a greater good to any other would make it an act of justice to deprive me of my life, of my reputation, or of my property, I should renounce the society of men, and associate with more harmless animals.

Thirdly, The true moral system, that which is displayed above, is not only better suited to the nature of man and to his limited capacity, but contributes more to the general good, which I now proceed to demonstrate. It would be losing time to prove, that one entirely selfish is ill fitted for society; and we have seen (*a*), that universal benevolence, were it a duty, would contribute to the general good perhaps less than absolute selfishness. Man is too limited in capacity and in power for universal benevolence. Even the greatest monarch has not power to exercise his benevolence, but within a very narrow sphere; and if so, how unfit would such a duty be for private persons, who have very little power? Serving only to distress them by inability of performance, they would endeavour to smother it altogether, and give full scope to selfishness. Man is much better qualified for doing good, by a constitution in which benevolence is duly blended with self-love. Benevolence as a duty, takes place of self-love; a regulation essential to society: benevolence as a virtue, not a duty, gives place to self-love; because as every man has more power, knowledge, and opportunity, to promote his own good than that of others, a greater quantity of good is produced, than if benevolence were our only principle of action. This holds, even supposing no harm done to any person: much more would it hold, were

(*a*) Sect. 4.

were we permitted to hurt some, in order to produce more good to others.

The foregoing final causes respect morality in general. We now proceed to particulars ; and the first and most important is the law of restraint. Man is evidently framed for society : and as there can be no society among creatures who prey upon each other, it was necessary to provide against mutual injuries ; which is effectually done by this law. Its necessity with respect to personal security is self-evident ; and with respect to property, its necessity will appear from what follows. In the nature of every man there is a propensity to hoard or store up things useful to himself and family. But this natural propensity would be rendered ineffectual, were he not secured in the possession of what he thus stores up ; for no man will toil to accumulate what he cannot securely possess. This security is afforded by the moral sense, which dictates, that the first occupant of goods provided by nature for the subsistence of man, ought to be protected in the possession, and that such goods ought to be inviolably his property. Thus, by the great law of restraint, men have a protection for their goods, as well as for their persons ; and are no less secure in society, than if they were separated from each other by impregnable walls.

Several other duties are little less essential than that of restraint, to the existence of society. Mutual trust and confidence, without which society would be an uncomfortable state, enter into the character of the human species ; to which the duties of veracity and fidelity correspond. The final cause of these corresponding duties is obvious : the latter would be of no use in society without the former ; and the former without the latter, would be hurtful by laying men open to fraud and deceit.

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With respect to veracity in particular, man is so constituted, that he must be indebted to information for the knowledge of most things that benefit or hurt him; and if he could not depend upon information, society would be very little beneficial. Further, it is wisely ordered, that we should be bound by the moral sense to speak truth, even where we perceive no harm in transgressing that duty; because it is sufficient that harm may ensue, though not foreseen. At the same time, falsehood always does mischief: it may happen not to injure us externally in our reputation, or in our goods; but it never fails to injure us internally: the sweetest and most refined pleasure of society, is a candid intercourse of sentiments, of opinions, of desires, and wishes; and it would be poisonous to indulge any falsehood in such intercourse.

Because man is the weakest of all animals in a state of separation, and the very strongest in society by mutual aid and support; covenants and promises, which greatly contribute to these, are made binding by the moral sense.

The final cause of the law of propriety, which enforces the duty we owe to ourselves, comes next in order. In discoursing upon those laws of nature which concern society, there is no occasion to mention any self-duty but what relates to society; of which kind are prudence, temperance, industry, firmness of mind. And that such qualities should be made our duty, is wisely ordered in a double respect; first, as qualifying us to act a proper part in society; and next, as intitling us to good-will from others. It is the interest, no doubt, of every man, to suit his behaviour to the dignity of his nature, and to the station allotted him by Providence; for such rational conduct contributes to happiness, by preserving health, procuring plenty, gaining the esteem of others, and, which of all is the greatest blessing,

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sing, by gaining a justly founded self-esteem. But here interest solely is not relied on: the powerful authority of duty is added, that in a matter of the utmost importance to ourselves, and of some importance to the society we live in, our conduct may be regular and steady. These duties tend not only to render a man happy in himself; but also, by procuring the good-will and esteem of others, to command their aid and assistance in time of need.

I proceed to the final causes of natural rewards and punishments. It is laid down above, that controversies about property and about other matters of interest, must be adjusted by the standard of right and wrong. But to bring rewards and punishments under the same standard, without regard to private conscience, would be a plan unworthy of our Maker. It is clear, that to reward one who is not conscious of merit, or to punish one who is not conscious of demerit, cannot answer any good end; and in particular, cannot tend either to improvement or to reformation of manners. How much more like the Deity is the plan of nature, which rewards no man who is not conscious that he merits reward, and punishes no man who is not conscious that he merits punishment! By that plan, and by that only, rewards and punishments accomplish every good end, a final cause most illustrious!

The rewards and punishments that attend the primary and secondary virtues, are finely contrived for supporting the distinction between them set forth above. Punishment must be confined to the transgression of primary virtues, it being the intention of nature that secondary virtues be entirely free. On the other hand, secondary virtues be entirely free. On the other hand secondary virtues are more highly rewarded than primary: generosity, for example, makes a greater figure than

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than justice; and magnanimity, heroism, undaunted courage, a still greater figure. One would imagine at first view, that the primary virtues, being more essential, should be intitled to the first place in our esteem, and be more amply rewarded than the secondary; and yet in elevating the latter above the former, peculiar wisdom and foresight are conspicuous. Punishment is appropriated to enforce primary virtues; and if these virtues were also attended with the highest rewards, secondary virtues, degraded to a lower rank, would be deprived of that enthusiastic admiration which is their chief support: self-interest would universally prevail over benevolence; and would banish those numberless favours we receive from each other in society, which are beneficial in point of interest, and still more so by generating affection and friendship.

In our progress through final causes, we come at last to reparation, one of the principles destined by Providence for redressing wrongs committed, and for preventing reiteration. The final cause of this principle where the mischief arises from intention, is clear: for to protect individuals in society, it is not sufficient that the delinquent be punished; it is necessary over and above, that the mischief be repaired.

Secondly, Where the act is wrong or unjust, though not understood by the author to be so, it is wisely ordered that reparation should follow; which will thus appear. Considering the fallibility of man, it would be too severe never to give any allowance for error. On the other hand, to make it a law in our nature, never to take advantage of error, would be giving too much indulgence to indolence and remission of mind, tending to make us neglect the improvement of our rational faculties. Our nature is so happily framed, as to avoid these extremes by distinguishing between
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gain and loss. No man is conscious of wrong, when he takes advantage of an error committed by another to save himself from loss: if there must be a loss, common sense dictates that it ought to rest upon the person who has erred, however innocently, rather than upon the person who has not erred. Thus, in a competition among creditors about the estate of their bankrupt debtor, every one is at liberty to avail himself of an error committed by his competitor, in order to recover payment. But *in lucro captando*, the moral sense teacheth a different lesson; which is, that no man ought to lay hold of another's error to make gain by it. Thus, an heir finding a rough diamond in the repositories of his ancestor, gives it away, mistaking it for a common pebble: the purchaser is in conscience and equity bound to restore, or to pay a just price.

Thirdly, The following considerations respecting the precaution that is necessary in acting, unfold a final cause, no less beautiful than that last mentioned. Society could not subsist in any tolerable manner, were full scope given to rashness and negligence, and to every action that strictly speaking is not criminal; whence it is a maxim founded no less upon utility than upon justice, That men in society ought to be extremely circumspect, as to every action that may possibly do harm.— On the other hand, it is also a maxim, That as the prosperity and happiness of man depend on action, activity ought to be encouraged, instead of being discouraged by dread of consequences. These maxims, seemingly in opposition, have natural limits that prevent their encroaching one upon the other. There is a certain degree of attention and circumspection that men generally bestow upon affairs, proportioned to their importance: if that degree were not sufficient to defend against a claim of reparation, individuals

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would be too much cramped in action; which would be a great discouragement to activity: if a less degree were sufficient, there would be too great scope for rash or remiss conduct; which would prove the bane of society. These limits, which evidently tend to the good of society, are adjusted by the moral sense; which dictates, as laid down in the section of Reparation, that the man who acts with foresight of the probability of mischief, or acts rashly and uncautiously without such foresight, ought to be liable for consequences; but that the man who acts cautiously, without foreseeing or suspecting any mischief, ought not to be liable for consequences.

In the same section it is laid down, that the moral sense requires from every man, not his own degree of vigilance and attention, which may be very small, but that which belongs to the common nature of the species. The final cause of that regulation will appear upon considering, that were reparation to depend upon personal circumstances, there would be a necessity of enquiring into the character of individuals, their education, their manner, of living, and the extent of their understanding; which would render judges arbitrary, and such law-suits inextricable— But by assuming the common nature of the species as a standard, by which every man in conscience judges of his own actions, law-suits about reparation are rendered easy and expeditious.

S E C T. VIII.

*Liberty and Necessity considered with respect to
Morality.*

HAVING in the foregoing sections ascertained the reality of a moral sense, with its sentiments of approbation and disapprobation, praise and blame; the purpose of the present section is, to shew, that these sentiments are consistent with the laws that govern the actions of man as a rational being. In order to which, it is first necessary to explain these laws; for there has been much controversy about them, especially among divines of the Arminian and Calvinist sects.

Human actions, as laid down in the first section, are of three kinds: one, where we act by instinct, without any view to consequences; one, where we act by will in order to produce some effect: and one, where we act against will. With respect to the first, the agent acts blindly, without deliberation or choice; and the external act follows necessarily from the instinctive impulse*.—Actions done with a view to an end, are in a very different condition: into these, desire, and will,

* A stonechatter makes its nest on the ground or near it; and the young, as soon as they can shift for themselves, leave the nest instinctively. An egg of that bird was laid in a swallow's nest, fixed to the roof of a church. The swallow fed all the young equally without distinction. The young stonechatter left the nest at the usual time before it could fly; and falling to the ground, it was taken up dead. Here is instinct in purity, exerting itself blindly without regard to variation of circumstances.—The same is observable in our dunghill-fowl. They feed on worms, corn, and other seeds dropt on the ground. In order to discover their food, nature has provided them with an instinct to scrape with the foot; and the instinct is so regularly exercised, that they scrape even when they are set upon a heap of corn.

will, enter: desire to accomplish the end goes first; the will to act in order to accomplish the end, is next; and the external act follows of course. It is the will then that governs every external act done as a mean to an end; and it is desire to accomplish the end that puts the will in motion; desire in this view being commonly termed the *motive* to act. Thus hearing that my friend is in the hands of robbers, I burn with desire to free him: desire influences my will to arm my servants and to fly to his relief. Actions done against will come in afterward.

But what is it that raises desire? The answer is ready: it is the prospect of attaining some agreeable end, or of avoiding one that is disagreeable. And if it be enquired, What makes an object agreeable or disagreeable; the answer is equally ready, that our nature makes it so. Certain visible objects are agreeable, certain sounds, and certain smells: other objects of these senses are disagreeable. But there we must stop; for we are far from being so intimately acquainted with our own nature as to assign the causes. These hints are sufficient for my present purpose: if one be curious to know more the theory of desire, and of agreeableness and disagreeableness, will be found in *Elements of Criticism* (a).

With respect to instinctive actions, no person, I presume, thinks that there is any freedom: an infant applies to the nipple, and a bird builds a nest, no less necessarily than a stone falls to the ground. With respect to voluntary actions, done in order to produce some effect, the necessity is the same, though less apparent at first view. The external action is determined by the will: the will is determined by desire: and desire by what is agreeable or disagreeable. Here is a chain
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(a) Chap. 2.

of causes and effects, not one link of which is arbitrary, or under command of the agent: he cannot will but according to his desire: he cannot desire but according to what is agreeable or disagreeable in the objects perceived: nor do these qualities depend on his inclination or fancy; he has no power to make a beautiful woman ugly, nor to make a rotten carcase smell sweetly.

Many good men apprehending danger to morality from holding our actions to be necessary, endeavour to break the chain of causes and effects above mentioned, maintaining, "That whatever influence desire or motives may have, it is the agent himself who is the cause of every action; that desire may advise, but cannot command; and therefore that a man is still free to act in contradiction to desire and to the strongest motives." That a being may exist, which in every case acts blindly and arbitrarily, without having any end in view, I can make a shift to conceive: but it is difficult for me even to imagine a thinking and rational being, that has affections and passions, that has a desirable end in view, that can easily accomplish this end; and yet, after all, can fly off, or remain at rest, without any cause, reason, or motive, to sway it. If such a whimsical being can possibly exist, I am certain that man is not the being. There is perhaps not a person above the condition of a changeling, but can say why he did so and so, what moved him, what he intended. Nor is a single fact stated to make us believe, that ever a man acted against his own will or desire, who was not compelled by external force. On the contrary, constant and universal experience proves, that human actions are governed by certain inflexible laws; and that a man cannot exert his

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self-motive power, but in pursuance of some desire or motive.

Had a motive always the same influence, actions proceeding from it would appear no less necessary than the actions of matter. The various degrees of influence that motives have on different men at the same time, and on the same man at different times, occasion a doubt by suggesting a notion of chance. Some motives however have such influence, as to leave no doubt: a timid female has a physical power to throw herself into the mouth of a lion, roaring for food; but she is withheld by terror no less effectually than by cords: if she should rush upon the lion, would not every one conclude that she was frantic? A man, though in a deep sleep, retains a physical power to act, but he cannot exert it. A man, though desperately in love, retains a physical power to refuse the hand of his mistress; but he cannot exert that power in contradiction to his own ardent desire, more than if he were fast asleep. Now if a strong motive have a necessary influence, there is no reason for doubting, but that a weak motive must also have its influence, the same in kind, tho' not in degree. Some actions indeed are strangely irregular: but let the wildest action be scrutinized, there will always be discovered some motive or desire, which, however whimsical or capricious, was what influenced the person to act. Of two contending motives, is it not natural to expect that the stronger will prevail, however little its excess may be? If there be any doubt, it must arise from a supposition that a weak motive can be resisted arbitrarily. Where then are we to fix the boundary between a weak and a strong motive? If a weak motive can be resisted, why not one a little stronger, and why not the strongest? In *Elements of Criticism* (a)

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the reader will find many examples of contrary motives weighing against each other. Let him ponder these with the strictest attention: his conclusion will be, that between two motives, however nearly balanced, a man has not an arbitrary choice, but must yield to the stronger.—The mind indeed fluctuates for some time, and feels itself in a measure loose: at last, however, it is determined by the more powerful motive, as a balance is by the greater weight after many vibrations.

Such then are the laws that govern our voluntary actions. A man is absolutely free to act according to his own will; greater freedom than which is not conceivable. At the same time, as man is made accountable for his conduct, to his Maker, to his fellow-creatures, and to himself, he is not left to act arbitrarily; for at that rate he would be altogether unaccountable: his will is regulated by desire; and desire by what pleases or displeases him. Where we are subjected to the will of another, would it be our wish, that his will should be under no regulation? And where we are guided by our own will, would it be reasonable to wish, that it should be under no regulation, but be exerted without reason, without any motive, and contrary to common sense? Thus, with regard to human conduct, there is a chain of laws established by nature, no one link of which is left arbitrary. By that wise system, man is made accountable: by it, he is made a fit subject for divine and human government: by it, persons of sagacity foresee the conduct of others: and by it, the providence of the Deity with respect to human actions, is clearly established.

The absurd figure that a man would make acting in contradiction to motives, should be sufficient to open our eyes without an argument. What a def-

a despicable figure does a person make, upon whom the same motive has great influence at one time, and very little at another? He is a bad member of society, and cannot be rely'd on as a friend or as an associate: But how highly rational is this supposed person, compared with one who can act in contradiction to every motive? The former may be termed whimsical or capricious: the latter is worse; he is absolutely unaccountable, and cannot be the subject of government, more than a lump of matter unconscious of its own motion.

Let the faculty of acting be compared with that of reasoning: the comparison will reconcile every unbiassed mind to the necessary influence of motives. A man is tied by his nature to form conclusions upon what appears to him true at the time. This indeed does not always secure him against error; but would he be more secure by a power to form conclusions contrary to what appears true? Such a power would make him a most absurd reasoner. Would he be less absurd in acting, if he had a power to act against motives, and contrary to what he thinks right or eligible? To act in that manner, is inconsistent with any notion we can form of a sensible being. Nor do we suppose that man is such a being: in accounting for any action, however whimsical, we always ascribe it to some motive; never once dreaming that there was no motive.

And after all, where would be the advantage of such an arbitrary power? Can a rational man wish seriously to have such a power? or can he seriously think, that God would make man so whimsical a being? To endue man with a degree of self-command sufficient to resist every vicious motive, without any power to resist those that are virtuous, would indeed be a valuable gift; too valuable indeed for man, because it would

exalt him to be an angel. But such self-command as to resist both equally, which is the present supposition, would be a great curse, as it would unqualify us for being governed either by God or by man. Better far to be led as rational creatures by the prospect of good, however erroneous our judgment may sometimes be.

While all other animals are subjected to divine government and unerringly fulfil their destination, and considering that man is the only terrestrial being who is formed to know his Maker and to worship him; will it not sound harsh that he alone should be withdrawn from divine government? The power of resisting the strongest motives, whether of religion or morality, would render him independent of the Deity.

This reasoning is too diffuse: if it can be comprehended in a single view, it will make the deeper impression. There may be conceived different systems for governing man as a thinking and rational being. One is, That virtuous motives should always prevail over every other motive. This, in appearance, would be the most perfect government: but man is not so constituted; and there is reason to doubt, whether such perfection would in his present state correspond to the other branches of his nature (*a*). Another system is, That virtuous motives sometimes prevail, sometimes vicious; and that we are always determined by the prevailing motive. This is the true system of nature; and hence great variety of character and of conduct among men. A third system is, That motives have influence; but that one can act in contradiction to every motive. This is the system I have been combating. Observe only what it resolves into. How is an action to be accounted for that is done in contradiction to every motive? It wanders from the region of common

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(*a*) See book 2. sketch 1. at the end.

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mon sense into that of mere chance. If such were the nature of man, no one could rely on another: a promise or an oath would be a rope of sand: the utmost cordiality between two friends would be no security to either against the other: the first weapon that comes in the way might be lethal. Would any man wish to have been formed according to such a model? He would probably wish to have been formed according to the model first mentioned: but that is denied him, virtuous motives sometimes prevailing, sometimes vicious; and from the wisdom of Providence we have reason to believe, that this law is of all the best fitted for man in his present state.

To conclude this branch of the subject: In none of the works of Providence, as far as we can penetrate, is there displayed a deeper reach of art and wisdom, than in the laws of action peculiar to man as a thinking and rational being. Were he left loose to act in contradiction to motives, there would be no place for prudence, foresight, nor for adjusting means to an end: it could not be foreseen by others what a man would do the next hour; nay it could not be foreseen even by himself. Man would not be capable of rewards and punishments: he would not be fitted, either for divine or for human government: he would be a creature that has no resemblance to the human race. But man is not left loose; for though he is at liberty to act according to his own will, yet his will is regulated by desire, and desire by what pleases and displeases. This connection preserves uniformity of conduct, and confines human actions within the great chain of causes and effects. By this admirable system, liberty and necessity, seemingly incompatible, are made perfectly concordant, fitting us for society, and for government both human and divine.

Having

Having explained the laws that govern human actions; we proceed to what is chiefly intended in the present section, which is, to examine how far the moral sentiments handled in the foregoing section are consistent with these laws. Let it be kept in view, that the perception of a right and a wrong in actions, is founded entirely upon the moral sense. And that upon the same sense are founded the sentiments of approbation and praise when a man does right, and of disapprobation and blame when he does wrong. Were we destitute of the moral sense, right and wrong, praise and blame, would be as little understood as colours are by one born blind*.

The formidable argument urged to prove that our moral sentiments are inconsistent with the supposed necessary influence of motives, is what follows. "If motives have a necessary influence on our actions, there can be no good reason to praise a man for doing right, nor blame him for doing wrong. What foundation can there be either for praise or blame, when it was not in a man's power to have acted otherwise? A man commits murder, instigated by a sudden fit of revenge: why should he be punished, if he acted necessarily, and could not resist the violence of the passion?" Here it is supposed, that a power of resistance is essential to praise and blame. But upon examination it will be found, that this supposition has not any support in the

* In an intricate subject like the present, great care should be taken to avoid ambiguities. The term *praise* has two different significations: in one sense it is opposed to *blame*; in another to *dispraise*. In the former sense it expresses a moral sentiment: in the latter, it expresses only the approving any object that pleases me. I praise one man for his candour, and blame another for being a double-dealer. These, both of them, imply will and intention. I praise a man for being acute; but for being dull, I only dispraise him. I praise a woman for beauty; but blame not any for ugliness, I only dispraise them. None of these particulars imply will or intention.

the moral sense, nor in reason, nor in the common sense of mankind.

With respect to the first, the moral sense, as we have seen above, places innocence and guilt and consequently praise and blame, entirely upon will and intention. The connection between the motive and the action, so far from diminishing, enhances the praise or blame. The greater influence a virtuous motive has, the greater is the virtue of the actor, and the more warm our praise. On the other hand, the greater influence a vicious motive has, the greater is the vice of the actor, and the more violently do we blame him. As this is the cardinal point, I wish to have it considered in a general view. It is essential both to human and divine government, that the influence of motives should be necessary. It is equally essential, that that necessary influence should not have the effect to lessen guilt in the estimation of men. To fulfil both ends, guilt is placed by the moral sense entirely upon will and intention: a man accordingly blames himself for doing mischief willingly and intentionally, without once considering whether he acted necessarily or not. And his sentiments are adopted by all the world: they pronounce the same sentence of condemnation that he himself does. A man put to the torture, yields to the pain, and with bitter reluctance reveals the secrets of his party; another does the same, yielding to a tempting bribe. The latter only is blamed as guilty of a crime; and yet the bribe perhaps operated as strongly on the latter, as torture did on the former. But the one was compelled against his will to reveal the secrets of his party; and therefore is innocent: the other acted willingly, in order to procure a great sum of money; and therefore is guilty.

With respect to reason, I observe, that the moral sense is the only judge in this controversy, not
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the faculty of reason. I should however not be afraid of a sentence against me, were reason to be the judge. For would not reason dictate, that the less a man wavers about his duty, or, in other words, the less influence vicious motives have, the more praise-worthy he is; and the more blameable, the less influence virtuous motives have?

Nor are we led by common sense to differ from reason or from the moral sense. A man commits murder, overcome by a sudden fit of revenge which he could not resist: do we not reflect, even at first view, that the man did not will nor wish to resist? - on the contrary, that he would have committed the murder, though he had not been under any necessity? A person of plain understanding will say, What signifies it whether the criminal could resist or not, when he committed the murder wittingly and willingly? A man gives poison privately out of revenge. Does any one doubt of his guilt, when he never once repented; though after administering the poison it no longer was in his power to draw back? A man may be guilty and blame-worthy, even where there is external compulsion that he cannot resist. With sword in hand I run to attack an enemy: my foot slipping, I fall headlong upon him, and by that accident the sword is pushed into his body. The external act was not the effect of Will, but of accident: but my intention was to commit murder, and I am guilty. All men acknowledge that the Deity is necessarily good. Does that circumstance detract from his praise in common apprehension? On the contrary, he merits from us the highest praise on that very account.

It is commonly said, that there can be no virtue where there is no struggle. Virtue, it is true, is best known from a struggle: a man who has never met with a temptation, can be little confident of his virtue. But the observation taken

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in a strict sense, is undoubtedly erroneous. A man, tempted to betray his trust, wavers; but after much doubting refuses at last the bribe. Another hesitates not a moment, but rejects the bribe with disdain: duty is obstinate, and will not suffer him even to deliberate. Is there no virtue in the latter? Undoubtedly more than in the former.

Upon the whole, it appears that praise and blame rest ultimately upon the disposition or frame of mind*. Nor is it obvious, that a power to act against motives, could vary in any degree these moral sentiments. When a man commits a crime, let it be supposed that he could have resisted the prevailing motive. Why then did he not resist, instead of bringing upon himself shame and misery? The answer must be, for no other can be given, that his disposition is vicious, and that he is a detestable creature. Further, it is not a little difficult to conceive, how a man can resist a prevailing motive, without having any thing in his mind that should engage him to resist it. But letting that pass, I make the following supposition. A man is tempted by avarice to accept a bribe: if he resist upon the principle of duty, he is led by the prevailing motive: if he resist without having any reason or motive for resisting, I cannot discover any merit in such resistance: it seems to resolve into a matter of chance or accident, whether he resist or do not resist. Where can the merit lie of resisting a vicious motive, when resistance happens by mere chance? and where the demerit of resisting a virtuous motive, when it is owing to the same chance? If a man, actuated by no principle, good or bad, and having no end or purpose

* Malice and resentment, though commonly joined together, have no resemblance but in producing mischief. Malice is a propensity of nature that operates deliberately without passion: resentment is a passion to which even good-natured people are subject. A malicious character is esteemed much more vicious than one that is irascible. Does not this shew, that virtue and vice consist more in disposition than in action?

purpose in view, should kill his neighbour, I see not that he would be more accountable, than if he had acted in his sleep, or were mad.

Human punishments are perfectly consistent with the necessary influence of motives, without supposing a power to withstand them. If it be urged, That a man ought not to be punished for committing a crime when he could not resist: the answer is, That as he committed the crime intentionally and with his eyes open, he is guilty in his own opinion, and in the opinion of all men. Here is a just foundation for punishment. And its utility is great; being intended to deter people from committing crimes. The dread of punishment is a weight in the scale on the side of virtue, to counterbalance vitious motives.

The final cause of this branch of our nature is admirable. If the necessary influence of motives had the effect either to lessen the merit of a virtuous action, or the demerit of a crime, morality would be totally unhinged. The most virtuous action would of all be the least worthy of praise; and the most vitious be of all the least worthy of blame. Nor would the evil stop there: instead of curbing inordinate passions, we should be encouraged to indulge them, as an excellent excuse for doing wrong. Thus, the moral sentiments of approbation and disapprobation, of praise and blame, are found perfectly consistent with the laws above-mentioned that govern human actions, without necessity of recurring to an imaginary power of acting against motives.

The only plausible objection I have met with against the foregoing theory, is the remorse a man feels for a crime he suddenly commits, and as suddenly repents of. During a fit of bitter remorse for having slain my favourite servant in a violent passion, without just provocation, I accuse myself for having given way to passion; and acknowledge

knowledge that I could and ought to have restrained it. Here we find remorse founded on a system directly opposite to that above laid down; a system that acknowledges no necessary connection between an action and its motive; but on the contrary, supposes that it is in a man's power to resist his passion, and that he ought to resist it. What shall be said upon this point? Can a man be a necessary agent when he is conscious of the contrary, and is sensible that he can act in contradiction to motives? This objection is strong in appearance; and would be invincible, were we not happily relieved of it by a doctrine laid down in *Elements of Criticism* (a) concerning the irregular influence of passion on our opinions and sentiments. Upon examination, it will be found, that the present case may be added to the many examples there given of that irregular influence. In a peevish fit I take exception at some slight word or gesture of my friend, which I interpret as if he doubted of my veracity. I am instantly in a flame: in vain he protests that he had no meaning, for impatience will not suffer me to listen. I bid him draw, which he does with reluctance; and before he is well prepared, I give him a mortal wound. Bitter remorse and anguish succeed instantly to rage. "What have I done? I have murdered my innocent, my best friend; and yet "I was not mad—with that hand I did the "horrid deed; why did not I rather turn it against "my own heart?" Here every impression of necessity vanishes: my mind informs me that I was absolutely free, and that I ought to have smothered my passion. I put an opposite case. A brutal fellow treats me with great indignity, and proceeds even to a blow. My passion rises beyond the possibility of restraint: I can scarce for-

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(a) Chap. 2. part 5.

bear so long as to bid him draw ; and that moment I stab him to the heart. I am sorry for having been engaged with a ruffian ; but have no contrition nor remorse. In this case, I never once dream that I could have resisted the impulse of passion : on the contrary, my thoughts and words are, " That flesh and blood could not bear the affront ; and that I must have been branded for a coward, had I not done what I did." In reality, both actions were equally necessary. Whence then opinions and sentiments so opposite to each other ? The irregular influence of passion on our opinions and sentiments, will solve the question. All violent passions are prone to their own gratification. A man who has done an action that he repents of and that affects him with anguish, abhors himself, and is odious in his own eyes : he wishes to find himself guilty ; and the thought that his guilt is beyond the possibility of excuse, gratifies the passion. In the first case accordingly, remorse forces upon me a conviction that I might have restrained my passion, and ought to have restrained it. I will not give way to any excuse ; because in a severe fit of remorse, it gives me pain to be excused. In the other case, as there is no remorse, things appear in their true light without disguise. To illustrate this reasoning, I observe, that passion warps my judgement of the actions of others, as well as of my own. Many examples are given in the chapter above quoted : join to these the following. My servant aiming at a partridge, happens to shoot a favourite spaniel crossing the way unseen. Inflamed with anger, I storm at his rashness, pronounce him guilty, and will listen to no excuse. When passion subsides, I become sensible that the action was merely accidental, and that the man is absolutely innocent. The nurse over-lays my only child, the long-expected heir to a great estate.

With difficulty I refrain from putting her to death: "The wretch has murdered my infant: she ought to be torn to pieces." When I turn calm the matter appears to me in a very different light. The poor woman is inconsolable, and can scarce believe that she is innocent: she bitterly reproaches herself for want of care and concern. But, upon cool reflection, both she and I become sensible, that no person in sound sleep has any self-command, and that we cannot be answerable for any action of which we are not conscious.— Thus, upon the whole, we discover, that any impression we occasionally have of being able to act in contradiction to motives, is the result of passion, not of sound judgement.

The reader will observe, that this section is copied from *Essays on Morality and Natural Religion*. The ground-work is the same: the alterations are only in the superstructure; and the subject is bridged in order to adapt it to its present place. The preceding parts of the sketch were published in the second edition of *Principles of Equity*. But as law-books have little currency, the publishing the whole in one essay, will not, I hope, be thought improper.

APPENDIX.

A P P E N D I X.

Upon Chance and Contingency.

I HOLD it to be an intuitive proposition, That the Deity is the primary cause of all things ; that with consummate wisdom he formed the great plan of government, which he carries on by laws suited to the different natures of animate and inanimate beings ; and that these laws, produce a regular chain of causes and effects in the moral as well as the material world, admitting no events but what are comprehended in the original plan (*a*). Hence it clearly follows, that chance is excluded out of this world, that nothing can happen by accident, and that no event is arbitrary or contingent. This is the doctrine of the essay quoted ; and, in my apprehension, well founded. But I cannot subscribe to what follows, “ That we “ have an impression of chance and contingency, “ which consequently must be delusive.” I would not willingly admit any delusion in the nature of man, unless it were made evident beyond contradiction ; and I now see clearly, that the impression we have of chance and contingency, is not delusive, but perfectly consistent with the established plan.

The explanation of chance and contingency in the said essay, shall be given in the author’s own words, as a proper text to reason upon. “ In our “ ordinary train of thinking, it is certain that all “ events appear not to us as necessary. A mul-
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(*a*) See Essays on Morality and Natural Religion, part 1. essay 3.

X.

" titude of events seem to be under our power
 " to cause or to prevent; and we readily make
 " a distinction betwixt events that are *necessary*,
 " *i. e.* that must be; and events that are *contingent*,
 " *i. e.* that may be, or may not be. This
 " distinction is void of truth: for all things that
 " fall out either in the material or moral world,
 " are, as we have seen, alike necessary, and a-
 " like the result of fixed laws. Yet, whatever
 " conviction a philosopher may have of this, the
 " distinction betwixt things necessary and things
 " contingent, possesses his ordinary train of
 " thought, as much as it possesses the most illi-
 " terate. We act universally upon that distincti-
 " on: nay it is in truth the cause of all the la-
 " bour, care, and industry, of mankind. I il-
 " lustrate this doctrine by an example. Constant
 " experience hath taught us, that death is a ne-
 " cessary event. The human frame is not made
 " to last for ever in its present condition; and no
 " man thinks of more than a temporary existence
 " upon this globe. But the particular time of
 " our death appears a contingent event. How-
 " ever certain it be, that the time and manner of
 " the death of each individual is determined by a
 " train of preceding causes, and is no less fixed
 " than the hour of the sun's rising or setting;
 " yet no person is affected by this doctrine. In
 " the care of prolonging life, we are directed
 " by the supposed contingency of the time of death,
 " which, to a certain term of years, we consider as
 " depending in a great measure on ourselves, by
 " caution against accidents, due use of food, exer-
 " cise, &c. These means are prosecuted with the
 " same diligence as if there were in fact no necessary
 " train of causes to fix the period of life. In
 " short, whoever attends to his own practical
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“ the following words which occur in all languages,
 “ of things *possible, contingent, that are in our power*
 “ *to cause or prevent* ; whoever, I say, reflects
 “ upon these words, will clearly see, that they
 “ suggest certain perceptions or notions repug-
 “ nant to the doctrine above established of uni-
 “ versal necessity.”

In order to show that there is no repugnance, I begin with defining *chance* and *contingency*.— The former is applied to events that have happened ; the latter to future events. When we say a thing has happened by *chance*, we surely do not mean that *chance* was the cause ; for no person ever imagined that *chance* is a thing that can act, and by acting produce events : we only mean, that we are ignorant of the cause, and that for aught we see, it might have happened or not happened, or have happened differently. Aiming at a bird, I shoot by *chance* a favourite spaniel : the meaning is not, that chance killed the dog, but that as to me the dog's death was accidental. With respect to contingency, future events that are variable and the cause unknown, are said to be contingent ; changes of the weather, for example, whether it will be frost or thaw to-morrow, whether fair or foul. In a word, chance and contingency applied to events, mean not that such events happen without any cause, but only that we are ignorant of the cause.

It appears to me, that there is no such thing in human nature as a sense that any thing happens without a cause : such a sense would be grossly delusive. It is indeed true, that our sense of a cause is not always equally distinct : with respect to an event that happens regularly, such as summer, winter, rising or setting of the sun, we have a distinct sense of a cause : our sense is less distinct with respect to events less regular, such as alterations of the weather ; and extremely indistinct

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with respect to events that seldom happen, and that happen without any known cause. But with respect to no event whatever does our sense of a cause vanish altogether, and give place to a sense of things happening without a cause.

Chance and contingency thus explained, suggest not any perception or notion repugnant to the doctrine of universal necessity; for my ignorance of a cause, does not even in my own apprehension, exclude a cause. Descending to particulars, I take the example mentioned in the text, namely, the uncertainty of the time of my death. Knowing that my life depends in some measure on myself, I use all means to preserve it, by proper food, exercise, and care to prevent accidents. Nor is there any delusion here. I am moved to use these means by the desire I have to live: these means accordingly prove effectual to carry on my present existence to the appointed period; and in that view are so many links in the great chain of causes and effects. A burning coal falling from the grate upon the floor, wakes me from a sound sleep. I start up to extinguish the fire. The motive is irresistible: nor have I reason to resist, were it in my power; for I consider the extinction of the fire by my hand, to be one of the means chosen by Providence for prolonging my life to its destined period.

Were there a chain of causes and effects established entirely independent on me, and were my life in no measure under my own power, it would indeed be fruitless for me to act; and the absurdity of knowingly acting in vain, would be a prevailing motive for remaining at rest. Upon that supposition, the *ignava ratio* of Chrysisippus might take place; *cui si pareamus, nihil omnino agamus in vita* *. But I act necessarily when in-

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* "The indolent principle; which if we were to follow, we should do nothing in life."

fluenced by motives ; and I have no reason to forbear, considering that my actions, by producing their intended effects, contribute to carry on the great chain.

P A R T II.

Progress of Morality.

HA V I N G unfolded the principles of morality, the next step is to trace out its gradual progress, from its infancy among savages to its maturity among polished nations. The history of opinions concerning the foundation of morality, falls not within my plan ; and I am glad to be relieved from an article that is executed in perfection by more able hands (*a*).

An animal is brought forth with every one of its external members ; and completes its growth, not by production of any new member, but by addition of matter to those originally formed. The same holds with respect to internal members ; the senses, for example, instinct, powers and faculties, principles and propensities : these are coeval with the individual, and are gradually unfolded, some early, some late. The external senses, being necessary for self-preservation, soon arrive at maturity. Some internal senses, of order for example, of propriety, of dignity, of grace, being of no use during infancy, are not only slow in their progress toward maturity, but require much culture. Among savages they are scarce perceptible. The

(*a*) Dr. Cudworth and Dr. Smith.

The moral sense, in its progress, differs from those last mentioned; being frequently discovered, even in childhood. It is however slow of growth, and seldom arrives at perfection without culture and experience.

The moral sense not only ripens gradually with the other internal senses mentioned, but from them acquires force and additional authority: a savage makes no difficulty to kill an enemy in cold blood: bloody scenes are familiar to him, and his moral sense is not sufficiently vigorous to give him compunction. The action appears in a different light to a person of delicate feelings; and accordingly, the moral sense has much more authority over those who have received a refined education, than over savages.

It is pleasant to trace the progress of morality in members of a polished nation. Objects of external sense make the first impressions; and from them are derived a stock of simple ideas. Affection, accompanying ideas, is first directed to particular objects, such as my father, my brother, my companion. The mind, opening by degrees, takes in complex objects, such as my country, my religion, the government under which I live; and these also become objects of affection. Our connections multiply; and the moral sense, acquiring strength as the mind opens, regulates our duty to every connected object. Objects of hatred multiply as well as objects of affection, and give full scope to dissocial passions, the most formidable antagonists that morality has to encounter. But nature hath provided a remedy: the person who indulges malice or revenge, is commonly the greatest sufferer by the indulgence: men become wise by experience, and have more peace and satisfaction in fostering kindly affection: stormy passions are subdued, or brought under rigid discipline; and benevolence triumphs over selfishness. We

refine upon the pleasures of society: we learn to submit our opinions: we affect to give preference to others; and readily fall in with whatever sweetens social intercourse: we carefully avoid causes of discord; and overlooking trivial offences, we are satisfied with moderate reparation, even for gross injuries.

A nation from its original savage state, grows to maturity like the individuals above described, and the progress of morality is the same in both. The savage state is the infancy of a nation, during which the moral sense is feeble, yielding to custom, to imitation, to passion. But a nation, like a member of a polished society, ripens gradually, and acquires a taste in the fine arts, with acuteness of sense in matters of right and wrong. Hatred and revenge, the great obstacles to moral duty, raged without control, while the privilege of avenging wrongs was permitted to individuals (a). But hatred and revenge yielded gradually to the pleasures of society, and to the growing authority of the moral sense; and benevolent affection prevailed over dissocial passions. In that comfortable period, we hear no more of cruelty as a national character: on the contrary, the aversion we have to an enemy, is even in war exercised with moderation. Nor do the stormy passions ever again revive; after a nation begins to decline from its meridian height, the passions that prevail are not of the violent kind, but selfish, timorous, and deceitful.

Morality however has not to this day arrived to such maturity, as to operate between nations with equal steadiness and vigour, as between individuals. Ought this to be regretted as an imperfection in our nature? I think not: had we the same compunction of heart for injuring an individual

(a) See Historical Law tracts, tract 1.

individual, and were injustice equally blameable as to both; war would cease, and a golden age ensue, than which a greater misfortune could not befall the human race (*a*).

In the progress from maturity to a declining state, a nation differs widely from an individual. Old age puts an end to the latter: there are many causes that weaken the former: but old age is none of them, if it be not in a metaphorical sense. Riches, selfishness, and luxury, are the diseases that weaken prosperous nations: these diseases, following each other in a train, corrupt the heart, dethrone the moral sense, and make an anarchy in the soul; men stick at no expence to purchase pleasure; and they stick at no vice to supply that expence.

Such are the outlines of morality in its progress from birth to burial; and these outlines I propose to fill up with an induction of particulars. Looking back to the commencement of civil society, when no wants were known but those of nature, and when such wants were amply provided for; we find individuals of the same tribe living innocently and cordially together: they had no irregular appetites, nor any ground for strife. In that state, moral principles joined their influence with that of national affection, to secure individuals from harm. Savages accordingly, who have plenty of food and are simple in habitation and cloathing, seldom transgress the rules of morality within their own tribe. Diodorus Siculus, who composed his history recently after Cæsar's expedition into Britain, says, that the inhabitants dwelt in mean cottages covered with reeds or sticks; that they were of much sincerity and integrity, contented with plain and homely fare; and were strangers to the excess and luxury of rich men. In Friezeland, in

(*) Book 2. sketch 1.

in Holland, and in other maritime provinces of the Netherlands, locks and keys were unknown, till the inhabitants became rich by commerce: they contented themselves with bare necessaries, which every one had in plenty. The Laplanders have no notion of theft. When they have an excursion into Norway, which is performed in the summer months, they leave their huts open, without fear that any thing will be purloined. Formerly they were entirely upright in their only commerce, that of bartering the skins of wild beasts for tobacco, baandy, and coarse cloth. But being often cheated by strangers, they begin to be more cunning. Theft was unknown among the Caribbees till Europeans came among them. When they lost any thing, they said innocently, "the Christians have been here." Crantz, describing the inhabitants of Iceland before they were corrupted by commerce with strangers, says, that they lived under the same roof with their cattle; that every thing was common among them except their wives and children; and that they were simple in their manners, having no appetite but for what nature requires. In the reign of Edwin King of Northumberland, a child, as historians report, might have travelled with a purse of gold, without hazard of robbery: in our days of luxury, want is so intolerable, that even fear of death is not sufficient to deter us. All travellers agree, that the native Canadians are perfectly disinterested, abhorring deceit and lying. The Californians are fond of iron and sharp instruments; and yet are so strictly honest, that carpenter-tools left open during night, were safe. The savages of North America had no locks for their goods: they probably have learned from Europeans to be more circumspect. Procopius bears testimony (a),
that

(a) *Historia Gothica*, lib. 3.

that the Sclavi, like the Huns, were innocent people, free of malice. Plan Carpin, the Pope's ambassador to the Cham of Tartary, *anno* 1246, says, that the Tartars are not addicted to thieving; and that they leave their goods open without a lock. Nicholas Damascenus reports the same of the Celtæ. The original inhabitants of the island Borneo, expelled by the Mahometans from the sea-coast to the center of the country, are honest, industrious, and kindly to each other: they have some notion of property, but not such as to render them covetous. Pagans in Siberia are numerous; and, though grossly ignorant especially in matters of religion, they are a good moral people. It is rare to hear among them of perjury, thieving, fraud, or drunkenness; if we except those who live among the Russian Christians, with whose vices they are tainted. Strahlenberg (*a*) bears testimony to their honesty. Having employed a number of them in a long navigation, he slept in the same boat with men whose names he knew not, whose language he understood not, and yet lost not a particle of his baggage. Being obliged to remain a fortnight among the Ostiaks, upon the river Oby, his baggage lay open in a hut inhabited by a large family, and yet nothing was purloined. The following incident, which he also mentions, is remarkable. A Russian of Tobolski, in the course of a long journey, lodged one night in an Ostiak's hut, and the next day on the road missed his purse with a hundred rubles. His landlord's son hunting at some distance from the hut, found the purse, but left it there. By his father's order, he covered it with branches to secure it in case an owner should be found. After three months, the Russian returning, lodged with the same Ostiak; and mentioning occasionally the loss, of his purse, the

(*a*) Description of Russia, Siberia, &c.

the Ostiac, who at first did not recollect his face, cried out with joy, "Art thou the man who lost that purse? my son shall go and show thee where it lies, that thou mayest take it up with thine own hand." The Hottentots (*a*) have not the least notion of theft: though immoderately fond of tobacco and brandy, they are employed by the Dutch for tending warehouses full of these commodities. Here is an instance of probity above temptation, even among savages in the first stage of social life. Some individuals are more liberally endued than others with virtuous principles: may it not be thought, that in that respect nature has been more kind to the Hottentots than to many other tribes? Spaniards, settled on the sea-coast of Chili, carry on a commerce with neighbouring savages, for bridles, spurs, knives, and other manufactures of iron; and in return receive oxen, horses, and even children for slaves. A Spaniard carries his goods there; and after obtaining liberty to dispose of them, he moves about, and delivers his goods, without the least reserve, to ever one who bargains with him. When all is sold, he intimates his departure; and every purchaser hurries with his goods to him; and it is not known that any one Indian ever broke his engagement. They give him a guard to carry him safe out of their territory, with all the slaves, horses, and cattle he has purchased. The savages of Brazil are faithful to their promises, and to the treaties they make with the Portuguese. Upon some occasions, they may be accused of error and wrong judgement, but never of injustice nor of duplicity.

