

A table of the springs of action : shewing the several species of pleasures and pains, of which man's nature is susceptible: together with the several species of interests, desires, and motives, respectively corresponding to them: and the several sets of appellatives, neutral, eulogistic and dyslogistic, by which each species of motive is wont to be designated: to which are added explanatory notes and observations ... / By Jeremy Bentham, Esq.

Contributors

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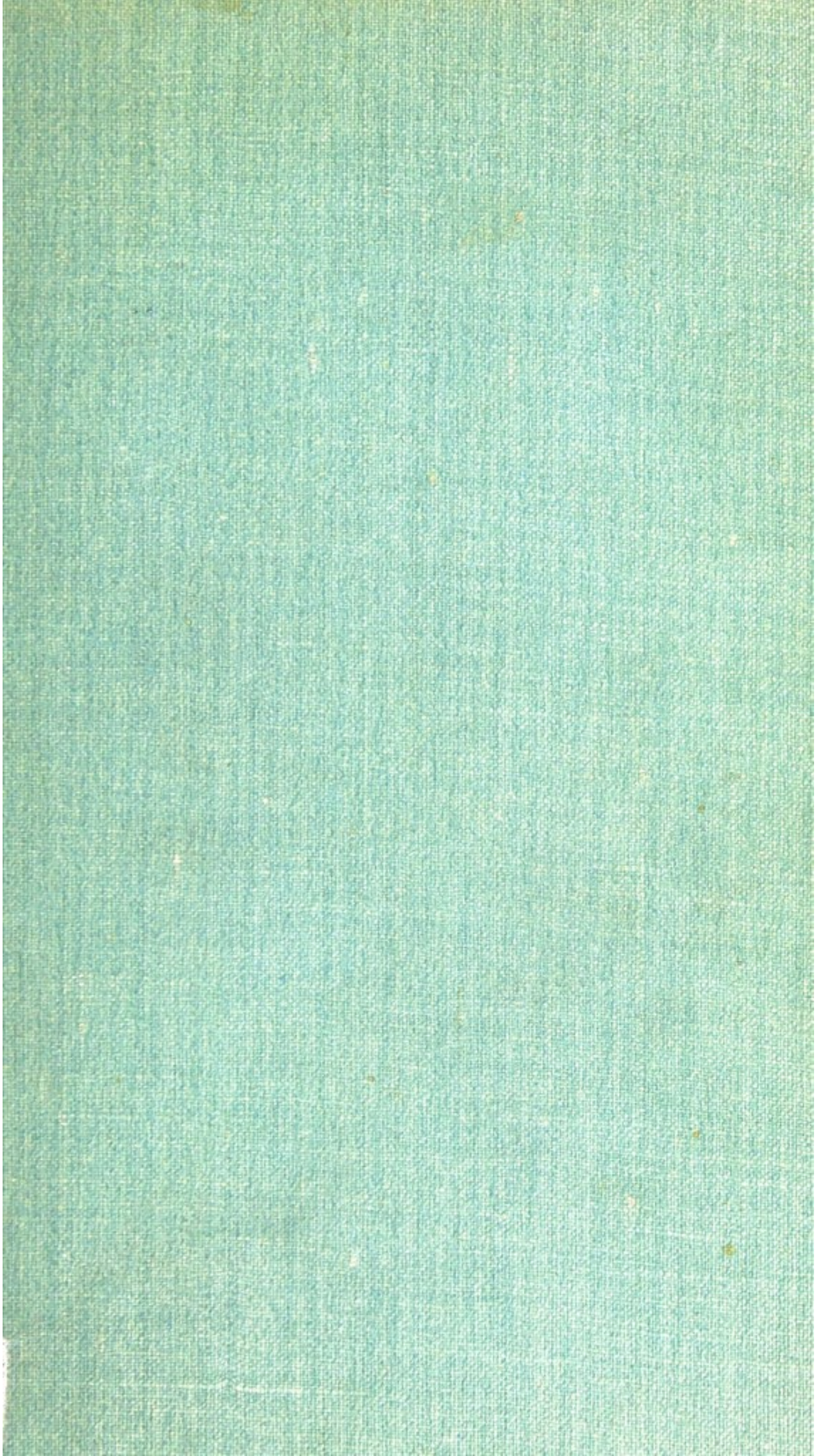
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TABLE OF THE SPRINGS OF ACTION:

Showing the several Species of PLEASURES and PAINS, of which Man's Nature is susceptible: together with the several Species of *Interests*, *Drives*, and *MOTIVES*, respectively corresponding to them; and the several Sets of Appellatives *Neutral*, *Eulogistic*, and *Dyslogistic*, by which each Species of *MOTIVE* is wont to be designated: to which are added EXPLANATORY NOTES and OBSERVATIONS, indicative of the Applications of which the Matter of this Table is susceptible, in the Character of a *Basis* or *Foundation*, of and for the Art and Science of MORALS, otherwise termed *ETHICS*,—whether *PRIVATE*, or *PUBLIC* *AD* *PHILOSOPHY*—(including LEGISLATION)—*THEORETICAL*, or *PRACTICAL* *ALIAS* *DEONTOLOGY*—*EXERCITIAL* *ALIAS* *EXPOSITORY*, (which coincides mostly with *THEORETICAL*), or *CENSORIAL*, which coincides mostly with *DEONTOLOGY*, in so far as concerns *ETHICS*, and *HISTORY* (including *BIOGRAPHY*) in so far as considered in an *ETHICAL* Point of View.

No. I. PLEASURES AND PAINS, —of the PALATE—the alimentary canal—of THERMISTATICS.	No. V. PLEASURES AND PAINS, —of ROMANCE, influence, authority, dominion, government, command, rule, mastery, &c.; —of governing, commanding, raising, &c.	No. IX. PLEASURES AND PAINS, —of the RESPIRATORY SANCTUARY.	No. XII. PAINS, —of LABOR— <i>in</i> — <i>fatigue</i> .																																												
<p style="text-align: center;">Corresponding INTEREST, Interest of the <i>PALATE</i>—Interest of the <i>ROSTER</i>.</p> <p style="text-align: center;">Corresponding MOTIVES—with NAMES,</p> <table border="0" style="width: 100%;"> <tr> <td style="width: 33%;"> <p>—I. NEUTRAL: <i>via</i> <i>Single-worded</i>, none.</p> <p>1. Hunger.</p> <p>2. Need of food.</p> <p>3. Want of food.</p> <p>4. Desire of food.</p> <p>5. Fear of hunger.</p> <p>6. Thirst.</p> <p>7. Heat.</p> <p>8. Drowsiness.</p> <p>9. Need, want, desire—of the means of quenching, relieving, shading, &c. thirst.</p> <p>10. Inaction.</p> </td> <td style="width: 33%;"> <p>—II. EULOGISTIC: <i>via</i> <i>Proper</i>, none.</p> <p>1. Gluttony.</p> <p>2. Gashly.</p> <p>3. Voracity.</p> <p>4. Voraciousness.</p> <p>5. Gorging.</p> <p>6. Bingeing.</p> <p>7. Liqueurism.</p> <p>8. Drunkenness.</p> <p>9. Love, appetite, craving, hankering, pre-possessing, eagerness, passion, rage—of, for, to, and after—consuming, sating, &c.</p> </td> <td style="width: 33%;"> <p>—III. DYSELOGISTIC: <i>via</i> <i>None</i>.</p> <p>1. Vomiting, gormolizing, gorging, &c.</p> <p>2. Indigestion.</p> <p>3. Flatulency.</p> <p>4. Flatulence.</p> <p>5. Belching.</p> <p>6. Eructation.</p> <p>7. Stomach-ache.</p> <p>8. Colic.</p> <p>9. Diarrhea.</p> <p>10. Constipation.</p> <p>11. Stomachic.</p> <p>12. Nausea.</p> <p>13. Bloating.</p> <p>14. Heartburn.</p> <p>15. Acid eructation.</p> <p>16. Acid flatulency.</p> <p>17. Acid eructation.</p> <p>18. Acid flatulency.</p> <p>19. Acid eructation.</p> <p>20. Acid flatulency.</p> </td> </tr> </table>	<p>—I. NEUTRAL: <i>via</i> <i>Single-worded</i>, none.</p> <p>1. Hunger.</p> <p>2. Need of food.</p> <p>3. Want of food.</p> <p>4. Desire of food.</p> <p>5. Fear of hunger.</p> <p>6. Thirst.</p> <p>7. Heat.</p> <p>8. Drowsiness.</p> <p>9. 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<p>—I. NEUTRAL: <i>via</i> <i>Single-worded</i>, none.</p> <p>1. Hunger.</p> <p>2. Need of food.</p> <p>3. Want of food.</p> <p>4. Desire of food.</p> <p>5. Fear of hunger.</p> <p>6. Thirst.</p> <p>7. Heat.</p> <p>8. Drowsiness.</p> <p>9. Need, want, desire—of the means of quenching, relieving, shading, &c. thirst.</p> <p>10. Inaction.</p>	<p>—II. EULOGISTIC: <i>via</i> <i>Proper</i>, none.</p> <p>1. Gluttony.</p> <p>2. Gashly.</p> <p>3. Voracity.</p> <p>4. Voraciousness.</p> <p>5. Gorging.</p> <p>6. Bingeing.</p> <p>7. Liqueurism.</p> <p>8. Drunkenness.</p> <p>9. Love, appetite, craving, hankering, pre-possessing, eagerness, passion, rage—of, for, to, and after—consuming, sating, &c.</p>	<p>—III. DYSELOGISTIC: <i>via</i> <i>None</i>.</p> <p>1. Vomiting, gormolizing, gorging, &c.</p> <p>2. Indigestion.</p> <p>3. Flatulency.</p> <p>4. Flatulence.</p> <p>5. Belching.</p> <p>6. Eructation.</p> <p>7. Stomach-ache.</p> <p>8. Colic.</p> <p>9. Diarrhea.</p> <p>10. Constipation.</p> <p>11. Stomachic.</p> <p>12. Nausea.</p> <p>13. Bloating.</p> <p>14. Heartburn.</p> <p>15. Acid eructation.</p> <p>16. Acid flatulency.</p> <p>17. Acid eructation.</p> <p>18. Acid flatulency.</p> <p>19. Acid eructation.</p> <p>20. Acid flatulency.</p>																																													
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(per se).</p> <p>9. Affection of piety, ardor, &c. (per se).</p> <p>10. Religious intolerance.</p> <p>11. Religious intolerance.</p> <p>12. Religious intolerance.</p> <p>13. Religious intolerance.</p> <p>14. Religious intolerance.</p> <p>15. Religious intolerance.</p> <p>16. Religious intolerance.</p> <p>17. Religious intolerance.</p> <p>18. Religious intolerance.</p> <p>19. Religious intolerance.</p> <p>20. Religious intolerance.</p> </td> <td style="width: 33%;"> <p>—III. DYSELOGISTIC: <i>via</i> <i>None</i>.</p> <p>1. Superstition.</p> <p>2. Bigotry.</p> <p>3. Bigotry.</p> <p>4. Bigotry.</p> <p>5. Bigotry.</p> <p>6. Bigotry.</p> <p>7. Bigotry.</p> <p>8. Bigotry.</p> <p>9. Bigotry.</p> <p>10. Bigotry.</p> <p>11. Bigotry.</p> <p>12. Bigotry.</p> <p>13. Bigotry.</p> <p>14. Bigotry.</p> <p>15. Bigotry.</p> <p>16. Bigotry.</p> <p>17. Bigotry.</p> <p>18. Bigotry.</p> <p>19. Bigotry.</p> <p>20. Bigotry.</p> </td> </tr> </table>	<p>—I. 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<p>—I. NEUTRAL: <i>via</i> <i>Single-worded</i>, none.</p> <p>1. Ambition.</p> <p>2. Aspiringness.</p> <p>3. Desire, &c. as per No. IV. Col. 1. of power, &c. (not per se).</p> <p>4. Honor, becoming, prominence, respectability, honorable, venerable, venerability, &c. (per se).</p> <p>5. Spirit of faction, turbulence, &c.</p> <p>6. Imperiousness.</p> <p>7. Domineeringness.</p> <p>8. Magnificence.</p> <p>9. <i>See</i> No. VII. Col. 4.</p>	<p>—II. EULOGISTIC: <i>via</i> <i>Single-worded</i>, none.</p> <p>1. Honor, becoming, prominence, respectability, honorable, venerable, venerability, &c. (per se).</p> <p>2. Spirit of faction, turbulence, &c.</p> <p>3. Imperiousness.</p> <p>4. Domineeringness.</p> <p>5. Magnificence.</p> <p>6. <i>See</i> No. VII. Col. 4.</p>	<p>—III. DYSELOGISTIC: <i>via</i> <i>None</i>.</p> <p>1. Self-regarding or dissipated moral qualities, little to be mentioned in the exercise of power, and productive of the abuse of it—and want to be spoken of in the character of vices.</p> <p>2. Tyranny.</p> <p>3. Despotism.</p> <p>4. Tyrannicalness.</p> <p>5. Despotism.</p> <p>6. Despotism.</p> <p>7. Despotism.</p> <p>8. Despotism.</p> <p>9. Despotism.</p> <p>10. Despotism.</p> <p>11. Despotism.</p> <p>12. Despotism.</p> <p>13. Despotism.</p> <p>14. Despotism.</p> <p>15. Despotism.</p> <p>16. Despotism.</p> <p>17. Despotism.</p> <p>18. Despotism.</p> <p>19. Despotism.</p> <p>20. Despotism.</p>																																													
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Devotion.</p> <p>4. Godliness.</p> <p>5. Godliness.</p> <p>6. Sanctity.</p> <p>7. Righteousness.</p> <p>8. Pious, godly, holy, &c. (per se).</p> <p>9. Affection of piety, ardor, &c. (per se).</p> <p>10. Religious intolerance.</p> <p>11. Religious intolerance.</p> <p>12. Religious intolerance.</p> <p>13. Religious intolerance.</p> <p>14. Religious intolerance.</p> <p>15. Religious intolerance.</p> <p>16. Religious intolerance.</p> <p>17. Religious intolerance.</p> <p>18. Religious intolerance.</p> <p>19. Religious intolerance.</p> <p>20. Religious intolerance.</p>	<p>—III. DYSELOGISTIC: <i>via</i> <i>None</i>.</p> <p>1. Superstition.</p> <p>2. Bigotry.</p> <p>3. Bigotry.</p> <p>4. Bigotry.</p> <p>5. Bigotry.</p> <p>6. Bigotry.</p> <p>7. Bigotry.</p> <p>8. Bigotry.</p> <p>9. Bigotry.</p> <p>10. Bigotry.</p> <p>11. Bigotry.</p> <p>12. Bigotry.</p> <p>13. Bigotry.</p> <p>14. Bigotry.</p> <p>15. Bigotry.</p> <p>16. Bigotry.</p> <p>17. Bigotry.</p> <p>18. Bigotry.</p> <p>19. 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A
T A B L E
 OF
THE SPRINGS OF ACTION:

