

PHILOSOPHY



The Quest for Truth

NINTH EDITION

Louis P. Pojman
Lewis Vaughn

New York • Oxford
OXFORD UNIVERSITY PRESS

2014

BARON D'HOLBACH

Baron Paul Henri d'Holbach (1723–1789), born in Edesheim, Germany, and growing up in France, was one of the leading philosophers of the French Enlightenment. He was a materialist who believed that nature is one grand machine, and humans are particular machines within this grand machine—a machine which needs no machinist. He was a significant contributor to the *Encyclopedie* and a friend of Diderot, Hume, and Rousseau. His principal writings are *Christianity Unveiled* (1767), *The System of Nature* (1770), from which the present selection is taken, and *Common Sense, or Natural Ideas Opposed to Supernatural Ideas* (1772).

d'Holbach is one of the first philosophers to provide a sustained systematic critique of the doctrine of free will. According to him, if we accept science, which he equates with a system of material particles operating according to fixed laws of motion, then we will see that free will is an illusion. There is no such entity as a soul, but we are simply material objects in motion, having very complicated brains that lead the unreflective to believe that they are free.



THOSE WHO HAVE AFFIRMED that the *soul* is distinguished from the body, is immaterial, draws its ideas from its own peculiar source, acts by its own energies, without the aid of any exterior object, have, by a consequence of their own system, enfranchised [liberated] it from those physical laws according to which all beings of which we have a knowledge are obliged to act. They have believed that the soul is mistress of its own conduct, is able to regulate its own peculiar operations, has the faculty to determine its will by its own natural energy; in a word, they have pretended that man is a *free agent*.

It has been already sufficiently proved that the soul is nothing more than the body considered relatively to some of its functions more concealed than others: it has been shown that this soul, even when it shall be supposed immaterial, is continually modified conjointly with the body, is submitted to all its motion, and that without this it would remain inert and dead; that, consequently, it is subjected to the influence of those material and physical causes which give impulse to the body; of which the mode of existence, whether habitual or transitory, depends upon the material elements by which it is surrounded, that form its texture, constitute its temperament, enter into it by means of the aliments, and penetrate it by their subtilty. The faculties which are called *intellectual*, and those qualities which are styled *moral*, have been explained in a manner purely physical and natural. In the last place it has been demonstrated that all the ideas, all the systems, all the affections, all the opinions, whether true or false, which man forms to himself, are to be attributed to his physical and material senses. Thus man is a being purely physical; in whatever manner he is considered, he is connected to universal nature, and submitted to the necessary and immutable laws that she imposes on all the beings she contains, according to their peculiar essences or to the respective properties with which, without consulting them, she endows each particular

species. Man's life is a line that nature commands him to describe upon the surface of the earth, without his ever being able to swerve from it, even for an instant. He is born without his own consent; his organization does in nowise depend upon himself; his ideas come to him involuntarily; his habits are in the power of those who cause him to contract them; he is unceasingly modified by causes, whether visible or concealed, over which he has no control, which necessarily regulate his mode of existence, give the hue to his way of thinking, and determine his manner of acting. He is good or bad, happy or miserable, wise or foolish, reasonable or irrational, without his will being for any thing in these various states. Nevertheless, in despite of the shackles by which he is bound, it is pretended he is a free agent, or that independent of the causes by which he is moved, he determines his own will, and regulates his own condition.

However slender the foundation of this opinion, of which every thing ought to point out to him the error, it is current at this day and passes for an incontestable truth with a great number of people, otherwise extremely enlightened; it is the basis of religion, which, supposing relations between man and the unknown being she has placed above nature, has been incapable of imagining how man could either merit reward or deserve punishment from this being, if he was not a free agent. Society has been believed interested in this system; because an idea has gone abroad, that if all the actions of man were to be contemplated as necessary, the right of punishing those who injure their associates would no longer exist. At length human vanity accommodated itself to a hypothesis which, unquestionably, appears to distinguish man from all other physical beings, by assigning to him the special privilege of a total independence of all other causes, but of which a very little reflection would have shown him the impossibility. . . .