While the earth was thinly peopled, plenty of food, procured by hunting and fishing, promoted population; but as population lessens the stock of animal

(*a*) Kolben.

animal food, a savage nation, encreasing in numbers, must spread wider and wider for more game. Thus tribes, at first widely separated from each other, approach gradually till they become neighbours. Hence a new scene with respect to morality. Differences about their hunting-fields, about their hunting-fields, about their game, about personal injuries, multiply between neighbours; and every quarrel is blown into a flame, by the aversion men naturally have to strangers. Anger, hatred, and revenge now find vent, which formerly lay latent without an object: dissocial passions prevail without control, because among savages morality is no match for them; and cruelty becomes predominant in the human race.—Ancient history accordingly is full of enormous cruelties; witness the incursions of the northern barbarians into the Roman empire; and the incursions of Genhizcan and Tamerlane into the fertile countries of Asia, spreading destruction with fire and sword, and sparing neither man, woman, nor infant.

Malevolent passions, acquiring strength by daily exercise against persons of a different tribe, came to be vented against persons even of the same tribe; and the privilege long enjoyed by individuals of avenging the wrongs done to them, bestowed irresistible force upon such passions (*a*). The history of ancient Greece presents nothing to the reader but usurpations, assassinations, and other horrid crimes. The names of many famous for wickedness, are still preserved; Atrous, for example, Eteocles, Alcmeon, Phedra, Clytemnestra.—The story of Pelops and his descendents, is a chain of criminal horrors: during that period, parricide and incest were ordinary incidents. Euripides represents Medea vowing revenge against her husband Jafon,

(*a*) See Historical Law-tracts, tract 1.

Jafon, and laying a plot to poison him. Of that infamous plot the chorus exprefs their approbation, juftifying every woman who, in like circumftances, acts the fame part.

The frequent incursions of northern barbarians into the Roman empire, fpread defolation and ruin through the whole. The Romans from the higheft polifh degenerating into favages, affumed by degrees the cruel and bloody manners of their conquerors; and the conquerors and conquered, blended into one mafs, equalled the groffeft barbarians of ancient times in ignorance and brutality. Clovis, King of the Franks, even after his conversion to Chriftianity, affaffinated without remorse his neareft kinfman. The children of Clodomir, *anno* 530, were affaffinated by their two uncles. In the thirteenth century, Ezzelino de Arromano obtained the fovereignty of Padua, by mafacrating 12,000 of his fellow-citizens. Galeas Sforza Duke of Milan, was affaffinated *anno* 1476 in the cathedral church of Milan, after the affaffins had put up their prayers for courage to perpetrate the deed. It is a ftill ftronger proof how low morality was in thofe days, that the Pope himfelf, Sextus IV. attempted to affaffinate the the two brothers, Laurent and Julien de Medicis; chufing the elevation of the hoft as a proper time, when the people would be bufy about their devotions. Nay more, that very Pope, with unparalleled impudence, excommunicated the Florentines for doing juftice upon the intended affaffins. The moft facred oaths were in vain employed as a fecurity againft that horrid crime. Childebert II. King of the Franks, enticed Magnovald to his court, by a folemn oath that he fhould receive no harm; and yet made no difficulty to affaffinate him during the gaiety of a banquet. But thefe instances, however horrid, make no figure compared with the
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massacre of St. Bartholomew, where many thousands were inhumanly and treacherously butchered. Even so late as the fourteenth and fifteenth centuries, assassination was not held in every case to be criminal. Many solicitous applications were made to general councils of Christian clergy, to declare it criminal in every case; but without success. Ferdinand King of Aragon and Navarre, after repeated assassinations and acts of perfidy, obtained the appellation of *Great*: so little authority had the moral sense, during these dark and sanguinary ages.

But it is scarce necessary to mention particular instances of the overbearing power of malevolent passions during these ages. An opinion, once universal, that the innocent may be justly involved in the same punishment with the guilty, is of itself irrefragable evidence, that morality formerly had very little influence when opposed by revenge. There is no moral principle more evident, than that punishment cannot be inflicted with justice but upon the guilty; and yet in Greece, the involving of the innocent with the guilty in the same punishment, was authorised even by positive law. By an Athenian law, a man committing sacrilege, or betraying his country, was banished with all his children (a). And when a tyrant was put to death, his children suffered the same fate (b). The punishment of treason in Macedon, was extended against the criminal's relations (c). Hanno, a citizen of Carthage, formed a plot to enslave his country, by poisoning the whole senate at a banquet. He was tortured to death; and his children, with all his relations, were cut off without mercy, though they had no accession to his guilt. Among the Japanese, a people remarkably ferocious, it is the practice to involve children

(a) Meursius de legibus Atticis lib. 2. cap. 2.

(b) Ecd. lib. 2. cap. 15. (c) Quintus Curtius, lib. 6. cap. 11.

children and relations in the punishment of capital crimes. Even Cicero, the chief man for learning in the most enlightened period of the Roman republic, and a celebrated moralist, approves that practice: "Nec vero me fugit, quam sit acerbum
 "parentum scelera filiorum pœnis lui: sed hoc
 "præclare legibus comparatum est, ut caritas liberum
 "amiciores parentes reipublicæ redderet * (a)." In Britain, every one knows, that murder was retaliated, not only upon the criminal and his relations, but upon his whole clan; a practice so common as to be distinguished by a peculiar name, that of *deadly feud*. As late as the days of King Edmund, a law was made in England, prohibiting deadly feud, except between the relations of the person murdered and the murderer himself.

I embrace the present opportunity to honour the Jews, by observing, that they were the first people we read of, who had correct notions of morality with respect to the present point. The following law is express: "The fathers shall not be
 "put to death for the children, neither shall the
 "children be put to death for the fathers: every man shall be put to death for his own
 "sin (a)." Amaziah, King of Judah, gave strict obedience to that law, in avenging his father's death: "And it came to pass as soon as the
 "kingdom was confirmed in his hand, that he
 "slew his servants which had slain the king his
 "father. But the children of the murderers he
 "slew not; according to that which is written
 "in

* "I am sensible of the hardship of punishing the child for the crime of the parent: this, however, is a wise enactment of our laws; for hereby the parent is bound to the interest of the state by the strongest of all ties, the affection to his offspring."

(a) Ep. 12. ad Brutum.

(b) Deuteronomy, xxiv. 16,

“ in the book of the law of Moses (b).” There is an elegant passage in Ezekiel to the same purpose (c): “ What mean ye, that ye use this proverb concerning the land of Israel, saying, “ The fathers have eaten sour grapes, and the children’s teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. The soul that sinneth, it shall die: the son shall not bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.” Among the Jews however, as among other nations, there are instances without number, of involving innocent children and relations in the same punishment with the guilty. Such power has revenge, as to trample upon conscience, and upon the most express laws. Instigated with rage for Nabal’s ingratitude, King David made a vow to God not to leave alive of all who pisseth against the wall. And it was not any compunction of conscience that diverted him from his cruel purpose, but Nabal’s beautiful wife who pacified him (d). But such contradiction between principle and practice, is not peculiar to the Jews. We find examples of it in the laws of the Roman empire. The true principle of punishment is laid down in an edict of the Emperors Arcadius and Honorius (e). “ Sancimus, ibi esse pœnam, ubi et noxia est. Propinquos, notos, familiares, procul a calumnia submovemus, quos reos sceleris societas non facit. Nec enim adfinitas vel amicitia nefarium crimen admittunt. Pecata igitur suos teneant auctores: nec ulterius progrediatur metus quam reperiatur delictum.”

(b) 2 Kings, chap. 14.

(c) Chap. 18.

(d) 1 Samuel, chap. 25.

(e) l. 22. Cod. De pœnis.

“tum. Hoc singulis quibusque iudicibus intimetur*.” These very Emperors, with respect to treason, which touched them nearer than other crimes, talk a very different language. After observing, that will and purpose alone without an overt act, is treason, subjecting the criminal to capital punishment and to forfeiture of all that belongs to him, they proceed in the following words (a). “Filiis vero ejus, quibus vitam Imperatoria specialiter lenitate concedimus, (paterno enim deberent perire supplicio, in quibus paterni, hoc est, hereditarii criminis exempla metuuntur), a materna, vel avita, omnium etiam proximorum hereditate ac successione, habentur alieni: testamentis extraneorum nihil capeant: sint perpetuo egentes et pauperes, infamia eos paterna semper comitetur, ad nullos profus honores, ad nulla sacramenta perveniant: sint postremo tales, ut his, perpetua egestate fordentibus, sit et mors solatium et vita supplicium*.”

Human nature is not so perverse, as without veil or disguise to punish a person acknowledged to be innocent. An irregular bias of imagination, which extends the qualities of the principal to its accessories, paves the way to that unjust practice

* “We ordain, that the punishment of the crime shall extend to the criminal alone. We hold his relations, his friends and acquaintances, unsuspected; for intimacy, friendship, or connection, are no proof or argument of guilt. The consequences of the crime shall pursue only its perpetrator. Let this statute be intimated to all our judges.”

(a) l. 5. Cod. ad leg. Jul. majest.

† “By a special extension of our imperial clemency, we allow the sons of the criminal to live; altho’ in strict justice, being tainted with hereditary guilt, they ought to suffer the punishment of their father. But it is our will that they shall be incapable of all inheritance, either from the mother, the grandfather, or any of their kindred; that they shall be deprived of the power of inheriting by the testament of a stranger; that they shall be abandoned to the extreme of poverty and perpetual indigence; that the infamy of their father shall ever attend them, incapable of honours, and excluded from the participation of religious rites; that such in fine, shall be the misery of their condition, that life shall be a punishment, and death a comfort.

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practice (*a*). That bias, strengthened by indig-
nation against an atrocious criminal, leads the
mind hastily to conclude, that all his connecti-
ons are partakers of his guilt. In an enlighten-
ed age, the clearness of moral principles fetters
the imagination from confounding the innocent
with the guilty. There remain traces however of
that bias, though not carried so far as murder.
The sentence pronounced against Ravilliac for as-
sassinating Henry IV. of France, ordains, "That
" his house be razed to the ground, and that no
" other building be ever erected upon that spot."—
Was not this in imagination punishing a house for
the proprietor's crime?

Murder and assassination are not only destruc-
tive in themselves, but, if possible, still more des-
tructive in their consequences. The practice of
shedding blood unjustly and often wantonly, blunts
conscience, and paves the way to every crime.—
This observation is verified in the ancient Greeks:
the cruel and sanguinary character, rendered them
little regardful of the strict rules of justice.—
Right was held to depend on power, among men
as among wild beasts: it was conceived to be
the will of the gods, that superior force should
be a lawful title to dominion; "for what right
" can the weak have to what they cannot
" defend?" Were that maxim to obtain, a weak
man would have no right to liberty nor to life.
That impious doctrine was avowed by the Athe-
nians, and publicly asserted by their ambassadors
in a conference with the Melians, reported by
Thucydides (*b*). Many persons act as if force and
right were the same; but a barefaced profession
of such a doctrine, is uncommon. In the Eume-
nides, a tragedy of Eschylus, Orestes is arraigned
for

(*a*) See Elements of Criticism, chap. 2. sect. 5.

(*b*) Lib. 5.

for killing his mother. Minerva, president of the court decrees in favour of Orestes: and for what reason? "Having no mother myself, the murder of a mother toucheth not me *." In the tragedy of *Electra*, Orestes, consulting the Delphic oracle about means to avenge his father's murder, was enjoined by Apollo to forbear force, but to employ fraud and guile. Obedient to that injunction, Orestes commands his tutor to spread in Argos the news of his death, and to confirm the same with a solemn oath. In Homer, even the great Jupiter makes no difficulty to send a lying dream to Agamemnon, chief of the Greeks.—Disimulation is recommended by the goddess Minerva (*a*). Ulysses declares his detestation at using freedom with truth (*b*): and yet no man deals more in feigned stories (*c*). In the 22d book of the *Iliad*, Minerva is guilty of gross deceit and treachery to Hector. When he flies from Achilles, she appears to him in the shape of his brother Deiphobus, exhorts him to turn upon Achilles, and promises to assist him. Hector accordingly, returning to the fight, darts his lance; which rebounds from the shield of Achilles, for by Vulcan it was made impenetrable. Hector calls upon his brother for another lance; but in vain, for Deiphobus was not there. The Greeks in Homer's time must have been strangely deformed in their morals, when such a story could

* Athens from the nature of its government, as established by Solon, was rendered incapable of any regular or consistent body of laws. In every case, civil and criminal, the whole people were judges in the last resort.—And what sort of judges will an ignorant multitude make, who have no guide but passion and prejudice? It is vain to make good laws when such judges are the interpreters. Anacharsis, the Scythian, being present at an assembly of the people, said, "It was singular, that in Athens, wise men pleaded causes, and fools determined them."

(*a*) *Odyssy*, book 13.

(*b*) *Book 14*.

(*c*) *Book 14. book 15*.

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could be refined *. A nation begins not to polish nor to advance in morality, till writing be common ; and writing was not known among the Greeks at the siege of Troy. Nor were the morals of that people, as we see, much purified for a long time after writing became common. When Plautus wrote, the Roman system of morals must have been extremely impure. In his play termed *Menachmi*, a gentleman of fashion having accidentally got into his hands a lady's robe with a gold clasp ; instead of returning them to the owner, endeavours to sell them without shame or remorse. Such a scene would not be endured at present, except among pickpockets. Both the Greeks and Carthaginians were held by the Romans to be artful and cunning. The Romans continued a plain people with much simplicity of manners, when the nations mentioned had made great progress in the arts of life ; and it is a sad truth, that morality declines in proportion as a nation polishes. But if the Romans were later than the Greeks and Carthaginians in the arts of life, they soon surpassed them in every sort of immorality. For this change of manners, they were indebted to their rapid conquests. The sanguinary disposition both of the Greeks and Romans appears from another practice, that of exposing their infant children, which continued till humanity came in some measure to prevail. The practice continues in China to this day, the populousness of the country throwing a veil over the cruelty ; but from the humanity of the Chinese, I conjecture, that the practice is rare. The Jews, a cloudy and peevish tribe, much ad-

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* Upon the story of Jupiter being deceived by Juno in the 14th book of the Iliad, Pope says, " That he knows not a bolder fiction in all antiquity, nor one that has a greater air of impiety." Pope it would seem was little acquainted with antiquity : for such acts of impiety were common among the Greeks ; and in particular the incident mentioned in the text, is not only more impious, but also a more gross violation of the laws of morality.

dicied to bloodshed, were miserably defective in moral principles. Take the following examples out of an endless number recorded in the books of the Old Testament. Jael, wife of Heber, took under her protection Sisera, general of the Canaanites, and engaged her faith for his security. She put him treacherously to death when asleep; and was applauded by Deborah the prophetess for the meritorious action (*a*). That horrid deed would probably have appeared to her in a different light, had it been committed against Barac, general of the Israelites. David, flying from Saul, took refuge with Achish, King of Gath; and though protected by that King, made war against the King's allies, saying, that it was against his own countrymen of Judah. "And David saved neither man nor woman alive to bring tidings to Gath. And Achish believed David, saying, He hath made his people Israel utterly to abhor him: therefore he shall be my servant for ever (*b*)."
 This was a complication of ingratitude, lying, and treachery. Ziba, by presents to King David and by defaming his master Mephibosheth, procured from the King a gift of his master's inheritance; though Mephibosheth had neither trimmed his beard, nor washed his cloaths, from the day the King departed till he returned in peace. "And it came to pass, when Mephibosheth was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest thou not with me, Mephibosheth? And he answered, my lord, O king, my servant deceived me; for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame, and he hath slandered thy servant unto my lord the king. But my lord the king is as an angel of God: do therefore what

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(*a*) Judges, iv. 5.

(*b*) 1 Samuel, xxvii.

“ is good in thine eyes. For all my father's house were but dead men before my lord the king : yet didst thou set thy servant among them that did eat at thine own table : what right therefore have I to cry any more unto the king ?” David could not possibly atone for his rashness, but by restoring to Mephibosheth his inheritance, and punishing Ziba in an exemplary manner. But hear the sentence : “ And the king said unto him, “ Why speakest thou any more of thy matters ? “ I have said, Thou and Ziba divide the land (a).” The same king, after pardoning Shimei for cursing him, and swearing that he should not die ; yet upon death-bed enjoined his son Solomon to put Shimei to death : “ Now therefore hold him not guiltless ; but his hoary head bring thou down to the grave with blood (b).” I wish not to be misapprehended, as intending to censure David in particular. If the best king the Jews ever had, was so miserably deficient in morality, what must be thought of the nation in general ? When David was lurking to avoid the wrath of Saul, he became acquainted with Nabal, who had a great stock of cattle. “ He discharged his followers,” says Josephus (c), “ either for avarice, or hunger, or any pretext whatever, to touch a single hair of them ; preaching still on the text of doing justice to all men, in conformity to the will of God, who is not pleased with any man that covets or lays violent hands on the goods of his neighbour.” Our author proceeds to acquaint us ; that Nabal having refused to supply David with provisions, and having sent back the messengers with a scoffing answer, David in rage made a vow, that he would destroy Nabal with his house and family. Our author observes, that David's indignation against Nabal,

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(a) 2 Samuel, xix, 24. (b) 1 Kings, ii, 9. (c) Antiquities, book 6.

Nabal, was not so much for his ingratitude, as for the virulence of an insolent outrage against one who had never injured him. And what was the outrage? It was, says our author, that Nabal enquiring who the said David was, and being told that he was one of the sons of Jesse, "Yes," "yes," says Nabal, "your run-away servants look upon themselves to be brave fellows, I warrant you." Strange looseness of morals! I mean not David, who was in wrath, but Josephus writing sedately in his closet. He every where celebrates David for his justice and piety, composes for him the very warm exhortation mentioned above: and yet thinks him not guilty of any wrong, in vowing to break every rule of justice and humanity, upon so slight a provocation as a scoffing expression, such as no man of temper will regard.

European nations, who originally were fierce and sanguinary like the Greeks and Jews, had the same cloudy and uncorrect notions of right and wrong. It is scarce necessary to give instances, the low state of morality during the dark ages of Christianity being known to all. In the time of Louis XI. of France, promises and engagements were utterly disregarded, till they were sanctified by a solemn oath: nor were such oaths long regarded; they lost their force, and were not relied on more than simple promises. All faith among men seemed to be at an end. Even those who appeared the most scrupulous about character, were however ready to grasp at any subterfuge to excuse their breach of engagement. And it is a still clearer proof of self-deceit, that such subterfuges were frequently prepared before-hand, in order to furnish an excuse. It was a common practice some ages ago, to make private protestations, which were thought sufficient to relieve men in conscience from being bound by a solemn treaty. The Scotch nation, as an ally of France, being comprehended

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comprehended in a treaty of peace between the
 French King and Edward I. of England, the lat-
 ter ratified publicly the treaty, after having fe-
 cretly protested before notaries againft the article
 that comprehended Scotland. Charles, afterward
 Emperor of Germany, during his minority, gave
 authority to declare publicly his acceffion to a
 treaty of peace, between his grandfather Maxi-
 milian and the King of France: but at the fame
 time protested privately, before a notary and wit-
 nefses, "That, notwithstanding his public acceffi-
 " on to the faid treaty, it was not his intention
 " to be bound by every article of it; and par-
 " ticularly, that the clause referving to the King
 " of France the fovereignty of certain territories
 " in the Netherlands, fhould not be binding." Is
 it poffible Charles could be fo blind as not to fee,
 that fuch a proteftation, if fufficient to relieve from
 an engagement, must destroy all faith among men?
 Francis I. of France, while prifoner in Spain, en-
 gaged Henry the VIII. of England in a treaty againft
 the Emperor, fubmitting to very hard terms in
 order to gain Henry's friendship. The King's mi-
 nifters protested privately againft fome of the ar-
 ticles; and the proteft was recorded in the fecret
 register of the parliament of Paris, to ferve as an
 excufe in proper time, for breaking the treaty. At
 the marriage of Mary Queen of Scotland to the Dau-
 phin of France, the King of France ratified every
 article infifted on by the Scotch parliament, for
 preferving the independence of the nation, and for
 fecuring the fucceffion of the crown to the houfe
 of Hamilton; confirming them by deeds in form
 and with the moft folemn oaths. But Mary pre-
 viously had been perfuaded to fubfcribe privately
 three deeds, in which, failing heirs of her body,
 fhe gifted the kingdom of Scotland to the King
 of France; declaring all promifes to the contrary
 that had been extorted from her by her fubjects,
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to be void. What better was this than what was practised by Robert King of France in the tenth century, to free his subjects from the guilt of perjury? They swore upon a box of relics, out of which the relics had been privately taken. Correa, a Portuguese general, made a treaty with the King of Pegu; and it was agreed, that each party should swear to observe the treaty, laying his hand upon the sacred book of his religion. Correa swore upon a collection of songs; and thought that by that vile stratagem he was free from his engagement. The inhabitants of Britain were so loose formerly, that a man was not reckoned safe in his own house, without a mastiff to protect him from violence. Mastiffs were permitted even to those who dwelt within the king's forests; and to prevent danger to the deer, there was in England a court for *lawing* or *expedition* of mastives, i. e. for cutting off the claws of their forefeet, to prevent them from running (*a*). The trial and condemnation of Charles I. in a pretended court of justice, however audacious and unconstitutional, was an effort toward regularity and order. In the preceding age, the king would have been taken off by assassination or poison. Every prince in Europe had an officer, whose province it was to secure his master against poison. A lady was appointed to that office by Queen Elizabeth of England; and the form was, to give each of the servants a mouthful to eat of the dish he brought in. Poison must have been frequent in those days, to make such a regulation necessary. To vouch still more clearly the low ebb of morality during that period, seldom it happened that a man of figure died suddenly, or of an unusual disease, but poison was suspected. Men conscious of their own vicious disposition, are prone to suspect others. The Dauphin,

(a) Carta de Foresta, cap. 6.

Dauphin, son to Francis I. of France, a youth of about eighteen, having overheated himself at play, took a great draught of iced water, and died of a pleurisy in five days. The death was sudden, but none is more natural. The suspicion however of poison was universal; and Montecuculi, who attended the young prince, was formally condemned to death for it, and executed; for no better reason, than that he had at all times ready access to the prince.

Considering the low state of morality where dissocial passions bear rule, as in the scenes now displayed, one would require a miracle to recover mankind out of so miserable a state. But, as observed above (a), Providence brings order out of confusion. The intolerable distress of a state of things where a promise, or even an oath, is a rope of sand, and where all are set against all (b), made people at last sensible, that they must either renounce society altogether, or qualify themselves for it by checking their dissocial passions. Finding from experience that the gratification of social affections exceeds greatly that of cruelty and revenge; men endeavoured to acquire a habit of self-command, and of restraining their stormy passions. The necessity of fulfilling every moral duty was recognised: men listened to conscience, the voice of God in their hearts: and the moral sense was cordially submitted to, as the ultimate judge in all matters of right and wrong. Salutary laws and steady government contributed to perfect that glorious revolution: private conviction alone would not have been effectual, not at least in many ages.

From that revolution is derived what is termed *the law of nations*, meaning certain regulations dictated by the moral sense in its maturity. The laws

(a) Book 2. sketch 1.

(b) Hobbes.

laws of our nature refine gradually as our nature refines. From the putting an enemy to death in cold blood, improved nature is averse, though such practice was common while barbarity prevailed. It is held infamous to use poisoned weapons, though the moral sense made little opposition while rancour and revenge were ruling passions. Aversion to strangers is taught to vary its object, from individuals, to the nation that is our enemy : I bear enmity against France ; but dislike not any one Frenchman, being conscious that it is the duty of subjects to serve their king and country *. In distributing justice, we make no distinction between natives and foreigners : if any partiality be indulged, it is in favour of the helpless stranger.

But cruelty is not the only antagonist to morality. There is another, less violent indeed, but more cunning and undermining ; and that is the hoarding appetite. Before money was introduced, that appetite was extremely faint : in the first stage of civil society, men are satisfied with plain necessities ; and having these in plenty, they think not of providing against want. But money is a species of property, so universal in operation, and so permanent in value, as to rouse the appetite for hoarding : love of money excites industry ; and the many beautiful productions of industry, magnificent houses, splendid gardens, rich garments, inflame the appetite to an extreme. The people of Whidah, in Guinea, are much addicted to pilfering. Bozman was told by the king, “ That
“ his subjects were not like those of Ardrah, who
“ on the slightest umbrage will poison an Euro-
“ pean. This, says he, you have no reason to
“ apprehend

* In one of our ill-concerted descents upon France during the late war, signal humanity appeared, in forbearing to burn a manufactory of sails and ropes, belonging to the King ; because it would have destroyed an adjoining building of the same kind belonging to a private manufacturer.

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“ apprehend here : but take care of your goods ;
 “ for so expert are my people at thieving, that
 “ they will steal from you while you are look-
 “ ing on.” In the thirteenth century, so obscur-
 ed was the moral sense by rapacity and avarice,
 that robbery on the highway, and the coining false
 money, were in Germany held to be privileges of
 great lords. Cicero somewhere talks of banditti
 who infested the roads near Rome, and made tra-
 velling extremely dangerous. In the days of
 Henry III. of England, the chronicle of Dunsta-
 ble reports, that the country was in great dis-
 order by theft and robbery, that men were not
 secure in their own houses, and that whole vil-
 lages were often plundered by bands of robbers,
 though the kingdom was otherwise at peace. Many
 of the King’s own household were found to be
 robbers ; and excused themselves, that having re-
 ceived no wages from the King, they were oblig-
 ed to rob for subsistence. That perjury was com-
 mon in the city of London, especially among ju-
 ry-men, makes a preamble in more than one sta-
 tute of Henry VII. In *the Dance of Death*, trans-
 lated from the French in the said king’s reign,
 with additions adapted to English manners, a jury-
 man is introduced, who influenced by bribes, had
 frequently given a false verdict. And the sheriff
 was often suspected as accessory to the crime, by
 returning for jurymen persons of a bad character.
 Carew, in his account of Cornwall, says, that it
 was an ordinary article in an attorney’s bill, to
 charge *pro amicitia vicecomitis* *. Perjury in jurors
 of the city of London is greatly complained of.
 Stow informs us, that, in the year 1468, many
 jurors of that city were punished ; and papers
 fixed on their heads declaring their offence of be-
 ing corrupted by the parties to the suit. He com-
 plains

† “ For the friendship of the sheriff.”

plains of that corruption as flagrant in the reign of Elizabeth, when he wrote his account of London. Fuller, in his *English Worthies*, mentions it as a proverbial saying, "That London juries hang half, and save half." Crafston, in his *Chronicle*, mentions, that the chancellor of the Bishop of London being indicted for murder, the Bishop wrote a letter to Cardinal Wolsey, begging his interposition for having the prosecution stopt, "because London juries were so corrupted, that they would find Abel guilty of the murder of Cain." Mr. Hume, in the first volume of his history of England (page 417. edition 1762.) cites many instances from Madox of bribes given for perverting justice. In that period, the morals of the low people were in other particulars equally loose. We learn from Strype's annals (a), that in the county of Somerset alone, forty persons were executed in one year for robbery, theft, and other felonies, thirty-five burnt in the hand, thirty-seven whipped, one hundred and eighty-three discharged though most wicked and desperate persons; and yet that the fifth part of the felonies committed in that county were not brought to trial, either from cunning in the felons, indolence in the magistrate, or foolish lenity in the people; that other counties were in no better condition, and many in a worse: and that commonly there were three or four hundred able-bodied vagabonds in every county, who lived by theft and rapine. Harrison computes, that in the reign of Henry VIII. seventy-two thousand thieves and rogues were hanged; and that in Elizabeth's time there were only hanged yearly between three and four hundred for theft and robbery. At present, there are not forty hanged in a year for these crimes. The same author reports, that in

(a) Vol. 4.

the reign of Elizabeth, there were computed to be in England ten thousand gypsies. In the year 1601, complaints were made in parliament, of the rapine of the justices of peace; and a member said, that this magistrate was an animal, who, for half a dozen of chickens, would dispense with a dozen of penal statutes. The low people in England are greatly improved in their morals since the days of Elizabeth. Laying aside London, there are few places in the world where the common people are more orderly and honest. But we must not conclude, that England has gained much in point of morality. It has lost more by the luxury and loose manners of its nobles, than it has gained by good discipline among their inferiors. The undisciplined manners of our forefathers in Scotland, made a law necessary, that whoever intermeddled irregularly with the goods of a deceased person, should be subjected to pay all his debts, however extensive. A due submission to legal authority, has in effect abrogated that severe law; and it is now scarce ever heard of.

To control the hoarding-appetite, which when inflamed is the bane of civil society, the God of nature has provided two efficacious principles; the moral sense, and the sense of property. The hoarding-appetite, it is true, is more and more inflamed by beautiful productions in the progress of art: but, on the other hand, the senses mentioned, arrived at maturity, have a commanding influence over the actions of men; and, when cherished in a good government, are a sufficient counterbalance to the hoarding appetite. The ancient Egyptians enjoyed for ages the blessings of good government; and moral principles were among them carried to a greater degree of refinement than at present even in our courts of equity. It was made the duty of every one, to
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succour those who were unjustly attacked: even passengers were not exempted. A regulation among them, that a man could not be imprisoned for debt, was well suited to the tenor of their laws and manners: it could not have taken place but among an honest and industrious people. In old Rome, though remarkable for temperance and austeriety of manners, a debtor could be imprisoned, and even sold as a slave for payment of the debt; but the Patricians were the creditors, and the poor Plebeians were held in woful subjection*. The moderation of the inhabitants of Hamburgh, and their public spirit kept in vigour by a free government, preserve morality among them entire from taint or corruption.

* A bankrupt in England who pays three fourths of his debt, and obtains a certificate of his good behaviour, is discharged of all the debts contracted by him before his bankruptcy. Such regulation was perhaps not unsuitable to the moderation and frugality of the period when it was made. But luxury and external show, have now become our ruling passion; and to supply our extravagance, money must be procured at any rate. Trade in particular has degenerated into a species of gaming; men venturing their all, in hopes of a lucky hit to elevate them above their neighbours. And did they only venture their own, the case would not be deplorable: they venture all they can procure upon credit; and by that means, reduce to beggary many an innocent family: with respect to themselves, they know the worst, which is to be cleared from their debts by a certificate. The morals of our people are indeed at so low an ebb, as to require the most severe laws against bankruptcy. When a man borrows a sum, it is implied in the covenant, that all his effects present and future shall lie open to the creditor; for which reason, it is contradictory to justice, that the creditor should be forced to discharge the debt without obtaining complete payment. Many debtors, it is true, deserve favour; but it ought to be left to the humanity of creditors, and not be forced from them by law. A debtor, at the same time, may be safely left to the humanity of his creditors: for if he have conducted his affairs with strict integrity and with any degree of prudence, there will scarce be found one man so hard-hearted, as to stand out against the laudable and benevolent intentions of his fellow-creditors. Nay, if he have any regard to character, he dare not stand out: he would be held as a monster, and be abhorred by all the world. To leave a bankrupt thus to the mercy of his creditors, would produce the most salutary effects. It would excite men to be strictly just in their dealings, and put an end to gaming, so destructive to credit; because misbehaviour in any of these particulars would set the whole creditors against their debtor, and leave him no hope of favour. In the late bankrupt-statute for Scotland, accordingly, the clause concerning the certificate was wisely left out, as unsuitable to the depraved manners of the present time.

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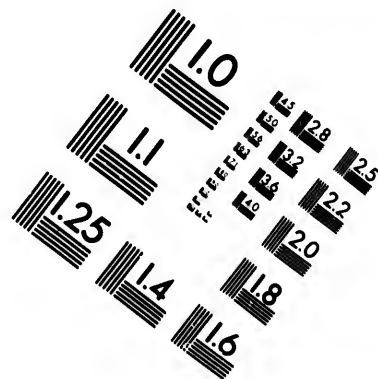
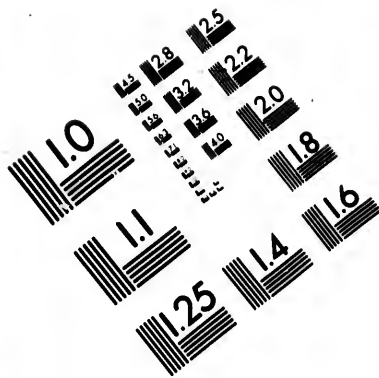
ruption. I give an illustrious instance. Instead of a tax upon trade or riches, every merchant puts privately into the public chest, what he thinks ought to be his contribution: the total sum seldom falls short of expectation; and among that numerous body of men, not one is suspected of contributing less than his proportion. But luxury has not yet got footing in that city. A climate not kindly and a soil not fertile, enured the Swifs to temperance and to virtue. Patriotism continues the ruling passion: they are fond of serving their country, and are honest and faithful to each other. A law-suit among them is a wonder; and a door is seldom shut unless to keep out cold.

The hurtful effects of the hoarding-appetite upon individuals, make no figure compared with what it has upon the public, in every state enriched by conquest or by commerce; which I have had more than one opportunity to mention.—

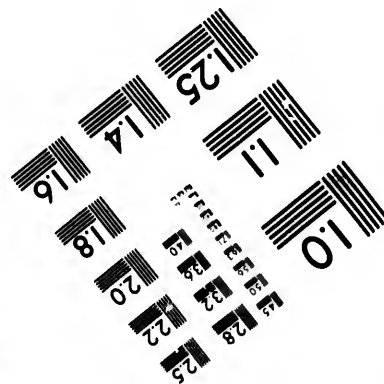
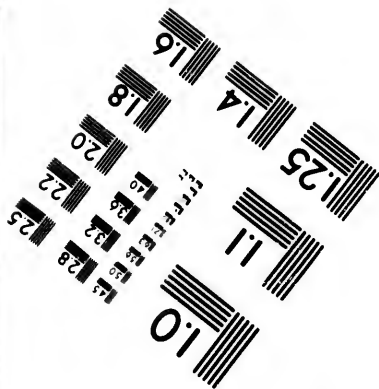
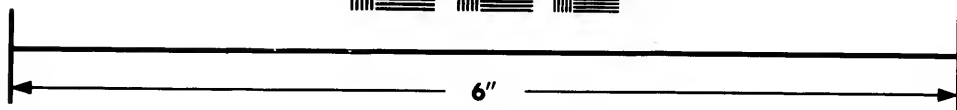
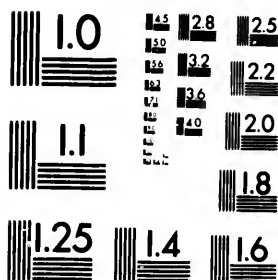
Overflowing riches unequally distributed, multiply artificial wants beyond all bounds: they eradicate patriotism: they foster luxury, sensuality, and selfishness, which are commonly gratified at the expence even of justice and honour. The Athenians were early corrupted by opulence; to which every thing was made subservient. “It is an oracle,” says the chorus in the *Agamemnon* of *Eschylus*, “that is not purchased with money.” During the infancy of a nation, vice prevails from imbecillity in the moral sense: in the decline of a nation, it prevails from the corruption of affluence.

In a small state, there is commonly much virtue at home, and much violence abroad. The Romans were to their neighbours more baneful than famine or pestilence; but their patriotism produced great integrity at home. An oath, when given





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given to fortify an engagement with a fellow-citizen, was more sacred at Rome than in any other part of the world (*a*). The censorian office cannot succeed but among a virtuous people; because its rewards and punishments have no influence but upon those who are ashamed of vice*. As soon as Asiatic opulence and luxury prevailed in Rome, selfishness, sensuality, and avarice, formed the character of the Romans; and the censorian power was at an end. Such relaxation of morals ensued, as to make a law necessary, prohibiting the custody of an infant to be given to the heir, for fear of murder. And for the same reason, it was held unlawful to make a covenant *de hereditate viventis*. These regulations prove the Romans to have been grossly corrupt. Our law is different in both articles; because it entertains not the same bad opinion of the people whom it governs†. Domitius Enobarbus and Appius Pulcher were consuls of Rome in the 699th year; and Memmius and Calvinus were candidates for succeeding them in that office. It was agreed among these four worthy gentlemen, that they should mutually assist each other. The consuls engaged to promote the election of Memmius and Calvinus: and they, on the other hand, subscribed a bond, obliging themselves, under a penalty of about L. 3000 Sterling, to procure three

(*a*) L'Esprit des loix, liv. 8. ch. 13.

* In the fifteenth century, the French clergy from the pulpit censured public transactions, and even the conduct of their king, as our British clergy did in the days of Charles I. and II. They assumed the privilege of a Roman censor; but they were not men of such authority as to do any good in a corrupted nation.

† In the beginning of the present century, attorneys and agents were so little relied on for honesty and integrity, as to be disqualified by the court of session from being factors on the estates of bankrupts. (Act of sederunt 23d November 1710). At present, the factors chosen are commonly of that profession, writers or agents; and it appears from experience, that they make the best factors. Such improvement in morals in so short a time, has not many parallels.

a fellow-citizen in any enforcement of virtuous persons have no shame of and luxury, and avatars; and Such relaxation a law necessary to be. And for to make a regulations corrupt. because it of the peo-obarbus and come in the us were can-vice. It was tlemen, that The con- of Mem- other hand, es, under a to procure three

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three augurs, who should attest, that they were present in the comitia when a law passed investing the consuls with military command in their provinces; and also obliging themselves to produce three persons of consular rank, to depose, that they were in the number of those who signed a decree, conferring on the consuls the usual proconsular appointments. And yet the law made in the comitia, and the decree in the senate, were pure fictions. Infamous as this transaction was, Memmius, to answer some political purpose, was not ashamed to divulge it to the senate. This same Memmius, however, continued to be Cicero's correspondent, and his professed friend. *Prob tempora! prob mores!* But the passion for power and riches was at that time prevalent; and the principles of morality were very little regarded.

It cannot be dissembled, that selfishness, sensuality, and avarice, must in England be the fruits of great opulence, as in every other country; and that morality cannot maintain its authority against such undermining antagonists. Customhouse-oaths have become so familiar among us, as to be swallowed without a wry face; and is it certain, that bribery and perjury in electing parliament members, are not approaching to the same cool state? In the infancy of morality, a promise makes but a slight impression: to give it force, it is commonly accompanied with many ceremonies (a); and in treaties between sovereigns, even these ceremonies are not relied on without a solemn oath. When morality arrives at maturity, the oath is thought unnecessary; and at present, morality is so much on the decline, that a solemn oath is no more relied on, than a simple promise was originally. Laws have been made to prevent such immorality, but in vain: because none but patriots

* See Historical Law tracts, tract 2.

trioti have an interest to support them; and when patriotism is banished by corruption, there is no remaining spring in government, to make them effectual. The statutes made against gaming, and against bribery and corruption in elections, have no authority over a degenerate people. Nothing is studied, but how to evade the penalties; and supposing statutes to be made without end for preventing known evasions, new evasions will spring up in their stead. The misery is, that such laws, if they prove abortive, are never innocent with regard to consequences; for nothing is more subversive of morality as well as of patriotism, than a habit of disregarding the laws of our country*.

But pride sometimes happily interposes to stem the tide of corruption. The poor are not ashamed to take a bribe from the rich; nor weak states from those that are powerful, disguised only under the name of *subsidy* or *pension*. Both France and England have been in the practice of securing the alliance of neighbouring princes by pensions; and it is natural in the ministers of a pensioned prince, to receive a gratification for keeping their master to his engagement. England never was at any time so inferior to France, as to suffer her king

* Lying and perjury are not in every case equally criminal; at least are not commonly reckoned so. Lying or perjury, in order to injure a man, is held highly criminal; and the greater the hurt, the greater the crime. To relieve from punishment, few boggle at a lie or at perjury: sincerity is not even expected; and hence the practice of torture. Many men are not scrupulous about oaths, when they have no view but to obtain justice to themselves: the Jacobites, that they might not be deprived of their privileges as British subjects, made no great difficulty to swallow oaths to the present government, though in them it was perjury. It is dangerous to withdraw the smallest peg, in the moral edifice; for the whole will totter and tumble. Men creep on to vice by degrees. Perjury, in order to support a friend, has become customary of late years; witness fictitious qualifications in the electors of parliament-men, which are made effectual by perjury: yet such is the degeneracy of the present times; that no man is the worse thought of upon that account. We must not flatter ourselves that the poison will reach no farther: a man who boggles not at perjury to serve a friend, will in time become such an adept, as to commit perjury in order to ruin a friend, when he becomes an enemy.

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king openly to accept a pension from the French king, whatever private transactions might be between the kings themselves. But the ministers of England thought it no disparagement, to receive pensions from France. Every minister of Edward IV. of England received a pension from Louis XI.; and they made no difficulty of granting a receipt for the sum. The old Earl of Warwick, says Commines, was the only exception: he took the money, but refused a receipt. Cardinal Wolsey had a pension both from the Emperor and from the King of France: and his master Henry was vain to find his minister so much regarded by the first powers in Europe. During the reigns of Charles II. and of his brother James, England made so despicable a figure, that the ministers accepted pensions from Louis XIV. A king deficient in virtue, is never well served. King Charles, most disgracefully, accepted a pension from France: what scruple could his ministers have? Britain, governed by a king eminently virtuous and patriotic, makes at present so great a figure, that even the lowest minister would disdain a pension from any foreign prince. Men formerly were so blind, as not to see that a pension creates a bias in a minister, against his master and his country. At present men clearly see, that a foreign pension to a minister is no better than a bribe: and it would be held so by all the world.

In a nation enriched by conquest or commerce, where selfish passions always prevail, it is difficult to stem the tide of immorality: the decline of virtue may be retarded by wholesome regulations; but no regulations will ever restore it to its meridian vigour. Marcus Aurelius, Emperor of Rome, caused statues to be made of all the brave men who figured in the Germanic war. It has long been a practice in China, to honour persons eminent for virtue, by feasting them annually at the

Emperor's expence. A late Emperor made an improvement; he ordered reports to be sent him annually, of men and women who when alive had been remarkable for public spirit or private virtue, in order that monuments might be erected to their memory. The following report is one of many that were sent to the Emperor. "According to the order of your Majesty, for erecting monuments to the honour of women, who have been celebrated for continence, for filial piety, or for purity of manners, the viceroy of Canton reports, that in the town of Sinhoei, a beautiful young woman, named *Leang*, sacrificed her life to save her chastity. In the fifteenth year of our Emperor Canghi, she was dragged by pirates into their ship; and having no other way to escape their brutal lust, she threw herself headlong into the sea. Being of opinion, that to prefer honour before life is an example worthy of imitation, we purpose, according to your Majesty's order, to erect a triumphal arch for that young woman, and to engrave her story upon a large stone, that it may be preserved in perpetual remembrance." At the foot of the report is written, *The Emperor approves.* Pity it is, that such regulations should ever prove abortive, for their purpose is excellent. But they would need angels to carry them on. Every deviation from a just selection enervates them; and frequent deviations render them a subject of ridicule. But how are deviations to be prevented, when men are the judges? Those who distribute the rewards have friends or flatterers; and those of greater merit will be neglected. Like the censorian power in Rome, such regulations, after many abuses, will sink into contempt.

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not certain, that they are yet entirely eradicated. The first is an opinion, That an action derives its quality of right and wrong from the event, without regard to intention. The other is, That the end justifies the means; or, in other words, That means otherwise unlawful, may be lawfully employed to bring about a good end. With an account of these two errors, I shall close the present historical sketch.

