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### Transcript

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**About this transcript** Near-complete transcript.

Compiled by Steve Craig in winter 2013 and lacks about 20 pages from being complete

LECTURES FROM CICERO  
BY R. BROWN  
DR. JOHN PRINGLE PROFESSOR OF MORALL PHILOSOPHY VOL 2  
EDINBURGH    JAN 28 1741

[Note: This class notebook was written without benefit of much punctuation; punctuation has been added to assist with reading comprehension. Class notes begin on page 3]

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28 Jan Cicero Lit 1<sup>st</sup>, section 29 and section 37

Gentlemen I have already shown you that the temperantia may be reckoned a distinct Source of office to teach us ut ne quid tenure, fortuitu, & inconsiderate agamus to Learn us so to act that we may not transgress against good manners for tho that Man be born for what is sincere & grave yet their is some relaxation requisite & tho a Mans Life be designed for matters of consequence yet tis allowed that he may spend some of his time \_\_\_ for tho a Man was not born to Sleep or eat yet this is necessary at some times therfor [sic] Cicero having allowed of this relaxation proceeds in this chapter & adds some rules also in the 37<sup>th</sup> w<sup>ch</sup> we shall connect w<sup>t</sup> this chapter for Conversation as Evry Virtue is according to the decory so evry [sic] thing according to the decory is Virtuos in Like manner wt respect to the \_\_\_ the rules for Conversation or Speaking in precense of others Easily flow from this Source of temperance. Speaking is divided unto that of the Jury when a man pleads a cause or any other publick matter & unto the Civil wch is the Same wt Common Conversation and as Apollo's bow is not always bent so \_\_\_ ...

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allows mirth in Conversation, but it must be that kind of mirth neither profuse nor immodest but my \_\_\_ witty & pleasant for as we do not allow boys any kind of Diversion but Such as does not run counter to the honesty so tis in like manner wt respect to the rules for Conversation that Something of the probi my \_\_\_ may appear their is a kind of discourse that is illiberall wicked & obsene & a kind wch is Elegant civilized myencour[?] & pleasant of wch Last kind were the writings of the Socratick Philosophers & apothegyms that were Collected by Cato the Elder (wch are now lost) those were witty short Sentences the Sayings of Great Men the perusing of wch was of g \_\_\_ not only for the refining the Mind or genius but improving the Moralls for it often happens that the Imagination is Sooner Struck than the judgment informed but poetry wch works on the imagination may have greater Success than an elaborate discourse so in Like manner to wt respect to those apothegyms...

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another thing to be considered is the opportunity or fitness of the time or place wt your Conversation the temper of the mind & the dignity of the persons & the character we sustain twas the opinion of Epictetis the Strictest of the Stoic Sect that when you are in Company you should never Speak but when this is a nessity for so \_\_\_ & that when you do Speak you should take care of what you Speak that it may be instructive & usefull for forming the Moralls that if

any thing Obscene be introduced into the Company you overawed it & put a stop theirto & if you have not Such a great power \_\_\_ your hatred by your Silence & \_\_\_ be there aware says he that you do not praise any man over much in Company or Dis\_\_\_ another or make comparisons & \_\_ this seem perhaps to be too hard & severe but as the Stoick percepts were all directed to the honesty so twas nessary those rules should be so & if we look unto & examine them we will find them to be reasonable enough especially when softened by Cicero a man conversant in Life who knew Men & the world very well tis Surly a good Maxim to speak little in Company as...

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it is the best way to render your Company desired for a man thinks that he has as good a right to a part f the Common discourse as you & no man loves to be robbed of what he thinks his due at the Same time a Man ought not to be Silent at all times but Stand up in defence of justice & not tamly allow honesty[?] to aq\_\_\_ to evry Mans opinion that when you do speak it should be instructive your discourse for forming he judgment not \_\_\_ or Vain the Subjects ought to be noble & great tho at the same time regard is to be had to the Company for if you be among women it would be contra benos[?] to speak of those things they could not comprehend you should take care our words be not obscene or ill chosen you should not praise any Man over much for that is a tacit dispraising of other men for by a deceptis visas when a man hear his \_\_\_ commended & not himself he thinks himself discommended you should dispraise any person for that betreys your own ill nature you should not make comparisons for that is pride & arrogance & setting up yourself up a judge wch will never be tamly born by company...

