

A
DISCOURSE

UPON THE

ORIGIN and FOUNDATION

OF THE

Inequality among Mankind.

By JOHN JAMES ROUSSEAU,

Citizen of GENEVA.

Non in depravatis, sed in his quæ bene secundum
naturam se habent, considerandum est quid sit na-
turale.

ARIST. Politic. L. 2.

L O N D O N :

Printed for R. and J. DODSLEY, in Pallmall.

MDCCLXI.



TO THE

Republic of GENEVA.

MAGNIFICENT, MOST HONOURED,
AND SOVEREIGN LORDS,

FROM a full Conviction,
that a virtuous Man alone
can offer to his Country Ho-
nours she need not blush to re-
ceive, I have laboured these thirty
Years past to render myself worthy
of doing you homage in a public
Manner; and the present happy Op-
portunity making up, in some mea-
sure, for what my Efforts have not
been able to attain, I imagined I
might consult on the Occasion the

iv DEDICATION.

Zeal that animates me, more than the Title that should authorize me, to approach you for this Purpose. Having had the Happiness of drawing my first Breath among you, how was it possible I should meditate on the Equality Nature has established among Men, and on the Inequality they themselves have introduced, without thinking on the profound Wisdom, with which both one and the other, happily combined together in this State, have been made to concur, in a Manner that deviates least from the Laws of Nature and yet answers best the Ends of Society, to the Maintenance of public Order and the Security of private
Happi-

DEDICATION. v

Happiness? In examining what were the best Maxims good Sense might prescribe for the Constitution of a perfect Government, I was so struck to find them all complied with in yours, that, tho' I had not been born within your Walls, I should have thought myself indispensably obliged to offer this Picture of human Society to that People, which of all others, in my Opinion, enjoys the greatest Advantages of it, and has best guarded against its sinallest Abuses.

Had I been the Master to chuse a Birth-place for myself, I should have chosen a Society of an Extent proportioned to that of the human

vi DEDICATION.

Faculties, that is, to the Possibility of being well governed, and in which every Member was so sufficient for his Employments, as to be under no Necessity of devolving upon others the Trust reposed in him: a State, where all the Subjects could be so well known to each other, that neither the dark Machinations of Vice, nor the humble Modesty of Virtue, should be able to escape the Eyes and Judgment of the Public; and where, on Account of the sweet habit of seeing and knowing each other, every Citizen's Love of his Country should be a Love for its Inhabitants rather than for its Soil.

I should

DEDICATION. vii

I should have desired to be born in a Country, where the Sovereign and the Subjects could have but one and the same Interest, that all the Motions of the Machine might necessarily tend to the Welfare of the whole ; and, as this cannot happen unless where the Sovereign and the Subjects are but one and the same Person, I must of course have desired to be born under a democratical Government, wisely tempered.

I should have chose to live and die free, that is to say, subject to the Laws in such a Manner, that neither I, nor any other Member of the same Society, should be

viii DEDICATION.

able to shake off their honourable Yoke; this wholesome and pleasant Yoke, which the proudest Necks carry with so much the greater Docility, as they are not made for carrying any other.

I should therefore have desired, that no Member of the State should be able to boast of his being superior to its Laws, nor the State have any Reason to fear its being obliged to receive Laws from any other. For, let the Constitution of a Government be what it will, if there is but one Man in it exempt from the Laws, all the other Members must necessarily be at his Discretion (1);
And

DEDICATION. ix

And where there are two Heads, one National, and the other Foreign, let them divide the sovereign Authority in the best manner it can be divided, it is impossible that both should be well obeyed and the Government properly administered.

I should not have liked to belong to a Republic lately formed, whatever good Laws it might be blessed with; for, as the Government of it might possibly be otherwise framed than present Exigences required, I could not promise myself that it would not be shaken and destroyed, almost at its Birth, either because the new Administration did
not

x DEDICATION.

not suit the Subjects, or the Subjects the new Administration. It is with Liberty as with those solid and succulent Aliments or generous Wines, which, tho' fit to nourish and strengthen the robust Constitutions that have been accustomed to them, can only serve to oppress, to disorder and destroy such weak and delicate Frames as had never before made use of them. Men, once accustomed to Masters, can never afterwards do without them. The more they bestir themselves to get rid of their fetters, the farther they stray from the Paths of Liberty, in as much as, by mistaking for it an unbounded Licence which is the very reverse of Liberty, they almost always become,

come, in the end, the Slaves of Impostors, who, instead of lightening their Chains, make them a great deal heavier than they before ever were. The *Romans* themselves, tho' afterwards the Model of all free States, were not capable of governing themselves, when they first shook off the Yoke of the *Tarquins*. Debased by Slavery and the ignominious Tasks these Tyrants had imposed upon them, they were, in the beginning, no better than a stupid Populace, which it was requisite to indulge and govern with the greatest Wisdom, that, accustoming themselves little by little to breathe the salutary Air of Liberty, these Souls, enervated,

xii DEDICATION.

vated, or rather degraded to the Rank of Beasts, by the Rod of Oppression, might gradually acquire that Severity of Manners, and that Nobleness of Courage, which at last rendered them the most respectable People on the Face of the Earth. I should therefore have sought out for my Country some happy and peaceable Republic, whose Origin was in some measure lost in the Night of Time ; which had experienced no Shocks, but such as were fit to manifest and strengthen in its Members their Patriotism and Courage ; and where the Citizens, long accustomed to a prudent Independency, were not only free, but worthy of being so.

I should

DEDICATION. xiii

I should have chosen for my Country one secured against the brutal Rage of Conquest by a happy Impossibility of making any, and, by a still more happy Situation, free from the Apprehensions of becoming itself the Conquest of any other State : A free City, situated among Nations, none of whom should find it their Interest to attack her Liberties, but all, on the contrary, think a Duty to themselves to defend them, when attacked by others. A Republic, in a word, which not only had nothing to tempt the Ambition of its Neighbours, but might reasonably depend upon their Assistance in case of Necessity. Such a Republic as this, a
Re-

xiv DEDICATION.

Republic so happily situated, could have nothing to fear but from itself; and therefore, if its Members made Arms their Study, it must be rather with a View of keeping alive that martial Ardour, and that generous Spirit, which become Liberty so well, and serve to maintain a due Relish for it, than thro' any Necessity of providing for their Defence.

I should have sought out for a Country, where the Legislative Power was common to all its Inhabitants; for who can be supposed to know better than the Members of a Society, upon what Terms it is properest for them to live

live together ? But then I should not approve *Plebiscita* like those of *Rome*, where the Heads of the Commonwealth, and those most concerned in its Preservation and Welfare, were excluded from Deliberations upon which its Safety often depended ; and where, by the most absurd in consequence, the Magistrates were deprived of Privileges which the meanest Citizen enjoyed.

On the contrary, I should have desired, that, in order to put a stop to interested and ill-digested Projects, and dangerous Innovations, which proved in the end the Ruin of the *Athenians*, no private Citizen

zen

xvi DEDICATION.

zen had a Right to propose any Laws that came into his Head, but that this Privilege belonged solely to the Magistrates; and that they too made use of it with so much Circumspection, and the People approved the Laws proposed by their Magistrates with so much Reserve, and the Promulgation of these Laws was afterwards attended with so much Solemnity, that, before the Constitution could be any way endangered by them, every Member of the Community might have sufficient Time to be convinced, that nothing contributes so much to render Laws holy and respectable, as their great Antiquity; that the Bulk of the People soon despise
those

those they see altered from Day to Day, and that Governments, by accustoming themselves to neglect ancient Customs under pretence of imaginary Improvements, often introduce Evils greater than those they intended to correct or guard against.

I should, above all things, have avoided, as one that could not but be ill governed, a Republic, where the People pretending to be able to do without Magistrates, or at least without allowing them any more than a precarious Authority, should imprudently reserve to themselves the Administration of civil Affairs, and the Execution of

b

their

their own Laws ; such must have been the rude Constitution of the first Governments at their issuing from a State of Nature, and this was another of the Vices that contributed to the Downfal of the Republic of *Athens*.

But I should have chosen a Society, whose private Members, content with the Privilege of confirming their Laws, and of deciding, in a Body and on the Report of their Magistrates, the most important Affairs of a public Nature, established respectable Tribunals ; distinguished with Care their different Departments, elected annually the most knowing, sensible, and
honest

DEDICATION. xix

honest Men among themselves to administer Justice, and govern the State ; a Society, in fine, where the Integrity of the Magistrates doing Justice, in this manner, to the Wisdom of the People, both Magistrates and People mutually honoured each other, so that, in case any dangerous Misunderstandings should at any time happen to disturb the public Peace and Harmony, these Intervals of Blindness and Error should wear visible Marks of reciprocal Moderation and Esteem, and of general Respect for the Laws; sure Omens and Pledges of a sincere and eternal Reconciliation.

xx DEDICATION.

Such are, Magnificent, most Honoured, and Sovereign Lords, the Advantages I should have fought for in the Country I would choose to be the place of my Birth. But if Providence added to these Favours a charming Situation, a temperate Climate, a fruitful Soil, and the most delightful Prospect under the Canopy of Heaven, then, to be perfectly happy, I should only desire to enjoy all these Blessings in the Bosom of this happy Country, living peaceably in a sweet Society with my Fellow Citizens, and exercising towards them, and after their Example, the Duties of Humanity, Friendship, and every other
Virtue,

DEDICATION. xxi

Virtue, so as to leave behind me the Character of an honest Man and a worthy Patriot.

If, less favoured by Providence, or too late wise through my own Reflections, I had seen myself reduced to linger out, under some other Climate, a weak and languishing Career, in useless Sighs after that Peace and Repose which, through want of Thought, I had renounced in my youthful Days; I would at least have cherished in my Soul those very Sentiments I have now been avowing, tho' I could not make use of them in my own Country; and penetrated with a most tender and disinterested Af-

fection for my distant Fellow Citizens, I should have addressed them from the bottom of my Heart, and, as near as possible, in the following Expressions.

My dear Fellow Citizens, or, to speak more properly, my dear Brethren, since the Ties of Blood unite us no less than a common Subjection to the same Laws, I find infinite Pleasure in not being able to think of you, without thinking at the same time of all the Blessings you enjoy, and of whose Value there is not one among you, perhaps, more sensible, than I to whom they are lost. The more I reflect on your political and civil Situation,

D E D I C A T I O N. xxiii

tion, the harder I find it to conceive that the Nature of Things can admit of a better. Other Governments, even when they deliberate on their Existence, are obliged to trust to imaginary Projects, or, at best, mere Possibilities. As to you, your Happiness is ready made to your Hands ; you have nothing to do but enjoy it ; to be perfectly happy, you need only be satisfied with being so. Your Sovereignty, acquired or recovered by you at the point of your Swords, and maintained for two Ages by dint of Valour and Wisdom, is at last fully and universally acknowledged. The most honourable Treaties have fixed your Li-

xxiv DEDICATION.

mits, confirmed your Rights, and insured your Repose. Your Constitution is excellent and happy, being not only dictated by the profoundest Wisdom, but guaranteed by the most respectable Powers. Your State enjoys the greatest Tranquillity, you have nothing to fear from Wars or Conquerors ; you have no Masters but the wise Laws you yourselves have made, administered by upright Magistrates of your own chusing ; you are neither rich enough to be enervated by Luxury, and lose in the pursuit of empty Pleasures the taste of genuine Happiness and solid Virtue, nor yet poor enough to require from Strangers any Supplement to the
Fruits

DEDICATION. xxv

Frutis of your own Industry. In fine, it scarce costs you any thing to maintain that precious Liberty, which great Nations cannot preserve but by submitting to the most exorbitant Taxes.

Long therefore may flourish, for the Happiness of its Citizens, and the Example of Mankind, a Republic so wisely and so happily constituted ! This is the only Wish left you to make, the only thing left you to think of. On you alone it for the future depends, (not to make yourselves happy, your Ancestors have saved you that trouble) but, by using it wisely, to make your Happiness lasting. 'Tis on
your

xxvi DEDICATION.

your uninterrupted Union, your Submission to the Laws, your Respect for the Ministers of them, that your Preservation depends. If there remain among you the smallest Seeds of Bitterness or Distrust, make haste to root them up as an accursed Leaven, which sooner or later would infallibly prove the Misfortune and Ruin of the Commonwealth. I conjure you all to retire to the bottom of your own Hearts, and there consult the secret Voice of your own Consciences. Is there a single Man among you, who can point out, in the whole Universe, a more upright, a more wise and knowing, a more respectable Body of Men, than that
of

of your own Magistrates. Do not all its Members give you the most perfect Example of Moderation, of Simplicity of Manners, of Respect for the Laws, and of the sincerest Reconciliation? Why therefore will you not place, for your own sakes, in such wise Superiors that unre-served Confidence, which Virtue has a Right to expect from Reason? Consider that they are of your own chusing, and that they do justice to your choice; consider that the Honours due to those, whom you have constituted in Authority, necessarily reflect upon yourselves. Is there any one among you so in-attentive as not to see, that, when Laws once lose their Vigour, and the
De-

xxviii D E D I C A T I O N.

Defenders of them their Authority, there can be neither Safety nor Liberty for any Man? What therefore is required of you but to do chearfully and without Diffidence, what your Interest, your Duty, and sound Reason should oblige you to do? Let not a blameable and dangerous Indifference for the Support of the Constitution ever make you neglect, at any time you may stand in need of it, the prudent Advice of your most knowing and zealous Fellow Citizens; but let Equity, Moderation, the most respectful Firmness continue to regulate all your Proceedings, and give the whole Universe the Example of a bold and modest People,

DEDICATION. xxix

People, equally jealous of its Glory and of its Freedom. Above all things, beware (it is the last Advice I shall give you) of sinister Interpretations, and envenomed Speeches, whose secret Motives are often more dangerous than the Actions they are levelled against. A whole House will start from its Sleep, and catch the Alarm given by a trusty and watchful Dog that never barks but at the Approach of Thieves; whereas we hate the Importunity of those noisy and troublesome Curs, who are perpetually disturbing the public Repose, and whose incessant and ill-timed Informations hinder us from listening to those they may sometimes happen to give at a proper Season. And

xxx DEDICATION.

And you, Magnificent and most Honoured Lords; you, the worthy and respectable Magistrates of a free People, permit me to approach you in particular with my Duty and Homage. If there is among Men a Rank qualified to give a Lustre to those who fill it, it is no doubt that which both Talents and Virtue combine to bestow; that, of which you have rendered yourselves worthy, and to which your Fellow Citizens have promoted you. Their Merit adds considerably to the Splendor of your's; and considering that Men capable of governing other Men have chosen you to govern themselves, I deem you as much above other

DEDICATION. xxxi

Magistrates, as a free People, that especially over which you have the Honour of presiding, is by its Knowledge and its Wisdom above the Populace of other States.

Permit me to cite an Example of which there should remain some better Traces, an Example my Heart will never cease to think of. I cannot call to mind, without the most agreeable Emotion, the Memory of that virtuous Citizen to whom I owe my Being, and who often entertained my Infancy with the Respect that is due to you. Methinks I still behold him, earning his Bread by the Work of his Hands, and at
the

xxxii DEDICATION.

the same time feeding his Mind with the most sublime Truths. I see before him Tacitus, Plutarch, and Grotius, intermixed with the Tools proper to his Trade. I see by his side a darling Son, receiving, with too little Fruit alas! the tender Instructions of the best of Fathers. But tho' the Sallies of a thoughtless Youth made me forget for a Time such wise Lessons, I have at last the Happiness of experiencing, that, let a Pupil be ever so much inclined to Vice, it is almost impossible he should not one Day or another be the better for the Education given him by a truly affectionate Master.

Such

DEDICATION. xxxiii

Such are, Magnificent and most Honoured Lords, the Citizens, and even the simple Natives, of the Country you govern; such are these knowing and sensible Men, of which, under the Name of Tradesmen and the People, it is usual in other Nations to entertain the meanest and falsest Ideas. My Father, it is with Pleasure I own it, was no way distinguished among his Fellow-Citizens; he was no more than what they all are; yet, such as he was, there is no Country where his Conversation would not have been coveted; where an Acquaintance with him would not have been cultivated, and cultivated to their great Advantage, by Men of the best Rank

xxxiv DEDICATION.

and Fortune. It is not my Business, and, thanks to Heaven, it is by no means necessary to speak to you of the regard you owe to Men of this Stamp, your Equals by Education as well as by Nature and Birth, your Inferiors by Choice, by that Preference they owed your Merit, which they have accordingly granted to it, and for which you are, on your Side, bound to express some Gratitude. I am overjoyed to hear, with what Affability and Condescension you temper, in all your Transactions with them, that Gravity becoming the Ministers of the Laws ; how well you repay them, by your Esteem
and

DEDICATION. xxxv

and your Attention to their Welfare, the Respect and Obedience they yield to you ; a Conduct this full of Justice and Wisdom, and fit to obliterate more and more the Memory of those unfortunate Events, which ought to be buried in eternal Silence and Oblivion ! a Conduct the more judicious, as this equitable and generous People make a Pleasure of their Duty ; are naturally fond of honouring you ; and the most zealous among them to maintain their own Rights and Privileges are at the same time the best disposed to respect yours.

We ought not to think it strange that the Heads of a civil Society

c 2

should

xxxvi DEDICATION.

should have at heart its Glory and Welfare: but it is an uncommon Happiness that those, who look upon themselves as the Magistrates, or rather as the Masters, of a more holy and more sublime Country, should express some Affection for the earthly Country that maintains them. How pleasing it is to be able to make in our favour so singular an Exception! and to place among the Number of our best Citizens those zealous Depositaries of the sacred Articles of Faith, which the Laws have authorized, those venerable Pastors of Souls, whose sweet and lively Eloquence is so much the better qualified to plant in the Hearts of Men the Maxims of the Gospel,

DEDICATION. xxxvii

Gospel, as they are themselves the first to shew the Fruits of them ! Every one knows with what Success the great Art of the Pulpit is cultivated at *Geneva* ; but, too accustomed to hear Divines say one thing and see them do another, few Persons give themselves time to consider, to what a Degree the Spirit of Christianity, a Holiness of Manners, Self-severity and neighbourly Indulgence prevail throughout the Body of our Ministers. *Geneva*, perhaps, is the only City in the whole World that can boast of so perfect and edifying an Union between its Men of Letters and its Divines. It is, in a great measure, on their acknowledged Wis-

xxxviii D E D I C A T I O N.

dom and Moderation, it is on their Zeal for the Prosperity of the Commonwealth, that I ground the Hopes of its enjoying an eternal Tranquillity ; and I observe with Pleasure, Surprise and Respect, how much they detest the shocking Maxims of those sacred and barbarous Men, of whom History furnishes us with more Examples than one, and who, to maintain the pretended Rights of the Almighty, that is to say, their own Interest, were so much the less sparing of human Blood, as they flattered themselves their own should be always respected.

Can

DEDICATION. xxxix

Can I here forget that precious half of the Republic which constitutes the Happiness of the other half, and whose Mildness and prudent Behaviour contribute so much to secure to it the Blessings of Peace and good Manners. Amiable and virtuous Sister-Citizens, it will ever be the fate of your Sex to govern ours. Happy! as long as your chaste Power, confined to the Bounds of conjugal Union, shall confine itself to the Glory and the Happiness of your Country! It is thus the Women commanded at *Sparta*, and that you deserve to command at *Geneva*. Where is the Man barbarous enough to resist the Voice of Honour and Reason

xl DEDICATION.

in the Mouth of a tender Wife? Who would not despise the empty Charms of Luxury, on beholding your simple and modest Attire, which, on account of the Lustre it derives from you, appears the most favourable to Beauty? It is your Business to perpetuate, by your amiable and innocent Empire and your insinuating Conversation, Harmony among Citizens, with a due Love and Respect for the Laws of their Country; to reunite divided Families by happy Marriages; and, above all things, to correct by the persuasive Mildness of your Lessons, and the modest Graces of your Discourse, those mistaken Notions of Things, which our young People
take

D E D I C A T I O N. xli

take up in other Countries, whence, instead of so many useful Things within the reach of their Observation and Practice, they bring nothing home, besides a boyish Tone and ridiculous Airs acquired among dissolute Women, but the Admiration of, I don't know what, pretended Grandeur, a poor Indemnification for Slavery, and not to be compared with the genuine and innate Greatness of august Liberty. Be therefore always, what you now are, the chaste Guardians of our Manners, and the sweet Bonds of our Peace; and continue to exert on every Occasion the Privileges of Nature
and

xlii DEDICATION.

and of the Heart to the Advantage
of Duty and Virtue.

No Events, I hope, will ever
belye me, in thus warranting, on
the Strength of your powerful Con-
currence, eternal Glory to the Re-
public and Happiness to its Citi-
zens. I must own however, that,
with all these Advantages, our State
can never pretend to that brilliant
and shining Figure, with which
most Eyes are dazzled, and a puerile
and deplorable Taste for which is
the most fatal Enemy of Prosperity
and Freedom. Let dissolute young
Men run into other Countries in
search of easy Pleasures and long
Repentance.

DEDICATION. xlii

Repentance. Let Pretenders to good Taste admire in other Places the Grandeur of their Palaces, the Beauty of their Equipages, the Sumptuousness of their Furniture, the Pomp of their Spectacles, all their Refinements of Luxury and Effeminacy. At *Geneva*, nothing is to be found but Men ; but such a Sight has its Merit ; and those, who look out for this Kind of Merit, are well worth the Admirers of every other Kind.

Deign, I beseech you, Magnificent, most Honoured and Sovereign Lords, to accept all of you with the same Goodness the respectful Demonstrations of the Share I take in your common Prosperity. If I
have

xliv DEDICATION.

have unhappily given way to any indiscreet Transports in this lively Effusion of my Heart, I humbly entreat you to excuse it, in Consideration of the tender Love of a true Patriot, and of the ardent and lawful Zeal of one, who wishes no greater Happiness to himself than that of seeing you all happy.

I am, with the profoundest Respect, Magnificent, most Honoured and Sovereign Lords,

Your most humble, and

Chamberi, 12 most obedient Servant
June, 1754.

and Fellow-Citizen,

JOHN JAMES ROUSSEAU.

P R E F A C E.

TH E most useful and least improved of all human Studies is, in my Opinion, that of Man, (2) and I dare say, that the Inscription on the Temple of *Delphos* did alone contain a more important and difficult Precept than all the huge Volumes of the Moralists. I therefore consider the Subject of this Discourse, as one of the most interesting Questions Philosophy can propose, and, unhappily for us, one of the most knotty Philosophers can labour to solve : For how is it possible to know the Source of the Inequality among Men, without knowing Men themselves ? And how shall Man be able to see himself, such as Nature formed him, in spite of all the Alterations which a long Succession of Years and Events must have produced in his original Constitution, and to distinguish what is of his own Essence, from what the Circumstances he has

has been in, and the Progresses he has made, have added to, or changed in, his primitive Condition. The human Soul, like the Statue of *Glaucus* which Time, the Sea and Storms had so much disfigured that it resembled a wild Beast more than a God, the human Soul, I say, altered in the Bosom of Society by the perpetual Succession of a thousand Causes, by the Accession of numberless Discoveries and Errors, by the Changes that have happened in the Constitution of surrounding Bodies, by the perpetual jarring of its own Passions, has in a manner lost so much of its original Appearance as to be scarce distinguishable; and we no longer perceive in it, instead of a Being always acting from certain and invariable Principles, instead of that heavenly and majestic Simplicity which its Author had impressed upon it, but the shocking Contrast of Passion that thinks it reasons, and a delirious Understanding.

But what is still more cruel, as every Improvement made by the human Species serves only to remove it still further from its primitive Condition, the more we accumulate new Informations, the more we deprive ourselves of the Means of acquiring the most important of all; and it is, in a manner, by the mere dint of studying Man that we have lost the Power of knowing him.

We need not be very clear-sighted to perceive, that it is in these successive Alterations of the human Frame we must look out for the first Origin of those Differences that distinguish Men, who, it is universally allowed, are naturally as equal among themselves, as were the Animals of every Species, before various Physical Causes had introduced those Varieties we now observe among some of them. In fact, it is not possible to conceive, how these first changes, whatever Causes may
have

have produced them, could have altered, all at once and in the same manner, all the Individuals of the Species. It seems obvious, that while some improved or impaired their Condition, or acquired divers good or bad Qualities not inherent in their Nature, the rest continued a longer time in their primitive Posture ; and such was among Men the first Source of Inequality, which it is much easier thus to point out in general, than to trace back with Precision to its true Causes.

Let not then my Readers imagine, that I dare flatter myself with having seen what I think is so difficult to discover. I have opened some Arguments ; I have risked some Conjectures ; but not so much from any Hopes of being able to solve the Question, as with a View of throwing upon it some light, and giving a true State of it. Others may with great Facility penetrate further in the same Road,
but

but none will find it an easy Matter to get to the end of it. For it is no such easy task to distinguish between what is natural, and what is artificial in the actual Constitution of Man, and to make one's self well acquainted with a State which, if ever it did, does not now, and in all probability never will exist, and of which, notwithstanding, it is absolutely necessary to have just Notions to judge properly of our present State. Nay, a Man must be more a Philosopher than most people think to take upon him to determine exactly, what Precautions are requisite to make solid Observations upon this Subject; and, in my Opinion, a good Solution of the following Problem would not be unworthy of the *Aristoles* and *Plinies* of our Age: *What Experiments are requisite to know Man as constituted by Nature, and which are the best Methods of making these Experiments in the bosom of Society?* For my own Part, I am so far from pretending to solve this Problem,

I P R E F A C E.

that I think I have sufficiently reflected on the Subject of it to dare answer beforehand, that the wisest Philosophers would not be too wise to direct such Experiments, nor the most powerful Sovereigns too powerful to make them ; a Concurrence of Circumstances which there is hardly any Reason to expect, or at least that it should be attended with that Perseverance, or rather that Succession of Knowledge, Penetration, and Good-will requisite on both Sides to insure Success.

These Researches, so difficult to make and which hitherto have been so little thought of, are however the only Means left us to remove a thousand Difficulties, which prevent our seeing the true Foundations of Human Society. It is this Ignorance of the Nature of Man, that so much perplexes and obscures the genuine Definition of natural Right: for the Idea of Right, as Monsieur *Bur-*
lamaqui

lamaqui says, and still more that of natural Right, are Ideas evidently relative to the Nature of Man. It is therefore from this very Nature of Man, continues that great Philosopher, from his Constitution and his State, that we are to deduce the Principles of this Study.

It is impossible to observe, without both Surprize and Scandal, the little Agreement there is to be found on this important Article between the different Authors that have treated of it. Among the gravest Writers, you will scarce find two of the same Opinion. Not to speak of the ancient Philosophers, who, one would imagine, had laid themselves out to contradict each other in regard to the most fundamental Principles, the Roman Juriconsults make Man and all other Animals, without Distinction, subject to the same natural Law, because they consider under this Name, rather that Law which Na-

ture imposes upon herself than that which she prescribes to others; or, more probably, on Account of the particular Acceptation of the Word, Law, among these Jurisconsults, who, on this Occasion, seem to have understood nothing more by it, than the general Relations, established by Nature between all animated Beings for the sake of their common Preservation. The Moderns, by not admitting any thing to rank under the word Law but a Rule prescribed to a moral Being, that is to say, a Being intelligent, free, and considered with a View to his Relations to other Beings, must of course confine to the only Animal endowed with Reason, that is, to Man, the Competency of the natural Law; but then, by defining this Law, every one of them his own Way, they establish it on such Metaphysical Principles, that so far from being able to find out these Principles of themselves, there are very few Persons among us capable

pable of so much as understanding them. Thus, therefore, all the Definitions of these learned Men, Definitions in every thing else so constantly at Variance, agree only in this, that it is impossible to understand the Law of Nature, and consequently to obey it, without being a very subtile Reasoner and a very profound Metaphysician. This is no more nor less than saying, that Men must have employed for the Establishment of Society a Fund of Knowledge, which it is a very difficult Matter, nay absolutely impossible for most Persons to develop, even in the bosom of Society.