SHEWING

The several Species of PLEASURES and PAINS, of which Man's Nature is susceptible: together with the several Species of Interests, Desires, and MOTIVES, respectively corresponding to them: and the several Sets of Appellatives, *Neutral*, *Eulogistic* and *Dyslogistic*, by which each Species of MOTIVE is wont to be designated:

TO WHICH ARE ADDED

EXPLANATORY NOTES AND OBSERVATIONS,

Indicative of the applications of which the matter of this TABLE is susceptible, in the character of a *Basis* or *Foundation*, of and for the Art and Science of MORALS, otherwise termed ETHICS,—whether *PRIVATE*, or *PUBLIC* *alias* POLITICS—(including LEGISLATION)—*THEORETICAL*, or *PRACTICAL* *alias* DEONTOLOGY—*EXEGETICAL* *alias* EXPOSITORY, (which coincides mostly with *THEORETICAL*,) or *CENSORIAL*, which coincides mostly with DEONTOLOGY: also of and for PSYCHOLOGY, in so far as concerns ETHICS, and HISTORY (including BIOGRAPHY) in so far as considered in an *ETHICAL* point of view.

By JEREMY BENTHAM, Esq.

LONDON:

SOLD BY R. HUNTER, ST. PAUL'S CHURCHYARD.

1817.

Since the printing of this tract, the following apposite passage from Helvetius was discovered, and pointed out to the author :

“ Chaque passion a donc ses tours, ses expressions, et sa manière particulière de s'exprimer : aussi l'homme qui, par une analyse exacte des phrases et des expressions dont se servent les différentes passions, donneroit le signe auquel on peut les reconnoître, mériteroit sans doute infiniment de la reconnaissance publique. C'est alors qu'on pourroit, dans le faisceau de sentiments qui produisent chaque acte de notre volonté, distinguer du moins le sentiment qui domine en nous. Jusques-là les hommes s'ignoreront eux-mêmes, et tomberont, en fait de sentiments, dans les erreurs les plus grossières.

HELVET. *de l'Esprit*. Tom, ii. Disc. iv. Ch. ii. p. 305.

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CORRIGENDA.

Page	Line	
13	10,	after <i>roots</i> insert <i>the main pillars</i>
<i>ib.</i>	5,	from the bottom, for <i>root</i> read <i>sort</i>
14	9,	at " <i>but that</i> " leave out <i>but</i>
<i>ib.</i>	18,	after <i>disposition</i> insert <i>inclination</i>
<i>ib.</i>	1,	from the bottom, for <i>i. e.</i> insert <i>viz.</i>
15	last line,	for <i>use</i> read <i>habit</i>
26	6,	for <i>is</i> read <i>or</i>
<i>ib.</i>	7,	for <i>he</i> read <i>a man</i>
27	3,	before <i>propensities</i> insert <i>dispositions, inclinations, and</i>
28	16,	for <i>ever</i> read <i>on any occasion</i>
<i>ib.</i>	17,	for <i>and</i> read <i>or</i>
<i>ib.</i>	29,	after <i>In</i> insert <i>this case, in</i>
29	3,	after <i>one</i> (at the end of the line) insert <i>motive</i>

Lately published by the same Author,

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TABLE

OF

THE SPRINGS OF ACTION.

I. EXPLANATIONS.

(a) [*Springs of action*] 1. Under this denomination, those objects and considerations alone are included in this Table, which, in their operation on the *will*, act as it were in the way of immediate contact. Concerning those which act on the will no otherwise than through the understanding, see Note (m) on the word *Motives*.

2. The words here employed as leading terms, are names of so many *psychological entities*, mostly *fictitious*, framed by necessity for the purpose of *discourse*. Add, and even of *thought*: for, without corresponding words to clothe them in, ideas could no more be *fixed*, or so much as *fashioned*, than *communicated*.

3. By habit, wherever a man sees a *name*, he is led to figure to himself a corresponding object, of the reality of which the *name* is accepted by him, as it were of course, in the character of a *certificote*. From this delusion, endless is the confusion, the error, the dissension, the hostility, that has been derived.

4. Of all these groupings or classes of intimately connected psychological entities, to *motives* alone is the appellation *Springs of action* immediately applicable: to the others, no otherwise than in virtue of the relation they respectively bear to *Motives*.

5. Psychological *dynamics* (by this name may be called the science, which has for its *subject* these same *springs of action*, considered as such) has for its basis psychological *pathology*. *Pleasure* and *exemption from pain* fall to be considered *every where* in the character of *ends*: pleasure and pain *here* in the character of *means*.

(b) [*Pleasures.*] Synonyms to the word *pleasure*: including those by which are designated the correspondent *states of mind*, and their respective causes. 1. Gratification. 2. Enjoyment. 3. Fruition. 4. Indulgence. 5. Joy. 6. Delight. 6*. Delectation. 7. Hilarity. 8. Merriment. 9. Mirth. 10. Gaiety. 11. Airiness. 12. Comfort. 13. Solace. 14. Content. 15. Satisfaction. 16. Rapture. 17. Transport. 18. Ecstasy. 19. Bliss.— 20. Joyfulness. 21. Gladness. 22. Gladfulness. 23. Gladsomeness. 24. Cheerfulness. 25. Comfortableness. 26. Contented-

2 *Table of the Springs of Action.—I. Explanations.*

ness. 27. Happiness. 28. Blissfulness. 29. Felicity. 30. Well-being. 31. Prosperity. 32. Success. 33. Exultation. 34. Triumph. 35. Amusement. 36. Entertainment. 37. Diversion. 38. Festivity. 39. Pastime. 40. Sport. 41. Play. 42. Frolic.—43. Recreation. 44. Refreshment. 45. Ease. 46. Repose. 47. Rest. 48. Tranquillity. 49. Quiet. 50. Peace. 51. Relief. 52. Relaxation. 53. Alleviation. 54. Mitigation.