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you should not Speak of yourself nor praise your own Commendable actions for do you think that others will bear this Selfishness & take as much pleasure in hearing as you in speaking you ought to be modest you ought never to act the Buffoon tho it may divert all the Company awhile yet it gives them no good opinion f you you ought never to allow yourself to rattle or Speak nonsense for the sake of the Company but all ways keep up your character & take notice how the discourse runs if it be on Serious Subjects then you must be grave & Serious for these are some that having got into a Merry Madness cannot easily leave it off but if the Subject be a merry one then you may be merry too but take care that your laughter be neither too long or too loud or too frequent for that discovers a Levity in your temper but above all beware that your discourse do not tend to the Vitiating the Manners you ought never to be upon the banter or ridicule for that shows only the \_\_\_ of all nature...

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again you ought not to Speak any thing wt out 1<sup>st</sup> considering if that thing will be agreeable to the Company for you ought to Suit yourself to evry Company yet not so as to give a slavish assent to evry thing they say these are Some of the rules laid down by the Stoicks & those laid down by Cicero wch are chiefly drawn from the honesty Lord Bacon a Man also much Conversant in the world lays down some rules drawn more from the Utile he advises amodest Carriage but at the Same time a jocose behavior for says he their are some who tho they keep

their doors open for Strangers yet keep their Countenances Shut up & thus says a constraint on themselves & guests too on Prator[?] by his face & Countenance may give the Lye to evry word he says & if it be so wt respect to the Countenances tis much more so wt respect to words a Man may pretend to justice & \_\_ & at the same time may Discover a Maliciousness in the countenance by his \_\_\_\_ & backbiting his neibour in Company their [sic] is a Certain Gravity to be observed to Consider the dignity of the person you converse wt what you owe to him & what he owes to you & you to yourself void a Stiff & positive humour for their is nothing worse in Company than this.

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4 Febr, Lib 1, Sect 29

Gentlemen, Cicero having laid down some rules for Conversation in the former part of this chapter in the last paragraph he in few words Lays down the rules for Diversion – Ludendi etiam est. Altho that man be born for the noblest ends & for more grave & serious Matters yet the mind requires some relaxation & unbracing[?] as it were that the better it may afterwards aply to matters of importance Now since that Recreation is allowable certainly these is Some kinds of it better than other and these are such as may in the very use of them tend for the forming the Manners or Some valuable purpose those Diversions wch are to be used must be such as Serve to Strengthen the body & in doing wch it will help the mind since that a good Constitution is often & allmost allways attended wt health of mind the Diversion of the Campus Martius among the Romans was a very good one as it Served to train up the youth in a kind of warlick [war like] Exercise So as to render them fit when occasion called for their Service this was a Morallgood attained by the Diversion that of Hunting allso was much Celebrate among the Ancients as it trained them up in the art of arms & Courage as it Strenthened [strengthened] their Sinews & made them capable of bearing fatigue but then it was not such hunting as our Modern Gentlemen use the Chasing of a...