As Men, therefore, are so little acquainted with Nature, and agree so ill about the Meaning of the word *Law*, it can scarce be expected they should ever fix unanimously upon a good Definition of natural Law. Accordingly, all those we meet with in Books, besides wanting Uniformity, are derived from many Lights

which Men do not naturally enjoy, and from Advantages they can have no Notion of, as long as they remain in a State of Nature. The Writers of these Books set out by examining, what Rules it would be proper, for their common Interest, Men should agree to among themselves ; and then, without further Ceremony, they proceed to give the Name of natural Law to a Collection of these Rules, without any other Proof of such a Collection's deserving that Name, than the Advantage they find would result from an universal Compliance with it. This is, no doubt, a very easy Method of striking out Definitions, and of explaining the Nature of Things by an almost arbitrary Fitness.

But as long as we remain unacquainted with the Constitution of Man, considered as just issuing from the Hands of Nature, it will be in vain for us to attempt to determine

termine what Law he received, or what Law suits him best. All we can plainly distinguish in regard to that Law, is that not only, for it to be Law, the Will of him whom it obliges must submit to it with Knowledge of such Obligation, but likewise that, for it to be natural, it must speak immediately by the Voice of Nature.

Laying aside therefore all the scientific Treatises, which teach us merely to consider Men such as they have made themselves, and confining myself to the first and most simple Operations of the human Soul, I think I can distinguish in it two Principles prior to Reason, one of which interests us deeply in our own Preservation and Welfare, and the other inspires us with a natural Aversion to see any other Being, but especially any Being like ourselves, suffer or perish. It is from the Concurrence and the Combination our
Mind

Mind is capable of forming between these two Principles, without there being the least Necessity for adding to them that of Sociability, that, in my Opinion, flow all the Rules of natural Right ; Rules, which Reason is afterwards obliged to re-establish upon other Foundations, when by a gradual Exertion of its own Powers it has at last stifled the Authority of Nature.

By proceeding in this Manner, we free ourselves from the Necessity of making a Man a Philosopher, in order to make a Man of him ; his Obligations are not dictated to him merely by the slow Voice of Wisdom ; and as long as he does not resist the interior Impulses of Compassion, he never will do any harm to another Man, nor even to any other sensible Being, except in those lawful Cases where his own Preservation happens to come in question, and it is of course his Duty to
give

give himself the Preference. By this Means too we may put an end to the ancient Disputes concerning the Participation of other Animals in the Law of Nature ; for it is plain that, as they want both Reason and Free-will, they cannot be acquainted with that Law ; however, as they partake in some measure of our Nature in virtue of that Sensibility with which they are endued, we may well imagine they ought likewise to partake of the Benefit of the natural Law, and that Man owes them some particular Kinds of Duty. In fact, it seems that, if I am obliged not to injure any Being like myself, it is not so much because he is a reasonable Being, as because he is a sensible Being ; and this last Quality, by being common to Men and Beasts, ought to exempt the second from any unnecessary Injuries the first might be able to do them.

This

This same Study of original Man, of his real Wants, and of the fundamental Principles of his Duties, is likewise the only good Method we can take, to surmount an infinite Number of Difficulties concerning the Origin of moral Inequality, the true Foundations of political Bodies, the reciprocal Rights of their Members, and a thousand other similar Questions, that are as important as they are ill understood.

To consider human Society with a calm and disinterested Eye, it seems at first sight to shew us nothing but the Violence of the Powerful and the Oppression of the Weak ; the Mind is shocked at the Cruelty of the one, and equally grieved at the Blindness of the other ; and as nothing is less stable in human Life than those exterior Relations, which Chance produces oftener than Wisdom, and which are called Weakness or Power, Poverty or Riches,

Riches, human Establishments appear at the first Glance like so many Castles built upon Quick-sands; it is only by taking a nearer Survey of them, and by removing the Dust and the Sand that surround and disguise the Edifice, we can perceive the unshakeable Basis upon which it stands, and learn to respect its Foundations. Now, without applying ourselves seriously to the Study of Man, his natural Faculties and their successive Developments, it is impossible we should ever be able to make these Distinctions, and to separate, in the actual Constitution of Things, the Operations of the Divine Will from the pretended Improvements of Human Art. The political and moral Reflections, to which the important Question I examine gives room, are therefore useful in all Shapes; and the hypothetical History of Governments is, in regard to Man, an instructive Lesson in every respect. By considering what we should

have become, had we been left to ourselves, we ought to learn to bless him, whose gracious Hand, correcting our Institutions, and giving them an unshakeable Foundation, has thereby prevented the Disorders which they otherwise must have produced, and made our Happiness flow from Means, which, in all Appearance, would without his Intervention have completed our Misery.


*Quem de Deus esse
Jussit, et Humanâ quâ parte locatus es in re,
Disce.*

A D V E R-

ADVERTISEMENT

Concerning the NOTES.

I HAVE added some Notes to this Work, according to my idle Custom of doing Things by Fits. These Notes sometimes ramble too far from the Subject to be read with the Text. I have therefore thrown them all together at the Conclusion of the Discourse itself, in which I have done my best Endeavours to travel by the straitest Road. Those who may have Courage enough to peruse it a second time, may then amuse themselves by beating the Bushes, and endeavour to run over the Notes ; it is no great Matter if others give themselves no manner of Trouble about them.




Q U E S T I O N

PROPOSED BY THE

ACADEMY of *DIJON*.

What is the Origin of the Inequality among Mankind ; and whether such Inequality is authorized by the Law of Nature ?





A

DISCOURSE

UPON THE

ORIGIN and the FOUNDATION

OF THE

Inequality among Mankind.

'TIS of Man I am to speak ; and
the very Question, in answer to
which I am to speak of him, sufficiently in-
forms me that I am going to speak to Men ;
for to those alone, who are not afraid of ho-
nouring Truth, it belongs to propose Dis-

6 ON THE INEQUALITY

cussions of this Kind. I shall therefore maintain with Confidence the Cause of Mankind before the Sages, who invite me to stand up in its defence ; and I shall think myself happy, if I can but behave in a manner not unworthy of my subject and of my judges.

I conceive two Species of Inequality among Men ; one which I call Natural, or Physical Inequality, because it is established by Nature, and consists in the difference of Age, Health, bodily Strength, and the Qualities of the Mind, or of the Soul ; the other which may be termed Moral, or Political Inequality, because it depends on a Kind of Convention, and is established, or at least authorized by the common Consent of Mankind. This Species of Inequality consists in the different Privileges, which some Men enjoy, to the Prejudice of others, such as that of being richer, more honoured,

ed,

ed, more powerful, and even that of exacting obedience from them.

It were absurd to ask, what is the Cause of Natural Inequality, seeing the bare Definition of Natural Inequality answers the Question: it would be more absurd still to enquire, if there might not be some essential Connection between the two Species of Inequality, as it would be asking, in other Words, if those who command are necessarily better Men than those who obey; and if Strength of Body or of Mind, Wisdom or Virtue are always to be found in Individuals, in the same Proportion with Power, or Riches: a Question, fit perhaps to be discussed by Slaves in the hearing of their Masters, but unbecoming free and reasonable Beings in quest of Truth.

What therefore is precisely the Subject

B 4 of

8 ON THE INEQUALITY

of this Discourse ? It is to point out, in the Progress of Things, that Moment, when, Right taking place of Violence, Nature became subject to Law ; to display that Chain of surprising Events, in consequence of which the strong submitted to serve the weak, and the People to purchase imaginary Ease, at the Expence of real Happiness.

The Philosophers, who have examined the Foundations of Society, have, every one of them, perceived the Necessity of tracing it back to a state of Nature, but not one of them has ever arrived there. Some of them have not scrupled to attribute to Man in that State the Ideas of Justice and Injustice, without troubling their Heads to prove, that he really must have had such Ideas, or even that such Ideas were useful to him : others have spoken of the natural Right of every Man to keep what belongs to him, without letting

ting us know what they meant by the Word *belong*; others, without further Ceremony ascribing to the strongest an Authority over the weakest, have immediately struck out Government, without thinking of the Time requisite for Men to form any Notion of the Things signified by the Words Authority and Government. All of them, in fine, constantly harping on Wants, Avidity, Oppression, Desires and Pride, have transferred to the state of Nature Ideas picked up in the bosom of Society. In speaking of Savages they described Citizens. Nay, few of our own Writers seem to have so much as doubted, that a State of Nature did once actually exist; tho' it plainly appears by Sacred History, that even the first Man, immediately furnished as he was by God himself with both Instructions and Precepts, never lived in that State, and that, if we give to the Books of *Moses* that Credit which every Christian Philosopher ought to give to them,

them, we must deny that, even before the Deluge, such a State ever existed among Men, unless they fell into it by some extraordinary Event: a Paradox very difficult to maintain, and altogether impossible to prove.

Let us begin therefore, by laying aside Facts, for they do not affect the Question. The Researches, in which we may engage on this Occasion, are not to be taken for Historical Truths, but merely as hypothetical and conditional Reasonings, fitter to illustrate the Nature of Things, than to show their true Origin, like those Systems, which our Naturalists daily make of the Formation of the World. Religion commands us to believe, that Men, having been drawn by God himself out of a State of Nature, are unequal, because it is his Pleasure they should be so; but Religion does not forbid us to draw Conjectures solely from the Nature

ture

ture of Man, considered in itself, and from that of the Beings which surround him, concerning the Fate of Mankind, had they been left to themselves. This is then the Question I am to answer, the Question I propose to examine in the present Discourse. As Mankind in general have an Interest in my subject, I shall endeavour to use a Language suitable to all Nations; or rather, forgetting the Circumstances of Time and Place in order to think of nothing but the Men I speak to, I shall suppose myself in the *Lyceum* of *Athens*, repeating the Lessons of my Masters before the *Platos* and the *Xenocrateses* of that famous Seat of Philosophy as my Judges, and in presence of the whole Human Species as my Audience.

O Man, whatever Country you may belong to, whatever your Opinions may be, attend to my Words; you shall hear your History such as I think I have
read

12 ON THE INEQUALITY

read it, not in Books composed by those like you, for they are liars, but in the Book of Nature which never lies. All that I shall repeat after her, must be true, without any Intermixture of Falseness, but where I may happen, without intending it, to introduce my own Conceits. The Times I am going to speak of, are very remote. How much you are changed from what you once was! 'Tis in a manner the Life of your Species that I am going to write, from the Qualities which you have received, and which your Education and your Habits could deprave, but could not destroy. There is, I am sensible, an Age at which every Individual of you would choose to stop; and you will look out for the Age at which, had you your wish, your Species had stopt. Uneasy at your present Condition for Reasons which threaten your unhappy Posterity with still greater

Un-

AMONG MANKIND. 13

Uneasyness, you will perhaps wish it were in your Power to go back ; and this Sentiment ought to be considered, as the Panegyrick of your first Parents, the Condemnation of your Coterporaries, and a Source of Terror to all those, who may have the Misfortune of succeeding you.

D I S-

D I S C O U R S E.

F I R S T P A R T.

HOwever important it may be, in order to form a proper Judgment of the natural State of Man, to consider him from his Origin, and to examine him, as it were, in the first Embryo of the Species ; I shall not attempt to trace his Organization thro' its successive Approaches to Perfection : I shall not stop to examine in the animal System what he might have been in the beginning, to become at last what he actually is ; I shall not inquire, whether, as Aristotle thinks, his neglected Nails were no better at first than crooked Talons ; whether his whole Body was not, Bear like, thick covered with rough Hair ; and whether, walking upon all-fours, (3) his Eyes directed to the Earth, and confined to a

16 ON THE INEQUALITY

Horizon of a few Paces Extent, did not at once point out the Nature and Limits of his Ideas. I could only form vague, and almost imaginary, Conjectures on this Subject. Comparative Anatomy has not as yet been sufficiently improved ; neither have the Observations of Natural Philosophy been sufficiently ascertained, to establish upon such Foundations the Basis of a solid System. For this Reason, without having recourse to the supernatural Informations with which we have been favoured on this Head, or paying any Attention to the Changes, that must have happened in the Conformation of the interior and exterior Parts of Man's Body, in proportion as he applied his Members to new Purposes, and took to new Aliments, I shall suppose his Conformation to have always been, what we now behold it ; that he always walked on two Feet, made the same use of his Hands that we do of ours, extended his looks over the whole
Face

Face of Nature, and measured with his Eyes the vast Extent of the Heavens.

If I strip this Being, thus constituted, of all the supernatural Gifts which he may have received, and of all the artificial Faculties, which he could not have acquired but by slow Degrees; if I consider him, in a word, such as he must have issued from the Hands of Nature; I see an Animal less strong than some, and less active than others, but, upon the whole, the most advantageously organized of any: I see him satisfying the calls of Hunger under the first Oak, and those of Thirst at the first Rivulet; I see him laying himself down to sleep at the Foot of the same Tree, that afforded him his Meal; and behold, this done, all his Wants are completely supplied.

The Earth left to its own natural Fertility (4) and covered with immense Woods, that

no Hatchet ever disfigured, offers at every Step Food and Shelter to every Species of Animals. Men; dispersed among them, observe and imitate their Industry, and thus rise to the instinct of Beasts; with this Advantage, that, whereas every Species of Beasts is confined to one peculiar Instinct, Man, who perhaps has not any that particularly belongs to him, appropriates to himself those of all other Animals, and lives equally upon most of the different Aliments, (5) which they only divide among themselves; a circumstance which qualifies him to find his Subsistence, with more Ease than any of them.

Men, accustomed from their Infancy to the Inclemency of the Weather, and to the Rigour of the different Seasons; inured to Fatigue, and obliged to defend, naked and without Arms, their Life and their Prey against the other wild Inhabitants of the Forest, or at least to avoid their
Fury

Fury by flight, acquire a robust and almost unalterable Habit of Body ; the Children, bringing with them into the World the excellent Constitution of their Parents, and strengthening it by the same Exercises that first produced it, attain by this Means all the Vigour that the human Frame is capable of. Nature treats them exactly in the same Manner that *Sparta* treated the Children of her Citizens ; those who come well formed into the World she renders strong and robust, and destroys all the rest ; differing in this Respect from our Societies, in which the State, by permitting Children to become burthensome to their Parents, murders them all without Distinction, even in the Wombs of their Mothers.

The Body, being the only Instrument that savage Man is acquainted with, he employs it to different Uses, of which ours, for Want of Practice, are inca-

pable ; and we may thank our Industry for the loss of that Strength and Agility, which Necessity obliges him to acquire. Had he a Hatchet, would his Hand so easily snap off from an Oak so stout a Branch ? Had he a Sling, would it dart a Stone to so great a Distance ? Had he a Ladder, would he run so nimbly up a Tree ? Had he a Horse, would he with such Swiftneſs shoot along the Plain ? Give civilized Man but Time to gather about him all his Machines, and no doubt he will be an Overmatch for the Savage : but if you have a mind to see a Contest still more unequal, place them naked and unarmed one opposite to the other ; and you will soon discover the Advantage there is in perpetually having all our Forces at our Disposal, in being constantly prepared against all Events, and in always carrying ourselves, as it were, whole and entire about us. (6)

Hobbes would have it that Man is
natu-

naturally void of fear, and always intent upon attacking and fighting. An illustrious Philosopher thinks on the contrary, and *Cumberland* and *Puffendorff* likewise affirm it, that nothing is more fearful than Man in a State of Nature, that he is always in a tremble, and ready to fly at the first Motion he perceives, at the first Noise that strikes his Ears. This, indeed, may be very true in regard to Objects with which he is not acquainted; and I make no doubt of his being terrified at every new Sight that presents itself, as often as he cannot distinguish the Physical Good and Evil which he may expect from it, nor compare his Forces with the Dangers he has to encounter; Circumstances, that seldom occur in a State of Nature, where all Things proceed in so uniform a Manner, and the Face of the Earth is not liable to those sudden and continual Changes occasioned in it by the Passions and Inconstancies of collected Bodies. But fa-

22 ON THE INEQUALITY

vage Man living among other Animals without any Society or fixed Habitation, and finding himself early under a Necessity of measuring his Strength with theirs, soon makes a Comparison between both, and finding that he surpasses them more in Address, than they surpass him in Strength, he learns not to be any longer in dread of them. Turn out a Bear or a Wolf against a sturdy, active, resolute Savage, (and this they all are,) provided with Stones and a good Stick; and you will soon find that the Danger is at least equal on both Sides, and that after several Trials of this Kind, wild Beasts, who are not fond of attacking each other, will not be very fond of attacking Man, whom they have found every whit as wild as themselves. As to Animals who have really more Strength than Man has Address, he is, in regard to them, what other weaker Species are, who find Means to subsist not-with-

withstanding ; he has even this great Advantage over such weaker Species, that being equally fleet with them, and finding on every Tree an almost inviolable Asylum, he is always at liberty to take it or leave it, as he likes best, and of course to fight or to fly, whichever is most agreeable to him. To this we may add that no Animal naturally makes war upon Man, except in the Case of Self-defence or extreme Hunger ; nor ever expresses against him any of these violent Antipathies, which seem to indicate that some particular Species are intended by Nature for the Food of others.

But there are other more formidable Enemies, and against which Man is not provided with the same Means of Defence ; I mean natural Infirmities, Infancy, old Age, and Sickness of every Kind ; melancholy Proofs of our Weak-

24 ON THE INEQUALITY

ness, whereof the two first are common to all Animals, and the last chiefly attends Man living in a State of Society. It is even observable in regard to Infancy, that the Mother being able to carry her Child about with her, wherever she goes, can perform the Duty of a Nurse with a great deal less Trouble, than the Females of many other Animals, who are obliged to be constantly going and coming with no small Labour and Fatigue, one Way to look out for their own Subsistence, and another to suckle and feed their young ones. True it is that, if the Woman happens to perish, her Child is exposed to the greatest Danger of perishing with her ; but this Danger is common to a hundred other Species, whose young ones require a great deal of Time to be able to provide for themselves ; and if our Infancy is longer than theirs, our Life is longer likewise ; so that, in this respect too, all Things are

in a manner equal ; (7) not but that there are other Rules concerning the Duration of the first Age of Life, and the Number of the young of Man and other Animals, (8) but they do not belong to my Subject. With old Men, who stir and perspire but little, the Demand for Food diminishes with their Abilities to provide it ; and as a savage Life would exempt them from the Gout and the Rheumatism, and old Age is of all Ills that which human Assistance is least capable of alleviating, they would at last go off, without its being perceived by others that they ceased to exist, and almost without perceiving it themselves,

In regard to Sicknefs, I shall not repeat the vain and false Declamations made use of to discredit Medicine by most Men, while they enjoy their Health ; I shall only ask if there are any solid Observations from which we may conclude that
in

26 ON THE INEQUALITY

in those Countries, where the healing Art is most neglected, the mean Duration of Man's Life is shorter than in those, where it is most cultivated? And how is it possible this should be the Case, if we inflict more Diseases upon ourselves than Medicine can supply us with Remedies! The extreme Inequalities in the Manner of Living of the several Classes of Mankind, the Excess of Idleness in some, and of Labour in others, the Facility of irritating and satisfying our Sensuality and our Appetites, the too exquisite and out of the way Aliments of the Rich, which fill them with fiery Juices, and bring on Indigestions, the unwholesome Food of the Poor, of which even, bad as it is, they very often fall short, and the want of which tempts them, every Opportunity that offers, to eat greedily and overload their Stomachs; Watchings, Excesses of every Kind, immoderate Transports of all the Passions, Fatigues, Waste of Spirits, in a word,

word, the numberless Pains and Anxieties annexed to every Condition, and which the Mind of Man is constantly a Prey to; these are the fatal Proofs that most of our Ills are of our own making, and that we might have avoided them all by adhering to the simple, uniform and solitary Way of Life prescribed to us by Nature. Allowing that Nature intended we should always enjoy good Health, I dare almost affirm that a State of Reflection is a State against Nature, and that the Man who meditates is a depraved Animal. We need only call to mind the good Constitution of Savages, of those at least whom we have not destroyed by our strong Liquors; we need only reflect, that they are Strangers to almost every Disease, except those occasioned by Wounds and old Age, to be in a manner convinced that the History of human Diseases might be easily composed by pursuing that of civil Societies. Such at least was the Opinion of *Plato*, who

28 ON THE INEQUALITY

concluded from certain Remedies made use of or approved by *Podalyrus* and *Macon* at the Siege of *Troy*, that several Disorders, which these Remedies were found to bring on in his Days, were not known among Men at that remote Period.

Man therefore, in a State of Nature where there are so few Sources of Sickness, can have no great Occasion for Physic, and still less for Physicians; neither is the Human Species more to be pitied in this Respect, than any other Species of Animals. Ask those who make Hunting their Recreation or Business, if in their Excursions they meet with many sick or feeble Animals. They meet with many carrying the Marks of considerable Wounds, that have been perfectly well healed and closed up; with many, whose Bones formerly broken, and whose Limbs almost torn off, have completely knit and united, with-

without any other Surgeon but Time, any other Regimen but their usual way of Living, and whose Cures were not the less perfect for their not having been tortured with Incisions, poisoned with Drugs, or worn out by Diet and Abstinence. In a word, however useful Medicine well administered may be to us who live in a State of Society, it is still past Doubt, that if, on the one hand, the sick Savage, destitute of Help, has nothing to hope from Nature, on the other, he has nothing to fear but from his Disease; a Circumstance, which often renders his Situation preferable to ours.

Let us therefore beware of confounding savage Man with the Men, whom we daily see and converse with. Nature behaves towards all Animals left to her Care with a Predilection, that seems to prove how jealous she is of that Prerogative. The
Horse,

Horse, the Cat, the Bull, nay the Ass itself, have generally a higher Stature, and always a more robust Constitution, more Vigour, more Strength and Courage in their Forests than in our Houses ; they lose half these Advantages by becoming domestic Animals ; it looks as if all our Attention to treat them kindly, and to feed them well, served only to bastardize them. It is thus with Man himself. In proportion as he becomes sociable and a Slave to others, he becomes weak, fearful, mean-spirited, and his soft and effeminate Way of Living at once completes the Enervation of his Strength and of his Courage. We may add, that there must be still a wider Difference between Man and Man in a savage and domestic Condition, than between Beast and Beast ; for as Men and Beasts have been treated alike by Nature, all the Conveniencies with which Men indulge

dulge themselves more than they do the Beasts tamed by them, are so many particular Causes which make them degenerate more sensibly.

Nakedness therefore, the want of Houses, and of all these Unnecessaries, which we consider as so very necessary, are not such mighty Evils in respect to these primitive Men, and much less still any Obstacle to their Preservation. Their Skins, it is true, are destitute of Hair; but then they have no Occasion for any such Covering in warm Climates; and in cold Climates they soon learn to apply to that Use those of the Animals they have conquered; they have but two Feet to run with, but they have two Hands to defend themselves with, and provide for all their Wants; it costs them perhaps a great deal of Time and Trouble to make their Children walk, but the Mothers carry them with Ease; an Advantage not granted to other Species of Animals,

4

with

with whom the Mother, when pursued, is obliged to abandon her young ones, or regulate her Steps by theirs. In short, unless we admit those singular and fortuitous Concurrences of Circumstances, which I shall speak of hereafter, and which, it is very possible, may never have existed, it is evident, in every State of the Question, that the Man, who first made himself Clothes and built himself a Cabbin, supplied himself with Things which he did not much want, since he had lived without them till then ; and why should he not have been able to support in his riper Years, the same kind of Life, which he had supported from his Infancy ?

Alone, idle, and always surrounded with Danger, savage Man must be fond of Sleep, and sleep lightly like other Animals, who think but little, and may, in a manner, be said to sleep all the Time they do not think : Self-preservation be-

ing almost his only Concern, he must exercise those Faculties most, which are most serviceable in attacking and in defending, whether to subdue his Prey, or to prevent his becoming that of other Animals : those Organs, on the contrary, which Softness and Sensuality can alone improve, must remain in a State of Rudeness, utterly incompatible with all manner of Delicacy ; and as his Senses are divided on this Point, his Touch and his Taste must be extremely coarse and blunt ; his Sight, his Hearing, and his Smelling equally subtle : such is the animal State in general, and accordingly, if we may believe Travellers, it is that of most Savage Nations. We must not therefore be surprised, that the *Hottentots* of the Cape of *Good Hope*, distinguish with their naked Eyes Ships on the Ocean, at as great a Distance as the *Dutch* can discern them with their Glasses ; nor that the Savages of *America* should have tracked the *Spaniards*

34 ON THE INEQUALITY

with their Noses, to as great a Degree of Exactness, as the best Dogs could have done ; nor that all these barbarous Nations support Nakedness without Pain, use such large Quantities of Piemento to give their Food a Relish, and drink like Water the strongest Liquors of *Europe*.

As yet I have considered Man merely in his Physical Capacity ; let us now endeavour to examine him in a Metaphysical and Moral Light.

I can discover nothing in any mere Animal but an ingenious Machine, to which Nature has given Senses to wind itself up, and guard, to a certain Degree, against every thing that might destroy or disorder it. I perceive the very same things in the Human Machine, with this Difference, that Nature alone operates in all the Operations of the Beast, whereas Man, as a free Agent, has a Share in his. One chuses by instinct ; the other by an act of Liberty;

Liberty; for which Reason the Beast cannot deviate from the Rules that have been prescribed to it, even in Cases where such Deviation might be useful, and Man often deviates from the Rules laid down for him to his Prejudice. Thus a Pigeon would starve near a Dish of the best Flesh-meat, and a Cat on a Heap of Fruit or Corn, tho' both might very well support Life with the Food which they thus disdain, did they but bethink themselves to make a Trial of it : it is in this manner that dissolute Men run into Excesses, which bring on Fevers and Death itself; because the Mind depraves the Senses, and when Nature ceases to speak, the Will still continues to dictate.

All Animals must be allowed to have Ideas, since all Animals have Senses; they even combine their Ideas to a certain Degree, and, in this Respect, it is only the Difference of such Degree, that constitutes the Differ-

36 ON THE INEQUALITY

ence between Man and Beast : some Philosophers have even advanced, that there is a greater Difference between some Men and some others, than between some Men and some Beasts ; it is not therefore so much the Understanding that constitutes, among Animals, the specifical Distinction of Man, as his Quality of a free Agent. Nature speaks to all Animals, and Beasts obey her Voice. Man feels the same Impression, but he at the same time perceives that he is free to resist or to acquiesce ; and it is in the Consciousness of this Liberty, that the Spirituality of his Soul chiefly appears : for Natural Philosophy explains, in some measure, the Mechanism of the Senses and the Formation of Ideas ; but in the Power of willing, or rather of chusing, and in the Consciousness of this Power, nothing can be discovered but Acts, that are purely spiritual, and cannot be accounted for by the Laws of Mechanics.

But

But tho' the Difficulties, in which all these Questions are involved, should leave some Room to dispute on this Difference between Man and Beast, there is another very specifick Quality that distinguishes them, and a Quality which will admit of no Dispute ; this is the Faculty of Improvement ; a Faculty which, as Circumstances offer, successively unfolds all the other Faculties, and resides among us not only in the Species, but in the Individuals that compose it ; whereas a Beast is, at the end of some Months, all he ever will be during the rest of his Life ; and his Species, at the End of a thousand Years, precisely what it was the first Year of that long Period. Why is Man alone subject to Dotage ? Is it not, because he thus returns to his primitive Condition ? And because, while the Beast, which has acquired nothing and has likewise nothing to lose, continues always in Possession of his

38 ON THE INEQUALITY

Instinct, Man, losing by old Age, or by Accidents, all the Acquisitions he had made in consequence of his *Perfectibility*, thus falls back even lower than Beasts themselves? It would be a melancholy Necessity for us to be obliged to allow, that this distinctive and almost unlimited Faculty is the Source of all Man's Misfortunes; that it is this Faculty, which, tho' by slow Degrees, draws them out of their original Condition, in which his Days would slide away insensibly in Peace and Innocence; that it is this Faculty, which, in a Succession of Ages, produces his Discoveries and Mistakes, his Virtues and his Vices, and, at long run, renders him both his own and Nature's Tyrant. (9) It would be shocking to be obliged to commend, as a beneficent Being, whoever he was that first suggested to the *Orenoco Indians* the Use of those Boards which they bind on the Temples of their Children, and which

secure

secure to them the Enjoyment of some Part at least of their natural Imbecility and Happiness.