The will . . . is a modification of the brain, by which it is disposed to action, or prepared to give play to the organs. This will is necessarily determined by the qualities, good or bad, agreeable or painful, of the object or the motive that acts upon his senses, or of which the idea remains with him, and is resuscitated by his memory. In consequence, he acts necessarily, his action is the result of the impulse he receives either from the motive, from the object, or from the idea which has modified his brain, or disposed his will. When he does not act according to this impulse, it is because there comes some new cause, some new motive, some new idea, which modifies his brain in a different manner, gives him a new impulse, determines his will in another way, by which the action of the former impulse is suspended: thus, the sight of an agreeable object, or its idea, determines his will to set him in action to procure it; but if a new object or a new idea more powerfully attracts him, it gives a new direction to his will, annihilates the effect of the former, and prevents the action by which it was to be procured. This is the mode in which reflection, experience, reason, necessarily arrests or suspends the action of man's will: without this he would of necessity have followed the anterior impulse which carried him towards a then desirable object. In all this he always acts according to necessary laws, from which he has no means of emancipating himself.

If when tormented with violent thirst, he figures to himself in idea, or really perceives a fountain, whose limpid streams might cool his feverish want, is he sufficient master of himself to desire or not to desire the object competent to satisfy so lively a want? It will no doubt be conceded, that it is impossible he should not be desirous to satisfy it; but it will be said—if at this moment it is announced to him that the water he so ardently desires is poisoned, he will, notwithstanding his vehement thirst, abstain from drinking it: and it has, therefore, been falsely concluded that he is a free agent. The fact, however, is, that the motive in either case is exactly the same: his own conservation. The same necessity that determined him to drink before he knew the water was deleteri-

ous, upon this new discovery equally determines him not to drink; the desire of conserving himself either annihilates or suspends the former impulse; the second motive becomes stronger than the preceding, that is, the fear of death, or the desire of preserving himself, necessarily prevails over the painful sensation caused by his eagerness to drink; but, it will be said, if the thirst is very parching, an inconsiderate man without regarding the danger will risk swallowing the water. Nothing is gained by this remark: in this case the anterior impulse only regains the ascendancy; he is persuaded that life may possibly be longer preserved, or that he shall derive a greater good by drinking the poisoned water than by enduring the torment, which, to his mind, threatens instant dissolution: thus the first becomes the strongest and necessarily urges him on to action. Nevertheless, in either case, whether he partakes of the water, or whether he does not, the two actions will be equally necessary; they will be the effect of that motive which finds itself most puissant; which consequently acts in the most coercive manner upon his will.

This example will serve to explain the whole phenomena of the human will. This will, or rather the brain, finds itself in the same situation as a ball, which, although it has received an impulse that drives it forward in a straight line, is deranged in its course whenever a force superior to the first obliges it to change its direction. The man who drinks the poisoned water appears a madman; but the actions of fools are as necessary as those of the most prudent individuals. The motives that determine the voluptuary and the debauchee to risk their health, are as powerful, and their actions are as necessary, as those which decide the wise man to manage his. But, it will be insisted, the debauchee may be prevailed on to change his conduct: this does not imply that he is a free agent; but that motives may be found sufficiently powerful to annihilate the effect of those that previously acted upon him; then these new motives determine his will to the new mode of conduct he may adopt as necessarily as the former did to the old mode.

Man is said to *deliberate*, when the action of the will is suspended; this happens when two

opposite motives act alternately upon him. *To deliberate*, is to hate and to love in succession; it is to be alternately attracted and repelled; it is to be moved, sometimes by one motive, sometimes by another. Man only deliberates when he does not distinctly understand the quality of the objects from which he receives impulse, or when experience has not sufficiently apprised him of the effects, more or less remote, which his actions will produce. He would take the air, but the weather is uncertain; he deliberates in consequence; he weighs the various motives that urge his will to go out or to stay at home; he is at length determined by that motive which is most probable; this removes his indecision, which necessarily settles his will, either to remain within or to go abroad: his motive is always either the immediate or ultimate advantage he finds, or thinks he finds, in the action to which he is persuaded.