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timourous hare or shooting a Partridge No it was a more noble & manly kind of Sport the killing of wild beasts whose Strenth Courage patience & [so forth?] were required this Diversion served to train up the youth as it were in arms & if this be so their is certainly an Error in our Constitution wch debars evry body from this Diversion but the Great or rich & wch May be the reason that our Common people when called out to feats of arms are so unable to perform their duty but of this by the by an other diversion wch was used by the Ancients was that of Painting meaning by this word all kinds of Sculpture & Statuary this Served for a good end as in Contemplating& working out the heros of Antiquity it makes a Man Study to Equall them in their peculiar Excellings another Diversion is that of Musick Not of the Soft but of the Martiall kind this Musick inspires Courage and the Spartans who were Signitized[?] this way were great dalers [?; spelling is correct] \_\_ this Manly Symphony while on the other hand the Soft & Delicate Musick Effeminates the Manners & renders Men unfit for great Achievements so in all our Diversions we must follow such as tend to Some kind of Virtue & beware of Such as are Soft & Efeminate...

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& of this kind are Most of your domestick & Sedentary games such as Cards & Dice, etc. wch are not to be used Since that they do not tend to the honesty but rather the Vitiating the Moralls not because that there Sum to press upon providence Since that is only the reason of an old wife but Idleness & Diversions wch lead to Villany & Mischief are much to be avoided Our Author in this Chapter [Section 30] proceeds to trait of Voluptuousness a Vice wch is too frequent in all ages he begins wt an advice allways to Consider what preference the Man has over the brute not to degenerate ourselves into Beasts this crime of all is most irrationall in Men who were not born for this end the beasts have a natural propensity this way & go wholly unto it & following their Customs is \_\_\_ ourselves & Levelling them wt us a great argument agains it may be the Checks of Concu[n]ce[?] that it is wrong there is no man who if he follows this Sence & gratifys it at evry Craving unless he be quit Lost to all Sence of Shame but will take care to keep it concealed & act the guilty Scene in Secret A plain argument that he is Conciuous to himself he is acting contrary to reason & falling below the Dignity of Man besides that Very same person who will...

[NOTE: The author of these notes informed the reader that due to a mistake in turning the leaves that the continuing part of this lecture starts on page 14.]

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Noble Mien or Magestick [sic] appearance so the Analogy olds in \_\_\_ sine are if a Merry jocose humour as L. Crassus Some more Severe as M. Scaurus Some More Industrious as C. C\_\_ etc so evry man who does not maintain this particular Character Errs against the decory he ows to himself this or that particular humour is often the Consequence of this or that Birth or Education & is to be Maintained (what is enclosed in this parenthesis is an advertisement of my own having either Misunderstood our learned Professor wch is most probable or Ellse [sic] Cicero is in an Error when he Says that evry Man has a particular character to Maintain in his own person whither jocose or Severe etc & that the \_\_\_ against this is acting Contrary to the Decory when at the same time this humour is the result of birth or education I cant Conceive the Virtue here is a man should labour under the disadvantage of a mean birth & vicious Education & so become Surly[?] & un sociall would it be acting Contrary to the Decory he ows himself to reform his manners & leave of the...

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grim & severe, Surly [surely] I think by no means & on the contrary tis a duty incumbent upon any one) You may perhaps think I should give you a history of these men Mentioned here for the Singularity of their humour but this is rather the part of Philology than Philosophy & shall therfor refer you to the words of these Mens lives & pass over the remainder of this Chapter& the beginning of the next till you come to Utenim[?] Sermone etc X [Section 31] In this Chapter our author goes on to Enquire how far this humour is to be Maintained & particularly Mentions Cato who was Most Severe in his temper whether it would been acting contrary to his particular Decory [that is the word] to have lived after the Liberty of his country & \_\_\_ his life from the insta\_\_ of its Laws & beheld the face of the tyro whilst other of a more soft Disposition might

implore[?] their lives & live by the Mercy of the Conqueror(?) & whether Cato ought to have Slain himself rather than yield to Ceecar [Caesar] this leads us naturally unto that famous Dispute whether Self murder be...