Savage Man, abandoned by Nature to pure Instinct, or rather indemnified for that which has perhaps been denied to him by Faculties capable of immediately supplying the place of it, and of raising him afterwards a great deal higher, would therefore begin with Functions that were merely Animal : (10) to see and to feel would be his first Condition, which he would enjoy in common with other Animals. To will and not to will, to wish and to fear, would be the first, and in a manner, the only Operations of his Soul, till new Circumstances occasioned new Developments.

Let Moralists say what they will, the Human Understanding is greatly indebted to the Passions, which, on their Side, are

likewise universally allowed to be greatly indebted to the Human Understanding. It is by the Activity of our Passions, that our Reason improves; we covet Knowledge merely because we covet Enjoyment, and it is impossible to conceive, why a Man exempt from Fears and Desires should take the Trouble to reason. The Passions, in their turn, owe their Origin to our Wants, and their Increase to our Progress in Science; for we cannot desire or fear any Thing, but in consequence of the Ideas we have of it, or of the simple Impulses of Nature; and Savage Man, destitute of every Species of Knowledge, experiences no Passions but those of this last Kind; his Desires never extend beyond his Physical Wants; (11) He knows no Goods but Food, a Female, and Rest; he fears no Evils but Pain, and Hunger; I say Pain, and not Death; for no Animal, merely as such, will ever know
what

what it is to die, and the Knowledge of Death, and of its Terrors, is one of the first Acquisitions made by Man, in consequence of his deviating from the Animal State.

I could easily, were it requisite, cite Facts in support of this Opinion, and show, that the Progress of the Mind has every where kept Pace exactly with the Wants, to which Nature had left the Inhabitants exposed, or to which Circumstances had subjected them, and consequently to the Passions, which inclined them to provide for these Wants. I could exhibit in *Ægypt* the Arts starting up, and extending themselves with the Inundations of the *Nile*; I could pursue them in their Progress among the *Greeks*, where they were seen to bud forth, grow, and rise to the Heavens, in the midst of the Sands and Rocks of *Attica*, without being able to take Root on the fertile Banks

Banks of the *Eurotas* ; I would observe, that, in general, the Inhabitants of the North are more Industrious than those of the South, because they can less do without Industry ; as if Nature thus meant to make all Things equal, by giving to the Mind that Fertility she has denied to the Soil.

But exclusive of the uncertain Testimonies of History, who does not perceive that every thing seems to remove from Savage Man the Temptation and the Means of altering his Condition ? His Imagination paints nothing to him ; his Heart asks nothing from him. His moderate Wants are so easily supplied with what he every where finds ready to his Hand, and he stands at such a Distance from the Degree of Knowledge requisite to covet more, that he can neither have Foresight or Curiosity. The Spectacle of Nature, by growing quite familiar

liar to him, becomes at last equally indifferent. It is constantly the same Order, constantly the same Revolutions ; he has not Sense enough to feel surprise at the Sight of the greatest Wonders ; and it is not in his Mind we must look for that Philosophy, which Man must have to know how to observe once, what he has every Day seen. His Soul, which nothing disturbs, gives itself up entirely to the Consciousness of its actual Existence, without any Thought of even the nearest Futurity ; and his Projects, equally confined with his Views, scarce extend to the end of the Day. Such is, even at present, the Degree of Foresight in the *Carribean* : he sells his Cotton Bed in the Morning, and comes in the Evening, with Tears in his Eyes, to buy it back, not having foreseen that he should want it again the next Night.

The more we meditate on this Subject, the wider does the Distance between
mere

mere Sensation and the most simple Knowledge become in our Eyes ; and it is impossible to conceive how Man, by his own Powers alone, without the Assistance of Communication, and the Spur of Necessity, could have got over so great an Interval. How many Ages perhaps revolved, before Men beheld any other Fire but that of the Heavens ? How many different Accidents must have concurred to make them acquainted with the most common Uses of this Element ? How often have they let it go out, before they knew the Art of reproducing it ? And how often perhaps has not every one of these Secrets perished with the Discoverer ? What shall we say of Agriculture, an Art which requires so much Labour and Foresight ; which depends upon other Arts ; which, it is very evident, cannot be practised but in a Society, if not a formed one, at least one of some standing, and which does not so much serve to draw

Aliments from the Earth, for the Earth would yield them without all that Trouble, as to oblige her to produce those things, which we like best, preferably to others ? But let us suppose that Men had multiplied to such a Degree, that the natural Products of the Earth no longer sufficed for their Support ; a Supposition which, by the bye, would prove that this Kind of Life would be very advantageous to the Human Species ; let us suppose that, without Forge or Anvil, the Instruments of Husbandry had dropt from the Heavens into the Hands of Savages, that these Men had got the better of that mortal Aversion they all have for constant Labour ; that they had learned to foretell their Wants at so great a Distance of Time ; that they had guessed exactly how they were to break the Earth, commit their Seed to it, and plant Trees ; that they had found out the Art of grinding their Corn, and improving by Fermentation the Juice of their Grapes ;

Grapes ; all Operations which we must allow them to have learned from the Gods, since we cannot conceive how they should make such Discoveries of themselves ; after all these fine Presents, what Man would be mad enough to cultivate a Field, that may be robbed by the first Comer, Man or Beast, who takes a fancy to the Produce of it. And would any Man consent to spend his Days in Labour and Fatigue, when the Rewards of his Labour and Fatigue became more and more precarious in Proportion to his Want of them ? In a word, how could this Situation engage Men to cultivate the Earth, as long as it was not parcelled out among them, that is, as long as a State of Nature subsisted.

Tho' we should suppose Savage Man as well versed in the Art of Thinking, as Philosophers make him ; tho' we were, after them, to make him a Philosopher himself, discovering of himself the sub-
limest

limeſt Truths, forming to himſelf, by the moſt abſtract Arguments, Maxims of Juſtice and Reaſon drawn from the Love of Order in general, or from the known Will of his Creator : In a word, tho' we were to ſuppoſe his Mind as intelligent and enlightened, as it muſt, and is, in fact, found to be dull and ſtupid ; what Benefit would the Species receive from all theſe Metaphyſical Discoveries, which could not be communicated, but muſt periſh with the Individual who had made them ? What Progreſs could Mankind make in the Foreſts, ſcattered up and down among the other Animals ? And to what degree could Men mutually improve and enlighten each other, when they had no fixed Habitation, nor any need of each other's Aſſiſtance ; when the ſame Perſons ſcarcely met twice in their whole Lives, and on meeting neither ſpoke to, or ſo much as knew each other.

Let

48 ON THE INEQUALITY

Let us consider how many Ideas we owe to the Use of Speech ; how much Grammar exercises, and facilitates the Operations of the Mind ; let us, besides, reflect on the immense Pains and Time that the first Invention of Languages must have required : Let us add these Reflections to the preceding ; and then we may judge how many thousand Ages must have been requisite to develop successively the Operations, which the Human Mind is capable of producing.

I must now beg leave to stop one Moment to consider the Perplexities attending the Origin of Languages. I might here barely cite or repeat the Researches made, in relation to this Question, by the *Abbé de Condillac*, which all fully confirm my System, and perhaps even suggested to me the first Idea of it. But, as the manner, in which this Philosopher resolves the Difficulties of his own Starting, concerning
the

the Origin of arbitrary Signs, shews that he supposes, what I doubt, namely a kind of Society already established among the Inventors of Languages; I think it my Duty, at the same time that I refer to his Reflections, to give my own, in order to expose the same Difficulties in a Light suitable to my Subject. The first that offers is how Languages could become necessary; for as there was no Correspondence between Men, nor the least Necessity for any, there is no conceiving the Necessity of this Invention, nor the Possibility of it, if it was not indispensable. I might say, with many others, that Languages are the Fruit of the Domestic Intercourse between Fathers, Mothers, and Children: but this, besides its not answering any Difficulties, would be committing the same Fault with those, who reasoning on the State of Nature, transfer to it Ideas collected in Society, always consider Families as living together under one Roof,

E

and

and their Members as observing among themselves an Union, equally intimate and permanent with that which we see exist in a Civil State, where so many common Interests conspire to unite them; whereas in this primitive State, as there were neither Houses nor Cabins, nor any kind of Property, every one took up his Lodging at random, and seldom continued above one Night in the same Place; Males and Females united without any premeditated Design, as Chance, Occasion, or Desire brought them together, nor had they any great Occasion for Language to make known their Thoughts to each other. They parted with the same Ease. (12) The Mother suckled her Children, when just born, for her own sake; but afterwards out of Love and Affection to them, when Habit and Custom had made them dear to her; but they no sooner gained Strength enough to run about in quest of Food than they separated even from her of
I their

their own accord ; and as they scarce had any other Method of not losing each other, than that of remaining constantly in each other's Sight, they soon came to such a pass of Forgetfulness, as not even to know each other, when they happened to meet again. I must further observe, that the Child having all his Wants to explain, and consequently more things to say to his Mother, than the Mother can have to say to him, it is he that must be at the chief Expence of Invention, and the Language he makes use of must be in a great measure his own Work ; this makes the Number of Languages equal to that of the Individuals who are to speak them ; and this Multiplicity of Languages is further increased by their roving and vagabond kind of Life, which allows no Idiom time enough to acquire any Consistency ; for to say that the Mother would have dictated to the Child the Words he must employ to ask her

this thing and that, may well enough explain in what manner Languages, already formed, are taught, but it does not shew us in what manner they are first formed.

Let us suppose this first Difficulty conquered: Let us for a Moment consider ourselves at this Side of the immense Space, which must have separated the pure State of Nature from that in which Languages became necessary, and let us, after allowing such Necessity (13) examine how Languages could begin to be established: A new Difficulty this, still more stubborn than the preceding; for if Men stood in need of Speech to learn to think, they must have stood in still greater need of the Art of thinking to invent that of speaking; and tho' we could conceive how the Sounds of the Voice came to be taken for the conventional Interpreters of our Ideas we should not be the nearer know-
ing

ing who could have been the Interpreters of this Convention for such Ideas, as, in consequence of their not having any sensible Objects, could not be made manifest by Gesture or Voice ; so that we can scarce form any tolerable Conjectures concerning the Birth of this Art of communicating our Thoughts, and establishing a Correspondence between Minds : A sublime Art which, tho' so remote from its Origin, Philosophers still behold at such a prodigious Distance from its Perfection, that I never met with one of them bold enough to affirm it would ever arrive there, tho' the Revolutions necessarily produced by Time were suspended in its Favour ; tho' Prejudice could be banished from, or would at least consent to sit silent in the Presence of our Academies ; and tho' these Societies should consecrate themselves, entirely and during whole Ages, to the Study of this intricate Object.

54 ON THE INEQUALITY

The first Language of Man, the most universal and most energetic of all Languages, in short, the only Language he had Occasion for, before there was a Necessity of persuading assembled Multitudes, was the Cry of Nature. As this Cry was never extorted but by a Kind of Instinct in the most urgent Cases, to implore Assistance in great Danger, or Relief in great Sufferings, it was of little use in the common Occurrences of Life, where more moderate Sentiments generally prevail. When the Ideas of Men began to extend and multiply, and a closer Communication began to take place among them, they laboured to devise more numerous Signs, and a more extensive Language: they multiplied the Inflections of the Voice, and added to them Gestures, which are, in their own Nature, more expressive, and whose Meaning depends less on any prior Determination. They therefore expressed visible and moveable
Objects

Objects by Gestures, and those which strike the Ear, by imitative Sounds : but as Gestures scarcely indicate any thing except Objects that are actually present or can be easily described, and visible Actions ; as they are not of general Use, since Darkneſs or the Interpoſition of an opaque Medium renders them uſeleſs ; and as beſides they require Attention rather than excite it : Men at length bethought themſelves of ſubſtituting to them the Articulations of Voice, which, without having the ſame Relation to any determinate Object, are, in quality of inſtituted Signs, fitter to repreſent all our Ideas ; a Subſtitution, which could only have been made by common Conſent, and in a Manner pretty difficult to praſtiſe by Men, whoſe rude Organs were unimproved by Exerciſe ; a Subſtitution, which is in itſelf ſtill more difficult to be conceived, ſince the Motives to this unanimous Agreement muſt have been ſome how or another expreſſed,

and Speech therefore appears to have been exceedingly requisite to establish the use of Speech.

We must allow, that the Words, first made use of by Men, had in their Minds a much more extensive Signification, than those employed in Languages of some standing, and that, considering how ignorant they were of the Division of Speech into its constituent Parts ; they at first gave every Word the meaning of an entire Proposition. When afterwards they began to perceive the Difference between the Subject and Attribute, and between Verb and Noun, a Distinction which required no mean Effort of Genius, the Substantives for a time were only so many proper Names, the Infinitive was the only Tense, and as to Adjectives, great Difficulties must have attended the Development of the Idea that represents them, since every Ad-

Adjective is an abstract Word, and Abstraction is an unnatural and very painful Operation.

At first they gave every Object a peculiar Name, without any regard to its Genus or Species, things which these first Institutors of Language were in no Condition to distinguish; and every Individual presented itself solitary to their Minds, as it stands in the Table of Nature. If they called one Oak A, they called another Oak B : so that their Dictionary must have been more extensive in Proportion as their Knowledge of Things was more confined. It could not but be a very difficult Task to get rid of so diffuse and embarrassing a Nomenclature ; as in order to marshal the several Beings under common and generic Denominations, it was necessary to be first acquainted with their Properties, and their Differences ; to be stocked with Obser-

vations

58 ON THE INEQUALITY

vations and Definitions, that is to say, to understand Natural History and Metaphysics, Advantages which the Men of these Times could not have enjoyed.

Besides, general Ideas cannot be conveyed to the Mind without the Assistance of Words, nor can the Understanding seize them without the Assistance of Propositions. This is one of the Reasons, why mere Animals cannot form such Ideas, nor ever acquire the Perfectibility, which depends on such an Operation. When a Monkey leaves without the least Hesitation one Nut for another, are we to think he has any general Idea of that kind of Fruit, and that he compares these two individual Bodies with his Archetype Notion of them ? No certainly ; but the sight of one of these Nuts calls back to his Memory the Sensations which he has received from the other ; and his Eyes, modified after some certain manner, give
No-

Notice to his Palate of the Modification it is in its turn going to receive. Every general Idea is purely intellectual ; let the Imagination tamper ever so little with it, it immediately becomes a particular Idea. Endeavour to represent to yourself the Image of a Tree in general, you never will be able to do it ; in spite of all your Efforts it will appear big or little, thin or tufted, of a bright or a deep Colour ; and were you Master to see nothing in it, but what can be seen in every Tree, such a Picture would no longer resemble any Tree. Beings perfectly abstract are perceivable in the same manner, or are only conceivable by the Assistance of Speech. The Definition of a Triangle can alone give you a just Idea of that Figure : the Moment form a Triangle in your Mind, it is this or that particular Triangle and no other, and you cannot avoid giving Breadth to its Lines and Colour to its Area. We
must

60 ON THE INEQUALITY

must therefore make use of Propositions ; we must therefore speak to have general Ideas ; for the Moment the Imagination stops, the Mind must stop too, if not assisted by Speech. If therefore the first Inventors could give no Names to any Ideas but those they had already, it follows that the first Substantives could never have been any thing more than proper Names.

But when by Means, which I cannot conceive, our new Grammarians began to extend their Ideas, and generalize their Words, the Ignorance of the Inventors must have confined this Method to very narrow Bounds ; and as they had at first too much multiplied the Names of Individuals for want of being acquainted with the Distinctions called Genus and Species, they afterwards made too few Genera and Species for want of having considered Beings in all their Differences : to push
the

the Divisions far enough, they must have had more Knowledge and Experience than we can allow them, and have made more Researches and taken more Pains, than we can suppose them willing to submit to. Now if, even at this present time, we every Day discover new Species, which had before escaped all our Observations, how many Species must have escaped the Notice of Men, who judged of Things merely from their first Appearances ! As to the primitive Classes and the most general Notions, it were superfluous to add that these they must have likewise overlooked : how, for Example, could they have thought of or understood the Words, Matter, Spirit, Substance, Mode, Figure, Motion, since even our Philosophers, who for so long a time have been constantly employing these Terms, can themselves scarcely understand them, and since the Ideas annex-

ed

ed to these Words being purely Metaphysical, no Models of them could be found in Nature ?

I stop at these first Advances, and beseech my Judges to suspend their Lecture a little, in order to consider, what a great Way Language has still to go, in regard to the Invention of Physical Substantives alone, (tho' the easiest Part of Language to invent,) to be able to express all the Sentiments of Man, to assume an invariable form, to bear being spoken in public, and to influence Society: I earnestly entreat them to consider how much Time and Knowledge must have been requisite to find out Numbers, abstract Words, (14) the Aorists, and all the other Tenses of Verbs, the Particles, and Syntax, the Method of connecting Propositions and Arguments, of forming all the Logic of Discourse. For
my

my own Part, I am so scared at the Difficulties that multiply at every Step, and so convinced of the almost demonstrated Impossibility of Languages owing their Birth and Establishment to Means that were merely human, that I must leave to whoever may please to take it up, the Task of discussing this difficult Problem, “ Which was the most necessary, Society already formed to invent Languages, or Languages already invented to form Society ?”

But be the Case of these Origins ever so mysterious, we may at least infer from the little care which Nature has taken to bring Men together by mutual Wants, and make the use of Speech easy to them, how little she has done towards making them sociable, and how little she has contributed to any thing which they themselves have done to become so. In fact, it is impossible to conceive,
 why,

why, in this primitive State, one Man should have more Occasion for the Assistance of another, than one Monkey, or one Wolf for that of another Animal of the same Species ; or supposing that he had, what Motive could induce another to assist him ; or even, in this last Case, how he, who wanted Assistance, and he from whom it was wanted, could agree among themselves upon the Conditions. Authors, I know, are continually telling us, that in this State Man would have been a most miserable Creature ; and if it is true, as I fancy I have proved it, that he must have continued many Ages without either the Desire or the Opportunity of emerging from such a State, this their Assertion could only serve to justify a Charge against Nature, and not any against the Being which Nature had thus constituted ; but, if I thoroughly understand this Term *miserable*, it is a Word, that either has no Meaning, or signifies nothing,

nothing but a Privation attended with Pain, and a suffering State of Body or Soul : now I would fain know what kind of Misery can be that of a free Being, whose Heart enjoys perfect Peace, and Body perfect Health? and which is aptest to become insupportable to those who enjoy it, a Civil or a Natural Life? In Civil Life we can scarcely meet a single Person who does not complain of his Existence ; many even throw away as much of it as they can, and the united Force of Divine and Human Laws can hardly put bounds to this Disorder. Was ever any free Savage known to have been so much as tempted to complain of Life, and lay violent Hands on himself? Let us therefore judge with less Pride on which side real Misery is to be placed. Nothing, on the contrary, must have been so unhappy as savage Man, dazzled by flashes of Knowledge, racked by Passions, and reasoning on a State different from that in

F

which

which he saw himself placed. It was in consequence of a very wise Providence, that the Faculties, which he potentially enjoyed, were not to develop themselves but in proportion as there offered Occasions to exercise them, lest they should be superfluous or troublesome to him when he did not want them, or tardy and useless when he did. He had in his Instinct alone every thing requisite to live in a State of Nature ; in his cultivated Reason he has barely what is necessary to live in a State of Society.

It appears at first Sight that, as there was no kind of moral Relations between Men in this State, nor any known Duties, they could not be either good or bad, and had neither Vices nor Virtues, unless we take these Words in a Physical Sense, and call Vices, in the Individual, the Qualities which may prove detrimental to his own Preservation, and Virtues those

those which may contribute to it; in which case we should be obliged to consider him as most virtuous, who made least Resistance against the simple Impulses of Nature. But without deviating from the usual Meaning of these Terms, it is proper to suspend the Judgment we might form of such a Situation, and be upon our guard against Prejudice, till, the Balance in hand, we have examined whether there are more Virtues or Vices among civilized Men; or whether the Improvement of their Understanding is sufficient to compensate the Damage which they mutually do to each other, in proportion as they become better informed of the Services which they ought to do; or whether, upon the whole, they would not be much happier in a Condition, where they had nothing to fear or to hope from each other, than in that where they have submitted to an universal Subserviency, and have obliged themselves to depend for every thing up-

on the good will of those, who do not think themselves obliged to give any thing in return.

But above all things let us beware concluding with *Hobbes*, that Man, as having no Idea of Goodness, must be naturally bad ; that he is vicious because he does not know what Virtue is ; that he always refuses to do any Service to those of his own Species, because he believes that none is due to them ; that, in virtue of that Right which he justly claims to every thing he wants, he foolishly looks upon himself as Proprietor of the whole Universe. *Hobbes* very plainly saw the Flaws in all the modern Definitions of Natural Right: but the Consequences, which he draws from his own Definition, show that it is, in the Sense he understands it, equally exceptionable. This Author, to argue from his own Principles, should say that the State of Nature, being that
where

where the Care of our own Preservation ✓
interferes least with the Preservation of
others, was of course the most favourable
to Peace, and most suitable to Mankind;
whereas he advances the very reverse in
consequence of his having injudiciously
admitted, as Objects of that Care which
Savage Man should take of his Preserva-
tion, the Satisfaction of numberless Pas-
sions which are the work of Society, and
have rendered Laws necessary. A bad
Man, says he, is a robust Child. But
this is not proving that Savage Man is a
robust Child; and tho' we were to grant
that he was, what could this Philosopher
infer from such a Concession? That if
this Man, when robust, depended on
others as much as when feeble, there is
no Excess that he would not be guilty
of. He would make nothing of striking
his Mother when she delayed ever so little
to give him the Breast; he would claw,
and bite, and strangle without remorse

70 ON THE INEQUALITY

the first of his younger Brothers, that ever so accidentally jostled or otherwise disturbed him. But these are two contradictory Suppositions in the State of Nature, to be robust and dependent. Man is weak when dependent, and his own Master before he grows robust. *Hobbes* did not consider that the same Cause, which hinders Savages from making use of their Reason, as our Jurisconsults pretend, hinders them at the same time from making an ill use of their Faculties, as he himself pretends ; so that we may say that Savages are not bad, precisely because they don't know what it is to be good ; for it is neither the Development of the Understanding, nor the Curb of the Law, but the Calmness of their Passions and their Ignorance of Vice that hinders them from doing ill : *tanto plus in illis proficit Vitiorum ignorantia, quam in his cognitio Virtutis*. There is besides another Principle that has escaped *Hobbes*, and which, having been given

to Man to moderate, on certain Occasions, the blind and impetuous Sallies of Self-love, or the Desire of Self-preservation previous to the Appearance of that Passion, (15) allays the Ardour, with which he naturally pursues his private Welfare, by an innate Abhorrence to see Beings suffer that resemble him. I shall not surely be contradicted, in granting to Man the only natural Virtue, which the most passionate Detractor of human Virtues could not deny him, I mean that of Pity, a Disposition suitable to Creatures weak as we are, and liable to so many Evils ; a Virtue so much the more universal, and withal useful to Man, as it takes place in him of all manner of Reflection ; and so natural, that the Beasts themselves sometimes give evident Signs of it. Not to speak of the Tendernefs of Mothers for their Young ; and of the Dangers they face to screen them from Danger ; with what Reluctance are Horses known to

trample upon living Bodies ; one Animal never passes unmoved by the dead Carcass of another Animal of the same Species : there are even some who bestow a kind of Sepulture upon their dead Fellows ; and the mournful Lowings of Cattle, on their entering the Slaughter House, publish the Impression made upon them by the horrible Spectacle they are there struck with. It is with Pleasure we see the Author of the Fable of the Bees, forced to acknowledge Man a compassionate and sensible Being ; and lay aside, in the Example he offers to confirm it, his cold and subtle Stile, to place before us the pathetic Picture of a Man, who, with his Hands tied up, is obliged to behold a Beast of Prey tear a Child from the Arms of his Mother, and then with his Teeth grind the tender Limbs, and with his Claws rend the throbbing Entrails of the innocent Victim. What horrible Emotions must not such a Spectator

tator experience at the sight of an Event which does not personally concern him? What anguish must he not suffer at his not being able to assist the fainting Mother or the expiring Infant?

Such is the pure Motion of Nature, anterior to all manner of Reflection; such is the Force of natural Pity, which the most dissolute Manners have as yet found it so difficult to extinguish, since we every Day see, in our theatrical Representations, those Men sympathize with the unfortunate and weep at their sufferings, who, if in the Tyrant's Place, would aggravate the Torments of their Enemies. *Mandeville* was very sensible that Men, in spite of all their Morality, would never have been better than Monsters, if Nature had not given them Pity to assist Reason: but he did not perceive that from this Quality alone
flow

flow all the social Virtues, which he would dispute Mankind the Possession of. In fact, what is Generosity, what Clemency, what Humanity, but Pity applied to the Weak, to the Guilty, or to the Human Species in general? Even Benevolence and Friendship, if we judge right, will appear the Effects of a constant Pity, fixed upon a particular Object: for to wish that a Person may not suffer, what is it but to wish that he may be happy? Tho' it were true that Commiseration is no more than a Sentiment, which puts us in the place of him who suffers, a Sentiment obscure but active in the Savage, developed but dormant in civilized Man, how could this Notion affect the Truth of what I advance, but to make it more evident. In Fact, Commiseration must be so much the more energetic, the more intimately the Animal, that beholds any kind of Distress, identifies himself with
the

the Animal that labours under it. Now it is evident that this Identification must have been infinitely more perfect in the State of Nature, than in the State of Reason. (It is Reason that engenders Self-love, and Reflection that strengthens it; it is Reason that makes Man shrink into himself; it is Reason that makes him keep aloof from every thing that can trouble or afflict him: it is Philosophy that destroys his Connections with other Men; it is in consequence of her Dictates that he mutters to himself at the sight of another in Distress, You may perish for aught I care, nothing can hurt me. Nothing less than those Evils, which threaten the whole Species, can disturb the calm Sleep of the Philosopher, and force him from his Bed. One Man may with Impunity murder another under his Windows; he has nothing to do but clap his Hands to his Ears, argue a little with himself to hinder Nature, that startles within

76 ON THE INEQUALITY

within him, from identifying him with the unhappy Sufferer. Savage Man wants this admirable Talent; and for want of Wisdom and Reason, is always ready foolishly to obey the first Whispers of Humanity. In Riots and Street-Brawls the Populace flock together, the prudent Man sneaks off. They are the Dregs of the People, the poor Basket and Barrow-women, that part the Combatants, and hinder gentle Folks from cutting one another's Throats. }

It is therefore certain that Pity is a natural Sentiment, which, by moderating in every Individual the Activity of Self-love, contributes to the mutual Preservation of the whole Species. It is this Pity which hurries us without Reflection to the Assistance of those we see in Distress; it is this Pity which, in a State of Nature, stands for Laws, for Manners, for Virtue, with this Advantage, that no one is
tempted

tempted to disobey her sweet and gentle Voice : it is this Pity which will always hinder a robust Savage from plundering a feeble Child, or infirm old Man, of the Subsistence they have acquired with Pain and Difficulty, if he has but the least Prospect of providing for himself by any other Means : it is this Pity which, instead of that sublime Maxim of argumentative Justice, *Do to others as you would have others do to you*, inspires all Men with that other Maxim of natural Goodness a great deal less perfect, but perhaps more useful, *Consult your own Happiness with as little Prejudice as you can to that of others*. It is in a word, in this natural Sentiment, rather than in fine-spun Arguments, that we must look for the Cause of that Reluctance which every Man would experience to do Evil, even independently of the Maxims of Education. Tho' it may be the peculiar Happiness of *Socrates* and other Geniuses of his Stamp,

to

to reason themselves into Virtue, the human Species would long ago have ceased to exist, had it depended entirely for its Preservation on the Reasonings of the Individuals that compose it.