(c) [*Pains.*] Synonyms to the word *pain*: including those by which are designated the correspondent states of mind and their respective causes. 1. Vexation. 2. Suffering. 3. Mortification. 4. Humiliation. 5. Sorrow. 6. Grief. 7. Mourning. 8. Concern. 9. Distress. 10. Discomfort. 11. Discontent. 12. Dissatisfaction. 13. Regret. 14. Anguish. 15. Agony. 16. Torture. 17. Torment. 18. Pang. 19. Throe. 20. Excruciation. 21. Distraction. 22. Trouble. 23. Embarrassment. 24. Anxiety. 25. Solitude. 26. Perplexity. 27. Disquiet. 28. Disquietude. 29. Inquietude. 30. Unquietness. 31. Discomposure. 32. Disturbance. 33. Commotion. 34. Agitation. 35. Perturbation. 36. Disorder. 37. Harassment. 38. Restlessness. 39. Uneasiness. 40. Discontentedness. 41. Anxiousness. 42. Sorrowfulness. 43. Sadness. 44. Weariness. 45. Mournfulness. 46. Bitterness. 47. Unhappiness. 48. Wretchedness. 49. Misery. 50. Infelicity. 51. Melancholy. 52. Gloom. 53. Depression. 54. Dejection. 55. Despondence. 56. Despondency. 57. Despair. 58. Desperation. 59. Hopelessness. 60. Affliction. 61. Calamity. 62. Plague. 63. Grievance. 64. Misfortune. 65. Mishap. 66. Misadventure. 67. Mischance.

2. Note that in many instances the *transient* sensation, the *permanent* state of mind, and the *cause* of one or both, are designated by the same word.

3. In the plural *number*, in some instances, the word is scarcely in use.

4. In some instances, different modifications of the principal idea, as above, are designated by the two *numbers*. See for example under *Pleasure* Nos. 11, 12, 13, 14, 15.

5. Fully to delineate and illustrate these and other observable modes of difference would require a volume.

6. *Use of these synonyms.* It is only by means of its *relation* to objects designated by other *names*, that the nature of any object can be made known: proportioned to the number of the *names* brought to view is the number of the *relations* here exhibited. *Synonymation* is *denomination*. By denomination, to an extent proportioned to that of the *denominatives* employed, the work of *classification* is performed. In *physics*, right *denomination* and right *conception*,—and, so far as depends upon right conception, right *practice*,—are acknowledged to be inseparable. By identity of *denomination* identity of *nature*, i. e. of *properties*; by diversity, diversity is declared.

7. Constructed in different *languages*, a Table of this sort would

afford an interesting specimen of their comparative copiousness and expressiveness.

8. Of the *value* of a *pleasure* the *elements* or *ingredients* are, 1. its *intensity*: 2. its *duration* (of these two its *magnitude* is composed:); 3. its *certainty*: (say rather its *probability*): 4. its *propinquity* or *nearness* (measurable no otherwise than by the opposite quality, its *remoteness*); in both which cases, by the supposition, it is not *present*: 5. its *purity*, which is inversely as the value of any *pain* or *pains*, *loss* or *losses* (*viz.* of *pleasure*), in such sort associated with it, as that, in case of his experiencing the pleasure, a man will experience them, otherwise not: 6. its *fecundity*, which is directly as the value of any pleasure or pleasures, *exemption* or exemptions, (*viz.* from pain) which, in case of his experiencing the pleasure, he will experience, otherwise not: 7. its *extent*, which is as the *number* of the persons, by whom a pleasure of the *sort* in question, produced by the *individual* event or state of things in question which is the cause of the pleasure, is experienced.

9. Apply this to *reward*, to *punishment*, to *compensation*; to the matter of *good* and the matter of *evil* employed to those respective purposes. In so far as this application is neglected, the business of *law* and *government* is carried on blindfold.

10. *Positive good* (understand *pathological good*) is either pleasure itself, or a cause of pleasure: *negative good*, either *exemption from pain*, or a cause of such exemption.

11. In like manner, positive evil is either pain itself or a cause of pain: negative evil, either loss of pleasure, or a cause of such loss.

12. In the character of an interest—a desire—a motive—equivalent to, and thence equipollent with, a given pleasure, may be *exemption from a given pain*:—say for simplicity' sake an *exemption*: equivalent to a given pain, *loss of a given pleasure*:—say for simplicity' sake a *loss*.

13. *Moral good* is, as above, *pathological good*, in so far as *human will* is considered as instrumental in the production of it: in so far as any thing else is made of it, either the *word* is without meaning, or the thing is without *value*. And so in regard to *evil*.

14. For *pathological* might here have been put the more ordinary adjunct *physical*, were it not that, in that case, those pleasures and pains, the seat of which is not in the *body*, but only in the *mind*, might be regarded as excluded.

15. Take away *pleasures* and *pains*, not only *happiness*, but *justice*, and *duty*, and *obligation*, and *virtue*—all which have been so elaborately held up to view as independent of them—are so many empty sounds.

16. As a *spring of action*, a *pleasure* cannot operate, but in so far as, in the particular direction in question, action is regarded as a means of *obtaining* it; a *pain*, in so far as action is regarded as a means of *avoiding* it.

17. In so far as it happens not to operate as a spring of action, a

pleasure may be termed *inert*. Pleasures which in their very nature are inert are : 1. All pleasures of mere recollection. 2. All pleasures of mere imagination. 3. Even pleasures of expectation, when the expected pleasure is regarded as certain, and not capable of being by action either brought nearer or increased. And so it is with *pains*.

18. In a remote way, indeed, it may happen to any such pleasure, howsoever in itself *inert*, to give birth to action : but then it is only by means of some different pleasure, which it happens to bring to view.

19. In itself, the pleasure derived, for example, from a recollected landscape, is an *inert* one. An effect of it may indeed be the sending a man again to the place to take another view. But, in that case, the operating pleasure—the actuating motive—is a different one : *viz.* the pleasurable idea of the pleasurable sensation *expected* from that *other* view.

(*d*) [*original*] 1. *viz.* as opposed to *derivative*. By the adjunct *original* may be distinguished such *pleasures* as are the immediate and simultaneous accompaniments of *perception* : *viz.* *physical*, i. e. *corporeal*, or merely *psychological*, i. e. *mental* :—and so of *pains*.

2. By the adjunct *derivative*, such as are not accompaniments of perception, *viz.* of *present* perception, but are derived from *past* perception :—and so of *pains*.

3. Derived from *past perception*, they are the fruit of *memory*, (*i. e.* of recollection) or of *imagination* : of *memory*, in so far as they are copies of an *entire* picture : of *imagination*, in so far as they are copies, taken in the way of abstraction, from detached parts of any such picture ;—those parts being taken either, each by itself, or mixed up together, in any order, along with parts taken in like manner from other pictures.

4. Derived from *imagination*, if the conception formed of them be accompanied with a *judgement* more or less *decided*—a *persuasion* more or less *intense*—of the future realization of the pictures so composed, the *imagination* is styled *expectation* : and the pleasure, if any there be, which is the immediate accompaniment of such persuasion, is styled a *pleasure of expectation*, or a pleasure of *hope* : if not so accompanied, a pleasure of *imagination*, and nothing more. And so of *pains* : except that *pains of expectation* have for their synonyms not *pains of hope*, but *pains of apprehension*.

5. Thus, it is no otherwise than through the medium of the *imagination*, that an pleasure, or any pain, is capable of operating in the character of a *motive*. It is only through the medium of these *derivative* representations that the past *original* can, in any shape, or in any part, be brought to view.

6. Note, that in the way of *imagination*, from original *pleasures* may be derived not *pleasures* only but likewise *pains*. *Pain*, for

example, is a natural accompaniment of the recollected idea of the past pleasure, when the expectation is that it *will not be*—as *pleasure* is, when the expectation is that it *will be*—again realized. And so in the case of *pains*.

(e) [*simple*] 1. The pleasures and pains here brought to view are, every one of them, *simple* and *elementary*. Out of these, others in any number may be compounded; and for the compound so made, appropriate denominations may be, and in an indefinite number have been, framed; giving, each of them, to the *compound* object, especially in so far as the denomination employed is *single-worded*, the aspect of a *simple* one. For example, in Note (r), Pleasures of the bottle. 2. Love (the sexual) considered as a motive. 3. Love of justice. 4. Love of liberty.

2. *Objection*. The pleasures and pains styled, as above, *simple*, are not so in every instance: for, under the import of the word *physical pleasure* (No. 3.) physical pleasures of all sorts, with the several *motives*, are included.

Answer. The pleasure which, on any individual occasion, is here considered as being in question, is not the less *simple*: for, on the occasion here supposed, no more than *one* such pleasure is considered as being in prospect, though that one may be of any one of the species comprised under the *class* designated by the word in question, viz *physical*. Whether of this same class, or of any other class, or of any two classes, suppose *two* pleasures, operating on the same occasion in the character of *motives*, then and then only is it that, to the pleasure and to the correspondent motive, the epithet *compound*, in the sense in which it is here employed, is applicable.

(f) [*Interest*] 1. A man is said to *have an interest in any subject* in so far as that *subject* is considered as more or less likely to be to him a source of pleasure or exemption:—*subject*, viz. *thing* or *person*; *thing*, in virtue of this or that *use*, which it may happen to him to derive from that thing; *person*, in virtue of this or that *service*, which it may happen to him to receive at the hands of that person.

2. A man is said to *have an interest in the performance of this or that act*, by himself or any other—or in *the taking place of this or that event or state of things*,—in so far as, upon and in consequence of its having place, this or that *good* (i. e. *pleasure* or *exemption*) is considered as being more or less likely to be possessed by him.

3. It is said to *be a man's interest that* the act, the event, or the state of things in question should have place, in so far as it is supposed that—upon, and in consequence of, its having place—*good*, to a greater *value*, will be possessed by him than in the contrary case. In the former case, *interest* corresponds to a *single item* in the account of *good and evil*: in the latter case it corresponds to a *balance* on the side of *good*.

4. For the word *interest* no *synonyms* have been found.

6 Table of the Springs of Action.—I. Explanations.

(g) [*Desires*] Synonyms to the word *desire*. 1. Wish (to, or for.) 2. Appetite (for.) 3. Craving (for.) 4. Longing (for, or after.) 5. Coveting (of or for.) 6. Liking (to, or for.) 7. Inclination (to, or for.) 8. Regard (for.) 9. Affection (for.) 10. Attachment (to.) 11. Love (of, or for.) 12. Hankering (after.) 13. Propensity (to, or towards.) 14. Zeal (for, or in behalf of.) 15. Eagerness (for.) 16. Anxiety (for.)

(h) [*Aversions*] Synonyms to the word *aversion*. 1. Dislike (of, to, or for.) 2. Distaste (of, or for.) 3. Disgust (at.) 4. Antipathy (against, or towards.) 5. Loathing (of.) 6. Abhorrence (of.) 7. Detestation (of.) 8. Execration. 9. Hatred (of, or towards.)

(i) [*Wants*] Synonyms to the word *want* are: 1. Need (of.) 2. Demand (for.) 3. Exigency. 4. Necessity.

(k) [*Hopes*] Synonyms to the word *hope*. 1. Expectation (of, or from.) 2. Prospect (of, or from).

(l) [*Fears*] 1. Synonyms to the word *fear*. 1. Apprehension (of, for, or about.) 2. Dread (of.) 3. Terror. 4. Horror (of.) 5. Solicitude (for, or about, or concerning.) 6. Anxiety (for, or about.) 7. Suspicion (of, or about.)

