

Judge the Evil of Human Nature: “Moll Flanders” and Defoe's View of Conscience

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Abstract

“Moll Flanders” is a companion piece of Daniel Defoe's “Robinson Crusoe”, known as Defoe's “female version of spiritual autobiography”. For a long time, Defoe researchers have focused on the “individual self-sufficiency” and social problems in his works. However, the research on Defoe's moral outlook is slightly fragmented, involving money and morality, Christian morality, national morality and so on. Therefore, it is necessary to start from the text of “Moll Flanders” to deeply explore the core of Defoe's moral thought, reveal Moll Flanders' crime and punishment under the threshold of his view of conscience, and analyze the birth context of Defoe's view of conscience, which mainly includes the following aspects: The relationship between Moll Flanders and the spirit of early capitalism, the lack of national welfare policy and Moll Flanders's moral crisis, Moll Flanders' criminal predicament and spiritual redemption. Finally, this paper aims to explore the similarities and differences between Defoe's view of conscience and David Hume's and Adam Smith's view of conscience in the context of moral philosophy, to reveal the continuity and development of the ideas, to provide the thought resources from Defoe for the modern society. The purpose of this paper is to analyze the behavior and moral concepts of the heroine Moll Flanders in Defoe's work and to explain how the social values and ideas implied in it reflect Defoe's notion of conscience. The significance of this paper is to explore the moral philosophy of Defoe's work and the connection between his conscience and Hume and Adam Smith.

Keywords: Daniel Defoe, Moll Flanders, Concept of Conscience, Moral Philosophy

1. Introduction

As the founder of the study of Defoe, Ian P. Watt has long been concerned about “modern individualism” in Defoe's works, that is, individual self-sufficiency. Watt pointed out that Defoe keenly observed that in an era when the influence of religion was fading, fictional literature became a way of daily entertainment for ordinary people. Literature was more in line with the needs of the British people in the era of the industrial Revolution in the 18th century, and the Enlightenment inspired the British people to attach importance to individual consciousness and individual value. Literature has become a carrier to express the rich emotional consciousness of individuals, presenting a social scene composed of complex human nature. Currently, British people are eager to peep into the spiritual outlook of the whole society from literary creation and want to see all the potential possibilities of their era with the help of fictional literature. Watt tries to understand Defoe's works in the context of the history of western political thought (Watt 1996, p.8).

Later researcher Maximillian E. Novak pointed out that Watt's vision associated Defoe too closely with modern individualism, thus losing the zeitgeist of Defoe's creation. His views on individual consciousness and individual consciousness

are not entirely modern individualism. His thoughts imply the thoughts of the traditional European theory of human nature in the 17th and 18th centuries. He believes that human nature is capable of rational enlightenment, but at the same time, human nature is dark. People's desires are complicated and unfathomable. Greed, selfishness, pride, indulgence and other desires constantly erode people's souls. Therefore, Defoe's view of the individual is essentially different from the claim of modern individualism that "individual rationality governs everything" (Novak 1961, pp.19-29). After Novak, there is a theological turn in Defoe studies. George A. Starr, J. Paul Hunter and others studied the theological issues in Defoe's works from different aspects. Starr saw Defoe's emphasis on Christianity, which established the sacred order of the "trinity" of individual, family and society. God's will and authority were sacred and inviolable. Religion could engender the evil devil in human nature and let people drive away evil and promote good. The images of God often appear in Defoe's works, and scripture is interspersed with them. So, Starr is aware of the very traditional aspect of Defoe's thinking. Defoe is more of an Augustinian tradition than a modern school of natural law (Starr 1976, p.81). Hunter believes that although there are traces of Christian tradition in Defoe, what Defoe explores is not a pure theological issue, but a social moral order related to human nature. Religion, therefore, is not a substitute for man's free will, but rather an aid to reason and to the perfection of the soul. The above studies show that Defoe's works involve modern classical propositions such as individual rationality and sensibility, good and evil, apocalypse and rationality, and individual morality. This paper focuses on the discussion of the above propositions in "Moll Flanders" and based on which elaborates Defoe's view of moral thought, specifically, Defoe's view of conscience.

The research on "Moll Flanders" has been quite mature, mainly in the following aspects: First, it focuses on the crime problem in British society. The researchers say Moll's crime is a symptom of Britain's chaotic social order and the plight of women. The number of crimes committed by women in cities is higher than in rural areas because of the huge differences in women's life and work in different environments. While cities provide opportunities for women to work, they also create terrible working conditions. For many, they are barely making ends meet. Women are paid half as much as men for the same job. They also face the risk of unemployment at any time. Every year, thousands of women come to cities to find work. Most of them are women who want to do housework, but the market is so saturated that they are usually forced to make a living by constantly switching between temporary jobs, so the sudden rise in prices or the shortage of jobs are the most serious consequences (Beattie 1975, pp.80-116). Second, pay attention to Moll's views on money and marriage in the novel. In most cases, money means security and independence for women, and "having your own money" is considered the only way for a woman to be both safe and independent. After the death of her first husband, Moll married the same cloth merchant, who quickly ran out of money and fled to France. The marriage made Moll realize that a woman must have enough money to protect herself, and she remained financially in control of herself for the rest of her life. She knows that money means security in the city. Therefore, her marriage is tied to economic self-interest (McMaster 1970, pp.131-144). Third, focus on the process of Moll's transformation from sinner to self-salvation. The researchers note that Moll was able to both repent and shirk responsibility. No one needs a demon more than Moll to deny responsibility for her choices. Defoe's novels attempt to show god's will and sincere confession, to show the conflict between good and evil, temptation and resistance, which is more in line with god's will and more attractive than pure confession (McInelly and Paxman 2004, pp.435-454). Fourth, pay attention to the political environment of Moll in the novel. Moll was born in 1613 or so, her life has experienced the most turbulent period in English history, including the civil war and the period of transition. In 1683, the UK's political watershed. In nearly 20 years of political conflict, the parti Whig defenders and king's royalist conflict between defenders in Charles II to the peak of the dictatorship advocates of its political power. Moll's childhood recalls the view of the 1630s and 1640s that Britain should take better care of the able-bodied poor. Defoe, on the other hand, makes it clear that the "industrious behavior" that Moll so admires serves the "national interest". She imagines a world in which the state guarantees "a series of inalienable economic benefits", but the fact that the state does not provide aid to the poor and orphans is one of the political causes of Moll's tragic beginning (Mowry 2008, pp.97-116).