With Passions so tame, and so salutary a curb, Men, rather wild than wicked, and more attentive to guard against Mischief than to do any to other Animals, were not exposed to any dangerous Dissensions: As they kept up no manner of Correspondence with each other, and were of course Strangers to Vanity, to Respect, to Esteem, to Contempt; As they had no Notion of what we call Meum and Tuum, nor any true Idea of Justice; As they considered any Violence they were liable to, as an Evil that could be easily repaired, and not as an Injury that deserved Punishment; And as they never so much as dreamed of Revenge, unless perhaps mechanically and unpremeditatedly,

as a Dog who bites the Stone that has been thrown at him ; their Disputes could seldom be attended with bloodshed, were they never occasioned by a more considerable Stake than that of Subsistence : but there is a more dangerous Subject of Contention, which I must not leave unnoticed.

Among the Passions which ruffle the Heart of Man, there is one of a hot and impetuous Nature, which renders the Sexes necessary to each other ; a terrible Passion which despises all Dangers, bears down all Obstacles, and which in its Transports seems proper to destroy the human Species which it is destined to preserve. What must become of Men abandoned to this lawless and brutal Rage, without Modesty, without Shame, and every Day disputing the Objects of their Passion at the Expence of their Blood ?

We

We must in the first place allow that the more violent the Passions, the more necessary are Laws to restrain them: but besides that the Disorders and the Crimes, to which these Passions daily give rise among us, sufficiently prove the Insufficiency of Laws for that Purpose, we would do well to look back a little further and examine, if these Evils did not spring up with the Laws themselves; for at this Rate, tho' the Laws were capable of repressing these Evils, it is the least that might be expected from them, seeing it is no more than stopping the Progress of a Mischief which they themselves have produced.

Let us begin by distinguishing between what is moral and what is physical in the Passion called Love. The physical Part of it is that general Desire which prompts the Sexes to unite with each other; the moral Part is that which de-
termines

termines this Desire, and fixes it upon a particular Object to the Exclusion of all others, or at least gives it a greater Degree of Energy for this preferred Object. Now it is easy to perceive that the moral Part of Love is a factitious Sentiment, engendered by Society, and cried up by the Women with great Care and Address in order to establish their Empire, and secure Command to that Sex which ought to obey. This Sentiment, being founded on certain Notions of Beauty and Merit which a Savage is not capable of having, and upon Comparisons which he is not capable of making, can scarcely exist in him: for as his Mind was never in a Condition to form abstract Ideas of Regularity and Proportion, neither is his Heart susceptible of Sentiments of Admiration and Love, which, even without our perceiving it, are produced by our Application of these Ideas; he listens solely to

G

the

the Dispositions implanted in him by Nature, and not to Taste which he never was in a Way of acquiring; and every Woman answers his Purpose.

Confined entirely to what is physical in Love, and happy enough not to know these Preferences which sharpen the Appetite for it, at the same Time that they increase the Difficulty of satisfying such Appetite, Men, in a State of Nature, must be subject to fewer and less violent Fits of that Passion, and of course there must be fewer and less violent Disputes among them in Consequence of it. The Imagination, which causes so many Ravages among us, never speaks to the Heart of Savages, who peaceably wait for the Impulses of Nature, yield to these Impulses without Choice and with more Pleasure than Fury; and whose Desires never outlive their Necessity for the thing desired.

Nothing

Nothing therefore can be more evident, than that it is Society alone, which has added even to Love itself as well as to all the other Passions, that impetuous Ardour, which so often renders it fatal to Mankind; and it is so much the more ridiculous to represent Savages constantly murdering each other to glut their Brutality, as this Opinion is diametrically opposite to Experience, and the Caribbeans, the People in the World who have as yet deviated least from the State of Nature, are to all Intents and Purposes the most peaceable in their Amours, and the least subject to Jealousy, tho' they live in a burning Climate which seems always to add considerably to the Activity of these Passions.

As to the Inductions which may be drawn, in respect to several Species of Animals, from the Battles of the Males, who in all Seasons cover our Poultry

48 ON THE INEQUALITY

Yards with Blood, and in Spring particularly cause our Forests to ring again with the Noise they make in disputing their Females, we must begin by excluding all those Species, where Nature has evidently established, in the relative Power of the Sexes, Relations different from those which exist among us: thus from the Battles of Cocks we can form no Induction that will affect the human Species. In the Species, where the Proportion is better observed, these Battles must be owing entirely to the fewness of the Females compared with the Males, or, which is all one, to the exclusive Intervals, during which the Females constantly refuse the Addresses of the Males; for if the Female admits the Male but two Months in the Year, it is all the same as if the Number of Females were five sixths less than what it is: now neither of these Cases is applicable to the human Species, where the Number of Females generally

nerally surpasses that of Males, and where it has never been observed that, even among Savages, the Females had, like those of other Animals, stated Times of Passion and Indifference. Besides, among several of these Animals the whole Species takes Fire all at once, and for some Days nothing is to be seen among them but Confusion, Tumult, Disorder and Bloodshed; a State unknown to the human Species where Love is never periodical. We cannot therefore conclude from the Battles of certain Animals for the Possession of their Females, that the same would be the Case of Man in a State of Nature; and tho' we might, as these Contests don't destroy the other Species, there is at least equal Room to think they would not be fatal to ours; nay it is very probable that they would cause fewer Ravages than they do in Society, especially in those Countries where, Morality being as yet held in some Esteem, the Jealousy of Lovers, and the

86 ON THE INEQUALITY

Vengeance of Husbands every Day produce Duels, Murders, and even worse Crimes; where the Duty of an eternal Fidelity serves only to propagate Adultery; and the very Laws of Continence and Honour necessarily contribute to increase Dissoluteness, and multiply Abominations.

Let us conclude that savage Man, wandering about in the Forests, without Industry, without Speech, without any fixed Residence, an equal Stranger to War and every social Connection, without standing in any shape in need of his Fellows, as well as without any Desire of hurting them, and perhaps even without ever distinguishing them individually one from the other, subject to few Passions, and finding in himself all he wants, let us, I say, conclude that savage Man thus circumstanced had no Knowledge or Sentiment but such as are proper to that Condition, that he was alone sensible of his real Necessities,

ties, took notice of nothing but what it was his Interest to see, and that his Understanding made as little Progress as his Vanity. If he happened to make any Discovery, he could the less communicate it as he did not even know his Children. The Art perished with the Inventer; there was neither Education nor Improvement; Generations succeeded Generations to no Purpose; and as all constantly set out from the same Point, whole Centuries rolled on in the Rudeness and Barbarity of the first Age; the Species was grown old, while the Individual still remained in a State of Childhood.

If I have enlarged so much upon the Supposition of this primitive Condition, it is because I thought it my Duty, considering what ancient Errors and inveterate Prejudices I have to extirpate, to dig to the very Roots, and shew in a true

88 ON THE INEQUALITY

picture of the State of Nature, how much even natural Inequality falls short in this State of that Reality and Influence which our Writers ascribe to it.

In Fact, we may easily perceive that among the Differences, which distinguish Men, several pass for natural, which are merely the Work of Habit and the different Kinds of Life adopted by Men living in a social Way. Thus a robust or delicate Constitution, and the Strength and Weakness which depend on it, are oftener produced by the hardy or effeminate Manner in which a Man has been brought up, than by the primitive Constitution of his Body. It is the same thus in Regard to the Forces of the Mind; and Education not only produces a Difference between those Minds which are cultivated and those which are not, but even increases that which is found among the first in proportion to

to their Culture; for let a Giant and a Dwarf set out in the same Path, the Giant at every Step will acquire a new Advantage over the Dwarf. Now, if we compare the prodigious Variety in the Education and Manner of living of the different Orders of Men in a civil State, with the Simplicity and Uniformity that prevails in the animal and savage Life, where all the Individuals make use of the same Aliments, live in the same Manner, and do exactly the same things, we shall easily conceive how much the Difference between Man and Man in the State of Nature must be less than in the State of Society, and how much every Inequality of Institution must increase the natural Inequalities of the Human Species.

But tho' Nature in the Distribution of her Gifts should really affect all the Preferences that are ascribed to her, what
Ad-

Advantage could the most favoured derive from her Partiality, to the Prejudice of others, in a State of things, which scarce admitted any kind of Relation between her Pupils? Of what Service can Beauty be, where there is no Love? What will Wit avail People who don't speak, or Craft those who have no Affairs to transact? Authors are constantly crying out, that the strongest would oppress the weakest; but let them explain what they mean by the Word Oppression. One Man will rule with Violence, another will groan under a constant Subjection to all his Caprices: this is indeed precisely what I observe among us, but I don't see how it can be said of savage Men, into whose Heads it would be a hard Matter to drive even the Meaning of the Words Domination and Servitude. One Man might indeed seize on the Fruits which another had gathered, on the Game which another had killed,

on

on the Cavern which another had occupied for Shelter; but how is it possible he should ever exact Obedience from him, and what Chains of Dependence can there be among Men who possess nothing? If I am driven from one Tree, I have nothing to do but look out for another; if one Place is made uneasy to me, what can hinder me from taking up my Quarters elsewhere? But suppose I should meet a Man so much superior to me in Strength, and withal so wicked, so lazy and so barbarous as to oblige me to provide for his Subsistence while he remains idle; he must resolve not to take his Eyes from me a single Moment, to bind me fast before he can take the least Nap, lest I should kill him or give him the slip during his Sleep: that is to say, he must expose himself voluntarily to much greater Troubles than what he seeks to avoid, than any he gives me. And after all, let him abate ever so little of his Vigilance; let him at some sudden Noise

but

but turn his Head another Way; I am already buried in the Forest, my Fetters are broke, and he never sees me again.

But without insisting any longer upon these Details, every one must see that, as the Bonds of Servitude are formed merely by the mutual Dependence of Men one upon another and the reciprocal Necessities which unite them, it is impossible for one Man to enslave another, without having first reduced him to a Condition in which he cannot live without the Enslaver's Assistance; a Condition which, as it does not exist in a State of Nature, must leave every Man his own Master, and render the Law of the strongest altogether vain and useless.

Having proved that the Inequality, which may subsist between Man and Man in a State of Nature, is almost imperceivable, and that it has very little Influence,

Influence, I must now proceed to shew its Origin and trace its Progress, in the successive Developments of the human Mind. After having shewed, that *Perfektibility*, the social Virtues, and the other Faculties, which natural Man had received in Potentia, could never be developed of themselves, that for that Purpose there was a Necessity for the fortuitous Concurrence of several foreign Causes, which might never happen, and without which he must have eternally remained in his primitive Condition; I must proceed to consider and bring together the different Accidents which may have perfected the human Understanding by debasing the Species, render a Being wicked by rendering him sociable, and from so remote a Term bring Man at last and the World to the Point in which we now see them.

I must own that, as the Events I am about to describe might have happened
many

many different Ways, my Choice of these I shall assign can be grounded on nothing but mere Conjecture; but besides these Conjectures becoming Reasons, when they are not only the most probable that can be drawn from the Nature of things, but the only Means we can have of discovering Truth, the Consequences I mean to deduce from mine will not be merely conjectural, since, on the Principles I have just established, it is impossible to form any other System, that would not supply me with the same Results, and from which I might not draw the same Conclusions.

This will authorize me to be the more concise in my Reflections on the Manner, in which the lapse of Time makes amends for the little Verisimilitude of Events; on the surprising Power of very trivial Causes, when they act without Intermission; on the Impossibility there is on
the

the one hand of destroying certain Hypotheses, if on the other we cannot give them the Degree of Certainty which Facts must be allowed to possess; on its being the Business of History, when two Facts are proposed, as real, to be connected by a Chain of intermediate Facts which are either unknown or considered as such, to furnish such Facts as may actually connect them; and the Business of Philosophy, when History is silent, to point out similar Facts which may answer the same Purpose; in fine on the Privilege of Similitude, in regard to Events, to reduce Facts to a much smaller Number of different Classes than is generally imagined. It suffices me to offer these Objects to the Consideration of my Judges; it suffices me to have conducted my Enquiry in such a Manner as to save common Readers the Trouble of considering them.

SECOND PART.

THE first Man, who, after enclosing a Piece of Ground, took it into his Head to say, *This is mine*, and found People simple enough to believe him; was the true Founder of civil Society. How many Crimes, how many Wars, how many Murders, how many Misfortunes and Horrors, would that Man have saved the Human Species, who pulling up the Stakes or filling up the Ditches should have cried to his Fellows: Be sure not to listen to this Impostor; you are lost, if you forget that the Fruits of the Earth belong equally to us all, and the Earth itself to nobody! But it is highly probable that things were now come to such a pass, that they could not continue much longer in the same Way; for as this Idea of Property depends on several prior Ideas which could only spring up gradually

98 ON THE INEQUALITY

one after another, it was not formed all at once in the Human Mind : Men must have made a great Progress; they must have acquired a great stock of Industry and Knowledge, and transmitted and increased it from Age to Age before they could arrive at this last Term of the State of Nature. Let us therefore take up things a little higher, and collect into one Point of View, and in their most natural Order, this slow Succession of Events and mental Improvements.

The first Sentiment of Man was that of his Existence, his first Care that of preserving it. The Productions of the Earth yielded him all the Assistance he required, Instinct prompted him to make use of them. Among the various Appetites, which made him at different Times experience different Modes of Existence, there was one that excited him to perpetuate his Species; and this blind
Pro-

Propensity, quite void of any thing like pure Love or Affection, produced nothing but an Act that was merely Animal. The present Heat once allayed, the Sexes took no further Notice of each other, and even the Child ceased to have any Tie in his Mother, the Moment he ceased to want her Assistance.

Such was the Condition of Infant Man; such was the Life of an Animal confined at first to pure Sensations, and so far from harbouring any Thought of forcing her Gifts from Nature, that he scarcely availed himself of those which she offered to him of her own accord. But Difficulties soon arose, and there was a Necessity for learning how to surmount them: the Height of some Trees, which prevented his reaching their Fruits; the Competition of other Animals equally fond of the same Fruits; the Fierceness of many that even aimed at his Life; these were so many

Circumstances, which obliged him to apply to bodily Exercise. There was a Necessity for becoming active, swift-footed, and sturdy in Battle. The natural Arms, which are Stones and the Branches of Trees, soon offered themselves to his Assistance. He learned to surmount the Obstacles of Nature, to contend in case of Necessity with other Animals, to dispute his Subsistence even with other Men, or indemnify himself for the Loss of whatever he found himself obliged to part with to the strongest.

In Proportion as the Human Species grew more numerous, and extended itself, its Pains likewise multiplied and increased. The Difference of Soils, Climates and Seasons, might have forced Men to observe some Difference in their Way of living. Bad Harvests, long and severe Winters, and scorching Summers which parched up all the Fruits of the Earth, required extraordinary

traordinary Exertions of Industry. On the Sea Shore, and the Banks of Rivers, they invented the Line and the Hook, and became Fishermen and Ichtyophagous. In the Forests they made themselves Bows and Arrows, and became Hunters and Warriors. In the cold Countries they covered themselves with the Skins of the Beasts they had killed ; Thunder, a Volcano, or some happy Accident made them acquainted with Fire, a new Resource against the Rigors of Winter: they discovered the Method of preserving this Element, then that of reproducing it, and lastly the Way of preparing with it the Flesh of Animals, which heretofore they devoured raw from the Carcase.

This reiterated Application of various Beings to himself, and to one another, must have naturally engendered in the Mind of Man the Idea of certain Relations,

lations. These Relations, which we express by the Words, great, little, strong, weak, swift, slow, fearful, bold, and the like, compared occasionally, and almost without thinking of it, produced in him some kind of Reflection, or rather a mechanical Prudence, which pointed out to him the Precautions most essential to his Preservation and Safety.

The new Lights resulting from this Development increased his Superiority over other Animals, by making him sensible of it. He laid himself out to ensnare them; he played them a thousand Tricks; and tho' several surpassed him in Strength or in Swiftuess, he in time became the Master of those that could be of any Service to him, and a sore Enemy to those that could do him any Mischief. 'Tis thus, that the first look he gave into himself produced the first Emotion of Pride in him; 'tis thus that, at a time he scarce knew

how to distinguish between the different Ranks of Existence, by attributing to his Species the first Rank among Animals in general, he prepared himself at a Distance to pretend to it as an Individual among those of his own Species in particular.

Tho' other Men were not to him what they are to us, and he had scarce more Intercourse with them than with other Animals, they were not overlooked in his Observations. The Conformities, which in time he might discover between them, and between himself and his Female, made him judge of those he did not perceive; and seeing that they all behaved as himself would have done in similar Circumstances, he concluded that their manner of thinking and willing was quite conformable to his own; and this important Truth, when once engraved deeply on his Mind, made him follow, by a Presentiment as sure as any

Logic, and withal much quicker, the best Rules of Conduct, which for the sake of his own Safety and Advantage it was proper he should observe towards them.

Instructed by experience that the Love of Happiness is the sole Principle of all human Actions, he found himself in a Condition to distinguish the few Cases, in which common Interest might authorize him to build upon the Assistance of his Fellows, and those still fewer, in which a Competition of Interests might justly render it suspected. In the first Case he united with them in the same Flock, or at most by some kind of free Association which obliged none of its Members, and lasted no longer than the transitory Necessity that had given birth to it. In the second Case every one aimed at his own private Advantage, either by open Force if he found himself strong enough, or by Cunning and Address if he

he thought himself too weak to use Violence.

Such was the manner in which Men might have insensibly acquired some 'gross Idea of their mutual Engagements and the Advantage of fulfilling them, but this only as far as their present and sensible Interest required ; for as to Foresight they were utter Strangers to it, and far from troubling their Heads about a distant Futurity, they scarce thought of the Day following. Was a Deer to be taken ? Every one saw that to succeed he must faithfully stand to his Post ; but suppose a Hare to have slipped by within reach of any one of them, it is not to be doubted but he pursued it without scruple, and when he had seized his Prey never reproached himself with having made his Companions miss theirs.

We

We may easily conceive that such an Intercourse scarce required a more refined Language than that of Crows and Monkeys, which flock together almost in the same manner. Inarticulate Exclamations, a great many Gestures, and some imitative Sounds, must have been for a long time the universal Language of Mankind, and by joining to these in every Country some articulate and conventional Sounds, of which, as I have already hinted, it is not very easy to explain the Institution, there arose particular Languages, but rude, imperfect, and such nearly as are to be found at this Day among several Savage Nations. My Pen, streightened by the Rapidity of Time, the Abundance of Things I have to say, and the almost insensible Progress of the first Improvements, flies like an Arrow over numberless Ages; for the slower the Succession of Events,

the

the quicker I may allow myself to be in relating them.

At length, these first Improvements enabled Man to improve at a greater Rate. Industry grew perfect in Proportion as the Mind became more enlightened. Men, soon ceasing to fall asleep under the first Tree, or take shelter in the first Cavern, light upon some hard and sharp kinds of Stone resembling Spades or Hatchets, and employed them to dig the Ground, cut down Trees, and with the Branches build Huts, which they afterwards be-thought themselves of plaistering over with Clay or Dirt. This was the Epocha of a first Revolution, which produced the Establishment and Distinction of Families, and which introduced a Species of Property, and along with it perhaps a thousand Quarrels and Battles. As the Strongest however were probably the first to make themselves Cabins, which they
knew

knew they were able to defend, we may conclude that the Weak found it much shorter and safer to imitate, than to attempt to dislodge them; and as to those, who were already provided with Cabins, no one could have any great Temptation to seize upon that of his Neighbour, not so much because it did not belong to him, as because it could be of no Service to him; and as besides to make himself Master of it, he must expose himself to a very sharp Conflict with the present Occupiers.

The first Developments of the Heart were the Effects of a new Situation, which united Husbands and Wives, Parents and Children, under one Roof; the Habit of Living together gave birth to the sweetest Sentiments the human Species is acquainted with, conjugal and paternal Love. Every Family became a little Society, so much the more firmly
united,

united, as a mutual Attachment and Liberty were the only Bonds of it ; and it was now that the Sexes, whose way of Life had been hitherto the same, began to adopt different Manners and Customs. The Women became more sedentary, and accustomed themselves to stay at home and look after the Children, while the Men rambled abroad in quest of Subsistence for the whole Family. The two Sexes likewise by living a little more at their Ease began to lose somewhat of their usual Ferocity and Sturdiness : but if on the one hand Individuals became less able to engage separately with wild Beasts, they on the other were more easily got together to make a common Resistance against them.

In this new state of Things, the Simplicity and Solitariness of Man's Life, the Limitedness of his Wants, and the Instruments which he had invented to satisfy

110 ON THE INEQUALITY

tisfy them, leaving him a great deal of Leisure, he employed it to supply himself with several Conveniences unknown to his Ancestors; and this was the first Yoke he inadvertently imposed upon himself, and the first Source of Mischief which he prepared for his Children; for besides continuing in this manner to soften both Body and Mind, these Conveniences having thro' use lost almost all their aptness to please, and even degenerated into real Wants, the Privation of them became far more intolerable than the Possession of them had been agreeable; to lose them was a Misfortune, to possess them no Happiness.

Here we may a little better discover how the Use of Speech insensibly commences or improves in the Bosom of every Family, and may likewise form Conjectures concerning the manner in which divers particular Causes might have

pro-

propagated Language, and accelerated its Progress by rendering it every Day more and more necessary. Great Inundations or Earthquakes surrounded inhabited Districts with Water or Precipices. Portions of the Continent were by Revolutions of the Globe torn off and split into Islands. It is obvious that among Men thus collected, and forced to live together, a common Idiom must have started up much sooner, than among those who freely wandered thro' the Forests of the main Land. Thus it is very possible that the Inhabitants of the Islands formed in this manner, after their first Essays in Navigation, brought among us the use of Speech; and it is very probable at least that Society and Languages commenced in Islands, and even acquired Perfection there, before the Inhabitants of the Continent knew any thing of either.

112 ON THE INEQUALITY

Every thing now begins to wear a new Aspect. Those who heretofore wandered thro' the Woods, by taking to a more settled Way of Life, gradually flock together, coalesce into several separate Bodies, and at length form in every Country distinct Nations, united in Character and Manners, not by any Laws or Regulations, but by an uniform Manner of Life, a Sameness of Provisions, and the common Influence of the Climate. A permanent Neighbourhood must at last infallibly create some Connection between different Families. The transitory Commerce required by Nature soon produced, among the Youth of both Sexes living in contiguous Cabins, another kind of Commerce, which besides being equally agreeable is rendered more durable by mutual Intercourse. Men begin to consider different Objects, and to make Comparisons; they insensibly acquire Ideas of Merit and Beauty, and these soon produce

duce Sentiments of Preference. By seeing each other often they contract a habit, which makes it painful not to see each other always. Tender and agreeable Sentiments steal into the Soul, and are by the smallest Opposition wound up into the most impetuous Fury : Jealousy kindles with Love ; Discord triumphs ; and the gentlest of Passions requires Sacrifices of human Blood to appease it.

In Proportion as Ideas and Sentiments succeed each other, and the Head and the Heart exercise themselves, Men continue to shake off their original Wildness, and their Connections become more intimate and extensive. They now begin to assemble round a great Tree : Singing and Dancing, the genuine Offspring of Love and Leisure, become the Amusement or rather the Occupation of the Men and Women, free from Care, thus gathered together. Every one be-

gins to survey the rest, and wishes to be surveyed himself; and public Esteem acquires a Value. He who sings or dances best; the handsomest, the strongest, the most dexterous, the most eloquent, comes to be the most respected: this was the first Step towards Inequality, and at the same time towards Vice. From these first Preferences there proceeded on one side Vanity and Contempt, on the other Envy and Shame; and the Fermentation raised by these new Levains at length produced Combinations fatal to Happiness and Innocence.

Men no sooner began to set a Value upon each other, and know what Esteem was, than each laid claim to it, and it was no longer safe for any Man to refuse it to another. Hence the first Duties of Civility and Politeness, even among Savages; and hence every voluntary Injury became

became an Affront, as besides the Mischief, which resulted from it as an Injury, the Party offended was sure to find in it a Contempt for his Person more intolerable than the Mischief itself. It is thus that every Man, punishing the Contempt expressed for him by others in proportion to the value he set upon himself, the Effects of Revenge became terrible, and Men learned to be sanguinary and cruel. Such precisely was the Degree attained by most of the savage Nations with whom we are acquainted. And it is for want of sufficiently distinguishing Ideas, and observing at how great a Distance these People were from the first state of Nature, that so many Authors have hastily concluded that Man is naturally cruel, and requires a regular System of Police to be reclaimed ; whereas nothing can be more gentle than him in his primitive State, when placed by Nature at an equal Distance from the Stupidity of

Brutes, and the pernicious good Sense of civilized Man; and equally confined by Instinct and Reason to the Care of providing against the Mischief which threatens him, he is withheld by natural Compassion from doing any Injury to others, so far from being ever so little prone even to return that which he has received. For according to the Axiom of the wise Locke, *Where there is no Property, there can be no Injury.*

But we must take notice, that the Society now formed and the Relations now established among Men required in them Qualities different from those, which they derived from their primitive Constitution; that as a Sense of Morality began to insinuate itself into human Actions, and every Man, before the enacting of Laws, was the only Judge and Avenger of the Injuries he had received, that Goodness of Heart suitable to the
pure

pure State of Nature by no Means suited infant Society ; that it was necessary Punishments should become feverer in the same Proportion that the Opportunities of offending became more frequent, and the Dread of Vengeance add Strength to the too weak curb of the Law. Thus, tho' Men were become less patient, and natural Compassion had already suffered some Alteration, this Period of the Development of the human Faculties, holding a just Mean between the Indolence of the primitive State, and the petulant Activity of Self-love, must have been the happiest and most durable Epocha. The more we reflect on this State, the more convinced we shall be, that it was the least subject of any to Revolutions, the best for Man, (16) and that nothing could have drawn him out of it but some fatal Accident, which, for the public good, should never have happened. The Example of the Savages,

118 ON THE INEQUALITY

most of whom have been found in this Condition, seems to confirm that Mankind was formed ever to remain in it, that this Condition is the real Youth of the World, and that all ulterior Improvements have been so many Steps, in Appearance towards the Perfection of Individuals, but in Fact towards the Decrepitness of the Species.

As long as Men remained satisfied with their rustic Cabins ; as long as they confined themselves to the use of Clothes made of the Skins of other Animals, and the use of Thorns and Fish-bones, in putting these Skins together ; as long as they continued to consider Feathers and Shells as sufficient Ornaments, and to paint their Bodies of different Colours, to improve or ornament their Bows and Arrows, to form and scoop out with sharp-edged Stones some little fishing Boats, or clumsy Instruments of Music ; in a
I word,

word, as long as they undertook such Works only as a single Person could finish, and stuck to such Arts as did not require the joint Endeavours of several Hands, they lived free, healthy, honest and happy, as much as their Nature would admit, and continued to enjoy with each other all the Pleasures of an independent Inter-course; but from the Moment one Man began to stand in need of another's Assistance; from the Moment it appeared an Advantage for one Man to possess the Quantity of Provisions requisite for two, all Equality vanished; Property started up; Labour became necessary; and boundless Forests became smiling Fields, which it was found necessary to water with human Sweat, and in which Slavery and Misery were soon seen to sprout out and grow with the Fruits of the Earth.

Metallurgy and Agriculture were the two Arts whose Invention produced this

great Revolution. With the Poet, it is Gold and Silver, but with the Philosopher, it is Iron and Corn, which have civilized Men, and ruined Mankind. Accordingly both one and the other were unknown to the Savages of *America*, who for that very Reason have always continued Savages; nay other Nations seem to have continued in a State of Barbarism, as long as they continued to exercise one only of these Arts without the other; and perhaps one of the best Reasons that can be assigned, why *Europe* has been, if not earlier, at least more constantly and better civilized than the other Quarters of the World, is that she both abounds most in Iron and is best qualified to produce Corn.