Man's will frequently fluctuates between two objects, of which either the presence or the ideas move him alternately: he waits until he has contemplated the objects, or the ideas they have left in his brain which solicit him to different actions; he then compares these objects or ideas; but even in the time of deliberation, during the comparison, pending these alternatives of love and hatred which succeed each other, sometimes with the utmost rapidity, he is not a free agent for a single instant; the good or the evil which he believes he finds successively in the objects, are the necessary motives of these momentary wills; of the rapid motion of desire or fear, that he experiences as long as his uncertainty continues. From this it will be obvious that deliberation is necessary; that uncertainty is necessary; that whatever part he takes, in consequence of this deliberation, it will always necessarily be that which he has judged, whether well or ill, is most probable to turn to his advantage.

When the soul is assailed by two motives that act alternately upon it, or modify it successively, it deliberates; the brain is in a sort of equilibrium, accompanied with perpetual oscillations, sometimes towards one object, sometimes towards

the other, until the most forcible carries the point, and thereby extricates it from this state of suspense, in which consists the indecision of his will. But when the brain is simultaneously assailed by causes equally strong that move it in opposite directions, agreeable to the general law of all bodies when they are struck equally by contrary powers, it stops . . . it is neither capable to will nor to act; it waits until one of the two causes has obtained sufficient force to overpower the other; to determine its will; to attract it in such a manner that it may prevail over the efforts of the other cause.

This mechanism, so simple, so natural, suffices to demonstrate why uncertainty is painful, and why suspense is always a violent state for man. The brain, an organ so delicate and so mobile, experiences such rapid modifications that it is fatigued; or when it is urged in contrary directions, by causes equally powerful, it suffers a kind of compression, that prevents the activity which is suitable to the preservation of the whole, and which is necessary to procure what is advantageous to its existence. This mechanism will also explain the irregularity, the indecision, the inconstancy of man, and account for that conduct which frequently appears an inexplicable mystery, and which is, indeed, the effect of the received systems. In consulting experience, it will be found that the soul is submitted to precisely the same physical laws as the material body. If the will of each individual, during a given time, was only moved by a single cause or passion, nothing would be more easy than to foresee his actions; but his heart is frequently assailed by contrary powers, by adverse motives, which either act on him simultaneously or in succession; then his brain, attracted in opposite directions, is either fatigued, or else tormented by a state of compression, which deprives it of activity. Sometimes it is in a state of incommodious inaction; sometimes it is the sport of the alternate shocks it undergoes. Such, no doubt, is the state in which man finds himself when a lively passion

solicits him to the commission of crime, whilst fear points out to him the danger by which it is attended; such, also, is the condition of him whom remorse, by the continued labour of his distracted soul, prevents from enjoying the objects he has criminally obtained.

Choice by no means proves the free agency of man: he only deliberates when he does not yet know which to choose of the many objects that move him; he is then in an embarrassment, which does not terminate until his will is decided by the greater advantage he believes he shall find in the object he chooses, or the action he undertakes. From whence it may be seen, that choice is necessary, because he would not determine for an object, or for an action, if he did not believe that he should find in it some direct advantage. That man should have free agency it were needful that he should be able to will or choose without motive, or that he could prevent motives coercing his will. Action always being the effect of his will once determined, and as his will cannot be determined but by a motive which is not in his own power, it follows that he is never the master of the determination of his own peculiar will; that consequently he never acts as a free agent. It has been believed that man was a free agent because he had a will with the power of choosing; but attention has not been paid to the fact that even his will is moved by causes independent of himself; is owing to that which is inherent in his own organization, or which belongs to the nature of the beings acting on him. Is he the master of willing not to withdraw his hand from the fire when he fears it will be burnt? Or has he the power to take away from fire the property which makes him fear it? Is he the master of not choosing a dish of meat, which he knows to be agreeable or analogous to his palate; of not preferring it to that which he knows to be disagreeable or dangerous? It is always according to his sensations, to his own peculiar experience, or to his suppositions, that he judges of things, either well or ill; but whatever may be his judgment, it depends necessarily on his mode of feeling, whether habitual or accidental,