The above research shows that "Moll Flanders" implies Defoe's profound understanding of humanity and society. Researchers have explored Defoe's views on crime, marriage, faith, state welfare and other issues from the perspectives of sociology, history and politics. However, Defoe's reflection on human nature and morality in "Moll Flanders" should be further elaborated, that is, Defoe's moral standards and ideas should be deeply analyzed. His purpose in writing this book is to make readers make a fair and religious judgment about the protagonist, and to focus on the moral standards of the author rather than on the fictional story. So, what is a just, religious judgment? What are Defoe's moral standards? Defoe argues that Moll's crime does not warrant banishment, and that the court's verdict is not just. Readers should sympathize with her position. Moll is not a villain, not an enemy of society. Justice should come from the conscience, not just the law. People should be judged with a true, pure, open heart, whether they are guilty or not, good or evil, and compassion should be awakened to understand their difficulties, not to look on. To do so, we can restrain the selfish and arrogant evil desires of intolerance, rather than allow our immediate interests to drive us to judge others and ultimately create a world of malice and evil desires. Therefore, Defoe's moral concept is the concept of conscience. He believes that people should act with their own conscience, instead of just following secular laws and focusing on immediate private interests, without any compassion for others, which will only lead to greater evil. In the novel, what is the meaning and origin of Defoe's view of conscience? Secondly, how the novel explained the social situation in which Defoe's view of conscience was born, and what kind of social environment made Defoe reflect deeply on human nature and put forward his own view of conscience. To be specific, it involves the analysis and discussion of economic environment, political strategy, realistic people's conditions, marriage and crime. Finally, as an ideological resource between tradition and modernity, what is the connection and difference between Defoe's view of conscience and that of Hume and Smith,

and what does Defoe's view of conscience mean and what enlightenment it has for the contemporary society? Therefore, this paper will be discussed around the above content.

Therefore, the discussion of *Moll Flanders* in this paper is not purely literary, but more in the sense of political history of ideas. The paper seeks to answer the following questions: "How does Defoe judge Moll"? How does his criterion of judgment reflect his view of conscience, and what are the unique features of his view? The significance of this paper is to explore the moral philosophy of Defoe's *Moll Flanders* and the connection between his view of conscience and Hume and Adam Smith.

2. Defoe's Conscience: *Moll Flanders*'s Crime and Punishment

For Defoe, conscience lies deep in everyone's heart, and the source of conscience is given by God. It is by virtue of the connection between man and God that Defoe returns all men to their original equality. This equality is the equality of human nature. All human beings are sinful before God, born with original sin. Therefore, everyone should repent to God and be a man who loves others as himself with the heart of righteousness. Therefore, conscience in essence is the love that Christianity infuses into people's hearts, so that everyone has love and care for others when he loves himself. In Defoe's view, the real basis of society is not pure social experience, nor unconventional church teaching, but each person's compassionate softness towards others, which comes from repentance and reflection. Defoe saw that the emotion in the early modern society originated from the emotion between man and God. He establishes his own obligations to others through man's obligations to God, and then shows that doing good for others is repaying God and reestablishing his own relationship with God. England in Defoe's time was a country with deteriorating moral standards and secularization of the established religion. The fashion of Commodity Exchange made the upper class indulge themselves, neglect their duties and responsibilities, and lack human compassion and sympathy. But the reality is that instead of doing their duty, they punish those who are forced to live by exile or death. In fact, the desperate state itself is the double test of natural law and positive law, the core of natural law is individual self-preservation. positive law prescribes social laws in the form of law, and individual behavior is bound by them. In general, there is no conflict between natural law and positive law, which is governed by natural law. Under desperate conditions, the concept of "self-preservation", the core of natural law, is touched upon. In order to maintain justice, positive law carries out the punishment function of its law, but this kind of punishment does not improve people's desperate situation, but also puts them in another uncontrollable desperate situation. The extremity challenges the norms of natural law and solid law, so Defoe puts forward the law of conscience to bridge the gap between the two, in order to pursue the good of humanity. It requires that the moral judgment of a desperate criminal should be a little more lenient than the law's judgment of facts. For law is toward fact, and man toward his creature. Vile, churl, covetous, avaricious and selfish are often behind the use of the common law. Only the law of conscience embodies the generosity of human spirit. The common law pursues strict justice and takes interest as the core norm, while the law of conscience reflects the real connection between people. When people put people in prison or starve them to death for personal gain, it is an act against conscience.

Why did Defoe advocate the law of conscience? Because both natural law and positive law are defective, they both lack the pursuit of good human nature. Especially for people who fall into despair and commit crimes, ordinary people not only have disgust but also lack empathy. Under common law injustice is shameful. But Defoe reminds us to be more sympathetic to those in case of Necessity, to "love" them with our natural conscience as well as ourselves. Despair means inducing the devil of crime, anyone will be difficult to withstand the test in front of despair. Therefore, crime is essentially to satisfy people's evil desires. Such as greed, ambition, pride, etc. Therefore, both criminals and ordinary people are dishonest "sinners" before God. No one can accuse another of dishonesty. Defoe believed that everyone should learn to be a truly righteous person in front of God, through constant self-reflection, humility and repentance. Ordinary people are no better than criminals, their good and evil are not clear, if only external moral criteria to identify "sinners" and "righteous people," then the society is more "sinners", "hypocritical righteous people" than really "righteous people". Therefore, for him, "righteous man" is full of virtue, which is not innate. It requires everyone to obtain his own honor through his courage and wisdom, but honor itself is not the end, and being called a man of virtue is not virtue itself. It is only the external manifestation of virtue. To win honor is the society's reward to the virtuous person, while the truly virtuous person should aim at the pursuit of virtue itself. Virtue should not be revealed in evil, but should be constantly sublimated in self-meditation, repentance, and introspection. True virtue is about sincerity, truth, frankness, a state of being pure. People with moral superiority are rejected by virtue. Pride makes them feel superior, and they think their words and deeds are impeccable. They arbitrarily evaluate those who do not do as well as themselves with their own moral standards, as if they are the most standard "righteous people" in the world. Defoe sees the meanness of such a proud and rigid heart, so he calls on individuals to face up to the situation of others and reflect on themselves through their behavior.

Robinson's world is a natural world, and the basic operating law is natural law. *Moll Flanders*'s world is a social world, and its basic operating law is positive law. Defoe believes that wherever there are human beings in the world, there must be the intervention of the law of conscience, which is a higher justice beyond ordinary justice. The law of conscience has a deep sympathy and understanding of the human condition. Compared with positive law, conscience law focuses on the practice of social justice, individual conscience and confession, and reshapes the bond and relationship between people in this process. "conscience" is Defoe's way to achieve social transformation and social justice, and it is a kind of happiness ethics of the middle class. This has something in common with Montesquieu's "spirit of law". Both advocate the establishment of an intermediate relationship between natural law and positive law. This new law will be different from them, attempting to build a bridge

between government and civil conditions, individual and society, nature and God, and reason and revelation. No matter Defoe or Montesquieu, the "law" of the middle layer is the essential good, the realistic law of human nature that relates to individuals and society and the relationship between individuals. It requires people's social life to be understood in the relationship between various social factors. Defoe believed that introspection could open the door to conscience. Introspection should be in the spirit of Augustinian repentance, not in the superiority of self-reason. Conscience is not the simple operation of reason but is assisted by sensibility. Therefore, the trial of Moll's eventual exile to the colony was unjust. Although she should have been sentenced to exile according to the Law of London at that time, exile was cruel, and she had to face punishment far beyond the extent of his crime. Therefore, the trial of Moll is obviously unfair, the purpose of the trial is just to punish itself and meet the interests of the authorities, social order stability, but in the long run, there will be more and more "Molls" in the society, a world with only crime and punishment is no love and no kindness.