It is a very difficult Matter to tell how Men came to know any thing of Iron, and the Art of employing it: for we are not to suppose that they should of themselves think of digging it out
of

of the Mine, and preparing it for Fusion, before they knew what could be the Result of such a Process. On the other hand, there is the less Reason to attribute this Discovery to any accidental Fire, as Mines are formed no where but in dry and barren places, and such as are bare of Trees and Plants, so that it looks as if Nature had taken Pains to keep from us so mischievous a Secret. Nothing therefore remains but the extraordinary Circumstance of some Vulcano, which belching forth metallic Substances ready fused might have given the Spectators a Notion of imitating that Operation of Nature; and after all we must suppose them endued with an extraordinary stock of Courage and Fore-sight to undertake so painful a Work, and have, at so great a Distance, an Eye to the Advantages they might derive from it; Qualities scarcely suitable but to Heads more exercised, than those of
such

such Discoverers can be supposed to have been.

As to Agriculture, the Principles of it were known a long time before the Practice of it took place, and it is hardly possible that Men, constantly employed in drawing their Subsistence from Trees and Plants, should not have early hit on the Means employed by Nature for the Generation of Vegetables; but in all Probability it was very late before their Industry took a turn that Way, either because Trees, which with their Land and Water Game supplied them with sufficient Food, did not require their Attention; or because they did not know the use of Corn; or because they had no Instruments to cultivate it; or because they were destitute of Foresight in regard to future Necessities; or in fine, because they wanted Means to hinder others from running away with the Fruit of their Labours. We may believe that

on their becoming more industrious they began their Agriculture by cultivating with sharp Stones and pointed Sticks a few Pulse or Roots about their Cabins; and that it was a long time before they knew the Method of preparing Corn, and were provided with Instruments necessary to raise it in large Quantities; not to mention the Necessity there is, in order to follow this Occupation and sow Lands, to consent to lose something at present to gain a great deal hereafter; a Precaution very foreign to the turn of Man's Mind in a savage State, in which, as I have already taken notice, he can hardly foresee his Wants from Morning to Night.

For this Reason the Invention of other Arts must have been necessary to oblige Mankind to apply to that of Agriculture. As soon as Men were wanted to fuse and forge Iron, others were wanted to maintain them. The more Hands were employed

ployed in Manufactures, the fewer Hands were left to provide Subsistence for all, tho' the Number of Mouths to be supplied with Food continued the same; and as some required Commodities in Exchange for their Iron, the rest at last found out the Method of making Iron subservient to the Multiplication of Commodities. Hence on the one hand Husbandry and Agriculture, and on the other the Art of working Metals and of multiplying the Uses of them.

To the tilling of the Earth the Distribution of it necessarily succeeded, and to Property once acknowledged the first Rules of Justice: for to secure every Man his own, every Man must have something. Moreover, as Men began to extend their Views to Futurity, and all found themselves in possession of more or less Goods capable of being lost, every one in particular had Reason to
fear,

fear, lest Reprizals should be made on him for any Injury he might do to others. This Origin is so much the more natural, as it is impossible to conceive how Property can flow from any other Source but Industry ; for what can a Man add but his Labour to things which he has not made, in order to acquire a Property in them? 'Tis the Labour of the Hands alone, which giving the Husbandman a Title to the Produce of the Land he has tilled gives him a Title to the Land itself, at least till he has gathered in the Fruits of it, and so on from Year to Year; and this Enjoyment forming a continued Possession is easily transformed into a Property. The Ancients, says *Grotius*, by giving to *Ceres* the Epithet of *Legislatrix*, and to a Festival celebrated in her Honour the Name of *Thesmophoria*, insinuated that the Distribution of Lands produced a new kind of Right ; that is, the Right of Property different from

from that which results from the Law of Nature.

Things thus circumstanced might have remained equal, if Men's Talents had been equal, and if, for Instance, the Use of Iron, and the Consumption of Commodities had always held an exact Proportion to each other; but as this Proportion had no Support, it was soon broken. The Man that had most Strength performed most Labour; the most dexterous turned his Labour to best Account; the most ingenious found out Methods of lessening his Labour; the Husbandman required more Iron, or the Smith more Corn, and while both worked equally, one earned a great deal by his Labour, while the other could scarce live by his. It is thus that natural Inequality insensibly unfolds itself with that arising from a Variety of Combinations, and that the Difference

ference among Men, developed by the Difference of their Circumstances, becomes more sensible, more permanent in its Effects, and begins to influence in the same proportion the Condition of private Persons.

Things once arrived at this Period, it is an easy Matter to imagine the rest. I shall not stop to describe the successive Inventions of other Arts, the Progress of Language, the Tryal and Employment of Talents, the Inequality of Fortunes, the Use or Abuse of Riches, nor all the Details which follow these, and which every one may easily supply. I shall just give a glance at Mankind placed in this new Order of things.

Behold then all our Faculties developed; our Memory and Imagination at work; Self-love interested; Reason rendered active; and the Mind almost arrived

rived at the utmost Bounds of that Perfection it is capable of. Behold all our natural Qualities put in Motion; the Rank and Condition of every Man established, not only as to the quantum of Property and the Power of serving or hurting others, but likewise as to Genius, Beauty, Strength or Address, Merit or Talents; and as these were the only Qualities which could command Respect, it was found necessary to have or at least to affect them. It was requisite for Men to be thought what they really were not. To be and to appear became two very different things, and from this Distinction sprang Pomp and Knavery, and all the Vices which form their Train. On the other hand, Man, heretofore free and independent, was now in consequence of a Multitude of new Wants brought under Subjection, as it were, to all Nature, and especially to his Fellows, whose Slave in some sense he became,

even

even by becoming their Master; if rich, he stood in need of their Services, if poor, of their Assistance; even Mediocrity itself could not enable him to do without them. He must therefore have been continually at work to interest them in his happiness, and make them, if not really, at least apparently find their Advantage in labouring for his: this rendered him sly and artful in his dealings with some, imperious and cruel in his dealings with others, and laid him under the Necessity of using ill all those whom he stood in need of, as often as he could not awe them into a Compliance with his Will, and did not find it his Interest to purchase it at the Expence of real Services. In fine, an insatiable Ambition, the Rage of raising their relative Fortunes, not so much thro' real Necessity, as to over-top others, inspire all Men with a wicked Inclination to injure each other, and with a secret Jealousy so much the more dangerous, as to carry its

Point with the greater Security it often puts on the Face of Benevolence. In a word, sometimes nothing was to be seen but a Contention of Endeavours on the one hand, and an Opposition of Interests on the other, while a secret Desire of thriving at the Expence of others constantly prevailed. Such were the first Effects of Property, and the inseparable Attendants of Infant Inequality.

Riches, before the Invention of Signs to represent them, could scarce consist in any thing but Lands and Cattle, the only real Goods which Men can possess. But when Estates increased so much in number and in extent as to take in whole Countries and touch each other, it became impossible for one Man to aggrandize himself but at the Expence of some other ; and the supernumerary Inhabitants, who were too weak or too indolent to make such Acquisitions in their turn, impoverished

ed without losing any thing, because while every thing about them changed they alone remained the same, were obliged to receive or force their Subsistence from the Hands of the Rich. And hence began to flow, according to the different Characters of each, Domination and Slavery, or Violence and Rapine. The Rich on their Side scarce began to taste the Pleasure of commanding, when they preferred it to every other; and making use of their old Slaves to acquire new ones, they no longer thought of any thing but subduing and enslaving their Neighbours; like those ravenous Wolves, who having once tasted human Flesh, despise every other Food, and devour nothing but Men for the future.

It is thus that the most powerful or the most wretched, respectively considering their power and wretchedness as a kind of Title to the Substance of others, even

132 ON THE INEQUALITY

equivalent to that of Property, the Equality once broken was followed by the most shocking Disorders. It is thus that the Usurpations of the Rich, the Pillagings of the Poor, and the unbridled Passions of all, by stifling the Cries of natural Compassion, and the as yet feeble Voice of Justice, rendered Man avaricious, wicked and ambitious. There arose between the Title of the Strongest, and that of the first Occupier a perpetual Conflict, which always ended in Battery and Bloodshed. (17) Infant Society became a Scene of the most horrible Warfare: Mankind thus debased and harassed, and no longer able to retreat, or renounce the unhappy Acquisitions it had made; labouring, in short merely to its Confusion by the Abuse of those Faculties, which in themselves do it so much Honour, brought itself to the very brink of Ruin and Destruction.

*Attonitus novitate mali, divesque miserque,
Effugere optat opes; & quæ modò voverat, odit.*

But it is impossible that Men should not sooner or later have made Reflections on so wretched a Situation, and upon the Calamities with which they were overwhelmed. The Rich in particular must have soon perceived how much they suffered by a perpetual War, of which they alone supported all the Expence, and in which, tho' all risked Life, they alone risked any Substance. Besides, whatever Colour they might pretend to give their Usurpations, they sufficiently saw that these Usurpations were in the main founded upon false and precarious Titles, and that what they had acquired by mere Force, others could again by mere Force wrest out of their Hands, without leaving them the least room to complain of such a Proceeding. Even those, who owed all their Riches to their own Industry, could scarce ground their Ac-

quisitions upon a better Title. It availed them nothing to say, 'Twas I built this Wall; I acquired this Spot by my Labour. Who traced it out for you, another might object, and what Right have you to expect Payment at our Expence for doing that we did not oblige you to do? Don't you know that Numbers of your Brethren perish, or suffer grievously for want of what you possess more than suffices Nature, and that you should have had the express and unanimous Consent of Mankind to appropriate to yourself of their Common, more than was requisite for your private Subsistence? Destitute of solid Reasons to justify, and sufficient Forces to defend himself; crushing Individuals with Ease, but with equal Ease crushed by Numbers; one against all, and unable, on Account of mutual Jealousies, to unite with his Equals against Banditti united by the common Hopes of Pillage; the rich Man, thus pressed by Necessity, at
last

last conceived the deepest Project that ever entered the Human Mind: this was to employ in his favour the very Forces that attacked him, to make Allies of his Enemies, to inspire them with other Maxims, and make them adopt other Institutions as favourable to his Pretensions, as the Law of Nature was unfavourable to them.

With this View, after laying before his Neighbours all the Horrors of a Situation, which armed them all one against another, which rendered their Possessions as burthenfome as their Wants were intolerable, and in which no one could expect any Safety either in Poverty or Riches, he easily invented specious Arguments to bring them over to his Purpose. “ Let us unite, said he, to secure the Weak from Oppression, restrain the Ambitious, and secure to every Man the Possession of what

belongs to him: Let us form Rules of Justice and of Peace, to which all may be obliged to conform, which shall not accept Persons, but may in some sort make amends for the Caprice of Fortune, by submitting alike the Powerful and the Weak to the observance of mutual Duties. In a word, instead of turning our Forces against ourselves, let us collect them into a sovereign Power, which may govern us by wise Laws, may protect and defend all the Members of the Association, repel common Enemies, and maintain a perpetual Concord and Harmony among us."

Much fewer Words of this kind were sufficient to draw in a Parcel of Rustics, whom it was an easy Matter to impose upon, who had besides too many Quarrels among themselves to live without Arbiters, and too much Avarice and Ambition to live long without Masters.

sters. All offered their Necks to the Yoke in hopes of securing their Liberty; for tho' they had Sense enough to perceive the Advantages of a political Constitution, they had not Experience enough to see before hand the Dangers of it; those among them, who were best qualified to foresee Abuses, were precisely those who expected to benefit by them; even the soberest judged it requisite to sacrifice one part of their Liberty to ensure the other, as a Man, dangerously wounded in any of his Limbs, readily parts with it to save the rest of his Body.

Such was, or must have been had Man been left to himself, the origin of Society and of the Laws, which increased the Fetters of the Weak and the Strength of the Rich; (18) irretrievably destroyed natural Liberty, fixed for ever the Laws of Property and Inequality; changed an artful Usurpation into an irrevocable Title; and for the
Benefit

138 ON THE INEQUALITY

Benefit of a few ambitious Individuals subjected the rest of Mankind to perpetual Labour, Servitude, and Misery. We may easily conceive how the Establishment of a single Society rendered that of all the rest absolutely necessary, and how, to make head against united Forces, it became necessary for the rest of Mankind to unite in their turn. Societies once formed in this Manner, soon multiplied or spread to such a Degree, as to cover the Face of the Earth; and not to leave a Corner in the whole Universe, where a Man could throw off the Yoke, and withdraw his Head from under the often ill-conducted Sword which he saw perpetually hanging over it. The Civil Law being thus become the common Rule of Citizens, the Law of Nature no longer obtained but among the different Societies, in which, under the Name of the Law of Nations, it was qualified by some tacit Conventions

to

to render Commerce possible, and supply the place of natural Compassion, which, losing by degrees all that Influence over Societies which it originally had over Individuals, no longer exists but in some great Souls, who consider themselves as Citizens of the World, and forcing the imaginary Barriers that separate People from People, after the Example of the Sovereign Being from whom we all derive our Existence, make the whole human Race the Object of their Benevolence.

Political Bodies, thus remaining in a State of Nature among themselves, soon experienced the Inconveniencies which had obliged Individuals to quit it; and this State became much more fatal to these great Bodies, than it had been before to the Individuals which now composed them. Hence those national Wars, those Battles, those Murders, those

Re-

Reprisals, which make Nature shudder and shock Reason ; hence all those horrible Prejudices, which make it a Virtue and an Honour to shed human Blood. The worthiest Men learned to consider the cutting the Throats of their Fellows as a Duty ; at length Men began to butcher each other by thousands without knowing for what ; and more Murders were committed in a single Action, and more horrible Disorders at the taking of a single Town, than had been committed in the State of Nature during Ages together upon the whole Face of the Earth. Such are the first Effects we may conceive to have arisen from the Division of Mankind into different Societies. Let us return to their Institution.

I know that several Writers have assigned other Origins of Political Society ; as for Instance, the Conquests of the Powerful, or the Union of the Weak ;
and

and it is no matter which of these Causes we adopt in regard to what I am going to establish: that however, which I have just laid down, seems to me the most natural, for the following Reasons.

1st, Because, in the first Case, the Right of Conquest being in Fact no Right at all, it could not serve as a Foundation for any other Right, the Conqueror and the Conquered ever remaining with respect to each other in a State of War, unless the Conquered, restored to the full Possession of their Liberty, should freely chuse their Conqueror for their Chief. Till then, whatever Capitulations might have been made between them, as these Capitulations were founded upon Violence, and of course *de facto* null and void, there could not have existed in this Hypothesis either a true Society, or a political Body, or any other Law but that of the Strongest.

2dly. Because these Words *Strong and Weak*, are ambiguous in the second Case;

for

for during the Interval between the Establishment of the Right of Property or prior Occupation, and that of political Government, the Meaning of these Terms is better expressed by the Words *Poor and Rich*, as before the Establishment of Laws Men in reality had no other Means of reducing their Equals, but by invading the Property of these Equals, or by parting with some of their own Property to them. 3dly, Because the Poor having nothing but their Liberty to lose, it would have been the height of Madness in them to give up willingly the only Blessing they had left without obtaining some Consideration for it: whereas the Rich being sensible, if I may say so, in every Part of their Possessions, it was much easier to do them Mischief, and therefore more incumbent upon them to guard against it; and because, in fine, it is but reasonable to suppose, that a thing has been invented
by

by him to whom it could be of Service, rather than by him to whom it must prove detrimental.

Government in its Infancy had no regular and permanent Form. For want of a sufficient Fund of Philosophy and Experience, Men could see no further than the present Inconveniencies, and never thought of providing Remedies for future ones, but in Proportion as they arose. In spite of all the Labours of the wisest Legislators, the political State still continued imperfect, because it was in a manner the work of Chance; and, as the Foundations of it were ill laid, Time, tho' sufficient to discover its Defects and suggest the Remedies for them, could never mend its original Vices. Men were continually repairing; whereas, to erect a good Edifice, they should have begun as *Lycurgus* did at *Sparta*, by clearing the Area, and removing

ing the old Materials. Society at first consisted merely of some general Conventions which all the Members bound themselves to observe, and for the Performance of which the whole Body became Security to every Individual. Experience was necessary to shew the great Weakness of such a Constitution, and how easy it was for those, who infringed it, to escape the Conviction or Chastisement of Faults, of which the Public alone was to be both the Witness and the Judge; the Laws could not fail of being eluded a thousand Ways; Inconveniencies and Disorders could not but multiply continually, till it was at last found necessary to think of committing to private Persons the dangerous Trust of public Authority, and to Magistrates the Care of enforcing Obedience to the People: for to say that Chiefs were elected before Confederacies were formed, and that the Ministers of the Laws existed

existed before the Laws themselves, is a Supposition too ridiculous to deserve I should seriously refute it.

It would be equally unreasonable to imagine that Men at first threw themselves into the Arms of an absolute Master, without any Conditions or Consideration on his Side; and that the first Means contrived by jealous and unconquered Men for their common Safety was to run hand over head into Slavery. In fact, why did they give themselves Superiors, if it was not to be defended by them against Oppression, and protected in their Lives, Liberties, and Properties, which are in a manner the constitutional Elements of their Being? Now in the Relations between Man and Man, the worst that can happen to one Man being to see himself at the Discretion of another, would it not have been contrary to the Dictates of good Sense to

L

begin

begin by making over to a Chief the only Things for the Preservation of which they stood in need of his Assistance? What Equivalent could he have offered them for so fine a Privilege? And had he presumed to exact it on Pretence of defending them, would he not have immediately received the Answer in the Apologue? What worse Treatment can we expect from an Enemy? It is therefore past Dispute, and indeed a fundamental Maxim of Political Law, that People gave themselves Chiefs to defend their Liberty and not to be enslaved by them. *If we have a Prince, said Pliny to Trajan, it is in order that he may keep us from having a Master.*

Political Writers argue in regard to the Love of Liberty with the same Sophistry that Philosophers do in regard to the State of Nature; by the things they see they judge of things very different

ferent which they have never seen, and they attribute to Men a natural Inclination to Slavery, on account of the Patience with which the Slaves within their Notice carry the Yoke ; not reflecting that it is with Liberty as with Innocence and Virtue, the Value of which is not known but by those who possess them, tho' the Relish for them is lost with the things themselves. I know the Charms of your Country, said *Brasidas* to a Satrap who was comparing the Life of the *Spartans* with that of the *Persepolites* ; but you cannot know the Pleasures of mine.

As an unbroken Courser erects his Main, paws the Ground, and rages at the bare Sight of the Bit, while a trained Horse patiently suffers both Whip and Spur, just so the Barbarian will never reach his Neck to the Yoke which civilized Man carries without murmuring,

but prefers the most stormy Liberty to a calm Subjection. It is not therefore by the servile Disposition of enslaved Nations that we must judge of the natural Dispositions of Man for or against Slavery, but by the Prodigies done by every free People to secure themselves from Oppression. I know that the first are constantly crying up that Peace and Tranquility they enjoy in their Irons, and that *miserrimam servitutem pacem appellat*: But when I see the others sacrifice Pleasures, Peace, Riches, Power, and even Life itself to the Preservation of that single Jewel so much slighted by those who have lost it; when I see free-born Animals through a natural Abhorrence of Captivity dash their Brains out against the Bars of their Prison; when I see Multitudes of naked Savages despise *European* Pleasures, and brave Hunger, Fire and Sword, and Death itself to preserve their Independency; I feel that

it belongs not to Slaves to argue concerning Liberty.

Asto paternal Authority, from which several have derived absolute Government and every other mode of Society, it is sufficient, without having recourse to *Locké* and *Sidney*, to observe that nothing in the World differs more from the cruel Spirit of Despotism than the Gentleness of that Authority, which looks more to the Advantage of him who obeys than to the Utility of him who commands; that by the Law of Nature the Father continues Master of his Child no longer than the Child stands in need of his Assistance; that after that Term they become equal, and that then the Son, entirely independent of the Father, owes him no Obedience, but only Respect. Gratitude is indeed a Duty which we are bound to pay, but which Benefactors cannot exact. Instead of saying that civil Society is derived from

paternal Authority, we should rather say that it is to the former that the latter owes its principal Force: No one Individual was acknowledged as the Father of several other Individuals, till they settled about him. The Father's Goods, which he can indeed dispose of as he pleases, are the Ties which hold his Children to their Dependence upon him, and he may divide his Substance among them in proportion as they shall have deserved his Attention by a continual Deference to his Commands. Now the Subjects of a Despotic Chief, far from having any such Favour to expect from him, as both themselves and all they have are his Property, or at least are considered by him as such, are obliged to receive as a Favour what he relinquishes to them of their own Property. He does them Justice when he strips them; he treats them with Mercy when he suffers them to live.

By

By continuing in this manner to compare Facts with Right, we should discover as little Solidity as Truth in the voluntary Establishment of Tyranny; and it would be a hard Matter to prove the Validity of a Contract which was binding only on one Side, in which one of the Parties should stake every thing and the other nothing, and which could turn out to the Prejudice of him alone who had bound himself. This odious System is even, at this Day, far from being that of wise and good Monarchs, and especially of the Kings of *France*, as may be seen by divers passages in their Edicts, and particularly by that of a celebrated Piece published in 1667 in the Name and by the Orders of *Lewis XIV.* “ *Let it therefore not be said that the Sovereign is not subject to the Laws of his Realm, since, that he is, is a Maxim of the Law of Nations which Flattery has sometimes at-*

152 ON THE INEQUALITY

tacked, but which good Princes have always defended as the tutelary Divinity of their Realms. How much more reasonable is it to say with the Sage Plato, that the perfect Happiness of a State consists in the Subjects obeying their Prince, the Prince obeying the Laws, and the Laws being equitable and always directed to the Good of the Public? I shall not stop to consider, if, Liberty being the most noble Faculty of Man, it is not degrading one's Nature, reducing one's self to the level of Brutes, who are the Slaves of Instinct, and even offending the Author of one's Being, to renounce without reserve the most precious of his Gifts, and submit to the commission of all the Crimes he has forbid us, merely to gratify a mad or a cruel Master; and if this sublime Artist ought to be more irritated at seeing his Work destroyed than at seeing it dishonoured. I shall only ask what Right those, who were not afraid thus

to degrade themselves, could have to subject their Descendents to the same Ignominy, and renounce, in the Name of their Posterity, Blessings for which it is not indebted to their Liberality, and without which Life itself must appear a burthen to all those who are worthy to live.

Puffendorf says that, as we can transfer our Property from one to another by Contracts and Conventions, we may likewise divest ourselves of our Liberty in favour of other Men. This, in my Opinion, is a very poor way of arguing ; for, in the first place, the Property I cede to another becomes by such Cession a thing quite foreign to me, and the Abuse of which can no way affect me ; but it concerns me greatly that my Liberty is not abused, and I cannot, without incurring the Guilt of the Crimes I may be forced to commit, expose myself to become the

In-

Instrument of any. Besides, the Right of Property being of mere Human Convention and Institution, every Man may dispose as he pleases of what he possesses: But the Case is otherwise with regard to the essential Gifts of Nature, such as Life and Liberty, which every Man is permitted to enjoy, and of which it is doubtful at least whether any Man has a Right to divest himself: By giving up the one, we degrade our Being; by giving up the other we annihilate it as much as it is our Power to do so; and as no temporal Enjoyments can indemnify us for the loss of either, it would be at once offending both Nature and Reason to renounce them for any Consideration. But tho' we could transfer our Liberty as we do our Substance, the Difference would be very great with regard to our Children, who enjoy our Substance but by a Cession of our Right; whereas Liberty being a Blessing, which

as Men they hold from Nature, their Parents have no Right to strip them of it; so that as to establish Slavery it was necessary to do Violence to Nature, so it was necessary to alter Nature to perpetuate such a Right; and the Jurisconsults, who have gravely pronounced that the Child of a Slave comes a Slave into the World, have in other Words decided, that a Man does not come a Man into the World.

It therefore appears to me incontrovertibly true, that not only Governments did not begin by arbitrary Power, which is but the Corruption and extreme Term of Government, and at length brings it back to the Law of the strongest against which Governments were at first the Remedy, but even that, allowing they had commenced in this manner, such Power being illegal in itself could never have served as a Foundation to the Rights of Society,

156 ON THE INEQUALITY

Society, nor of course to the Inequality of Institution.

I shall not now enter upon the Enquiries which still remain to be made into the Nature of the fundamental Pacts of every kind of Government, but, following the common Opinion, confine myself in this place to the Establishment of the Political Body as a real Contract between the Multitude and the Chiefs elected by it. A Contract by which both Parties oblige themselves to the Observance of the Laws that are therein stipulated, and form the Bands of their Union. The Multitude having, on occasion of the social Relations between them, concentrated all their Wills in one Person, all the Articles, in regard to which this Will explains itself, become so many fundamental Laws, which oblige without Exception all the Members of the State, and one of which
Laws

Laws regulates the Choice and the Power of the Magistrates appointed to look to the Execution of the rest. This Power extends to every thing that can maintain the Constitution, but extends to nothing that can alter it. To this Power are added Honours, that may render the Laws and the Ministers of them respectable; and the Persons of the Ministers are distinguished by certain Prerogatives, which may make them amends for the great Fatigues inseparable from a good Administration. The Magistrate, on his Side, obliges himself not to use the Power with which he is intrusted but conformably to the Intention of his Constituents, to maintain every one of them in the peaceable Possession of his Property, and upon all Occasions prefer the Good of the Publick to his own private Interest.

Before

Before Experience had demonstrated, or a thorough Knowledge of the Human Heart had pointed out, the Abuses inseparable from such a Constitution, it must have appeared so much the more perfect, as those appointed to look to its Preservation were themselves most concerned therein; for Magistracy and its Rights being built solely on the fundamental Laws, as soon as these ceased to exist, the Magistrates would cease to be lawful, the People would no longer be bound to obey them, and, as the Essence of the State did not consist in the Magistrates but in the Laws, the Members of it would immediately become intitled to their primitive and natural Liberty.

A little Reflection would afford us new Arguments in Confirmation of this Truth, and the Nature of the Contract might alone convince us that it cannot be irrevocable : for if there was no Superior

Power capable of guarantying the Fidelity of the contracting Parties and of obliging them to fulfil their mutual Engagements, they would remain sole Judges in their own Cause, and each of them would always have a Right to renounce the Contract, as soon as he discovered that the other had broke the Conditions of it, or that these Conditions ceased to suit his private Conveniency. Upon this Principle, the Right of Abdication may probably be founded. Now, to consider as we do nothing but what is Human in this Institution, if the Magistrate, who has all the Power in his own Hands, and who appropriates to himself all the Advantages of the Contract, has notwithstanding a Right to divest himself of his Authority; how much a better Right must the People, who pay for all the Faults of its Chief, have to renounce their Dependence upon him. But the shocking Dissentions and Disorders without

out Number, which would be the necessary Consequence of so dangerous a Privilege, shew more than any thing else how much Human Governments stood in need of a more solid Basis than that of mere Reason, and how necessary it was for the public Tranquillity, that the Will of the Almighty should interpose to give to sovereign Authority a sacred and inviolable Character, which should deprive Subjects of the mischievous Right to dispose of it to whom they pleased. If Mankind had received no other Advantages from Religion, this alone would be sufficient to make them adopt and cherish it, since it is the means of saving more Blood than Fannaticism has been the Cause of spilling. But to resume the Thread of our Hypothesis.

The various Forms of Government owe their Origin to the various Degrees of In-

Inequality between the Members, at the time they first coalesced into a political Body. Where a Man happened to be eminent for Power, for Virtue, for Riches, or for Credit, he became sole Magistrate, and the State assumed a monarchical Form; if many of pretty equal Eminence out-topt all the rest, they were jointly elected, and this Election produced an Aristocracy; those, between whose Fortune or Talents there happened to be no such Disproportion, and who had deviated less from the State of Nature, retained in common the supreme Administration, and formed a Democracy. Time demonstrated which of these Forms suited Mankind best. Some remained altogether subject to the Laws; others soon bowed their Necks to Masters. The former laboured to preserve their Liberty; the latter thought of nothing but invading that of their Neighbours, jeal-

ous at seeing others enjoy a Blessing which themselves had lost. In a word, Riches and Conquest fell to the Share of the one, and Virtue and Happiness to that of the other.