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I any Case lawfull & in prosecuting this subject I shall observe this Method wt to give you the arguments against Suicide 2<sup>ly</sup> to give thou for it 3<sup>ly</sup> to Consult Antiquity wt relation to this question & their Customs & 4<sup>ly</sup> to make some proper induction of our own & deliver our opinion of the Matter according to what Seems just & Natuall therfor to return to the 1<sup>st</sup> \_\_\_ proposed wch was to give you the Common arguments against Suicide & as they would be tedious I shall \_\_\_ them up & only give you the principalls the 1<sup>st</sup> arg: against it is that it is very Cowardly it is a Succumbing to fortune & \_\_\_ want of fortitude that a Man is not able to out live his good fortune & looks upon misfortune as intollerable wch are in effect realy the promoters and perfecters of Virtue it is not at all a brave thing in any Man who has suffered many rubs of fortune to See no the bravery \_\_\_ without braving them in dispising them & rather Esteems them as favours Sent from heaven for some good end than any misfortune the yielding to them & a means depriving himself of his Life & Cowardly.

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Another arg: is that Suicide is Self Desertion that it is a Mans giving away what he has no right unto God gave him his life & by no means that Lie is to be deserted till it be wt the consent of the donor we are like Centinells [sic] in an army appointed to watch by our Genrall & how absurd & inconsist wt the Obedience Due to our Superiors to leave this station till we be ordered to retire Our Life is a pledge trusted to us wch by no means we are to abuse tis a gift wch none but the giver has a right to require again as the Ancients allowed not such as killed their friends the honours of a funeral among honest Men so those who kill themselves will not be allowed a place in happiness among others this will be the punishment & this the hazard they run Virgill makes Aeneas to go down to the Shades below where among other Ghosts he saw those that killed themselves who were not allowed to pass the river but to weep their fate in repentance & Surly [surely] this mockery of & \_\_\_ Esteeming the Life God gave us will be punished hereafter again a man by Murdering himself does an action wch he has no right to do he errs against the Commune...

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Bony[?] in depriving the Society of a Member & acts Contary to all the rules of justice in inflicting judgment wch none but the civill Magistrate has a right to do Again a man by depriving himself of his life may be doing the greatest injury to virtue & instead of supporting the cause he ruins it this was the case wt Brutus & Cassius who in their untimely Death gave the last & finishing stroke to the Cause of Liberty it argues a want of Confidence & all hope this was not the way Josephus took when hemmed in by dangers so seemingly insurmountable that his jailor oft to Escape a more ignominious death bid him put hand to himself yet he refused & said he would never yield up his hope wch was the only thing his Enemies could not deprive him off [of] & indeed as it happened afterwards as a Miracle he was relieved so true it is that

whilst their is breath their [sic] is hope Another argument is that all the troubles in this life all that can possibly come to us are not great Enough that a Man to get rid of them should put his own...

#### Page 19

hand to his Life what Can the world do it May Dep: rue you of your estate it may banish you your own Country it may rob you of your Character & reputation & a great Many other things but what are these only the loss of the bona or preferabilia[?] but no person can rob you of you Virtue that is one of the ta et nuiv[?] wch no man can deprive you off & wch is the only loss a man of virtue may not Survive why if you be in danger if all things bear even the Most horrid aspect yet you are not to despair this is the Characteristick of weak minds & oft tis seen that when one has been just looking for immediate death by a sudden turn of fortune they have been unexpectedly delivered as in the case of Josephus besides a man who has any misfortunes here so great as to temp him to this action he knows their weight but does not know what punishment he shall Suffer in another world for his crime A Mans life was not given him to throw it away whenever Such a foolish Cowardly \_\_\_ sticks him in the head No this is not \_\_\_ the Ends of your Creation or obeying the dictates of Nature.

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Again their [sic] has never been no person that ever have put hand to theirsself but allways have doubted whether what they were going to do was right Cato in the tragedy says perhaps I have not considered enough & we should follow the Philosophers Lesson that where the doubt of the past ill of any action we should let it alone and err on the safe Side. Again it argues a Mans having too mean an opinion of his being to quit it at Evry fancy he takes unto his head but however this is no argument at all Since a Man by killing himself Does not quit his being but only changes the dwelling place these are the Principall arguments against Suicide Let us now come to the 2d thing proposed to give you the Argument the Patranizess [that is the spelling] therof make us of the first that they bring is this that are many ways of going out of the world & but only one way of coming into it that this Liberty of going out of the world in so Many different shapes was not given for no purpose but that if a man may be tormented above what he can bear he is no to blame providence Since it has provided so many & different methods to red himself of his troubles a Man in the...