and the qualities he finds in the causes that move him, which exist in despite of himself. . . .

When it is said, that man is not a free agent, it is not pretended to compare him to a body moved by a simple impulsive cause: he contains within himself causes inherent to his existence; he is moved by an interior organ, which has its own peculiar laws, and is itself necessarily determined in consequence of ideas formed from perceptions resulting from sensations which it receives from exterior objects. As the mechanism of these sensations, of these perceptions, and the manner they engrave ideas on the brain of man, are not known to him; because he is unable to unravel all these motions; because he cannot perceive the chain of operations in his soul, or the motive principle that acts within him, he supposes himself a free agent; which, literally translated, signifies, that he moves himself by himself; that he determines himself without cause: when he rather ought to say, that he is ignorant how or for why he acts in the manner he does. It is true the soul enjoys an activity peculiar to itself; but it is equally certain that this activity would never be displayed, if some motive or some cause did not put it in a condition to exercise itself: at least it will not be pretended that the soul is able either to love or to hate without being moved, without knowing the objects, without having some idea of their qualities. Gunpowder has unquestionably a particular activity, but this activity will never display itself, unless fire be applied to it; this, however, immediately sets it in motion.

It is the great complication of motion in man, it is the variety of his action, it is the multiplicity of causes that move him, whether simultaneously or in continual succession, that persuades him he is a free agent: if all his motions were simple, if the causes that move him did not confound themselves with each other, if they were distinct, if his machine were less complicated, he would perceive that all his actions were necessary, because he would be enabled to recur instantly to the cause that made him act. A man who should be

always obliged to go towards the west, would always go on that side; but he would feel that, in so going, he was not a free agent: if he had another sense, as his actions or his motion, augmented by a sixth, would be still more varied and much more complicated, he would believe himself still more a free agent than he does with his five senses.

It is, then, for want of recurring to the causes that move him; for want of being able to analyze, from not being competent to decompose the complicated motion of his machine, that man believes himself a free agent; it is only upon his own ignorance that he founds the profound yet deceitful notion he has of his free agency; that he builds those opinions which he brings forward as a striking proof of his pretended freedom of action. If, for a short time, each man was willing to examine his own peculiar actions, search out their true motives to discover their concatenation, he would remain convinced that the sentiment he has of his natural free agency, is a chimera that must speedily be destroyed by experience.

Nevertheless it must be acknowledged that the multiplicity and diversity of the causes which continually act upon man, frequently without

even his knowledge, render it impossible, or at least extremely difficult for him to recur to the true principles of his own peculiar actions, much less the actions of others: they frequently depend upon causes so fugitive, so remote from their effects, and which, superficially examined, appear to have so little analogy, so slender a relation with them, that it requires singular sagacity to bring them into light. This is what renders the study of the moral man a task of such difficulty; this is the reason why his heart is an abyss, of which it is frequently impossible for him to fathom the depth. He is then obliged to content himself with a knowledge of the general and necessary laws by which the human heart is regulated: for the individuals of his own species these laws are pretty nearly the same; they vary only in consequence of the organization that is peculiar to each, and of the modification it undergoes. This, however, cannot be rigorously the same in any two. It suffices to know, that by his essence, man tends to conserve himself, and to render his existence happy: this granted, whatever may be his actions, if he recur back to this first principle, to this general, this necessary tendency of his will, he never can be deceived with regard to his motives.