In these various Modes of Government the Offices at first were all Elective; and when Riches did not preponderate, the Preference was given to Merit, which gives a natural Ascendant, and to Age, which is the Parent of Deliberateness in Council, and Experience in Execution. The Ancients among the *Hebrews*, the Geronts of *Sparta*, the Senate of *Rome*, nay, the very Etymology of our Word *Seigneur*, shew how much grey Hairs were formerly respected. The oftener the choice fell upon old Men, the oftener it became necessary to repeat it, and the more the Trouble of such Repetitions became

came

came sensible; Electioneering took place; Factions arose; the Parties contracted ill Blood; civil Wars blazed forth; the Lives of the Citizens were sacrificed to the pretended Happiness of the State; and things at last came to such a pass, as to be ready to relapse into their primitive Confusion. The Ambition of the principal Men induced them to take Advantage of these Circumstances to perpetuate the hitherto temporary Charges in their Families; the People already inured to Dependence, accustomed to Ease and the Conveniencies of Life, and too much enervated to break their Fetters, consented to the Increase of their Slavery for the sake of securing their Tranquillity; and it is thus that Chiefs, become Hereditary, contracted the habit of considering Magistracies as a Family Estate, and themselves as Proprietors of those Communities, of which at first they were but mere Officers; to call their

Fellow-Citizens their Slaves; to look upon them, like so many Cows or Sheep, as a Part of their Substance; and to stile themselves the Peers of Gods, and Kings of Kings.

By pursuing the Progress of Inequality in these different Revolutions, we shall discover that the Establishment of Laws and of the Right of Property was the first Term of it; the Institution of Magistrates the second; and the third and last the changing of legal into arbitrary Power; so that the different States of Rich and Poor were authorized by the first Epocha; those of Powerful and Weak by the second; and by the third those of Master and Slave, which formed the last Degree of Inequality, and the Term in which all the rest at last end, till new Revolutions entirely dissolve the Government, or bring it back nearer to its legal Constitution.

To conceive the Necessity of this Progress, we are not so much to consider the Motives for the Establishment of political Bodies, as the Forms these Bodies assume in their Administration ; and the Inconveniencies with which they are essentially attended : for those Vices, which render social Institutions necessary, are the same which render the Abuse of such Institutions unavoidable ; and as (*Sparta* alone excepted, whose Laws chiefly regarded the Education of Children, and where *Lycurgus* established such Manners and Customs, as in a great measure made Laws needless,) the Laws, in general less strong than the Passions, restrain Men without changing them ; it would be no hard Matter to prove that every Government, which carefully guarding against all Alteration and Corruption should scrupulously comply with the Ends of its Institution, was unnecessarily instituted ; and that a Country, where

no one either eluded the Laws, or made an ill use of Magistracy, required neither Laws nor Magistrates.

Political Distinctions are necessarily attended with civil Distinctions. The Inequality between the People and the Chiefs increases so fast as to be soon felt by the private Members, and appears among them in a thousand Shapes according to their Passions, their Talents, and the Circumstances of Affairs. The Magistrate cannot usurp any illegal Power without making himself Creatures, with whom he must divide it. Besides, the Citizens of a free State suffer themselves to be oppressed merely in proportion as hurried on by a blind Ambition, and looking rather below than above them, they come to love Authority more than Independence. When they submit to Fetters, 'tis only to be the better able to fetter others in their turn. It is no easy Matter to
make

make him obey, who does not wish to command; and the most refined Policy would find it impossible to subdue those Men, who only desire to be independent; but Inequality easily gains ground among base and ambitious Souls, ever ready to run the Risks of Fortune, and almost indifferent whether they command or obey, as she proves either favourable or adverse to them. Thus then there must have been a time, when the Eyes of the People were bewitched to such a Degree, that their Rulers needed only to have said to the most pitiful Wretch, "Be great you and all your Posterity," to make him immediately appear great in the Eyes of every one as well as in his own; and his Descendents took still more upon them, in proportion to their Removes from him: the more distant and uncertain the Cause, the greater the Effect; the longer Line of Drones a

Family produced, the more illustrious it was reckoned.

Were this a proper place to enter into Details, I could easily explain in what manner Inequalities in point of Credit and Authority become unavoidable among private Persons (19) the Moment that, united into one Body, they are obliged to compare themselves one with another, and to note the Differences which they find in the continual Use every Man must make of his Neighbour. These Differences are of several Kinds; but Riches, Nobility or Rank, Power and personal Merit, being in general the principal Distinctions, by which Men in Society measure each other, I could prove that the Harmony or Conflict between these different Forces is the surest Indication of the good or bad original Constitution of any State: I could make it appear that, as among
these

these four Kinds of Inequality, personal Qualities are the Source of all the rest, Riches is that in which they ultimately terminate, because, being the most immediately useful to the Prosperity of Individuals, and the most easy to communicate, they are made use of to purchase every other Distinction. By this Observation we are enabled to judge with tolerable Exactness, how much any People has deviated from its primitive Institution, and what Steps it has still to make to the extreme Term of Corruption. I could shew how much this universal Desire of Reputation, of Honours, of Preference, with which we are all devoured, exercises and compares our Talents and our Forces ; how much it excites and multiplies our Passions ; and, by creating an universal Competition, Rivalship, or rather Enmity among Men, how many Disappointments, Successes, and Catastrophes of every Kind

it

it daily causes among the innumerable Pretenders whom it engages in the same Career. I could shew that it is to this Itch of being spoken of, to this Fury of distinguishing ourselves which seldom or never gives us a moment's Respite, that we owe both the best and the worst things among us, our Virtues and our Vices, our Sciences and our Errors, our Conquerors and our Philosophers; that is to say, a great many bad things to a very few good ones. I could prove, in short, that if we behold a handful of rich and powerful Men seated on the Pinnacle of Fortune and Greatness, while the Crowd grovel in Obscurity and Want, it is merely because the first prize what they enjoy but in the same Degree that others want it, and that, without changing their Condition, they would cease to be happy the minute the People ceased to be miserable.

But

But these Details would alone furnish sufficient Matter for a more considerable Work, in which might be weighed the Advantages and Disadvantages of every Species of Government, relatively to the Rights of Man in a State of Nature, and might likewise be unveiled all the different Faces under which Inequality has appeared to this Day, and may hereafter appear to the end of Time, according to the Nature of these several Governments, and the Revolutions which Time must unavoidably occasion in them. We should then see the Multitude oppressed by domestic Tyrants in consequence of those very Precautions taken by them to guard against foreign Masters. We should see Oppression increase continually without its being ever possible for the Oppressed to know where it would stop, nor what lawful Means they had left to check its Progress. We should see the Rights of Citizens, and
the

the Liberties of Nations extinguished by slow Degrees, and the Groans, and Protestations and Appeals of the Weak treated as seditious Murmurings. We should see Policy confine to a mercenary Portion of the People the Honour of defending the common Cause. We should see Imposts made necessary by such Measures, the disheartened Husbandman desert his Field even in time of Peace, and quit the Plough to take up the Sword. We should see fatal and whimsical Rules laid down concerning the Point of Honour. We should see the Champions of their Country sooner or later become her Enemies, and perpetually holding their Poinards to the Breasts of their Fellow-Citizens. Nay the time would come when they might be heard to say to the Oppressor of their Country :

PECTORE

PECTORE *ſi fratris gladium juguloque parentis*
Condere me jubeas, gravidæque in viscera partu
Conjugis, in vitâ peragam tamen omnia dextrâ.

From the vaſt Inequality of Conditions and Fortunes, from the great Variety of Paſſions and of Talents, of uſeleſs Arts, of pernicious Arts, of frivolous Sciences, would iſſue Clouds of Prejudices equally contrary to Reaſon, to Happineſs, to Virtue. We ſhould ſee the Chiefs foment every thing that tends to weaken Men formed into Societies by dividing them ; every thing that, while it gives Society an Air of apparent Harmony, ſows in it the Seeds of real Diviſion ; every thing that can inſpire the different Orders with mutual Diſtruſt and Hatred by an Oppoſition of their Rights and Interests, and of courſe ſtrengthen that Power which contains them all.

'Tis

'Tis from the Bosom of this Disorder and these Revolutions, that Despotism gradually rearing up her hideous Crest, and devouring in every part of the State all that still remained sound and untainted, would at last issue to trample upon the Laws and the People, and establish herself upon the Ruins of the Republic. The Times immediately preceding this last Alteration would be Times of Calamity and Trouble : But at last every thing would be swallowed up by the Monster ; and the People would no longer have Chiefs or Laws, but only Tyrants. At this fatal Period all regard to Virtue and Manners would likewise disappear ; for Despotism, *cui ex honesto nulla est spes*, tolerates no other Master, wherever it reigns ; the Moment it speaks, Probity and Duty lose all their Influence, and the blindest Obedience is the only Virtue the miserable Slaves have left them to practise.

This

This is the last Term of Inequality, the extreme Point which closes the Circle and meets that from which we set out. 'Tis here that all private Men return to their primitive Equality, because they are no longer of any Account; and that, the Subjects having no longer any Law but that of their Master, nor the Master any other Law but his Passions, all Notions of Good and Principles of Justice again disappear. 'Tis here that every thing returns to the sole Law of the Strongest, and of course to a new State of Nature different from that with which we began, in as much as the first was the State of Nature in its Purity, and the last the consequence of excessive Corruption. There is, in other respects, so little Difference between these two States, and the Contract of Government is so much dissolved by Despotism, that the Despot is no longer Master than he continues the strongest, and that, as soon as his Slaves
can

176 ON THE INEQUALITY

can expel him, they may do it without his having the least Right to complain of their using him ill. The Insurrection, which ends in the Death or Deposition of a Sultan, is as juridical an Act as any by which the Day before he disposed of the Lives and Fortunes of his Subjects. Force alone upheld him, Force alone overturns him. Thus all things take place and succeed in their natural Order ; and whatever may be the upshot of these hasty and frequent Revolutions, no one Man has reason to complain of another's Injustice, but only of his own Indiscretion or bad Fortune.

By thus discovering and following the lost and forgotten Tracks, by which Man from the natural must have arrived at the civil State ; by restoring, with the intermediate Positions which I have been just indicating, those which want of Leisure obliges me to suppress, or
which

which my Imagination has not suggested, every attentive Reader must unavoidably be struck at the immense Space which separates these two States. 'Tis in this flow Succession of things he may meet with the Solution of an infinite Number of Problems in Morality and Politics, which Philosophers are puzzled to solve. He will perceive that, the Mankind of one Age not being the Mankind of another, the Reason why *Diogenes* could not find a Man was, that he sought among his Cotemporaries the Man of an earlier Period: *Cato*, he will then see, fell with *Rome* and with Liberty, because he did not suit the Age in which he lived; and the greatest of Men served only to astonish that World, which would have chearfully obeyed him, had he come into it five hundred Years earlier. In a word, he will find himself in a Condition to understand how the Soul and the Passions of Men by insensible Alterations change as it were

N

their

their Nature; how it comes to pass, that at the long run our Wants and our Pleasures change Objects; that, original Man vanishing by degrees, Society no longer offers to our Inspection but an assemblage of artificial Men and factitious Passions, which are the Work of all these new Relations, and have no Foundation in Nature. Reflection teaches us nothing on that Head, but what Experience perfectly confirms. Savage Man and civilized Man differ so much at bottom in point of Inclinations and Passions, that what constitutes the supreme Happiness of the one would reduce the other to despair. The first sighs for nothing but Repose and Liberty; he desires only to live, and to be exempt from Labour; nay, the Ataraxy of the most confirmed Stoic falls short of his consummate Indifference for every other Object. On the contrary, the Citizen always in Motion, is perpetually sweating and toiling, and racking his Brains to find
out

out Occupations still more laborious : He continues a Drudge to his last Minute ; nay, he courts Death to be able to live, or renounces Life to acquire Immortality. He cringes to Men in Power whom he hates, and to rich Men whom he despises ; he sticks at nothing to have the Honour of serving them ; he is not ashamed to value himself on his own Weakness and the Protection they afford him ; and proud of his Chains, he speaks with Disdain of those who have not the Honour of being the Partner of his Bondage. What a Spectacle must the painful and envied Labours of an *European* Minister of State form in the Eyes of a *Carribean* ! How many cruel Deaths would not this indolent Savage prefer to such a horrid Life, which very often is not even sweetened by the Pleasure of doing good ? But to see the drift of so many Cares, his Mind should first have affixed some Meaning to these Words *Power* and *Re-*

putation; he should be apprized that there are Men who consider as something the looks of the rest of Mankind, who know how to be happy and satisfied with themselves on the Testimony of others sooner than upon their own. In fact, the real Source of all those Differences, is that the Savage lives within himself, whereas the Citizen, constantly beside himself, knows only how to live in the Opinion of others; insomuch that it is, if I may say so, merely from their Judgement that he derives the Consciousness of his own Existence. It is foreign to my subject to shew how this Disposition engenders so much Indifference for good and evil, notwithstanding so many and such fine Discourses of Morality; how every thing, being reduced to Appearances, becomes mere Art and Mummery; Honour, Friendship, Virtue, and often Vice itself, which we at last learn the secret to boast of; how, in short, ever

inquiring of others what we are, and never daring to question ourselves on so delicate a Point, in the midst of so much Philosophy Humanity and Politeness, and so many sublime Maxims, we have nothing to shew for ourselves but a deceitful and frivolous Exterior, Honour without Virtue, Reason without Wisdom, and Pleasure without Happiness. It is sufficient that I have proved that this is not the original Condition of Man, and that it is merely the Spirit of Society, and the Inequality which Society engenders, that thus change and transform all our natural Inclinations.

I have endeavoured to exhibit the Origin and Progress of Inequality, the Institution and Abuse of Political Societies, as far as these things are capable of being deduced from the Na-

ture of Man by the mere light of Reason, and independently of those sacred Maxims which give to the Sovereign Authority the Sanction of Divine Right. It follows from this Picture, that as there is scarce any Inequality among Men in a State of Nature, all that which we now behold owes its force and its growth to the Development of our Faculties and the Improvement of our Understanding, and at last becomes permanent and lawful by the Establishment of Property and of Laws. It likewise follows that moral Inequality, authorized by any Right that is merely positive, clashes with natural Right, as often as it does not combine in the same Proportion with Physical Inequality; a Distinction which sufficiently determines, what we are to think in that respect of that Kind of Inequality which obtains in all civilized Nations, since it is
 evi-

evidently against the Law of Nature that Infancy should command old Age, Folly conduct Wisdom, and a handful of of Men should be ready to choak with Superfluities, while the famished Multitude want the commonest Necessaries of Life.

Letter
Book

NOTES.

DEDICATION. Pag. viii.

(1.) *HERODOTUS* relates that after the Murder of the false *Smerdis*, the seven Deliverers of *Persia* being assembled to consult upon the Form of Government they should give their Country, *Otanes* pleaded strongly in Favour of the Republican; an Advice the more extraordinary in the Mouth of a Satrap, as, besides the Pretensions he might have formed to the Throne, Men in Power generally fear more than Death itself a Species of Government which obliges them to respect other Men. But *Otanes*, as we may well imagine, was not heard; therefore seeing the rest on the Point of proceeding to the Choice of a Monarch, he, who did not seek to command or obey, voluntarily ceded his Right to the Crown to the other Competitors, without requiring any other Indemnification than that of being independent, him and all his Posterity. Though *Herodotus* had not acquainted us with the Bounds set to this Privilege, we should be under an indispensable Necessity of supposing some; otherwise *Otanes*, acknowledging no kind of Law, and not being bound to account to any one for his Conduct,

Conduct, had nothing to fear whatever he attempted, and would have been more powerful than the King himself. But there was very little Danger that a Man, capable of putting up on such an Occasion with such a Privilege, should make an ill Use of it. In fact, it does not appear that this Right ever caused the least Disturbance in the Kingdom, either by the sage *Otanes*, or any of his Descendants.

P R E F A C E. Pag. xlv.

(2.) From my first setting out, I build with Confidence upon one of those Authorities which Philosophers respect, because derived from solid and sublime Reasons, which they, and they alone, are capable of discovering and feeling.

“ Whatever Interest we may have to know ourselves, I doubt if we do not know much better those Things which make no Part of us. Provided by Nature with Organs solely adapted to our Preservation, we employ them merely to receive foreign Impressions; all our Care is to exist without ourselves; too much taken up in multiplying the Functions of our Senses
and

and increasing the exterior Extent of our Being, we seldom make Use of that interior Sense which reduces us to our true Dimensions, and which separates from us every thing that makes no Part of us. This is, however, the Sense we must make use of, if we intend to know ourselves; this is the only Sense by which we can judge ourselves. But the Difficulty is to give this Sense its Activity and proper Extent; to free our Soul, in which it resides, from every Illusion of our Understanding: We have lost the Habit of employing it; it has remained in a State of Inaction in the Midst of the Tumult bred by our corporeal Sensations, and has been parched up by the Heat of our Passions; the Heart, the Mind, the Senses, every thing has laboured to oppose it. *Hist. Nat. T. 4. p. 151. de la Nature de l'homme.*

DISCOURSE. Pag. 15.

(3.) The Alterations which a long Habit of walking upon two Legs might have produced in Man's Body, the Relations still observable between his Arms and the Fore-feet of Quadrupeds,

drupeds, and the Induction drawn from their Manner of walking, might have given Occasion to some Doubts concerning that which must be most natural to us. Children begin by walking upon all Fours, and stand in need of both Precept and Example to hold themselves upright. There are even some savage Nations, for Instance, the *Hottentots*, who being very careless of their Children permit them to walk so long upon their Hands, that it is with great Difficulty they afterwards bring them to an erect Posture; this is too the Case with the Children of the *West-India* Savages. I could produce several Instances of Quadruped Men; among others that of the Child, which was found in 1344 in the Neighbourhood of *Hesse*, where he had been suckled by Wolves, and who used afterwards to say at the Court of Prince *Henry*, that had he his Choice, he would much rather take up with their Company again than live among Men. He had contracted the Habit of walking like those Animals to such a Degree, that it was found requisite to load him with Logs of Wood to oblige him to stand upright, and poise himself

himself properly upon his Feet. It was the same thing with the Child, who was found in 1694 in the Forests of *Lithuania* and lived among Bears. He did not shew, says Monsieur *de Condillac*, the least Mark of Reason, walked upon Hands and Feet, had no Language but some uncouth Sounds, which had nothing common with those of other Men. The little *Hanoverian* Savage, which was brought several Years ago to the Court of *England*, had all the Difficulty in the World to bring himself to walk upon his Legs: And in 1719 two other Savages were found in the *Pyrenean* Mountains running about them in the Manner of Quadrupeds. As to the Objection, that by walking upon our Hands we should lose the Use of them in many other Respects in which they prove so serviceable to us; not to insist on the Practice of Monkeys, by which it is evident that the Hand may be very well employed both ways, this Argument could only prove, that Man may give his Members a more useful Destination than that assigned them by Nature, and not that Nature has destined Man to walk otherwise than she herself teaches him to walk.

But

But there are, I imagine, much stronger Reasons to affirm that Man is a Biped. In the first Place, supposing it could be demonstrated that, tho' originally formed otherwise, he might nevertheless become in Time what he now is; would this not be enough to make us conclude that it really happened so? For, after shewing the Possibility of these Changes, it would be still necessary, in order to establish them, to shew at least some Probability of their having really happened. Moreover, allowing that Man's Arms might have served him as Legs in case of Necessity, it is the only Observation favourable to this System, whereas there are many others which contradict it. The principal are, that the Manner, in which the Head of Man is fixed to his Body, instead of giving his Eyes an horizontal Direction, such as all other Animals have it, and such as he himself has it when walking upright, would have fixed them directly upon the Earth, a Situation very unfavourable to the Preservation of Individuals; that the Tail, which Nature has not given him, and which he has no Occasion for in walking;

is useful to Quadrupeds, and that not one of them is found to want it; that the Situation of the Breasts of Women, well adapted to Bipedes which hold their Children in their Arms, would be so inconvenient for Quadrupeds, that not one of them has these Parts placed in that Manner; that, our Legs and Thighs being so excessively long in proportion to the Hands and Arms that when walking on All-fours we are forced to crawl upon our Knees, the whole would have formed an ill-proportioned Animal, and very ill fitted for walking: That if such an Animal laid his Foot as well as his Hand flat on the Earth, he would have in the Hinder-Leg a Joint less than other Animals, namely, that which unites the Canon with the Tibia, and that in standing on the Tip of the Foot, as no doubt he must be obliged to do, the Tarsus, not to insist on its being composed of so many Bones, must have been too large to answer the End of the Canon: And the Articulations with the Metatarsus and Tibia too near each other to afford the Human Leg, in that Situation, the Degree of Flexibility observable in the Legs of Quadrupeds. The Example of Children being drawn from an Age in which our

natural Forces are not as yet developed nor our Members confirmed in Strength, concludes nothing; and I might as well affirm that Dogs are not made to walk, because for some Days after their Birth they do no more than crawl. Nor are particular Facts of any great avail against the universal Practice of Mankind, even of those Nations, which as they have no Communication with other Nations, cannot be suspected of having copied after them. A Child deserted in a Forest before he had Strength to walk, and suckled by some Beast, must have followed the Example of his Nurse, and endeavoured to walk like her; Habit might have given him a Facility which he did not receive from Nature; and as a Man who has lost his Hands, brings himself by Dint of Exercise to do with his Feet alone every thing he formerly did with his Hands, so such deserted Child will at length acquire a Facility of employing his Hands in the Work destined for his Feet.

Pag. 17.

(4.) Lest any of my Readers should happen to be so little acquainted with natural Philosophy

losophy as to start Difficulties to the Supposition of this natural Fertility of the Earth, I shall endeavour to obviate them by the following Passage.

“ As Vegetables derive for their Support a great deal more Substance from the Air and Water than from the Earth, so, when they decay, they restore to the Earth more than they received from it ; moreover, Forests engross great Quantities of Rain Water by stopping the Vapours that form it. Thus, in Woods that have remained untouched for a long Time, the Layer of Earth, in which the Business of Vegetation is carried on, must have received a considerable Addition. But Animals restoring to the Earth less than they derive from it, and Men consuming enormous Quantities of Vegetables for firing and other Purposes, it follows that the Layer of vegetating Earth, in well peopled Countries, must be constantly on the Decline, and become at last like the Surface of *Arabia Petrea*, and so many other Provinces of the East, (which in Fact is the Part of the World that was earliest inhabited)

O

where

where nothing but Salt and Sand is to be found at present; for the fixed Salt of Plants and Animals stays behind, while all the other Parts become volatile, and fly off." Mr. de Buffon, Hist. Nat.

This Theory may be confirmed by Facts, namely the great Quantity of Trees and Plants of every Kind, which covered all the desert Islands discovered in the latter Centuries, and by the immense Forests History informs us it was requisite to cut down in all Parts of the World, in proportion as they became better inhabited, and the Inhabitants became more civilized. Upon which I must add the three following Remarks. One is, that if there are any Vegetables capable of replacing the vegetable Matter consumed by Animals, according to Monsieur Buffon, they must be those Trees whose Leaves and Branches collect and appropriate to themselves the greatest Quantity of Water and Vapour. The Second, that the Destruction of the Soil, that is to say, the Loss of Substance fit for Vegetation, cannot but increase in proportion as the Earth is cultivated,

cultivated, and as the Inhabitants, become more industrious, consume its Productions of every Kind in greater Quantities. My third and most important Remark is, that the Fruits of Trees afford Animals a more plentiful Nourishment than they can expect from other Vegetables. This I know by my own Experience, having compared the Produce of two Pieces of Land of equal Area and Quality, one sowed with Wheat, and the other planted with Chestnut Trees.

Pag. 18.

(5.) Among Quadrupeds, the two most universal Distinctions of the carnivorous Tribes are deduced, one from the Figure of the Teeth, and the other from the Conformation of the Intestines. The Animals, who live upon Vegetables, have all of them blunt Teeth, like the Horse, the Ox, the Sheep, the Hare ; but the carnivorous Animals have them sharp, like the Cat, the Dog, the Wolf, the Fox. And as to the Intestines, the frugivorous have some, such as the Colon, which are not to be found in the carnivorous Animals. It seems, there-

fore, that Man, having Teeth and Intestines like those of frugivorous Animals, should naturally be ranked in that Class; and not only anatomical Observations confirm this Opinion, but the Monuments of Antiquity greatly favour it. “*Dicearchus*, says *St. Jerom*, relates in his Books of *Grecian Antiquities*, that under the Reign of *Saturn*, when the Earth was still fertile of itself, no one eat Flesh, but all lived upon Fruits and other Vegetables, which the Earth naturally produced.” (Lib. 2. *Adv. Jovinian*.) By this it will appear, that I give up a great many Advantages of which I might avail myself. For their Prey being almost the only Subject of Quarrel between carnivorous Animals, and the frugivorous living together in perpetual Peace and Harmony, were Men of this last kind, it is evident they would find it much more easy to subsist in a State of Nature, and have much fewer Calls and Occasions to leave it.

Pag. 20.

(6.) All those Branches of Knowledge, that require Reflection, are not to be attained but by a Chain

Chain of Ideas, and can only be brought to Perfection one after another, seem to be altogether beyond the Reach of savage Man, for Want of Communication with his Fellows, that is to say, for Want of an Instrument wherewith to form this Communication, and of Calls to render it necessary: All his Knowledge and Industry consists in leaping, running, fighting, throwing a Stone, climbing a Tree. But, if on the one hand he can do nothing else, he can on the other do all these Things much better than we can, who are much less beholden to such Exercises. And as Skill and Dexterity in such Exercises depends entirely on Practice, and can neither be communicated or handed down from one Individual to another, the first Man might have been every whit as expert at them as the last of his Descendents.

The Relations of Travellers abound with Examples of the Strength and Vigour of Men in barbarous and savage Countries; they almost equally extol their Nimbleness and Dexterity; and as Eyes alone are

sufficient to make such Observations, we may safely give Credit upon these Occasions to ocular Witnesses. I shall extract at random some Examples from the first Books that come in my way.

“ The *Hottentots*, says *Kolben*, are better Fishermen than the *Europeans* of the *Cape*. They use the Net, the Hook and the Dart, with equal Dexterity, in the Creeks on the Sea Shore and in their Rivers. They are no less expert at taking Fish with their Hands. In swimming nothing can compare with them. Their Manner of swimming has something very surprising in it, and quite peculiar to them. They swim erect with their Hands above Water, so that they seem to walk upon dry Land. In the most mountainous Seas they dance in a Manner on the Backs of the Waves, ascending and descending like a Piece of Cork.”

The *Hottentots*, the same Author tells us in another Place, are surprisingly dexterous at Hunting, and their Nimbleness at Running is altogether inconceivable ; and he is astonished
that

that they do not oftener make a bad Use of their Agility; for they do it sometimes, as we may see by the following Story. “A *Dutch* Sailor, on his coming ashore at the *Cape*, ordered a *Hottentot* to follow him to Town with a Roll of Tobacco of about twenty Pounds Weight. When they had got to some Distance from the rest of the Company, the *Hottentot* asked the Sailor, Did he run well? Run well! answered the *Dutchman*, yes, very well. Let’s see, replied the *African*; and scampering away with the Tobacco, he was the next Moment out of Sight. The Sailor, struck with Amazement at the surprising Fleetness of the Savage, was too wise to think of pursuing him, and never saw either his Tobacco or his Porter again.”

“Their Sight is so quick, and their Aim with the Hand so sure, that the *Europeans* greatly fall short of them in these Respects. At a hundred Paces Distance they will hit you with a Stone a Mark no bigger than a Half-penny; and what is still more surprising, instead of fixing their Eyes upon it, they are all the Time running to and fro, and writhing their Bodies.

One would be apt to think that their Stone was carried by an invisible Hand,”

Father *du Tertre* says pretty much the same Thing of the *West-India* Savages, that we have been reading from *Kolben* of the *Hottentots* of the *Cape of Good Hope* : He above all cries up their Dexterity in shooting with their Arrows Birds flying, and Fishes swimming, which they afterwards take by diving for them. The *North America* Savages are no less famous for their Strength and Dexterity : And the following Story may help to give us an Idea of these Qualities in the *South America* Indians.