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course of providence May be poisoned stabbed etc or cut of by a thousand different diseases & why amongst all the other methods of Ending our being here may not that be counted one when a Man by is own hands performs it Another reason is that wch runs counter & renders void the arg: Against it namly it being an act of Cowardice to kill ones Self Say they instead of being an act of Cowardice tis the greatest courage to a Man to plunge himself into a State he knows nothing about but only that he shall never return from it nor is it any Courage in any Man basly[?] because a Disease is a Misery to bear it yea tis very foolish in any man who is rackt wt the pains of a gout or gravell not to get rid of them when he can tis an abuse to Say that

Suicide is a cowardly action Since those Men who have Committed it have been the boldest & most famed for all kind of Courage throw their whole Life as Cato Brutus Hanniball etc while on the other hand we never have seen a Man who has been Cowardly have the Courage to this Last action this May \_\_\_ to over throw all the force of the 1<sup>st</sup> arg: against it.

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Again tis not at all an unlawfull act of Discretion for tho that we be here in the Stations of Centinells [sic] & that it is not lawfull for us to quit our place wt out Superior orders yet if a Centinell should be doomed to more \_\_\_ & fatigue than tis possible for him to bear who would blame such a man in deserting his post tis so far from being an act of injustice that it is highly Commendable for no man is to do beyond his strength [sic] nor is it required of him Evry Man has a natural inclination to Change his situation for the better & can he be blamed if a Man should have a birth loaded with poverty this is the Station appointed him by Providence but will any man say but he may use all lawfull means to better his Estate to be sure he may....

**[Lecture on suicide drags on for another 5 pages – Craig]**

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Gentlemen tis our business here to trait of Questions independent of Revelation & to decide them according to that Light of Nature wch God has been pleased to \_\_\_ to us & implant in the minds of Evry Man & indeed tho that we were to rely only on Revelation we should not find any Express place of Scripture that Contradicts or does not allow for Suicide on the contrary we find two examples in Sacred writing wch the one is direct & the other indirect Self murder the 1<sup>st</sup> is that of Saull who slew himself after the loss of a battle wt the Philistines & yet Escapes Calumny or being reproached on this account the other Example is that of Sampson who tho he murdered a great many of his enemys yet knew that their destruction would infallibly be attended wt his own & yet he is not all branded wt infamy upon this account I have already shown to you what the Cynics opinion were wt relation to this Question what those of Peripateticks & Academicks [sic] were in the person of Socrates that head & given you Examples from history of the Carriage of Severall persons wt relation to this matter & how...

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that off times whole Cities would Slay another to avoid falling unto Slavery, & Especially the women to escape the Lussious Embraces of the Souldiers Let us now examine the Opinions of the famous Sect of Stoicks wt relation to the matter & here we may observe how much the world is abused & how much this Sect is traduced by the writings of Seneca wch being allmost [sic] in every bodys hands the Most by a mistake think the Dogmata of Seneca were the Dogmata of the Stoicks let us Enquire unto what he says wt relation to this point not in one but in all the places of his Moralls he says that it is lawfull for a Man to kill himself when he finds himself turning old but then he is to Consider well whether the age he is arrived at be the dregs of Life or not whether he has failings in judgment & finds his faculties So weak as not to be able to perform their functions then says he am I to \_\_\_ the Cruellty of a Disease or of a tyrant to put



an End to my days may not give wt my own hand that \_\_\_ wch another way must Soon fall to my share let no man complain of Life since he has it in his...