2. As *desire* is to *pleasure* (and its expected causes), so is *aversion* to *pain* and its expected causes. So, as to *hope* and *fear*.

3. *Want* bears a common reference to pleasure and to pain; satisfied, it produces pleasure; unsatisfied, pain; though capable of being overbalanced by the pleasure of *hope*, i. e. of *expectation*.

4. *Need*, *demand*, *exigency*, *necessity* may exist without any corresponding *desire*: so likewise *want*, in so far as it is synonymous to these four appellatives, without being so to *desire*. Exposed to danger, a man has *need* of, and so far is in *want* of, all necessary means of safety: but, so long as he is ignorant of the danger, he has no *desire* of or for any of them.

5. As *hope* is to *pleasure* and *exemption*, so is *fear* to *pain* and *loss*.

6. *Expectation* and *prospect* are, without self-contradiction, applicable to *pain*, to *loss*, and to their supposed causes: *hope*, not.

(m) [*Motives*] 1. Synonyms to the word *motive*. 1. Inducement. 2. Incitement. 3. Incentive. 4. Spur. 5. Invitation. 6. Solicitation. 7. Allurement. 8. Enticement. 9. Temptation.

2. Motives to the *will*—motives to the *understanding*:—note well the difference. Motive to the *will*, a *desire*—the corresponding desire—operating in the character of a motive: motive to the *understanding*, any consideration,—the apparent tendency of which is to give increase to the efficiency of the desire, in the character of a motive to the *will*.

Of the modifications of *good* and *evil*, capable of operating in the character of motives to the *will*, this Table presents a view:—of the corresponding considerations capable of operating, in subservience to these several motives to the will, in the character of

motives to the *understanding*, no book could comprise the catalogue.

3. To the head of *motives to the understanding* belong *means*.

4. The desire existing, whatsoever, in the character of a *means*, promises to be contributory to the attainment of the *end*, (*i. e.* to the possession of the *pleasure* or the *exemption* which is the object of the *desire*), operates in the character of an *incentive*, *i. e.* a *motive*: *viz.* by giving increase to the apparent *value* of the good in respect of *certainty*.

5. As by *judgement* *desire* is influenced, so by *desire*, *judgement*: witness *interest-begotten prejudice*:—the tendency of the influence being, in the first case regular and salutary, *rightly* instructive and *directive*; in the other case irregular, and naturally *sinister*, *deceptious*, and *seductive*.

6. Motives to the *understanding* operate as such in every case on the *will*: else they would not be *motives*. The converse does not hold good. Antecedently to action (the actions termed *involuntary* excepted) the *will* is, in every case, perceptibly in exercise: not so the *understanding*.

7. In so far as the effect or tendency of the desire is to *restrain* action, not to *produce* it, the term *motive* cannot be employed without a contradiction in terms. Unfortunately, the word *restrictive*, though in the form of an *adjective* it is, in the form of a *substantive* is *not*, as yet, in the language.

8. Of the sorts of psychological *powers* brought to view in this Table under the appellation of *motives*, three at least, *viz.* No. 8. (regard for reputation &c.) No. 9. (piety) and No. 10. (sympathy) will be found to be more frequently and extensively, as well as more usefully, employed to the purpose of *restraint*, than to that of *incitement*—as *restrictives* than as *motives*. In comparison of the degree of efficiency, with which man's power of producing *unhappiness*, small indeed is that with which his power of producing *happiness*, is capable of being employed. By the power of the *political sanction*, almost all the *pleasures* and *pains* of which man's nature is susceptible, thence almost all the *motives* to the action of which he is sensible, are capable of being applied to the purpose of *restraint*: but, except in so far as they are so employed by that power, *incitement* alone is the purpose, to which, in the character of *springs of action* (as the term *springs of action* imports) the motives, under the governance of which man is placed, are mostly employed. All perform alike the office of a *spur*: upon these few rests principally the charge of performing the office of a *bridle*.

9. *Pleasure, Pain, &c.*—connection between the respective imports of these several appellatives.

When to a man's enjoying a certain *good*, *i. e.* a certain *pleasure* or *exemption* from a certain *pain*—it has appeared to him to be necessary that a certain *event* or *state of things* should have had place; and, for the purpose of causing it to have place he has per-

formed a certain act; then so it is, that among the psychological phenomena, which, on the occasion in question, have had place and operation in his mind, are the following, *viz.* 1. He has felt himself to have an *interest* in the possession of that same good. 2. He has felt a *desire* to possess it. 3. He has felt an *aversion* to the idea of his not possessing it. 4. He has felt the *want* of it. 5. He has entertained a *hope* of possessing it. 6. He has had before his eyes the *fear* of not possessing it. 7. And the *desire* he has felt of possessing it has operated on his will in the character of a *motive*, by the sole operation, or by the help, of which, the act exercised by him, as above, has been produced.

10. Such has been the state of the case, of whatsoever nature the *pleasure* or the *pain* in question has been: whether of the *self-regarding* or of the *extra-regarding* class: if of the *extra-regarding* class, whether of the *social*, or of the *dissocial* order or *genus*.

11. Thus it is, that these intimately *connected*, but not otherwise *commensurable*, appellatives serve for the *exposition* of each other: no one of these having any superior *genus*, nor consequently being susceptible of the only species of *exposition* as yet in common use, *viz.* that which is called a *definition*, and is performed by the assignment of some word expressive of a *superior genus* of which the word in question denotes a *species*.

12. To the *will* it is that the idea of a pleasure or an exemption applies itself in the *first* instance; in *that* stage its effect, if not conclusive, is *velleity*: by *velleity*, reference is made to the *understanding*, *viz.* 1. for striking a *balance* between the *value* of this *good*, and that of the *pain* or *loss*, if any, which present themselves as eventually about to stand associated with it; 2. then, if the *balance* appear to be in its favour, for the choice of *means*: thereupon, if *action* be the result, *velleity* is perfected into *volition*, of which the correspondent *action* is the immediate consequence. For the process that has place, this description may serve alike in *all* cases: *time* occupied by it may be of any length; from a minute fraction of a *second* as in ordinary cases, to any number of years.

(*n*) [*eulogistic*] (*o*) [*dyslogistic*] (*p*) [*neutral*] 1. *Eulogistic* or *dyslogistic*, any such appellative may in either case be termed *censorial*.

2. Thus it is that, in addition to the import which, in the character of a *simple term*, properly belongs to it, will be found involved in every such *censorial* appellation the import of at least one entire *proposition*: *viz.* a proposition expressive of a *judgement* of *approbation* or *disapprobation*, as above.

3. Various, and as yet seldom altogether determinate, are the *grounds* on which this judgement seems to have been framed:— 1. a supposed excess of *intensity* on the part of the desire; (See Nos. 1, 2, 4, 5, 11, 12, 13, 14.) 2. a supposed impropriety in the choice of the *subject*, on which the *act*, from which the pleasure is expected to be derived, is exercised: (See No. 2.) 3. a supposed

impropriety in *the nature of the act, i. e.*, in so far as the imputed impropriety has any intelligible grounds, a supposed *mischievousness*—a balance on the side of evil (*pathological evil*)—on the part of its *consequences*. See the above, and the several other instances.

4. On this occasion, to take the case of a *dyslogistic* appellative, the error, in so far as there is any, consists in this: *viz.* that, on account of some *accidental* effect, which, on this or that occasion, has been observed to be produced by the *desire*, the whole corresponding groupe of *psychological* entities—*pleasure, interest, desire, motive*—are, on all occasions, by the undistinguishing and uneludible force of this condemnatory appellative, involved in one common and undistinguishing censure: and, *vice versa*, when the censorial appellative is of the *eulogistic* cast, whatsoever *mischievous* effects are liable, and apt, to be produced by the desire, are covered and kept out of sight: whereas, to a truly enlightened as well as sincerely benevolent mind, it will appear, that, on each individual occasion, it is by the probable *balance* in the account of *utility*, whether of *pleasure* or of *pain*, that the judgement, whether it be of *approbation* or of *disapprobation*, ought to be determined.

(q) [*impassioned*] 1. Between such as are simply *censorial* and such as are moreover *impassioned*, the line will almost every where be necessarily and irremediably indeterminate: on the question to which of the two classes the appellative belongs, the decision therefore cannot but be in a proportionable degree arbitrary.

2. *Passion* being among the causes of wrong judgement and consequent *misconduct*, any intimation of the existence of any such feeling, in the breast of him by whom the appellative is applied, may on that score have its *practical* use.

3. Having, without the *form*, the *force* of an assumption,—and having for its object, and but too commonly for its effect, a like assumption on the part of the hearer or reader,—the sort of allegation in question, how ill-grounded soever, is, when thus masked, apt to be more persuasive than when expressed simply and in its own proper form: especially where, to the character of a *censorial* adding the quality and tendency of an *impassioned* allegation, it tends to propagate, as it were by contagion, the passion by which it was suggested. On this occasion, it seeks and finds support in that *general* opinion, of the existence of which the eulogistic or dyslogistic sense, which thus, as it were by adhesion, has connected itself with the import of the appellative, operates as proof.

4. Applied to the several *springs of action*, and in particular to *pleasures* and to *motives*, these censorial and impassioned appellatives form no inconsiderable part of the *ammunition* employed in the *war of words*.

5. Under the direction of *sinister interest* and *interest-begotten prejudice*, they have been employed in the character of *fallacies*, or instruments of deception, by polemics of all classes:—by poli-

ticians, lawyers, writers on controversial divinity, satirists and literary censors.

6. *Causes of the comparative numbers of censorial and neutral names of motives.* *Eulogistic* appellatives, in some instances abundant, in others rare or wanting: so likewise, *dyslogistic*: in some instances *both* abundant: *neutral* appellatives, in most instances either rare or wanting:—such are among the observations which the contents of this Table may be apt to suggest. Of so remarkable a diversity, where (it may be asked) are we to look for the cause?—*Answer.*—In the *interest*, which, on the several occasions, in their character of makers and employers of language, men have understood themselves to have, in propagating the persuasion which, by the appellatives respectively in question has been endeavoured to be impressed.—Of this proposition, the proof will, it is supposed, be seen in the following paper, entitled OBSERVATIONS.

N. B. Where on this occasion appellatives are said to be *wanting*, understand *single-worded* ones. By *combinations* of words, no assignable object for which appellatives may not be found.

(r) [*Compound Pleasures exemplified.*]

Example I. *Pleasures of the bottle.*—No. 1.—COMPONENT ELEMENTS, commonly conjoined in this aggregate, are—1. *Pleasure of the palate*; viz. from the taste of the liquor.—2. *Pleasure of exhilaration*; viz. of what may be termed *physical* or *pharmaceutic* exhilaration:—*seat* of it, the nervous system in general (No. 1.):—3. *Pleasure of sympathy or good will* (No. 10.): viz. as towards co-partakers, the *compotators*.