That inattention is the circumstance which qualifies an action and its author, to be criminal or innocent, is made evident in the first part of the present sketch; and is now admitted to be so by every moral writer. But rude and barbarous nations seldom carry their thoughts beyond what falls under their external senses: they conclude an action to be wrong that happens to do harm; without ever thinking of motives, of Will, of intention, or of any circumstance that is not obvious to eye-sight. From many passages in the Old Testament it appears, that the external act only, with its consequences, was regarded. Isaac, imitating his father Abrahah, made his wife Rebecca pass for his sister. Abimelech, King of the Philistines, having discovered the imposture, said to Isaac, "What is this thou hast done unto us? One of the people might have lien with thy wife, and thou shouldst have brought guiltiness upon us (a)." Jonathan was condemned to die for transgressing a prohibition he had never heard of (b). A sin of ignorance, *i. e.* an action done without ill intention, required a sacrifice of expiation (c). Saul defeated by the Philistines, fell on his own sword: the wound not being mortal, he prevailed on a young Amalekite to pull out the sword, and to dispatch him

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with

(a) Genesis, chap. 26.

(b) 1 Samuel, xiv. 44.

(c) Leviticus, chap. 4.

with it. Josephus (a) says, that David ordered the criminal to be delivered up to justice as a regicide.

The Greeks appear to have wavered greatly about intention, sometimes holding it essential to a crime, and sometimes disregarding it as a circumstance of no moment. Of these contradictory opinions, we have pregnant evidence in the two tragedies of Oedipus; the first taking it for granted, that a crime consists entirely in the external act and its consequences; the other holding intention to be indispensable. Oedipus had killed his father Laius, and married his mother Jocasta; but without any criminal intention, being ignorant of his relation to them. And yet history informs us, that the gods punished the Thebans with pestilence, for suffering a wretch so grossly criminal to live. Sophocles author of both tragedies, puts the following words in the mouth of Tiresias the prophet.

——— Know then,

That Oedipus, in shameful bonds united,
With those he loves, unconscious of his guilt,
Is yet most guilty.

And that doctrine is espoused by Aristotle in a later period; who holding Oedipus to have been deeply criminal, though without intention, is of opinion, that a more proper subject for tragedy never was brought upon the stage. Nay as a philosopher he talks currently of an involuntary crime. Orestes, in Euripides, acknowledges himself to be guilty in killing his mother; yet asserts with the same breath, that his crime was inevitable, a necessary crime, a crime commanded by religion.

(a) Book 3. of Antiquities.

In Oedipus Coloneus, the other tragedy mentioned, a very different opinion is maintained. A defence is made for that unlucky man, agreeable to sound moral principles; that having had no bad intention, he was entirely innocent; and that his misfortunes ought to be ascribed to the wrath of the gods.

Thou who upbraid'st me thus for all my woes,
Murder and incest, which against my will
I had committed; so it pleas'd the gods,
Offended at my race for former crimes.
But I am guiltless: can'st thou name a fault
Deserving this? For, tell me, was it mine,
When to my father, Phœbus did declare,
That he should one day perish by the hand
Of his own child; was Oedipus to blame,
Who had no being then? If, born at length
To wretchedness, he met his fire unknown,
And slew him; that involuntary deed
Can'st thou condemn? And for my fatal marriage,
Dost thou not blush to name it? was not she
Thy sister, she who bore me ignorant
And guiltless woman! afterwards my wife,
And mother to my children? What she did, she
did unknowing.

But, not for that, nor for my murder'd father,
Have I deserv'd thy bitter taunts: for, tell me,
Thy life attack'd, wouldst thou have staid to ask
Th' assassin, if he were thy father? No;
Self-love would urge thee to revenge the insult.
Thus was I drov'e to ill by th' angry gods;
This, shou'd my father's soul revisit earth,
Himself wou'd own, and pity Oedipus.

Again, in the fourth act, the following prayer is put up for Oedipus by the chorus.

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————— O grant,

That not oppress'd by tort'ring pain,
 Beneath the stroke of death he linger long;
 But swift, with easy steps, descend to Styx's drear
 abode;
 For he hath led a life of toil and pain;
 May the just gods repay his undeserved woe.

The audience was the same in both plays. Did they think Oedipus to be guilty in the one play, and innocent in the other? If they did not, how could both plays be relished? if they did, they must have been grossly stupid.

The statues of a Roman Emperor were held so sacred, that to treat them with any contempt was high treason. / This ridiculous opinion was carried so far out of common sense, that a man was held guilty of high treason, if a stone thrown by him happened accidentally to touch one of these statues. And the law continued in force till abrogated by a rescript of Severus Antoninus (a).

In England, so little was intention regarded, that casual homicide, and even homicide in self-defence, were capitally punished. It requires strong evidence to vouch so absurd a law; and I have the strongest, viz. the act 52 Henry III. cap. 26. converting the capital punishment into a forfeiture of moveables. The same absurdity continued much longer to be law in Scotland. By act 19. parl. 1649, renewed act 22. parl. 1661, the capital punishment is converted to imprisonment, or a fine to the wife and children. In a period so late as the Restoration, strange blindness it was not to be sensible, that homicide in self-defence, being a lawful act justified by the strictest rules of morality, subjects not a man to punishment,
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(a) l. 5. ad leg. Jul. Majest.

more than the defending his property against a robber; and that casual homicide, meaning homicide committed innocently without ill intention, may subject him to reparation, but never to any punishment mild or severe.

The Jesuits in their doctrines seem to rest on the external act, disregarding intention. It is with them a matter of perfect indifference, from what motive men obey the laws of God; consequently that the service of those who obey from fear of punishment, is no less acceptable to the Deity, than of those who obey from a principle of love.

The other error mentioned above, is, That the end justifies the means. In defence of that proposition, it is urged that the character of the means is derived from the end; that every action must be wrong which contributes to an ill end. According to this reasoning, it is right to assassinate a man who is a declared or concealed enemy to his country. It is right to rob a rich man in order to relieve a person in want.—What becomes then of property, which by all is held inviolable? It is totally unhinged. The proposition then is untenable as far as light can be drawn from reason. At the same time the tribunal of reason may be justly declined in this case.—Reason is the only touchstone of right and wrong. And to maintain, that the qualities of right and wrong are discoverable by reason, is no less absurd than that truth and falsehood are discoverable by the moral sense. The moral sense dictates, that on no pretext whatever it is lawful to do an act of injustice, or any wrong (a); and men, conscious that the moral sense governs in matters of right and wrong, submit implicitly to its dictates. Influenced however by the reasoning mentioned, men, during the nonage of the moral

a) See the first part of this sketch, Sect. 3, at the end.

moral sense, did wrong currently in order to bring about a good end; witness pretended miracles and forged writings, urged without reserve by every sect of Christians against their antagonists. And I am sorry to observe, that the error is not entirely eradicated: missionaries employed in converting infidels to the true faith, are little scrupulous about the means: they make no difficulty to feign prodigies in order to convert those who are not moved by argument. Such pious frauds tend to sap the very foundations of morality.

S K E T C H I I I .

Principles and Progress of Theology.

AS no other science can vie with theology, either in dignity or importance, it justly claims to be a favourite study with every person endued with true taste and solid judgement. From the time that writing was invented, natural religion has employed pens without number; and yet in no language is there found a connected history of it. The present work will only admit a slight sketch: which I shall glory in, however imperfect, if it excite any one of superior talents to undertake a complete history.

C H A P. I.

Existence of a Deity.

THAT there exist beings, one or many, powerful above the human race, is a proposition universally admitted as true, in all ages, and among all nations. I boldly call it universal, notwithstanding what is reported of some gross savages; for reports that contradict what is acknowledged to be general among men, require more able vouchers than a few illiterate voyagers. Among many savage tribes, there are no words but for objects of external sense: is it surprising, that such people are incapable to express their religious perceptions, or any perception of internal sense? and from their silence can it be fairly presumed, that they have no such perception †? The conviction that men have of superior powers in every country where there are words to express it, is so well vouched, that in fair reasoning it ought to be taken for granted among the few tribes where language is deficient. Even the grossest idolatry affords evidence of that conviction. No nation can be so brutish as to worship a stone, merely as such; the visible object is always imagined to be

† In the language even of Peru, there is not a word for expressing an abstract idea, such as *time, endurance, space, existence, substance, matter, body*. It is no less defective in expressing moral ideas, such as *virtue, justice, gratitude, liberty*. The Yameos, a tribe on the river Oroonoko described by Condamine, use the word *poettarrarcincourac* to express the number three, and have no word for a greater number. The Brazilian language is nearly as barren.

be connected with some invisible power ; and the worship paid to the former, is as representing the latter, or as in some manner connected with it. Every family among the ancient Lithuanians, entertained a real serpent as a household god ; and the same practice is at present universal among the negroes in the kingdom of Whidah : it is not the serpent that is worshipped, but some deity imagined to reside in it. The ancient Egyptians were not idiots, to pay divine honours to a bull or a cat, as such : the divine honours were paid to a deity, as residing in these animals. The sun is to man a familiar object : being frequently obscured by clouds, and totally eclipsed during night, a savage naturally conceives it to be a great fire, sometimes flaming bright, sometimes obscured, and sometimes extinguished. Whence then sun-worship, once universal among savages ? Plainly from the same cause : it is not only properly the sun that is worshipped, but a deity who is supposed to dwell in that luminary.

Taking it then for granted, that our conviction of superior powers has been long universal, the important question is, From what cause it proceeds. A conviction so universal and so permanent, cannot proceed from chance ; but must have a cause operating constantly and invariably upon all men in all ages. Philosophers, who believe the world to be eternal and self-existent, and imagine it to be the only deity though without intelligence, endeavour to account for our conviction of superior power, from the terror that thunder and other elementary convulsions raise in savages ; and thence conclude that such belief is no evidence of a deity. Thus Lucretius,

Præterea, cui non animus formidine divum
 Contrahitur? cui non conripunt membra pavore,
 Fulminis

Fulminis horribili cum plaga torrida tellus
Contremit, et magnum percurreunt murmura cœ-
lum * (a)?

And Petronius Arbiter,

Primus in orbe deos fecit timor : ardua cœlo
Fulgmina quum caderent discussaque mœnia flam-
mis,
Atque ictus flagraret Athos †.

It will readily be yielded to these gentlemen, that savages, grossly ignorant of causes and effects, are apt to take fright at every unusual appearance, and to think that some malignant being is the cause. And if they mean only, that the first perception of deity among savages is occasioned by fear, I heartily subscribe to their opinion. But if they mean, that such perceptions proceed from fear solely, without having any other cause, I wish to be informed from what source is derived the belief we have of benevolent deities. Fear cannot be the source: and it will be seen anon, that tho' malevolent deities were first recognized among savages, yet that in the progress of society, the existence of benevolent deities was universally believed. The fact is certain; and therefore fear is not the sole cause of our believing the existence of superior beings.

It is beside to me evident, that the belief even of malevolent deities, once universal among
all

* What man can boast a firm undaunted soul,
That hears unmov'd when thunder shakes the pole;
Nor shrinks with fear of an offended pow'r,
When lightnings flash, and storms and tempests roar.

(a) Lib. 5.

† When dread convulsions rock'd the lab'ring earth,
And livid clouds first gave the thunder birth,
Instinctive fear within the human breast
The first ideas of a God impress'd.

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all the tribes of men cannot be accounted for from fear solely. I observe first, That there are many men to whom an eclipse, an earthquake, and even thunder, are unknown: Egypt in particular, tho' the country of superstition, is little or not at all acquainted with the two latter; and in Peru, tho' its government was a theocracy, thunder is not known. Nor do such appearances strike terror into every one who is acquainted with them. The universality of the belief, must then have some cause more universal than fear. I observe next, That if the belief were founded solely on fear, it would die away gradually as men improve in the knowledge of causes and effects: instruct a savage, that thunder, an eclipse, an earthquake, proceed from natural causes, and are not threatenings of an incensed deity; his fear of malevolent beings will vanish; and with it his belief in them, if founded solely on fear. Yet the direct contrary is true: in proportion as the human understanding ripens, our conviction of superior powers, or of a Deity; turns more and more firm and authoritative; which will be made evident in the chapter immediately following.

Philosophers of more enlarged views and of deeper penetration, may be inclined to think that the operations of nature and the government of this world, which loudly proclaim a Deity, may be sufficient to account for the universal belief of superior powers. And to give due weight to the argument, I shall relate a conversation between a Greenlander and a Danish missionary, mentioned by Crantz in his history of Greenland. "It is true," says the Greenlander, "we were ignorant Heathens, and knew little of a God, till you came. But you must not imagine, that no Greenlander thinks about these things."

“ things. A kajak (*a*), with all its tackle and
 “ implements, cannot exist but by the labour of
 “ man; and one who does not understand it,
 “ would spoil it. But the meanest bird requires
 “ more skill than the best kajak; and no man
 “ can make a bird. There is still more skill re-
 “ quired to make a man: by whom then was he
 “ made? He proceeded from his parents, and they
 “ from their parents. But some must have been
 “ the first parents: whence did they proceed?
 “ Common report says, that they grew out of the
 “ earth: if so, why do not men still grow out
 “ of the earth? And from whence came the
 “ earth itself, the sun, the moon, the stars? Cer-
 “ tainly there must be some being who made all
 “ these things, a being more wise than the wisest
 “ man.” The reasoning here from effects to
 their causes, is stated with great precision; and
 were all men equally penetrating with the Green-
 lander, such reasoning might perhaps be sufficient
 to account for the conviction of a Deity, univer-
 sally spread among savages. But such penetrati-
 on is a rare quality among savages; and yet the
 conviction of superior powers is universal, not ex-
 cepting even the grossest savages, who are altoge-
 ther incapable of reasoning like our Greenland
 philosopher. Natural history has made so rapid a
 progress of late years, and the finger of God is
 so visible to us in the various operations of na-
 ture, that we do not readily conceive how even
 savages can be ignorant: but it is a common
 fallacy in reasoning, to judge of others by what
 we feel in ourselves. And to give juster notions
 of the condition of savages, I take liberty to in-
 troduce the Wogultzoi, a people in Siberia, ex-
 hibiting a striking picture of savages in their na-
 tural state. That people were baptized at the
 command

(*) A Greenland boat.

command of Prince Gagarin, governor of the province; and Laurent Lange, in his relation of a journey from Peterburg to Pekin *anno* 1715, gives the following account of their conversion. "I had curiosity," says he, "to question them about their worship before they embraced Christianity. They said, that they had an idol hung upon a tree, before which they prostrated themselves, raising their eyes to heaven, and howling with a loud voice. They could not explain what they meant by howling; but only, that every man howled in his own fashion. Being interrogated, Whether, in raising their eyes to heaven, they knew that a god is there, who sees all the actions, and even the thoughts of men; they answered simply, That heaven is too far above them to know whether a god be there or not; and that they had no care but to provide meat and drink. Another question being put, Whether they had not more satisfaction in worshipping the living God, than they formerly had in the darkness of idolatry; they answered, We see no great difference, and we do not break our heads about such matters." Judge how little capable such ignorant savages are, to reason from effects to their causes, and to trace a Deity from the operations of nature. It may be added with great certainty, that could they be made in any degree to conceive such reasoning, yet so weak and obscure would their conviction be, as to rest there without moving them to any sort of worship; which however among savages goes hand in hand with the conviction of superior powers.

If fear be a cause altogether insufficient for our conviction of a Deity, universal among all tribes; and if reasoning from effects to their causes can have no influence upon ignorant savages; what

other cause is there to be laid hold of? One still remains, and imagination cannot figure another: to make this conviction universal, the image of the Deity must be stamped upon the mind of every human being, the ignorant equally with the knowing: nothing less is sufficient. And the original perception we have of Deity, must proceed from an internal sense; which may be termed the *sense of Deity*.

Included in the sense of Deity, is the duty we are under to worship him. And to enforce that duty, the principle of devotion is made part of our nature. All men accordingly agree in worshipping superior beings, however they may differ in the mode of worship. And the universality of such worship, proves devotion to be an innate principle †.

The perception we have of being accountable agents, arises from another branch of the sense of Deity. We expect approbation from the Deity when we do right; and dread punishment from him when guilty of any wrong; not excepting the most occult crimes hid from every mortal eye. From what cause can dread proceed in that case, but from conviction of a superior being, avenger of wrongs? The dread, when immoderate, disorders the mind, and makes every unusual misfortune pass for a punishment inflicted by an invisible hand. "And they said one to another, "We are verily guilty concerning our brother, "in that we saw the anguish of his soul, when "he besought us, and we would not hear: there- "fore is this distress come upon us. And Reu- "ben answered them, saying, Spake I not unto "you, saying, Do not sin against the child; and
" ye

† See this principle beautifully explained and illustrated in a sermon upon the love of God, by Doctor Butler Bishop of Durham, a writer of the first rank.

“ye would not hear? therefore behold also his blood is required (a).” Alphonfus King of Naples, was a cruel and tyrannical prince. He drove his people to despair with oppressive taxes, treacherously assassinated several of his barons, and loaded others with chains. During prosperity, his conscience gave him little disquiet; but in adversity, his crimes stared him in the face, and made him believe that his distresses proceeded from the hand of God, as a just punishment. He was terrified to distraction, when Charles VIII. of France approached with a numerous army: he deserted his kingdom; and fled to hide himself from the face of God and of man.

But admitting a sense of Deity, is it evidence to us that a Deity actually exists? It is complete evidence. So framed is man as to rely on the evidence of his senses (b); which evidence he may reject in words; but he cannot reject in thought, whatever bias he may have to scepticism. And experience confirms our belief; for our senses when in order, never deceive us.

The foregoing sense of Deity is not the only evidence we have of his existence: there is additional evidence from other branches of our nature. Inherent in the nature of man are two passions, devotion to an invisible Being, and dread of punishment from him, when one is guilty of any crime. These passions would be idle and absurd, were there no Deity to be worshipped or to be dreaded. Man makes a capital figure; and is the most perfect being that inhabits this earth: and yet were he endued with passions or principles that have no end or purpose, he would be the most irregular and absurd of all Beings. These passions both of them, direct us to a Deity, and afford us irresistible evidence of his existence.

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(a) Genesis xlii. 21. 22.

(b) See Essays on Morality and Natural Religion, part 2, sect. 3.

B. III.

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Theology.

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Thus our Maker has revealed himself to us, in a way perfectly analagous to our nature: in the mind of every human creature, he has lighted up a lamp, which renders him visible even to the weakest sight. Nor ought it to escape observation, that here, as in every other case, the conduct of Providence to man, is uniform. It leaves him to be directed by reason, where liberty of choice is permitted; but in matters of duty, he is provided with guides less fallible than reason: in performing his duty to man, he is guided by the moral sense; in performing his duty to God, he is guided by the sense of Deity. In these mirrors, he perceives his duty intuitively.

It is no slight support to this doctrine, that if there really be a Deity, it is highly presumable, that he will reveal himself to man, fitted by nature to adore and worship him. To other animals, the knowledge of a Deity is of no importance: to man it is of high importance. Were we totally ignorant of a Deity, this world would appear to us a mere chaos: under the government of a wise and benevolent Deity, chance is excluded; and every event appears to be the result of established laws: good men submit to whatever happens, without repining: knowing that every event is ordered by divine Providence, they submit with entire resignation; and such resignation is a sovereign balsam for every misfortune.

The sense of Deity resembles our other senses, which are quiescent till a proper object be presented. When all is silent about us, the sense of hearing lies dormant; and if from infancy a man were confined to a dark room, he would be as ignorant of his sense of seeing, as one born blind. Among savages, the objects that rouse the sense of Deity, are uncommon events above the power of man. A savage, if acquainted with no events but what are familiar, has no perception of

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superior powers ; but a sudden eclipse of the sun, thunder rattling in his ears, or the convulsion of an earthquake, rouses his sense of Deity, and directs him to some superior being as the cause of these dreadful effects. The savage, it is true, errs in ascribing to the immediate operation of a Deity, things that have a natural cause : his error however is evidence that he has a sense of Deity, no less pregnant, than when he more justly attributes to the immediate operation of Deity, the formation of man, of this earth, of all the world.

The sense of Deity, like the moral sense, makes no capital figure among savages ; the perceptions of both senses being in them faint and obscure. But in the progress of nations to maturity, these senses become more and more vigorous, so as among enlightened nations to acquire a commanding influence ; leaving no doubt about right and wrong, and as little about the existence of a Deity.

The obscurity of the sense of Deity among savages, has encouraged some sceptical philosophers to deny its existence. It has been urged, That God does nothing by halves ; and that if he had intended to make himself known to men, he would have afforded them conviction equal to that from seeing or hearing. When we argue thus about the purposes of the Almighty, we tread on slippery ground, where we seldom fail to stumble. What if it be the purpose of the Deity, to afford us but an obscure glimpse of his being and attributes ? We have reason from analogy to conjecture, that this may be the case. From some particulars mentioned above (*a*), it appears at least probable, that entire submission to the moral sense, would be ill suited to man in his present state ; and would prove more hurtful than beneficial. And to me it appears evident, that to be conscious.

(*a*) Book 2. sketch 1.

scious of the presence of the Great God, as I am of a friend whom I hold by the hand, would be inconsistent with the part that Providence has destined me to act in this life. Reflect only on the restraint one is under, in presence of a superior, suppose the King himself: how much greater our restraint, with the same lively impression of God's awful presence! Humility and veneration would leave no room for other passions: man would be no longer man; and the system of our present state would be totally subverted. Add another reason: Such a conviction of future rewards and punishments as to overcome every inordinate desire, would reduce us to the condition of a traveller in a paltry inn, having no wish but for daylight to prosecute his journey. For that very reason, it appears evidently the plan of Providence, that we should have but an obscure glimpse of futurity. As the same plan of Providence is visible in all, I conclude with assurance, that a certain degree of obscurity, weighs nothing against the sense of Deity, more than against the moral sense, or against a future state of rewards and punishments. Whether all men might not have been made angels, and whether more happiness might not have resulted from a different system, lie far beyond the reach of human knowledge. From what is known of the conduct of Providence, we have reason to presume, that our present state is the result of wisdom and benevolence. So much we know with certainty, that the sense we have of Deity and of moral duty, correspond accurately to the nature of man as an imperfect being; and that these senses, were they absolutely perfect, would convert him into a very different being.

A doctrine espoused by several writers ancient and modern, pretends to compose the world without a Deity; that the world, composed of animals,

mals, vegetables, and brute matter, is self-existent and eternal; and that all events happen by a necessary chain of causes and effects. It will occur even at first view, that this theory is at least improbable: can any supposition be more improbable than that the great work of planning and executing this universe, beautiful in all its parts, and bound together by the most perfect laws, should be a blind work, performed, without intelligence or contrivance? It would therefore be a sufficient answer to observe, that this doctrine, though highly improbable, is however given to the public, like a foundling, without cover or support. But affirmatively I urge, that it is fundamentally overturned by the knowledge we derive of Deity from our own nature: if a Deity exist, self-existence must be his peculiar attribute; and we cannot hesitate in rejecting the supposition of a self-existent world, when it is so natural to suppose that the whole is the operation of a self-existent Being, whose power and wisdom are adequate to that great work. I add, that this rational doctrine is eminently supported from contemplating the endless number of wise and benevolent effects, displayed every where on the face of this globe; which afford complete evidence of a wise and benevolent cause. As these effects are far above the power of man, we necessarily ascribe them to a superior Being, or in other words to the Deity (*a*).

Many gross and absurd conceptions of Deity that have prevailed among rude nations, are urged by some writers as an objection against a sense of Deity. That objection shall not be overlooked; but it will be answered to better purpose, after those gross and absurd conceptions are examined in the chapter immediately following.

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(*a*) First sketch of this third book, Sect. 1.

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The proof of a Deity from the innate sense here explained, differs materially from what is contained in essays on morality and natural religion (a). The proof there given is founded on a chain of reasoning, altogether independent on the innate sense of Deity. Both equally produce conviction; but as sense operates intuitively without reasoning; the sense of Deity is made a branch of human nature, in order to enlighten those who are incapable of a long chain of reasoning; and to such, who make the bulk of mankind, it is more convincing, than the most perspicuous reasoning to a philosopher.

C H A P. II.

Progress of Opinions with respect to Deity.

THE sense of Deity, like many other delicate senses, is in savages so faint and obscure as easily to be biassed from truth. Among them, the belief of many superior beings, is universal. And two causes join to produce that belief. The first is, that being accustomed to a plurality of visible objects, men, mountains, trees, cattle and such like, they are naturally led to imagine a like plurality in things not visible; and from that slight bias, slight indeed but natural, is partly derived the system of Polytheism, universal among savages. The other is, that savages know little of the connection between causes and effects, and still less of the order and government of the world: every event that is not familiar, appears to them

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singular

(a) Part 2, Sect 7.

singular and extraordinary ; and if such event exceed human power, it is without hesitation ascribed to a superior being. But as it occurs not to a savage, nor to any person who is not a philosopher, that the many various events exceeding human power and seemingly unconnected, may all proceed from the same cause ; they are readily ascribed to different beings. Pliny ascribes Polytheism to the consciousness men have of their imbecillity : “ Our powers are confined within narrow bounds : we do not readily conceive powers in the Deity much more extensive ; and we supply by number what is wanting in power *.” Polytheism, thus founded, is the first stage in the progress of theology ; for it is embraced by the rudest savages, who have neither capacity nor inclination to pierce deeper into the nature of things.

This stage is distinguishable from others, by a belief that all superior beings are malevolent. Man, by nature weak and helpless, is prone to fear, dreading every new object and every unusual event. Savages, having no protection against storms, tempests, nor other external accidents, and having no pleasures but in gratifying hunger, thirst, and animal love ; have much to fear, and little to hope. In that disconsolate condition, they attribute the bulk of their distresses to invisible beings, who in their opinion must be malevolent. This seems to have been the opinion of the Greeks in the days of Solon ; as appears in a conversation between him and Cræsus King of Lydia, mentioned by Herodotus in the first book of his history. “ Cræsus, said Solon, you ask me about human affairs ; and I answer as one who thinks, that all the gods are envious and disturbers of mankind.”

* Plurality of heads or hands in one idol, is sometimes made to supply plurality of different idols. Hence among savages the grotesque figure of some of their idols.

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"mankind." The negroes on the coast of Guinea, dread their deities as tyrants and oppressors: having no conception of a good deity, they attribute the few blessings they receive, to the soil, to the rivers, to the trees, and to the plants. The Lithuanians continued Pagans down to the fourteenth century; and worshipped in gloomy woods, where their deities were held to reside. Their worship probably was prompted by fear which is allied to gloominess. The people of Kamskatká acknowledge to this day many malevolent deities, having little or no notion of a good deity. They believe the air, the water, the mountains, and the woods, to be inhabited by malevolent spirits, whom they fear and worship. The savages of Guiana ascribe to the devil even their most common diseases; nor do they ever think of another remedy, but to apply to a forcerer to drive him away. Such negroes as believe in the devil, paint his images white. Beside the Esquimaux, there are many tribes in the extensive country of Labrador, who believe the Deity to be malevolent, and worship him out of fear. When they eat, they throw a piece of flesh into the fire as an offering to him; and when they go to sea in a canoe, they throw something on the shore to render him propitious. Sometimes, in a capricious fit, they go out with guns and hatchets to kill him; and on their return boast that they have done so.

Conviction of superior beings, who, like men, are of a mixed nature, sometimes doing good, sometimes mischief, constitutes the second stage. This came to be the system of theology in Greece. The introduction of writing among the Greeks while they were little better than savages, produced a compound of character and manners, that has not a parallel in any other nation. They were acute in science, skilful in fine arts, extremely deficient in morals, gross beyond conception in theology.

theology, and superstitious to a degree of folly; a strange jumble of exquisite sense and absurd nonsense. They held their gods to resemble men in their external figure, and to be corporeal.— In the 21st book of the Iliad, Minerva with a huge stone beats Mars to the ground, whose monstrous body covered seven broad acres. As corporeal beings, they were supposed to require the nourishment of meat, drink, and sleep. Homer mentions more than once the inviting of gods to a feast: and Pausanias reports, that in the temple of Bacchus at Athens, there were figures of clay, representing a feast given by Amphyxion to Bacchus and other deities. The inhabitants of the island Java are not so gross in their conceptions, as to think that the gods eat the offerings presented to them: but it is their opinion, that a deity brings his mouth near the offering, sucks out all its favour, and leaves it tasteless like water*. The Grecian gods, as described by Homer, dress, bathe, and anoint like mortals. Venus, after being detected by her husband in the embraces of Mars, retires to Paphos,

Where to the pow'r an hundred altars rise,
 And breathing odours scent the balmy skies:
 Conceal'd she bathes in consecrated bow'rs,
 The Graces unguents shed, ambrosial show'rs,
 Unguents that charm the gods! She last assumes
 Her wondrous robes; and full the goddess blooms.

ODYSSEY, book 8.

Juno's dress is most poetically described, Iliad book 14. It was also universally believed, that the gods were fond of women, and had many children by them.

* All Greek writers, and those in their neighbourhood, form the world out of a chaos. They had no such exalted notion of a deity as to believe, that he could make the world out of nothing.

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them. The ancient Germans thought more sensibly, that the gods were too high to resemble men in any degree, or to be confined within the walls of a temple. The Greeks seem to have thought, that the gods did not much exceed themselves in knowledge. When Agefilaus journeyed with his private retinue, he usually lodged in a temple; making the gods witnesses, says Plutarch, of his most secret actions. The Greeks thought, that a god, like a man, might know what passed within his own house; without knowing any thing passing at a distance. "If it be true," says Aristotle, (Rhetoric, book 2.) "that even the gods do not know every thing, there is little reason to expect great knowledge among men." Agamemnon in Eschylus, putting off his travelling habit and dressing himself in splendid purple, is afraid of being seen and envied by some jealous god.—We learn from Seneca, that people strove for the seat next to the image of the deity, that their prayers might be the better heard. But what we have chiefly to remark upon this head, is, that the Grecian gods were, like men, held capable of doing both good and ill. Jupiter, their highest deity, was a ravisher of women, and a notorious adulterer. In the second book of the Iliad, he sends a lying dream to deceive Agamemnon. Mars seduces Venus by bribes to commit adultery (a). In the Rhesus of Euripides, Minerva, disguised like Venus, deceives Paris by a gross lie. The ground-work of the tragedy of Xuthus is a lying oracle, declaring Ion, son of Apollo and Creusa, to be the son of Xuthus.—Orestes in Euripides, having slain his mother Clytemnestra, excuses himself as having been misled by Apollo to commit the crime. "Ah!" says he,

(a) Odysssey, book 8.

he, " had I consulted the ghost of my father, " he would have dissuaded me from a crime that " has proved my ruin, without doing him any " good." He concludes with observing, that having acted by Apollo's command, Apollo is the only criminal. In a tragedy of Sophocles, Minerva makes no difficulty to cheat Ajax, promising to be his friend, while underhand she is serving Ulysses, his bitter enemy. Mercury, in revenge for the murder of his son Myrtilus, entails curses on Pelops the murderer, and on all his race *. In general, the gods, every where in Greek tragedies, are partial, unjust, tyrannical, and revengeful. The Greeks accordingly have no reserve in abusing their gods. In the tragedy of Prometheus, Jupiter, without the least ceremony, is accused of being an usurper. Eschylus proclaims publicly on the stage, that Jupiter, a jealous, cruel, and implacable tyrant, had overturned every thing in heaven; and that the other gods were reduced to be slaves. In the Iliad, book 13. Menelaus addresses Jupiter in the following words: " O Father Jove! in wisdom, they " say, thou excellest both men and Gods. Yet " all these ills proceed from thee; for the wicked thou dost aid in war. Thou art a friend " to the Trojans, whose souls delight in force, " who are never glutted with blood." The gods were often treated with a sort of contemptuous familiarity, and employed in very low offices.— Nothing is more common than to introduce them as actors in Greek tragedies; frequently for trivial purposes: Apollo comes upon the stage most courteously to acquaint the audience with the subject of the play. Why is this not urged by our critics,

* The English translator of that tragedy observes it to be remarkable in the Grecian creed, that the gods punish not only the persons guilty, but their innocent posterity.

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critics, as classical authority against the rule of Horace, *Nec deus interfit nisi dignus vindice nodus* *. Homer makes very useful servants of his gods. Minerva, in particular, is a faithful attendant upon Ulysses. She acts the herald, and calls the chiefs to council (*a*). She marks the place where a great stone fell that was thrown by Ulysses (*b*). She assists Ulysses to hide his treasure in a cave (*c*), and helps him to wrestle with the beggar (*d*). Ulysses being tost with cares in bed, she descends from heaven to make him fall asleep (*e*). This last might possibly be squeez'd into an allegory, if Minerva were not frequently introduced where there is no place for an allegory. Jupiter, book 17. of the Iliad, is introduced comforting the steeds of Achilles for the death of Patroclus. Creusa keeps it a profound secret from her husband, that she had a child by Apollo.— It was held as little honourable in Greece to commit fornication with a god as with a man. It appears from Cicero (*f*), that when Greek philosophers began to reason about the deity, their notions were wonderfully crude. One of the hardest morsels to digest in Plato's philosophy, was a doctrine, That God is incorporeal; which by many was thought absurd, for that, without a body, he could not have senses, nor prudence, nor pleasure. The religious creed of the Romans seems to have been little less impure than that of the Greeks. It was a ceremony of theirs, in besieging a town, to evocate the tutelar deity, and to tempt him by a reward to betray his friends and votaries. In that ceremony, the name of the tutelar deity was thought of importance; and for that

* Nor let a god in person stand display'd,
 Unless the labouring plot deserve his aid.

a) Odyssey, book 8. (*b*) Book 8.
d) Book 18. (*e*) Book 20.

f) Lib. 1. De natura deorum.

FRANCIS.
 (*c*) Book 13.

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that reason the tutelar deity of Rome was a profound secret *. Appian of Alexandria, in his book of the Parthian war, reports, that Antony, reduced to extremity by the Parthians, lifted up his eyes to heaven, and besought the gods, that if any of them were jealous of his former happiness, they would pour their vengeance upon his head alone, and suffer his army to escape.—The story of Paris and the three goddesses gives no favourable impression, either of the morals or religion of the Romans. Juno and her two sister-deities submit their dispute about beauty to the shepherd Paris, who conscientiously pronounces in favour of Venus. But

————— *manet alta mente repostum*
Judicium Paridis, spreteque injuria formæ.

Juno,

* The form of the *evocatio* follows. “ Tuò ductu, inquit, Pythie Apollo, “ tuoque numine instinctus, pergo ad delendam urbem Veios: tibi que hinc “ decimam partem prædæ voveo. Te simul, Juno Regina, quæ nunc Veios “ colis, precor, ut nos victores in nostram tuamque mox futuram urbem “ sequare: ubi te dignum amplitudine tua, templum accipiat.” *Titus Livius, lib. 5. cap. 21.* ————— [In English thus: “ Under thy guidance and divine inspiration, O Pythian Apollo, I march to the destruction of Veii; and “ to thy shrine I devote a tenth of the plunder. Imperial Juno, guardian of “ Veii, deign to prosper our victorious arms, and a temple shall be erected “ to thy honour, suitable to the greatness and majesty of thy name.”] ——— But it appears from Macrobius, that they used a form of evocation even when the name of the tutelar deity was unknown to them. “ Si deus, si dea est, “ cui populus civitasque Carthaginiensis est in tutela, teque maxime ille qui “ urbis hujus populique tutelam recipisti, precor, venerorque, veniamque a “ vobis peto, ut vos populum civitatemque Carthaginiensem deseratis, loca, “ templa, sacra, urbemque eorum relinquatis, absque his abeat, eique populo, civitatique metum, formidinem, oblivionem injiciatis, proditique “ Romani ad me meosque veniatis, nostraque vobis loca, templa sacra, urbs, “ acceptior probatorque sit, mihi que populoque Romano militibusque meis “ præpositi sitis, ut sciamus intelligamusque. Si ita feceritis, voveo vobis “ templa ludosque facturum.” *Saturnal, lib. 3. cap. 9.* ————— [In English thus: “ That divinity, whether god or goddess, who is the guardian of the “ state of Carthage, that divinity I invoke, I pray and supplicate, that he will “ desert that perfidious people. Honour not with thy presence their temples, their ceremonies, nor their city; abandon them to all their fears, “ leave them to infamy and oblivion. Fly hence to Rome, where, in my “ country, and among my fellow-citizens, thou shalt have nobler temples, “ and more acceptable sacrifices; thou shalt be the tutelar deity of this army, “ and of the Roman state. On this condition, I here vow to erect temples and institute games to thine honour.”]

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Juno, not satisfied with wreaking her malice against the honest shepherd, declares war against his whole nation. Not even Eneas, tho' a fugitive in foreign lands, escapes her fury. Their great god Jupiter is introduced on the stage by Plautus, to deceive Alcmena, and to lie with her in the shape of her husband. Nay, it was the opinion of the Romans, that this play made much for the honour of Jupiter; for in times of national troubles and calamities, it was commonly acted to appease his anger;—a pregnant instance of the gross conceptions of that warlike people in morality, as well as in religion.

A division of invisible beings into benevolent and malevolent, without any mixture of these qualities, makes the third stage. The talents and feelings of men, refine gradually under good government: social amusements begin to make a figure: benevolence is highly regarded; and some men are found without gall. Having thus acquired a notion of pure benevolence, and finding it exemplified in some eminent persons, it was an easy step in the progress of theological opinions, to bestow the same character upon some superior beings.—This led men to distinguish their gods into two kinds, essentially different; one entirely benevolent, another entirely malevolent; and the difference between good and ill, which are diametrically opposite, favoured that distinction. Fortunate events out of the common course of nature, were accordingly ascribed to benevolent deities; and unfortunate events of that kind to malevolent. In the time of Pliny the elder, malevolent deities were worshipped at Rome. He mentions a temple dedicated to *Bad Fortune*, another to the disease termed a *Fever*. The Lacedæmonians worshipped *Death* and *Fear*; and the people of Cadiz *Poverty* and *Old Age*; in order to deprecate their wrath.

Such

Such gods were by the Romans termed *Averranci*, as putting away evil.

Conviction of one supreme benevolent Deity, and of inferior deities, some benevolent; some malevolent, is the fourth stage. Such conviction, which gains ground in proportion as morality ripens, arises from a remarkable difference between gratitude and fear. Willing to show my gratitude for some kindness proceeding from an unknown hand, several persons occur to my conjectures; but I always fix at last upon one person as the most likely. Fear is of an opposite nature; it expands itself upon every suspicious person, and blackens them all. Thus upon providential good fortune, above the power of man, we naturally rest upon one benevolent Deity as the cause; and to him we confine our gratitude and veneration. When, on the other hand, we are struck with an uncommon calamity, every thing that possibly may be the cause, raises terror. Hence the propensity in savages to multiply objects of fear; but to confine their gratitude and veneration to a single object. Gratitude and veneration, at the same time, are of such a nature, as to raise a high opinion of the person who is their object; and when a single invisible being is understood to pour out blessings with a liberal hand, good men, inflamed with gratitude, put no bounds to the power and benevolence of that being. And thus one supreme benevolent Deity comes to be recognized among the more enlightened savages. With respect to malevolent deities, as they are supposed to be numerous, and as there is no natural impulse for elevating one above another; they are all of them held to be of an inferior rank, subordinate to the supreme Deity.

Unity in the supreme being hath, among philosophers, a more solid foundation, namely unity
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of design and of order in the creation and government of this world *. At the same time, the passion of gratitude, which leads even savages to the attribute of unity in the supreme being, prepares the mind for relishing the proof of that unity, founded on the unity of his works.

The belief of one supreme benevolent Deity, and of subordinate deities benevolent and malevolent, is and has been more universal than any other religious creed. I confine myself to a few instances; for a complete enumeration would be endless. The different savage tribes in Dutch Guiana, agree pretty much in their articles of faith. They hold the existence of one supreme Deity, whose chief attribute is benevolence; and to him they ascribe every good that happens.— But as it is against his nature to do ill, they believe in subordinate malevolent beings, like our devil, who occasion thunder, hurricanes, earthquakes, and who are the authors of death, diseases, and of every misfortune. To these devils, termed in their language *Yowaboos*, they direct every supplication, in order to avert their malevolence; while the supreme Deity is entirely neglected: so much more powerful among savages, is fear than gratitude. The North-American savages have all of them a notion of a supreme Deity, creator and governor of the world; and of inferior deities, some good, some ill. These are supposed to have bodies, and to live much as men do, but without being subjected to any distress. The same creed prevails among the negroes of Benin

* All things in the universe are evidently of a piece. Every thing is adjusted to every thing; one design prevails through the whole: and this uniformity leads the mind to acknowledge one author; because the conception of different authors without distinction of attributes or operations, serves only to perplex the imagination, without bestowing any satisfaction on the understanding. *Natural history of Religion, by David Hume, Esquire.*

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Benin and Congo, among the people of New Zeland, among the inhabitants of Java, of Madagascar, of the Molucca islands, and of the Caribbee islands. The Chingulese, a tribe in the island of Ceylon, acknowledge one God creator of the universe, with subordinate deities who act as his deputies: agriculture is the peculiar province of one, navigation of another. The creed of the Tonquinese is nearly the same. The inhabitants of Otaheite, termed *King George's Island*, believe in one supreme Deity; and in inferior deities without end, who preside over particular parts of the creation. They pay no adoration to the supreme Deity, thinking him too far elevated above his creatures to concern himself with what they do. They believe the stars to be children of the sun and moon, and an eclipse to be the time of copulation. According to Arnobius, certain Roman deities presided over the various operations of men. Venus presided over carnal copulation; Puta assisted at pruning trees; and Peta in requesting benefits: Nemesstrinus was god of the woods, Nodutus ripened corn, and Terensis helped to thresh it; Vibilia assisted travellers; orphans were under the care of Orbona, and dying persons, of Nænia; Ossilago hardened the bones of infants; and Mellonia protected bees, and bestowed sweetness on their honey. The inhabitants of the island of Formosa recognise two supreme deities in company; the one a male, god of the men, the other a female, goddess of the women. The bulk of their inferior deities are the souls of upright men, who are constantly doing good, and the souls of wicked men who are constantly doing ill. The inland negroes acknowledge one supreme being, creator of all things; attributing to him infinite power, infinite knowledge, and ubiquity.— They believe that the dead are converted into spirits

spirits, termed by them *Iananini*, or protectors, being appointed to guard their parents and relations. The ancient Celts and several other northern nations, acknowledged one supreme being; and at the same time worshipped three subordinate deities; Thor, reputed the same with Jupiter; Oden, or Woden, the same with Mars; and Friga, the same with Venus*. Socrates taking the cup of poison from the executioner, held it up toward heaven, and pouring out some of it as an oblation to the supreme Deity, pronounced the following prayer: "I implore the immortal God that my translation hence may be happy." Then turning to Crito, said, "O Crito! I owe a cock to Esculapius, pay it." From this incident we find that Socrates, soaring above his countrymen, had attained to the belief of a supreme benevolent Deity. But in that dark age of religion, such purity is not to be expected from Socrates himself, as to have rejected subordinate deities, even of the mercenary kind.

Different offices being assigned to the gods, as above mentioned, proper names followed of course. And when a god was ascertained by a name, the busy mind would naturally proceed to trace his genealogy.

As unity in the Deity was not an established doctrine in the countries where the Christian religion was first promulgated, Christianity could not fail to prevail over Paganism; for improvements in the mental faculties lead by sure steps, though slow, to one God.

The fifth stage is, the belief of one supreme benevolent Deity, as in that immediately foregoing, with many inferior benevolent deities, and one only who is malevolent. As men im-

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* *Regnator omnium Deus, cetera subiecta atque parentis; Tacitus de moribus Germanorum, cap. 39. [In English thus: "One God the ruler of all; the rest inferior and subordinate."]*

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prove in natural knowledge and become skilful in tracing causes from effects, they find much less malice and ill-design than was imagined: humanity at last prevails, which with improved knowledge banish the suspicion of ill-design, in every case where an event can be explained without it. In a word, a settled opinion of good prevailing in the world, produced conviction among some nations, less ignorant than their neighbours and less brutal, that there is but one malevolent subordinate deity, and good subordinate deities without number. The ancient Persians acknowledged two principles; one all good and all powerful, named *Hormuz*, and by the Greeks corruptly *Oromazes*; the other evil, named *Ahariman*, and by the Greeks *Arimanes*. Some authors assert, that the Persians held these two principles to be co-eternal: others that *Oromazes* first subsisted alone, that he created both light and darkness, and that he created *Arimanes* out of darkness. That the latter was the opinion of the ancient Persians, appears from their Bible; termed the *Sadder*; which teaches, That there is one God supreme over all, many good angels, and but one evil spirit. Plutarch acquaints us; that *Hormuz* and *Ahariman*, ever at variance, formed each of them creatures of their own stamp; that the former created good genii, such as goodness, truth, wisdom, justice; and that the latter created evil genii, such as infidelity, falsehood, oppression, theft. This system of theology, commonly termed the *Manichean system*, is said to be also the religious creed of *Pegu*, with the following addition, that the evil principle only is to be worshipped; which is abundantly probable; as fear is a predominant passion in barbarians. The people of *Florida* believe a supreme benevolent Deity, and a subordinate deity that is malevolent: neglecting the former, who, they say, does no harm, they bend their whole attention to
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soften the latter, who, they say, torments them day and night. The inhabitants of Darien acknowledge but one evil spirit, of whom they are desperately afraid. The Hottentots, mentioned by some writers as altogether destitute of religion, are on the contrary farther advanced toward its purity, than some of their neighbours. Their creed is, That there is a supreme being, who is goodness itself? of whom they have no occasion to stand in awe, as he is incapable by his nature to hurt them; that there is also a malevolent spirit, subordinate to the former, who must be served and worshipped in order to avert his malice. The Epicurean doctrine with respect to the gods in general, That being happy in themselves they extend not their providential care to men, differs not widely from what the Hottentot believes with respect to the supreme being.

