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THOMAS HOBBS

## LEVIATHAN

(1651)

Thomas Hobbes (1588–1679), the son of a quarrelsome minister of the Church of England, was the greatest English philosopher of the seventeenth century. Raised by an uncle following his father's early death, Hobbes went to Oxford University in 1603. Unsatisfied with the medieval curriculum at Oxford, Hobbes was a lackluster student who preferred to design his own education by reading books independently. After his graduation, he began a career as a tutor in the household of the Earl of Devonshire. Hobbes spent most of the rest of his life closely associated with the heirs of the Devonshire title, who paid him an annual pension until his death. A major part of his duties as tutor was to guide his charges during their European tours. This allowed Hobbes entry into the increasingly international world of scholarship. He befriended Galileo and earned the enmity of the famous French philosopher Descartes when on a trip to Paris. The Civil Wars in England broke out and his patron chose the losing Royalist side. This resulted in a long Parisian exile, during which Hobbes began to formulate the ideas which later became a part of *Leviathan*. Following the Restoration of Charles II, Hobbes returned to England where he spent much of his time refining his ideas and defending himself from the attacks of his enemies, who claimed that his work was anti-Christian and subversive.

*Leviathan*, published in 1651 while Hobbes was in exile, was the fruit of his experience as the subject of a kingdom torn apart by civil war. In later years his work was condemned as an apology for the military dictatorship of Oliver Cromwell, although in fact most of it was written well before Cromwell came to power. The selection reproduced here reflects Hobbes's vision of human nature.

*Of the Naturall Condition of Mankind,  
as Concerning Their Felicity, and Misery*

Nature hath made men so equal, in the faculties of body, and mind; as that though there be found one man sometimes manifestly stronger in body, or of quicker mind than another; yet when all is reckoned together, the difference between man, and man, is not so considerable, as that one man can thereupon claim to himself any benefit, to which another may not pretend, as well as he. For as to the strength of body, the weakest has

strength enough to kill the strongest, either by secret machination, or by confederacy with others, that are in the same danger with himselfe.

And as to the faculties of the mind, . . . I find yet a greater equality amongst men, than that of strength. For Prudence, is but Experience; which equall time, equally bestowes on all men, in those things they equally apply themselves unto. That which may perhaps make such equality incredible, is but a vain conceit of ones owne wisdom, which almost all men think they have in a greater degree, than the Vulgar; that is, than

all men but themselves, and a few others, whom by Fame, or for concurring with themselves, they approve. For such is the nature of men, that howsoever they may acknowledge many others to be more witty, or more eloquent, or more learned; Yet they will hardly believe there be many so wise as themselves: For they see their own wit at hand, and other mens at a distance. But this proveth rather that men are in that point equal, than unequal. For there is not ordinarily a greater signe of the equal distribution of any thing, than that every man is contented with his share.

From this equality of ability, ariseth equality of hope in the attaining of our Ends. And therefore if any two men desire the same thing, which nevertheless they cannot both enjoy, they become enemies; and in the way to their End, (which is principally their owne conservation, and sometimes their delectation only,) endeavour to destroy, or subdue one another. And from hence it comes to passe, that where an Invader hath no more to feare, than an other mans single power; if one plant, sow, build, or possesse a convenient Seat, others may probably be expected to come prepared with forces united, to dispossesse, and deprive him, not only of the fruit of his labour, but also of his life, or liberty. And the Invader again is in the like danger of another.

And from this diffidence of one another, there is no way for any man to secure himselfe, so reasonable, as Anticipation; that is, by force, or wiles, to master the persons of all men he can, so long, till he see no other power great enough to endanger him: And this is no more than his owne conservation requireth, and is generally allowed. Also because there be some, that taking pleasure in contemplating their own power in the acts of conquest, which they pursue farther than their security requires; if others, that otherwise would be glad to be at ease within modest bounds, should not by invasion increase their power, they would not be able, long time, by standing only on their defence, to subsist. And by consequence, such augmentation

of dominion over men, being necessary to a mans conservation, it ought to be allowed him.

Againe, men have no pleasure, (but on the contrary a great deale of griefe) in keeping company, where there is no power able to overawe them all. For every man looketh that his companion should value him, at the same rate he sets upon himselfe: And upon all signes of contempt, or undervaluing, naturally endeavours, as far as he dares (which amongst them that have no common power to keep them in quiet, is far enough to make them destroy each other,) to extort a greater value from his contemners, by damage; and from others, by the example.

So that in the nature of man, we find three principall causes of quarrell. First, Competition; Secondly, Diffidence; Thirdly, Glory.

The first, maketh men invade for Gain; the second, for Safety; and the third, for Reputation. The first use Violence, to make themselves Masters of other mens persons, wives, children, and cattell; the second, to defend them; the third, for trifles, as a word, a smile, a different opinion, and any other signe of undervalue, either direct in their Persons, or by reflexion in their Kindred, their Friends, their Nation, their Profession, or their Name.