Example II. *Love*, (the passion).—COMPONENT ELEMENTS—1. *Sexual desire* (No. 2.): 2. Do. enhanced by particular beauty: 3. *Desire of goodwill* (No. 7.): viz. the goodwill of the person beloved; including the indefinite train of *services*, of which it may be the imagined and expected source: 4. *Goodwill* itself; viz. towards that same person (No. 10): or say *sympathy*: viz. in contemplation of the qualities, intellectual or moral, ascribed to that same person, &c. &c.

Example III. *Love of justice.*—COMPONENT ELEMENTS—1. In so far as it is to the individual *in question*, that, in the instance in question, the benefit of justice accrues, *Desire of self-preservation* (No. 13.) 2. *Sympathy* (No. 10.) for this or that *other individual*, considered as being, on the occasion in question, or on other similar ones, liable to become a sufferer by the opposite *injustice*. 3. *Sympathy* (No. 10.) for the *community* at large, in respect of the interest, which it has in the maintenance of *justice*: i. e. as being liable, in an indefinite extent, to become a sufferer by *injustice*. 4. *Antipathy* (No. 9.) towards any other person or persons, considered as *profiting*, or being in a way to *profit*, by the opposite *injustice*. 5. *Antipathy* (No. 9.) towards any other person, who,

in the character of a *Judge*, is considered as concerned, or about to be concerned, in giving *existence* or *effect* to the injustice.

Example IV. *Love of liberty*: viz. *constitutional liberty*, or rather, (to speak more distinctly) *security*.—COMPONENT ELEMENTS—1. *Desire of self-preservation* (No. 13.); viz. against *misrule* and its effects. 2. *Sympathy* (No. 10.): viz. that which has for its object *the community* at large, considered as liable to be made to suffer from the misrule. 3. *Sympathy* (No. 10.) towards this or that *individual*, considered as being, or having been, or about to be, or liable to be, on the occasion in question, or other similar one, a particular *sufferer* from the misrule;—4. *Antipathy* (No. 9.) towards individuals, viz. in the character of lovers and supporters, creators or preservers, of misrule: and partakers, actual or expected, in the *fruits* of it. 5. *Love of power* (No. 5.) ex. gr. in respect of the influence exercised,—immediately or through the medium of the *understanding*,—on the *wills* of persons on the *same* side; or, in the way of *intimidation*, on the *wills* or *sensibilities* of persons on the *opposite* side.

In the same manner may be analysed,—and resolved into the *simple* and *elementary* pleasures, of which they are composed,—other *complex* pleasures, agreeing with and differing from, one another, in endless variety, according to the nature of the *sources* from whence they are respectively derived: ex. gr. 1. Pleasures of the *ball-room*:—2. Pleasures of the *theatre*:—3. Pleasures of the *fine arts*,—whether severally produced, or conjunctively, in *modes*, *proportion*, and *groupes* indefinitely diversifiable.

Note that,—according to the nature of the *instrument*, by means of which,—or of the *channel*, through which any such complex pleasure is considered as being capable of being experienced,—the *desire* may be resolvable into the *desire*, corresponding to this or that one in the catalogue of the more *simple* pleasures. For instance into (No. 4.) desire of *the matter of wealth*;—(No. 7.) desire of *amity*;—(No. 8.) desire of *reputation*.

TABLE
OF
THE SPRINGS OF ACTION.

II. OBSERVATIONS.

§ I. *Pleasures and Pains the basis of all the other entities: these the only real ones; those, fictitious.*

AMONG all the several species of psychological entities, the names of which are to be found either in the *Table of the Springs of Action*, or in the *Explanations* above subjoined to it, the two which are as it were the *roots*,—the main pillars or *foundations* of all the rest,—the *matter* of which all the rest are composed—or the *receptacles* of that matter,—which soever may be the *physical image*, employed to give *aid*, if not *existence* to conception,—will be, it is believed, if they have not been already, seen to be, PLEASURES and PAINS. Of *these*, the existence is matter of universal and constant experience. Without any of the rest, *these* are susceptible of,—and as often as they come *unlooked* for, do actually come into,—*existence*: without these, no one of all those others ever had, or ever could have had, existence.

True it is, that, when the question is—what, in the case in question, are the *springs of action*, by which, on the occasion in question, the mind in question has been operated upon, or to the operation of which it has been exposed,—the species of *psychological entity*, to be looked out for in the first place, is *the motive*. But, of the sort of *motive*, which has thus been in operation, no clear idea can be entertained, otherwise than by reference to the sort of *pleasure* or *pain*, which such *motive* has for its *basis*: viz. the pleasure or pain, the idea, and eventual expectation, of which, is considered as having been operating in the character of a *motive*.

This being understood, the corresponding *interest* is at the same time understood: and, if it be to the *pleasurable* class that the operating cause in question belongs, then so it is that, in its way to become a *motive*, the interest has become productive of a *desire*: if to the *painful* class, of a correspondent *aversion*: and thus it is, that, on the occasion in question, the operation of a motive of the kind in question, whatever it be, (meaning a motive *to the will*) having had existence, it can not but be, that a corresponding *desire* or *aversion*,—and the *idea*, and *eventual expectation* at least, of a corresponding *pleasure* or *pain*,—and the idea and belief of the existence of a corresponding *interest*,—must also have had existence.

On this basis must also be erected, and to this standard must be referred,—whatsoever clear explanations are capable of being suggested, by the other more anomalous appellatives above spoken of; such as *emotion*, *affection*, *passion*, *disposition*, *inclination*, *propensity*, *quality*, (viz. *moral quality*) *vice*, *virtue*, *moral good*, *moral evil*.

Destitute of reference to the ideas of *pain* and *pleasure*, whatever ideas are annexed to the words *virtue* and *vice* amount to nothing more than that of groundless *approbation* or *disapprobation*. All language in which these appellatives are employed is no better than empty declamation. A *virtuous disposition* is the disposition to give birth to *good*—understand always *pathological* good,—or to prevent, or abstain from giving birth to, *evil*,—understand always *pathological* evil,—in so far as the production of the effect requires *exertion* in the way of *self-denial*: i. e. sacrifice of supposed lesser good to supposed greater good. In so far as the greater good, to which the less is sacrificed, is considered as being the good of *others*, the virtue belongs to the head of *probity* or *beneficence*: in so far as it is considered as being the good of *self*, to that of *self-regarding prudence*. (No. 13.) *Means selecting* is the name by which the other branch of prudence may be designated: viz. that which, being *subservient* in its nature, and being so with reference to some *interest*, is equally capable of being understood to be so, whether that interest be of the *self-regarding* class, (No. 14.) or of the *extra-regarding*; viz. of the *social* (No. 10.) or of the *dissocial* class (No. 9.).

§ II. *No act, properly speaking, disinterested.*

If so it be, that, of the view here given of the causes of human action, the general tenor is conformable to the truth of things, then so it is, that, by means of it, divers psychological phænomena—divers phænomena of the human mind—which till now have been either not at all or but indistinctly perceived—phænomena of the most unquestionable importance with reference to practice—will, now for the first time, have become distinctly visible.

I. 1. In regard to *interest*, in the most extended,—which is the original and only strictly proper sense,—of the word *disinterested*, no human act ever has been or ever can be *disinterested*. For there exists not ever any voluntary action, which is not the result of the operation of some *motive* or *motives*: nor any motive, which has not for its accompaniment a corresponding *interest*, real or imagined.

2. In the only sense in which *disinterestedness* can with truth be predicated of human action, it is employed in a sense more confined than the only one which the etymology of the word suggests, and can with propriety admit of:—what, in this sense, it must be understood to denote, being—not the absence of *all* interest,—a state of things which, consistently with voluntary action, is not possible,—but only the absence of all interest of the *self-regarding* class. Not but that it is very frequently predicated of human action, in cases, in which divers interests, to no one of which the appellation of *self-regarding* can with propriety be denied, have been exercising their influence: and in particular (No. 9.) *fear of God* or *hope from God*, and (No. 8.) *fear of ill-repute* or *hope of good repute*.

3. If what is above be correct, the most *disinterested* of men is not less under the dominion of *interest* than the most *interested*. The only cause of his being styled *disinterested* is—its not having been observed that the sort of *motive* (suppose it *sympathy* for an individual or a class of individuals) has as truly a corresponding *interest* belonging to it, as any other species of motive has. Of this contradiction, between the truth of the case, and the language employed in speaking of it, the cause is—that, in the one case, men have not been in the habit of making,—as in point of consistency they ought to have made,—of the word *interest*, that use, which, in the other case, they have been in the habit of making of it.

4. At the same time, by its having been as properly, and completely, and indisputably, the product of *interest*, as any other action ever is or can be, whatsoever *merit* may happen to belong to any action, to which, in the loose and ordinary way of speaking, the epithet *disinterested* would be applied, is not in any the slightest degree lessened.

Not that, in the case where *sympathy* is the motive, there is less *need* of—nor even less actual *demand* for—such a word as *interest*, than in the case, where the motive and interest are of the *self-regarding* class. Not but that, even in the case of *sympathy*, *conjugates* of the word *interest* are employed, and even the word itself. Witness these expressions among so many—*There stands a man, in whose behalf I feel myself strongly interested:—a man, in whose fate—in whose sorrows—I take a lively interest, &c. &c.*

§ III. *Appellatives eulogistic, dyslogistic and neutral—Cause of their comparative penury and abundance, as applied to Springs of Action.*

OF the declared opinions, of such of the several members of the community, by whom respectively in relation to the subject in question, an opinion or judgement of *approbation* or *disapprobation* is expressed, is that quantity of *the force of public opinion*, otherwise termed *the force of the popular or moral sanction*, which is thus brought to bear upon that subject, composed and constituted. In and by any act, by which intimation is given of such his judgement, in quality of member of the tribunal, by which that judgement is considered as pronounced, a man may be considered as delivering his *vote*. On the present occasion, the subject matter of this judgement will be seen to be the several *springs of action*, by which, on the several occasions in question, human *conduct*—human *action*—is liable to be influenced and determined:—these several *springs of action*, considered as being in operation, and as giving birth to whatsoever *acts*, or modes of *conduct*, may respectively be the result.

On and by the delivery of this vote, in so far as it is with himself that it originates, he makes as it were a *motion*, which, by the concurrence of as many as join with him in

the sentiment so expressed, is formed into a *judgement*; a judgement, pronounced by that portion, be it what it may, of the tribunal of public opinion, which the persons so concurring compose.

I. In this, as in every other instance, in which any thing is either done or said, whatsoever is done or said is the result of *interest*: of *interest* in this or that one of its shapes, as above explained—(*benevolence—sympathy* not excluded)—operating upon him by whom it is done or said, in the character of a *motive*. In this interest will be seen the cause of the several diversities above spoken of, and which will now be in a more particular manner brought to view.