Having traced the sense of deity, from its dawn in the grossest savages to its approaching maturity among enlightened nations, we proceed to the last stage of the progress, which makes the true system of theology; and that is, conviction of a supreme being, boundless in every perfection, without subordinate deities, benevolent or malevolent. Savages learn early to trace the chain of causes and effects, with respect to ordinary events: they know that fasting produces hunger, that labour occasions weariness, that fire burns, that the sun and rain contribute to vegetation. But when they go beyond such familiar events, they lose sight of cause and effect: the changes of weather, of winds, of heat and cold, impress them with a notion of chance: earthquakes, hurricanes, storms of thunder and lightning, which fill them with terror, are ascribed to malignant beings of greater power than man. In the progress of knowledge light begins to break in upon them: they discover, that such phenomena, however tremendous, come under

der the general law of cause and effect; and that there is no ground for ascribing them to malignant spirits. At the same time, our more refined senses ripen by degrees: social affections come to prevail, and morality makes a deep impression.—

In maturity of sense and understanding, benevolence appears more and more; and beautiful final causes are discovered in many of nature's productions, that formerly were thought useless, or perhaps hurtful: and the time may come, we have solid ground to hope that it will come, when doubts and difficulties about the government of Providence, will all of them be cleared up; and every event be found conducive to the general good. Such views of Providence banish malevolent deities; and we settle at last in a most comfortable opinion; either that there are no such beings; or that, if they exist and are permitted to perpetrate any mischief, it is in order to produce greater good*. Thus, through a long maze of errors, man arrives at true religion, acknowledging but one Being, supreme in power, intelligence, and benevolence, who created all other beings, to whom all other beings are subjected, and who directs every event to answer the best purposes. This system is true theology †.

Having gone through the different stages of religious belief, in its gradual progress toward truth and purity, I proceed to a very important article, The history of tutelar deities. The belief of tutelar deities preceded indeed several of the stages mentioned, witness the tutelar deities of Greece and

* The Abyssinians think that the ascribing to the devil the wicked acts of which the Portuguese declare him to be guilty, is falling into the error of the Manichees, who admit two principles, one good, one evil.

† Pliny seems to relish the doctrine of unity in the Deity; but is at a loss about forming any just conception of him, sometimes considering the world to be our only deity, sometimes the sun.

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and Rome; but as it is not connected with any one of them exclusive of the rest, the clearness of method required it to be postponed to all of them. This belief, founded on selfishness, made a rapid progress after property in the goods of fortune was established. The Greeks, the Romans, and indeed most nations that were not mere savages, appropriated to themselves tutelar deities, who were understood to befriend them upon all occasions; and in particular, to fight for them against their enemies. The Iliad of Homer is full of miraculous battles between the Greeks and Trojans, the tutelar deities mixing with the contending parties, and partaking of every disaster, only excepted which immortals could suffer. The *lares*, *penates*, or household-gods, of Indostan, of Greece, and of Rome, bear witness, that every family, perhaps every person, was thought to be under the protection of a tutelar deity. Alexander ab Alexandro gives a list of tutelar deities. Apollo and Minerva were the tutelar deities of Athens; Bacchus and Hercules of the Bœotian Thebes; Juno of Carthage, Samos, Sparta, Argos, and Mycené; Venus of Cyprus; Apollo of Rhodes and of Delphos; Vulcan of Lemnos; Bacchus of Naxos; Neptune of Tenedos, &c. The poets testify, that even individuals had tutelar deities;

Mulciber in Trojam, pro Troja stabat Apollo :

Æqua Venus Teueris, Pallas iniqua fuit.

Oderat Æneam, propior Saturnia Turno ;

Ille tamen Veneris numine tutus erat.

Sæpe ferox cautum petiit Neptunus Ulyssæ ;

Eripuit patruo sæpe Minerva suo * (a).

Though

(a) Ovid. Trist. lib. 1. eleg. 2.

* " The rage of Vulcan, and the martial maid,

" Pursu'd old Troy; but Phœbus' love repay'd.

" Æneas

Though the North-American savages recognise a supreme Being, wise and benevolent, and also subordinate benevolent beings who are intrusted with the government of the world; yet as the great distance of these subordinate beings and the full occupation they have in general government, are supposed to make them overlook individuals, every man has a tutelar deity of his own, termed *Manitou*, who is constantly invoked during war to give him victory of his enemies. The Natches, bordering on the Mississippi, offer up the skulls of their enemies to their god, and deposite them in his temple. They consider that being as their tutelar deity who assists them against their enemies, and to whom therefore the skull of an enemy must be an acceptable offering. Tho' they worship the sun, who impartially shines on all mankind; yet such is their partiality, that they consider themselves as his chosen people, and that their enemies are his enemies.

A belief so absurd shows woful imbecillity in human nature. Is it not obvious, that the great God of heaven and earth governs the world by inflexible laws, from which he never can swerve in any case, because they are the best possible in every case? To suppose any family or nation to be an object of his peculiar love, is no less impious, than to suppose any family or nation to be an object of his peculiar hatred: they equally arraign Providence of partiality. Even the Goths had more just notions of the Deity. Totila, recommending to his people justice and humanity, says, "Quare sic habete, ea quæ amari ab hominibus solent ita vobis salva fore, si justitiæ"

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"Æneas safe, defy'd great Juno's hate
 "For Venus guards her favour'd offspring's fate:
 "In vain Ulysses Neptune's wrath assails,
 "O'er winds and waves Minerva's power prevails."

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 “ que enim ille, aut omnino hominibus, aut uni
 “ alicui genti, addicit fe focium *.”

That God was once the tutelar deity of the
 Jews, is true; but not in the vulgar acceptation
 of that term, importing a deity chosen by a peo-
 ple to be their patron and protector. The or-
 thodox faith is, “ That God chofe the Jews as
 “ his peculiar people, not from any partiality to
 “ them, but that there might be one nation to
 “ keep alive the knowledge of one fupreme
 “ Deity; which fhould be prosperous while they
 “ adhered to him, and unprosperous when they
 “ declined to idolatry; not only in order to make
 “ them perfevere in the true faith, but alfo in or-
 “ der to exemplify to all nations the conduct of
 “ his Providence.” It is certain, however that,
 the perverse Jews claimed God Almighty as their
 tutelar deity in the vulgar acceptation of the
 term. And this error throws light upon an inci-
 dent related in the Acts of the Apoftles. There
 was a prophecy firmly believed by the Jews, that
 the Mefiah would come among them in perfon
 to reftore their kingdom. The Chriftians gave a
 different fenfe to the prophecy, namely, that the
 kingdom promifed was not of this world. And
 they faid, that Chrift was fent to pave the way to
 their heavenly kingdom, by obtaining forgivenefs
 of their fins. At the fame time, as the Jews held
 all other nations in abhorrence, it was natural for
 them to conclude, that the Mefiah would be
 fent

* “ Be affured of this, that while ye preferve your reverence for juftice,
 “ ye will enjoy all the bleffings which are ineffimable among mankind.—
 “ If ye refuse to obey her dictates, and your morals become corrupted, God
 “ himfelf will abandon you, and take the part of your enemies. For al-
 “ though the benevolence of that power is not partially confined to tribe or
 “ people, yet in the eye of his juftice all men are not equally ta objects of
 “ his approbation.”

sent to them only, God's chosen people : for which reason, even the apostles were at first doubtful about preaching the gospel to any but to the Jews (*a*). But the apostles reflecting, that it was one great purpose of the mission, to banish from the Jews their grovelling and impure notion of a tutelar deity, and to proclaim a state of future happiness to all who believe in Christ, they proceeded to preach the gospel to all men : " Then " Peter opened his mouth and said, Of a truth I " perceive, that God is no respecter of persons : " but in every nation, he that feareth him, and " worketh righteousness, is accepted with him (*b*). " The foregoing reasoning, however, did not satisfy the Jews : they could not digest the opinion, that God sent his Messiah to save all nations, and that he was the God of the Gentiles as well as of the Jews. They stormed against Paul in particular, for inculcating that doctrine (*c*).

Considering that religion in its purity was established by the gospel, is it not amazing, that even Christians fell back to the worship of tutelar deities? They did not indeed adopt the absurd opinion, that the supreme Being was their tutelar deity: but they held, that there are divine persons subordinate to the Almighty, who take under their care nations, families, and even individuals; an opinion that differs not essentially from that of tutelar deities among the Heathens. That opinion, which flatters self-love, took root in the fifth century, when the deification of saints was introduced, similar to the deification of heroes among the ancients. People are fond of friends to be their intercessors; and with regard to the Deity, deified saints were thought the properest intercessors. Temples were built and dedicated to them; and solemn rites of worship instituted

(*a*) See the 10th and 11th chapters of the Acts of the Apostles.

(*b*) Acts of the Apostles, x. 34. (*c*) Acts of the Apostles, chap. 13.

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s of the Apostles.
 e Apostles, chap. 13.

tuted to render them propitious. It was imagin-
 ed, that the souls of the deified saints are at li-
 berty to roam where they list, and that they love
 the places where their bodies are interred; which
 accordingly made the sepulchres of the saints a
 common rendezvous of supplicants. What paved
 the way to notions so absurd, was the gross ig-
 norance that clouded the Christian world, after the
 northern barbarians became masters of Europe.
 In the seventh century, the bishops were so il-
 literate, as to be indebted to others for the shal-
 low sermons they preached; and the very few of
 that order who had any learning, satisfied them-
 selves with composing insipid homilies, collected
 from the writings of Augustin and Gregory. In
 the ninth century, matters grew worse and worse;
 for these saints, held at first to be mediators for
 Christians in general, were now converted into tu-
 telar deities in the strictest sense. An opinion pre-
 vailed, that such saints as are occupied about the
 souls of Christians in general, have little time for
 individuals; which led every church, and every
 private Christian, to elect for themselves a par-
 ticular saint, to be their patron or tutelar deity.
 That practice made it necessary to deify saints with-
 out end, in order to furnish a tutelar deity to
 every individual. The dubbing of saints, became
 a new source of abuses and frauds in the Chris-
 tian world: lying wonders were invented, and fa-
 bulous histories composed, to celebrate exploits
 that never were performed, and to glorify persons
 who never had a being. And thus religion among
 Christians, sunk down to as low a state as it had
 been among Pagans.

There still remains upon hand, a capital branch
 of our history; and that is idolatry, which pro-
 perly signifies the worshipping visible objects as dei-
 ties. But as idolatry evidently sprung from reli-
 gious worship, corrupted by the ignorant and
 brutish;

brutish ; it will make its appearance with more advantage in the next chapter, of which religious worship is the subject.

We have thus traced with wary steps, the gradual progress of theology through many stages, corresponding to the gradual openings and improvements of the human mind. But though that progress, in almost all countries, appears uniform with respect to the order of succession, it is far otherwise with respect to the quickness of succession : nations, like individuals, make a progress from infancy to maturity ; but they advance not with an equal pace, some making a rapid progress toward perfection in knowledge and religion, while others remain ignorant barbarians. The religion of Hindostan, if we credit history or tradition, had advanced to a considerable degree of purity and refinement, at a very early period. The Hindostan Bible, termed *Chatabbhade* or *Shastab*, gives an account of the creation, lapse of the angels, and creation of man ; instructs us in the unity of the Deity, but denies his prescience, as being inconsistent with free-will in man ; all of them profound doctrines of an illuminated people, to establish which a long course of time must have been requisite, after wandering through errors without number. Compared with the Hindus in theology, even the Greeks were mere savages. The Grecian gods were held to be little better than men, and their history as above-mentioned, corresponds to the notion entertained of them.

In explaining the opinions of men with respect to Deity, I have confined my view to such opinions as are suggested by principles or biases that make a part of common nature ; omitting many whimsical notions no better than dreams of a roving imagination. The plan delineated, shows wonderful uniformity in the progress of religion through

through all nations. That irregular and whimsical notions are far otherwise is not wonderful. Take the following specimen. The Kamskatkans are not so stupidly ignorant, as to be altogether void of curiosity. They sometimes think of natural appearances.—Rain, say they, is some deity pissing upon them; and they imagine the rainbow to be a party-coloured garment, put on by him in preparing for that operation. They believe wind to be produced by a god shaking with violence his long hair about his head. Such tales will scarce amuse children in the nursery. The inhabitants of the island Celebes formerly acknowledged no gods but the sun and the moon, which were held to be eternal. Ambition for superiority made them fall out. The moon being wounded in flying from the sun, was delivered of the earth.

Hitherto of the gradual openings of the human mind with respect to Deity. I close this section with an account of some unsound notions concerning the conduct of Providence, and concerning some speculative matters. I begin with the former.

In days of ignorance, the conduct of Providence is very little understood. Far from having any notion, that the government of this world is carried on by general laws, which are inflexible because they are the best possible, every important event is attributed to an immediate interposition of the Deity. As the Grecian gods were thought to have bodies like men, and like men to require nourishment; they were imagined to act like men, forming short-sighted plans of operation, and varying them from time to time, according to exigencies. Even the wise Athenians had an utter aversion at philosophers who attempted to account for effects by general laws: such doctrine they thought tended to fetter the gods, and to prevent them from governing events at their pleasure.

pleasure. An eclipse being held a prognostic given by the gods of some grievous calamity, Anaxagoras was accused of Atheism for attempting to explain the eclipse of the moon by natural causes: he was thrown into prison, and with difficulty was relieved by the influence of Pericles. Protagoras was banished Athens for maintaining the same doctrine. Procopius overflows with signal interpositions of Providence; and Agathias, beginning at the battle of Marathon, sagely maintains, that from that time downward, there was not a battle lost but by an immediate judgement of God, for the sins of the commander, or of his army, or of one person or other. Our Saviour's doctrine with respect to those who suffered by the fall of the tower of Siloam, ought to have opened their eyes; but superstitious eyes are never opened by instruction. At the same time, it is deplorable that such belief has no good influence on manners: on the contrary, never doth wickedness so much abound as in dark times. A curious fact is related by Procopius (*e*) with respect to that sort of superstition. When Rome was besieged by the Goths and in danger of destruction, a part of the town-wall was in a tottering condition. Belisarius, proposing to fortify it, was opposed by the citizens, affirming, that it was guarded by St. Peter. Procopius observes, that the event answered expectation; for that the Goths, during a tedious siege, never once attempted that weak part. He adds, that the wall remained in the same ruinous state at the time of his writing. Here is a curious conceit.—Peter created a tutelary deity, able and willing to counteract the laws by which God governs the material world. And for what mighty benefit to his votaries? Only to save them five or fifty pounds in rebuilding the crazy part of the wall.

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(*e*) Historia Gothica, lib. 1.

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It is no less inconsistent with the regular course of providence, to believe, as many formerly did, that in all doubtful cases the Almighty, when appealed to, never fails to interpose in favour of the right side. The inhabitants of Constantinople, ann. 1284, being split into parties about two contending patriarchs, the Emperor ordered a fire to be made in the church of St. Sophia, and a paper for each party to be thrown into it: never doubting, but that God would save from the flames the paper given in for the party whose cause he espoused. But, to the utter astonishment of all beholders, the flames paid not the least regard to either. The same absurd opinion gave birth to the trial by fire, by water, and by single combat. And it is not a little remarkable, that such trials were common among many nations that had no intercourse one with another: even the enlightened people of Indostan try crimes by dipping the hand of a suspected person in boiling oil.—Such uniformity is there with respect even to superstitious opinions. Pope Gregory VII. insisting that the Kings of Castile and Aragon should lay aside their Gothic liturgy for the Romish, the matter was put to trial by single combat; and two champions were chosen to declare by victory the opinion of God Almighty. The Emperor Otho I. observing the law-doctors differ about the right of representation in land-estates, appointed a duel; and the right of representation gained the victory. If any thing can render such a doctrine palatable, it is the believing in a tutelar deity, who with less absurdity may interpose in behalf of a favourite people. Appian gravely reports, that when the city of Rhodes was besieged by Mithridates, a statue of the goddess Isis was seen to dart flames of fire upon a bulky engine, raised by the besiegers to overtop the wall.

Historians

Historians mention an incident that happened in the island of Celebes, founded on a belief of the same kind with that above mentioned. About two centuries ago, some Christian and some Mahometan missionaries made their way to that island, The chief king, struck with the fear of hell taught by both, assembled a general council ; and stretching his hand towards heaven, addressed the following prayer to the supreme being. " Great God, " from thee I demand nothing but justice, and " to me thou owest it. Men of different religi- " ons have come to this island, threatening eter- " nal punishment to me and my people if we dis- " obey the laws. What are thy laws ? Speak, O " my God, who art the author of nature : thou " knowest the bottom of our hearts, and that we " can never intentionally disobey thee. But if it " be unworthy of thy essence to employ the lan- " guage of men, I call upon my whole people, " the sun which gives me light, the earth which " bears me, the sea which surrounds my empire, " and upon thee thyself, to bear witness for me " that in the sincerity of my heart I wish to know " thy will ; and this day I declare, that I will ac- " knowledge as the depositaries of thy oracles, " the first ministers of either religion that shall " land on this island."

It is equally erroneous to believe, that certain ceremonies will protect one from mischief. In the dark ages of Christianity, the signing with the figure of a cross, was held not only to be an antidote against the snares of malignant spirits, but to inspire resolution for supporting trials and calamities : for which reason no Christian in those days undertook any thing of moment, till he had used that ceremony. It was firmly believed in France, that a gold or silver coin of St. Louis, hung from the neck, was a protection against all diseases : and we find accordingly a hole in every remaining

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remaining coin of that king, for fixing it to a rib-
band. In the minority of Charles VIII. of France,
the three estates, ann. 1484, supplicated his Ma-
jesty, that he would no longer defer the being
anointed with holy oil, as the favour of heaven
was visibly connected with that ceremony. They
affirmed, that his grand-father Charles VII. ne-
ver prospered till he was anointed; and that hea-
ven afterward fought on his side, till the English
were expelled out of his kingdom †. The high
altar of St. Margaret's church in the island Icolm-
kill, was covered with a plate of blue marble fine-
ly veined; which has suffered from a superstiti-
ous conceit, that the smallest bit of it will pre-
serve a ship from sinking. It has accordingly been
carried off piece-meal; and at present there is scarce
enough left to make an experiment. In the Sad-
der, certain prayers are enjoined when one sneezes
or pisses, in order to chase away the devil. Cart-
wheels in Libon, are composed of two clumsy
boards nailed together in a circular form. Tho'
the noise is intolerable, the axles are never greas-
ed; the noise, say they, frightens the devil from
hurting their oxen.

Nay, so far has superstition been carried, as
to found a belief, that the devil by magic can
control the course of Providence. A Greek
bishop having dreamed that a certain miracle had
failed

† That ridiculous ceremony is kept up to this day: such power has
custom. Take the following sample of it: "The Grand Prior of St.
Remi opens the holy phial, and gives it to the Archbishop, who with
"a golden needle takes some of the precious oil, about the size of a
"grain of wheat, which he mixes with consecrated ointment. The King
"then prostrates himself before the altar on a violet coloured carpet,
"embroydered with fleurs de lys, while they pray. Then the King rises,
"and the Archbishop anoints him on the crown of the head, on the
"stomach, on the two elbows, and on the joints of the arms. Af-
"ter the several anointings, the Archbishop of Rheims, the Bishops
"of Lach and Beauvais close the openings of the shirt; the High Cham-
"berlain puts on the tunic and the royal mantle; the King then kneels
"again, and is anointed in the palms of his hands." Is this farce less
ludicrous than that of an English King curing the King's evil with a
touch?

failed by magic, the supposed magician and his son were condemned to die, without the least evidence but the dream. Montesquieu collects a number of circumstances, each of which, though all extremely improbable, ought to have been clearly made out, in order to prove the crime (a). The Emperor Theodore Lascaris, imagining magic to be the cause of his distemper, put the persons suspected to the trial of holding a red-hot iron without being burnt. In the capitularies of Charlemagne, in the canons of several councils, and in the ancient laws of Norway, punishments are enacted against those who are supposed able to raise tempests, termed *Tempestarii*. During the time of Catharine de Medicis, there was in the court of France a jumble of politics, gallantry, luxury, debauchery, superstition, and Atheism.—It was common to take the resemblance of enemies in wax, in order to torment them by roasting the figure at a slow fire, and pricking it with needles. If an enemy happened in one instance of a thousand to pine and die, the charm was established for ever. Sorcery and witchcraft were so universally believed in England, that in a preamble to a statute of Henry VIII. anno 1511, it is set forth, “That smiths, weavers, and women, “boldly take upon them great cures, in which “they partly use sorcery and witchcraft.” The first printers, who were Germans, having carried their books to Paris for sale, were condemned by the parliament to be burnt alive as force-rers; and did not escape punishment but by a precipitate flight. It has indeed much the appearance of forcery, that a man could write so many copies of a book, without the slightest variation.

(a) L'Esprit des loix, lib. 12. ch. 5.

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Superstition flourishes in times of danger and dismay. During the civil wars of France and of England, superstition was carried to extravagance. Every one believed in magic, charms, spells, sorcery, witchcraft, &c. The most absurd tales past current as gospel truths. Every one is acquainted with the history of the Duchefs of Beaufort, who was said to have made a compact with the devil, to procure Henry IV. of France for her lover. This ridiculous story was believed through all France; and is reported as a truth by the Duke de Sully. Must not superstition have been at a high pitch, when that great man was infected with it? James Howel, eminent for knowledge and for the figure he made during the civil wars of England, relates as an undoubted truth an absurd fiction concerning the town of Hamelen, that the devil with a bagpipe enticed all the rats out of the town, and drowned them in a lake; and because his promised reward was denied, that he made the children suffer the same fate. Upon a manuscript doubting of the existence of witches, he observes, "that there are some men of a
" mere negative genius, who cross and puzzle
" the clearest truths with their *but, yet, if*: they
" will flap the lie in truth's teeth, tho' she visibly
" stands before their face without any vizard.
" Such perverse cross-grain'd spirits are not to
" be dealt with by arguments, but palpable
" proofs: as if one deny that the fire burns,
" or that he hath a nose on his face. There
" is no way to deal with him, but to pull him
" by the tip of the one, and put his finger into the
" other."

In an age of superstition, men of the greatest judgement are infected: in an enlightened age, superstition is confined among the vulgar. Would one imagine that the great Louis of France is an exception? It is hard to say, whether his vanity

or his superstition was the most eminent. The Duke of Luxembourg was his favourite and his most successful general. In order to throw the Duke out of his favour, his rivals accused him of having a compact with the devil. The King permitted him to be treated with great brutality, on evidence no less foolish and absurd, than that on which old women were some time ago condemned as witches.

There are many examples of the attributing extraordinary virtue to certain things, in themselves of no significance. The Hungarians were possessed of a golden crown, sent from heaven with the peculiar virtue, as they believed, of bestowing upon the person who wore it, an undoubted title to be their king.

But the most extraordinary effort of absurd superstition, is a persuasion, that one may control the course of Providence, by making a downright bargain with God Almighty to receive from him *quid pro quo*. A herd of Tartars in Siberia, named by the Russians *Baravinskoi*, have in every hut a wooden idol about eighteen inches high; to which they address their prayers for plenty of game in hunting, promising it, if successful, a new coat or a new bonnet: a sort of bargain abundantly brutish; and yet more excusable in mere savages, than what is made with the Virgin Mary by enlightened Roman Catholics; who upon condition of her relieving them from distress, promise her a waxen taper to burn on her altar. Philip II. of Spain made a vow, that, upon condition of gaining the battle of St. Quintin, he would build the monastery of Escorial; as if an establishment for some idle monks, could be a motive with the great God to vary the course of his Providence †.

Beside

† Having gained the battle of St. Quintin on the festival of St. Laurence, Philip

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† festival of St. Laurence,
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Beside the absurdity of thinking that such vows can have the effect to alter the established laws of Providence; they betray a most contemptible notion of the Deity, as if his favours, like a horse or a cow, could be purchased with money.

But however loose and disjointed events appear to the ignorant, when viewed as past or as passing; future events take on a very different appearance. The doctrine of prognostics, is evidently founded upon a supposition that future events are unalterably fixed; for otherwise that doctrine would appear absurd, even to the ignorant. No bias in human nature has greater influence, than curiosity about futurity; which in dark ages governs without control: men with no less folly than industry have ransacked the earth, the sea, the air, and even the stars for prognostics of future events. The Greeks had their oracles, the Romans their augurs, and all the world their omens. The Grecian oracles and the Roman auguries, are evidently built upon their belief of tutelary deities; and the numberless omens that influence weak people in every country, seem to rest upon the same foundation*.

Ancient histories are stuffed with omens, prodigies, and prognostics: Livy overflows with fooleries of that kind. Endless are the adverse omens, reported by Appian of Alexandria, that are said

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to

Philip reckoned himself obliged to the saint for this victory, as much as to God Almighty; and accordingly, he not only built the monastery he had vowed, but also a church for the saint and a palace for himself, all under one roof: and what is not a little ludicrous, the edifice is built in resemblance of a gridiron, which, according to the legend, was the instrument of Laurence's martyrdom.

* It is no wonder that the Romans were superstitiously addicted to omens and auguries: like mere savages, they put no value upon any science but that of war; and, for that reason, they banished all philosophers, as useless members of society. Thus, that nation, so fierce and so great in war, surrendered themselves blindly to superstition, and became slaves to imaginary evils. Even their gravest historians were deeply tainted with that disease.

to have given warning of the defeat of Crassus by the Parthians; and no fewer in number are those which happened at the death of the Emperor Hadrian, if we believe Spartianus. Lampridius, with great gravity recites the omens which prognosticated that Alexander Severus would be Emperor: he was born the same day on which Alexander the Great died: he was brought forth in a temple dedicated to Alexander the Great: he was named *Alexander*; and an old woman gave his mother, a pigeon's egg of a purple colour produced on his birthday. A comet is an infallible prognostic of the death of a king? But of what king? Why, of the king who dies next. Suetonius, with the solemnity of a pulpit-instructor, informs us, that the death of the Emperor Claudius was predicted by a comet; and of Tiberius, by the fall of a tower during an earthquake †. Such opinions, having a foundation in our nature, take fast hold of the mind, when invigorated by education and example. Even philosophy is not sufficient to eradicate them but by slow degrees: witness Tacitus, the most profound of all historians, who cannot forbear to usher in the death of the Emperor Otho, with a foolish account of a strange unknown bird appearing at that time. He indeed, with decent reserve, mentions it only as a fact reported by others; but from the glow of his narrative it is evident, that the story had made an impression upon him. When Onofander wrote his military institutions, which was in the fourth century, the intrails of an animal sacrificed were still depended on as a prognostic of good or bad fortune. And in chap. 15. he endeavours to account for the misfortunes that sometimes happened after the most favourable prognostics; laying the blame,

† Charlemagne, though an eminent astronomer for his time, was afraid of comets and eclipses.

B. III.

blame, not upon the prognostic, but upon some cross accident that was not foreseen by the tutelary deity. The ancient Germans drew many of their omens from horses: "Proprium gentis, equorum presagia ac monitus experiri. Publice aluntur iisdem nemoribus ac lucis, candide, et nullo mortali opere contacti, quos pressos sacro curru, sacerdos, ac rex, vel princeps civitatis, committuntur, hinnitusque ac fremitus observant. Nec ulli auspicio major fides, non solum apud plebem, sed apud proceres, apud sacerdotes † (a)." There is scarce a thing seen or imagined, but what the inhabitants of Madagascar consider as a prognostic of some future event. The Hindoos rely on the augury of birds as the old Romans did. Though there is not the slightest probability, that an impending misfortune was ever prevented by such prognostics; yet the desire of knowing future events is so deeply rooted in our nature, that omens will always prevail among the vulgar, in spite of the clearest light of philosophy †.

With respect to prophecies in particular, one apology may be made for them, that no other prognostic of futurity is less apt to do mischief. What Procopius (b) observes of the Sybilline oracles, is equally applicable to all prophecies, "That it is above the sagacity of man to explain any of them before the event happen. Matters are there

† "It is peculiar to that people, to deduce omens and presages from horses. These animals are maintained at the public expence, in groves and forests, and are not allowed to be polluted with any work for the use of man; but being yoked in the sacred chariot, the priest, and the king, or chief of the state, attend them, and carefully observe their neighings. The greatest faith is given to this method of augury, both among the vulgar and the nobles."

(a) Tacitus, De moribus Germanorum, cap. 10.

‡ Is it not mortifying to human pride, that a great philosopher [Bacon] should think like the vulgar upon this subject? With respect to rejoicings in London upon the marriage of the daughter of James IV. of Scotland, he says, "not from any affection to the Scots, but from a secret instinct and inspiration of the advantages that would accrue from the match."

(b) Gothica Historia, lib. 1.

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“ there handled, not in any order, nor in a con-
 “ tinued discourse : but after mentioning the dis-
 “ tresses of Africa, for example, they give a slight
 “ touch at the Persians, the Romans, the Assyri-
 “ ans; then returning to the Romans, they fall
 “ slap-dash upon the calamities of Britain.” A
 curious example of this observation, is a book
 of prophecies composed in Scotland by Thomas
 Learmont, commonly called *Thomas the Rhymer*,
 because the book is in rhyme. Plutarch in the
 life of Cicero reports, that a spectre appeared to
 Cicero's nurse, and foretold, that the child would
 become a great support to the Roman state; and
 most innocently he makes the following reflecti-
 on, “ This might have passed for an idle tale,
 “ had not Cicero demonstrated the truth of the
 “ prediction.” At that rate, if a prediction hap-
 pen to prove true, it is a 'real prophecy; if other-
 wise, it is an idle tale. There have been prophe-
 cies not altogether so well guarded as the Sy-
 billine oracles. Napier, inventor of the logarithms,
 found the day of judgement to be predicted in
 the Revelation; and named the very day, which
 unfortunately he survived. He made another pre-
 diction, but prudently named a day so distant as
 to be in no hazard of blushing a second time.
 Michel Stifels, a German clergyman, spent most
 of his life in attempting to discover the day of
 judgement; and at last announced to his parishion-
 ners, that it would happen within a year. The pa-
 rishioners, resolving to make the best of a bad
 bargain, spent their time merrily, taking no care
 to lay up provisions for another year; and so nice
 was their computation, as at the end of the year
 to have not a morsel remaining, either of food
 or of industry. The famous Juricu has shown
 great ingenuity in explaining prophecies; of which
 take the following instance. In his book, intitled
Accomplishment of the Prophecies, he demonstrates, that
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the beast in the Apocalypse, which held the *paculum aureum plenum abominationum* *, is the Pope; and his reason is, that the initial letters of these four Latin words compose the word *papa*; a very singular prophecy indeed, that is a prophecy in Latin, but in no other language. The candid reader will advert, that such prophecies as relate to our Saviour and tend to ascertain the truth of his mission, fall not under the foregoing reasoning; for they do not anticipate futurity, by producing foreknowledge of future events. They were not understood till our Saviour appeared among men; and then they were clearly understood as relative to him.

There is no end of superstition in its various modes. In dark times, it was believed universally, that by certain forms and invocations, the spirits of the dead could be called upon to reveal future events. A lottery in Florence, gainful to the government and ruinous to the people, gives great scope to superstition. A man who purposes to purchase tickets, must fast six and thirty hours, must repeat a certain number of Ave Marias and Pater Nosters, must not speak to a living creature, must not go to bed, must continue in prayer to the Virgin and to saints, till some propitious saint appear and declare the numbers that are to be successful. The man, fatigued with fasting, praying, and expectation, falls asleep. Occupied with the thoughts he had when awake, he dreams that a saint appears, and mentions the lucky numbers. If he be disappointed, he is vexed at his want of memory; but trusts in the saint as an infallible oracle. Again he falls asleep, again sees a vision, and again is disappointed.

Lucky

* "The golden cup full of abominations."

Lucky and unlucky days, which were so much rely'd on as even to be marked in the Greck and Roman calendars, make an appendix to prophecies. The Tartars never undertake any thing of moment on a Wednesday, being held by them unlucky. The Nogayan Tartars hold every thirteenth year to be unlucky: they will not even wear a sword that year, believing that it would be their death: and they maintain, that none of their warriors ever returned who went upon an expedition in one of these years. They pass that time in fasting and prayer, and during it never marry. The inhabitants of Madagascar have days fortunate and unfortunate with respect to the birth of children: they destroy without mercy every child that is born on an unfortunate day.

There are unlucky names as well as unlucky days. Julien Cardinal de Medicis, chosen Pope, was inclined to keep his own name. But it being observed to him by the cardinals, says Guichardin, that the popes who retained their own name had all of them died within the year, he took the name of Clement, and was Clement VII. As John was held an unlucky name for a king, John heir to the crown of Scotland was persuaded to change his name into Robert; and he was Robert III.

I close this important article with a reflection that will make an impression upon every rational person. The knowledge of future events, as far as it tends to influence our conduct, is inconsistent with a state of activity, such as Providence has allotted to man in this life. It would deprive him of hopes and fears, and leave him nothing to deliberate upon, nor any end to prosecute. In a word, it would put an end to his activity, and reduce him to be merely a passive being. Providence therefore has wisely drawn a veil over future events, affording us no light for prying into them but sagacity and experience.

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These are a few of the numberless absurd opinions about the conduct of Providence, that have prevailed among Christians, and still prevail among some of them. Many opinions no less absurd have prevailed about speculative points. I confine myself to one or two instances; for to make a complete list would require a volume. The first I shall mention, and the most noted, is transubstantiation; which, though it has not the least influence on practice, is reckoned so essential to salvation, as to be placed above every moral duty. The following text is appealed to as the sole foundation of that article of faith.—

“And as they were eating, Jesus took bread, and
“blessed it, and brake it, and gave it to the
“disciples, and said, Take, eat; this is my body.
“And he took the cup, and gave thanks, and
“gave it to them, saying, Drink ye all of it:
“for this is my blood of the new testament,
“which is shed for many for the remission of
“sins. But I say unto you, I will not drink
“henceforth of this fruit of the vine, until that
“day when I drink it new with you in my Fa-
“ther’s kingdom (a).” That this is a metaphor,
must strike every one: the passage cannot even
bear a literal meaning, considering the final clause;
for surely the most zealous Roman Catholic be-
lieves not, that Christians are to drink new wine
with their Saviour in the kingdom of heaven.
At the same time, it is not so much as insinua-
ted, that there was here any miraculous tran-
substantiation of the bread and wine into the
body and blood of our Saviour; nor is it insinua-
ted, that the apostles believed they were eating
the flesh of their master, and drinking his blood.
St. John, the favourite apostle, mentions not a word
of this ceremony, which he certainly would not
have

(a) St. Matthew, xxvi, 26. &c.

have omitted, had he imagined it an essential article of faith.

But supposing transubstantiation were clearly expressed in this text, yet men of understanding will be loth to admit a meaning that contradicts their five senses. They will reflect, that no man now living ever saw the original books of the New Testament; nor are they certain, that the editions we have, are copied directly from the originals. Every remove from them is liable to errors, which may justly create a suspicion of texts that contradict reason and common sense. Add, that the bulk of Christians have not even a copy from the original to build their faith upon; but only a translation into another language.

And this leads to what chiefly determined me to select that instance. God and nature have bestowed upon us the faculty of reason, for distinguishing truth from falsehood. If by reasoning with candor and impartiality, we discover a proposition to be true or false, it is not in our power to remain indifferent: we must judge, and our belief must be regulated by our judgement. I say more, to judge is a duty we owe our Maker; for to what purpose has he bestowed reason upon us, but in order to direct our judgement? At the same time, we may depend on it as an intuitive truth, that God will never impose any belief on us, contradictory, not only to our reason, but to our senses.

The following objection however will perhaps relish more with people of plain understanding.—Transubstantiation is a very extraordinary miracle, reiterated every day and in every corner of the earth, by priests not always remarkable either for piety or for morality. Now I demand an answer to the following plain question: To what good end or purpose is such a profusion of miracles

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acles subservient? I see none. But I discover a very bad one, if they have any influence; which is, that they accustom the Roman Catholics to more cruelty and barbarity, than even the grossest savages are ever guilty of: some of these indeed devour the flesh of their enemies; but none of them the flesh of their friends, especially of their greatest friend. But to do justice to people of the religion, I am confident, that this supposed miracle has no influence whatever upon their manners: to me it appears impossible for any man sensibly to believe, that the bread and wine used at the Lord's supper, is actually converted into the body and blood of our Saviour. The Romish church requires the belief of transubstantiation; and a zealous Catholic, out of pure obedience, thinks he believes it. Convince once a man that salvation depends on belief, and he will believe any thing; that is, he will imagine that he believes: *Credo quia impossibile est* *.

That our first reformers, who were prone to differ from the Romish faith, should adopt this doctrine, shows the supreme influence of superstition. The Lutherans had not even the excuse of inattention: after serious examination, they added

* A traveller describing the Virgin Mary's house at Loretto, has the following reflection, "When there are so many saints endued with such miraculous powers, so many relics, and so many impregnated wells, each of them able to cure the most dangerous diseases; one would wonder, that physicians could live there, or others die. But people die here as elsewhere; and even churchmen, who preach upon the miracles wrought by relics, grow sick and die like other men." It is one thing to believe: it is another thing to fancy that we believe. In the year 1666 a Jew named *Sabatai Levi* appeared at Smyrna, pretending to be the true Messiah, and was acknowledged to be so by many. The Grand Signor, for proof of his mission, insisted for a miracle; proposing that he should present himself as a mark to be shot at, and promising to believe that he was the Messiah, if he remained unwounded. *Sabatai*, declining the trial, turned Mahometan to save his life. But observe the blindness of superstition: though *Sabatai* was seen every day walking the streets of Constantinople in the Turkish habit, many Jews insisted that the true *Sabatai* was taken up into heaven, leaving only behind him his shadow; and probably they most piously fancied that they believed so.

added one absurdity more ; teaching that the bread and wine are converted into the body and blood of our Saviour, and yet remain bread and wine as at first ; which is termed by them *consubstantiation*. I am persuaded, that at this time not a single man of them harbours such a thought.

Many persons, impenetrable by a serious argument, can discover falsehood when put in a ridiculous light, It requires, I am sensible, a very delicate hand to attack a grave subject with ridicule as a test of truth ; and for that reason, I forbear to offer any thing of my own. But I will set before my readers some extracts from a book of absolute authority with Roman Catholics. Though transubstantiation be there handled in the most serious manner, with all the ceremonies and punctilios that naturally flow from it, yet in my judgement it is happily contrived to give it a most ridiculous appearance. The book is the Roman Missal, from which the following is a literal translation.

“ Mass may be deficient in the matter, in the
“ form, in the minister, or in the action. First,
“ in the matter. If the bread be not of wheat,
“ or if there be so great a mixture of other
“ grain that it cannot be called wheat bread,
“ or if any way corrupted, it does not make a
“ sacrament. If it be made with rose-water, or
“ any other distilled water, it is doubtful whe-
“ ther it make a sacrament or not. Tho’ cor-
“ ruption have begun, or tho’ it be leavened, it
“ makes a sacrament, but the celebrator sins griev-
“ ously.

“ If the celebrator before consecration, observe
“ that the host is corrupted, or is not of wheat,
“ he must take another host: if after consecra-
“ tion, he must still take another and swallow
“ it,

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Theology.

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" it, after which he must also swallow the first,
" or give it to another, or preserve it in some
" place with reverence. But if he had swal-
" lowed the first without observing its defects, he
" must nevertheless swallow also the perfect host ;
" because the precept about the perfection of the
" sacrament, is of greater weight than that of
" taking it fasting. If the consecrated host disap-
" pear by an accident, as by wind, by a miracle,
" or by some animal, another must be conse-
" crated.

" If the wine be quite sour or putrid, or made
" of unripe grapes, or be mixed with so much
" water as to spoil the wine, it is no sacrament.—

" If the wine have begun to sour or to be corrupt-
" ed, or be quite new, or not mixed with water,
" or mixed with rose-water or other distilled water,
" it makes a sacrament, but the celebrator sins
" grievously.

" If the priest, before consecration, observe that
" the materials are not proper, he must stop, if
" proper materials cannot be got ; but after con-
" secration, he must proceed, to avoid giving
" scandal. If proper materials can be procured by
" waiting, he must wait for them, that the sacri-
" fice may not remain imperfect.

" Second, in form. If any of the words of
" consecration be omitted, or any of them be chang-
" ed into words of a different meaning, it is no sa-
" crament : if they be changed into words of the
" same meaning, it makes a sacrament ; but the
" celebrator sins grievously.

" Third, in the minister. If he does not intend
" to make a sacrament, but to cheat ; if there be
" any part of the wine, or any wafer that he has
" not in his eye, and does not intend to conse-
" crate ; if he have before him eleven wafers, and
" intends to consecrate only ten, not determining
" what

“ what ten he intends : in these cases the con-
 “ secration does not hold, because intention is
 “ requisite. If he think there are ten only, and
 “ intends to consecrate all before him, they are
 “ all consecrated ; therefore priests ought always
 “ to have such intention. If the priest, thinking
 “ he has but one wafer, shall, after the conse-
 “ cration, find two sticking together, he must take
 “ off all the remains of the consecrated matter ;
 “ for they all belong to the same sacrifice. If in
 “ consecrating, the intention be not actual by wan-
 “ dering of mind, but virtual in approaching the
 “ altar, it makes a sacrament : tho’ priests should
 “ be careful to have intention both virtual and
 “ actual.

“ Beside intention, the priest may be deficient
 “ in disposition of mind. If he be suspended, or
 “ degraded, or excommunicated, or under mor-
 “ tal sin, he makes a sacrament, but sins griev-
 “ ously. He may be deficient also in disposition
 “ of body. If he have not fasted from mid-
 “ night, if he have not tasted water or any other
 “ drink or meat, even in the way of medicine,
 “ he cannot celebrate nor communicate. If he
 “ have taken meat or drink before midnight, even
 “ tho’ he have not slept nor digested it, he does
 “ not sin. But on account of the perturbation of
 “ mind, which bars devotion, it is prudent to re-
 “ frain.

“ If any remains of meat, sticking in the mouth,
 “ be swallowed with the host, they do not pre-
 “ vent communicating, provided they be swallow-
 “ ed not as meat, but as spittle. The same is
 “ to be said, if in washing the mouth a drop of
 “ water be swallowed, provided it be against our
 “ will.

“ Fourth in the action. If any requisite be want-
 “ ing, it is no sacrament ; for example, if it be
 “ celebrated

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" celebrated out of holy ground, or upon an altar not consecrated, or not covered with three napkins : if there be no wax candles ; if it be not celebrated between day-break and noon ; if the celebrator have not said mattins with lauds ; if he omit any of the sacerdotal robes ; if these robes and the napkins be not blessed by a bishop ; if there be no clerk present to serve, or one who ought not to serve, a woman for example ; if there be no chalice, the cup of which is gold, or silver, or pewter ; if the vestment be not of clean linen adorned with silk in the middle, and blessed by a bishop ; if the priest celebrate with his head covered ; if there be no missal present, though he have it by heart.

" If a gnat or spider fall into the cup after consecration, the priest must swallow it with the blood, if he can : otherwise, let him take it out, wash it with wine, burn it and throw it with the washings into holy ground. If poison fall into the cup, the blood must be poured on tow or on a linen cloth, remain till it be dry, then be burnt, and ashes be thrown upon holy ground. If the host be poisoned, it must be kept in a tabernacle till it be corrupted.