Hereby it is manifest, that during the time men live without a common Power to keep them all in awe, they are in that condition which is called *Warre*; and such a warre, as is of every man, against every man. For *Warre*, consisteth not in Battell onely, or the act of fighting; but in a tract of time, wherein the Will to contend by Battell is sufficiently known: and therefore the notion of *Time*, is to be considered in the nature of *Warre*; as it is in the nature of *Weather*. For as the nature of *Foule weather*, lyeth not in a shovre or two of rain; but in an inclination thereto of many dayes together: So the nature of *War*, consisteth not in actual fighting; but in the known disposition thereto, during all the time there is no assurance to the contrary. All other time is *PEACE*.

Whatsoever therefore is consequent to a time of *Warre*, where every man is Enemy to

every man; the same is consequent to the time, wherein men live without other security, than what their own strength, and their own invention shall furnish them withall. In such condition, there is no place for Industry; because the fruit thereof is uncertain: and consequently no Culture of the Earth; no Navigation, nor use of the commodities that may be imported by Sea; no commodious Building; no Instruments of moving, and removing such things as require much force; no Knowledge of the face of the Earth; no account of Time; no Arts; no Letters; no Society; and which is worst of all, continuall feare, and danger of violent death; and the life of man, solitary, poore, nasty, brutish, and short.

It may seem strange to some man, that has not well weighed these things; that Nature should thus dissociate, and render men apt to invade, and destroy one another: and he may therefore, not trusting to this Inference, made from the Passions, desire perhaps to have the same confirmed by Experience. Let him therefore consider with himself, when taking a journey, he arms himselfe, and seeks to go well accompanied; when going to sleep, he locks his doores; when even in his house he locks his chests; and this when he knows there bee Lawes, and publike Officers, armed, to revenge all injuries shall bee done him; what opinion he has of his fellow subjects, when he rides armed; of his fellow Citizens, when he locks his doores; and of his children, and servants, when he locks his chests. Does he not there as much accuse mankind by his actions, as I do by my words? But neither of us accuse mans nature in it. The Desires, and other Passions of man, are in themselves no Sin. No more are the Actions, that proceed from those Passions, till they know a Law that forbids them: which till Lawes be made they cannot know: nor can any Law be made, till they have agreed upon the Person that shall make it.

It may peradventure be thought, there was never such a time, nor condition of warre as this; and I believe it was never generally so, over all the world: but there are many places, where they

live so now. For the savage people in many places of *America*, except the government of small Families, the concord whereof dependeth on naturall lust, have no government at all; and live at this day in that brutish manner, as I said before. Howsoever, it may be perceived what manner of life there would be, where there were no common Power to feare; by the manner of life, which men that have formerly lived under a peaceful government, use to degenerate into, in a civil Warre.

But though there had never been any time, wherein particular men were in a condition of warre one against another; yet in all times, Kings, and Persons of Sovereigne authority, because of their Independency, are in continuall jealousies, and in the state and posture of Gladiators; having their weapons pointing, and their eyes fixed on one another; that is, their Forts, Garrisons, and Guns upon the Frontiers of their Kingdomes; and continuall Spyes upon their neighbours; which is a posture of War. But because they uphold thereby, the Industry of their Subjects; there does not follow from it, that misery, which accompanies the Liberty of particular men.

To this warre of every man against every man, this also is consequent; that nothing can be Unjust. The notions of Right and Wrong, Justice and Injustice have there no place. Where there is no common Power, there is no Law: where no Law, no Injustice. Force, and Fraud, are in warre, the two Cardinall vertues. Justice, and Injustice are none of the Faculties neither of the Body, nor Mind. If they were, they might be in a man that were alone in the world, as well as his Senses, and Passions. They are Qualities, that relate to men in Society, not in Solitude. It is consequent also to the same condition, that there be no Propriety, no Dominion, no *Mine* and *Thine* distinct; but onely that to be every mans, that he can get; and for so long, as he can keep it. And thus much for the ill condition, which man by meer Nature is actually placed in; though with a possibility to come out of it, consisting partly in the Passions, partly in his Reason.

The Passions that encline men to Peace, are Feare of Death; Desire of such things as are necessary to commodious living; and a Hope by their Industry to obtain them. And Reason

suggesteth convenient Articles of Peace, upon which men may be drawn to agreement. These Articles, are they, which otherwise are called the Lawes of Nature.

#### QUESTIONS

1. Hobbes argues that "Nature hath made men . . . equal." What sort of equality is he talking about? How are people equal?
2. What is Hobbes's view of human nature? Is it a pessimistic or optimistic view? Why?
3. Why do people quarrel, according to Hobbes? What sort of society is the product of the "state of nature"?
4. How do you think Hobbes's experience of the English Civil Wars might have affected his point of view?
5. How do you think Hobbes's war of "every man against every man" could be stopped? What sort of government could break the natural human tendency towards war?

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JOHN LOCKE

### SECOND TREATISE OF GOVERNMENT

(1689)

John Locke (1632–1704) is one of the most influential political theorists in Western history. His *Two Treatises of Government* not only inspired the English tradition of parliamentary democracy, but influenced the French Enlightenment through the writing of Montesquieu and most famously became the foundation for the American Declaration of Independence and Constitution. Locke was educated at Oxford after which he became a physician. His early intellectual endeavors were devoted to science and he was elected to the Royal Society in 1668. In the employ of the earl of Shaftesbury, Locke wrote an *Essay Concerning Toleration* (1667) which argued for the peaceful coexistence of diverse religious groups in England. He wrote his most