3. Defoe's Conscience: Moore Flanders' "Crime and Punishment"

3.1. *Moore Flanders and the Spirit of Early Capitalism*

Courtship, marriage, social etiquette, chastity and reputation have always been regarded as the focus of women's novels in the 18th century. But money is also an important concern for women, and their concern for money is directly influenced by mercantilism. In England, mercantilism reached its peak during the long parliamentary government (1640-1660). Mercantilism emphasized the importance of accumulating precious metal money and foreign trade, regarded gold and silver as the only forms of wealth, and believed that the prosperity of the country depended on the supply of silver. With the development of British commercial revolution, manual production gradually declined, and commerce became the first driving force of national economic development, which led to the crisis of family economy driven by manual production. Women faced the devaluation of their artisanal textile skills and were forced to turn to the cities as wage Labor. In the novel, Moll's views on what constitutes a "noble lady" show traces of mercantilism. In the parish of Colchester, a woman chose to raise Moll. She was very poor, but she made a living with the money she earned from raising her children. She also ran a small school to teach the children to read and work (Defoe 2005, p.47). The woman and her school are like an orphanage, becoming the mother who nurtures and brings up the children. The woman not only takes care of Moll's food and drink, but also teaches her how to be a pious, honest, clean and polite person (Defoe 2005, pp.47-48). Although Moll's living conditions are not good, she is as well educated. Until the age of eight, when Moore must serve others, she was horrified. She preferred to live with her adoptive mother and repay her with her knitting money when she grew up rather than be enslaved by others. She wants to be a "lady" who can earn her own living and does not go out to serve (Defoe 2005, p.53). In the world of little Moll, freedom from slavery is the life of a lady, and self-reliance is the premise of freedom. But in the real world, a "lady" is a lady who is cared for by a man, which is very different from her perception. By the age of 14, after spending some time with a noblewoman, Moll was tired of living with her foster mother, whose comfortable living conditions fed her vanity, and she always wanted to go back (Defoe 2005, p.55). Soon after, her adoptive mother died, and Moll was now content to earn her living as a slave servant. Then a kind lady took her into her home, where she lived for four or five years, ministering to her master as a maid. Her conception of a noblewoman suggests that it was difficult for a woman to become a noblewoman in 17th-century England on her own, relying on her own craftsmanship. In reality, a noblewoman is born in a rich family. If a woman marries a rich man through marriage, she can become a noblewoman. Its essence is a kind of exchange, in which the woman commits herself to a man through marriage and has the right to enjoy the life of a noblewoman. The real world is full of women who want to be ladies and despise the value of manual labor because it is difficult to earn a decent living and self-sufficiency. Only marriage can bring value. With the help of Moll's childhood experience, Defoe reveals that British mercantilism in the 17th century spawned the worship of money, and money and currency became the necessities of Britain and its people in this era.

Moll's life was full of adventure and courage. Defoe knew that, when used properly, these qualities were essential to the continued growth of a new commercial and colonial power. He realized how easily certain bourgeois values were adapted to criminal activity. And the same characteristics that make business and trade successful may also make crime successful. So, it was a woman thief like Moll who eventually made her fortune in Virginia. His Lancaster husband was evidently not a risk-taker, but a man who remembered only his own decency and gentlemanly manners. He was not afraid of death, but he was not willing to take risks and accept what he was not sure of. Virginia was a risky proposition, and he hesitated about going aboard, but Moll's words removed many of his uncertainties and doubts. At last, they succeeded. Moll's adventurous spirit was evident in her several marriages and stealing helped to nurture and strengthen it. Her life of stealing was always risky, so for Moll, going to Virginia was not an adventure, but stability, where she would not have to steal, start over, no one would accuse her, and her life would be risk-free. As a result, her willingness to take risks eventually helped him on his way to financial freedom, but after he stabilized, she no longer wanted to take risks but invested wisely. Max Weber argued that among the Protestants, zealous labor attitudes and profit-seeking risk-taking combined with frugality led to the accumulation of capital. So, Moll's sense of adventure is her greatest quality, and it's what binds her to money.

In several of Moll's marriages, credit was a prerequisite for her deception. She convinced her husbands that she was a great lady with a good reputation, and their faith in Moll enabled her fraudulent marriage to proceed. In the 17th century, contracts and exchanges between human beings were based on trust, knowing not only each other's solvency, but also each other's honor or credit. Merchant's credit and "female virtue" are consistent in essence. Female virtue was regarded as the embodiment of credit and credit in the London commercial society in the 17th century, which is also the pronoun of women's credit. A woman's

credit all depends on the credibility of her virtue. For most London women, no matter what class they were born into, whether they were a lady or not, a woman must maintain her own virtue and not allow it to be compromised or insulted. At the heart of this virtue is the concept of chastity, which has been developed since the Middle Ages, but the female virtues of the 17th century were also supported by money. A rich lady will have more say than an ordinary woman, money symbolizes credit, the more money, the more credit. Moll knew this, and she presented herself as a faithful widow, a loving mother of children, and a lady of considerable wealth, so her credit was high. That's why she tricked several of her husbands into marriage. Their husbands almost never broke her faith, though they both tested her and questioned her in order to get the truth out of her. But usually, a woman's credit is better than a man's credit, because a woman's credit is not only about money, but also the embodiment of their morality, women who do not abide by the credit will be called immoral women, sluts. Therefore, every woman is good at keeping her credit and morals unharmed and unsullied (Latta 2002, pp. 359-383).

3. 2. *National welfare policy and Moral crisis of Moll Flanders*

Orphaned at an early age, Moll had no recourse but to support her mother, who had been exiled to the British colony for theft. Defoe used Moll's words to appeal to the British government to set up orphanages for the children of criminals and provide them with the necessary food and clothing to bring them up to adulthood so that they can help themselves (Defoe 2005, p.47). In other words, bereaved children should be brought up by the government, not seen as an extra burden on the fiscal budget, and a good upbringing is one of the conditions for self-reliance. Moll's childhood was not entirely economic, which led her to a life of crime. As she says, "If my country had done this, I wouldn't have been so lonely when I was a kid. I had no friend in the world, no clothes, no help, no one to help me, and not only did I suffer a great deal, but I was brought down before I could understand my situation, and how to remedy it." Because the biggest dilemma she faces as a motherless orphan is poverty, which makes normal growth extravagant and impractical (Defoe 2005, p.48). Moll's later crimes were rooted in her mother's womb, and poverty was the primary cause of her crimes.