In the Year 1746, an *Indian* of *Buenos Ayres* having been condemned to the Gallies at *Cadiz*, proposed to the Governor to purchase his Liberty by exposing his Life at a public Festival. He engaged to attack by himself the most furious Bull without any Weapon but a Rope, to bring him to the Ground, seize with his Rope such Part of him as he should be ordered, saddle him, bridle him, and then mounted on his Back fight two more of the most furious Bulls in the *Torillo*, and
kill

kill them both one after another, the Moment he should be commanded so to do, and all this without any Manner of Assistance. The Governor having accepted these Terms, the *Indian* was as good as his Word, and performed every thing he had promised. For the way he went about it, and the Particulars of so extraordinary an Engagement, the Reader may consult the First Volume of *Observations on Natural History* by Mr. Gautier, from whom I have borrowed this Account. Page xxx.

Pag. 25.

(7.) “ The Length of Life in Horses, says Monsieur *de Buffon*, is, as in every other Species of Animals, proportionable to the length of their growing State. Man, who is fourteen Years growing, may live six or seven times as long, that is, Ninety or a Hundred Years: The Horse, whose Growth is performed in four Years, may live six or seven times as long, that is five and twenty or thirty Years. The Instances of Deviations from this Rule are so few, that they ought not to be considered as an Exception from which any Consequences can
be

be drawn; and as large Horses reach their full Size in a much shorter Time than those of a delicate Make, so they are shorter lived, and old even at Fifteen."

Pag. 25.

(8.) Methinks I see between carnivorous and frugivorous Animals another Difference still more general than that laid down in the Note (5.) since it extends even to Birds. This Difference consists in the Number of their Young, which never exceeds two at a Litter with those kinds that live upon Vegetables, but is generally greater with those of Prey. It is no hard Matter to guess the Intentions of Nature in this Respect by the Number of Teats, which is never more than two in Females of the first kind, as the Mare, the Cow, the She-Goat, the Doe, the Sheep, &c. and always six or eight in the other Females, as the Bitch, the She-Cat, the She-Wolf, the Tygres, &c. The Hen, the Goose, the Duck, which are all carnivorous Birds, as likewise the Eagle, the Sparrow-Hawk, the Owl, do likewise lay and hatch a great Number of Eggs, a Thing never known
of

of the Pigeon, the Dove, or other Birds, which touch nothing but Grain. These seldom lay and hatch more than two Eggs at a Time. The best Reason, that can be given for this Difference, is that the Animals, who live entirely on Herbs and Plants, being obliged to spend the best Part of the Day in foraging for themselves, and requiring a great deal of Time to take their Food, it would be impossible for them to suckle many young ones ; whereas those of Prey, making their Meal in a Moment or two, may oftener and more easily go and come between their Young and their Prey, and repair the Expence of so great a Quantity of Milk. I could make a great many other Observations and Reflections upon this Head, but this is not a Place for them; and it is sufficient for my Purpose that I have in this Part pointed out the most general System of Nature, a System which affords a new Reason for removing Man from the Class of carnivorous into that of frugivorous Animals.

Pag. 38.

(9.) A celebrated Author, by calculating the Goods and the Evils of Human Life and comparing

paring the two Sums, found that the last greatly exceeded the first, and that every thing considered Life to Man was no such valuable Present. I am not surpris'd at his Conclusions ; he drew all his Arguments from the Constitution of Man in a civilized State. Had he looked back to Man in a State of Nature, it is obvious that the Result of his Enquiries would have been very different ; that Man would have appeared to him subject to very few Evils but those of his own making, and that he would have acquitted Nature. It has cost us something to make ourselves so miserable. When on the one hand we consider the immense Labours of Mankind, so many Sciences brought to Perfection, so many Arts invented, so many Powers employed, so many Abysses filled up, so many Mountains levelled, so many Rocks rent to Pieces, so many Rivers made navigable, so many Tracts of Land cleared, Lakes emptied, Marshes drained, enormous Buildings raised upon the Earth, and the Sea covered with Ships and Sailors ; and on the other weigh with ever so little Attention the real Advantages that have resulted from all these Works to the Human Species ;

we cannot help being amazed at the vast Disproportion observable between these Things, and deplore the Blindness of Man, which, to feed his foolish Pride, and I don't know what vain Self-Admiration, makes him eagerly court and pursue all the Miseries he is capable of feeling, and which beneficent Nature had taken Care to keep at a Distance from him.

Civilized Man is a mischievous Being; a lamentable and constant Experience renders the Proof of it unnecessary; Man, however, is naturally good; I think I have demonstrated it; what then could have depraved him to such a Degree, unless the Changes that have happened in his Constitution, his Improvements, and the Lights he has acquired. Let us cry up Human Society as much as we please, it will not be the less true that it necessarily engages Men to hate each in proportion as their Interests clash; to do each other apparent Services, and in fact heap upon each other every imaginable Mischief. What are we to think of a Commerce, in which the Interest of every Individual dictates to him Maxims diametrically opposite to those which the Interest of the Community recommends to the Body of Society; a
Commerce,

Commerce, in which every Man finds his Account in the Misfortunes of his Neighbour? There is not, perhaps, a single Man in easy Circumstances, whose Death his greedy Heirs, nay and too often his own Children, do not secretly wish for; not a Ship at Sea, the Loss of which would not be an agreeable Piece of News for some Merchant or another; not a House, which a Debtor would not be glad to see reduced to Ashes with all the Papers in it; not a Nation, which does not rejoice at the Misfortunes of its Neighbours. It is thus we find our Advantage in the Disasters of our Fellows, and that the Loss of one Man almost always constitutes the Prosperity of another. But, what is still more dangerous, public Calamities are ever the Objects of the Hopes and Expectations of a Multitude of private Persons. Some are for Sicknefs, others for Mortality; these for War, those for Famine. I have seen Monsters of Men weep for Grief at the Appearance of a plentiful Season; and the great and fatal Conflagration of *London*, which cost so many Wretches their Lives or their Fortunes, proved, perhaps, the making of more than Ten Thousand Persons. I know that *Montaigne* finds fault with *Demades* the *Athenian* for
having

having caused a Workman to be punished, who, selling his Coffins very dear, was a great Gainer by the Deaths of his Fellow Citizens: But *Montaigne's* Reason being, that by the same Rule every Man should be punished, it is plain that it confirms my Argument. Let us therefore look thro' our frivolous Demonstrations of Benevolence at what passes in the inmost Recesses of the Heart, and reflect on what must be that State of Things, in which Men are forced with the same Breath to caress and curse each other, and in which they are born, Enemies by Duty, and Knaves by Interest. Perhaps somebody will object that Society is so formed, that every Man gains by serving the rest. It may be so, but does he not gain still more by injuring them? There is no lawful Profit but what is greatly exceeded by what may be unlawfully made, and we always gain more by hurting our Neighbours than by doing them good. The only Objection therefore, that now remains, is the Difficulty which Malefactors find in screening themselves from Punishment, and it is to accomplish this, that the Powerful employ all their Strength, and the Weak all their Cunning.

Savage Man, when he has dined, is at Peace with the whole Creation, and the Friend of all his Fellows. Does a Dispute sometimes happen about a Meal? He seldom comes to Blows without having first compared the Difficulty of conquering with that of finding a Supply in some other Place; and, as Pride has no Share in the Squabble, it ends in a few Cuffs; the Conqueror eats, the Conquered retires to seek his Fortune elsewhere, and all is quiet again. But with Man in Society the Case is quite different; in the first place, Necessaries are to be provided, and then Superfluities; Delicacies follow, and then immense Riches, and then Subjects, and then Slaves. He does not enjoy the least Relaxation; what is most extraordinary, the less natural and pressing are his Wants, the more headstrong his Passions become, and what is still worse, the greater is his Power of satisfying them; so that after a long Series of Prosperity, after having swallowed up immense Treasures and ruined Thousands, our Hero closes the Scene by cutting every Throat, 'till he at last finds himself sole Master of an empty Universe. Such is in Miniature the Moral Table, if not of Human

Human Affairs, at least of the secret Pretensions of every civilized Heart:

Compare without Prejudice the State of the Citizen with that of the Savage, and find out, if you can; how many Inlets, besides his Wickedness; his Wants, his Miseries, the former has opened to Pain and to Death. If you consider the Afflictions of the Mind which prey upon us; the violent Passions which waste and exhaust us, the excessive labours with which the Poor are overburthened, the still more dangerous Indolence, in which the Rich lie sunk, and which bring to the Grave those through Want, and these through Excess. But reflect a Moment on the monstrous Mixture, and pernicious Manner of seasoning so many Kinds of Food, the corrupt State in which they are often made use of; on the Sophistication of Medicines, the Tricks of those who sell them, the Mistakes of those who administer them, the poisonous Qualities of the Vessels in which they are prepared: but think a little seriously on the epidemical Diseases bred by bad Air among great Numbers of Men crowded together, or those occasioned by

our delicate Way of living, by our alternate Transitions from the closest Parts of our Houses into the open Air, the taking or laying aside our Cloaths with too little Precaution, and by all those Conveniences which our boundless Sensuality has changed into necessary Habits, and the Neglect or Loss of which afterwards costs us our Life or our Health; set down the Conflagrations and Earthquakes, which devouring or overturning whole Cities destroy the miserable Inhabitants by Thousands; sum up in fine the Dangers with which all these Mischiefs are constantly attended; and then you will see how dearly Nature makes us pay the Contempt we have shewed for her Lessons.

I shall not now repeat what I have elsewhere said of the Calamities of War; I only wish that Persons sufficiently informed for that Purpose were willing or bold enough to favour us with the Detail of the Villainies committed in Armies by the Undertakers for Victuals and Hospitals; we should then plainly discover that their monstrous Frauds, but too well known already, destroy more Soldiers than actually fall by the Sword of the Enemy, so as often
to

to make the most gallant Armies vanish almost instantaneously from the Face of the Earth. The Number of those who every every Year perish at Sea by Famine, by the Scurvy, by Pirates, by Shipwrecks, would furnish Matter for another very shocking Calculation. Besides it is plain, that we are to place to the account of the Establishment of Property and of Course to that of Society, the Assassinations, Poisonings, Highway Robberies, and even the Punishments inflicted on the Wretches guilty of these Crimes; Punishments, it is true, requisite to prevent greater Evils, but which, by making the Murder of one Man prove the Death of two, double in fact the Loss of the Human Species. How many are the shameful Methods to prevent the Birth of Men, and cheat Nature? Either by those brutal and depraved Appetites which insult her most charming Work, Appetites which neither Savages nor mere Animals were ever acquainted with, and which in civilized Countries could only spring from a corrupt Imagination; or by those secret Abortions, the worthy Fruits of Debauch and vicious Honour; or by the Exposition or Murder

der of Multitudes of Children, Victims to the Poverty of their Parents, or the barbarous Bashtfulness of their Mothers; or in fine by the Mutilation of those Wretches, Part of whose Existence, with that of their whole Posterity, is sacrificed to vain sing-song, or, which is still worse, the brutal Jealousy of some other Men: A Mutilation, which, in the last Case, is doubly outrageous to Nature by the Treatment of those who suffer it, and by the Service to which they are condemned. But what if I undertook to shew the Human Species attacked in its very Source, and even in the holiest of all Ties, in forming which Nature is never listened to 'till Fortune has been consulted, and civil Disorder confounding all Virtue and Vice, Continency becomes a criminal Precaution, and a Refusal to give Life to Beings like one's self, an Act of Humanity: but I must not tear open the Veil which hides so many Horrors; it is enough that I have pointed out the Disease, since it is the Business of others to apply a Remedy.

Let us add to this the great Number of unwholesome Trades which abridge Life, or destroy

stroy the Constitution; such as the digging and preparing of Metals and Minerals, especially Lead, Copper, Mercury, Cobalt, Arsenic, Realgar; those other dangerous Trades, which every Day kill so many Men, for Example, Tilers, Carpenters, Masons, and Quarrymen; let us, I say, unite all these Objects, and then we shall discover in the Establishment and Perfection of Societies the Reasons of that Diminution of the Species, which so many Philosophers have taken Notice of.

Luxury, which nothing can prevent among Men ready to sacrifice every thing to their own Conveniency, and willing to purchase at any Rate the Respect of others, soon puts the finishing Hand to the Evils which Society had begun; and on Pretence of giving Bread to the Poor, which it should rather have avoided making, impoverishes all the rest, and sooner or later dispeoples the State.

Luxury is a Remedy much worse than the Disease which it pretends to cure; or rather is in itself the worst of all Diseases, both in great and small States. To maintain those Crowds

of Servants and Wretches which it never fails to create, it crushes and ruins the laborious Inhabitants of Town and Country : Not unlike those scorching South-Winds, which covering both Trees and Herbs with devouring Insects rob the useful Animals of Subsistence, and carry Famine and Death with them wherever they blow.

From Society and the Luxury engendered by it, spring the liberal and mechanical Arts, Commerce, Letters, and all those Inutilities which make Industry flourish, enrich and ruin Nations. The Reasons of such Ruin are very simple. It is plain that Agriculture in its own Nature must be the least lucrative of all Arts, because the Produce of it being of the most indispensable Necessity for all Men, the Price of this Produce must be proportioned to the Faculties of the Poorest. From the same Principle it may be gathered, that in general Arts are lucrative in the inverse Ratio of their Usefulness, and that in the End the most necessary must come to be the most neglected. By which we are taught to form a Judgment of the true Advantages of
of

of Industry, and of the real Effects of its Progress.

Such are the evident Causes of all the Miseries into which Opulence at length precipitates the most admired Nations. In proportion as Industry and Arts spread and flourish, the slighted Husbandman, loaded with Taxes necessary for the Support of Luxury, and condemned to spend his Life between Labour and Hunger, leaves his Fields to seek in Town the Bread he should carry there. The more our Capital Cities strike with Admiration the Eyes of the stupid Vulgar; the greater Reason is there to weep, considering what large Tracts of Land are utterly deserted, what fruitful Fields lie uncultivated, how the High-Roads are crowded with unhappy Citizens turned Beggars or Highwaymen, and doomed, sooner or later to lay down their wretched Lives on the Wheel or the Dunghill. It is thus, that while States grow rich on one hand, they grow weak, and are depopulated on the other; and the most powerful Monarchies, after innumerable Labours to enrich and thin themselves, fall at last a Prey

to some poor Nation, which has yielded to the fatal Temptation of invading them, and then grows opulent and weak in its turn, 'till it is itself invaded and destroyed by some other.

I wish somebody would condescend to inform us, what could have produced those Swarms of Barbarians, which during so many Ages overran *Europe, Asia, and Africa*? Was it to the Industry of their Arts, the Wisdom of their Laws, the Excellence of their Police they owed so prodigious an Increase? I wish our learned Men would be so kind as to tell us, why instead of multiplying to such a Degree, these fierce and brutal Men, without Sense or Science, without Restraint, without Education, did not murder each other every Minute in quarrelling for the spontaneous Productions of their Fields and Woods? Let them tell us how these Wretches could have the Assurance to look in the Face such skilful Men as we were, with so fine a Military Discipline, such excellent Codes, and such wise Laws. Why, in fine, since Society has been perfected in the Northern Climates, and so much Pains have been taken

taken with the Inhabitants of these Countries to instruct them in their Duty to one another, and the Art of living peaceably and agreeably together, we no longer see them produce any thing like those numberless Hosts, which they formerly used to send forth. I am afraid that somebody may at last take it into his Head to answer me by saying, that truly all these great Things, namely Arts, Sciences and Laws, were very wisely invented by Men, as a salutary Plague, to prevent the too great Multiplication of Mankind, lest this World, given us for our Habitation, should at length be found too little for its Inhabitants.

What then? Must Societies be destroyed? *Meum* and *Tuum* abolished, and Man bury himself again in Forests among Wolves and Bears? A Consequence in the Style of my Adversaries, which I chuse to obviate rather than permit them the Shame of drawing it. O you, by whom the Voice of Heaven has not been heard, and who allow your Species no other Lot but that of finishing in Peace this short Life; you, who can lay down in the midst of Cities your fatal Acquisitions, your turbulent Spirits,

your

your corrupted Hearts and boundless Desires, take up again, since it is in your Power, your ancient and primitive Innocence; retire to the Woods, there to lose the Sight and Remembrance of the Crimes committed by your Contemporaries; nor be afraid of debasing your Species, by renouncing its Improvements in order to renounce its Vices. As to Men like me, whose Passions have irretrievably destroyed their original Simplicity, who can no longer live upon Grass and Acorns, or without Laws and Magistrates; all those who were honoured in the Person of their first Parent with supernatural Lessons; those, who discover, in the Intention to give immediately to Human Actions a Morality which otherwise they must have been so long in acquiring, the Reason of a Precept indifferent in itself, and utterly inexplicable in every other System; those, in a word, who are convinced that the Divine Voice has called all Men to the Perfection and Happiness of the celestial Intelligences; all such will endeavour, by the Practice of those Virtues to which they oblige themselves in learning to distinguish them, to deserve the eternal Reward promised to their Obedience.

They

They will respect the sacred Bonds of those Societies to which they belong; they will love their Fellows, and will serve them to the utmost of their Power; they will religiously obey the Laws, and all those who make or administer them; they will above all Things honour those good and wise Princes, who find out Means to prevent, cure, or even palliate the Crowd of Evils and Abuses always ready to overwhelm us; they will animate the Zeal of those worthy Chiefs, by shewing them without Fear or Flattery the Importance of their Task, and the Rigour of their Duties. But after all they must despise a Constitution, which cannot subsist without the Assistance of so many Men of Worth, who are oftener wanted than found; and from which, in Spite of all their Cares, there always spring more real Calamities than apparent Advantages.

Pag. 39.

(10.) Among the Men we are ourselves acquainted with, or know by History, or the Relations of Travellers; some are black, some white, and some red; some wear their Hair long,

long, some instead of Hair have nothing but a curled Wool; some are in a Manner covered all over with Hair, others have not so much as a Beard; there have been, and perhaps there are still Nations of a gigantic Size; not to insist on the Fable of the *Pigmies*, which perhaps is no more than an Exaggeration, it is well known that the *Laplanders*, and especially the *Greenlanders*, are greatly below the middle Stature; it is even pretended that there are whole Nations with Tails like Quadrupeds; and without blindly giving Credit to *Herodotus* and *Ctesias*, we may at least draw this very probable Opinion from their Relations, that if good Observations could have been made in these early Times, when the Manners and Customs of Nations differed more than they do at present, more striking Varieties would have likewise appeared in the Figure and Habit of their Bodies. All these Facts, of which incontestible Proofs may be easily given, can astonish those only who never consider any Objects but such as surround them, and are Strangers to the powerful Influence of different Modes of Life, Climate, Air, Food, and above all the surprising Power of the same Causes, when acting continually

2

continually

continually on a long Succession of Generations. At present, that the Nations scattered over the Face of the Earth are better united by Trade, Travelling, and Conquest, and their Manners and Customs grow every Day more and more like each other in Consequence of a more frequent Intercourse, certain national Differences are greatly diminished. For Example, it is plain that the *French* are no longer those large, fair haired and fair skinned Bodies described by *Latin* Historians, though Time, assisted by the Mixture of *Franks* and *Normans* equally fair, should, one would imagine, have restored what the Climate, by the frequent Visits of the *Romans*, might have lost of its Influence over the natural Constitution and Complexion of the Inhabitants. All these Observations on the Varieties, which a thousand Causes can produce and have in fact produced in the Human Species, make me doubt if several Animals, which Travellers have taken for Beasts, for Want of examining them properly, on account of some Difference they observed in their exterior Configuration, or merely because these Animals did not speak, were not in fact true Men, (though in a savage State,) whose

whose Race early dispersed in the Woods never had any Opportunity of developing its virtual Faculties, and had acquired no Degree of Perfection, but still remained in the primitive State of Nature. I shall give an Example to illustrate my Meaning.

“ There are found, says the Translator of the *History of Voyages, &c.* in the Kingdom of *Congo*, a great many of those large Animals, called *Orang-Outang*, in the *East Indies*, which form a kind of mean Rank of Beings between Men and Baboons. *Battel* tells us, that in the Forests of *Mayomba* in the Kingdom of *Loango*, there are two Sorts of Monsters, the largest of which are called *Pongos*, and the others *Enjokos*. The first exactly resemble Man, but are much larger and taller. Their Face is a Human one, but with very hollow Eyes. Their Hands, their Cheeks, their Ears are quite bare of Hair, all to their Eye-Brows, which are very long. The rest of their Bodies is pretty hairy, and the Hair is of a brown Colour. In short, the only thing by which they can be distinguished from the Human Species, is the Make of their Legs, which has no Calf. They walk upright,

upright, holding in their Hands the Hair of their Neck. They keep in the Woods; they sleep in Trees, where they make a kind of Roof that screens them from the Rain. They never touch the Flesh of Animals, but live upon Nuts or other wild Fruits. The Negroes, with whom it is customary, when their Way lies through Forests, to light Fires in the Night Time, observe, that as soon as they set out in the Morning, the *Pongos* gather about the Fire, and continue there 'till it goes out: for though these Animals are very dexterous, they have not Sense enough to keep up the Fire by supplying it with Fuel.

They sometimes march in great Companies, and kill the Negroes who happen to be crossing the Forests. They even fall upon the Elephants who come to feed in the Places they haunt, and belabour these Animals so much with their naked Fists or with Sticks, that they make them roar out again, and fly to avoid their fury. The *Pongos*, when grown up, are never taken alive, for they are then so strong, that ten Men would not be able to master one of them. But the Negroes take several
of

the young ones after killing the Mother; from whose Body, they cling so fast to it, it is no easy Matter to part them. When one of these Animals dies, the rest cover his Body with a Heap of Leaves or Branches. *Purchas* adds, that in his Conferences with *Battel* he had been informed by himself that a *Pongo* one Day carried off from him a little Negroe, who spent a whole Month among these Animals; for they do no Harm to the Men they surprize, provided their Captives do not look at them, as the little Negroe observed. *Battel* has not described the second Species of Monster.

Dapper confirms that the Kingdom of *Congo* is full of these Animals, which in the *East Indies* are known by the Name of *Orang-Outang*, that is to say, Inhabitants of the Woods, and which the *Africans* call *Quojas-Morros*. This Beast, he says, is so like a Man, that some Travellers have been silly enough to think it might be the Offspring of a Woman and a Monkey: a Chimera which the Negroes themselves laugh at. One of these Animals was brought from *Congo* to *Holland*, and presented

presented to *Frederick Henry*, Prince of *Orange*. It was as tall as a Child of three Years, moderately corpulent, and though square-built was well-proportioned, and withal very active and lively; its Legs were strong and fleshy, the Back-part of the Body covered all over with black Hair, the Fore-part without any Hair at all. At first Sight its Face looked like that of a Man, but the Nose was flat and turned up; its Ears too resembled those of the Human Species; its Bosom, for it was a Female, was dimpled, its Navel sunk in, its Shoulders well hung, its Hands divided into Fingers and Thumbs, the Calfs of its Legs and its Heels fat and fleshy. She often walked upright on her Legs, and could raise and carry pretty heavy Burthens. When she wanted to drink, she took hold of the Lid of the Vessel with one Hand, and of the Bottom with the other, and after drinking wiped her Lips very prettily. When she laid herself down to rest, she placed her Head upon a Pillow; and covered herself with so much Dexterity, that one would have taken her for a Woman in Bed. The Negroes tell strange Stories of this Animal. They assure us that the Male not only ravishes grown up Women and young Girls, but even

is not afraid to attack armed Men; in a word, there is great Reason to think that this is the Satyr of the Ancients. They are, perhaps, the Animals meant by *Merolla*, where he says that the Negroes, when hunting, sometimes catch wild Men and Women."

Mention is likewise made in the third Tome of the same History of Voyages of these kind of antropoform Animals, by the Name of *Beggos* and *Mandrills*; but to abide by the preceding Relations, there are in the Description of these pretended Monsters very striking Conformities with the Human Species, and smaller Differences than may be pointed out between one Man and another. We cannot discover by these Passages, what Reasons the Writers had for refusing to the Animals in question the Name of wild Men; but we may easily guess, that it was on account of their Stupidity and Want of Speech; weak Arguments for those who know, that, though the Organs of Speech are natural to Man, it is otherwise with Speech itself, and are aware to what a Pitch the Perfectibility of the Human Species may have exalted civil Man above his original Condition. The small Number of Lines bestowed upon these Descriptions

tions is sufficient to shew with what Prejudice these Animals have been seen, and how slightly they have been examined. For Example, they are represented as Monsters; and at the same Time allowed to engender. In one Place *Battel* says, “ the *Pongos* kill the Negroes they meet with in the Woods ; ” in another *Purchafs* adds, “ they do them no Harm, even when they surprize them, provided the Negroes take Care not to look too attentively at them. The *Pongos* gather about the Fires lighted by the Negroes, when these have left it, and withdraw themselves in their Turn, as soon as the Fire goes out.” Such is the Fact, now for the Comment upon it; “ for with all their Address they have not Sense enough to keep the Fire in by supplying it with Wood.” I should be glad to know by what Means *Battel*, or his Compiler *Purchafs*, found out, that the Retreat of the *Pongos* was the Effect of Stupidity in them rather than Inclination. In a Climate like *Loango*, Animals cannot stand much in need of Fire, and if the Negroes make Fires, it is not so much to warm themselves as to scare and kept at a Distance the wild Beasts with which the Country swarms; it is therefore but

natural that the *Pongos*, after having amused themselves for some Time with the Blaze, or sufficiently warmed themselves, should grow tired of standing stock still in the same Place, and return to their wild Fruits which require more Time than the Flesh of Animals. Besides it is well known that most Animals, and Man himself, are naturally indolent, and never care to trouble themselves about any thing they can any way do without. In fine, it appears very strange that the *Pongos*, whose Dexterity and Strength is so much cried up, who know how to bury their Dead, and make themselves Awnings with Leaves and Branches, should not know how to keep up a Wood Fire, by pushing the half-burnt Sticks into it. I remember to have seen a Monkey do the very thing which *Battel* and *Purchafs* will not allow the *Pongos* Sense to do; it is true that, my Thoughts not having as yet taken a Turn this Way, I committed myself the very Fault with which I now reproach our Travellers, and neglected examining if the Monkey's Intention was to keep in the Fire, or barely to imitate those whom he had seen doing it. Be that as it will, it is evident
that

that the Monkey does not belong to the Human Species, not only because he wants the Faculty of Speech, but above all because his Species has not the Faculty of improving, which is the specifick Characteristic of the Human Species. But it does not appear that the same Experiments have been made with the *Pongos* and the *Orang Outang* carefully enough to afford the same Conclusion. There is however a Method by which, if the *Orang-Outang* or such other Animals were of the Human Species, the most illiterate Observers might make themselves sure of it; but besides that a single Generation would not be sufficient for such an Experiment; it must be considered as impracticable, because it is necessary that what is now no more than a Supposition should be proved a Fact, before the Experiment requisite to ascertain the Reality of it could be innocently made.

Hasty Conclusions, and such as are not the Fruits of a well-enlightened Reason, are apt to run to great Lengths. Our Voyagers make Beasts under the Name of *Pongos*, *Mandrills*, and *Orang-Outang*, of the very Beings,

which the Antients exalted into Divinities under the Name of *Satyrs*, *Fauns*, and *Sylvans*. Perhaps more exact Enquiries will shew them to be Men. In the mean time, it appears to me as reasonable to abide by the Account of *Merolla*, a learned Religious, an ocular Witness, and who with all his Candour was a Man of Genius, as by that of *Battel* a mere Merchant, or those of *Dapper*, *Purchass*, and other mere Compilers.