" If the blood freeze in winter, put warm cloths about the cup : if that be not sufficient, put the cup in boiling water.

" If any of Christ's blood fall on the ground by negligence, it must be licked up with the tongue, and the place scraped : the scrapings must be burnt, and the ashes buried in holy ground.

" If the priest vomit the eucharist and the species appear entire, it must be licked up most reverently. If a nausea prevent that to be done, it must be kept till it be corrupted. If the species do not appear, let the vomit be burnt, and the ashes thrown upon holy ground."

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As the foregoing article has beyond intention swelled to an enormous size, I shall add but one other article, which shall be extremely short; and that is the creed of Athanasius. It is a heap of unintelligible jargon; and yet we are appointed to believe every article of it under the pain of eternal damnation. As it enjoins belief of rank contradictions, it seems purposely calculated to be a test of slavish submission to the tyrannical authority of a proud and arrogant priest †.

C H A P. III.

Religious Worship.

IN the foregoing chapter are traced the gradual advances of the sense of Deity, from its imperfect state among savages to its maturity among enlightened nations; displaying to us one great being, to whom all other beings owe their existence, who made the world, and who governs it by perfect laws. And our perception of Deity, arising from that sense, is fortified by an intuitive perception, that there necessarily must exist some being who had no beginning. Considering the Deity as the author of our existence we owe him gratitude; considering him as governor of the world, we owe him obedience: and upon these duties is founded the obligation we are under to worship him. Further, God made man for society, and implanted in his nature the moral sense to direct his conduct in that state. From these premises,

† Bishop Burnet seems doubtful whether this creed was composed by Athanasius. His doubts, in my apprehension, are scarce sufficient to weigh against the unanimous opinion of the Christian church.

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premises, may it not with certainty be inferred to be the will of God, that men should obey the dictates of the moral sense in fulfilling every duty of justice and benevolence? These moral duties, it would appear, are our chief business in this life; being enforced not only by a moral but by a religious principle.

Morality, as laid down in a former sketch, consists of two great branches, the moral sense which unfolds the duty we owe to our fellow-creatures, and an active moral principle which prompts us to perform that duty. Natural religion consists also of two great branches, the sense of Deity which unfolds our duty to our Maker, and the active principle of devotion which prompts us to perform our duty to him. The universality of the sense of Deity proves it to be innate: the same reason proves the principle of devotion to be innate; for all men agree in worshipping superior beings, whatever difference there may be in the mode of worship.

Both branches of the duty we owe to God, that of worshipping him, and that of obeying his will with respect to our fellow-creatures, are summed up by the Prophet Micah in the following emphatic words. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" The two articles first mentioned, are moral duties regarding our fellow-creatures: and as to such, what is required of us is to do our duty to others; not only as directed by the moral sense, but as being the will of our Maker, to whom we owe absolute obedience. That branch of our duty is reserved for a second section: at present we are to treat of religious worship, included in the third article, the walking humbly with our God.

S E C T. I.

Religious Worship respecting the Deity singly.

THE obligation we are under to worship God, or to walk humbly with him, is, as observed above, founded on the two great principles of gratitude and obedience; both of them requiring fundamentally a pure heart, and a well-disposed mind. But heart-worship is alone not sufficient: there are over and above required external signs, testifying to others the sense we have of these duties, and a firm resolution to perform them. That such is the will of God, will appear as follows. The principle of devotion, like most of our other principles, partakes the imperfection of our nature: yet, however faint originally, it is capable of being greatly invigorated by cultivation and exercise.—Private exercise is not sufficient. Nature, and consequently the God of nature, require public exercise or public worship: for devotion is infectious, like joy or grief (*a*); and by mutual communication in a numerous assembly, is greatly invigorated. A regular habit of expressing publicly our gratitude and resignation, never fails to purify the mind, tending to wean it from every unlawful pursuit. This is the true motive of public worship; not what is commonly inculcated, That it is required from us, as a testimony to our Maker of our obedience to his laws: God, who knows the heart,

(*a*) Elements of Criticism, vol. 1. p. 180. edit. 5.

heart, needs no such testimony *. I shall only add upon the general head, that lawgivers ought to avoid with caution the enforcing public worship by rewards and punishments: human laws cannot reach the heart, in which the essence of worship consists: they may indeed bring on a listless habit of worship, by separating the external act from the internal affection, than which nothing is more hurtful to true religion. The utmost that can be safely ventured, is to bring public worship under censorian powers, as a matter of police, for preserving good order, and for preventing bad example.

The religion of Confucius, professed by the *literati* and persons of rank in China and Tonquin, consists in a deep inward veneration for the God or King of heaven, and in the practice of every moral virtue. They have neither temples, nor priests, nor any settled form of external worship: every one adores the supreme Being in the manner he himself thinks best. This is indeed the most refined system of religion that ever took place among men; but it is not fitted for the human race: an excellent religion it would be for

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angels;

* Arnobius (*Adversus gentes, lib. 1.*) accounts rationally for the worship we pay to the Deity; "Huic omnes ex more prosternimur, hunc collatis, precibus adoramus, ab hoc iusta, et honesta, et auditu ejus condigna, deprecemur. Non quo ipse, desideret supplices nos esse, aut amet subterni tot millium venerationem videre. Utilitas hæc nostra est, et commodi nostri rationem spectans. Nam quia proni ad culpas, et ad libidinis varios appetitus, vitio sumus infirmitatis ingenitæ, patitur se semper nostris cogitationibus concipi: ut dum illum oramus, et mereri ejus contendimus munera, accipiamus innocentie voluntatem et ab omni nos labe delictorum omnium amputatione purgemus."——— [In English thus: "It is our custom, to prostrate ourselves before him; and we ask of him such gifts only as are consistent with justice and with honour, and suitable to the character of the Being whom we adore. Not that he receives pleasure or satisfaction from the humble veneration of thousands of his creatures. From this we ourselves derive benefit and advantage; for being the slaves of appetite, and prone to err from the weakness of our nature, when we address ourselves to God in prayer, and study by our actions to merit his approbation, we gain at least the wish, and the inclination, to be virtuous."]

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angels ; but it is far too refined even for fages and philosophers.

Proceeding to deviations from the genuine worship required by our Maker, and gross deviations there have been, I begin with that sort of worship which is influenced by fear, and which for that reason is universal among savages. The American savages believe, that there are inferior deities without end, most of them prone to mischief : they neglect the supreme Deity because he is good ; and direct their worship to soothe malevolent inferior deities from doing harm. The inhabitants of the Molucca islands, who believe the existence of malevolent beings subordinate to the supreme benevolent Being, confine their worship to the former, in order to avert their wrath ; and one branch of their worship is, to set meat before them, hoping that when the belly is full, there will be less inclination to mischief. The worship of the inhabitants of Java is much the same. The negroes of Benin worship the devil, as Dampier expresses it, and sacrifice to him both men and beasts. They acknowledge indeed a supreme Being, who created the universe, and governs it by his Providence : but they regard him not ; “ for,” say they, it is “ needless, if not impertinent, to invoke a being, “ who, good and gracious, is incapable of in- “ juring or molesting us.” Gratitude, it would appear, is not a ruling principle among savages.

The austerities and penances that are practised in almost all religions, spring from the same root. One way to please invisible malignant powers, is to make ourselves as miserable as possible. Hence the horrid penances of the Faquirs in Hindostan, who outdo in mortification whatever is reported of the ancient Christian anchorites. Some of these Faquirs

quirs continue for life in one posture: some never lie down: some have always their arms raised above their head: and some mangle their bodies with knives and scourges. The town of Jagrenate in Hindostan is frequented by pilgrims, some of them from places 300 leagues distant; and they travel not by walking or riding, but by measuring the road with the length of their bodies; in which mode of loco-motion, some of them consume years before they complete their pilgrimage. A religious sect made its way some centuries ago into Japan, termed *Bubsdoyists*, from *Bubs*, the founder. This sect has prevailed over the ancient sect of the Sintos, chiefly by its austerity and mortifications. The spirit of this sect inspires nothing but excessive fear of the gods, who are painted prone to vengeance and always offended. These sectaries pass most of their time in tormenting themselves, in order to expiate imaginary faults; and they are treated by their priests with a degree of despotism and cruelty, that is not paralleled but by the inquisitors of Spain.— Their manners are fierce, cruel, and unrelenting; derived from the nature of their superstition.— The notion of invisible malevolent powers, formerly universal, is not to this hour eradicated, even among Christians; for which I appeal to the fastings and flagellations among Roman-Catholics, held by them to be an essential part of religion.— People infected with religious horrors, are never seriously convinced that an upright heart and sound morality make the essence of religion. The doctrine of the Jansenists concerning repentance and mortification, shows evidently, however they may deceive themselves, that they have an impression of the Deity as a malevolent being.— They hold the guilt contracted by Adam's fall to be a heinous sin, which ought to be expiated
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by acts of mortification, such as the torturing and macerating the body with painful labour, excessive abstinence, continual prayer and contemplation. Their penances, whether for original or voluntary sin, are carried to extravagance; and those who put an end to their lives by such severities, are termed the sacred victims of repentance, consumed by the fire of divine love. Such suicides are esteemed peculiarly meritorious in the eye of Heaven; and it is thought that they cannot fail to appease the anger of the Deity. That celibacy is a state of purity and perfection, is a prevailing notion in many countries; among the Pagans, a married man was forbidden to approach the altar, for some days after knowing his wife; and this ridiculous notion of pollution, contributed to introduce celibacy among the Roman-Catholic priests*. The Emperor Otho, *anno* 1218, became a signal penitent: but instead of atoning for his sins by repentance and restitution, he laid himself down to be trodden under foot by the boys of his kitchen; and frequently submitted to the discipline of the whip, inflicted by monks. The Emperor Charles V. toward the end of his days, was sorely depressed in spirit with fear of hell. Monks were his only companions, with whom he spent his time in chanting hymns. As an expiation for his sins, he in private disciplined himself with such severity, that his whip, found after his death, was tinged with his blood. Nor was he satisfied with these acts of mortification: timorous and illiberal solicitude still haunting him he aimed at something extraordinary, at some new and singular act of piety, to display his zeal, and to merit the favour of Heaven. The act he fixed on, was as wild as any that superstition

* Fasting and celibacy were by Zoroaster condemned with abhorrence, as a criminal rejection of the best gifts of Providence.

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stitution ever suggested to a distempered brain : it was to celebrate his own obsequies. He ordered his tomb to be erected in the chapel of the monastery : his domestics marched there in funeral procession, holding black tapers : he followed in his shroud : he was laid in his coffin with much solemnity : the service of the dead was chanted ; and he himself joined in the prayers offered up for his *requiem*, mingling his tears with those of his attendants. The ceremony closed with sprinkling holy water upon the coffin ; and the assistants retiring, the doors of the chapel were shut. Then Charles rose out of the coffin, and stole privately to his apartment.

The history of ancient sacrifices, is not so accurate, as in every instance to ascertain upon what principle they were founded, whether upon gratitude for favours received, or to solicit future favour. Human sacrifices undoubtedly belong to the present head : for being calculated to deprecate the wrath of a malevolent deity, they could have no other motive but fear ; and indeed they are a most direful effect of that passion †. It is needless to lose time in mentioning instances, which are well known to those who are acquainted with ancient history. A number of them are collected in *Historical Law-tracts (a)* : and to these I take the liberty of adding, that the Cimbrians, the Germans, the Gauls, particularly the Druids, practised human sacrifices ; for which we have the authority of Julius Cæsar, Strabo, and other authors. A people on the bank of the Mississippi, named *Tensas*, worship the sun ; and, like the Natches their neighbours, have a temple for that luminary,

† The Abbè de Boffy derives human sacrifices from the history of Abraham preparing to sacrifice his son Isaac, which, says he, was imitated by others. A man who is so unlucky at guessing had better be silent.

(a) Tract 1.

minary, with a sacred fire in it, continually burning: The temple having been set on fire by thunder, was all in flames when some French travellers saw them throw children into the fire, one after another, to appease the incensed deity. The Prophet Micah (*a*), in a passage partly quoted above, inveighs bitterly against such sacrifices: Where-
 “ with shall I come before the Lord, and bow
 “ myself before the high God? shall I come before
 “ him with burnt-offerings, with calves of a year old?
 “ will the Lord be pleased with thousands of rams,
 “ or with ten thousands of rivers of oil? shall
 “ I give my first-born for my transgression, the
 “ fruit of my body for the sin of my soul? He
 “ hath shewed thee, O man, what is good: and
 “ what doth the Lord require of thee, but to do
 “ justly, to love mercy, and to walk humbly with
 “ thy God?”

The ancient Persians acknowledged Oromazes and Arimanes as their great deities, authors of good and ill to men. But I find not Arimanes, the evil principle, was ever an object of any religious worship. The Gaures, who profess the ancient religion of Persia, address no worship but to one God, all-good and all-powerful.

Next, of worshipping the Deity in the character of a mercenary being. Under that head come sacrifices and oblations, whether prompted by gratitude for favours received, or by self-interest to procure future favours; which, for the reason mentioned, I shall not attempt to distinguish. As the deities of early times were thought to resemble men, it was a natural endeavour in men to conciliate their favour by such offerings as were the most relished by themselves. It is probable, that the first sacrifices of that kind, were of sweet-smelling herbs, which

(*b*) Chap. 6.

which in the fire emitted a flavour that might reach the nostrils of a deity, even at a distance. The burning incense to their gods, was practised in Mexico and Peru; and at present is practised in the peninsula of Corea. An opportunity so favourable for making religious zeal a fund of riches to the priesthood, is seldom neglected. There was no difficulty to persuade ignorant people, that the gods could eat as well as smell: what was offered to a deity for food; being carried into the temple, was understood to be devoured by him.

With respect to the Jewish sacrifices of burnt-offerings, meat-offerings, sin-offerings, peace-offerings, heave-offerings, and wave-offerings, these were appointed by God himself, in order to keep that stiff-necked people in daily remembrance of their dependance on him, and to preserve them if possible from idolatry. But that untractable race did not adhere to the purity of the institution: they insensibly degenerated into the notion that their God was a mercenary being; and in that character only, was the worship of sacrifices performed to him. The offerings mentioned were liberally bestowed on him, not simply as a token of their dependance, but chiefly in order to avert his wrath, or to gain his favour †.

The religious notions of the Greeks were equally impure: they could not think of any means for conciliating the favour of their gods, more efficacious than gifts. Homer paints his gods as excessively mercenary. In the fourth book of the Iliad, Jupiter says, "Of these cities, honoured the most by the fowl of Jove, is sacred Troy. Never stands the altar empty before me, oblations poured"

"ed

† There is no mention in ancient authors of fish being offered to the gods in sacrifice. The reason I take to be, that the most savoury food of man was reckoned the most agreeable to their gods; that savages never thought of fish till land-animals became scarce; and that the matter as well as form of sacrifices were established in practice, long before men had recourse to fish for food.

“ ed forth in my presence, favour that ascends the
 “ skies.” Speaking in the fifth book of a warrior,
 known afterward to be Diomedes, “ Some god he
 “ is, some power against the Trojans enraged for
 “ vows unpaid: destructive is the wrath of the
 “ gods.” Diomedes prays to Minerva, “ With
 “ thine arm ward from me the foe : a year-old
 “ heifer, O Queen, shall be thine, broad-fronted,
 “ unbroken, and wild : her to thee I will offer
 “ with prayer, gilding with gold her horns.” Pre-
 cisely of the same kind, are the offerings made
 by superstitious Roman-Catholics to the Virgin Mary,
 and to saints. Electra, in the tragedy of that name,
 supplicates Apollo in the following terms:

——— O! hear Electra too

Who, with unsparing hand, her choicest gifts
 Hath never failed to lay before thy altars ;
 Accept the little All that now remains
 For me to give.

The people of Hindostan, as mentioned above,
 atone for their sins by austere penances ; but they
 have no notion of presenting gifts to the Deity,
 nor of deprecating his wrath by the flesh of ani-
 mals. On the contrary, they reckon it a sin to
 slay an y living creature ; which reduces them to
 vegetable food. This is going too far ; for the
 Deity could never mean to prohibit animal food,
 when originally man's chief dependance was upon
 it. The abstaining however from animal food,
 shows greater humanity in the religion of Hin-
 dostan, than of any other known country. The
 inhabitants of Madagascar are in a stage of reli-
 gion, common among many nations, which is, the
 acknowledging one supreme benevolent deity, and
 many malevolent deities. Most of their worship is
 indeed addressed to the latter ; but they have so
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offer sacrifices to the supreme Being, without employing either idols or temples.

Philosophy and sound sense in polished nations, have purified religious worship, by banishing the profession, at least, of oblations and sacrifices. The Being that made the world, governs it by laws that are inflexible, because they are the best; and to imagine that he can be moved by prayers, oblations, or sacrifices, to vary his plan of government, is an impious thought, degrading the Deity to a level with ourselves: "Hear, O my people, and I will testify against thee: I am God, even thy God. I will take no bullock out of thy house, nor he-goat out of thy fold: for every beast of the forest is mine, and the cattle upon a thousand hills. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows to the Most High. Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me (a)." "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise (b)." "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings (c)." In dark ages, there is great shew of religion, with little heart-worship: in ages of philosophy, warm heart-worship, with little shew*.

This

(a) Psalm 50.

(b) Psalm 51.

(c) Hosea vi. 6.

* Agathias urges a different reason against sacrifices. "Ego nullam naturam esse existimo, cui voluptati sint sedata sanguine altaria, et animantium laniæ. Quod si qua tamen est cui ista sint cordi, non ea mitis et benigna est aliqua, sed fera ac rabida, qualem pavorem poetæ fingunt, et Metum, et Bellonam, et Malam Fortunam, et Discordiam, quam indomitam appellant."—[In English thus: "I cannot conceive, that there should exist a superior being, who takes delight in the sacrifice of animals, or in altars stained with blood. If such there be, his nature is not benevolent, but barbarous and cruel. Such indeed were the Gods whom the poets have created: such were Fear
"and

This is a proper place for the history of idolatry; which, as will anon appear, sprung from religious worship corrupted by men of shallow understanding and gross conceptions, upon whom things invisible make little impression.

Savages, even of the lowest class, have an impression of invisible powers, though they cannot form any distinct notion of them. But such impression is too faint for the exercise of devotion. Whether inspired with love to a good being, or impressed with fear of an ill being, savages are not at ease without some sort of visible object to fix their attention. A great stone served that purpose originally; a very low instrument indeed of religious worship; but not altogether whimsical, if it was introduced, which is highly probable, in the following manner. It was an early and a natural custom among savages, to mark with a great stone, the place where their worthies were interred; of which we have hints every where in ancient history, particularly in the poems of Ossian. "Place me," says Calmar, mortally wounded, "at the side of a stone of remembrance, that future times may hear my fame, and the mother
" of

" and Terror, the goddess of War, of Evil Fortune and of Discord."]
 —Arnobius batters down bloody sacrifices with a very curious argument. "Ecce si bos aliquis, aut quodlibet ex his animal, quod ad placandas cœditur mitigandasque numinum furias, vocem hominis fumat, eloquaturque his verbis: Ergone, O Jupiter, aut quis alius deus es, humanum est istud et rectum, aut æquitatis alicujus in æstimatione ponendum, ut cum alius peccaverit, ego occidar, et de meo sanguine fieri tibi patiaris fati, qui nunquam te laferim, nunquam sciens aut nesciens, tuum numen majestatemque violatim, animal, ut scis, mutum, naturæ meæ simplicitatem sequens, nec multiformium morum varietatibus lubricum?"—*In English thus:* "What if the ox, while he is led out to slaughter to appease the fancied wrath of an offended deity, should assume the human voice, and in these words astonish his conductors: Are these, O merciful God, are these the dictates of humanity, or of justice, that for the crime of another I should forfeit my life! I have never by my will offended thee, and, dumb as I am, and uninformed by reason, my actions, according to the simplicity of my nature, cannot give thee displeasure, who hast made me as I am."]—If this argument were solid, it would be equally conclusive against animal food.

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" of Calmar rejoice over the stone of my renown." Superstition in later times having deified these worthies, their votaries, rejoicing as formerly over the stones dedicated to them, held these stones to be essential in every act of religious worship performed to their new deities*. Tradition points out many stones in different parts of the world, that were used in religious worship. The sun was worshipped at Emesa in Syria by the name of *Ela-gabalus*, and under the form of a black conical stone, which, as universally believed, had fallen from heaven on that sacred place. A large stone worshipped by the Pessenuntians, a people of Phrygia, under the name of *Idæa mater*, was, upon a solemn embassy to that people, brought to Rome; it being contained in the Sybilline books, that unless the Romans got possession of that goddess, they never would prevail over Hannibal. And Pausanias mentions many stones in Greece, dedicated to different divinities; particularly thirty square stones in Achaia, on which were engraved the names of as many gods. In another place, he mentions a very ancient statue of Venus in the island Delos, which, instead of feet, had only a square stone. This may appear a puzzling circumstance in the history of Greece, considering that all the Grecian gods were originally

* Frequent mention is made of such stones in the poems of Ossian. " But remember, my son, to place this sword, this bow, and this horn, " within that dark and narrow house marked with one gray stone." p. 55. " Whose fame is in that dark-green tomb? Four stones with " their heads of moss stand there, and mark the narrow house of death." p. 67. " Let thy bards mourn those who fell. Let Erin give the sons " of Lochlin to earth, and raise the mossy stones of their fame; that the " children of the north hereafter may behold the place where their fa- " thers fought." p. 78. " Earth here incloses the loveliest pair on the " hill: grafs grows between the stones of the tomb." p. 208. In the same poems we find stones made instruments of worship. The spirit of Loda is introduced threatening Fingal: " Fly to thy land, replied the form: " receive the wind and fly. The blasts are in the hollow of my hand. " the course of the storm is mine. The King of Sora is my son: he " bends at the stone of my power." p. 200.

ginally mortals, whom it was easy to represent by statues: but in that early period, the Greeks knew no more of statuary than the most barbarous nations. It is perhaps not easy to gather the meaning of savages, with respect to such stones: the most natural conjecture is, that a great stone, dedicated to the worship of a certain deity, was considered as belonging to him. This notion of property has a double effect: the worshippers, by connection of ideas, were led from the stone to the deity: and the stone tended to fix their wandering thoughts. It was probable imagined, over and above, that some latent virtue communicated to the stone, made it holy or sacred. Even among enlightened people, a sort of virtue or sanctity is conceived to reside in the place of worship: why not also in a stone dedicated to a deity? The ancient Ethiopians, in their worship, introduced the figure of a serpent as a symbol of the deity: two sticks laid cross represented Castor and Pollux, Roman divinities: a javelin represented their god Mars; and in Tartary formerly, the god of war was worshipped under the symbol of an old rusty sabre. The ancient Persians used consecrated fire, as an emblem of the great God. Though the negroes of Congo and Angola have images without number, they are not however idolaters in any proper sense: their belief is, that these images are only organs by which the deities signify their will to their votaries.

If the use that was made of stones and of other symbols in religious worship, be fairly represented, it may appear strange, that the ingenious Greeks sunk down into idolatry, at the very time they were making a rapid progress in the fine arts. Their improvements in statuary, one of these arts, was the cause. They began with attempting to carve heads of men and women, representing their deified heroes; which were placed upon the stones
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dedicated to these heroes. In the progress of the art, statues were executed complete in every member; and at last, statues of the gods were made, expressing such dignity and majesty, as insensibly to draw from beholders a degree of devotion to the statues themselves. Hear Quintilian upon that subject. "At quæ Polycleto defuerunt, Phidiæ at- que Alcameni dantur. Phidias tamén diis quam hominibus efficiendis melior artifex traditur: in ebore vero, longe citra æmulum, vel si nihil nisi Minervam Athenis aut Olympium in Elide Jovem fecisset, cujus pulchritudo adjecisse ali- quid etiam receptæ religioni videtur; adeo ma- jestas operis deum æquavit*." Here is laid a foundation for idolatry: let us trace its progress. Such statues as are represented by Quintilian, serve greatly to enflame devotion; and during a warm fit of the religious passion, the representation is lost, and the statue becomes a deity; precisely as where King Lear is represented by Garrick: the actor vanishes; and, behold! the King himself. This is not singular. Anger occasions a metamorphosis still more extraordinary; if I happen to strike my gouty toe against a stone, the violence of the pain converts the stone for a moment into a voluntary agent; and I wreak my resentment on it, as if it really were so. It is true, the image is only conceived to be a deity during the fervour of devotion; and when that subsides, the image falls back to its original representative state. But frequent instances of that kind, have at last the effect among illiterate people to convert the image into a sort of permanent deity:

* "The deficiencies of Polycletus were made up in Phidias and Alcamenes. Phidias is reckoned to have had more skill in forming the statues of gods than of men. In works of ivory he was unrivalled, although there had been no other proofs of his excellence than the statue of Minerva at Athens, and the Jupiter Olympius in Elis. Its beauty seems to have added to the received religion; the majestic statue resembling so much the god himself."

ty : what such people see, makes a deep impression ; what they see not, very little. There is another thing that concurs with eye-sight, to promote this delusion : devotion, being a vigorous principle in the human breast, will exert itself upon the meanest object, when none more noble is in view.

The ancient Persians held the consecrated fire to be an emblem only of the great God : but such veneration was paid to that emblem, and with so great ceremony was it treated, that the vulgar came at last to worship it as a sort of deity. The priests of the Gaures watch the consecrated fire day and night : they keep it alive with the purest wood, without bark : they touch it not with sword or knife : they blow it not with bellows, nor with the mouth : even the priest is prohibited to approach it, till his mouth be covered with fine linen, lest it be polluted with his breath : if it happen to go out, it must be rekindled by striking fire from flint, or by a burning glass.

The progress of idolatry will more clearly appear, from attending to the religion of the Greeks and Romans. The Greeks, as mentioned above, made use of stones in divine worship, long before idolatry was introduced : and we learn from Varro, that for a hundred and seventy years after Numa, the Romans had no statues nor images in their temples. After statues of the gods became fashionable, they acquired by degrees more and more respect. The Greek and Roman writers talk of divine virtue being communicated to statues ; and some Roman writers talk familiarly, of the *numen* of a deity residing in his statue. Arnobius, in his book against the Gentiles, introduces a Gentile delivering the following opinion. “ We do
 “ not believe, that the metal which composes a
 “ statue, whether gold, or silver, or brass, is a
 “ god. But we believe, that a solemn dedication
 “ brings down the god to inhabit his image ; and

“ it is the god only that we worship in that image.” This explains the Roman ceremony, of inviting to their side the tutelar deities of towns besieged by them, termed *evocatio tutelarium deorum*. The Romans, cruel as they were, overflowed with superstition; and as they were averse from combating the tutelar deities even of their enemies, they endeavoured to gain these deities by large promises, and assurance of honourable treatment. As they could not hope that a statue would change its place, their notion must have been, that by this ceremony, the tutelar deity might be prevailed upon to withdraw its *numen*, and leave the statue a dead lump of matter. When Stilpo was banished by the Areopagus of Athens, for affirming, that the statue in the temple of Minerva, was not the goddess, but a piece of matter carved by Phidias; he surely was not condemned for saying, that the statue was made by Phidias, a fact universally known: his heresy consisted in denying that the *numen* of Minerva resided in the statue. Augustus, having twice lost his fleet by storm, forbade Neptune to be carried in procession along with the other gods; imagining he had avenged himself of Neptune, by neglecting the favourite statue in which his *numen* resided.

When saints in the Christian church were deified, even their images became objects of worship; from a fond imagination, that such worship draws down into the images the souls of the saints they represent: which is the same belief that Arnobius, in the passage above mentioned, ascribes to the Gentiles; and is not widely different from the belief of the Pagan Tartars and Oritacs, by and by to be mentioned. In the eleventh century, there was a violent dispute about images in the Greek church; many asserting, that in the images of our Saviour and of the saints, there resides an inherent sanctity which is a proper ob-

ject of worship; and that Christians ought not to confine their worship to the persons represented, but ought also to extend it to their images.

As ignorant and savage nations can form no conception of Deity but of a being like a man, only superior in power and greatness; many images have been made of the Deity conformable to that conception. It is easy to make some resemblance of a man; but how is power and greatness to be represented? To perform this with success, would require a Hogarth. Savages go more bluntly to work; they endeavour to represent a man with many heads, and with a still greater number of hands. The northern Tartars seem to have no deities but certain statues or images coarsely formed out of wood, and bearing some distant resemblance to the human figure. To palliate so gross an absurdity as that a god can be fabricated by the hands of man, they imagine this image to be endued with a soul: to say whence that soul came, would puzzle the wisest of them. That soul is conceived to be too elevated for dwelling constantly in a piece of matter: they believe that it resides in some more honourable place; and that it only visits the image or idol, when it is called down by prayers and supplications. They sacrifice to this idol, by rubbing its mouth with the fat of fish, and by offering it the warm blood of some beast killed in hunting. The last step of the ceremony is, to honour the soul of the idol with a joyful shout, as a sort of convoy to it when it returns home. The Ostiaks have a wooden idol, termed *The Old Man of Oby*, who is guardian of their fishery: it hath eyes of glass, and a head with short horns. When the ice dissolves, they crowd to this idol, requesting that he will be propitious to their fishery. If unsuccessful, he is loaded with reproaches: if successful, he is entitled to a share of the capture. They make a feast for him,

ought not to be represented, images. In form no like a man, many im- formable to some resem- and great- his with suc- ges go more represent a still greater rtars seem to ages coarsely some distant To palliate so n be fabricat- ne this image ence that soul them. That for dwelling y believe that ace; and that en it is called They sacri- uth with the arm blood of e last step of l of the idol oy to it when a wooden idol, is guardian of , and a head dissolves, they e will be pro- ful, he is load- is entitled to a feast for him, rubbing

rubbing his snout with choice fat; and when the entertainment is over, they accompany the soul of the idol a little way, beating the air with their cudgels. The Ostiaks have another idol, that is fed with milk so abundantly, as to come out on both sides of the spoon, and to fall down upon the vesture; which however is never washed, so little is cleanness thought essential to religion by that people. It is indeed strangely absurd, to think, that invisible souls require food like human creatures; and yet the same absurdity prevailed in Greece.

The ancient Germans, a sober and sensible people, had no notion of representing their gods by statues, or of building temples to them. They worshipped in consecrated groves (a). The Egyptians, from a just conception that an invisible being can have no resemblance to one that is visible, employed hieroglyphical figures for denoting metaphorically the attributes of their gods; and they employed, not only the figures of birds and beasts, but of vegetables; leeks, for example, and onions. This metaphorical adjunct to religion, innocent in itself, sunk the Egyptians into the most groveling idolatry. As hieroglyphical figures, composed frequently of heterogeneous parts, resemble not any being human or divine; the vulgar, losing sight of the emblematic signification understood by poets and philosophers only, took up with the plain figures as real divinities. How otherwise can it be accounted for, that the ox, the ape, the onion, were in Egypt worshipped as deities? Plutarch it is true, in his chapter upon Isis and Osiris observes, that the Egyptians worshipped the bull, the cat, and other animals; not as divinities, but as representatives of them, like an image seen in a glass; or, as he expresses it in another part of the

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same

(a) Tacitus De moribus Germanorum, cap. 9

same chapter, "just as we see the resemblance of
"the sun in a drop of water." But that this must
be understood of philosophers only, will be probable
from what is reported by Diodorus Siculus, that
in a great famine, the Egyptians ventured not to
touch the sacred animals, though they were forced
to devour one another. A snake of a particular
kind, about a yard long, and about the thickness
of a man's arm, is worshipped by the Whidans in
Guinea. It has a large round head, piercing eyes,
a short pointed tongue, and a smooth skin, beau-
tifully speckled. It has a strong antipathy to all
the venomous kind; in other respects, innocent
and tame. To kill these snakes being a capital
crime, they travel about unmolested, even into bed-
chambers. They occasioned, anno 1697, a ridi-
culous persecution. A hog teased by one of them,
tore it with his tusks till it died. The priests car-
ried their complaint to the king; and no one
presuming to appear as counsel for the hogs, or-
ders were issued for slaughtering the whole race.—
At once were brandished a thousand cutlasses;
and the race would have been extirpated, had not
the king interposed, representing to the priests,
that they ought to rest satisfied with the innocent
blood they had spilt. Rancour and cruelty ne-
ver rage more violently, than under the mask of
religion.

It is amazing how prone even the most polished
nations were to idolatry. A statue of Hercules was
worshipped at Tyre, not as a representative of the
Deity but as the Deity himself. And accordingly,
when Tyre was besieged by Alexander, the Dei-
ty was fast bound in chains, to prevent him from
deserting to the enemy. The city of Ambracia
being taken by the Romans, and every statue of
their gods being carried to Rome; the Ambra-
cians complained bitterly that not a single divinity
was left them to worship. How much more rati-
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onal are the Hindostan bramins, who teach their disciples, that idols are emblems only of the Deity, intended merely to fix the attention of the populace:

The first statues in Greece and Tuscany were made with wings, to signify the swift motion of the gods. These statues were so clumsy, as scarce to resemble human creatures, not to talk of a divinity. But the admirable statues executed in later times, were imagined to resemble most accurately the deities represented by them: whence the vulgar notion, that gods have wings, and that angels have wings.

I proceed to what in the history of idolatry may be reckoned the second part. Statues, we have seen, were at first used as representatives only of the Deity; but came afterward to be metamorphosed into Deities. The absurdity did not stop there. People, not satisfied with the visible deities erected in temples for public worship, became fond to have private deities of their own, whom they worshipped as their tutelar deities; and this practice spread so wide, that among many nations every family had household gods cut in wood or stone. Every family in Kamskatka has a tutelar deity in the shape of a pillar, with the head of a man, which is supposed to guard the house against malevolent spirits. They give it food daily, and anoint the head with the fat of fish. The Prophet Isaiah (a) puts this species of deification in a most ridiculous light: "He burneth part thereof in the fire: with part thereof he roasteth flesh: of the residue he maketh a god, even his graven image: he falleth down, worshipping and praying to it and saith, Deliver me, for thou art my god." Multiplication could not fail to sink household-gods into a degree

(a) Chap. 44.

gree of contempt: some slight hope of good from them, might produce some cold ceremonial worship; but there could be no real devotion at heart. The Chinese manner of treating their household-gods, will vouch for me. When a Chinese does not obtain what he prays for, "Thou spiritual dog," he will say, "I lodge thee well, thou art beautifully gilded, treated with perfumes and burnt-offerings; and yet thou withholdest from me the necessaries of life."— Sometimes they fasten a cord to the idol, and drag it through the dirt. The inhabitants of Ceylon treat their idols in the same manner. Thor, Woden, and Friga, were the great deities of the Scandinavians. They had at the same time inferior deities, who were supposed to have been men translated into heaven for their good works.— These they treated with very little ceremony, refusing to worship them if they were not propitious; and even punishing them with banishment; but restoring them after a time, in hopes of amendment. Domestic idols are treated by the Quakers with no greater reverence than by the people mentioned. But they have public idols, some particularly of brass, which are highly revered: the solidity of the metal is in their imagination connected with immortality; and great regard is paid to these idols, for the knowledge and experience they must have acquired in an endless course of time.

When by philosophy and improvement of the rational faculty, the Pagan religion in Rome was sinking into contempt, little regard was had to tutelary deities, to auguries, or to prophecies. Ptolemy King of Egypt, being thrust out of his kingdom by a powerful faction, applied to the senate of Rome to be restored. Lentulus proconsul of Syria was ambitious to be employed; but he had enemies who made violent opposition. They brought

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brought religion into the quarrel, alledging a Sybilline oracle, prophesying that Ptolomy should be restored but not by an army. Cicero in a letter still extant, gave Lentulus the following advice, that with his Syrian army he should invade Egypt, beat down all opposition, and when the country was quieted, that Ptolomy should be at hand to take possession. And this the great Cicero thought might be piously done without contradicting the oracle.

Saints, or tutelar deities, are sometimes not better treated among Roman Catholics, than among Pagans. "When we were in Portugal," says Captain Brydone, "the people of Castelbranco were so enraged at St. Antonio, for suffering the Spaniards to plunder their town, contrary, as they affirmed, to his express agreement with them, that they broke many of his statues to pieces; and one that had been more revered than the rest, they took the head off, and in its stead placed one of St. Francis. The great St. Januarius himself was in imminent danger, during the last famine at Naples. They loaded him with abuse and invective; and declared point-blank, that if he did not procure them corn by such a time, he should be no longer their saint." The tutelar saint of Cattania, at the foot of Mount Etna, is St. Agatha. A torrent of lava burst over the walls, and laid waste great part of that beautiful city. Where was St. Agatha at that time? The people say, that they had given her just provocation; but that she has long ago been reconciled to them, and has promised never to suffer the lava to hurt them again. At the foot of Mount Etna, a statue of a saint is placed as a memorial, for having prevented the lava from running up the mountain of Taurominum, and destroying that town; the saint having

having conducted the lava down a low valley to the sea.

Let a traveller once deviate from the right road, and there is no end of wandering. Porphyrius reports, that in Anubis, an Egyptian city, a real man was worshipped as a god; which is also asserted by Minutius Fœlix, in his apology for the Christians. A thousand writers have said, that the Tartars believe their high-priest, termed *Dalai Lama*, to be immortal. But that is a mistake: his death is published through the whole country; and couriers intimate it even to the Emperor of China: his effigy is taken down from the portal of the great church, and that of his successor is put in its stead. The system of the metempsychosis, adopted in that country, has occasioned the mistake. They believe, that the holy spirit, which animates a Dalai Lama, passes upon his death into the body of his successor. The spirit therefore is believed to be immortal, not the body. The Dalai Lama, however, is the object of profound veneration. The Tartar princes are daily sending presents to him, and consulting him as an oracle: they even undertake a pilgrimage in order to worship him in person. In a retired part of the temple he is shown covered with precious stones, and sitting cross-legged. They prostrate themselves before him at a distance, for they are not permitted to kiss his toe. The priests make traffic even of his excrements, which are greedily purchased at a high price, and are kept in a golden box hanging from the neck, as a charm against every misfortune. Like the cross of Jesus, or the Virgin's milk, we may believe, there never will be wanting plenty of that precious stuff to answer all demands: the priests out of charity will furnish a quota, rather than suffer votaries to depart with their money for want of goods to purchase. The person of the Japan Pope,

Pope, or Ecclesiastical Emperor, is held so sacred, as to make the cutting his beard, or his nails, a deadly sin. But absurd laws are never steadily executed. The beard and the nails are cut in the night-time, when the Pope is supposed to be asleep; and what is taken away by that operation, is understood to be stolen from him, which is no impeachment upon his Holiness.

That the Jews were idolaters when they sojourned in the land of Goshen, were it not presumable from their commerce with the Egyptians, would however be evident from the history of Moses.—Notwithstanding their miraculous deliverance from the Egyptian king, notwithstanding the daily miracles wrought among them in the wilderness; so addicted were they to a visible deity, that, during even the momentary absence of Moses conversing with God on the mount, they fabricated a golden calf, and worshipped it as their god.—

“And the Lord said unto Moses, Go, get thee down: for thy people which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, have worshipped it, have sacrificed thereunto,” and said, “These be thy gods, O Israel, which have brought thee up out of the land of Egypt (a).” The history of the Jews, shows how difficult it is to reclaim from idolatry a brutish nation, addicted to superstition, and fettered by inveterate habit. What profusion of blood, to bring that obstinate and perverse people to the true religion! all in vain. The book of Judges, in particular, is full of reiterated relapses, from their own invisible God, to the visible gods of other nations. And in all probability, their anxious desire for a visible king, related in the first

(a) St. Exod xxxii. 7.

first book of Samuel, arose from their being deprived of a visible god. There was a necessity for prohibiting images (*); which would have soon been converted into deities visible: and it was extremely prudent, to supply the want of a visible god, with endless shews and ceremonies; which accordingly became the capital branch of the Jewish worship.

It appears to me from the whole history of the Jews, that a gross people are not susceptible but of a gross religion; and without an enlightened understanding, that it is vain to think of eradicating superstition and idolatry. And after all the covenants made with the Jews, after all the chastisements and all the miracles lavished on them, that they were not however reclaimed from the most groveling idolatry, is evident from the two golden calves fabricated by Jeroboam, saying, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt (a)." The people also of Judah fell back to idol-worship under Rehoboam, son of Solomon (b). Jehu, king of the ten tribes, did not tolerate the worship of the other gods (c); but he continued to worship the two golden calves fabricated by Jeroboam (d). Down to the days of King Hezekiah, the Jews worshipped the brazen serpent erected by Moses in the wilderness.—The Jews seem indeed to have been a very perverse people: the many promises and threatenings announced by their prophets, and the many miracles wrought among them, had no permanent effect to restrain them from idolatry; and yet during their captivity in Babylon, several of them submitted to be burnt alive, rather than to join in idol-

(*) Deuteronomy, xvi. 22.

(b) 1 Kings, xiv. 23.

(d) 2 Kings, x. 29.

(a) 1 Kings, xii. 28.

(c) 2 Kings, x. 25.

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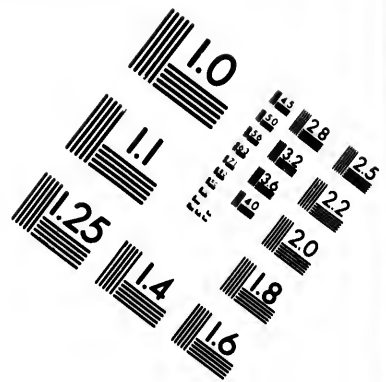
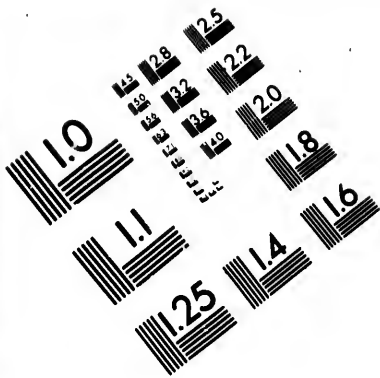
idol-worship (a). Captivity cured them radically of idolatry ; and from that period to this day, they have not been guilty of a single relapse. Xiphilin, in his abridgement of Dion Cassius, relating their war with Pompey many centuries after the Babylon captivity, gives the following account of them. " Their customs are quite different from those of other nations. Beside a peculiar manner of living, they acknowledge none of the common deities : they acknowledge but one, whom they worship with great veneration.— There never was an image in Jerusalem ; because they believe their God to be invisible and ineffable. They have built him a temple of great size and beauty, remarkable in the following particular, that it is open above, without any roof."

There lies no solid objection against images among an enlightened people, when used merely to rouse devotion ; but as images tend to pervert the vulgar, they ought not to be admitted into churches. Pictures are less liable to be misapprehended ; and the Ethiopians accordingly indulge pictures in their churches, tho' they prohibit statues.— The general council of Frankfort permitted the use of images in churches ; but strictly prohibited any worship to be addressed to them. So prone however to idolatry are the low and illiterate, that the prohibition lost ground both in France and in Germany ; and idol-worship became again general.

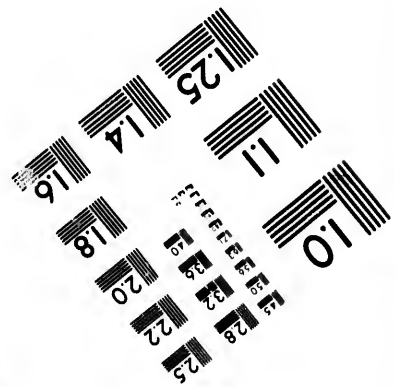
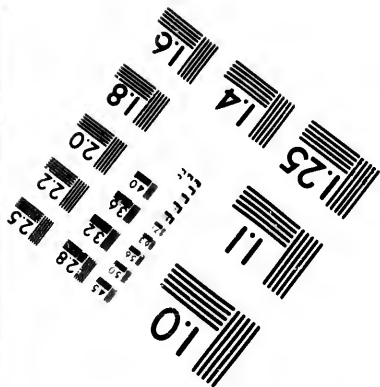
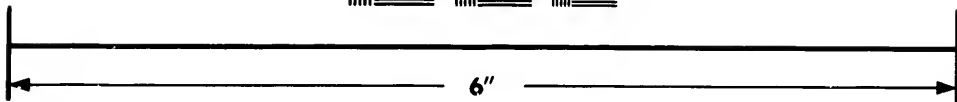
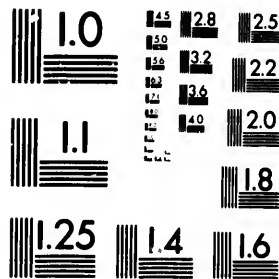
It is probable, that the sun and moon were early held to be deities, and that they were the first visible objects of worship. Of all the different kinds of idolatry, it is indeed the most excusable. Upon the sun depends health, vigour, and cheerfulness : during his retirement, all is dark

(a) Daniel, chap. 3.