Moll's childhood recalls the view of the 1630s and 1640s that Britain should take better care of the able-bodied poor. Defoe, on the other hand, makes it clear that the "industrious behavior" that Moll so admires serves the "national interest". She envisions a world in which the state guarantees "a set of inalienable [economic] interests". Her childhood, in defending state policy on the issue, highlights the importance of "the state" as a dominant social category that supersedes all other forms of community relations. It was the absence of the state that left Moll "friendless" and stimulated her dangerous desire for companionship and the intelligence of her instinct for self-preservation. The so-called "dangerous desire" means that Moll wants someone to accompany her. She is the product of society and cannot leave the network of relationships. She longs for a stable and intimate relationship to provide her with psychological comfort and comfort her lonely heart since childhood. On the other hand, she is suspicious and wary of all relationships, seeing her partner as a means to achieve the male privilege she craves, but instinctively distrustful of others (Mowry 2008, pp.97-116).

In the atmosphere of 17th century capitalism, there was little emphasis on mutual assistance. It was a time of work ethic, hardworking apprentices and entrepreneurs. The essence of laissez-faire economy is an immoral economy. This fact is the basis of Mandeville's "Fable of the Bee", whose motto is "Private evil, Public good". Moll lived in an era of injustice to women, so women's will to live must be particularly strong. Defoe, in "An Essay Upon Projects (1697)", argued that the state owed obligations to all citizens, regardless of class or economic status. Moll did not benefit from the state's welfare policies as a child (Brown 2001, pp.24-45). He committed a crime and was exiled. Exile means that when a state treats some residents as undesirable and deports them in exile, it implies that citizenship is irrelevant to their situation. Moore's first destiny or society's judgment of behavior is to banish, to treat him as a non-citizen. What is the second or final destiny? At the end of the story Moll is back in London, no longer in exile, living in a foreign country, even a British colony, which is different from her own. This implies the return of Moll's citizenship, and this is also the portrayal of her fate, even though Moll was a female thief, the society gave her the punishment of stripping her of her political identity, but eventually her political identity was restored. Political identity, Moll's right not to be exiled but to become a British citizen, emphasizes the importance of the political status of anyone born under British jurisdiction, whether they are poor, female or felon. In other words, the care of state welfare institutions, which Moll lacked at birth, was restored to her. Ironically, in Moll's most helpless childhood, state welfare systems did not do their duty to protect the basic rights of the citizens under their jurisdiction. That power was restored only when she returned to Britain after his crimes and exile, even though he was so rich that he no longer needed welfare assistance. Therefore, seemingly Moll suffered the punishment, our judgment seems to finalize the design of Moll: even she won our compassion, we think she is forced to crime, but the rules of society show that crime unrighteousness. It is with this sympathy for Moll that we seem to have anticipated that his fate would change before Defoe did. Her stealing behavior should be punished by law, but her experience also shows that her crime is not her own reason, the society should be also responsible for her crime. Therefore, returning to London seems to be her voluntary return to Britain to repent, but more importantly, it means that the country takes the initiative to accept the return of her citizens waiting for her. The country is repenting its own negligence, just like a negligent mother waiting for the return of her child. This is not to say that Moll will not commit crimes after her early years are under the care of the state, but that she will probably be less likely to commit crimes and her chances will be better.

3.3. *Moll Flanders' Crime Predicament and Self-redemption*

3.3.1. Marital Crimes

The so-called marital crime refers to the loveless marriage that Moll chose for the purpose of money after losing love. In Defoe's view, loveless marriage is illegal and immoral. Marriage should be the highest state of human happiness, and love is the foundation on which marriage is built. Love is not a passion in the hearts of both parties, but a quality, which is deeply

rooted in their hearts. Defoe believes that no one wins a loveless marriage. Defoe seems to regard the failure of marriage in his era as the failure of human nature itself, as well as the evil of contemporary fashion. All those who marry must ask beforehand whether they really understand the meaning of marriage, what its real purpose is, its institution and its grand plan for a happy family. Marriage is not only a branch of life, and is a state, is a pretentious life of the sublimation (Defoe 1967, p.33). We find that the wrong idea of the marriage now, the wrong idea of the obligation of marriage, damages the minds of men and women alike. They are now married only to satisfy their discontent, without considering the nature of the thing called marriage (Defoe 1967, p.36). Marriage is for the mutual happiness of the parties; it is therefore a contract, and both parties ought to take special care, and to take special care of their conduct, to make it a predetermined end, to promote the mutual happiness of the parties, and to give effect to the union (Defoe 1967, p.43). Dishonesty is forbidden between a man and his wife. There are two reasons: one is a debt to the affection of husband and wife, and the other is a debt to the laws of decency and courtesy, both of which no intimacy or intimacy in marriage can destroy (Defoe 1967, p.72). Marriage does not seem to have such an important clause as mutual affection, but it seems to me that mutual affection is a valid part of the contract (Defoe 1967, p.100). I dare say that if there is not a bond of affection refastened, and a bond truly embraced, before the contract is made, I consider the marriage illegitimate. I wouldn't agree (Defoe 1967, p.118). Their situation was made worse by circumstances, which in turn were made worse by a lack of feeling. They feel things are bad, and the lack of emotion makes part of it painful (Defoe 1967, p.172).

Second, Defoe thinks that marriage for money is a kind of treachery. Duplicity is not only a sin in nature, but also a powerful motive for other sins. It is the devil's instigation to arm men's reason with evil. But a soul, unwilling to be repressed or tempted by his passion, is determined to use his passion to resist the temptation of another passion (Defoe 1967, p.310). Marriage protects neither the unnatural evil, nor the indecent and undignified. As for the pleasure they see in the act of crime, for it is doubly guilty, because something unnatural is added to it (Defoe 1967, p.336). Marriage is a decent law, binding Christians, and for those who pretend to live and act as Christians, they should do so; And those who, in doing so, are also unduly concerned with decency and Christianity, should be true to the name of Christianity and cease to pretend it (Defoe 1967, p.370).

After losing her love for her eldest son, Moll no longer looked forward to marriage and chose to marry her second son, even though she knew she had cheated their trust and love. At this time, Moll experienced the deception of his first love, and his attitude towards love also changed. Love and material interests were mixed and were no longer pure. To marry the second son is to secure a better material life, even with cheating behavior to achieve the purpose. Five years later, after her first husband died, her two children were taken away by her mother-in-law. Moll later married a cloth merchant, but when he ran out of money and went to France, she became a widow with a husband who would never return to England in any case (Defoe 2005, p.93). In this situation, she moved to a remote place to live, calling herself Mrs. Flanders (Defoe 2005, p.93). There she befriended a widow who later married. Moll concluded that marriage was for mutual use, for the common good, for business, and that love had little or no relevance. Only money can make a woman lovely (Defoe 2005, p.94). Money is the only thing that matters in a wife. Therefore, it was very difficult for a widow without money to marry again. No man would marry such a woman. But Moll has mastered the marriage code, and if a man can do it empty-handed, a woman can do it empty-handed. "Deal with a man as he deals with you." (Defoe 2005, p.103). With the help of the remarried widow, Moll tricked a man into marrying her. This was her third marriage, and the first in which she hid her poverty. Moll's ruse in luring a man to marry her by pretending to have a large fortune and pretending to be rich went undetected. Soon, she followed her husband to colonial Virginia to live with her mother-in-law. But in a dramatic twist, her mother-in-law turns out to be her long-lost mother and her husband is her brother. Until three years later, she could not bear such an unhappy marriage, she had a showdown with her mother and husband, showed her attitude and resolutely returned to Britain to start a new life.

