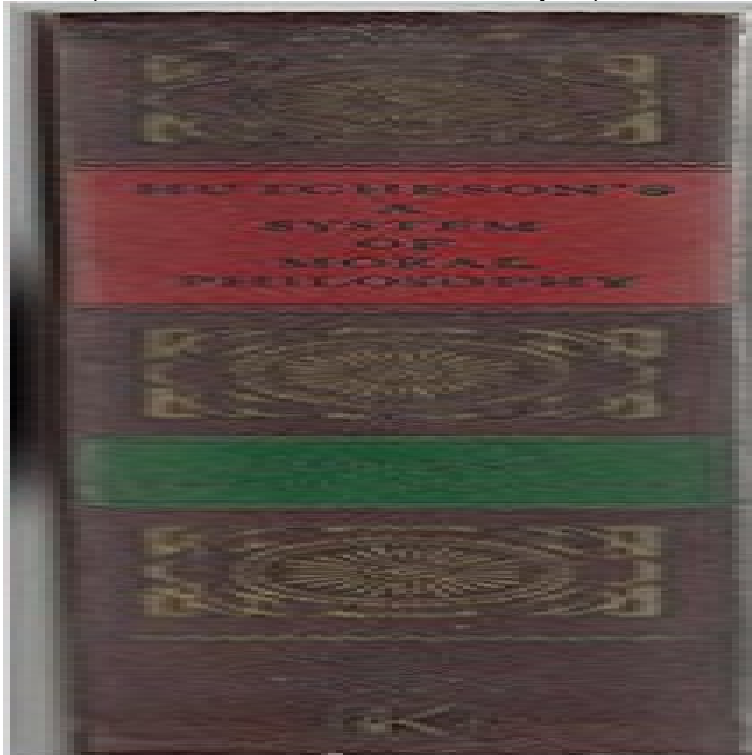


## A System of Moral Philosophy



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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