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dark and dismal : when he performs his majestic round, to bless his subjects and to bestow fecundity, can a mere savage withhold gratitude and veneration ! Hear an old Pagan bard upon that subject. “ O thou who rollest above, round as the
 “ shield of my fathers ? Whence are thy beams, O
 “ sun, thy everlasting light ? Thou comest forth
 “ in thy awful beauty, and the stars hide their
 “ face : thou movest alone, for who can be a
 “ companion of thy course ! The oaks of the
 “ mountain fall : the mountains decay with years :
 “ the ocean shrinks and grows again : the moon
 “ herself is lost in heaven : but thou art forever
 “ the same, rejoicing in the brightness of thy
 “ courses. When tempests darken the world, when
 “ thunder rolls, and lightning flies, thou lookest
 “ in thy beauty from the clouds, and laughest at
 “ the storm (a).”

Worship to the sun as a real deity, was in former times universal ; and prevails in many countries even at present. The American savages worship the sun as sovereign of the universe, known by the name of *Arishoui* among the Hurons, and of *Agrishoue* among the Iroquois.— They offer him tobacco, which they term *smoking the sun* : the chief man in the assembly lights the calumet, and offers it thrice to the rising sun ; imploring his protection, and recommending the tribe to his care. The chief proceeds to smoke ; and every one smokes in his turn. This ceremony is performed on important occasions only : less matters are reserved for their Manitou. The Mississippi people offer to the sun the first of what they take in hunting ; which their commander artfully converts to his own use. The Apalachites, bordering on Florida, worship the sun ; but sacrifice nothing to him that has life : they hold him to be the parent of life, and think that he can take

(a) Ossian.

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take no pleasure in the destruction of any living creature: their devotion is exerted in perfumes and songs. The Mexicans, while a free people, presented to the sun a share of their meat and drink. The inhabitants of Darien, believe in the sun as their god, and in the moon as his wife, paying them equal adoration. The people of Borneo worship the sun and moon as real divinities. The Samoïdes worship both, bowing to them morning and evening in the Persian manner.

But if the sun and moon were the first objects of idolatry, knowledge and reflection reformed many from the error of holding these luminaries to be deities. "That original intelligence," say the Magians, "who is the first principle of all things, discovers himself to the mind and understanding only: but he hath placed the sun as his image in the visible universe; and the beams of that bright luminary, are but a faint copy of the glory that shines in the higher heavens." The Persians, as Herodotus reports, had neither temples, nor altars, nor images: for, says that author, they do not think, like the Greeks, that there is any resemblance between gods and men. The Gaures, who to this day profess the ancient religion of Persia, celebrate divine worship before the sacred fire, and turn with peculiar veneration toward the rising sun, as the representative of God; but they adore neither the sun, nor the sacred fire. They are professed enemies to every image of the Deity cut with hands: and hence the havock made by the ancient Persians, upon the statues and temples of the Grecian gods. Such sublimity of thought was above the reach of other uninspired nations, excepting only the Hindoos and Chinese.

I close the history of idolatry with a brief recapitulation of the outlines. Admitting the sun and moon

moon to have been the first objects of idolatry, yet as Polytheism was once universal, they make only two of the many gods that were every where worshipped. We have seen, that the sacred fire was employed in the worship of the sun, and that images were employed in the worship of other deities. Images were originally used for the sole purpose of animating devotion: such was their use in Persia and Hindostan; and such was their use in every country among philosophers. The Emperor Julian, in an epistle to Theodore concerning the images of the gods, says, "We believe not that these images are gods: we only use them in worshipping the gods." In the progress toward idolatry, the next step is, to imagine that a deity loves his image, that he makes it his residence, or at least communicates some virtue to it. The last step is, to fancy the image itself to be a deity; which gained ground imperceptibly as statuary advanced toward perfection.— It would be incredible that men of sense should ever suffer themselves to be impressed with so wild a delusion, were it not the overbearing influence of religious superstition. *Credo quia impossibile est*, is applicable to idolatry as well as to transubstantiation. The worshipping of the sun and moon as deities, is idolatry in the strictest sense. With respect to images, the first step of the progress is not idolatry: the next is mixed idolatry: and the last is rank idolatry.

So much upon idolatry. I proceed to what approaches the nearest to it, which is worship addressed to deified mortals. The ancient gods were exalted so little above men, that it was no hard task for the imagination to place in heaven, men who had made a figure on earth. The Grecian heaven was entirely peopled with such men, as well as that of many other nations. Men are deified

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of idolatry, they make every where a sacred fire, and that of other for the sole which was their which was their phers. The Theodore confessors, "We beseech you: we only beseech you." In the step is, to imagine that he makes communicates some image of the image of the ground imperfection.—of sense should be filled with so overbearing intellect, *quia impossibile* as to of the sun and strictest sense. step of the proximate idolatry: ded to what appears his worship ad- cient gods were it was no hard ce in heaven, th. The Gre- with such men, ons. Men are deified

deified every day by the Romish church, under the denomination of saints: persons are frequently selected for that honour who scarce deserved a place on earth, and some who never had a place there. The Roman Catholics copy the Pagans, in worshipping these saints in quality of tutelar deities. One branch of the office bestowed on them, is to explain the wants of their votaries to the King of heaven, and to supplicate for them. The mediatorial office prevails with respect to earthly potentates, as well as heavenly: being struck with awe and timidity in approaching those exalted above us, we naturally take hold of some intermediate person to solicit for us. In approaching the Almighty, the mind, sinking down into humility and profound veneration, stops short, relying upon some friend in heaven to intercede in its behalf. Temples among the Cochinchinese are constructed with a deep and dark niche, which is their *sanctum sanctorum*. They hold that no representation, whether by painting or sculpture, can be made of God, who is invisible. The niche denotes his incomprehensibility; and the good men placed by them in heaven, are believed to be their intercessors at the throne of grace. The prayers of the Chinese are seldom directed to the supreme being, but to his vicegerents. Intercessors, at the same time, contribute to the ease of their votaries: a Roman Catholic need not assume a very high tone, in addressing a tutelar saint chosen by himself.

False notions of Providence have prompted groveling mortals to put confidence in mediators and intercessors of a still lower class, namely, living mortals, who by idle austerities have acquired a reputation for holiness. Take the following instance, the strongest of the kind that can be figured.

gured. Louis XI. of France, sensible of the approach of death, sent for a hermit of Calabria, named *Francisco Martarillo*; and throwing himself at the hermit's feet in a flood of tears, entreated him to intercede with God, that his life might be prolonged; as if the voice of a Calabrian friar, says Voltaire, could alter the course of Providence, by preserving a weak and perverse soul in a worn-out body.

Having discussed the persons that are the objects of worship, the next step in order is, to take under view the forms and ceremonies employed in religious worship. Forms and ceremonies illustrate a prince in his own court: they are necessary in a court of law for expediting business; and they promote seriousness and solemnity in religious worship. At the same time, in every one of these a just medium ought to be preserved between too many and too few. With respect to religious worship in particular, superfluity of ceremonies quenches devotion, by occupying the mind too much upon externals. The Roman-Catholic worship is crowded with ceremonies: it resembles the Italian opera, which is all sound, and no sentiment. The Presbyterian form of worship is too naked: it is proper for philosophers more than for the populace. This is fundamentally the cause of the numerous secessions from the church of Scotland that have made a figure of late: people dislike the established forms, when they find less animation in public worship than is desired; and without being sensible of the real cause, they chuse pastors for themselves, who supply the want of ceremonies by loud speaking, with much external fervor and devotion*.

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* External show figures greatly in dark times, when nothing makes an impression but what is visible. A German traveller (Hentzner) talking of Queen

The frequent ablutions or washings among the Mahometans and others, as acts of devotion, show the influence that the slightest resemblances have on the ignorant. Because purification, in several languages, is a term applicable to the mind as well as to the body, shallow thinkers, misled by the double meaning, imagine that the mind, like the body, is purified by water.

The sect of Ali use the Alcoran translated into the Persian language, which is their native tongue.

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Queen Elizabeth, thus describes the solemnity of her dinner. "While she was at prayers, we saw her table set out in the following solemn manner. A gentleman entered the room bearing a rod, and along with him another who had a table-cloth, which, after they had both kneeled three times with the utmost veneration, he spread upon the table, and after kneeling again, they both retired. Then came two others, one with the rod again, the other with a salt-cellar, a plate and bread; when they had kneeled, as the others had done, and placed what was brought upon the table, they too retired with the same ceremonies performed by the first. At last came an unmarried lady, (we were told she was a Countess), and along with her a married one, bearing a tasting knife; the former was dressed in white silk; who when she had prostrated herself three times, in the most graceful manner, approached the table, and rubbed the plates with bread and salt, with as much awe as if the Queen had been present: when they had waited there a little while, the yeomen of the guard entered bareheaded, clothed in scarlet, with a golden rose upon their backs, bringing in at each turn a course of twenty-four dishes, served in plate most of it gilt; these dishes were received by a gentleman in the same order they were brought, and placed upon the table, while the lady-taster gave to each of the guard a mouthful to eat, of the particular dish, he had brought, for fear of any poison. During the time that this guard, which consists of the tallest and stoutest men that can be found in all England, were bringing dinner, twelve trumpets and two kettle-drums made the hall ring for half an hour together. At the end of this ceremonial a number of unmarried ladies appeared, with particular solemnity, lifted the meat off the table, and conveyed it into the Queen's inner and more private chamber, where, after she had chosen for herself, the rest goes to the ladies of the court."—Forms were greatly regarded among the old Romans, dresses appropriated to different ranks; victors, axes, bundles of rods, and other ensigns of power; military merit triumphs rewarded with triumphs, ovations crowns of gold, of leaves, &c. &c. Such appearances strike the multitude with respect and awe: they are indeed despised by men of plain sense; but they regain their credit with philosophers. Excessive courage, the exertion of which is visible, was the heroism of the last age: "I shall never esteem a king," said the great Gustavus Adolphus, "who in battle does not expose himself like a private man." By acuteness of judgement and refinement of taste, we cling to the substance and disregard forms and ceremonies. External show, however, continues to prevail in many instances. A young man is apt to be captivated with beauty or dress: a young woman, with equipage or a title. And hence many an ill-sorted match,

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(Hentzner) talking of
Queen

The sect of Omar esteem this to be a gross impiety; being persuaded, that the Alcoran was written in Arabic, by the Angel Gabriel, at the command of God himself. The Roman Catholics are not then the only people who profess to speak nonsense to God Almighty; or, which is the same, who profess to pray in an unknown tongue.

At meals the ancients poured out some wine as a libation to the gods: Christians pronounce a short prayer, termed a *grace*.

The gross notion of Deity entertained by the ancients, is exemplified in their worshipping and sacrificing on high places; in order, as they thought, to be more within sight. Jupiter in Homer praises Hector for sacrificing to him frequently upon the top of Ida; and Strabo observes, that the Persians, who used neither images nor altars, sacrificed to the gods in high places. Balak carried Balaam the prophet to the top of Pisgah and other mountains, to sacrifice there, and to curse Israel. The votaries of Baal always worshipped in high places. Even the sage Tacitus was infected with that absurdity. Speaking of certain high mountains where the gods were worshipped, he expresses himself thus: *Maxime cælo appropinquare, precesque mortalium a Deo nusquam propius audiri* *.

Ceremonies that tend to unhinge morality, belong more properly to the following section, treating of the connection between religion and morality.

It is now full time to take under consideration an objection to the sense of Deity hinted above, arguing from the gross conceptions of deity among many nations, that this sense cannot be innate.

The

* "As approaching nearer to heaven, the prayers of mortals are there more distinctly heard."

The objection is not indeed directly stated in the following passage, borrowed from a justly-celebrated author ; but as it perhaps may be implied, the passage shall be fairly transcribed. " The universal propensity to believe invisible intelligent power, being a general attendant on human nature, if not an original instinct, may be considered as a kind of stamp which the Deity has set upon his work ; and nothing surely can more dignify mankind, than to be the only earthly being who bears the stamp or image of the universal Creator. But consult this image as it commonly is in popular religions : how is the Deity disfigured ! what caprice, absurdity, and immorality, are attributed to him (a) ! " A satisfactory answer to the objection implied in this passage, will occur, upon recollecting the progress of men and nations from infancy to maturity. Our external senses, necessary for self-preservation, soon arrive at perfection : the more refined senses of propriety, of right and wrong, of Deity, of being accountable creatures, and many others of the same kind, are of slower growth : the sense of right and wrong in particular and the sense of Deity, seldom reach perfection but by good education and much study. If such be the case among enlightened nations, what is to be expected from savages who are in the lowest stage of understanding ? To a savage of New-Holland, whose sense of deity is extremely obscure, one may talk without end of a being who created the world, and who governs it by wise laws ; but in vain, for the savage will be never the wiser. The same savage hath also a glimmering of the moral sense, as all men have ; and yet in vain will you discourse to him of approbation and disapprobation,

H h 2

(a) Natural History of Religion.

approbation, of merit and demerit: of these terms he has no clear conception. Hence the endless aberrations of rude and barbarous nations, from pure morality. Of the latter, there are many instances collected in the preceding tract; and of the former, still more in the present tract. The sense of deity in dark times has indeed been strangely distorted, by certain biases and passions that enslave the rude and illiterate: but these yield gradually to the rational faculty as it ripens, and at last leave religion free to found philosophy. Then it is, that men, listening to the innate sense of deity purified from every bias, acquire a clear conviction of one supreme Deity who made and governs the world.

The foregoing objection then weighs not against the moral sense. If it have weight, it resolves into a complaint against Providence for the weakness of the sense of deity in rude and illiterate nations. If such complaint be solidly founded, it pierces extremely deep: why have not all nations, even in their nascent state, the sense of deity and the moral sense in purity and perfection? why do they not possess all the arts of life without necessity of culture or experience? why are we born poor and helpless infants instead of being produced complete in every member, internal and external, as Adam and Eve were? The plan of Providence is far above the reach of our weak criticisms: it is but a small portion that is laid open to our view; can we pretend to judge of the whole? I venture only to suggest, that as, with respect to individuals, there is a progress from infancy to maturity; so there is a similar progress in every nation, from its savage state to its maturity in arts and sciences. A child that has just conceptions of the Deity and of his attributes would be a great miracle; and would not such knowledge in a savage be equally so? Nor can I discover

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discover what benefit a child or a savage could reap from such knowledge; provided it remained a child or a savage in every other respect. The genuine fruits of religion, are gratitude to the Author of our being, veneration to him as the supreme being, absolute resignation to the established laws of his providence, and chearful performance of every duty: but a child has not the slightest idea of gratitude nor of veneration, and very little of moral duties; and a savage, with respect to these, is not much superior to a child. The formation and government of the world, as far as we know, are excellent: we have great reason to presume the same with respect to what we do not know: and every good man will rest satisfied with the following reflection, That we should have been men from the hour of our birth, complete in every part, had it been conformable to the system of unerring Providence.

S E C T. II.

Morality considered as a branch of duty to our Maker.

HAVING travelled long on a rough road, not a little fatiguing, the agreeable part lies before us; which is, to treat of morality as a branch of religion. It was that subject which induced me to undertake the history of natural religion; a subject that will afford salutary instruction; and will inspire true piety, if instruction can produce that effect.

Bayle states a question, whether a people may not be happy in society, and be qualified for good government, upon principles of morality singly, without any sense of religion. The question is ingenious,

ous, and may give opportunity for subtle reasoning; but it is useless, because the fact supposed cannot happen. The principles of morality and of religion are equally rooted in our nature: they are indeed weak in children and in savages; but they grow up together, and advance toward maturity with equal steps. Where the moral sense is entire, there must be a sense of religion; and if a man who has no sense of religion live decently in society, he is more indebted for his conduct to good temper than to sound morals.

We have the authority of the Prophet Mical, formerly quoted, for holding, that religion, or, in other words, our duty to God, consists in doing justice, in loving mercy, and in walking humbly with him. The last is the foundation of religious worship, discussed in the foregoing section: the two former belong to the present section. And if we have gratitude to our Maker and Benefactor, if we owe implicit obedience to his will as our rightful sovereign, we ought not to separate the worship we owe to him, from justice and benevolence to our fellow-creatures; for to be unjust to them, to be cruel or hard-hearted, is a transgression of his will, no less gross than a total neglect of religious worship. "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets (a)" "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you. For I was hungry, and ye gave me meat:

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(a) Matthew, xx'ii. 36.

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“ I was thirsty, and ye gave me drink: I was
“ a stranger, and ye took me in: naked, and
“ ye clothed me: sick, and ye visited me: in
“ prison, and ye came unto me. Then shall the
“ righteous answer, saying, Lord, when saw we
“ thee hungry, and fed thee? or thirsty, and gave
“ thee drink? When saw we thee a stranger, and
“ took thee in? or naked, and clothed thee?
“ When saw we thee sick, or in prison, and came
“ unto thee? And the King shall answer, Verily I
“ say unto you, in as much as ye have done it
“ unto one of the least of these my brethren,
“ ye have done it unto me (a).” “ Pure religi-
“ on and undefiled before God, is this, To visit
“ the fatherless and widow in their affliction; and
“ to keep himself unspotted from the world (b).”
“ *Hostias et victimas Domino offeram quas in*
“ *usum mei protulit, ut rejiciam ei suum munus?*
“ *Ingratum est; cum sit libabilis hostia bonus ani-*
“ *mus, et pura mens, et sincera conscientia. Igi-*
“ *tur qui innocentiam colit, Domino supplicat; qui*
“ *justitiam, Deo libat; qui fraudibus abstinet, pro-*
“ *pitiat Deum; qui hominem periculo subripit, opti-*
“ *nam victimam cædit. Hæc nostra sacrificia, hæc*
“ *Dei sacra sunt. Sic apud nos religiosior est ille,*
“ *qui justior * (c).*” The laws of Zaleucus, law-
giver to the Locrians, who lived before the days
of Pythagoras, are introduced with the following
preamble. “ No man can question the existence
“ of Deity who observes the order and harmo-
“ ny of the universe, which cannot be the pro-
“ duction

(a) Matthew, xxv. 34. (b) James, i. 27. (c) Minucius Fœlix.

* “ Shall I offer to God for a sacrifice those creatures which his bounty
“ has given me for my use? It were ingratitude to throw back the gift
“ upon the giver. The most acceptable sacrifice is an upright mind, an
“ untainted conscience, and an honest heart. The actions of the inno-
“ cent ascend to God in prayer; the observance of justice is more grate-
“ ful than incense; the man who is sincere in his dealings, secures the
“ favour of his Creator; and the delivery of a fellow creature from dan-
“ ger or destruction, is dearer in the eyes of the Almighty than the sa-
“ crifice of blood.”

“ duction of chance. Men ought to bridle their
“ passions, and to guard against every vice. God
“ is pleased with no sacrifice but a sincere heart ;
“ and differs widely from mortals, whose delight
“ is splendid ceremonies and rich offerings. Let
“ justice therefore be studied ; for by that only
“ can a man be acceptable to the Deity. Let
“ those who are tempted to do ill, have always
“ before their eyes the severe judgements of the
“ gods against wicked men. Let them always keep
“ in view the hour of death, that fatal hour which
“ is attended with bitter remorse for transgres-
“ sion the rules of justice. If a bad disposi-
“ tion incline you to vice, pray to heaven at the
“ foot of the altar to mend your heart.”

Morality is thus included in religion. Some na-
tions, however, leave not this proposition to rea-
soning or conviction, but ingross many moral du-
dies in their religious creed. In the 67th chapter
of the Sadder, a lie is declared to be a great sin,
and is discharged even where it tends to bring
about good. So much purer is the morality of
the ancient Persians than of the present Jesuits.
The religion of the people of Pegu, inculcates cha-
rity, forbids to kill, to steal, or to injure others.
Attend to the consequence : that people, fierce ori-
ginally, have become humane and compassionate.
In a sacred book of the ancient Persians, it is
written, “ If you incline to be a saint, give good
“ education to your children ; for their virtuous
“ actions will be imputed to you.” The people
of Japan pay great respect to their parents ; it
being an article in their creed, That those who
fail in duty to their parents, will be punished by
the gods. In these two instances, religion tends
greatly to connect parents and children in the most
intimate tie of cordial affection. The reverence
the Chinese have for their ancestors, and the ce-
remonies performed annually at their tombs, tend

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 dering into foreign countries.

Ancient Persia was fertile and populous : at pre-
 sent it is barren and thin of inhabitants. Sir John
 Chardin accounts for the difference. The climate
 of Persia is so dry, that scarce a shower falls
 during summer ; even grass will not grow with-
 out being watered. This defect of climate was
 remedied by the ancient inhabitants, termed *Gaures* ;
 among whom it was a religious act, to cultivate
 waste land, and to plant trees for fruit. It was a
 maxim in the sacred book of that religion, that he
 who cultivates the ground with care and diligence,
 acquires a greater stock of religious merit, than
 can be acquired by ten thousand prayers. The
 religion, on the contrary, of the present Mahome-
 tan inhabitants, leads them to take no care for
 to-morrow : they grasp at present enjoyment, and
 leave all the rest to fate.

Superstitious rites in some religions, are success-
 fully employed to enforce certain moral duties. The
 Romans commonly made their solemn covenants
 in the capital, before the statue of Jupiter ; by
 which solemnity he was understood to guarantee
 the covenant, ready to pour out vengeance upon
 the transgressor. When an oath enters into any
 engagement, the Burates, a people in Grand Tar-
 tary, require it to be given upon a mountain, held
 to be sacred ; they are firmly persuaded, that the
 person who swears a falsehood, will not come down
 alive. The Essenes, a Jewish sect, bound them-
 selves by a solemn oath, to shun unlawful gain,
 to be faithful to their promises, not to lie, and
 never to harm any one. In Cochin-China, the
 souls of those who have been eminent for arts or
 arms, are worshipped. Their statues are placed
 in the temples ; and the size of a statue is pro-
 portioned to the merit of the person represented.
 If that be impartially executed, there cannot be
 a nobler

a nobler incitement to public spirit. The Egyptians did not reach the thought of honouring virtue after death ; but they dishonoured vice, by excluding it from the Elysian fields.

The salutary influence of religion on morality, is not confined to pure religion, whether by its connection with morality in general, or by inculcating particular moral duties. There are many religious doctrines, doubtful or perhaps erroneous, that contribute also to enforce morality. Some followers of Confucius ascribe immortality to the souls of the just only ; and believe that the souls of the wicked perish with their bodies. The native Hindows are gentle and humane : the metempsychosis or transmigration of souls, is an article in their creed ; and hence the prohibition to destroy any living creature, because it might disturb the soul of an ancestor. In the second chapter of the Sadler, it is written, that a man whose good works are more numerous than his sins, will go to paradise ; otherwise that he will be thrust into hell, there to remain for ever.

It adds, that a bridge erected over the great abyss where hell is situated, leads from this earth to paradise ; that upon the bridge there stands an angel, who weighs in a balance the merits of the passengers ; that the passenger whose good works are found light in the balance, is thrown over the bridge into hell ; but that the passenger whose good works preponderate, proceeds in his journey to paradise, where there is a glorious city, gardens, rivers, and beautiful virgins, whose looks are a perpetual feast, but who must not be enjoyed. In the fourth chapter of the Sadler, good works are zealously recommended in the following parable. Zeradusht, or Zoroaster, being in company with God, saw a man in hell who wanted his right foot. " Oh my Creator," said Zoroaster, " who is that
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“ man who wants the right foot? God answered,
 “ He was the king of thirty-three cities, reigned
 “ many years, but never did any good, except
 “ once, when, seeing a sheep tyed where it could
 “ not reach its food, he with his right foot push-
 “ ed the food to it; upon which account that foot
 “ was saved from hell.” In Japan, those of the
 Sinto religion believe, that the souls of good men
 are translated to a place of happiness, next to the
 habitation of their gods. But they admit no place
 of torment; nor have they any notion of a devil,
 but what animates the fox, a very mischievous ani-
 mal in that country. What then becomes of the
 souls of ill men? Being denied entrance into hea-
 ven, they wander about to expiate their sins. Those
 of the Budo religion believe, that in the other
 world, there is a place of misery as well as of hap-
 piness. Of the latter there are different degrees,
 for different degrees of virtue; and yet, far from
 envying the happier lot of others, every inhabi-
 tant is perfectly satisfied with his own. There are
 also different degrees of misery; for justice re-
 quires, that every man be punished according to
 the nature and number of his sins. *Jemina O* is
 the severe judge of the wicked: their vices ap-
 pear to him in all their horror, by means of a
 mirror, named *the mirror of knowledge*. When souls
 have expiated their sins, after suffering long in the
 prison of darkness, they are sent back into the world,
 to animate serpents, toads, and such vile animals
 as resembled them in their former existence. From
 these they pass into the bodies of more innocent
 animals; and at last are again suffered to enter
 human bodies; after the dissolution of which, they
 run the same course of happiness or misery as at
 first. The people of Benin in Africa, believe a
 man's shadow to be a real being, that gives tes-
 timony after death for or against him; and that
 he accordingly is made happy or miserable in ano-
 ther

ther world. The Negroes hold that their own country is delicious above all others; and it is the belief of several of their tribes, that where-ever they die, they will return to their own country. This is a perpetual source of comfort, and inspires them with humanity above the other tribes. A religious belief in ancient Greece, that the souls of those who are left above ground without rites, have not access to Elysium, tended to promote humanity; for those who are careful of the dead, will not be altogether indifferent about the living.

Immense are the blessings that proceed from the union of pure religion with sound morality: but however immense, I boldly affirm, that they scarce counterbalance the manifold evils that proceed from impure religion, indulging and even encouraging gross immoralities. A few glaring instances shall be selected. The first I shall mention is, the holding religion to consist in the belief of points purely speculative, such as have no relation to good works. The natural effect of that doctrine, is to divorce religion from morality, in manifest contradiction to the will of God. What avails it, for example, to the glory of God or to the happiness of men, whether the conception of the Virgin Mary was maculate or immaculate? The following few instances, selected from a great number, are controversies of that kind, which for ages miserably afflicted the Christian church, and engendered the bitterest enmity, productive of destruction and slaughter among brethren of the same religion. In the fifth century, it was the employment of more than one general council, to determine, whether *the mother of God*, or *the mother of Christ*, is the proper epithet of the Virgin Mary. In the sixth century, a bitter controversy arose, whether Christ's body was corruptible. In the seventh century, Christians were divided about the volition of Christ, whether he had one or two Wills, and

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and how his Will operated. In the eighth and
 ninth centuries, the Greek and Latin churches di-
 vided about the Holy Ghost, whether he proceed-
 ed from the Father and Son, or only from the
 Father. In the eleventh century there arose a
 warm contest between the Greek and Latin churches
 about using unleavened bread in the eucharist. In
 the fourteenth century, it was controverted be-
 tween Pope John XXII. and the divines of his time,
 whether souls in their intermediate state see God,
 or only the human nature of Christ. Franciscans
 have suffered death in multitudes about the form
 of their hood. It was disputed between the Do-
 minicans and Franciscans, whether Christ had any
 property. The Pope pronounced the negative pro-
 position to be a pestilential and blasphemous doc-
 trine, subversive of Catholic faith. Many coun-
 cils were held at Constantinople, to determine what
 sort of light it was that the disciples saw on Mount
 Tabor: it was solemnly pronounced, to be the eter-
 nal light with which God is encircled; and which
 may be termed his energy or operation, but is dis-
 tinct from his nature and essence. A heap of pro-
 positions in the creed of St. Athanasius, as far as
 intelligible, are merely speculative, such as may be
 adopted or rejected, without the least danger to
 religion, or to morality; and yet we are command-
 ed to believe every one of them under the pain
 of eternal damnation. An endless number of such
 propositions, adopted by the Romish church, clear-
 ly evince, that Christianity was in that church
 held to consist entirely in belief, without any re-
 gard to good works*. Whether the Alcoran be
 eternal, or whether it were created, is a dispute
 that

* The great weight that was laid upon orthodoxy, appears from a
 triumphal arch erected over the tomb of Charlemagne, upon which was
 the following inscription: "Here lies the body of Charles, a great and
 "orthodox emperor." And yet that orthodox Emperor could not write
 his name.

that has occasioned much effusion of Mahometan blood. The Calif Mamoun, with many doctors, held it to have been created; but the greater number insisted, that being the word of God, it must like him be eternal. This opinion is embraced by the present Mahometans, who hold all who deny it to be infidels. One great maxim of the Brachmines contained in their ancient books, is, that it is better to sit than to walk, better to lie than to sit, better to sleep than to wake, better to die than to live. This is directly subversive of industry, and consequently of morality. There is among men great uniformity of opinion in matters of importance. Religious differences are generally about trifles, where liberty ought to be indulged without reserve (*a*); and yet upon these trifles are founded the bitterest enmities. It ought therefore to be a fundamental law in every church, to abstain from loading its creed with articles that are not essential; for such articles tend to eradicate brotherly love, and to convert into bitter enemies, men who are fundamentally of the same faith. This leads me naturally to say a few words on religion as a branch of education, of all the most important branch. Avoiding all the points disputed among the different sects of Christians, and leaving mysteries to the future sagacity of your children if they shall be inclined to pry into them, let them know that there is a God over all, who loves the good, and is an enemy to evil-doers; that this great Being, though invisible to us, is witness to all our words and actions, and that even our secret thoughts are not hid from him. Take every opportunity to inculcate this great truth, till it make so deep an impression as to be the great regulator of their conduct. With respect to every intended action, train them up into the habit of enquiring

(*a*) Elements of Criticism, vol. 2. p. 495. edit. 5.

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enquiring first how it will appear in the sight of their Maker at the great day of judgement. This is true religion, the main support of virtue. It is all that is requisite in point of education; leaving to those who have penetration and leisure to form a more complete system.

In the next place shall be mentioned, certain articles of faith that tend to sap the very foundation of one or other moral duty. What, for example, can more effectually promote cruelty, than the creed of the Idaans, a people in the island of Borneo, That every person they put to death must attend them as a slave in the other world? This belief makes them prone to war, and occasions assassinations without end. According to the creed of the savages in Canada, the killing and burning enemies are what chiefly entitle them to be happy in another world; and that he who destroys the greatest number, will be the most happy. At the same time, they have no notion of greater happiness there, than plenty of game, great abundance of all things without labour, and full gratification of every sensual appetite. The Scandinavians had no notion of greater bliss in another world, than to drink beer out of the skull of an enemy, in the hall of Woden their tutelar deity: can hatred and revenge indulged in this world be more honourably rewarded? The doctrine of tutelar deities is equally productive of hatred and revenge: relying on a superior power who espouses all my quarrels, I put no bounds to my resentment, and every moral duty in opposition is trampled under foot. The following creed of the inhabitants of the Marian or Ladrone islands, is a great encouragement to cowardice. Heaven, according to that creed, is a region under the earth filled with cocoa-trees, sugar-canes, and variety of other delicious fruits. Hell is a vast furnace, constantly red hot. Their condition in the other world de-

pende not on good or bad actions, but on the manner of their death. Those who die a natural death, go straight to heaven: they may sin freely, if they can but secure their persons against violence. But war and bloodshed are their aversion, because those who suffer a violent death go straight to hell. In many ancient nations, a goddess was worshipped, whose province it was to promote animal love without regard to matrimony. That goddess was in Greece termed *Aphrodité*, in Rome *Venus*, and in Babylon *Mylitta*. To her was sacrificed, in some countries, the virginity of young women; which, it was believed, did secure their chastity for ever after. Justin mentions a custom in the island of Cyprus, of sending young women at stated times to the sea-shore; where they prostituted themselves as a tribute to Venus, that they might be chaste the rest of their lives. His words are, "Pro reliqua pudicitiae libamenta Veneri soluturas (a)." In other nations, a small number only were prostituted, in order to secure to the remainder, a chaste and regular life. This explains a custom among the Babylonians, which, far from being thought a religious act, is held as a proof of abandoned debauchery. The custom was, That every woman once in her life would prostitute herself in the temple of the goddess Mylitta. Herodotus reports, that thereby they became proof against all temptation. And Ælian observes the same of the Lydian ladies. *Credat Judæus Apella*. Margaret Porretta, who in the fourteenth century made a figure among the Beguines, preached a doctrine not a little favourable to incontinence. She undertook to demonstrate, "That the soul when absorbed in the love of God, is free from the restraint of law, and may freely gratify every natural appetite, without contracting guilt;" a cordial doctrine

(a) Lib. 13. cap. 5.

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trine for a lady of pleasure. That crazy per-
 son, instead of being laughed at, was burnt
 alive at Paris. In the fifteenth century, a sect
 termed *brethren and sisters of the free spirit*, held,
 That modesty is a mark of inhering corrup-
 tion; and that those only are perfect, who can
 behold nakedness without emotion. These fana-
 tics appeared at public worship, without the least
 covering. Many tenets professed by the Jesuits,
 open a door to every immorality. "Persons truly
 " wicked and void of the love of God, may ex-
 " pect eternal life in heaven; provided only they
 " be impressed with fear of divine anger, and
 " avoid heinous crimes through the dread of fu-
 " ture punishment." Again, "Persons may trans-
 " gress with safety, who have any plausible argu-
 " ment for transgressing. A judge, for example,
 " may decide for the least probable side of a
 " question, and even against his own opinion, pro-
 " vided he be supported by any tolerable autho-
 " rity." Again, "Actions intrinsically evil and
 " contrary to divine law, may however be in-
 " nocently performed, by those who can join, even
 " ideally, a good end to the performance. For
 " example, an ecclesiastic may safely commit si-
 " mony by purchasing a benefice, if to the un-
 " lawful act, he join the innocent purpose of pro-
 " curing to himself a subsistence. A man who
 " runs another through the body for a slight af-
 " front, renders the action lawful, if his motive
 " be honour, not revenge." A famous Jesuit taught,
 that a young man may wish the death of his fa-
 ther, and even rejoice at his death, provided the
 wish proceed, not from hatred, but from fond-
 ness of his father's estate. And another Jesuit has
 had the effrontery to maintain, that a monk may
 lawfully assassinate a calumniator, who threatens to
 charge his order with scandalous practices. Among
 the negroes of Sanguin on the river Sestro in Gui-

nia, it is an article of faith that dextrous robbery is no less lawful than beneficial.

The Quakers, a sect generated during the civil wars in the reign of Charles I. contracted such an aversion to war as to declare it unlawful even in self-defence; a doctrine that soars high above morality, and is contradictory to human nature. But by what magic has a tenet so unnatural subsisted so long? The Quakers exclude pride, admitting no difference of rank, but considering all men as their brethren. And they exclude vanity by simplicity and uniformity of dress. Thus by humility and temperance they have preserved their institutions alive. But these passions cannot always be kept in subjection: vanity is creeping in, especially among the females, who indulge in silks, fine linen, bone-lace, &c. Vanity and pride will reach the males; and the edifice will totter and fall.

A doctrine that strikes at the root of every moral duty, as well as of religion itself, is, That God will accept a composition for sin; a doctrine that prevailed universally during the days of ignorance. Compositions for crimes were countenanced by law in every country (a); and men, prone to indulge their passions, flattered themselves, that they might compound with God for sinning against him, as with their neighbours for injuring them: those who have no notion of any motive but interest, naturally think it to be equally powerful with the Deity. An opinion prevailed universally in the Christian church, from the eighth century down to the Reformation, that liberal donations to God, to a saint, to the church, would procure pardon even for the grossest sins. During that period, the building churches and monasteries was in high vogue. This absurd or rather

(a) See Historical Law-tracts, tract 1.

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rather impious doctrine, proved a plentiful harvest of wealth to the clergy; for the great and opulent, who are commonly the boldest sinners, have the greatest ability to compound for their sins. There needs nothing but such an opinion, to annihilate every duty, whether moral or religious; for what wicked man will think either of restitution or of reformation, who can purchase a pardon from Heaven with so little trouble? Louis XI. of France was remarkably superstitious, even in a superstitious age. To ingratiate himself with the Virgin Mary, he surrendered to her the county of Boulogne with great solemnity. Voltaire remarks, that godliness consists, not in making the Virgin a Countess, but in abstaining from sin.—Composition for sins is a doctrine of the church of Rome, boldly professed without disguise. A book of rates, published by authority of the Pope, contains stated prices for absolutions, not excepting the most heinous sins. So true is the observation of Æneas Silvius, afterward Pope Paul II. “Nihil est quod absque argento Romana curia det: ipsa manuum impositio, et Spiritus Sancti dona, venduntur; nec peccatorum venia nisi nummatis impenditur*.” Of all the immoral atonements for sin, human sacrifices are the most brutal; deviating no less from the purity of religion, than from the fundamental principles of morality. They wore out of use as kindly affections prevailed; and will never again be restored, unless we fall back to the savage manners of our forefathers. Composition for crimes, once universal, is now banished from every enlightened nation. Composition for sins, was once equally universal; and I wish it could be said, that there are now no re-

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remains

* “There is nothing to be obtained from the court of Rome but by the force of money: even the ceremony of consecration, and the gifts of the Holy Ghost, are sold; and the remission of sins is bestowed only on those who can pay for it.”

mains of that poisonous opinion among Christians: the practice of the church of Rome will not permit it to be said. Were men deeply convinced, as they ought to be, that sincere repentance and reformation of manners are the only means for obtaining pardon, they would never dream of making bargains with the Almighty, and of compounding with him for their sins.

In the practice of religion, the laying too great weight on forms, ceremonies, and other external arbitrary acts, tends to the corruption of morals. That error has infected every religion. The Sadder, the Bible of the Gaures, prohibits calumny and detraction; lying, stealing, adultery, and fornication: It however enervates morality and religion, by placing many trifling acts on a level with the most important duties. It enjoins the destruction of five kinds of reptiles, frogs, mice, ants, serpents, and flies that sting. It teaches, that to walk barefoot profanes the ground. Great regard for water is enjoined: it must not be used during night; and when set upon the fire, a third part of the pot must be empty, to prevent boiling over. The brainins have wofully degenerated from their original institutions, thinking that religion consists in forms and ceremonies. As soon as an infant is born, the word *Oum* must be pronounced over it; otherwise it will be eternally miserable: its tongue must be rubbed with consecrated meal: the third day of moon, it must be carried into open air, with its head to the north. The inhabitants of Formosa believe in hell; but it is only for punishing those who fail to go naked in certain seasons, or who wear cotton instead of silk. In the time of Ghenhizcan, it was held in Tartary a mortal sin, to put a knife into the fire, to whip a horse with his bridle, or to break one bone with another; and yet these pious Tartars held treachery, robbery, murder, to be no sins.

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A faction in Ægina, a Greek commonwealth, treacherously assassinated seven hundred of their fellow-citizens. They cut off the hands of a miserable fugitive, who had laid hold of the altar for protection, in order to murder him without the precincts of the temple. Their treacherous assassinations made no impression: but though they refrained from murder in the temple, yet by profaning it with blood, says Herodotus, they offended the gods, and contracted inexpiable guilt. Would one believe, that a tribunal was established by Charlemagne more horrible than the inquisition itself? It was established in Westphalia, to punish with death every Saxon who eat meat in Lent. It was established in Flanders and in French-county, the beginning of the seventeenth century. Smollet in his travels into Italy observes, that it is held more infamous to transgress the slightest ceremonial institution of the Church of Rome, than to transgress any moral duty; that a murderer or adulterer will be easily absolved by the church, and even maintain his character in society; but that a man who eats a pigeon on a Saturday, is abhorred as a monster of reprobation. During the twelfth and thirteenth centuries, long curled hair, of which men of fashion in England were extremely vain, suffered a violent persecution. Anselm, Archbishop of Canterbury, pronounced the sentence of excommunication against those who indulged in that dress; and was celebrated by his brethren of the clergy, though at that time excommunication was a dreadful punishment. William of Malmsbury relates in lively colours an incident that shows the gross superstition of that age. "A certain knight, who was very proud of his long luxuriant hair, dreamed that a person suffocated him with its curls. As soon as he awoke from his sleep, he cut his hair to a decent length. The report of this spread over all England; and almost all the knights reduced their hair to the proper stand-

"ard.

“ard. But this reformation was not of long
 “continuance. For in less than a year all who
 “wished to appear fashionable, returned to their
 “former wickedness, and contended with the la-
 “dies in length of hair. Those to whom nature
 “had denied that ornament, supplied the defect
 “by art.” What can be more grossly superstiti-
 “ous than the form used in Roman-Catholic coun-
 “tries of baptizing a church-bell? The priest, as-
 “sisted by some of his brethren, mumbles over some
 “prayers, and sprinkles the outside with holy water,
 “while they wash the inside with the same precious
 “liquor. The priest next draws seven crosses on the
 “outside, and four on the inside, with consecrated
 “oil. Then a censer full of frankincense is put un-
 “der the bell to smoke it. And the whole con-
 “cludes with prayer.

Listen to a celebrated writer upon this subject.
 “It is certain, that in every religion, however
 “sublime, many of the votaries, perhaps the
 “greatest number, will still seek the divine fa-
 “vour, not by virtue and good morals, which
 “alone can be acceptable to a perfect being, but
 “either by frivolous observances, by intemperate
 “zeal, by rapturous ecstasies, or by the belief of
 “mysterious and absurd opinions. When the old
 “Romans were attacked with a pestilence, they
 “never ascribed their sufferings to their vices, or
 “dreamed of repentance and amendment. They
 “never thought that they were the general rob-
 “bers of the world, whose ambition and ava-
 “rice made desolate the earth, and reduced
 “opulent nations to want and beggary. They
 “only created a dictator in order to drive a nail
 “into a door; and by that means they thought
 “that they had sufficiently appeased their incensed
 “deity (a).” Thus, gradually, the essentials of
 religion

(a) Natural History of Religion, by David Hume, Esquire.