In Bath, Moll lodged with a woman and became acquainted with a gentleman. The gentleman enjoyed her company, she bore him several children, and he often gave her money. But when the gentleman fell ill, he gave her a sum of money to cover his future expenses, but he could not divorce his wife for her. At this point, Moll being someone who interferes in someone else's marriage seems worse than cheating. She indulged herself and seduced the gentleman, but she did not repent. At first, Moll and this gentleman maintained a close friendship, but eventually lust overcame shame, true friendship was broken, and she became a marriage breaker. After this relationship, she spent his own money from his husband and colonial mother, how long in the United States, money ran out, she was introduced by a woman to go north. Before leaving, she met a man who worked at a bank and agreed to marry her as soon as he divorced. She did this in order to save his life in London, even if there was no suitable marriage, there would be a banker waiting for him back in London. Through the woman's introduction, Moll met an Irishman who, went into debt to pay for his proposal. Moll married him, but it was soon revealed that the Irishman had no assets and was desperate to marry her because the woman had told him he was rich, but Moll had also married him because she had told him he was rich (Defoe 2005, p.153). As a result, they were both deceived by this woman, or rather, she took advantage of their psychology. For this man, he used to be a gentleman, but after he was broken, he was no longer respectable, so one of the important purposes of his marriage to Moll was to maintain his own identity and dignity. For her part, Moll is used to cheating into marriage with nothing. Marriage is about maximizing profits and living like a lady. Moll's husband did not blame her, but left her with guilt, hoping that she would find a better family. Soon after they parted, she took up lodging in St. Jones Street (Defoe 2005, p.156). Then she thought of the banker who had agreed to divorce her for her, and she made up her mind that she would marry him if he did not change his mind. Sure enough, after finding him, Moll married him. This is Moll's fifth marriage. She was moved by the banker's choice to wait for her after divorcing his wife (Defoe 2005, p.164).

To sum up, the purpose of her marriage is to get money to live a decent life, and there is no love in her marriage. What Defoe opposes is the marriage which only sees marriage as an end and loses the love and responsibility in marriage. Love was

replaced by money. And money is the most effective standard for a man. Defoe tries to expose a world view in which economic factors have replaced sexual, moral and spiritual ones. Courtship no longer required the blessing of kisses and rings, but pounds, shillings and pence. Since then, her courtship has also used money as bait, and the courtship has become a protracted financial transaction. Each marriage for Moll is no longer purely love, but in exchange for money (Mcmaster 1970, pp.131-144). Therefore, Defoe considers her marriage to be "the legalization of prostitution" because deliberate perjury and lying in the name of God is one of the most heinous crimes a human being can commit. What Moll shares with prostitutes is that there is a monetary exchange rather than an emotional exchange, a love exchange. But she legalized the exchange of money through marriage. But in Defoe's view, as a Christian, this is a false testimony of affection, under the guise of marriage, to earn money. Marriage was sacred to people in the 17th and 18th centuries. Family discord was seen as a source of social and political disorder, and 17th-century writers believed the family to be the simplest and most natural form of society. One analogy is that a well-managed family is a small unit in a large beehive of virtue, an institution. Marriage ceremonies usually require couples to promise to love each other, and most moralists agree that it is illegal to force couples to marry when they cannot love each other (Blewett 1981, pp.77-88).

Although Defoe criticizes the illegal marriage, it shows the changing attitude of men and women towards marriage in the 17th century. Faced with the rising cost of living and tough living conditions, women like Moll are struggling to find suitable partners and are too poor to have dowries. But life is harder for women without marriage. It's easier for two than it is for one. Therefore, the situation of marriage fraud appeared. Society urges men and women to seek out suitable marriage partners in order to maintain their respectability. If Moore had met a husband stable enough to support her, that is, if all her husbands had not gone bankrupt due to premature death or poor financial management, Moll could have had a truly stable marriage, stable financial support. However, Defoe's Moll has been in the shadow of a failed marriage and experienced several marital changes. What readers hate about Moll is that she flits from marriage to marriage, never settling down, giving the impression that she is a restless woman, a philandering woman, a betrayer. The word "widow" has never been a permanent part of her identity, and she would rather live without her husband's financial support than be a widow struggling to make ends meet. Prostitutes were also frowned upon by Moll, who was unwilling to trade flesh for direct money. Prostitutes don't manage money, their finances are relatively fixed, and marriage offers Moll the opportunity to save. Although the law says a woman's property after marriage belongs to her husband, Moll was calculating and always kept some of her funds. Marriage was just a haven for her to expand her capital and reduce her risk. Unfortunately, Defoe did not give her a smooth marriage, but failed everywhere, which also revealed a concept of Defoe: marriage not for the purpose of love, but just for calculation is difficult to have a happy ending. Similarly, any marriage without a solid financial foundation will eventually be unstable. Until the end of the story, Moore and her husband reunite and decide to be truly in love with him. Their wealth becomes the security of their marriage. So, her body is like a colony, constantly colonizing. She is completely subject to the property temptations of different men, placed in a complex business network, commoditized, objectified (Flynn 2000, pp.11-24).

In addition, Defoe also analyzes Moll's view of chastity. Moll lost her virginity before marriage under the seduction of her eldest son, which meant the loss of female morality. In the 18th century, promiscuous sex was prevalent in British society, and the social reform brought by the Renaissance also led to the rapid decline of female sexual morality. Therefore, in the 18th century, British social theologians, moralists and intellectuals all called for the return of the concept of female chastity. The concept of female chastity became a synonym for female virtue. A woman who keeps her chastity is virtuous, on the contrary, a woman who does not keep her chastity is immoral. Pamela, a British sentimental literary work in the 18th century, tells the story of a poor woman Pamela's efforts to defend her chastity. The rich family tried to intimidate and induce her into possession, and she refused to defend her chastity by death. Both sides after many times of possession and anti-possession of the confrontation, each other but gradually produced true love. Her spirit moved the rich family, but also turned the dissipated rich family into a man who values female chastity, and finally officially married her. The author Richard is a Puritan, so he firmly maintains the view of female chastity. He thinks that the view of chastity enables women to take care of their bodies, learn to love themselves and resist sexual temptation. The benefit of the view of chastity is women themselves, and only by keeping chastity can they gain a good marriage and a stable family.

