

*A TREATISE OF HUMAN NATURE  
AN ABSTRACT OF A BOOK LATELY  
PUBLISHED ENTITLED A TREATISE OF  
HUMAN NATURE ETC.*

*ESSAYS, MORAL, POLITICAL, AND  
LITERARY*

*A LETTER FROM A GENTLEMAN TO HIS  
FRIEND IN EDINBURGH*

*AN ENQUIRY CONCERNING HUMAN  
UNDERSTANDING*

*A TRUE ACCOUNT OF THE BEHAVIOURS  
AND CONDUCT OF ARCHIBALD STEWART*

*LETTER TO THE AUTHOR OF THE  
DELINEATION OF THE NATURE AND  
OBLIGATION OF MORALITY*

*SCOTTICISMS*

*FOUR DISSERTATIONS*

*THE HISTORY OF ENGLAND*

*DIALOGUES CONCERNING NATURAL  
RELIGION*

**THE COMPLETE WORKS OF  
DAVID HUME:  
Treatise of Human Nature, An  
Enquiry Concerning Human  
Understanding,  
An Enquiry Concerning the  
Principles of Morals,  
Dialogues Concerning Natural  
Religion and other  
Illustrated**

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**ADVERTISEMENT.**

My design in the present work is sufficiently explained in the Introduction. The reader must only observe, that all the subjects I have there planned out to myself, are not treated of in these two volumes. The subjects of the Understanding and Passions make a compleat chain of reasoning by themselves; and I was willing to take advantage of this natural division, in order to try the taste of the public. If I have the good fortune to meet with success, I shall proceed to the

examination of Morals, Politics, and Criticism; which will compleat this Treatise of Human Nature. The approbation of the public I consider as the greatest reward of my labours; but am determined to regard its judgment, whatever it be, as my best instruction.

## INTRODUCTION.

Nothing is more usual and more natural for those, who pretend to discover anything new to the world in philosophy and the sciences, than to insinuate the praises of their own systems, by decrying all those, which have been advanced before them. And indeed were they content with lamenting that ignorance, which we still lie under in the most important questions, that can come before the tribunal of human reason, there are few, who have an acquaintance with the sciences, that would not readily agree with them. It is easy for one of judgment and learning, to perceive the weak foundation even of those systems, which have obtained the greatest credit, and have carried their pretensions highest to accurate and profound reasoning. Principles taken upon trust, consequences lamely deduced from them, want of coherence in the parts, and of evidence in the whole, these are every where to be met with in the systems of the most eminent philosophers, and seem to have drawn disgrace upon philosophy itself.



Nor is there required such profound knowledge to discover the present imperfect condition of the sciences, but even the rabble without doors may, judge from the noise and clamour, which they hear, that all goes not well within. There is nothing which is not the subject of debate, and in which men of learning are not of contrary opinions. The most trivial question escapes not our controversy, and in the most momentous we are not able to give any certain decision. Disputes are multiplied, as if every thing was uncertain; and these disputes are managed with the greatest warmth, as if every thing was certain. Amidst all this bustle it is not reason, which carries the prize, but eloquence; and no

man needs ever despair of gaining proselytes to the most extravagant hypothesis, who has art enough to represent it in any favourable colours. The victory is not gained by the men at arms, who manage the pike and the sword; but by the trumpeters, drummers, and musicians of the army.

From hence in my opinion arises that common prejudice against metaphysical reasonings of all kinds, even amongst those, who profess themselves scholars, and have a just value for every other part of literature. By metaphysical reasonings, they do not understand those on any particular branch of science, but every kind of argument, which is any way abstruse, and requires some attention to be comprehended. We have so often lost our labour in such researches, that we commonly reject them without hesitation, and resolve, if we must for ever be a prey to errors and delusions, that they shall at least be natural and entertaining. And indeed nothing but the most determined scepticism, along with a great degree of indolence, can justify this aversion to metaphysics. For if truth be at all within the reach of human capacity, it is certain it must lie very deep and abstruse: and to hope we shall arrive at it without pains, while the greatest geniuses have failed with the utmost pains, must certainly be esteemed sufficiently vain and presumptuous. I pretend to no such advantage in the philosophy I am going to unfold, and would esteem it a strong presumption against it,

were it so very easy and obvious.

It is evident, that all the sciences have a relation, greater or less, to human nature: and that however wide any of them may seem to run from it, they still return back by one passage or another. Even. Mathematics, Natural Philosophy, and Natural Religion, are in some measure dependent on the science of MAN; since they lie under the cognizance of men, and are judged of by their powers and faculties. It is impossible to tell what changes and improvements we might make in these sciences were we thoroughly acquainted with the extent and force of human understanding, and could explain the nature of the ideas we employ, and of the operations we perform in our reasonings. And these improvements are the more to be hoped for in natural religion, as it is not content with instructing us in the nature of superior powers, but carries its views farther, to their disposition towards us, and our duties towards them; and consequently we ourselves are not only the beings, that reason, but also one of the objects, concerning which we reason.