I. Case 1. *Eulogistic appellatives, none*:—for the numbers see the Table.

Instances. (No. 1.) Desire of food and drink. (No. 2.) Sexual desire. (No. 3.) Physical desires in general. (No. 5.) Desire of power. (No. 6.) Curiosity. (No 12.) Love of ease. (No. 13.) Desire of self-preservation. (No. 14.) Personal interest in general.

Cause or Reason of this deficiency.—Men in general do not derive any advantage, one man from what is done by another, for the satisfaction of those several desires.

Objection, in the case of No. 2. In this case, it is on what is done by some other person for the gratification of this desire, that, on the part of each person, the correspondent gratification depends. *Answer.* True: but, on the occasion of those more or less elaborated discourses, of which language, as it stands expressed in and by means of its permanent signs, is composed, it does not answer a man's purpose, to bring it to view in any state, other than that in which, being, (as above mentioned,) (p. 10.) combined with other desires, it enters into the composition of that *complex* desire, which admits of the *neutral*, or rather *eulogistic* appellative—*love*.

II. Case 2. *Eulogistic abundant*.—*Instances.* (No. 4.) Love of the matter of wealth:—(No. 8.) Regard for reputation:—(No. 9.) Fear of God:—(No. 10.) Good will towards men. *Cause or Reason.* Of all these several desires there is not one, which it is not common for one man to behold an advantage to himself, in the creating and increasing, in the breasts of other men. But, as to *Love of the matter of wealth*, see below Case 7.

III. Case 3. *Dyslogistic wanting*.—*Instances, none*.—*Cause or Reason.* There exists not any species of desire

such, that by the pursuit of it, *i. e.* of the object of it, it does not frequently happen, that one man's *interest* is opposed and his *desires* frustrated, by the interests and corresponding desires and pursuits of other men.

IV. Case 4. *Dyslogistic abundant.*—*Instances*, generally speaking, all fourteen, with little distinction worth noticing. *Cause or Reason*, the same as just mentioned.

For *sexual desire*, when taken by itself, *dyslogistic* appellatives may be observed to be in a more particular degree abundant. *Cause or Reason*. This may be seen in—1. The intensity of the *desire*;—2. its aptitude to enter into *combination* with others, as above;—3. the importance of the *consequences*, with which the gratification of it is liable to be attended;—4. the variety of ways, in which the *interests* of different persons are liable to be put in opposition to each other, by the force of it. 1. Of two *rivals*, each is thus, by the *interest* correspondent to this *desire*, prompted to vent his antipathy against his opponent, by whatsoever names of reproach he can find applicable. 2. *Husbands* find themselves annoyed by it in the persons of *Gallants*; and so, in a corresponding manner, *Wives*. 3. *Parents* and other *Guardians*, in the persons of their *wards*. 4. *Legislators*, *Moralists*, and *Divines*, finding it operating, to so great an extent, and with so efficient a force, in opposition to their views and endeavours, make unceasing war upon it. The corresponding *compound* or *mixt* desire (*love*) being protected by its necessity to the preservation of the species, and thence by public opinion, the form of invective is by this means directed exclusively against the *simple* desire, which however is not only the basis, but the indispensably necessary basis, of the whole compound.

V. Case 5. *Neutral abundant.*—*Instances*, none.—*Cause or Reason*. Seldom, comparatively speaking, has a man occasion to speak of a *motive* as operating, or of a *desire* &c. as having place, in any human breast—whether his own or any other—without feeling an interest in presenting it either to the approbation or to the disapprobation of those for whose ear or eye his discourse is intended.

VI. Case 6. *Neutral wanting.*—*Instances* many: understand *single-worded* appellatives, which are the only ones here in question: viz. (No. 2.) *Sexual desire*:—(No. 3.) *Physical desire* in general:—(No. 4.) *Love of money*, or rather of the *matter of wealth*:—(No. 5.) *Love of power*;—unless *Ambition*, as well as *Aspiringness* be

regarded as purely neutral:—(No. 6.) *Desire of Amity*:—(No. 7.) *Regard for reputation*:—(No. 12.) *Love of Ease*:—(No. 14.) The desire corresponding to *Personal interest* at large.

VII. Case 7. *Eulogistic and Dyslogistic, both abundant.*—*Instance, (No. 4.) Love of the matter of wealth.*—*Cause or Reason.*—Under the two respective heads, indication has, in some measure, been already given of it. What remains to be given is—an indication of the different *circumstances* in which judgements thus opposite,—the judgement having moreover in each case *emotion* for its not unfrequent accompaniment,—take their rise.

1. As to *disbursement* and *non-disbursement*, in so far as *acquisition* has already taken place. Some persons there will commonly be, connected with the person in question, by this or that circumstance, the effect of which has been to render it their *interest*, that in this or that particular *way*, on this or that particular *occasion*, he should *disburse*: in speaking of *disbursement*, by these it is that appellatives of the *eulogistic* cast will naturally have been employed:—so, on the other hand, in speaking of *non-disbursement*, appellatives of the *dyslogistic* cast. Others there will have been, by whose connection with that same person it will have been rendered their interest, that, in the *way* in question, or the *occasion* in question, he should *not disburse*:—in speaking of *non-disbursement*, by these it is that appellatives of the *eulogistic* cast will naturally have been employed; in speaking of *disbursement*, appellatives of the *dyslogistic* cast.

2. As to *acquisition* and *non-acquisition*. Rivalry and competition of interests apart,—generally speaking, of those who, by any tie, whether of *self-regarding* interest or *sympathy*, are more or less intimately connected, or disposed to be connected, with the party in question, it is the interest, that the quantity of the matter of wealth *possessed* by him, (—*of wealth*, of which an inseparable accompaniment is *power*—) and thence that the quantity of it *acquired* by him, should at all times be as great as possible. But, so far as concerns *acquisition*, finding *that* operation, necessary as it is to human existence, loaded notwithstanding, to wit, by the influence of the above-mentioned causes, with the sort of reproach, involved in the import of the several articles, in the long list of *dyslogistic* appellatives exhibited in the Table,—and at the same time not provided with *eulogistic*,

nor so much as with *neutral* appellatives,—thence, in their endeavours to obtain for it the approbation of their hearers or readers,—and for that purpose to elude the force of the dyslogistic appellatives, which in a manner lie in wait for it, unable to find for the desire in question any appellative, which, by its *eulogistic* quality would be rendered applicable to their purpose,—men put aside *that* species of desire, and look out for some other, which, being furnished with *eulogistic* appellatives, shall, at the same time, be nearly enough resembling to it, or connected with it, to be made to pass instead of it. Under these circumstances, *labour* being necessary to the acquisition of *wealth*, and at the same time equally necessary to the preservation of *existence*, thus it is, that, disguised under the name of *desire of labour*, the *desire of wealth* has been, in some measure, preserved from the reproach, which, with so much profusion, has been wont to be cast upon it, when viewed in a direct point of view and under its own name.

Meantime, as to *labour*, although the desire of it—of *labour simply*—desire of *labour for the sake of labour*,—of *labour* considered in the character of an *end*, without any view to any thing else, is a sort of desire, that seems scarcely to have place in the human breast; yet, if considered in the character of a *means*, scarce a desire can be found, to the gratification of which *labour*, and therein *the desire of labour*, is not continually rendered subservient: hence again it is, that, when abstraction is made of the consideration of the *end*, there scarcely exists a desire, the name of which has been so apt to be employed for *eulogistic purposes*, and thence to contract an *eulogistic signification*, as the appellative that has been employed in bringing to view this *desire of labour*. *Industry* is this appellative:—and thus it is, that, under *another* name, the *desire of wealth* has been furnished with a sort of *letter of recommendation*, which, under its *own* name, could not have been given to it.

Aversion—not *desire*—is the emotion—the only emotion—which *labour*, taken by itself, is qualified to produce: of any such emotion as *love* or *desire*, *ease*, which is the *negative* or *absence* of *labour*—*ease*, not *labour*—is the object. In so far as *labour* is taken in its proper sense, *love of labour* is a contradiction in terms.

Frugality, *economy*, these, it is true, are *eulogistic* terms: but, by these, *preservation* of the quantity of *wealth* acquired,—*preservation* only not *acquisition*:—is the thing in-

dedicated. Add to the above the terms *thrift* and *thriftiness*: for if, in the import of these two latter terms, *acquisition* be in any way included, it is only in a confined way, and, as in the before-mentioned cases, as it were by *stealth*. *Insinuated* it is; *declared* it can scarce be said to be. To *thrive* is the property—the *physical* property—of a plant or an inferior species of animal. Applied to a human being—employed in a psychological sense—it is indicative of *prosperity in general*—of *happiness in general*;—and not in the shape of any particular pleasure, reaped in and from the gratification of the correspondent particular desire.

VIII. Case 8. *Eulogistic appellatives how supplied*.—In some instances, in default of a *single-worded* one, *many-worded* appellatives of the eulogistic cast may be formed, by adding, to a neutral, or but faintly dyslogistic appellative, an eulogistic adjunct.—*Examples*.

I. (No. 3.) *Dyslogistic* appellative, *sensuality*; *eulogistic* adjunct, *refined*. 2. *Neutral*, though but faintly *dyslogistic* appellative, *luxury*, *eulogistic* adjunct, *elegant*: and note in this view the phrase *luxury of beneficence*. 3. (No. 5.) *Neutral* or but faintly *dyslogistic* appellative, *ambition*:) *eulogistic* adjunct, *honest*, *generous*, *noble*, *laudable*, *virtuous*, &c. 4. (No. 7.) *Dyslogistic* appellative, *pride*: *eulogistic* adjunct, *honest*, *generous*, &c. as above.

N. B. Some instances there are, in which the quantity of odium, heaped upon the desire by this or that dyslogistic appellative, is so great, as not to be overbalanced or so much as counterbalanced by any eulogistic adjunct that can be set in the scale against it. By any such additament the expression would be made to wear the appearance of a self-contradictory one.—*Examples*: (No. 1.) *Dyslogistic* appellatives, *gluttony*, *drunkenness*. (No. 2.) *Dyslogistic* appellatives, *lewdness*, &c. (No. 7.) *Dyslogistic* appellative, *servility*. (No. 11.) *Neutral* appellative, *antipathy*: *dyslogistic* appellative, *malignity*. In company with none of these would any such epithets as *honest*, *generous*, *noble*, *virtuous*, *laudable*, &c. be found endurable.