Richard tells the Parmelas that chastity is virtue, and that virtue is rewarded by society. Recompense is when virtue is recognized by society without being sanctioned by social norms. In other words, it is social compensation that encourages and motivates women to maintain chastity, because women who maintain chastity receive moral compensation from society. But the reality is that women in the 17th century were easily tempted by external money interests and lost their chastity. Material interests impacted their chastity, and women could not control themselves in the face of sexual desire and money. Therefore, the view of chastity is not only a matter of individual sexual desire, but also related to wealth and material rewards. Indulging in sex seems to bring material compensation to women, but such compensation is against morality, because wealth should be used for benevolence and altruism, and can get people's gratitude and honor, rather than compensation for chastity. In short, the view of chastity requires the abstinence of female sexuality, supplemented by spiritual compensation and material compensation of marriage, and criticizes the exchange of chastity for material benefits. Richard's works set off a "Pamela fever" in the British society, fulfilled the mission of moral advice, praised those women who have always been conservative chastity and made it with lofty significance, and encouraged more women to join the team of conservative chastity and win their moral reputation in the society and a good marriage. Moll, by contrast, loses her virginity to the lure of a rich boy, not in return for the promised marriage, but in return for a few gold coins as material reward. Her vanity and sexual desire became the biggest enemy of her sexual virtue, satisfying the temporary happiness and losing the bright future.

3.3.2. Theft

Moll's second type of crime was theft, and with the death of her last husband, she quickly fell into poverty. When She was penniless and dizzy from hunger, she was tempted by the devil to steal for the first time. She was so timid that she stole a small parcel and was in a state of confusion (Defoe 2005, p.194). She wanted to give it back, but her inner demons prevented her, and poverty was the last straw. From then on her heart hardened, hardship made her reckless, and her thieving became more and more rampant (Defoe 2005, p.196). Along the way, she met a confidant nanny, who took her into the business of stealing and repeatedly urged her to continue when she was uncertain, even though they had plenty of money (Defoe 2005, p.217). However, justice grinded slowly, and she was caught red-handed in a burglary and sent to Newgate prison, the same prison where her mother was tried and the cradle where she was born. As fate would have it, Moll was also imprisoned, on the same theft charge as her mother.

Despite growing opposition to the execution of thieves, especially women, in the 18th century, there was a great deal of public anxiety about burglary and similar crimes. She was also arrested for burglary, which was not unusual in her criminal life, but eventually ended. The public's disgust and anxiety over the burglary landed Moll in jail for what we see as a foolish theft by a woman so skilled and careful that she could not escape fate. However, we can see that the public is very alert to burglary, which means that burglary is very risky in the theft of burglary, if no one is aware of it, then it can proceed smoothly. If they were spotted, whether they were successful or not, they would be considered burglary by an outsider. So that's why she was arrested even though he "found nothing." Looking after their finances became an essential skill for the English. Moll's pattern of crime was to avoid conflict, even direct conflict, with the victim as much as possible. British women of the same period mostly engaged in street crime, as accomplices or bait, rather than female bandits. Moll, too, had a criminal career in which she usually stole by design, rather than directly by force, which fits the profile of female crime in eighteenth-century England. Especially for young girls who leave their families and have no family to fall back on. The relative lack of restrictions on women's criminal behavior in cities is also indicative of the difficulties they experience in cities. In the countryside, paternalistic controls may limit people's behavior. But they also provide more of a buffer against adversity and protection against extreme disasters. If rural poverty remains sporadic and manageable for women living in their own jurisdictions, the poverty legal system is quite effective. In cities, these protections are much harder. Women are more directly exposed to the wider society, they are more often part of the labor force, more dependent on work for wages and therefore more vulnerable to economic fluctuations. They are less protected, sheltered and restricted (Beattie 1975, pp.80-116). So, Moll turned to theft because she had nothing, she was broke, and society did not provide stable opportunities for women like Moll, who might not be able to afford to live in London with hard work. Among other things, as to why Moll stole, the medical view is that women can be physically and mentally unstable, and kleptomania was part of a complex pattern of psychological tension between men and women in the Victorian era. In the earliest French interpretation, kleptomania was characterized by a morbid impulse to the imagination and a lack of financial need. Kleptomania is considered in Europe and the United States to be an impairment of personal autonomy (Abelson 1989, pp.123-143). Visible, despite the unstable material factors of reality, accompanied by psychological factors have become the potential motive to steal. The 18th century London society, all were involved in the commercial revolution and the currents of the industrial revolution, this is a person's mental ability to quickly catch up with the pace of development of era, everyone was forced to under great pressure, especially life is full of risk and stress, and human destiny is unpredictable. So, at a point when Moll's mind could no longer bear the stress, she began to steal to satisfy her desire for money. Money meant security and stability, and she craves the smug satisfaction of what she has gained.

3.3.3. Identity Disorder and Repentance Redemption

What is the meaning behind the name Moll Flanders? In fact, Moll Flanders is Defoe's tailor-made name for his heroine, to encapsulate the characteristics of a woman whose pseudonyms have dominated her life. The heroine's life full of crimes made her out of a strong sense of self-preservation and could not reveal her real name to the public, she changed the use of different names to facilitate the crime and escape punishment. As a result, Defoe cleverly uses "Moll Flanders" as her given name and "Flanders" as her last name. Flanders itself is a place, and the area is the center of the textile industry. Women in Flanders are good at weaving, but the area is also rich in prostitutes. For Defoe, the crimes of the heroine in her life can be classified as theft and prostitution. And that's the main thing in her line of work. So, the name Moll Flanders is enough to make a woman's wickedness manifest, as if all female wickedness were so much. The name Moll Flanders no longer belonged to the real Moll but became synonymous with women in Defoe's secular London of the 17th century.

Moll's emotional life is a mixture of fear, self-preservation and occasional satisfaction at having succeeded. Life is first survival, then competition. No one acknowledges any "commitment to life" except for the next meal or marriage, the soul's relationship with God is empty, and human relations are jungle warfare (Donoghue 1963, pp.287-303). The three parts of Plato's soul: the rider, the white horse, and the black horse. White horse is rational, spiritual world. Dark horse is perceptual, material world. Moll's soul belongs to the world and is dominated by the black horse. Instead of looking up to the soul world, the white horse is oppressed and disappears. She immerses herself in the rich material world and let the black horse guide her soul. Her soul is therefore unbalanced. If London itself is a trap, then morality is fluid and life must take many forms. Her disguise helped keep her safe. But she also loses his personal identity by pretending, and that's the price of pretending. Role-playing becomes a method of survival, but it is also a form of conscious self-deception. The real Moll Flanders is a name that can never be revealed, and Moll feels about her name the way some women feel about their age, losing a certain power by revealing her name (Karl 1973, pp.86-97). Moll's real name is a kind of talisman tied to her cherished fantasy of her original self, the innocent, life-giving

child. In some mysterious and irrational way, she seemed to know that keeping her real name a secret would protect her and help her thrive in the world (Erickson 1979, pp.75-100).