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religion wear out of mind, by the attention given to forms and ceremonies : these intercept and exhaust the whole stock of devotion, which ought to be reserved for the higher exercises of religion. The neglect or transgression of mere punctilios, are punished as heinous sins ; while sins really heinous are suffered to pass with impunity. The Jews exalted the keeping their sabbath holy, above every other duty ; and it was the general belief, that the strict observance of that day was alone sufficient to atone for every sin. The command of resting that day, was taken so literally, that they would not on that day defend themselves even against an assassin. Ptolomy, son of Lagus, entered Jerusalem on the Jewish sabbath, in a hostile manner, without resistance. Nor did experience open the eyes of that foolish people. Xiphilin, relating the siege of Jerusalem by Pompey, says, that if the Jews had not rested on the sabbath, Pompey would not have been successful. Every Saturday he renewed his batteries ; and having on that day made a breach, he marched into the town without opposition. One cannot help smiling at an Amsterdam Jew, who had no check of conscience for breaking open a house and carrying off money ; and being stopped in his flight by the sabbath, he most piously rested, till he was apprehended, and led to the gallows. Nor are the Jews to this day cured of that frenzy. In some late accounts from Constantinople, a fire broke out in a Jew's house on Saturday : rather than profane the sabbath, he suffered the flames to spread, which occasioned the destruction of five hundred houses *. We laugh at the Jews, and we have

reason ;

* " And there was a woman which had a spirit of infirmity eighteen years, and was bowed together. And Jesus laid his hand on her ; and immediately she was made straight, and glorified God. And the ruler of the synagogue with indignation said unto the people, There are six days in
" which

reason; and yet there are many well-meaning Protestants, who lay the whole of religion upon punctual attendance at public worship. Are the Roman Catholics less superstitious with respect to the day of worship? In the year 1670, some Arabians, watching an opportunity, got into the town of Dieu when the gates were opened in the morning. They might easily have been expelled by the cannon of the citadel; but the Portuguese governor was obliged to look on without firing a gun, being threatened with excommunication, if the least mischief should be done to any of the churches. The only doctrines inculcated from the Romish pulpit down to the Reformation, were the authority of holy mother church; the merit of the saints, and their credit in the court of heaven; the dignity and glory of the blessed Virgin; the efficacy of relics; the intolerable fire of purgatory; and the vast importance of indulgences. Relying on such pious acts for obtaining remission of sin, all orders of men rushed headlong into vice*; nor was there a single attempt to stem the current of immorality; for the traffic of indulgences could not but flourish in proportion to the growth of sin. And thus was religion set in direct opposition to morality. St. Eloy, bishop of Noyon in the seventh century, and canonized by the church of Rome, delivers the following doctrine. "He is a good Christian
" who goes frequently to church; who presents
4 " his

" which men ought to work: in them therefore come and be healed, and
" not on the sabbath-day. The Lord then said, Thou hypocrite, doth not
" each one of you on the sabbath loose his ox or his ass from the
" stall, and lead him away to watering? and ought not this woman,
" whom Satan hath bound, be loosed from this bond on the sabbath-
" day?" *Luke, xiii. 11.*

* An ingenious writer pleasantly observes, "That a croisade was the South
" Sea project of former times: by the latter, men hoped to gain riches with-
" out industry: by the former, they hoped to gain heaven without repentance,
" amendment of life, or sanctity of manners." *Sir David Dalrymple, a
judge of the court of session.*

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" his oblations upon the altar ; who tastes not
 " the fruit of his own industry till part be con-
 " secrated to God ; who, when the holy festivals
 " approach, lives chastely even with his own
 " wife for several days ; and who can repeat the
 " creed and the Lord's prayer. Redeem then
 " your souls from destruction, while you have the
 " means in your power : offer presents and tithes
 " to churchmen : come more frequently to church :
 " humbly implore the patronage of saints. If
 " you observe these things, you may in the day
 " of judgement, go with confidence to the tri-
 " bunal of the eternal Judge, and say, Give to
 " us, O Lord, for we have given unto thee."—
 A modern author subjoins a proper observation.
 " We see here a very ample description of a
 " good Christian, in which there is not the least
 " mention of the love of God, resignation to his
 " will, obedience to his laws, nor of justice, be-
 " nevolence, or charity." Gross ignorance and
 wretched superstition prevailed so much even in
 the fourteenth century, that people reckoned
 themselves secure of salvation, if at the day of
 judgement they could show any connection with
 monks. Many at the point of death, made it
 their last request, to be admitted into the men-
 dicant order, or to be interred in their burial-
 place. Religion need not associate with morali-
 ty, if such silly practices be sufficient for obtain-
 ing the favour of God. Is this less absurd than
 the Hindostan belief, That the water of the
 Ganges hath a sanctifying virtue ; and that those
 who die on its banks, are not only exempted
 from future punishment, but are waisted straight to
 paradise ?

Forms and ceremonies are visible acts, which
 make a deep impression on the vulgar. Hence
 their influence in reasoning and in morality, as
 we have seen in the two sketches immediately
 foregoing ; and hence also their influence in re-
 ligion.

ligion. Forms and ceremonies are useful at public worship; but they ought not to take place of essentials. People however, governed by what they see and hear, are more addicted to external acts of devotion, than to heart worship, which is not known but by reflection.

It will be no excuse for relying so much on forms and ceremonies, that they are innocent. In themselves they may be innocent; but not so in their consequences. For they have by such reliance a vigorous tendency to relax the obligations of morality. "La pure morale," says M. Rousseau, "est si chargée de devoirs sévères que si on la surcharge encore de formes indifférentes, c'est presque toujours aux dépens de l'essentiel. On dit que c'est le cas de la plupart des moines, qui, soumis à mille règles inutiles, ne savent ce que c'est qu'honneur et vertu."—Religious rites that contradict not any passion, are keenly embraced, and punctually performed; and men, flattering themselves that they have thus been punctual in their duty to God, give vent to their passions against men. "They pay tithes of mint, and anise, and cummin; but omit the weightier matters of the law, judgement, mercy and faith (a)." Upon such a man religion sits extremely light. As he seldom exercises any act of genuine devotion, he thinks of the Deity with ease and familiarity: how otherwise is it accountable, that the plays, termed *Mysteries*, could be relished, where mean and perhaps dissolute persons are brought on the stage, acting Jesus Christ, the Virgin Mary, and even God himself? These objects of worship were certainly no more regarded than the Grecian gods, who frequently made part of the *Dramatis personæ* in Greek plays. Many other facts might be urged, to prove

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prove the low ebb of religion in those days: I select one or two, which probably will afford some amusement to the reader. Bartolus, a famous lawyer, in order to shew the form of proceeding in a court of justice, imagines a process between the devil and mankind. The devil cites mankind to appear at the tribunal of Jesus Christ, claiming them as belonging to him by Adam's fall. He swells in rage, demanding whether any one dare appear in their behalf. Against the Virgin Mary offering herself as their advocate, the devil makes two objections; first, That being the mother of the Judge, her influence would be too great; second, That a woman is debarred from being an advocate: and these objections are supported by numberless quotations from the *Corpus Juris*. The Virgin, on her part, quotes texts permitting women to appear for widows, orphans, and for persons in distress. She is allowed to plead for mankind, as coming under the last article. The devil urges prescription, as having been in possession of mankind ever since the fall. The Virgin answers, That a *mala-fide possessor* cannot acquire by prescription. Prescription being repelled, the parties go to the merits of the case, which are learnedly discussed with texts from the Pandects. The memoirs of the French academy of Belles Lettres (a) has the following story. A monk returning from a house which he durst not visit in day-light, had a river to cross. The boat was overturned by Satan, and the monk was drowned when he was beginning to invoke the Virgin Mary. Two devils having laid hold of his soul, were stopped by two angels. "My Lords," said the devils, "true it is and not a fable, that God died for his friends; but this monk was an enemy to God, and we are carrying him to hell."

(a) Vol. 18.

“hell.” After much altercation, it was proposed by the angels, to refer the dispute to the Virgin Mary. The devils were willing to accept of God for judge, because he would judge according to law. “But from the Virgin Mary,” said they, “we expect no justice: she would break to atoms every gate of hell, rather than suffer one to remain there a moment who pays any worship to her image. She may say, that black is white, and that puddled water is pure—God never contradicts her. The day on which God made his mother was a fatal day to us.”

People who profess the same religion, and differ only in forms and ceremonies, may justly be compared to neighbouring states, who are commonly bitter enemies to each other, if they have any difference. At the same time, dissocial passions never rage so furiously, as under the mask of religion; for in that case they are held to be meritorious, as exerted in the cause of God. This observation is but too well verified in the disputes among Christians. However low religion was in the dark ages, yet men fought for forms and ceremonies as *pro aris et focis*. In the Armenian form of baptism, the priest says at the first immersion, *In name of the Father*; at the second, *In name of the Son*; at the third, *In name of the Holy Ghost*. This form is bitterly condemned by the Romish church, which appoints the three persons of the Trinity to be joined in the same expression, in token of their union. Strahlenberg gives an account of a Christian sect in Russia, which differs from the established Greek church in the following particulars. First, In public worship they repeat *Halleluia* but twice; and it is a mortal sin to repeat it thrice. Second, In celebrating mass, not five but seven loaves ought to be used. Third, The cross stamped upon a mass-loaf ought to have eight corners. Fourth, In signing with the cross

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was proposed to the Virgin except of God according to y," said they, break to atoms suffer one to re- any worship to black is white, God never con- God made his gion, and dif- may justly be who are com- r, if they have , dissocial pas- under the mask are held to be of God. This in the disputes religion was in forms and ce- the Armenian at the first im- the second, *In name of the Holy* demned by the e three persons e same expres- ahlenberg gives Russia, which church in the lic worship they is a mortal sin celebrating mas, e used. Third, f ought to have with the cross at

at prayers, the end of the ring-finger must be joined to the end of the thumb, and the two intermediate fingers be held out at full length. How trifling are these differences! and yet for these, all who differ from them are held unclean, and no better than Pagans: they will not eat nor drink with any of the established church; and if a person of that church happen to sit down in a house of theirs, they wash and purify the seat*. There are few sects founded upon more trivial differences, than the Turkish and Persian Mahometans. The epithets given to the Persians by the Turks are, "Forsaken of God, Abominable, Blasphemers of the Holy Prophet;" and so bitter is their enmity to the Persians, that the schools of the *seraglio* are open to young men of all nations, those of Persia alone excepted. The Persians are held to be such apostates from the true faith, as to be utterly past recovery: they receive no quarter in war, being accounted unworthy of life or slavery: nor do the Persians yield to the Turks in hatred. Whether coffee be or be not prohibited in the Alcoran, has produced much controversy in the Mahometan church, and consequently much persecuting zeal. A *mufti*, not fond of coffee, declared it to have an inebriating quality, and therefore to be virtually prohibited by Mahomet. Another *mufti*, fond of coffee for its exhilarating virtue, declared it lawful; "because," said he, "all things are lawful that are not expressly prohibited in the Alcoran." The coffee-houses in Constantinople were for a long period alternately open and shut according to the taste of the reigning *mufti*; till coffee at last surmounting all obstacles, came to be

* Christians, occupied too much with external forms, have corrupted several of the fine arts. They have injured architecture, by erecting magnificent churches in the ugly form of a cross. And they have injured painting, by withdrawing the best hands from proper subjects, and employing them on the legendary martyrdom of pretended saints, and other such disagreeable subjects.

be an established Mahometan liquor. Religion thus runs wild, whenever it loses sight of its true ends, worshipping God, and enforcing justice to man. The Hindows hate the Mahometans for eating the flesh of cows: the Mahometans hate the Hindows for eating the flesh of swine. The aversion that men of the same religion have at each other for the most trivial differences, converts them frequently into brutal savages. Suppose, for example, that a man, reduced to the extremity of hunger, makes a greedy meal of a dead horse, a case so deplorable would wring every heart. And yet, let this be done in Lent, or on a meagre day—Behold! every zealot is instantly metamorphosed into a devil incarnate. In the records of St. Claude, a small district of Burgundy, is engrossed a sentence against a poor gentleman named *Claude Guillon*. The words are, “Having considered the pro-
“cess, and taken advice of the doctors of law,
“we declare the said Claude Guillon duly con-
“victed for having carried away and boiled a piece
“of a dead horse, and of having eat the same,
“on the 31 March, being Saturday.” And he was beheaded accordingly 28th July 1629; notwithstanding a defence above all exception, That he committed that irregularity to preserve his life. How was it possible for the monsters to persuade themselves, that this sentence was agreeable to God, who is goodness itself!

No less prejudicial to morality than the relying too much on forms and ceremonies, is the treating some sins with great severity; neglecting others equally heinous, or perhaps more so. In a book of rates for absolution, mentioned above, no just distinction is made among sins; some venial sins being taxed at a higher rate than many of the deepest dye. For example, the killing father, mother, brother, sister, or wife, is taxed at five grofs; and the same for incest with a mother or sister.

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The lying with a woman in the church is taxed at six grofs; and at the same time, absolution for ufury is taxed at seven grofs, and for simony at no less than sixteen grofs*.

A maxim adopted by many pious persons, has a smiling appearance, but in its consequences is hurtful both to religion and morality; which is, That to testify our veneration for the Deity and zeal for his service, the performing public and private worship and the fulfilling moral duties, are not alone sufficient; that over and above we are bound to fast, to do penance, to honour the priesthood, and to punish the enemies of God, *i. e.* those who differ from us in principle or practice. This maxim, which may be termed *the doctrine of supererogation*, is finely illustrated by an author mentioned above. "The duties which
 " a man performs as a friend or parent, seem
 " merely owing to his benefactor or children;
 " nor can he be wanting to these duties without
 " breaking through all the ties of nature and mo-
 " rality. A strong inclination may prompt him
 " to the performance: a sentiment of order and
 " moral beauty joins its force to these natural ties:
 " and the whole man is drawn to his duty with-
 " out any effort or endeavour. Even with regard
 " to the virtues which are more austere, and more
 " founded on reflection, such as public spirit, fi-
 " lial duty, temperance, or integrity: the moral
 " obligation, in our apprehension, removes all pre-
 " tence to religious merit: and the virtuous con-
 " duct is esteemed no more than what we owe
 " to society, and to ourselves. In all this, a su-
 " perstitious man finds nothing which he has pro-
 " perly performed for the sake of his Deity, or
 " which can peculiarly recommend him to the di-
 " vine favour and protection. He considers not,
 " that

* A grofs is the third part of a ducat.

" that the most genuine method of serving the
 " Divinity is, by promoting the happiness of his
 " creatures. He still looks out for some more im-
 " mediate service of the supreme Being : and any
 " practice recommended to him, which either serves
 " to no purpose in life, or offers the strongest vio-
 " lence to his natural inclinations ; that prac-
 " tice he will the more readily embrace, on ac-
 " count of those very circumstances, which should
 " make him absolutely reject it. It seems the more
 " purely religious, that it proceeds from no mix-
 " ture of any other motive or consideration. And
 " if for its sake he sacrifices much of his ease and
 " quiet, his claim of merit appears till to rise upon
 " him, in proportion to the zeal and devotion which
 " he discovers. In restoring a loan, or paying a
 " debt, his divinity is no wise beholden to him ;
 " because the acts of justice are what he was bound
 " to perform, and what many would have perform-
 " ed, were there no God in the universe. But
 " if he fast a day, or give himself a sound whip-
 " ping, this has a direct reference, in his opinion,
 " to the service of God. No other motive could
 " engage him to such austerities. By these dis-
 " tinguished marks of devotion, he has now ac-
 " quired the divine favour ; and may expect in
 " recompence, protection and safety in this world,
 " and eternal happiness in the next (a)." My yoke
 is easy, saith our Saviour, and my burden is light.
 So they really are. Every essential of religion is
 founded on our nature, and to a pure heart is
 pleasant in the performance : what can be more
 pleasant, than gratitude to our Maker and obe-
 dience to his will in comforting our fellow-crea-
 tures ? But enthusiasts are not easily persuaded, that
 to make ourselves happy in the exercises of piety and
 benevolence, is the most acceptable service of God
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(a) Natural History of Religion.

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tradict our Saviour, by making his yoke severe, and
 his burden heavy *. Law, who writes on Chris-
 tian perfection, enjoins such unnatural austerity of
 manners, as to be subversive both of religion and
 morality : loose education is not more so. Our
 passions, when denied proper exercise, are apt to
 break their fetters, and to plunge us into every
 extravagance : like the body, which squeezed in
 one part, swells the more in another. In the same
 way of thinking, the pious Jeremy Taylor, treat-
 ing of mortification, prescribes it as the indispen-
 sable duty of a Christian to give no indulgence even
 to the most innocent emotions ; because, says he,
 the most indifferent action becomes sinful, when
 there is no other motive for the performance but
 barely its being pleasant. Could a malevolent deity
 contrive any thing more severe against his votaries ?

In the same spirit of supererogation, holidays have
 been multiplied without end, depriving the work-
 ing poor of time, that would be more usefully em-
 ployed in providing bread for themselves and fam-
 ilies. Such a number of holidays, beside contra-
 dicting Providence which framed us more for acti-
 on than contemplation, have several poisonous ef-
 fects with respect to morality. The moral sense
 has great influence on the industrious, who have
 no time for indulging their irregular appetites : the
 idle, on the contrary, lie open to every tempta-
 tion. Men likewise are apt to assume great merit
 from a rigid observance of holidays and other ce-
 remonies : and having thus acquired, in their opi-
 nion, the favour of God, they rely on his in-
 dulgence in other matters which they think too
 sweet for sinners.

Monastic institutions are an improvement upon
 holidays : the whole life of a monk is intended to

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* An old woman walking with others to a sacrament, was observed
 to pick out the worst bits of the road : " I never can do enough," said
 she, " for sweet Jesus."

be a holiday, dedicated entirely to the service of God. The idleness of the monastic state among Christians, opens a wide door to immorality.

In the third section, penances are handled as a mode of worship, for obtaining pardon of sin. But they are sometimes submitted to by the innocent, in order to procure from the Almighty still more favour than innocence alone is intitled to; in which view, they are evidently a work of supererogation. They seem to have no bad effect with respect to religion as distinguished from morality: the body is indeed tortured unnecessarily; but if enthusiasts voluntarily submit to bodily distresses, they have themselves only to blame with respect to morality, their bad tendency is not slight. Those who perform extraordinary acts of devotion, conceive themselves peculiarly entitled to the favour of God. Proud of this favour, they attach themselves to him alone, and turn indifferent to every other duty. The favourite of a terrestrial potentate, assumes authority; and takes liberties that private persons dare not venture upon: shall a favourite of Heaven be less indulged? The Faquirs in Hindostan submit to dreadful penances; and, holding themselves secure of God's favour, they are altogether indifferent about the duty they owe to a neighbour. So much are they above common decency, as to go about naked, not even concealing what modesty hides. The penances enjoined in the Romish church, such as fasting and flagellation, have evidently the same bad tendency †. With respect to fasting in particular, to what good purpose it can serve, except to gluttons, is not readily conceived. Temperance in eating and drinking is essential to health: too much or too little

† A sect of Christians, styled *Flagellantes*, held, that flagellation is of equal virtue with baptism and the other sacraments; that it will procure forgiveness of sin; that the old law of Christ is to be abolished; and a new law substituted, enjoining the baptism of blood to be administered by whipping.

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little are equally noxious, though their effects are different †. Fasting therefore ought never to be enjoined to the temperate as a religious duty, because it cannot be acceptable to a benevolent Deity. Listen to a great prophet on that subject. "Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry; and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh (a)?"

The most extraordinary penance of all, is celibacy considered as a religious duty. Many fathers of the church declare against matrimony. St. Jerome in particular says, That the end of matrimony is eternal death; that the earth indeed is filled by it, but heaven by virginity. The intemperate zeal of many primitive Christians led them to abstain from matrimony, and even from conjugal caresses, if they had the misfortune to be married: believing that the carnal appetite is inconsistent with pure religion. Edward the Confessor was

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fainted,

† The Baron de Manstein observes, that the frequent lents enjoined by the Greek church, contribute greatly to promote diseases in the Russian armies. They are forbidden to touch flesh three fourths of the year. The synod, it is true, grants a dispensation to soldiers during war; but such is the superstition of the people, that few take the benefit of the dispensation.

(a) Isaiah, lviii. 4. &c.

fainted, for no better reason than the abstaining from matrimonial duties. Jovinian, in the fourth century, taught that all who observe the laws of piety and virtue laid down in the gospel, have an equal title to happiness in another life: consequently, that those who pass their days in celibacy and mortification, are in no respect more acceptable to God than those who live virtuously in marriage without mortification. He published his opinions in a book, against which Jerom wrote a bitter and abusive treatise, still extant. These opinions were condemned by the church, and by St. Ambrose, in a council at Milan; and Jovinian was banished by the Emperor Honorius. Such ridiculous self-denial was not confined to Christians. Strabo mentions a sect among the Thracians, who made a vow of perpetual virginity; and were much respected on that account. Garcilasso mentions virgins in Peru consecrated to the sun: a vestal guilty of frailty was buried alive; her lover hanged, and the inhabitants of the town where she lived put to the sword. Among all the absurd acts of mortification, celibacy is the strongest instance of superstition triumphing over common sense; for what can be more inconsistent with common sense, not to talk of religion, than an endeavour to put an end to the human species? Barbeyrac, *De la morale des Peres*, gives examples of fathers of the church who wished to extinguish by celibacy the human species and to hasten the day of judgment. Some glimpses of reason have abated the zeal of enthusiasts for celibacy; but have not totally extirpated it; for celibacy of the clergy remains to this day a law in the Romish church. It cannot however seriously be thought the will of our benevolent God, that his priests should be denied the exercise of natural powers, bestowed on all for a most valuable purpose. This impious restraint, which contradicts the great law of *Increase*

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and multiply, has opened the door to gross debauchery in the pastors of the Romish church, though ecclesiastics ought of all men to be the most circumspect in their conduct. Men restrained from what is necessary and proper, are more prone than others to break out into gross irregularities *. Marriage is warmly recommended in the laws of Zoroaster. Children are said to be a bridge that conducts men to heaven; and a man who has no children, is held to be under the power of Ahriman. The prayer of a priest who has no children, is held disagreeable to Ormuzd.

The celibacy of the clergy was countenanced by the Pope; and enforced from a political consideration, That it united the whole clergy into one compact body under his spiritual Majesty. How short-sighted is man! It was justly esteemed at the time to be the corner-stone of Papal power; and yet became the chief cause of its downfall. Celibacy precipitated the Romish clergy into adultery, fornication, cunning, dissimulation, and every secret vice. Will men of such manners be listened to, when they preach purity to others? There was no medium, but either to reform their own manners, or to give every indulgence to the laity. But ignorance and superstition in the latter, made the former think themselves secure. The restoration of learning broke the charm. Men beginning to think for themselves, were provoked at the dissolute lives of their pastors; and raised a loud cry against them. Reformers were burnt as heretics;

* An ingenious writer, mentioned above, makes the following observation. "The celibacy of ecclesiastics was originally introduced by some superstitious refinements on the law of God and nature. Could men have been kept alive without eating or drinking as well as without marriage, the same refinements would have prohibited ecclesiastics from eating and drinking, and thereby have elevated them so much nearer to the state of angels. In process of time, this fanatical interdiction became an instrument of worldly wisdom: and thus, as frequently happens, what weak men began, politicians completed." *Sir David Dalrymple.*

heretics ; and cletgymen were held to be emissaries from Satan, to establish his throne upon earth. Knox, that violent reformer, believed seriously, that Cardinal Beaton was a *conjured enemy to Christ Jesus*. Providence brings good out of ill. Had not the clergy been dissolute, poor Christians might have laboured under ignorance and ecclesiastic thraldom to this hour. Our reformers, beginning with their pastors, extended insensibly their hatred to the doctrines taught by their pastors.—Every article of faith was sifted : the chaff was separated from the corn ; and a reformation was established upon the scriptures, rejecting every innovation of the Romish church.

There is not mentioned in history a more impudent disregard of moral principles, than a privilege assumed by the Bishop of Rome to disengage men from their oaths and promises : it is not a greater stretch to disengage them from every duty, whether of morality or of religion. The barons of Valentia, dreading a persecution against the industrious Moors, their tenants, obtained the following clause to be inserted in their king's coronation-oath : “ That he should not expel the “ Moriscos, nor force them to be baptized ; that “ he should never desire to be relieved from the “ oath by a dispensation from the Pope, nor accept a dispensation if offered.” The Emperor Charles V. took this oath solemnly in presence of his nobles ; and yet accepted a dispensation from the Pope, absolving him from the oath, and from the guilt of perjury in breaking it. Augustus King of Poland, in the treaty of Altramstadt, renounced the kingdom of Poland to his competitor Stanislaus. The defeat of the King of Sweden at Poltowa, was an inviting opportunity to renew his pretensions. A solemn treaty stood in his way ; but the Pope removed that obstacle, by annulling the treaty, and setting him at liberty. The Pope has
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been known to bestow that wonderful privilege upon others. Pope Pascal II. having with a solemn oath renounced the right of investitures, empowered the cardinals to declare his oath null. Bishops also, imitating their superior, have assumed the privilege of dispensing with moral duties. Instances are not rare, of curates being authorized by their bishop to entertain concubines, paying for each a regular tax of a crown yearly. Nay in some provincial synods, they are enjoined to keep concubines, in order to prevent scandal. Common prostitutes, licensed in the city of Leghorn, have a church peculiar to themselves, and must not enter into any other. They follow their trade with the utmost freedom; except in passion-week, during which they must forbear sinning, under pain of banishment.

The power of bestowing kingdoms, assumed by the Bishop of Rome, was an encroachment on the rules of justice, no less bold. Christian princes, not many ages ago esteemed the Pope's gift to be their best title of property. In the 1346, the Venetians requested the Pope's permission to carry on commerce in Asia, and to purchase there pepper and cinnamon. The Pope not only granted their request, but pronounced Anathemas upon any who should dare to interfere in that commerce. Ferdinand and Isabella of Spain, applied to Pope Alexander VI. to vest in them the property of America, discovered under their auspices by Columbus. The Pope having formerly granted to the kings of Portugal their discoveries in the East-Indies, both grants were held sacred; and it came to be strenuously disputed, under which of the grants the Molucca islands were comprehended. Both grants proceed upon a narrative, of the power bestowed by Almighty God on the Pope as successor to St. Peter and vicar of Christ. To imagine that the Almighty would bestow such

such powers on the Bishop of Rome, or on any human being, shews gross ignorance of the common rights of mankind, and of the government of Providence.

The grossest of all deviations, not only from sound morality but from pure religion, and the most extensive in its baneful effects, is a doctrine embraced by established churches, not many excepted, That because heretics are odious in the sight of God, it is the duty of the orthodox to extirpate them root and branch. Observe the consequence : people who differ from the established church, are held to be obstinate sinners, deserving punishment here as well as hereafter. The religion of every country is changeable ; and the religion at present dominant may soon be under depression ; which of course subjects all mankind to the rigour of persecution. An invention more effectual for extirpating the human race, is not within the reach of imagination : the horror of human sacrifices is as nothing in comparison.

Persecution for differences in religion can never take place but where the ministers of religion are formed into a class, totally distinct from the rest of the people. They made not a distinct class among the old Romans ; who far from having any notion of persecution, adopted the gods of every nation they conquered. A learned writer (a) observes, that as the number of their gods increased with their conquests, it is possible that they might have worshipped all the gods in the world. Their belief in tutelar deities produced that effect.— Titus Livius mentions a sect of Bacchanals spread through Italy. They performed their ceremonies during night, men and women mixing in the dark after intemperate eating and drinking. Never did wicked wretches deserve more exemplary punishment ;

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ment; yet listen to the following decree of the Roman senate, breathing the true spirit of toleration. "Ne qua Bacchanalia Romæ, neve in Italia essent. Si quis tale sacrum, solenne, et necessarium duceret, nec sine religione et piaculo se id omittere posse; apud prætorem urbanum profiteretur: prætor senatum consuleret. Si ei permissum esset, quum in senatu centum non minus essent; ita id sacrum faceret, dum ne plus quinque sacrificio interessent; neu qua pecunia communis, neu quis magister sacrorum, aut sacerdos esset*." The Jews were prone to persecution, because their priests formed a distinct body. It is true they believed in tutelary deities: their hatred however of neighbouring nations prevailed to make them hold in abhorrence the worship of every other god. Even among themselves, they were abundantly disposed to war; and nothing kept within bounds the Pharisees, the Sadducees, and the Essenes, their three sects, but the terror of the Roman power. The Christian religion implies toleration in its very nature and principles; and yet became prone to persecution above all others. Christian sects were enflamed against each other to a degree of brutality; the most opposite to peace and brotherly love, inculcated in the gospel. It was propagated by the orthodox, that Arius expired in a common jakes, and that his intrails burst out. The same is related of Huneric King of the Vandals, a zealous Arian; with the following addition, that being possessed

* "Let there be no Bacchanalian ceremonies performed in the city, nor within Italy. If there be any person who reckons it a matter of conscience to perform these rites, and that he ought not to omit them, let him state his opinion to the city-prætor, who shall thereupon consult the senate. If liberty be granted him by the senate when no fewer than a hundred senators are present, let him perform the sacrifice, but privately, in presence of no greater number than five persons. Let there be no public fund for them, nor any who shall preside as priest or master of the rites."

possessed with the devil whom he had glutted with the blood of many martyrs, he tore his flesh with his teeth, and ended his wretched life in the most excruciating, though justly deserved, torments. The falsehoods every where spread during the fourteenth century against the Jews, such as their poisoning the public fountains, killing Christian infants and drinking their blood, with many other falsehoods of the same stamp, were invented and greedily swallowed through the influence of religious hatred. Through the same influence a law was once made in England, that a Christian marrying a Jew should be burnt alive. The greater part of persecutions have been occasioned in the same manner; for men are not so desperately wicked, as to approve of persecution, unless when blinded by intemperate zeal. The same religious hatred produced the assassination of the Duke of Guise, and of two Henries, Kings of France; produced the gun-powder plot; and produced the most horrid deed that ever was perpetrated among men, the massacre of St. Bartholomew*.

No false principle in religion has shed more innocent or rather virtuous blood, than that of persecuting heretics; *i. e.* those who differ in any article from the religion established by law. The doctrine of burning heretics, is in effect the professing to burn men eminently virtuous; for they must be so, when they submit to be burnt alive, rather than be guilty even of dissimulation. The Mahometan practice of converting people by the sword, if not more rational, is at least more manly.

* Monsieur de Tavannes, afterward Marechal of France, was a great partisan of the Queen-mother; and so active in the massacre as with his own hand to murder no fewer than seventeen Huguenots. Having on death-bed made a full confession of his sins, "What," said the priest, "not a word of St. Bartholomew? Of St. Bartholomew!" answered the penitent; "the service I did that memorable day to God and the church, is alone a sufficient atonement for all my transgressions."

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France, was a great par-a-tacre as with his own ts. Having on death-said the priest, " not a !" answered the peni-and the church, is alone

ly. Louis IX. of France, one of its best princes, would have been a greater blessing to his people had he been less pious: he had an implacable aversion to heretics; against whom he thought it more proper to employ racks and gibbets, than argument. Torquemada, that infernal inquisitor of Spain, brought into the inquisition, in the space of fourteen years, no fewer than 80,000 persons; of whom 6000 were condemned to the flames, and burnt alive with the greatest pomp and exultation. Of that vast number, there was perhaps not a single person, who was not more pure in religion, as well as in morals, than their outrageous persecutor. *Hunter*, a young man about nineteen years of age, was one of the unhappy victims to the zeal of Queen Mary of England for Popery. Having been inadvertently betrayed by a priest to deny transubstantiation, he absconded to keep out of harm's way. Bonner, that arch-hangman of Popery, threatened ruin to the father, if he did not deliver up the young man. Hunter, hearing of his father's danger, made his appearance; and was burnt alive, instead of being rewarded for his filial piety. A woman of Guernsey was brought to the stake, without regard to her big belly; which bursting by the torture, she was delivered in the midst of the flames. One of the guards snatched the infant from the fire: but the magistrate who attended the execution, ordered it to be thrown back; being resolved, he said, that nothing should survive which sprung from a parent so obstinately heretical. Father Paul (*a*) computes, that in the Netherlands alone, from the time that the edict of Charles V. was promulgated against the reformers, fifty thousand persons were hanged, beheaded, buried alive, or burnt on account of religion. Some Faquirs, crazed with opium and fanati-

(a) Council of Trent, book 5.

fanaticism, have been known with poisoned daggers to fall upon uncircumcised Europeans, and to put every one to death whom they could master. In the last century, a faquir at Surate murdered, within the space of a minute, seventeen Dutch sailors with seventeen stabs of a dagger. We think with horror of human sacrifices among the ancient Pagans; and yet we behold them every day among Christians rendered still more horrid by the most atrocious torments that religious hatred can devise.

The great motive to such cruelties, is the superstitious and absurd notion, that heretics are God's enemies; which makes it thought an acceptable service to God, not only to persecute them by fire and sword in this world, but to deliver them over to Satan in the world to come. Another circumstance enflames religious hatred; which is, that neighbours are either intimate friends or bitter enemies. This holds with a slight variation in sects of the same religion: however minute their differences are, they cannot be intimate friends; and therefore are bitter enemies: they nearer they approach to unison, if not entirely so, the greater in proportion is their mutual hatred. Such hatred, subduing the meek spirit of Christianity, is an additional cause for persecution. Blind zeal for what is believed to be the only true religion, never discovers error nor innocence in those who differ, but perverseness and criminal obstinacy. Two religions totally different, like two countries in opposite parts of the globe, produce no mutual enmity. At the siege of Constantinople by the Turks, *anno* 1453, the Emperor, in order to procure assistance from the princes of the Latin church, ordered mass to be celebrated in one of his churches according to the form used in Rome. The people with great indignation protested, that they

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they would rather see the Turks in their churches, than the hat of a cardinal.

The history of the Waldenses, though well known, cannot be too often repeated. In the twelfth century, a merchant of Lyons, named *Peter Valdo*, dissatisfied with the pomp and ceremonies of the Romish church, ill suited in his opinion to the humility of a Christian, retired to a desert in the high country of Provence, with several poor people his disciples. There he became their spiritual guide, instructing them in certain doctrines, the same that were afterward adopted by the Protestants. Their incessant labour subdued the barren soil, and prepared it for grain as well as for pasture. The rent which in time they were enabled to pay for land that afforded none originally, endeared them to their landlords. In 250 years, they multiplied to the number of 18,000, occupying thirty villages, beside hamlets, the work of their own hands. Priests they had none, nor any disputes about religion: neither had they occasion for a court of justice, as brotherly love did not suffer them to go to law: they worshipped God in their own plain way, and their innocence was secured by incessant labour. They had long enjoyed the sweets of peace and mutual affection, when the reformers of Germany and Geneva sent ministers among them; which unhappily laid them open to religious hatred, the most unrelenting of all furies. In the year 1540, the parliament of Provence condemned nineteen of them to be burnt for heresy, their trees to be rooted up, and their houses to be razed to the ground. The Waldenses, terrified at this sentence, applied in a body to Cardinal Sadolet, bishop of Carpentras; who received them kindly, and obtained from Francis I. of France, a pardon for the persons under sentence of death, on condition of abjuring heresy. The matter lay over five years; when the parliament

ment irritated at their perseverance, prevailed on the King to withdraw his pardon. The sentence was executed with great rigour; and the parliament, laying hold of that opportunity, broke through every restraint of law, and commenced a violent persecution against the whole tribe. The soldiers began with massacring old men, women, and children, all having fled who were able to fly; and proceeded to burn their houses, barns, and corn. There remained in the town of Cabriere sixty men and thirty women; who having surrendered upon promise of life, were butchered all of them without mercy. Some women who had taken refuge in a church, were dragged out, and burnt alive. Twenty-two villages were reduced to ashes; and that populous and flourishing district, became once more a desert.

To conceive this horrid scene in all its deformity, the people persecuted ought to be compared with the clergy their persecutors; for the civil magistrate was the hand only that executed their vengeance: on the one side, an industrious honest people, pure in their morals, and no less pure in their religion: on the other, proud pampered priests, abandoned without shame to every wickedness, impure in their morals, and still more impure in their religion—the world never furnished such another contrast. Had the scene been reversed, to make these wretches suffer persecution from the Waldenses—but that people were too upright and too religious for being persecutors. The manners of the Christian clergy in general, before the Reformation, enlivens the contrast. The doctrine promulgated during the dark times of Christianity, That God is a mercenary being, and that every person however wicked may obtain pardon of his sins by money, made riches flow into the hands of the clergy in a plentiful stream. And riches had the same effect upon the Christian clergy that they

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they have upon all men, which is, to produce pride, sensuality, and profligacy: these again produced dissipation of money, which prompted avarice, and every invention for recruiting exhausted treasures †. Even as early as the eighth century, the Christian clergy, tempted by opulence, abandoned themselves to pleasure, without moderation; and far exceeded the laity in luxury, gluttony, and lust. When such were the pastors, what must have been the flock! Rejoice, O Scotland, over the poverty and temperance of thy pastors. During that period, the clergy could read, and like parrots, they could mumble prayers in Latin: in every other respect, they rivalled the laity in ignorance. They were indeed more cunning than the laity; and understood their interest better, if to covet riches at the expence of probity, deserve that name. Three articles were established that made religion an easy service. First that faith is the essence of religion, without regard to good works; and hence the necessity of being strictly orthodox, which the church only could determine. Second, Religious worship was reduced to a number of external ceremonies and forms, which, being declared sufficient for salvation, absolved Christians from every moral duty. Remark, that a priest is always the chief person in ceremonial worship. The third article, That God is a mercenary being, is mentioned above, with its necessary consequences. These articles brought about a total neglect, both in clergy and laity, not only of morality, but of every essential religious duty. In fine, there never was a religion that deviated more from just principles, than that professed by Christians during the dark ages. Persecution reached none but the sincerely pious and

† In the eleventh and twelfth centuries, many of the clergy became merchants; and, being free of taxes, engrossed all. In the Netherlands particularly, there was a great cry, that monasteries were converted into shops and warehouses, and the mansions of secular priests into tap-houses and inns.

and virtuous. What a glorious tolerating sentiment doth Arnobius (*a*) throw out, and what profusion of blood would have been prevented, had it been adopted by all Christians ! “ Da veniam, Rex summe, tuos persequentibus famulos : et quod tuæ benignitatis est proprium, fugientibus ignosce tui nominis et religionis cultum. Non est mirum, si ignoraris : majoris est admirationis, si sciaris *.”

The following parable against persecution was communicated to me by Dr. Franklin of Philadelphia, a man who makes a figure in the learned world.

“ And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun. And behold a man bent with age coming from the way of the wilderness leaning on a staff. And Abraham arose, and met him, and said unto him, Turn in, I pray thee, and wash thy feet, and tarry all night ; and thou shalt arise early in the morning, and go on thy way. And the man said, Nay ; for I will abide under this tree. But Abraham pressed him greatly : so he turned, and they went into the tent : and Abraham baked unleavened bread, and they did eat. And when Abraham saw that the man blessed not God, he said unto him, Wherefore dost thou not worship the most high God, creator of heaven and earth ? And the man answered and said, I do not worship thy God, neither do I call upon his name ; for I have made to myself a god, which abideth always in mine house, and provideth me with all things. And Abraham’s zeal was kindled against the man, and he arose, and fell upon him, and drove him forth with blows into the wilderness.”

(*a*) Lib. 1. Adversus Gentes.

* “ Forgive, Almighty power, the persecutors of thy servants ; and, in the peculiar benevolence of thy nature, pardon those men whose unhappiness it is to be strangers to thy name and worship. Ignorant as they are of thee, we cannot wonder at the impiety of their actions.”

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 ship thee, neither would he call upon thy name ;
 therefore have I driven him out from before my
 face into the wilderness. And God said, Have
 I borne with him these hundred ninety and eight
 years, and nourished him, and clothed him, not-
 withstanding his rebellion against me ; and couldst
 not thou, who art thyself a sinner, bear with
 him one night ?” The historical style of the
 Old Testament is here finely imitated ; and the
 moral must strike every one who is not sunk in
 stupidity and superstition. Were it really a chap-
 ter of Genesis, one is apt to think, that persecu-
 tion could never have shown a bare face among
 Jews or Christians. But alas ! that is a vain thought.
 Such a passage in the Old Testament, would avail
 as little against the rancorous passions of men, as
 the following passages in the New Testament, tho’
 persecution cannot be condemned in terms more
 explicit. “ Him that is weak in the faith, receive
 you, but not to doubtful disputations. For one
 believeth that he may eat all things : another,
 who is weak, eateth herbs. Let not him that
 eateth, despise him that eateth not ; and let
 not him which eateth not, judge him that eat-
 eth. Who art thou that judgest another man’s
 servant ? to his own master he standeth or fall-
 eth. One man esteemeth one day above another :
 another esteemeth every day alike. Let every man
 be fully persuaded in his own mind. But why
 dost thou judge thy brother ? or why dost thou
 set at nought thy brother ? for we shall all stand
 before the judgement-seat of Christ, every one
 to give an account of himself to God. I know,
 that there is nothing unclean of itself : but to
 him that esteemeth any thing unclean, to him
 it is unclean. The kingdom of God is not
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“meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Let us therefore follow after the things which make for peace, and things wherewith one may edify another (a).” Our Saviour himself declared against persecution in the most express terms. The Jews and Samaritans were of the same religion; but some trivial difference in the ceremonial part of worship, rendered them odious to each other. Our Saviour being refused lodging in a village of Samaria, because he was travelling to Jerusalem, his disciples James and John said, “Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?” But he rebuked them and said, “The Son of man is not come to destroy men’s lives, but to save them (b).” †.

It gives me real concern, that even the hot fire of persecution, did not altogether purify our Reformed clergy from that satanical spirit. No sooner were the Dissenters settled in New-England, where they fled to avoid persecution, than they set on foot a persecution against the Quakers, no less furious than what they themselves had suffered at home. Nor did the Reformed clergy in Scotland lose sight of the same magisterial authority that had been assumed by their predecessors of the Romish church, on the ridiculous pretext of being ambassadors to men from Jesus Christ. Upon a representation, ann. 1646, from the commission of the kirk of Scotland, James Bell and Colin Campbell, bailies of Glasgow, were committed to prison

(a) Epistle of Paul to the Romans, chap. 14.

(b) Luke, ix. 54.

† Toleration in religion, though obvious to common understanding, was not however the production of reason, but of commerce. The advantage of toleration for promoting commerce, was early discovered by the Portuguese. They were too zealous Catholics to think of so bold a measure in Portugal; but it was permitted in Goa, and the inquisition in that town was confined to Roman Catholics.

son by the parliament, merely for having said, that kirkmen meddled too much in civil matters. Could a despotic prince have exerted a more arbitrary act? but the church was all powerful in those days*.

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* The Christian religion is eminent for a spirit of meekness, toleration, and brotherly love; and yet persecution never raged so furiously in any other religion. Such opposition between practice and principle, is a singular phenomenon in the history of man. Let us try to account for it. In the Pagan religion I discover few traces of persecution. Tutelar deities were universal; and, far from imposing these deities on others, every nation valued itself on being the only favourite of its own deity. Priests by profession have ever been ambitious of imposing on the laity peculiar forms of worship and peculiar religious tenets; but the Greeks and Romans had none such. The Jews had priests by profession; and they were beside a gloomy people naturally inclined to persecution: they hated their neighbours, and were hated by them. The Mahometan religion was sown in a fertile soil. The Arabians were warlike; but ignorant and easily deluded by a warm imagination. The Koran is finely contrived to impose upon such a people. The ambition of Mahomet corresponded to the warlike genius of his countrymen; who were taught to convert all men to his religion, by the simple but effectual argument of fire and sword. This spirit of persecution accompanied that of conquest. The latter is now extinguished by luxury and sensuality; and there scarce remains any vestige of the former.

Among an illiterate and credulous people, directed by the light of nature to worship the Deity, but without any established form, every innovation is peaceably and cordially admitted. When Christianity was introduced into Britain, the Druids, as appears from Ossian, had lost all authority. The people were prepared for the new religion; and there could be no persecution where there was none to oppose. Upon that plain people, the Christian religion had its genuine effect: it softened their manners, and produced a spirit of meekness and brotherly love. Never was practice more concordant with principle. The scene is very different where a new religion is introduced in opposition to one long established. Zeal for a new religion inflames its converts; and as violent passions are infectious, those who adhere to the established worship are by degrees equally inflamed.— Mutual hatred and persecution are the never-failing consequences. This was the case in countries where the Christian religion was first promulgated.

When that religion began to make a figure, the Roman empire was finely prepared for its reception. The fables of Paganism, which pass current as important truths in days of ignorance, were now exploded as childish and ridiculous. The despotism of the Roman government, and successive irruptions of barbarians, had sunk the Roman people, had filled them with superstitious terrors, and disposed them to embrace any religion that promised happiness either here or in another world. Luckily, the new religion was that of Jesus Christ. The meek spirit of the gospel would in time have prevailed over a religion that was grossly idolatrous: but, unhappily, the zeal of the new converts, and their abhorrence of idolatry, was not confined to argument, but was vented with all the violence of religious hatred. Here, the Man got the better of the Christian. Those of the established religion

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I would do justice to every church, not excepting that of Rome; and it is doing that church no more but justice to acknowledge, that the spirit

igion became equally violent, through the infection of passion; and mutual perfection knew no bounds.