§ IV. *Good and Bad—attributives, applied to species of Motives: impropriety of the application—its causes and effects.*

As there is not any sort of *pleasure*, the enjoyment of which, if taken by itself, is not a *good*—(taken by itself, that

is, on the supposition that it is not *preventive* of a more than equivalent *pleasure*, or *productive* of more than equivalent *pain*)—nor any sort of *pain*, from which, taken in like manner by itself, the *exemption* is not a good;—in a word, as there is not any sort of *pleasure* that is not itself a good, nor any sort of *pain* the exemption from which is not a good,—and as nothing but the expectation of the eventual enjoyment of pleasure in some shape, or of exemption from pain in some shape, can operate in the character of a *motive*,—a necessary consequence is, that if by *motive* be meant *sort* of motive, there is not any such thing as a *bad* motive: no nor any such thing as a motive, which, to the exclusion of any other, can with propriety be termed a *good* motive. Incontestable as the correctness of these positions will be found to be, perpetual are the occasions on which, in discourses on *moral*, *political*, and even *legal* subjects, *motives* are distinguished from, and contrasted with, one another, under the respective names of *good* motives, and *bad* motives.

From this speculative error, practical errors of the very first importance may be seen to have taken their rise. In the instance of any person, to assign, as the cause by which any act of his has been produced, any motive to which the adjunct *bad* is wont to be prefixed, is among the number of acts, for which, under the description of *criminal offences*, men are held punishable.—Punishable?—Yes: and actually and habitually punished:—when perhaps, in the very nature of the case, one of the sort of motives thus denominated, is the only one by which the act in question, the existence of which is unquestionable, could have been produced.

In the composition of this error, what there is of truth seems to be this: *viz.* that, as there are some motives, the force of which, they being either of the *self-regarding*, or of the *dissocial* class, is more liable than the force of those of the remaining class, *viz.* the *social* class, to operate in the breast of each particular individual, to the prejudice of the general good—of the interest of mankind at large; so, on the other hand, there are others,—and more particularly among those which belong to the *social* class,—which, in a particular degree, are capable of being employed, and with success, in checking the operative force of the above *comparatively* dangerous motives, and restraining it from applying itself with effect to the production of acts of the tendency just mentioned.

But, if in any such observations a sufficient warrant were

supposed to be found, for attaching to a motive of the former description the appellative of a *bad* motive, or to a motive of the other description any such appellative as that of a *good* motive,—and for acting accordingly, *viz.* by *punishing* a man as often as his conduct was deemed to have for its cause one of these *bad* motives, or *rewarding* him as often as it was found to have for its cause any one of those *good* motives,—of any such error, supposing it universally embraced and permanently acted upon, the destruction of the whole human race would be the certain consequence.—“*Regulators* are good things; *mainsprings* are bad things: therefore, to make a good watch, put into it *regulators*, two, or as many more as you please, but not one *mainspring*.” Exactly as conducive as such notions would be to *good watchmaking*, would be to *good government* the notion that men’s conduct ought not to be influenced by any motives but those of the sort commonly called *good motives*;—that it ought not ever to be influenced by any motives of the sort commonly called *bad motives*.

A measure of government is brought to view:—by certain persons it is *opposed*—the *motives* by which they are engaged in the opposition to it are, it is said, *bad motives*:—*conclusion*, it ought to be *adopted*.

A measure of government is brought to view:—by certain persons it is *supported*:—the *motives* by which they are engaged in the support of it are, it is said, *bad motives*:—*conclusion*, it ought to be *rejected*.—By the influence of arguments such as these how frequently has a bad measure been adopted, a good measure thrown out!

For an alleged wrong, a person is under prosecution, the *motives* by which the *prosecutor* is engaged in the prosecution are, it is said, *bad motives*: *lucre* for example, or *selfish ambition*, or *vengeance*: therefore the defendant ought to be acquitted, or the prosecution quashed.—By the influence of arguments such as these, how frequently has a wrongdoer been exempted from the infliction due to his transgression!—exempted, more or less, either from *punishment*, or from the burthen of *satisfaction*, in a pecuniary, or in whatever other shape, it has been due! And note, that for the sort of imputation, of which this argument is composed, seldom can there be any difficulty in finding a plausible ground, or even a true one.

Note however, that, from the nature of the *motive*, the *mischiefs*, produced by an action of a *mischievous* species, is really liable to receive very considerable increase. But it is

not from the sort of motive which is most apt to be spoken of as a *bad* motive, that in this case the mischief will always receive the greatest increase. The *desire* of acquiring the *matter of wealth*,—let this, as it so commonly is, be set down in the catalogue of *bad motives*. Yet, by those who bear hardest upon it, it will hardly be deemed so bad a motive as *revenge*. But there are offences, of which, when produced by the desire of the matter of wealth, the mischief is by far greater than that of an offence of the same denomination produced by revenge. Take for example *murder* committed in prosecution of a plan of *highway robbery*, and murder produced by a *private quarrel*. In the *first* case, in the *alarm* and *danger*,—in which consists by far the greater part of the *mischief*,—*all* are sharers, whose occasions happen to call them that way: in the *second* case, none but those, to whom it might happen to offer to the murderer a *provocation*, equally irritating with that which gave occasion to his crime*.

Of all *motives*, actual or imaginable, the very *best*, if goodness were to be measured by necessity to human existence, would be the motives that correspond respectively to the desires of *food* and *drink*, (No. 1.) and to *sexual desire*, (No. 2.) Yet, to any such desire as that of *eating* or *drinking*, by those by whom so much is said of *good motives*, and so much stress is laid upon the degree of *goodness* of a man's *motives*, admittance would scarcely have been given into their list of *good motives*: and as to *sexual desire*, taken by itself, so bad a thing is it commonly deemed in the character of a motive, or even in the character of a desire, that all the force which it is in the power of human exertion to muster has, to a great extent, been employed in the endeavour to extinguish it altogether.

Under the general name of *self-regarding interest*, (No. 14.) are comprisable the several *particular* interests, corresponding to all the several *motives*, that do not belong either to the *social* class (No. 10.) or the *dissocial* class (No. 11.) Weed out of the heart of man this species of *interest*, with the corresponding *desires* and *motives*, the thread of life is cut, and the whole race perishes.—*Self-regarding interest* has it any where a place in the catalogue of *good motives*? Oh no: scarce any where as yet is it known by any such unimpassioned, any such neutral name. *Self-interest*, *selfishness*, *interestedness*, these are the only names

* See Introd. to Mor. and Legisl. Ch. *Motives*. Dum. Traité de Législat.

it is known by: and, to any of these to attach *good*—any such epithet as *good*—would be a contradiction in terms.

Fear of God (No. 9.)—*Sympathy* (No. 10.)—*Love of reputation* (No. 8.)—to these, if to any, would he assigned a place—and, if not the only place, the highest place—in the catalogue of *good* motives. Yet, in a savage state, (to look no higher) men have existed, from the very first, in countless multitudes, with scarce any perceptible traces, in their conduct, of the influence or existence of any such motives: at any rate in the character of motives, capable of operating with efficiency, as a *check* to excess, in the action of the *self-regarding* and *dissocial* motives.

Moreover, of all those *good* motives, the goodness or badness of the *effect*, depends altogether upon the *direction* in which, on each occasion, they act,—upon the nature of the effects,—the consequences—*pleasurable* or *painful*, of which they become *efficient causes* or *preventives*.—1. *Fear of God*. The mischiefs of which this motive has been productive are altogether as incontestable as, and still more *distinctly* visible than, the good effects: witness the word *persecution*, with the miseries which it serves to bring to view. 2. *Sympathy*. Of the operation of sympathy, in so far as the object of it is but a single individual, the effects, supposing it to operate alone and unchecked, may be neither better nor worse than those of *selfishness*: of these effects, the *degree* of its efficiency being given, the *goodness* depends upon the *extent* to which they reach: and that extent—such is its amplitude—has at one end *unity*, at the other, the number of the whole of the human race,—or rather of the whole sensitive race, all species included,—present and future. 3. *Love of reputation*. *Infanticide*, when committed by the mother of an illegitimate offspring, has no other motive for its cause.—*Murder* committed upon the body of any other individual in whose agency, in the way of testimony or any other, a man beholds a cause of life in respect of reputation, is equally capable of being produced by the same cause.—*Conquest*—a short word for the aggregate of all the crimes and all the mischiefs, that man is capable of committing or suffering by,—in particular, for *murder*, *robbery*, and *violence* in every other imaginable shape, committed all of them upon the very largest scale,—is, even without any such aid as that of *love of power*, *love of the matter of wealth*, or *antipathy*, capable of being produced by this same motive. See more on this head in *Introd. to Princ. of Morals and Legislation*: London, 1789, Ch. *Motives*.

§ V. *Proper subjects of the attributives good and bad, are consequences, intentions, acts, habits, dispositions, inclinations, and propensities: so of the attributives virtuous and vitious, except consequences: how as to interests and desires.*

Consequences and intentions,—intentions, considered in respect of the *consequences*, to the production of which they are directed, or at any rate in respect of the consequences which, at the time of the intention, a man actually *had*, or at least *ought* (it is supposed) to have had *in view*,—these, together with the *acts*, which the *intentions* in question are considered as having been directed to the production of, or as having a *tendency* to produce,—will (it is believed) be seen to be the only subjects, to which, in the character of *attributives*, such adjuncts as *good* and *bad* can either with speculative propriety, or without danger of practical error, in so far as *acts*, and *springs of action* are concerned, be attached.

To *motives* they can not, without impropriety, be attached:—viz. for the reasons already exhibited at large.

For the like reasons, neither can *bad* be attached to *pleasures*, or to *exemptions*, (viz. from pain); nor *good*, to *pains*, or to *losses* (viz. of pleasure).

For the like reasons, neither can *vitious* be attached to *pleasures*, any more than *virtuous* to *pains*.

For the like reasons, neither can *bad* be attached to any species of *interests*,—nor therefore *good*, to any species of interest, to the exclusion of any other.

Of late years, though any such expression as *good interest* has hardly ever been seen or heard, yet the expression *best interests*—chiefly in the *rhetorical* or other *impassioned* style, is become a common one.

According to analogy,—for the same reasons, neither should *vitious*, any more than *bad* or *good*, be attached to *desires*, *aversions*, or *propensities*. But, when the word *desire* is employed, it is commonly with reference to some *act*—which, for the gratification of the *desire*, the person in question is considered as having it in contemplation to exercise: and,—forasmuch as, in respect of *consequences* and *intentions*, the adjuncts *good* and *bad* are, in strictness of speech, and without any danger of leading to error, properly as well as continually, attached to *acts*,—thence it is, that, in as far as any *act*—any sort of act, or any individual *act*—to which those epithets may with propriety be attached, is in view,

these same epithets may, without impropriety, as in practice they are continually, be applied to *desires*.

So likewise the epithets *vitious* and *virtuous*; as, accordingly, the epithet *vitious* frequently is; as also sometimes the epithet *virtuous*, though not with equal frequency.