Motherhood is largely absent in Moll. She does have children, but her children are always abandoned by her, and she never raises them herself. It is worth noting that maternal function tends to inhibit active sexual behavior in women. In the 18th century, motherhood began to be imagined as the opposite of sexual feeling, opposing personal expression, desire, and agency in favor of the maternal self in the service of family and state. "Sexuality" and "motherhood" were two mutually exclusive descriptive attributes. Obviously, Moll is de-motherhood. Even though she is the mother of multiple children, she does not plan her life in a child-oriented way. There is no place for children in her life dictionary. In Moll, she shows the "de-sexualization" of 18th century London society. She never represses her desire; she is good at expressing herself. Her identity seems to be female only, maternal identity does not belong to her (Perry 1991, pp.204-234).

Moll succumbs to temptation after temptation and never surmounts them. Though she would occasionally berate herself for giving in so easily. In this way, the novel shows the degenerate life. However, even when she is unable to overcome the temptations of wealth, status and sex, Moll at least struggles and shows remorse, and she deserves the punishment that awaits her through her actions. Although Moll showed remorse, she never held out any hope of her mental recovery. In other words, she is not a true confessor, but a confessor. When Moll first went to prison, she was filled with fear, and she began to repent. But it was evident that her repentance was not for the crime she had committed, but for the suffering she was now suffering, and it was only a relief (Defoe 2005, p.260). But it was only after she went to prison that she began to reflect on her past sins because of her fear of death, and she must have regretted her greed that had brought about the present situation. At this time, Moll's rescuer appeared, pastor came to her, she told all the sins to better repent (Defoe 2005, p.262). But then the death sentence to Moll lost soul, become numb, repent gone. Finally with the help of the pastor, Moll, lest to be die (Defoe 2005, p.263). However, in a dramatic scene, she saw her husband in prison, and Moll excitedly looked for a chance to speak to him. The gentleman husband of Lancaster, the gentleman who married Moll thinking she was a lady, after he parted with Her he began a series of looting activities of the rich, which ended up in prison (Defoe 2005, p.278). She advised him that it was better to try to emigrate than to die. Life was all that mattered. But the gentleman husband always had a fear of being sent to work as slaves in the colonies, so he preferred to be hanged in Newgate prison rather than become a slave, a man who was not free. For slavery and drudgery are a condition which a man cannot bear (Defoe 2005, p.281).

But Moll, in tears, implored him to take his chance, because they could redeem themselves as free Virginians when they reached the colony. Moll went on to say that the purpose of going to the colonies was not just to avoid death, but to be born again: "Leave this place and live in a place where no one will scold us for our past, where we have no fear of prison, and where the fear of death row does not chase us. There we can look back with infinite satisfaction on our past misfortunes, when we think that our enemies have completely forgotten us, that we are new people living in a new world, that no one has anything hard to say to us, and we have nothing to say to anyone." (Defoe 2005, p.283). These words were her exhortation to her husband, encouraging him to be born again, that is, a "new man," a new man. Defoe, a Christian, chose to give Moore and her husband a second life in his work, a new life that reformed and washed away their sins. This reflects the traces of Defoe's devout belief. "New man" is a concept in Christianity, and the new man should have a standard style of new life. In other words, the fate of Moll and her husband must be to change their old selves in the new world. They will no longer be sinners who are seduced by the devil and fall into desire. Everything will no longer be centered on their own desire but will consider whether it is beneficial to others. Finally, the husband is persuaded by Moll that a sinner is about to embark on a journey to become a new man, even if the journey is full of unknowns, but the identity of the past is broken, and the right path awaits them (Strange, 1976 pp.152-154).

In Calvin's theology, the allegory of God implied that a person's life was preordained. The individual has been trying to do good and wants to be saved, knowing that he is part of a predetermined plan and accepting God's demands. Moll, following the Calvinist precepts reflected in Defoe, saw her theft as an act of fate or inevitability. Moll's matter-of-fact tone and accepting attitude, therefore, cannot be judged simply as a sign of irony but rather as her acknowledgment of God's dominion and her own helplessness. Moll is one of the Calvinist "voters". For Calvin, the experience of true conversion is the intersection of repentance and faith, which is defined as a kind of hope. Moll's sadness and joy reflect repentance and faith. Calvin thought it was necessary for true conversion. So Newgate prison is where Moll was taken in grief, a prison of environment and soul, and she was released in joy to the new world, which in turn became a different kind of paradise. In America, women find prosperity, happiness, abundance, even glory. This is how Calvin describes "the eternal life in which the Lord receives his people from labor to rest, from suffering to prosperity and happiness; From sorrow to joy, from poverty to wealth, from shame to glory." Therefore, from the New Gate to the colony is from hell to heaven, and her contentment, love and comfort in the colony are like heaven, which are the reflection of Calvinism. Even after Moll was in Heaven, she still bargained and lied. But as Calvin said: "Mortal life is never pure or without sin". The main quality of her life in the New World, however, was love.

4. Conscienceness: Defoe, Hume and Smith

18th century theory of altruism, the development of empathy. This "sensibility" is an innate sympathetic response to the feelings and needs of others. Hume believes that the way sympathetic principle works just like the movement of the string, the feelings of people is written by a man quickly spread to another person and cause the corresponding activity there, when I see a person's voice, see some emotional effect or attitude, my mind will immediately turn this effect on its reasons, and then quickly

into his emotions themselves. Similarly, when a person sees the cause of some emotion, he empathizes with it and immediately shifts it to the result of the cause. So, it's those effects or causes that give rise to the principle of compassion. Hume believed that sympathy produced people's sense of morality for all actions, and it was the source of people's respect for all virtues. Compassion, therefore, is a powerful principle in human nature, and it has a role to play in the appreciation of beauty. Sympathy for the role of people out of their narrow interests, let people share their emotions with others out of their own circle, compassion made it possible to interpersonal communication, and establishes a common ethical standard, make people not only care about your own happiness, but also pay attention to the benefit of others and the society as a whole and happiness. Therefore, whether in the same age or in different times, in common areas or in different places, people can feel the universal virtue and evil and make judgments about it. In addition to this, compassion produces other virtues, and the natural virtue can only function through the principle of compassion. Nature is natural, we can see it there are two types of categories are born with some character of natural gas qualitative tendency, they are not designed to produce another kind is belongs to the people's feelings of love and charity character, such as generosity, kindness, gratitude, compassion, loyalty, enthusiasm, selflessness, etc. In the Study of Moral Principles, Hume divided them into three types: qualities that are useful to us, qualities that directly please ourselves, and qualities that directly please others. For our own quality can be regarded as a useful enjoy themselves, we have assigned and talent, and make others and yourself pleasant quality is directly some kindness, charity, character, the personality and characteristics of both to ourselves and to others can make people feel happy, let a person, not only can increase their own interests, also can directly promote the interests of other people and society (Hume 2003 pp.175-210).