This appears to be a fair account of the mutual perfection between Christians and Pagans. But perfection did not stop there: it raged among different sects of Christians no less than formerly against the common enemy. This requires to be accounted for. Acuteness and subtilty formed the character of the Greeks. Every man eminent for learning had his followers: in philosophy many sects were formed, and much disputation and wrangling ensued. The Christian religion was early introduced into Greece; and its votaries were infected with the spirit of the nation: the slightest differences occasioned disputes; and sects were formed upon the slightest differences. In the gospel, eternal happiness is promised to those who believe in Jesus Christ. The true sense was perverted by the bulk of Christians; and salvation was annexed to the mere act of belief, without regard to good works. Men are prone to such a doctrine: they conceive belief to be an easy matter, as it puts no restraint upon their passions: they are extremely willing to believe, provided they be left free to act as they please. Thus as the whole of religion was understood to rest upon belief, the most minute differences in belief, became of the highest importance. That Christ was a divine person sent by God to correct and reform mankind, is the belief of the Arians. This is not believing in Christ, say the orthodox. "You must believe, that he is the Son of God, and equal to the Father." This was a capital dispute. But the spirit of disputation did not rest there: every trifle was made a subject of wrangling; and hence persecution without end. Violent passions were thus encouraged among Christians; and even the most unmanly vices were meritorious to promote the interest of one sect against another. It became a maxim, that ill may be done in order to bring about good; and accordingly every deceit was put in practice by clergymen, not excepting forgery, in support of their own sect. Such practices were common as early as the third century. The persecuting spirit continues in vigour among the Roman-Catholics, against those who deny the infallibility of their sovereign pontiff. It is high treason to disregard his authority; and rebels are persecuted with fire and sword in this world, and with eternal damnation in the next. No sooner had Protestants renounced the Papal authority, than they gave vent to persecution against one another.— America was the refuge of many dissenters from the church of England, to avoid persecution at home. But scarce were they established there, when they raised a violent persecution against Quakers, the most innocuous of all sects.

Zeal for a new religion is immoderate. It cools gradually, and at last vanishes where that religion has been long established and is peaceably submitted to. Then it is, that a salutary truth is discovered, that people of different sects, may live peaceably together. In England and Holland, men are permitted to worship God their own way, provided they give no disturbance to society. Holland has given to mankind a glorious example, not only of universal toleration, but of permitting men without regard to difference of religion, to enjoy all the privileges of a citizen. Even the Jews in Surinam are admitted to bear a part in the government. And that laudable example is copied by Britain with respect to the Roman-Catholics in the island Grenade.

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profound rest, never again to awake. People
begin to be ashamed of it, as of a garment long
out of fashion. Let the other continue for a-
musement : it is innocent ; and if it do no good, it
is not productive of so much harm.

The desire of making converts proceeds from
two different causes. In superstitious zealots, it
proceeds from an opinion, that all who differ from
them are in the road to damnation : for which
reason, there is a rage of making converts a-
mong Roman Catholics ; who, without ceremony,
deliver over to the flames of hell, every person
who is not of their communion. The other cause
is more natural : every man thinks himself in the
right, especially in matters of consequence ; and
for that reason, he is happy to find others of his
opinion (*a*). With respect to the first cause, I beg
attention to the following considerations ; not with
any hope of converting zealots, but to prevent, if
possible, others from becoming such. In none of
the works of God is variety more happily blend-
ed with uniformity, than in the formation of
man. Uniformity prevails in the human face with
respect to eyes, nose, mouth, and other capital
parts : variety prevails in the expressions of these
parts, serving to distinguish one person from ano-
ther, without hazard of error. In like manner,
the minds of men are uniform with respect to
their passions and principles ; but the various
tones and expressions of these, form different cha-
racters without end. A face destitute of a nose
or of a mouth, is monstrous : a mind destitute of
the moral sense, or of a sense of religion, is no
less so. But variety of expression in different faces,
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(*a*) Elements of Criticism, vol. 2. p. 493, edit. 5.

is agreeable, because we relish variety; and a similar variety in the expressions or tones of passion; ought to be equally agreeable. Endless differences in temper, in taste, and in mental faculties, that of reason in particular, produce necessarily variety in sentiment and in opinion. Can God be displeased with such variety, when it is his own work? He requires no uniformity except with respect to an upright mind and clear conscience, which are indispensable. Here at the same time is discovered an illustrious final cause. Different countenances in the human race, not only distinguish one person from another, but promote society, by aiding us to chuse a friend, an associate, a partner for life. Differences in opinion and sentiment, have still more beneficial effects: they rouse the attention, give exercise to the understanding, and sharpen the reasoning faculty. With respect to religion in particular, perfect uniformity, which furnisheth no subject for thinking nor for reasoning, would produce languor in divine worship, and make us sink into cold indifference. How foolish then is the rage of making proselytes? Let every man enjoy his native liberty, of thinking as well as of acting; free to act as he pleases, provided only he obey the rules of morality; equally free to think as he pleases, provided only he acknowledge the great God as his maker and master, and perceive the necessary connection of religion with morality.—Strict uniformity in other matters, may be compared to a spring-day, calm and serene; neither so hot as to make us drop a garment, nor so cold as to require an addition; no wind to ruffle, nor rain to make shelter necessary. We enjoy the sweet scene for a moment: we walk, we sit, we muse—but soon fall asleep. Agitation is the element of man, and the life of society. Let us not attempt to correct the works of God; the attempt

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tempt will betray us into absurd errors. This doctrine cannot be better illustrated than by a conversation, reported by the Jesuit Tachard, between the King of Siam, and a French ambassador, who in his master's name urged that king to embrace the Christian religion. "I am surpris'd," said his Majesty of Siam, "that the King of France, my good friend, should interest himself so warmly in what concerns God only. He hath given to his creatures different minds and different inclinations, which naturally lead them to differ in opinion. We admire variety in the material world: why not admire it in matters of religion? Have we not then reason to believe, that God takes pleasure in all the different forms of worship? Had it been the intention of God to produce uniformity in religion, he would have formed all men with the same mind." Bernier introduces some Gentiles of Hindostan defending their religion much in the same manner: "That they did not pretend their law to be universal; that they did not hold ours to be false, as, for aught they knew, it might be a good law for us; and that God probably made many roads to heaven."

With respect to the other cause above mentioned, the desire of putting people in the right road. To reason others into our religious principles, is natural; but it is not always prudent. I wish my neighbour to be of my opinion, because I think my opinion right: but is there no danger of undermining his religious principles, without establishing better in their stead? Ought I not to restrain my desire of making converts, when the attempt may possibly reduce them to abandon religion altogether, as a matter of utter uncertainty? If a man of clear understanding has by some unhappy means been led into error, that man may be set right by fair reasoning: but beware of endeavouring

vouring to convert people of low parts, who are indebted for their creed to parents, to education, or to example : it is safer to let them rest as they are.

At any rate, let us never attempt to gain profelytes by rewards or by terror : what other effect can such motives produce, but dissimulation and lying, ; ents of every secret crime? The Empress of Russia uses a method for converting her Pagan subjects of Kamskatka, no less agreeable than effectual ; which is, to exempt from taxes for ten years, such of them as profess the Christian religion. This practice may be political ; but it tends not to advance religion, and is destructive of morality. Terror, on the other hand, may be equally effectual, b t is not altogether so agreeable. The people of Rum, one of the Hebrides, were Papists till the beginning of the present cetury, when in one day they were all profelyted to the Protestant faith. Maclean of Coll, their chieftain, went to the island with a protestant minister, and ordered all the inhabitants to appear on Sunday at public worship. They came, but refused to hear a Protestant minister. The chieftain reasoned with them : but finding that his reasonings made no impression, he laid hold of the most forward ; and having made a deep impression on him with his cane, pushed him into the church. The rest followed like meek lambs ; and from that day have continued firm Protestants. The Protestantism of Rum is styled by their Popish neighbours, the faith of the *yellow stick*.

To apply any means for making profelytes, other than fair reasoning, appears to me a strange perversion. Can God be pleased with using rewards or punishments, or can any rational man justify them ? What then should move any one to put them in practice ? I should be utterly at a loss to answer the question, but for a fact mentioned more than once above, that the rude and illiterated judge
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by sight only not by reflection. They lay weight on the external visible act, without thinking of intention, which is not visible. In truth, the bulk of mankind rest upon the external profession of religion: they never think of the heart, nor consider how that stands affected. What else is it but the external act merely, that moves the Romish missionaries to baptize the infants of savages even at the moment of expiring? when they prosecute with much pious ardour. Their zeal merits applause, but not their judgement. Can any rational person seriously believe, that the dipping a savage or an infant in water, will make either of them a Christian, or that the want of this ceremony will precipitate them into hell? The Lithuanians, before their conversion to Christianity, worshipped serpents, every family entertaining one as a household god. Sigismundus, in his commentaries of Muscovy, reports the following incident. A converted Christian having persuaded a neighbour to follow his example, and in token of his conversion to kill his serpent, was surprised at his next visit, to find his convert in the deepest melancholy, bitterly lamenting that he had murdered his god, and that the most dreadful calamities would befall him. Was this person a Christian more than nominally? At the end of the last century when Kempfer was in Japan, there remained but about fifty Japanese Christians, who were locked up in prison for life. These poor people knew no more of the Christian religion, but the names of our Saviour and of the Virgin Mary: and yet so zealous Christians were they as rather to die miserably in jail, than to renounce the name of Christ, and be set at liberty. The inhabitants of the island Annaboa in the gulf of Guinea have been converted by the Portuguese to Christianity. No more is required of them, as Bosman observes, but to repeat a

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Pater noster and *Ave Maria*, confers to the priest, and bring offerings to him.

I cannot with satisfaction conclude this sketch, without congratulating my present countrymen of Britain, upon their knowledge of the intimate connection that true religion has with morality. May the importance of that connection, always at heart, excite us to govern every action of our lives by the united principles of morality and religion:— what a happy people would we be!

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APPENDIX.

B. III.

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A P P E N D I X.

Sketches concerning S C O T L A N D.

S K E T C H I.

Scotch Entails considered in Moral and Political views.

MAN is by nature a hoarding animal; and to secure what is acquired by honest industry, the sense of property is made a branch of human nature (*a*). During the infancy of nations, when artificial wants are unknown, the hoarding appetite makes no figure. The use of money produced a great alteration in the human heart. Money having at command the goods of fortune, introduced inequality of rank, luxury, and artificial wants without end. No bounds are set to hoarding, where an appetite for artificial wants is indulged: love of money becomes the ruling passion: it is coveted by many in order to be hoarded; and means are absurdly converted into an end.

The sense of property, weak among savages, ripens gradually till it arrives at maturity in polished nations. In every stage of the progress, some new power is added to property; and now for centuries, men have enjoyed every power over their own goods, that a rational mind can desire (*b*):
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(*a*) Book 1. sketch 2.

(*b*) Historical Law-tracts, tract 3.

ENDIX.

they have the free disposal during life ; and even after death, by naming an heir. These powers are sufficient for accomplishing every rational purpose : they are sufficient for commerce, and they are sufficient for benevolence. But the artificial wants of men are boundless : not content with the full enjoyment of their property during life, nor with the prospect of its being enjoyed by a favourite heir, they are anxiously bent to preserve it to themselves for ever. A man who has amassed a great estate in land, is miserable at the prospect of being obliged to quit his hold : to sooth his diseased fancy, he makes a deed securing it for ever to certain heirs ; who must without end bear his name, and preserve his estate entire. Death, it is true, must at last separate him from his idol : it is some consolation, however, that his will governs and gives law to every subsequent proprietor. How repugnant to the frail state of man, are such swollen conceptions ! Upon these however are founded entails, which have prevailed in many parts of the world, and unhappily at this day infest Scotland. Did entails produce no other mischief but the gratification of a distempered appetite, they might be endured, though far from deserving approbation : but, like other transgressions of nature and reason, they are productive of much mischief, not only to commerce, but to the very heirs for whose sake alone it is pretended that they are made.

Considering that the law of nature has bestowed on man every power of property that is necessary either for commerce or for benevolence, how blind was it in the English legislature to add a most irrational power, that of making an entail ! But men will always be mending ; and when a lawgiver ventures to tamper with the laws of nature, he hazards much mischief. We have a pregnant instance above, of an attempt to mend the laws of God in many absurd regulations for the poor ; and that

that the law authorising entails is another instance of the same kind, will be evident from what follows.

The mischievous effects of English entails were soon discovered: they occasioned such injustice and oppression, that even the judges ventured to relieve the nation from them, by an artificial form, termed *fine and recovery*. And yet, though no moderate man would desire more power over his estate than he has by common law, the legislature of Scotland enabled every land-proprietor to fetter his estate for ever; to tyrannize over his heirs; and to reduce their property to a shadow, by prohibiting them to alien, and by prohibiting them to contract debt were it even to redeem them from death or slavery. Thus many a man, fonder of his estate than of his wife and children, grudges the use of it to his natural heirs, reducing them to the state of mere life-renters. Behold the consequences. A number of noblemen and gentlemen among us, lie in wait for every parcel of land that comes to market. Intent upon aggrandizing their family, or rather their estate which is the favourite object, they secure every purchase by an entail; and the same course will be followed, till no land be left to be purchased. Thus every entailed estate in Scotland becomes in effect a mortmain, admitting additions without end, but absolutely barring alienation; and if the legislature interpose not, the period is not distant, when all the land in Scotland will be locked up by entails, and withdrawn from commerce.

The purpose of the present essay, is to set before our legislature, coolly and impartially, the destructive effects of a Scotch entail. I am not so sanguine as to hope, that men, who convert means into an end, and avariciously covet land for its own sake, will be prevailed upon to regard, either the interest of their country or of their posterity: but

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I would gladly hope, that the legislature may be roused to give attention to a national object of no slight importance.

I begin with effects of a private or domestic nature. To the possessor, an entail is a constant source of discontent, by subverting that liberty and independence, which all men covet with respect to their goods as well as their persons. What can be more vexatious to a proprietor of a great landed estate, than to be barred from the most laudable acts, suitable provisions for example to a wife or children? not to mention numberless acts of benevolence, that endear individuals to each other, and sweeten society. A great proportion of the land in Scotland is in such a state, that by laying out a thousand pounds or so, an intelligent proprietor may add a hundred pounds yearly to his rent-roll. But an entail effectually bars that improvement: it affords the proprietor no credit; and supposing him to have the command of money independent of the estate, he will be ill-fated if he have not means to employ it more profitably for his own interest. An entail, at the same time, is no better than a trap for an improvident possessor: to avoid altogether the contracting debt, is impracticable; and if a young man be guided more by pleasure than by prudence, which commonly is the case of young men; a vigilant and rapacious substitute, taking advantage of a forfeiting clause, turns him out of possession, and delivers him over to want and misery.

I beg indulgence for introducing a case, which though particular, may frequently happen. A gentleman, who has a family-seat finely situated, but in the state of nature, is tempted to lay out great sums upon improvements and embellishments, having a numerous issue to benefit by his operations. They all fail; and a stranger, perhaps his enemy, becomes the heir of entail. Fond however
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of his darling seat, he is willing to preserve all entire, upon procuring to his heirs a reasonable sum for his improvements; which is refused. Averse to lay waste the work of his own hands, he restricts his demand to the real value of the growing timber.—All in vain. Provoked at the obstinacy of the heir of entail, he cuts down every tree, dismantles the place; and with a sad heart abandons his beloved habitation. In a bare country like Scotland, is it not cruel to deter proprietors by an entail, from improving their land and embellishing their family-seats? Is it not still more cruel, to force a proprietor, who has no heir of his own blood, to lay all waste, instead of leaving behind him a monument of his taste and industry?

But an entail is productive of consequences still more dismal, even with respect to heirs. A young man upon whom the family-estate is entailed without any power reserved to the father, is not commonly obsequious to advice, nor patiently submissive to the fatigues of education: he abandons himself to pleasure, and indulges his passions without control. In one word, there is no situation more subversive of morals, than that of a young man, bred up from infancy in the certainty of inheriting an opulent fortune.

The condition of the other children, daughters especially, is commonly deplorable. The proprietor of a large entailed estate, leaves at his death children who have acquired a taste for sumptuous living. The sons drop off one by one, and a number of daughters remain, with a scanty provision, or perhaps with none at all. A collateral male heir succeeds, who after a painful search is discovered in some remote corner, qualified to procure bread by the spade or the plough, but entirely unqualified for behaving as master of an opulent fortune. By such a metamorphosis, the poor man makes a ludicrous figure; while the daughters,

daughters, reduced to indigence, are in a situation much more lamentable than the brats of beggars.

Our entails produce another domestic evil, for which no proper remedy is provided. The sums permitted in most entails to younger children, however adequate when the entail is made, become in time too scanty, by a fall in the value of money, and by increase of luxury; which is peculiarly hard upon daughters of great families: the provisions destined for them will not afford them bread; and they cannot hope to be suitably matched, without a decent fortune. If we adhere to entails, nunneries ought to be provided.

But the domestic evils of an entail make no figure, compared with those that respect the public. These in their full extent would fill a volume: they are well known; and it may be sufficient to keep them in view by some slight hints.

As observed above, few tenants in tail can command money for improvements, however profitable. Such discouragement to agriculture, hurtful to proprietors of entailed estates, is still more so to the public. It is now an established maxim, That a state is powerful in proportion to the product of its land: a nation that feeds its neighbours, can starve them. The quantity of land that is locked up in Scotland by entails, has damped the growing spirit of agriculture. There is not produced sufficiency of corn at home for our own consumption: and our condition will become worse and worse by new entails, till agriculture and industry be annihilated. Were the great entailed estates in Scotland, split into small properties of fifty or a hundred pounds yearly rent, we should soon be enabled, not only to supply our own markets, but to spare for our neighbours.

In the next place, our entails are no less subversive of commerce than of agriculture. There

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are numberless land-estates in Scotland of one, two, or three hundred pounds yearly rent. Such an estate cannot afford bare necessaries to the proprietor, if he pretend to live like a gentleman. But he has an excellent resource: let him apply to any branch of trade, his estate will afford him credit for what money he wants. The profit he makes, pays the interest of the money borrowed, with a surplus; and this surplus added to the rent of his estate, enables him to live comfortably. A number of land-proprietors in such circumstances, would advance commerce to a great height. But alas! there are not many who have that resource: such is the itch in Scotland for entailing, as even to descend lower than one hundred pounds yearly. Can one behold with patience, the countenance that is given to selfish wrong-headed people, acting in direct opposition to the prosperity of their country? Commerce is no less hurt in another respect: when our land is withdrawn from commerce by entails, every prosperous trader will desert a country where he can find no land to purchase; for to raise a family by acquiring an estate in land, is the ultimate aim of every merchant, and of every man who accumulates money.

Thirdly, An entail is a bitter enemy to population. Population depends greatly on the number of land-proprietors. A very small portion of land, managed with skill and industry, affords bread to a numerous family; and the great aim of the frugal proprietor, is to provide a fund for educating his children, and for establishing them in business. A numerous issue, at the same time, is commonly the lot of the temperate and frugal; because luxury and voluptuousness enervate the body, and dry up the sources of procreation. This is no chimera or fond imagination: traverse Europe; compare great capitals with distant provinces; and it will be found to hold universally, that

children abound much more among the industrious poor, than among the luxurious rich. But if division of land into small properties, tend to population; depopulation must be the necessary consequence of an entail, the avowed intent of which is to unite many small properties in one great estate; and consequently to reduce land-proprietors to a small number.

Let us, in the fourth place, take under consideration, the children of landholders with respect to education and industry; for unless men be usefully employed, population is of no real advantage to a state. In that respect, great and small estates admit no comparison. Children of great families, accustomed to affluence and luxury, are too proud for business; and were they even willing, are incapable to drudge at a laborious employment. At the same time, the father's hands being tied up by his entail from affording them suitable provisions, they become a burden on the family, and on the state, and can do no service to either but by dying. Yet there are men so blind, or so callous, as to be fond of entails. Let us try whether a more pleasing scene will have any effect upon them. Children of small landholders, are from infancy educated in a frugal manner; and they must be industrious, as they depend on industry for bread. Among that class of men, education has its most powerful influence; and upon that class a nation chiefly relies, for its skilful artists and manufacturers, for its lawyers, physicians, divines, and even for its generals and statesmen.

And this leads to consider, in the fifth place, the influence that great and small estates have on manners. Gentlemen of a moderate fortune, connected with their superiors and inferiors, improve society, by spreading kindly affection through the whole members of the state. In such only resides the

the genuine spirit of liberty, abhorrent equally of servility to superiors and of tyranny to inferiors.— The nature of the British government, creates a mutual dependence of the great and small on each other. The great have favours to bestow: the small have many more, by their privilege of electing parliament-men; which obliges men of high rank to affect popularity, however little feeling they may have for the good of their fellow-creatures. This connection produces good manners at least, between different ranks, and perhaps some degree of cordiality. Accumulation of land into great estates, produces opposite manners: when all the land in Scotland is swallowed up by a number of grandees, and few gentlemen of the middle rank are left; even the appearance of popularity will vanish, leaving pride and insolence on the one hand, and abject servility on the other. In a word, the distribution of land into many shares, accords charmingly with the free spirit of the British constitution; but nothing is more repugnant to that spirit, than overgrown estates in land.

In the sixth place, Arts and sciences can never flourish in a country, where all the land is engrossed by a few. Science will never be cultivated by the dispirited tenant, who can scarce procure bread; and still less if possible, by the insolent landlord, who is too self-sufficient for instruction. There will be no encouragement for arts: great and opulent proprietors, fostering ambitious views, will cling to the seat of government, which is far removed from Scotland; and if vanity make them sometimes display their grandeur at their country-seats, they will be too delicate for any articles of luxury but what are foreign. The arts and sciences being thus banished, Scotland will be deserted by every man of spirit who can find bread elsewhere.

In the seventh place, Such overgrown estates produce an irregular and dangerous influence with respect to the House of Commons. The parliament-boroughs will be subdued by weight of money; and with respect to county-elections, it is a chance if there be left in a county as many qualified landholders as to afford a free choice. In such circumstances, will our constitution be in no danger from the ambitious views of men elevated above others by their vast possessions? Is it unlikely, that such men, taking advantage of public discord, will become an united body of ambitious oppressors, overawing their sovereign as well as their fellow-subjects? Such was the miserable condition of Britain, while the feudal oligarchy subsisted: such at present is the miserable condition of Poland: and such will be the miserable condition of Scotland, if the legislature do not stretch out a saving hand.

If the public interest only were to be regarded, entails ought to be destroyed root and branch. But a numberless body of substitutes are interested, many of whom would be disinherited, if the tenants in tail had power. To reconcile as much as possible these opposite interests, it is proposed, that the following articles be authorised by a statute. First, That the act of parliament 1685 be repealed with respect to all future operations.— Second, That entails already made and completed, shall continue effectual to such substitutes as exist at the date of the act proposed; but shall not benefit any substitute born after it. Third, That power be reserved to every proprietor, after the act 1685 is at an end, to settle his estate upon what heirs he thinks proper, and to bar these heirs from altering the order of succession; these powers being inherent in property at common law.

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At the same time, the prohibiting entails will avail little, if trust-deeds be permitted in their utmost extent, as in England. And therefore, in order to re-establish the law of nature with respect to land-property, a limitation of trust-deeds is necessary. My proposal is, That no trust-deed, directing or limiting the succession of heirs to a land-estate, shall be effectual beyond the life of the heirs in existence at the time.

S K E T C H II.

Government of Royal Boroughs in Scotland.

BY a royal borough is in Scotland understood, an incorporation that hold their lands of the crown, and are governed by magistrates of their own naming. The administration of the annual revenues of a royal borough, termed the *common good*, is trusted to the magistrates; but not without control. It was originally subjected to the review of the Great Chamberlain; and accordingly the chap. 39. § 45. of the *Iter Camerarii*, contains the following articles, recommended to the Chamberlain to be enquired into. "Giff there be an
 " good assedation and uptaking of the common
 " good of the burgh, and giff faithful compt
 " be made thereof to the community of the
 " Burgh; and giff no compt is made, he whom
 " and in quhaes hands it is come, and how it
 " passes by the community." In pursuance of these instructions, the Chamberlain's precept for holding the ayr, or circuit, is directed to the provost and bailies, enjoining them, "to call all
 " those who have received any of the town's reve-
 " nues,

“ nues, or used any office within the burgh, since
 “ the last chamberlain-ayr, to answer such things
 “ as shall be laid to their charge.” *Iter Camer.*
cap. 1. And in the third chapter, which contains
 the forms of the chamberlain-ayr, the first thing to
 be done after fencing the court, is, to call the bailies
 and serjeants to be challenged and accused from the
 time of the last ayr.

This office, dangerous by excess of power, be-
 ing suppressed, the royal boroughs were left in a
 state of anarchy. There being now no check or
 control, the magistracy was coveted by noblemen
 and gentlemen in the neighbourhood; who, under
 the name of office-bearers, laid their hands on the
 revenues of the borough, and converted all to
 their own profit. This corruption was heavily
 complained of in the reign of James V.; and a
 remedy was provided by act 26. parl. 1535, enact-
 ing, 1st, That none be qualified to be provost,
 bailie, or alderman, but an indwelling burges.
 2dly, “ That no inhabitant purchase lordship out
 “ of burgh, to the terror of his comburgeses.
 “ And, 3dly, That all provosts, bailies, and al-
 “ dermen of boroughs, bring yearly to the che-
 “ quer at a day certain, the compt-books of their
 “ common-good, to be seen and considered by the
 “ Lords Auditors, giff the same be spended for
 “ the common well of the burgh, or not, under
 “ the penalty of losing their freedom. And that the
 “ said provosts, bailies, and aldermen, warn year-
 “ ly, fifteen days before their coming to the che-
 “ quer, all those who are willing to come for ex-
 “ amining the said accounts, that they may im-
 “ pugn the same, in order that all murmur may
 “ cease, in that behalf.” And to enforce these
 regulations, a brieve was issued from the chancery,
 commanding the magistrates to present their accounts
 to the exchequer, and summoning the burgeses to
 appear and object to the same.

A defect in this statute made it less effectual than it was intended to be. Magistrates, to avoid the penalty, brought the count-books of their common-good to the exchequer; but they brought no rental of the common-good, to found a charge against them. This defect was remedied by act 28. parl. 1693, containing the following preamble. "That the royal boroughs, by the maladministration of their magistrates, have fallen under great burdens, to the diminution of their dignity, and the disabling of them to serve the crown and government as they ought; and that the care, oversight, and control of the common good of boroughs, belong to their Majesties by virtue of their prerogative-royal; therefore, for preventing the like abuses and misapplications in all time thereafter, their Majesties statute and ordain, That every burgh-royal shall, betwixt and the first of November next, bring to the Lords of Treasury and Exchequer, an exact account of charge and discharge, subscribed by the magistrates and town-clerk, of their whole public-good and revenues, and of the whole debts and incumbrances that affect the same." This completed the remedy, by putting means into the hands of the Barons of Exchequer, to control the accounts enjoined by the former statute to be yearly given in.

The foregoing regulations are kept in observance. Every year a precept issues from the exchequer, signed by one of the Barons, addressed to the director of the chancery, requiring him to make out a brieve for every royal borough. The brieve is accordingly made out, returned to the exchequer, and sent to the several sheriffs, to be served in all the royal boroughs within their bounds, as directed by the statute. These brieves are accordingly served by the sheriffs; and particular-
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ly it is a constant form in most of the royal boroughs, to issue a proclamation, fifteen days before the day named for appearance in exchequer, warning the inhabitants to repair there in order to object to the public accounts of the town: and further, in order to give them opportunity to frame objections, the book and counts are laid open for these fifteen days, to be inspected by all the inhabitants.

We learn from the records of exchequer, that from the year 1660 to the year 1683; accounts were regularly given in to exchequer, in obedience to the statute. The town of Edinburgh only having failed for some time, Captain Thomas Hamilton merchant there by an action in exchequer, compelled the magistrates to produce upon oath their treasurer's accounts, which were accordingly audited. And we also learn, that from the Restoration down to the Union, a clerk to the borough-roll was appointed by the crown, whose proper business it was to examine and audite the accounts of the boroughs.

Notwithstanding the foregoing salutary regulations, and the form constantly practised to make them effectual, the boroughs of late years have forborn to present their accounts in exchequer; hoping that they would be overlooked by the English court of exchequer, established in Scotland after the Union; which accordingly happened. This neglect in the court of exchequer is greatly to be regretted, because it reduces the royal boroughs, by the mal-administration of their magistrates, to the same miserable condition that is so loudly complained of in the statutes above mentioned. It is undoubtedly in the power of the Barons to restore good government to the boroughs, by compelling the magistrates to account yearly in the court of exchequer, according to the foregoing regulations:

regulations : no more is necessary, but to signify publicly that they are resolved to put these regulations in execution.

How beneficial that step would be to this country in general, and to the royal boroughs in particular, will appear from considering, first, the unhappy consequences that result from suffering magistrates to dispose of the town's revenues, without any check or control ; and next, the good effects that must result from a regular and careful management, under inspection of the King's judges.

The unhappy consequences of leaving magistrates without any check or control, are too visible to be disguised. The revenues of a royal borough are seldom laid out for the good of the town, but in making friends to the party who are in possession of the magistracy ; and in rioting and drunkenness, for which every pretext is laid hold of, particularly that of hospitality to strangers. Such mismanagement tends to idleness and corruption of manners ; which accordingly are remarkable in most royal boroughs. Nor is the contagion confined within the town : it commonly spreads all around.

Another consequence no less fatal of leaving magistrates to act without control, is a strong desire in every licentious burgher, of stepping into the magistracy, for his own sake, and for that of his friends. Hence the factions and animosities that prevail in almost all the royal boroughs ; which are violently and indecently pursued, without the least regard to the good of the community.

The greatest evil of all, respects the choice of their representatives in parliament. A habit of riot and intemperance, makes them fit subjects to be corrupted by every adventurer who is willing to lay out money for purchasing a seat in parliament. Hence the infamous practice of bribery at elections, which tends not only to corrupt the whole mass of the people, but which is still more dread-

ful, tends to fill the House of Commons with men of dissolute manners, void of probity and honour.

But turning from scenes so dismal, let us view the beautiful effects that result from an administration regularly carried on, as directed by the statutes above mentioned. The revenues of the royal boroughs are supposed to be above L. 40,000 yearly. And were this sum, or the half of it, prudently expended, for promoting arts and industry among the numerous inhabitants of royal boroughs; the benefit, in a country so narrow and poor as Scotland, would be immense: it would tend to population, it would greatly increase increase industry, manufactures, and commerce, beside augmenting the public revenue. In the next place, as there would be no temptation for designing men to convert the burden of magistracy into a benefit, faction and discord would vanish; and there would be no less solicitude to shun the burden, that at present is seen to obtain it. None would submit to the burden but the truly patriotic, men who would cheerfully bestow their time, and perhaps their money upon the public; and whose ambition it would be to acquire a character, by promoting industry, temperance and honesty, among their fellow-citizens.

And when the government of the royal boroughs comes to be in so good hands, bribery, which corrupts the very vitals of our constitution, will be banished of course. And considering the proper and constitutional dependence of the royal boroughs upon the king's judges, we may have reasonable assurance, that few representatives will be chosen, but who are friends to their country and to their sovereign.

S K E T C H I I I .

Plan for improving and preserving in order the Highways in Scotland.

P R E F A C E .

HIGHWAYS have in Scotland become a capital object of police, by the increase of inland commerce, upon which bad roads are a heavy tax. Happily for our country, no person is ignorant of this truth; and we see with pleasure the fruits of their conviction in various attempts, public and private, to establish this valuable branch of police upon the best footing. As this is no easy task, it may reasonably be hoped, that men interested will seriously apply themselves to it, and will freely produce such hints as occur to them. In the latter view the following plan is offered to the public: and if, from the various proposals that have been or shall be published, an effective plan can be framed, such as completely to answer its purpose, it may safely be pronounced, that it will produce more benefit to this country, than has been produced by any other single improvement since the union of the two kingdoms.

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K E T C H

1. **T**HE justices of peace, commissioners of supply, the sheriff or steward depute, and the first magistrate of royal boroughs, shall be commissioners for making and repairing highways, bridges, and ferries, in the several shires and stewardies. All the powers given by law to the justices of peace and commissioners of supply with respect to highways bridges and ferries, shall be transferred to them; and any two shall be a quorum, except where a greater number is required by this act.

2. The sheriff or steward depute shall appoint the first day of meeting of the said commissioners, as soon as may conveniently be after the date of the act, by an intimation at each parish-church upon a Sunday at the close of the forenoon-service. And the last Tuesday of March shall yearly thereafter be a day of meeting at the head borough of the shire or stewartry, in place of the first or third Tuesday of May appointed by former acts. The commissioners shall appoint a preses, convener, and clerk: and they shall be empowered to adjourn themselves from time to time.

3. The commissioners, at their first meeting, shall divide the shire or stewartry into two or more districts, as they see convenient. And if they cannot overtake this work at that meeting, they shall appoint proper persons to form a plan of the intended divisions, which plan shall be reported to the commissioners at their next meeting, in order to be approved or altered by them. This being settled, the commissioners shall appoint the heritors in these several districts, or any three of them, to meet on a certain day and place, to make
lists

lists of the whole public roads within their respective districts, and to settle the order of reparation, beginning with those that are the most frequented. The proceedings of these district-meetings must be reported to the commissioners, at their next meeting; who are empowered to settle the order of reparation, in case of variance among the heritors; and also to add any road that may have been omitted. And they shall record a scheme or plan of the whole roads in the shire, thus enlisted, with their resolutions thereupon, to be seen in the clerk's hands *gratis*. But upon any just cause appearing in the course of administration, the commissioners shall be empowered to alter or vary this plan, provided it be a meeting previously appointed for that purpose, and where three fifths at least of the commissioners are present.

4. If the sheriff or steward neglect to appoint the first meeting of the commissioners, he shall incur a penalty of L. 100, upon a summary complaint to the court of session by any one heritor of the shire, with costs of suit; the one half of the penalty to the plaintiff, and the other half to be applied by the commissioners for the purposes of this act. If the commissioners fail to meet at the day appointed by the sheriff or steward, or fail to divide the shire or stewartry into districts, within six months of their first meeting, the sheriff or steward depute, under the foresaid penalty, shall be bound to do that work himself; and also to appoint the heritors in the several districts, or any three of them, to make lists of the public roads as above-mentioned, and to report their resolutions to him; and he is empowered to settle the order of reparation, in case of variance among the heritors. If the heritors fail to meet, and to make a list of the roads as aforesaid, this work shall be performed by the sheriff, or steward depute

pute himself. And he shall be indemnified of whatever expences he is at in prosecuting the said work, out of the sums that are to be levied by authority of this act, in manner after mentioned, with an additional sum for his own trouble, to be named by the circuit-judges.

5. No person shall act as a commissioner upon this statute, but who has an estate within the county of L. 200 Scots valuation, or is heir-presumptive to such an estate, or is named a commissioner *virtute officii*, under the penalty of L. 20 Sterling *toties quoties*, to be prosecuted before any competent court, by a popular action, with costs of suit; the one half to the plaintiff, the other half to the purposes of this act.

6. Whereas the sum of 10 d. directed by the act 1669 to be imposed upon each L. 100 of valued rent, is insufficient for the purposes therein expressed; and whereas the six days statute-work for repairing the highways is in many respects inconvenient; therefore instead of the 10 d. and instead of the statute-work, the commissioners, together with the heritors possessed of L. 200 Scots of valued rent, five, whether commissioners or heritors, making a quorum, shall annually, upon the said last Tuesday of March, assess each heritor in a sum not exceeding.

upon each L. 100 valued rent; the assessment imposed on the heritors to be levied by the collector of supply, along with the cels, and by the same legal remedies. The heritors are entitled to relieve themselves of the one half of the said assessment, by laying the same upon their tenants, in proportion to the rent they pay; an heritor being always considered as a tenant of the land he has in his natural possession.

7. With respect to boroughs of royalty, regality, and barony, and large trading villages, the
commissioners

commissioners are empowered to levy from each householder, a sum not exceeding 2 s. yearly, more or less in proportion to the assessment of the shire, to be paid within forty days after notice given, under the penalty of double, besides expence of process. Provided, that any of these householders who have country-farms, by which they contribute to relieve their landlords as above mentioned, shall be exempted from this part of the assessment.

8. If the commissioners and heritors neglect to assess their shire, or name so small a sum as to be an elusory assessment, insufficient to answer the purposes of this act, the court of justiciary, or the circuit-judges, are in that case empowered and required to lay on the highest assessment that is made lawful by this act. In case of a total omission, the commissioners and heritors who, by neglecting to convene without a good cause of absence, have occasioned the said omission, shall be subjected each of them to a penalty of L. 20 Sterling. And to make these penalties effectual, the trustees for fisheries and manufactures are appointed to sue for the same before the court of session, and to apply the same, when recovered, to any useful purpose within the shire, especially to the purposes of this act. And to preserve the said fines entire for the public service, the trustees shall be entitled to costs of suit.

9. The sums levied as aforesaid shall be laid out annually upon the highways, bridges, and ferries, for making, repairing, or improving the same; proceeding regularly with the reparation according to the scheme or plan ordered as above to be settled in each shire and stewartry.

10. With respect to roads that are not the first in order, and for which there is no interim provision by this act during reparation of the more frequented roads, the commissioners are empowered to exact from cottars and day-labourers their
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statute-work according to the acts presently in force, to be applied to these secondary roads. The statute-work is not to be demanded unless for this purpose; and is to cease totally after the highways have, by means of the present act, been once totally repaired.

11. The commissioners and heritors, at all their meetings, shall bear their own charges.

12. The clause in the act 1661, empowering heritors, at the sight of the sheriff, to cast about highways for their convenience, shall be repealed; and it shall be declared unlawful, in time coming, to turn about or change any highway, unless for the benefit of the public, as by shortening it, carrying it through firmer ground, or making it more level; and to the purpose the commissioners shall be empowered to turn about highways, as also to widen the same, not exceeding thirty feet of ditches. But the commissioners shall have no power to carry a road through any house, garden, orchard or pleasure-ground.

13. The commissioners shall have power to take from the adjacent lands, stones, sand gravel, or other materials for making the highways, paying always for the damage done.

14. With respect to highways that bound the properties of neighbouring heritors, which it may be found necessary to alter or widen, the commissioners shall be empowered to adjudge to one heritor any small bits of ground cut off from the other by the road so altered; and if land cannot be given for land, to make a compensation in money, valuing the land at the current price of the market.

15. In order to prevent water stagnating on the highways, the commissioners shall be empowered to make ditches or drains through neighbouring grounds;

grounds; and such ditches or drains shall be preserved entire by the proprietors of the land, or at their charges.

16. As the foresaid assessment, after repairing the highways, may not be sufficient for building bridges or making ferries, where rivers are large; any five of the commissioners may, for building bridges or making ferries, establish a pontage or toll; so much for horses, so much for sheep, and the double for each beast in a wheel-carriage. Upon the credit of the toll, the said commissioners may borrow money, to be employed wholly upon the bridge or ferry where the toll is gathered.

But before borrowing, an estimate must be made of the expence of the work. After the work is finished, the sum bestowed on it must be ascertained: an accurate account must be kept of the gradual payment of this sum by the toll; and when it is completely paid, the commissioners must declare the bridge or ferry to be free.

17. The determinations of the commissioners shall be final, unless complained of in manner following.

18. If any heritor apprehend that undue preference is given to a certain highway, or conceive himself aggrieved by any order or sentence of the commissioners, it shall be lawful for him, within forty days of the act complained of, to enter a complaint in the court of session; and the judgment upon such complaint shall be final. But such complaint shall only be effectual for damages, and shall not stay execution of the work. At the same time, no complaint shall be admitted till security be given to pay full costs in case the plaintiff be found in the wrong.

19. Former laws concerning highways, bridges, or ferries, to continue in force, unless as far as altered by this act.

20. An annual state of what is done by virtue of this act, made up by the commissioners, or their clerk, shall, before the last Tuesday of March, be laid before the trustees for fisheries and manufactures. in order to be made a part of their annual report to the King; and these trustees shall direct proper persons to inspect what work is done upon the high-roads, and in what manner. Upon any misapplication or embezzlement of the money levied, any neglect in levying, or any wrong done to the public contrary to the intention of this act, the trustees are required to set on foot and prosecute what redress is competent in law or equity, provided the prosecution be commenced within a year after the offence.

Query, Ought not broad wheels to be required?

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CONSIDERATIONS

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SUPPORT THE PRECEDING PLAN.

THE laws in Scotland relating to this branch of public police, are numerous; some enacted while Scotland was a separate kingdom, some after its union with England. It is not the purpose of this essay to enter into a detail of the various regulations established by these laws: they are generally known; and in the late abridgement of our statute-law, they are all recapitulated with brevity and precision. It shall suffice cursorily to observe, that the acts made during the reign of Charles II. form the groundwork of our regulations concerning highways: the later acts are little more than explanatory of the former.

It seems to have been the plan of the legislature, that highways should be repaired by those who are employed in husbandry; and accordingly, the six days annual labour is, in the statutes of Charles II. imposed upon them only.

This was a measure not ill suited to the state of Scotland at that period. During the last century, we had little inland commerce to require good roads, except that of corn carried to market; and for that reason, it was natural to im-

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pose upon husbandmen the burden of repairing highways. These persons, at the same time passing the whole summer in idleness, unless when called to perform personal services to capricious and unfeeling landlords, could not think it a hardship to have some part of their time employed in serving themselves instead of their landlords.

That annual labour upon high-ways, limited to a few days, should be required from men in that condition, appears not unjust. And why may we not suppose the legislature at that time capable of such enlarged views, as to prefer this method for repairing highways, in order to bring on gradually a habit of labour and industry? But the condition of Scotland at present differs widely from what it was in the reign of Charles II.; and the regulations for repairing highways which were then proper, have, by alteration of circumstances, become both unjust and inexpedient.

Unjust they have become in a high degree. Inland commerce, which begins to flourish in Scotland, is greatly promoted by good roads; and every dealer, and indeed every traveller, profits by them. But no men are less interested in good roads than day-labourers, or those who are commonly called *cottars*; and yet these chiefly are burdened with the reparation. Such men, at the same time having commonly many children, find it difficult to support their families, even with their utmost industry. Nothing can be more unjust than to impose upon such men an annual tax of six days labour for repairing roads, the goodness of which contributes little or nothing to their convenience.

Our present laws are inexpedient, as well as unjust. In the first place, a tax of this nature discourages

discourages the propagation of children, in which the strength of a state consists: the poor labourer ought to be encouraged with a reward, instead of being discouraged with a tax. In the next place, cottars called out to perform the statute-work, obey with reluctance, and trifle away time without doing any thing effectual. To enforce the law, and to compel such men to labour, is grievous to the gentlemen who are empowered to execute the law: they cannot punish with rigour or firmness men who have so good reason to decline the service: they are soon disgusted with being taskmasters, and the generality desert altogether.

Laws concerning private property are always kept in observance; and they execute themselves, as is commonly expressed, because there are always a multitude of individuals strongly interested to have them executed. But in making public laws, the great difficulty has ever been, to lay down effectual measures for putting them in execution: by what means to make such laws execute themselves, is one of the most intricate problems in politics. Our laws concerning highways, are eminently defective in that respect: and accordingly, though most of them have existed near a century, they never have at any period been executed to any extent. Take the following specimen, among many that may be urged, of this defect. Overseers are forced into the service under a penalty, in order to compel the peasants to perform faithfully their six-days labour. To hope any good from a reluctant overseer set over a set of reluctant labourers, is a fond conceit: it is much if his resentment tempt him not to encourage their idleness. In vain would we expect, that any overseer, without a suitable reward, will exert himself in promoting the work.

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To remedy the hardship of laying the burden of reparation upon those who are least able and least benefited, and at the same time to make this remedy effectual, is the purpose of the foregoing plan. And upon considering the matter in its different views, the only method that promises success, appears to be a county-tax laid upon land according to the valuation, and a capitation-tax on the inhabitants of boroughs.— These taxes relieve the labouring poor, and lay the burden where it ought to be laid: and the law will execute itself, if that effect can be hoped from any public law: effectual measures are laid down for levying the tax; and, if once levied, there is no danger of its being allowed to lie unemployed in the hands of the collector, for every heritor will be anxious to have some part employed for his benefit. The danger will rather be of factious disputes about the distribution. This danger also is attempted to be prevented; and, it is hoped with success.

Some narrow-minded persons may possibly grudge a tax, that loads the present generation for the advantage of those who come after: but is it rational to grudge, that others should benefit by measures evidently calculated for advancing our own interest? Let us suppose, that the heritors of a shire were to concert measures in common, for improving their lands: to make good roads would be one effectual measure; for supposing the reparation to cost L. 5000, their estates would be bettered double that sum.

To conclude: It is not to be expected that any regulations concerning highways, or concerning any branch of police, can be so framed as to please every individual. Wise men are practicable men, to use an expression of Lord Bacon, and will make concessions in order to promote

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 worse, a law eminently defective, unjust, and in-
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