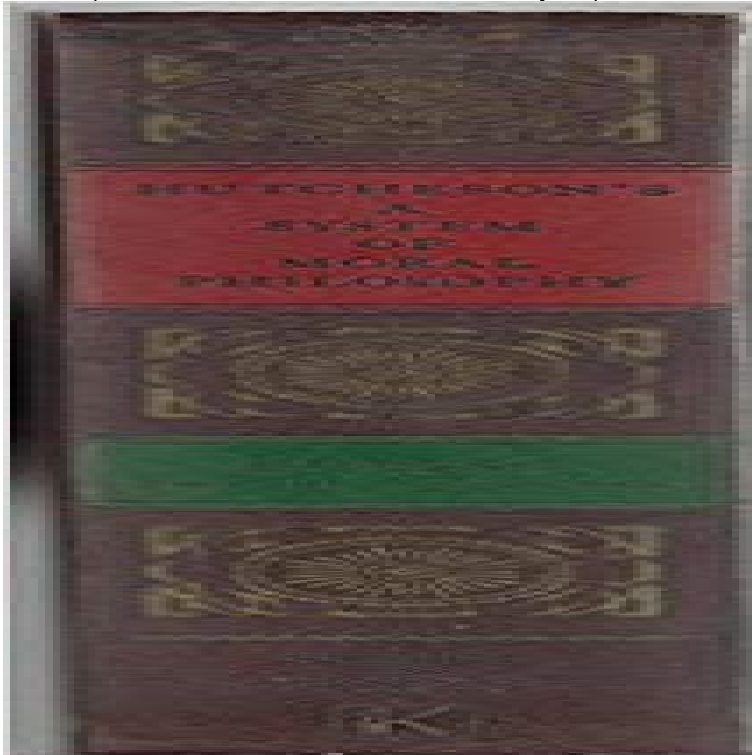


A System of Moral Philosophy



A SYSTEM OF MORAL PHILOSOPHY,
IN THREE BOOKS Volume 2 By Francis
Hutcheson Contents of the Second
Volume Book II 9. Concerning Contrasts
or Covenants. 10. The Obligations in the
Use of Speech. 11. Concerning Oaths and
Vows. 12. The Values of Goods in
Commerce, and the Nature of Coin. 13.
The principal Contracts in a Social Life.
14. Personal Rights arising from some
lawful Action of the Person obliged, or of
him who has the Right. 15. The Rights
arising from Injuries and Damages, done
by others: and the Abolition of Rights. 16.
Concerning the general Rights of Human
Society, or Mankind as a System. 17. The
extraordinary Rights arising from some
singular Necessity. 18. How Controversies
should be decided in Natural Liberty.
Book III Of Civil Polity. 1. Concerning the
adventitious States or permanent Relations:
and first, Marriage. 2. The Rights and
Duties of Parents and Children. 3. The
Duties and Rights of Masters and Servants.
4. The Motives to constitute Civil
Government. 5. The natural Method of
constituting Civil Government, and the
essential parts of it. 6. The several Forms
of Polity, with their principal Advantages
and Disadvantages. 7. The Rights of
Governours, how far they extend. 8. The
Ways in which Supreme Power is acquired;
how far just. 9. Of the Nature of Civil
Laws and their Execution. 10. The Laws of
Peace and War. 11. The Duration of the
Politick Union; and the Conclusion.
Excerpt from Chapter 9 A Contract is the
consent of two or more in the same design,
mutually expressed with a view to
constitute or abolish some right or
obligation. We have already seen the
necessity of frequent translations of
property by consent of the proprietor, and
of a constant, social intercourse of offices
among men in giving mutual assistance.
The law of nature requires and obliges us
all to be ready voluntarily to do all kind

offices in our power, and every good man is thus disposed; and yet express contracts about them are necessary among the best of men. For tho men are obliged to social offices, yet they are not bound, except humanity to the indigent requires it, to give their goods or labours to others for nothing. Such obligation would have all the bad effects of a community of goods. The wealthy need more frequently the labours of the indigent, and the indigent must be supported by the compensations they get for them. There must be mutual agreements about these things.

-----Windham

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