To *dispositions*, *inclinations*, and *propensities*,—*vitious* and *virtuous*, as well as *bad* and *good*, are, and with similar propriety, frequently applied in practice.

To *aversions*, the occasion for applying them has not, in the instance of any one of those four attributives, been wont to present itself with any considerable degree of frequency.

In respect of the relation that has place between the import of the word *act* and the import of the word *habit*,—we hear of *good* and *bad*, *virtuous* and *vitious habits*,—as properly, and at least as frequently, as of *good* and *bad*, *virtuous* and *vitious acts*.

Applied to *interests*, in the character of a *dyslogistic* epithet, instead of *bad* or *vitious* we have *sinister*:—*eulogistic*, except, as above, *best*—the superlative of *good*—we have none: in *Ethics*, *sinister* has not, as in *Anatomy*, and thence in *Heraldry*, *dexter* for its accompaniment.

On this occasion, by *sinister*, if any thing determinate is meant, is meant—operating, or tending to operate, in a *sinister direction*: i. e. in such a direction as to give birth to a *bad*, *alias* a *vitious act*.

The sorts of bad or vitious acts, of which *sinister interest* is, in practice, commonly spoken of as the efficient cause, seem to be more frequently, if not exclusively, such as come under the denomination of acts of *improbability*, than such as come under the denomination of acts of *imprudence*: such as are considered as injurious to the interests of other persons, than such as are considered as injurious to the interest of the agent himself:—but it is in the accidental course of practice, and not in the nature of the case, that the restriction will (it is believed) be seen to have originated.

§ VI. Causes of misjudgement and misconduct—*intellectual weakness*, *indigenous* and *adoptive*—*sinister interest*, and *interest-begotten prejudice*.

As between the two main departments of the human mind, viz. the *volitional* and the *intellectual*—according as it is the one or the other, the state of which is under consideration, as being subjected or exposed to the operation of *interest*,—termed, in so far as the direction in which it is

considered as operating, is considered as *sinister*, *sinister interest*, as above,—the result of the operation will receive a different description: in so far as it is the *volitional* department—in so far as it is *the will—delinquency*, with or without *immorality*,—or *immorality*,—with or without *delinquency*,—is the result: in so far as it is the intellectual faculty, *misjudgement*—with or without *misconduct*—is the result.—As to *error*, though mostly employed as synonymous to *misjudgement*, it is not unfrequently employed as synonymous to *misconduct*, and therefore not fit to be employed in contradistinction to it.

Indigenous intellectual weakness—*adoptive* intellectual weakness, or in one word *prejudice—sinister interest*, (understand self-conscious sinister interest)—lastly *interest-begotten* (though not self-conscious) *prejudice*—by one or other of these denominations, may be designated (it is believed) the cause of whatever is on any occasion amiss, in the opinions or conduct of mankind.

Of these several distinguishable psychological causes of misjudgement and misconduct, the mutual relations may be stated as follows:—Of the *intellectual department*, the condition—of the *intellectual faculties*, the operation—is, on every occasion, exposed to the action and influence of the *sensitive* and the *volitional*: *judgement—opinion*—is liable to be acted upon, influenced, and perverted, by *interest*. On the occasion in question, suppose *misjudgement* alone, or *misconduct* alone, or both together, to have had place;—suppose a judgement more or less erroneous to have been pronounced, an opinion in some way or other erroneous to have been formed. In this case, in the production of the result, as above, *interest* may have had, or may not have had, a share: if no, the result has had for its cause mere *weakness*—intellectual weakness;—whether it be *indigenous* or *adoptive*, i. e. *prejudice*: if yes, then whatsoever of *misconduct* may happen to be included in it, has had for its cause, either *sinister interest* (i. e. *self-conscious* sinister interest), or *interest-begotten prejudice*.

§ VII. *Simultaneously operating motives—co-operating, conflicting, or both.*

Seldom (it will readily be seen) does it happen, that a man's conduct stands exposed to the action of no more than one motive. Frequently indeed—not to say commonly—does it happen, that, on one and the same occasion, it is

acted upon by a number of motives, acting in opposite directions: in each of those two opposite directions respectively, sometimes by one, sometimes by more than one motive: and, on every such occasion, be it what it may, the action is, of course, the result of that one motive, or that groupe of simultaneously operating motives, of which, on that same occasion, the force and influence happen to be the strongest.

Be this as it may, on every occasion, *conduct*—the *course* taken by a man's conduct—is at the absolute command of—is the never-failing result of—the *motives*,—and thence, in so far as the corresponding interests are perceived and understood, of the corresponding *interests*,—to the action of which, his mind—his will—has, on that same occasion, stood exposed.

Employ the term *free-will*—to the exclusion of the term *free-will*, employ the term *necessity*—in respect of the truth of the above observations, the language so employed will not be found to be expressive of any real difference.

§ VIII. SUBSTITUTION OF MOTIVES. *Acts produced by one motive, commonly ascribed to another.—Causes of this misrepresentation.*

The sort of motives, to the influence of which a man would in general be best pleased that his breast should be regarded as most sensible,—this, for the present purpose, may serve for the explanation of what is meant by *good* motives: the reverse may serve for *bad* motives. In his dealings with other men, it is seldom, however, that a man is not exposed to the *conjunct* action of motives, more than one. In so far as this sort of concurrence is observable, the sort of motive to which a man's conduct will be apt to be ascribed in preference, will vary with the relative position of him to whom, on the occasion in question, it happens to speak or think of it. The *best* motive, that will be recognised as capable of producing the effect in question, is the motive, to which the man himself,—and, in proportion as their dispositions towards him are amicable, other men in general,—will be disposed to ascribe his conduct, and accordingly to exhibit it in the character of the sole efficient cause, or at the least as the most operative among the efficient causes, by which such his conduct was produced.

Things being in this state,—if, among the causes by which the conduct in question was actually produced, a motive, of a complexion sufficiently respected, be to be found, this is the motive, to which,—at least in the character of a predominant one,—but most naturally, because most simply, in the character of *the* exclusively operative one, the conduct will be ascribed. But, if no such sufficiently respected motive can be found, then, instead of the actual motive, some such other motive will be looked out for and employed, as, being sufficiently favourable, shall, by the nearness of its connection with the actual one, have been rendered most difficultly distinguishable from it. To speak shortly, if the actual motive do not come up to the purpose, another will, in the account given of the matter, be *substituted* to it: or, more shortly still, the motive will be *changed*.

And so *vice versá* in the case of *enmity*.

Thus it is that, for example, in political contention, no line of conduct can be pursued by either of two parties, but what, by persons of *the same* party, is ascribed to *good* motives, by persons of *the opposite* party to *bad* motives:—and so in every case of *competition*, which, (as most such cases have) has any thing in it of *enmity*.

On any such occasion, the motive which, though but one out of several actual and cooperating motives, or though it be but, as above, a *substituted* motive, is thus put forward, may be designated by the appellation of *the covering motive*: being employed to serve as a *covering*, to whatsoever actually operating motives would not have been so well adapted as itself to the purpose in view.

Follow a few examples:—

I. (No. 1.) *Desire* corresponding to *the pleasures of the palate*: *Eulogistic covering, sympathy*: viz. as implied in some such expression as *love of good cheer—love of a social bowl or glass*. N.B. For pleasure of this sort taken by itself—i. e. for solitary gratification in this shape—a *covering* of the eulogistic cast would scarcely be to be found.

II. (No. 2.) *Sexual desire*: *Eulogistic covering, love*: viz. the *compound* affection, of which the *component elements* are brought to view as above. To the single desire of having children is the sexual intercourse ascribed by Rome-bred lawyers in the case of marriage: a desire for which there is no place but in the breasts of the comparatively few who are in a state of relative affluence. *After birth*,—in how high a degree soever the child is an object of *love*,—*before birth*, to

indigent parents, the same child could scarcely have been an object of *desire*.

III. (No. 4.) *Desire of the matter of wealth. Eulogistic covering, industry*: a desire, as above, which, if by it be meant the *desire of labour simply*, and for its own sake, has no existence.

(No. 5.) *Love of power.—Eulogistic coverings*: 1. *Love of country*—a man's own country, *i. e.* sympathy for the feelings of its inhabitants—present or future or both—taken in the aggregate. 2. *Love of mankind, philanthropy*: *i. e.* sympathy for the human race taken in the aggregate: such being the effects, to the production of which the exercise of power will, whether it *be* or *no*, be *said* to be directed. 3. *Love of duty*: another impossible motive, in so far as *duty* is understood as synonymous to *obligation*. An act, the performance of which is seen or supposed to be amicable to mankind at large, or to his own countrymen in particular—any such act a man may *love* to do, either on that consideration or on any other: but, be it which it may, and let him find ever so much pleasure in the doing of it, what is not possible is—that a man should derive any pleasure from any such thought as that of being *forced* to do it. 4. *Sense of duty*. By this,—if by it be meant any thing but the *love of duty* as above,—will be meant *fear* of the several pains, which, in the character of *evil consequences* to the individual in question, may (as it appears to him) befall him, in case of a neglect on his part, in relation to that same duty:—fear of *legal punishment*, fear of *loss of amity* at the hands of this or that individual—fear of *loss of reputation*—fear of the wrath of God.

IV. (No. 7.) *Desire of amity*: *viz.* of obtaining or preserving a share, more or less considerable, in the *good-will*, and therein in the *eventual good offices*, of this or that particular individual. *Coverings*: 1. *Sympathy* at large, as towards that same individual. 2. *Gratitude*, as towards that same individual: *i. e.* *sympathy* produced by reflection on such or such benefits *already* received at his hands.

6. (No. 11.) *Antipathy*;—*ill-will*: *viz.* towards this or that particular individual.—In so far as prosecution, whether at the bar of a *legal tribunal*, or at the bar of *public opinion*, has been the instrument employed in the gratification of the desire,—*Covering, public spirit*, (No. 10.): or *love of justice* (the compound affection) as above.—So,—if the object, in which a gratification for the desire is sought, be

an act of enmity at large, exercised without any such warrant,—the action may perhaps, still, by the agent in question, or even, in his behalf, by a friend, be termed an act of *justice*, viz. of that justice, which is exercised by the infliction of suffering, on a person, to whom, with or without sufficient ground, misconduct in some shape or other has been imputed.

Of these six species of *desires* and *motives*, by the operation of which so large a portion of the business of human life is carried on, it is not very often that any one will, either by the man himself, or even by any other person, in so far as such other person speaks in the character of his friend, be recognised in quality of so much as a *cooperating cause*, much less as *the sole cause*, of the effect which, by the conjunct, or perhaps sole operation of it, has been produced. These *desires* and *motives* may accordingly be considered as *the unseemly parts of the human mind*. Of the sort of *fig-leaves*, commonly employed for the covering of them, specimens have now been given, as above.