Smith thought that "conscience, for him, is nothing more than the 'impartial observer's eye' internalized in every human heart. Here it is mentioned that the subject of moral judgment created by Smith is the impartial bystander. This subject follows Smith's theory of sympathy, which he inherited and developed from Hume's idea of sympathy. It is self-evident that people have compassion for the suffering of others. This capacity for compassion is due to our ability to place ourselves in the position of a third party that ensures impartial observation. Although we cannot directly experience the feelings of others, the common physiological attributes of human being's "transfer" the pain of the parties to the bystander (Smith 2010, p.164). We can imagine how we feel when tragedy happens to us. Imagination, of course, as the only way to build empathy, has its limitations. In physical terms, the senses "never and never go beyond what we can experience ourselves." In psychological terms, the richness of our imagination directly affects how we feel the pain of others. In addition, if people have very different life experiences from each other, the bystanders will not be able to imagine the situation of the parties involved, and the corresponding sympathy will not exist, which in fact can be attributed to whether the bystanders have rich imagination. By virtue of people's unique imagination and common life experience, sympathy forms emotional resonance between each other and provides emotional basis for moral judgment, thus forming a certain standard of moral judgment (Smith 2010, pp.170-180).

Smith always stressed that "justice is impartial" because people's emotions are irregular and unstable, and all the heart of self-love makes people inevitably biased and selfish when judging their own behavior, so it is impossible to achieve complete justice for moral judgment. Smith think bystanders should put themselves in considering the situations of the parties, constantly improve their own imagination, to imagine the true feelings of the parties, to the greatest extent also should also from the location of the observer, the parties look calm their own destiny, knows bystanders could be so think of the reason for his fate, finally make both parties achieve emotional resonance. On the one hand, it is the result of human nature that people can produce the same imagination among each other. On the other hand, the inheritance of human social life experience also provides the preparation of objective materials for imagination (Smith 2010, pp.185-200). Smith goes further. In his opinion, this kind of empathy occurs through imagination, and people put themselves in other people's situation by putting themselves in others' shoes when they evaluate others' behavior. Smith argues that we have sympathy for other people's feelings, for their situation rather than for their feelings. For if we examine a madman, our sympathy for him arises not from his feelings, but from his condition. Smith also argues that it is enough for us to rely on compassion for moral evaluation, without resorting to moral sense, which is what we have in mind, but not moral sense (Smith 2010, p.230-255).

What Defoe shared with Hume and Smith was that they all saw an ongoing moral crisis. The society composed of free people was rootless, lacking both traditional local ethical standards and traditional church doctrinarian standards. In a society where hard-working people cannot accumulate wealth through legitimate means, let alone protect the food and clothing of the little people at the bottom of the society, people are adrift and hopeless, and can only speculate about their own fate. London famine, women in prostitution, the widening inequality has struck in the ancient empire of England, Defoe is the political observer and thinker in the 17th century, Hume and Adam Smith is also the critics of The Times, they are acutely aware that when people must retreat from the traditional, the prevalence of money worship, materialized depraved life began. Human desire is infinitely amplified, but this is beyond the capacity of the society to bear, individual psychology is also difficult to bear the continuous expansion and invasion of their own and other desires, conscience, empathy no longer have a place in the hearts of people. Individual self-introspection becomes the way of rational thinking. Money is not the goal of rational pursuit, but justice is what rationality should pursue. They all believe that conscience is the moral law of human beings, and compassion is essentially the self-perception of different individual situations. It is with the operation of conscience that we can judge others' behaviors based on their real situations and think with empathy ability. This compassion plays a crucial role in understanding and communicating between people and judging the justice of actions. Hume and Smith's concept of conscience undoubtedly continued Defoe's concept of conscience. They both regarded conscience as the soul of human morality and the cornerstone of love between people.

However, Defoe's view of conscience has a strong Christian color. Defoe's justice is mixed with Christian "faith" and "righteousness". This kind of justice surpasses ordinary justice, takes god's absolute omniscience and perfect goodness as the fulcrum, is the real spiritual care to the human condition. All people should be sinners in Christianity. They do not only have national identity and citizenship. Everyone's conscience should be equal, honest and open, and they should admit their shortcomings. The universal law of reason is not the fundamental way to judge crime and punishment, the real justice is the intervention and consideration of conscience. Ordinary people are not more "righteous" than criminals, nor are they more virtuous or morally superior to criminals. In Defoe's view, it is the man who has been influenced by Christian civilization, who has instilled a soft quality into his heart, who has weighed matters with his conscience. Such a man has good will in him, which springs from his debt to God, and through his debt to God comes love. This view of conscience is in line with the will of God and reflects Kant's tenet that "man is the end of himself". Anyone's situation is worthy of careful investigation, rather than being treated with paranoia. Conscience is not strict justice, but to the reality of human tolerance as the basis and evidence. This is what Plato is talking about when he talks about justice in the Republic, that justice should not just be about right or wrong, a tooth for a tooth, an eye for an eye, but it should be about caring for what is acceptable to human nature.

5. Conclusion

By "Moll Flanders", the British literary fiction, Defoe showed us a 17th century British social moral crisis, crime problem, early capitalism spirit, and many other oriented, behind these themes, Defoe wants to give time to hand over a response to the ultimate thinking about ethics. In the 17th century to the 18th century has occurred the Renaissance and the enlightenment, Rational will gradually replace the supernatural forces in the universe, heralding the coming of the age of human rationality. The rise of early capitalism and the development of Protestantism encouraged the attitude of "legislating for everything". The whole UK was facing a prolonged moral crisis, in which the aristocrats trampled on the law wantonly and indulged in pleasures without restraint, while the lower classes were forced to commit crimes due to poverty. Defoe was keenly aware that this coming moral crisis was carrying all the "free and rational souls". The laws by which sin and punishment are judged are arbitrary, creating a world of evil desires. The law of conscience alone is supreme and just. With a conscience, understanding between people will increase, and the spirit of mutual help and friendship can be passed on. To judge criminals with a generous spirit, to treat people in different situations with a peaceful heart, do not punish as the goal, conscience should play the role of cultivating good heart, drive away evil and promote good is where justice lies. Defoe's view of conscience echoes Kant's "man is the end of himself rather than a tool", revealing the core of rational law. In a modern society full of desire, we are in the increase of moral crisis, questioned the critical voice ensued, with the help of Defoe inner introspection the conscience of the law, we can experience the situation of others, with the heart of real level feel others' inner voice, with the help of the other look the mirror our souls, to guide us in self conscience firmly pursue the eternal truth Kind.

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