What are we to think such Observers would have said of the Child found in 1699, which I have already mentioned; he did not shew the least Signs of Reason, walked upon all Fours, had no Speech, and formed Sounds which resembled in nothing those of a Man: He was for a long Time, continues the Philosopher from whom I have this Fact, without being able to utter even a few Words, and what he did utter, was in a barbarous Manner. As soon as he could speak, he was questioned concerning his first Condition, but he no more remembered any thing of it, than we do of what happened to us in the Cradle. Had the Child had the Misfortune of falling into the Hands of our Travellers, they would certainly

certainly on account of his Silence and his Stupidity have turned him loose into the Woods again, or shut him up in a Monastery; and then have published very learned Relations of him, as of a very curious Beast, and not very unlike a Man.

Though the Inhabitants of *Europe* for three or four Hundred Years past have overrun the other Parts of the World, and are constantly publishing new Collections of Voyages, I am persuaded that those of *Europe* are the only Men we are as yet acquainted with; nay, to judge by the ridiculous Prejudices which to this Day prevail even among Men of Letters, very few, by the pompous Title of the Study of Mankind, mean any thing more than the Study of their own Countrymen. Individuals may go and come as much as they please, Philosophy, one would imagine, remained stock still; and accordingly that of one Nation little suits another. The Reason of this is evident, at least in respect to distant Countries. There are but four Sorts of Persons, who make long Voyages; Sailors, Merchants, Soldiers, and Missionaries: Now it is scarce

to be expected that the three first Sorts should make good Observers; and as to those of the last, though they were not like the rest, liable to Prejudices of Profession, we may conclude that they are too much taken up with the Duties of their sublime Vocation, to descend to Researches which seem to be merely curious, and which would interfere with the more important Labours to which they devote themselves. Besides, to preach the Gospel with Success, Zeal alone is sufficient, God gives the rest; but to study Men, Talents are requisite which God has not engaged to give any Man, and which do not always fall to the Share of Saints. We cannot open a Book of Voyages without falling upon Descriptions of Characters and Manners; but it must appear very surprizing that these Travellers, who have described so many things, say nothing that every Reader was not already very well acquainted with; and had not Sense enough to observe at the other End of the Globe more than what they might have easily seen without stirring out of their own Street; and that those real Features which distinguish Nations, and strike every judicious Eye, have almost always escaped

escaped theirs. Hence that fine Adage, so thread-worn by the Philosophers, that Men are in all Countries the same; that, as they have every where the same Passions and the same Vices, it is almost useless to endeavour to characterise the different Nations which inhabit the Earth; a way of arguing little better, in a manner, than that which should make us conclude, that it is impossible to distinguish between *Peter* and *James*, because they have both a Mouth, a Nose, and a Pair of Eyes.

Shall we never again behold those happy Days, in which the common People did not intermeddle with Philosophy, but the *Platos*, the *Thaleses*, and the *Pythagorases*, thirsting after Knowledge, undertook the longest Voyages merely to gain Instruction, and visited the remotest Corners of the Earth to shake off the Yoke of national Prejudice, to learn to distinguish Men by the real Conformity and Difference between them, and acquire that universal Insight into Nature, which does not belong to one Age or one Country exclusive of others, but being coexistent with every Time and Place composes, as it were, the common Science of all wise Men?

We

We admire the Magnificence of some curious Persons, who at a great Expence have travelled themselves, or sent others to the East with learned Men and Painters, to take Drawings of Ruins, or decypher Inscriptions : But I am amazed that in an Age, in which Men so much affect useful and polite Learning, there does not start up two Men perfectly united, and rich, one in Money, the other in Genius, both Lovers of Glory, and studious of Immortality, one of whom should be willing to sacrifice twenty thousand Crowns of his Fortune, and the other ten Years of his Life to make such a serious Voyage round the World, as would recommend their Names to the present and future Generations; not to confine themselves to Plants and Stones, but for once study Men and Manners; and who, after so many Ages spent in measuring and surveying the House, should at last take it into their Heads to make themselves acquainted with the Inhabitants.

The Academicians, who visited the Northern Parts of *Europe* and the Equatorial Parts of *America*, did it more in Quality of Geometricians than Philosophers.

However,

However, as they were at once both Geometricians and Philosophers, we cannot consider as altogether unknown those Regions which have been seen and described by a *Condamine* and a *Maupertuis*. The Jeweller *Chardin*, who travelled like *Plato*, has left nothing unsaid concerning *Persia*; *China* seems to have been well surveyed by the *Jesuits*. *Kempfer* gives a tolerable Idea of the little he saw in *Japan*. Except what these Relations tell us, we know nothing of the Inhabitants of the *East Indies*, frequented merely by *Europeans* more intent upon filling their Pockets with Money than their Heads with useful Knowledge. All *Africa* and its numerous Inhabitants, equally singular in Point of Character and Colour, still remain unexamined; the whole Earth is covered with Nations of which we know nothing but the Names; and yet we set up for Judges of Mankind! Suppose a *Montesquieu*, a *Buffon*, a *Diderot*, a *Duclos*, a *d'Alembert*, a *Condillac*, or Men of that Stamp, engaged in a Voyage for the Instruction of their Countrymen, observing and describing with all that Attention and Exactness they are Masters of, *Turky*, *Egypt*, *Barbary*, the Empire of *Morocco*, *Guinea*, the Land of the *Cassres*, the interior

Parts

Parts and eastern Shores of *Africa*, *Malabar*, the *Mogul's* Country, the Banks of the *Ganges*, the Kingdoms of *Siam*, *Pegu* and *Ava*, *China*, *Tartary*, and above all *Japan* ; then in the other Hemisphere, *Mexico*, *Peru*, *Chili*, *Terra Magellanica*, not forgetting the real or imaginary *Patagons*, *Tucuman*, *Paraguay* if possible, *Brazil*, in fine the *Carribee* Islands, *Florida*, and all the Savage Countries, the most important Part of the Whole Circuit, and that which would require the greatest Care and Attention ; let us suppose that these new *Herculeses*, at their Return from these memorable Expeditions, sat down to compose at their Leisure a natural, moral, and political History of what they had seen ; we should ourselves see a new World issue from their Pens, and should thus learn to judge of our own : I say that when such Observers affirmed of one Animal, that it was a Man, and of another that it was a Beast, we might take their Word for it ; but it would be the Height of Simplicity to trust in these Matters to illiterate Travellers, concerning whom one would sometimes be apt to start the very Doubt, which they take upon them to resolve concerning other Animals.

Pag. 40.

(11.) This appears to me as clear as Day-Light, and I cannot conceive whence our Philosophers can derive all the Passions they attribute to natural Man. Except the bare physical Neccessaries, which Nature herself requires, all our other Wants are merely the Effects of Habit, before which they were no Wants, or of our inordinate Cravings, but we don't crave for that which we are not in a Condition to know. Hence it follows that as savage Man longs for nothing but what he knows, and knows nothing but what he actually possesses or can easily acquire, nothing can be so calm as his Soul, or so confined as his Understanding.

Pag. 50.

(12.) I find in *Locke's* Civil Government an Objection, which appears to me too specious to be here dissembled. "The End, says this Philosopher, of Conjunction between Male
and

and Female, being not barely Procreation, but the Continuation of the Species : this Conjunction between Male and Female ought to last, even after Procreation, so long as is necessary to the Nourishment and Support of the young Ones, who are to be sustained by those who got them, till they are able to shift and provide for themselves. This Rule, which the infinite wise Maker hath set to the Works of his Hands, we find the inferior Creatures steadily obey. In those viviparous Animals which feed on Grass, the Conjunction between Male and Female lasts no longer than the very Act of Copulation ; because the Teat of the Dam being sufficient to nourish the Young, till it be able to feed on Grass, the Male only begets, but concerns not himself for the Female or Young, to whose Sustenance he can contribute nothing. But in Beasts of Prey the Conjunction lasts longer ; because the Dam not being able well to subsist herself, and nourish her numerous Off-spring by her own Prey alone, a more laborious, as well as more dangerous way of living than by feeding on Grass ; the Assistance of the Male is necessary to the Maintenance

Maintenance of their common Family, which cannot subsist till they are able to prey for themselves, but by the joint Care of Male and Female. The same is to be observed in all Birds (except some domestick ones, where plenty of Food excuses the Cock from feeding and taking care of the Young Brood) whose Young needing Food in the Nest, the Cock and Hen continue Mates till the Young are able to use their Wing, and provide for themselves.

And herein I think lies the chief, if not the only reason, why the Male and Female in Mankind are tyed to a longer Conjunction than other Creatures, *viz.* Because the Female is capable of conceiving, and *de facto* is commonly with Child again, and brings forth to a new Birth long before the former is out of a Dependency for Support on his Parents help, and able to shift for himself, and has all the Assistance is due to him from his Parents, whereby the Father, who is bound to take care for those he hath begot, is under an Obligation to continue in Conjugal Society with the same Woman longer than other Creatures, whose Young be-
ing

ing able to subsist of themselves, before the Time of Procreation returns again, the conjugal Bond dissolves of itself, and they are at Liberty ; 'till *Hymen*, at his usual Anniversary Season, summons them again to chuse new Mates. Wherein one cannot but admire the Wisdom of the great Creator, who having given to Man an Ability to lay up for the future, as well as supply the present Necessity, hath made it necessary, that Society of Man and Wife should be more lasting than of Male and Female amongst other Creatures ; that so their Industry might be encouraged, and their Interest better united, to make Provision, and lay up up Goods for their common Issue, which uncertain Mixture, or easy and frequent Solutions of conjugal Society would mightily disturb."

The same Love of Truth, which has made me faithfully exhibit this Objection, induces me to accompany it with some Remarks, if not to refute, at least to throw some Light upon it.

1. I must in the first place observe, that Moral Proofs are of no great Force in physical

fical Matters, and that they rather serve to account for Facts which exist than to ascertain the real Existence of these Facts. Now this is the kind of Proof made use of by Mr. *Locke* in the Passage I have cited; for though it may be the Interest of the Human Species, that the Union between Man and Woman should be permanent, it does not follow that such an Union was established by Nature; otherwise Nature must be allowed to have likewise instituted Civil Society, Arts, Commerce, and every thing else pretended to be useful to Mankind.

(2.) I don't know where Mr. *Locke* has learned, that among Animals of Prey the Society between Male and Female lasts longer than among those who live upon Grass, and that one assists the other in rearing their young ones: For we don't find that the Dog, the Cat, the Bear, or the Wolf show greater Regard to their Females than the Horse, the Ram, the Bull, the Stag, and all other Quadrupeds do to theirs. On the contrary, it seems that, if the Assistance of the Male was necessary to the Female for the Preserva-

tion of their young ones, it would be particularly so among those Animals who live upon nothing but Grass, because the Mother requires more Time to feed that Way, and is all the while obliged to neglect her Offspring, whereas the Prey of a Female Bear or Wolf is devoured in an Instant, and she has therefore, without suffering from Hunger, more Time to suckle her Litter. This Observation is confirmed by the relative Number of Teats and young ones, which distinguishes the carnivorous from the frugivorous Kinds, and of which I have already spoken in Note (8.) If this Observation is just and general, a Woman's having but two Breasts, and seldom bearing more than one Child at a Time, furnishes one Reason more, and a strong one, for doubting if the Human Species is naturally carnivorous; so that to draw Mr. *Locke's* Conclusion, it would seem requisite entirely to invert his Argument. There is as little Solidity in the same Distinction when applied to Birds, for who can believe the Union of Male and Female is more durable among Vultures and Ravens than among Doves. We have two Species of domestic Birds, the Duck and the Pigeon, which afford us Examples diametrically

cally opposite to this Author's System. The Pigeon lives entirely upon Corn, and remains constantly united to his Mate, and both in common feed their young ones. The Duck, whose Voracity is notorious, takes no Notice either of his young ones or their Mother, and contributes nothing towards their Subsistence; and among Cocks and Hens, a Species scarce less ravenous, the former is never known to give himself any Trouble about Eggs or Chickens. If among other Species the Male shares with the Female the Care of feeding their young ones, it is because those Birds, not being able to fly as soon as hatched, and which the Mother cannot suckle, can much less do without the Father's Assistance than Quadrupeds, who, for some time at least, require nothing but the Mother's Nipple.

3. There is a great Deal of Uncertainty in the principal Fact upon which Mr. *Locke* builds his whole Argument. For to know if, in a pure State of Nature, Woman, as he pretends, generally becomes pregnant, and brings forth a new Child a long Time before that immediately preceeding can himself supply his Wants,

Experiments would be requisite, which assuredly Mr. *Locke* had not made, and which no one is in a Condition to make. The continual Cohabitation of Husband and Wife is so near an Occasion for the former to expose herself to a new Pregnancy, that it is hardly probable a fortuitous Concourse, or a mere Blaze of Passion should produce as frequent Effects in a pure State of Nature, as in that of conjugal Society; a Tardiness, which would contribute perhaps to render the Children more robust, and which besides might be made up by the Power of conceiving being extended to a more advanced Age with Women, who had not so much abused it in their younger Days. In regard to Children, there are many Reasons for believing that their Power and Organs develop themselves among us later than they did in the primitive State of which I speak. The original Weakness which they derive from the Constitution of their Parents, the Care taken to fold up, strain and cramp all their Members, the Softness in which they are reared, perhaps too the Use of another Woman's Milk, every thing opposes and checks in them the first Operations of Nature. The
Application

Application we oblige them to bestow in a thousand Things upon which we constantly fix their Attention, while their corporeal Faculties are left without Exercise, may likewise contribute a great deal to retard their Growth. So that if, instead of overloading and fatiguing their Minds a thousand different Ways, we permitted them to exercise their Bodies in those continual Motions, which Nature seems to require, it is probable they would be much earlier in a Condition to walk and stir about, and provide for themselves.

Mr. *Locke*, in fine, proves at most that there may be in Man a Motive to live with the Woman when she has a Child; but he by no Means proves that there was any Necessity for his living with her before her Delivery and during the nine Months of her Pregnancy: If a pregnant Woman comes to be indifferent to the Man by whom she is pregnant during these nine Months, if she even comes to be entirely forgot by him, why should he assist her after her Delivery? Why should he help her to rear a Child, which he does not know to be his, and whose Birth he neither

foreſaw nor reſolved to be the Author of. 'Tis evident that Mr. *Locke* ſuppoſes the very thing in queſtion: For we are not enquiring why Man ſhould continue to live with the Woman after her Delivery, but why he ſhould continue to attach himſelf to her after Conception. The Appetite ſatiſfied, Man no longer ſtands in need of any particular Woman, nor the Woman of any particular Man. The Man no longer troubles his Head about what has happened; perhaps he has not the leaſt Notion of what muſt follow. One goes this Way, the other that, and there is little Reaſon to think that at the End of nine Months they ſhould remember ever to have known each other: For this kind of Remembrance, by which one Individual gives the Preference to another for the Act of Generation, requires, as I have proved in the Text, a greater Degree of Improvement or Corruption in the Human Underſtanding, than Man can be ſuppoſed to have attained in the State of Animality we here ſpeak of. Another Woman therefore may ſerve to ſatiſfy the new Deſires of the Man full as well as the one he has already known; and another Man in like Manner ſatiſfy
the

the Woman's, supposing her subject to the same Appetite during her Pregnancy, a thing which may be reasonably doubted. But if in a State of Nature, the Woman, when she has conceived, no longer feels the Passion of Love, the Obstacle to her associating with Men becomes still greater, since she no longer has any Occasion for the Man by whom she is pregnant, or any other. There is therefore no Reason on the Man's Side, for his coveting the same Woman, nor on the Woman's for her coveting the same Man: *Locke's* Argument therefore falls to the Ground, and all the Logick of this Philosopher has not secured him from the Mistake committed by *Hobbes* and others. They had to explain a Fact in the State of Nature, that is in a State in which every Man lived by himself without any Connection with other Men, and no one Man had any Motives to associate with any other, nor perhaps, which is still worse, Men in general to herd together; and it never came into their Heads to look back beyond the Times of Society, that is to say, those Times in which Men had always Motives for herding together, and in which one Man has often Motives for associating with this or that particular Man, this or that particular Woman.

Pag. 52.

(13.) I by no Means intend to launch out into the philosophical Reflections that may be made on the Advantages and Disadvantages of this Institution of Languages; 'tis not for Persons like me to expect Leave to attack vulgar Errors, and the lettered Mob respect their Prejudices too much to bear with Patience my pretended Paradoxes. Let us therefore let those speak in whom it has not been deemed criminal to dare sometimes take part with Reason against the Opinion of the Multitude. "Nor should we be less happy, if all these Languages, whose Multiplicity occasions so much Trouble and Confusion, were utterly abolished, and Men knew no other Method of speaking to each other but by Signs, Motions, and Gestures. Whereas Things are now come to such a Pass, that Animals, whom we generally consider as Brute and void of Reason, may be deemed much happier in this Respect, since they can more readily, and perhaps too more aptly, express their Thoughts and Feelings, without an Interpreter, than any Man living can his, especially when obliged to make Use of a foreign Language."—*Jf. Vossius, de Poemat. Cant. et Viribus Rhythmi*, p. 66.

Pag:

Pag. 62.

(14.) *Plato* shewing how necessary the Ideas of discrete Quantity and its Relations are in the most trifling Arts, laughs with great Reason at the Authors of his Age who pretended that *Palamedes* had invented Numbers at the Siege of *Troy*, as if, says he, it was possible that *Agamemnon* should not know 'till then how many Legs he had. In fact, every one must see how impossible it was that Society and the Arts should have attained the Degree of Perfection in which they were at the Time of that famous Siege, unless Men had been acquainted with the Use of Numbers and Calculation: But the Necessity of understanding Numbers previous to the Acquisition of other Sciences does by no Means help us to account for the Invention of them; the Names of Numbers once known, it is an easy Matter to explain the Meaning of them, and excite the Ideas which these Names present; but to invent them, it was necessary, before these Ideas could be conceived, that Man should have exercised himself in considering Beings merely according to their Essence, and independently of every other Perception; an Abstraction very painful and very metaphysical,

metaphysical, and withal not very natural, yet such, however, that without it these Ideas could never have been shifted from one Species or Genius to another, or Numbers become universal. A Savage might separately consider his Right Leg and his Left Leg, or consider them together under the indivisible Idea of a Pair, without ever thinking that he had two ; for the representative Idea, which paints an Object to us, is one thing, and the numerical Idea, which determines it, another : He could still less reckon as far as five ; and though on applying his Hands one to another he might observe that the Fingers exactly answered to each other, he was very far from thinking on their numerical Quality. He knew as little of the Number of his Fingers as of his Hairs ; and if, after making him understand what Numbers are, some one had told him that he had as many Toes as Fingers, he would perhaps have been greatly surprized to find it true on comparing them together.

Pag. 71.

(15.) We must not confound Selfishness with Self-love ; they are two very distinct Passions both in their Nature and in their Effects. Self-love is a natural Sentiment, which inclines every

every Animal to look to his own Preservation, and which, guided in Man by Reason and qualified by Pity, is productive of Humanity and Virtue. Selfishness is but a relative and factitious Sentiment, engendered in the Bosom of Society, which inclines every Individual to set a greater Value upon himself than upon any other Man, which inspires Men with all the Mischief they do to each other, and is the true Source of what we call Honour.

This Position well understood, I say that Selfishness does not exist in our primitive State, in the true State of Nature ; for every Man in particular considering himself as the only Spectator who observes him, as the only Being in the Universe which takes any Interest in him, as the only Judge of his own Merit, it is impossible that a Sentiment arising from Comparisons, which he is not in a Condition to make, should spring up in his Mind. For the same Reason, a Man of this kind must be a Stranger to Hatred and Spite, Passions, which the Opinion of our having received some Affront can alone excite ; and as it is Contempt or an Intention to injure, and not the Injury itself that constitutes an Affront, Men who
don't

don't know how to set a Value upon themselves, or compare themselves one with another, may do each other a great deal of Mischief, as often as they can expect any Advantage by doing it, without ever affronting each other. In a word, Man seldom considering his Fellows in any other Light than he would Animals of another Species, may plunder another Man weaker than himself, or be plundered by another that is stronger, without considering these Acts of Violence otherwise than as natural Events, without the least Emotion of Insolence or Spite, and without any other Passion than Grief at his Ill, or Joy at his good Success.

Pag. 117.

(16.) It is very remarkable, that for so many Years past that the *Europeans* have been toiling to make the Savages of different Parts of the World conform to their Manner of living, they have not as yet been able to prevail upon one of them, not even with the Assistance of the Christian Religion; for though our Missionaries sometimes make Christians, they never make civilized Men of them. There is no getting the better of their invincible Reluctance to adopt our Manners and Customs. If these poor
Savages

Savages are as unhappy as some People would have them, by what inconceivable Depravation of Judgment is it that they so constantly refuse to be governed as we are, or to live happy among us; whereas we read in a thousand Places that *Frenchmen* and other *Europeans* have voluntarily taken Refuge, nay, spent their whole Lives among them, without ever being able to quit so strange a kind of Life; and that even very sensible Missionaries have been known to regret with Tears the calm and innocent Days they had spent among those Men we so much despise. Should be observed that they are not knowing enough to judge soundly of their Condition and ours, I must answer, that the Valuation of Happiness is not so much the Business of the Understanding as of the Will. Besides, this Objection may still more forcibly be retorted upon ourselves; for our Ideas are more remote from that Disposition of Mind requisite for us to conceive the Relish, which the Savages find in their Way of Living, than the Ideas of the Savages from those by which they may conceive the Relish we find in ours. In fact, very few Observations to shew them that all our Labours are confined to two Objects,

Objects, namely the Conveniencies of Life and the Esteem of others. But how shall we be able to form to ourselves any Notion of that kind of Pleasure, which a Savage takes in spending his Days alone in the Heart of a Forest, or in Fishing, or in blowing into a wretched Flute without ever being able to fetch a single Note from it, or ever giving himself any Trouble to learn how to make a better Use of it.

Savages have been often brought to *Paris*, to *London*, and to other Places; and no Pains omitted to fill them with high Ideas of our Luxury, our Riches, and all our most useful and curious Arts; yet they were never seen to express more than a stupid Admiration at such Things, without the least Appearance of coveting them. Among other Stories I remember one concerning the Chief of some *North-America* Indians brought about thirty Years ago to the Court of *London*. A thousand Things were laid before him, in order to find out what Present would be acceptable to him, without hitting upon any one thing that he seemed to like. Our Arms appeared heavy and inconvenient to him; our Shoes pinched his

his

his Feet; our Cloaths incumbered his Body; he would accept of nothing; at length, he was observed to take up a Blanket, and seemed to take great Pleasure in wrapping himself up in it. You must allow, said the *Europeans* about him, that this, at least, is an useful Piece of Furniture? Yes, answered the *Indian*, I think it almost as good as the Skin of a Beast. And even this he would not have allowed, had he wore both under a Shower.

Perhaps I may be told that it is Habit, which, making every Man like best his own Way of Life, hinders the Savages from perceiving what is good in ours. But upon this Footing it must appear at least very extraordinary, that Habit should have more Power to maintain in Savages a Relish for their Misery, than in *Europeans* for their Happiness. But to make to this last Objection an Answer which will not admit the least Reply, without speaking of all the young Savages whom no Pains have been able to civilize; particularly the *Greenlanders* and *Icelanders*, whom Attempts have been made to rear and educate in *Denmark*, and who either pined away with Grief ashore,

or perished at Sea in attempting to swim back to their own Country ; I shall just cite one well attested Example, and leave it to the Discussion of those who so much admire the Police of *European* States.

“ The *Dutch* Missionaries with all their Endeavours have not been able to convert a single *Hottentot*. *Van der Stel*, Governor of the *Cape*, having procured a *Hottentot* Infant, took Care to have him brought up in the Principles of the Christian Religion, and the Manners and Customs of *Europe*. He cloathed him richly, had him taught several Languages ; and the Boy’s Progress perfectly corresponded with the Attention bestowed upon it. The Governor, big with Expectations from his Pupil’s Capacity, sent him to the *Indies* with a Commissary-General, who employed him usefully in the Company’s Affairs. But, the Commissary dying, returned to the *Cape*, and in a Visit he made to some of his *Hottentot* Relations a few Days after his Arrival, took the strange Resolution to exchange all his *European* Finery for a Sheep’s Skin. In this new Dress he returned to the Fort, loaded with a Bundle
“ containing

“ containing the Cloaths he had thrown off;
 “ and presenting himself in the following
 “ Words : *Be so kind, Sir, as to take Notice,*
 “ *that I for ever renounce this Apparel. I*
 “ *likewise for ever renounce the Christian Re-*
 “ *ligion. It is my firm Resolution to live and die*
 “ *in the Religion, Manners and Customs of my*
 “ *Ancestors. All the Favour I ask from you,*
 “ *is to leave me the Collar and the Hanger I*
 “ *wear. I shall keep them for your Sake.”*
 “ These Words were scarce out of his Mouth,
 “ when he took to his Heels and was out of
 “ Sight ; nor did he ever appear among the
 “ *Europeans again.” History of Voyages, T. v.*
 P. 175.

P. 132.

(17.) It might be here objected that in such an Uproar and Tumult Men, instead of obstinately butchering each other, would have dispersed, had there not been Bounds set to their Dispersion. But in the first place these Bounds would have been those of the Earth ; and if we reflect on the exceeding Population that results from a State of Nature, we shall see that in that State the Earth would in a very short Time have been covered with Men thus forced to keep close to each other.

Besides, they would have dispersed, had the Progress of the Evil been any way rapid, or had it been an Alteration wrought from one Day to another. But they brought their Yokes with them into the World; they were in their Infancy too inured by Custom to the Weight of them to feel it ever after. In short, they were already accustomed to a thousand Conveniencies which obliged them to stick close to each other, it was not so easy for them to disperse as in early Times, when, as no Man stood in need of any one but himself, every one did what he liked best without waiting for the Consent of any other.

Pag. 137.

(18.) Marshal *de V* * * * used to relate, that in one of his Campaigns the excessive Frauds of an Undertaker for Provisions having made the Army suffer and murmur a great deal, he took him roundly to task and threatened him with the Gallows. These Menaces do not concern me, immediately replied the Knave, and I am glad to have this Opportunity of telling you, that 'tis no such easy Matter to hang a Man who can throw away a hundred thousand Crowns: I don't know how it came to pass, ingenuously added the Marshal, but so it happened,

pened, that he escaped hanging, though he had deserved it over and over a hundred times:

Pag. 168.

(19.) Nay, this rigorous Equality of the State of Nature, though practicable in civil Society, would clash with distributive Justice; and as on the one hand all the Members of the State owe it Services in Proportion to their Talents and Abilities, they should be distinguished on the other in Proportion to the Services which they actually rendered to it. It is in this Sense we must understand a Passage of *Isocrates*, in which he extols the primitive *Athenians* for having distinguished which of the two following kinds of Equality was the most useful, that which consists in sharing the same Advantages indifferently among all the Citizens, or that which consists in distributing them to each according to his Merit. These able Politicians, adds the Orator, banishing that unjust Inequality which makes no Difference between the Good and the Bad, inviolably adhered to that which rewards and punishes every Man according to his Merit. But in the first place there never existed a Society so corrupt as to make no Difference between the Good and the Bad; and in those

Point

Points concerning Manners, where the Law can prescribe no Measure exact enough to serve as a Rule to Magistrates, it is with the greatest Wisdom that in order not to leave the Fate or the Rank of Citizens at their Discretion, she forbids them to judge of Persons, and leaves Actions alone to their Discretion. There are no Manners, but such as vie in Purity with those of the old *Romans*, that can bear Censors, and such a Tribunal amongst us would soon throw every thing into Confusion. It belongs to publick Esteem to make a Difference between good and bad Men; the Magistrate is judge only as to strict Right; whereas the Multitude is the true judge of Manners; an upright and even an intelligent Judge in that Respect; a Judge which may indeed sometimes be imposed upon, but can never be corrupted. The Rank therefore of Citizens ought to be regulated, not according to their personal Merit, for this would be putting it in the Power of Magistrates to make almost an arbitrary Application of the Law, but according to the real Services they render to the State, since these will admit of a more exact Estimation.

JC179 .R86
A discourse upon the origin and

Princeton Theological Seminary-Speer Library



1 1012 00003 0116