If therefore the sciences of Mathematics, Natural Philosophy, and Natural Religion, have such a dependence on the knowledge of man, what may be expected in the other sciences, whose connexion with human nature is more close and intimate? The sole end of logic is to explain the principles and operations of our reasoning faculty, and the nature of our ideas:

morals and criticism regard our tastes and sentiments: and politics consider men as united in society, and dependent on each other. In these four sciences of Logic, Morals, Criticism, and Politics, is comprehended almost everything, which it can any way import us to be acquainted with, or which can tend either to the improvement or ornament of the human mind.

Here then is the only expedient, from which we can hope for success in our philosophical researches, to leave the tedious lingering method, which we have hitherto followed, and instead of taking now and then a castle or village on the frontier, to march up directly to the capital or center of these sciences, to human nature itself; which being once masters of, we may every where else hope for an easy victory. From this station we may extend our conquests over all those sciences, which more intimately concern human life, and may afterwards proceed at leisure to discover more fully those, which are the objects of pore curiosity. There is no question of importance, whose decision is not comprised in the science of man; and there is none, which can be decided with any certainty, before we become acquainted with that science. In pretending, therefore, to explain the principles of human nature, we in effect propose a compleat system of the sciences, built on a foundation almost entirely new, and the only one upon which they can stand with any security.

And as the science of man is the-only solid

foundation for the other sciences, so the only solid foundation we can give to this science itself must be laid on experience and observation. It is no astonishing reflection to consider, that the application of experimental philosophy to moral subjects should come after that to natural at the distance of above a whole century; since we find in fact, that there was about the same interval betwixt the origins of these sciences; and that reckoning from THALES to SOCRATES, the space of time is nearly equal to that betwixt, my Lord Bacon and some late philosophers [Mr. Locke, my Lord Shaftesbury, Dr. Mandeville, Mr. Hutcheson, Dr. Butler, etc.] in England, who have begun to put the science of man on a new footing, and have engaged the attention, and excited the curiosity of the public. So true it is, that however other nations may rival us in poetry, and excel us in some other agreeable arts, the improvements in reason and philosophy can only be owing to a land of toleration and of liberty.

Nor ought we to think, that this latter improvement in the science of man will do less honour to our native country than the former in natural philosophy, but ought rather to esteem it a greater glory, upon account of the greater importance of that science, as well as the necessity it lay under of such a reformation. For to me it seems evident, that the essence of the mind being equally unknown to us with that of external bodies, it must be equally impossible to



form any notion of its powers and qualities otherwise than from careful and exact experiments, and the observation of those particular effects, which result from its different circumstances and situations. And though we must endeavour to render all our principles as universal as possible, by tracing up our experiments to the utmost, and explaining all effects from the simplest and fewest causes, it is still certain we cannot go beyond experience; and any hypothesis, that pretends to discover the ultimate original qualities of human nature, ought at first to be rejected as presumptuous and chimerical.

I do not think a philosopher, who would apply himself so earnestly to the explaining the ultimate principles of the soul, would show himself a great master in that very science of human nature, which he pretends to explain, or very knowing in what is naturally satisfactory to the mind of man. For nothing is more certain, than that despair has almost the same effect upon us with enjoyment, and that we are no sooner acquainted with the impossibility of satisfying any desire, than the desire itself vanishes. When we see, that we have arrived at the utmost extent of human reason, we sit down contented, though we be perfectly satisfied in the main of our ignorance, and perceive that we can give no reason for our most general and most refined principles, beside our experience of their reality; which is the reason of the mere vulgar, and

what it required no study at first to have discovered for the most particular and most extraordinary phaenomenon. And as this impossibility of making any farther progress is enough to satisfy the reader, so the writer may derive a more delicate satisfaction from the free confession of his ignorance, and from his prudence in avoiding that error, into which so many have fallen, of imposing their conjectures and hypotheses on the world for the most certain principles. When this mutual contentment and satisfaction can be obtained betwixt the master and scholar, I know not what more we can require of our philosophy.

But if this impossibility of explaining ultimate principles should be esteemed a defect in the science of man, I will venture to affirm, that it is a defect common to it with all the sciences, and all the arts, in which we can employ ourselves, whether they be such as are cultivated in the schools of the philosophers, or practised in the shops of the meanest artizans. None of them can go beyond experience, or establish any principles which are not founded on that authority. Moral philosophy has, indeed, this peculiar disadvantage, which is not found in natural, that in collecting its experiments, it cannot make them purposely, with premeditation, and after such a manner as to satisfy itself concerning every particular difficulty which may be. When I am at a loss to know the effects of one body upon another in any situation, I need only