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own power to put an End to his misery & that tho their [sic] is but one way to com into the world their [sic] is a thousand to get out of it if for a headack we breath a vein why for a great pain may not I let out the whole mass tis an Easy matter & a small wound will do the business but then says he to himself some may perhaps say that I have no right to take away what is not in my power to give but if you do this you deprive me of my greatest blessing my liberty what am I if I want this etc thus he goes on in a long chain of reasoning drawn from arguments of Self rather than those of the Good of Society& so Seneca allows(?) it in many cases but let us see the opinions of Antoninus, Epectites etc who are the \_\_\_ Stoicks Says Antoninus their is a time for a childs being born or \_\_\_ talk etc & no man ever intends to bring a child to the world before its appointed time in like Manner their [sic] is a time allotted for the Soulls being delivered from this body...

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& who but h who knows all things can tell the time that the Soull is fit for this grand revolution in that says he it is as absurd for a man to deprive himself of life as it would be for a woman to Extract the fetus from the bowells [sic] this was the opinion of Antoninus & you may easily see how far it differs from Senecas Maxims Antoninus will not allow of Self murder upon any private Philantia but only when the former reason is eclipsed by the great reason that his dying would be of more advantage to the Publick than his leaving Seneca was a little a Stoick in his practice as any man being rather a kind of Mungrell [mongrel] between the Stoicks & Epicureans having Laid up large Sums got by Usury \_\_\_ a stranger to the beneficentia of the Stoicks Epictetis as we gather from hi Enchiridion was of the same mind wt Antoninus & those we may take as the Standards of Stoicism nor trouble our heads wt what were the opinion if sine if the high or low \_\_\_ Gentlemen as Example is of great use we shall look threw some of the great Men of Antiquity who have put hand to themselves and Examine if their grounds for so doing...

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were just or unjust we see that the whole dogmata of the Stoick confirm us that Antoninus opinion of this matter was theirs what the world Esteem as Evil they did not look upon as such & those things wch are the occasions of most mens doing this are lookt upon by them as no reall evils the loss of an Estate etc throwing men unto discontent & a sinking of the Spirits & in these Circumstances tempting to End their lives but let us take the history of Cleomenes king of Sparta& enquire unto it Cleomenes havingbeen defeat by Antigonus king of Macedon & most of his brave Souldiers [sic]died in defense of heir Liberty in the Battle of Salasia Cleomenes being no longer able to wt stand the force of Antigones resolved to seek aid from ptolemy king of Egypt for wch end he went privally to Egypt & before he had got far off he was adressed by a Courtier very vehement in his passions & firmly still to his opinion he Spoke to this purpose Cleomenes whence go you do you turn your back on Sparta & do you love your life so well as

to go to Egypt to be made the fooll of an Egyptian woman Shall it be said that ever the king of Sparta...

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was made a Slave or preferred an inglorious life to a brave death how happy would I have been for us to [have] died at Selasia & Since that was refused us it is still left us to die on our own Swords & Satisfie the Manes of so many Spartans what melancholy Consequences may our Usage be attended wt you refuse to die here in sight of Lacedemon & in all probability you may be strangled by the hands of some slave in Egypt think on this can you outlive you misfortunes & suffer such an indignity to come on a Spartan king as Crouch under an Egyptian effeminate monarch rather prevent by a glorious death these just reproaches etc thus that Nobleman summed up all the Arg: for Suicide but as he did not convince the king his death would be an advantage to the state so he only drew this answer do you think me as bare & unworthy a Coward as yourself do you imagine their [sic] is any bravery in Dying merly through the Aprehension of fallse shame or the desire of empty Aplause Say rather that such an action is...

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Mean & pusillanimous the Death we may be induced to Covet should be an action for the Publick good for nothing is so dishonourable for a man as to live or dye wholly for himself for my part I shall endeavor to be usfull to my country to my latest breath & when ever that hope should happen to fail us it will be easy for us to have recourse to death if that should be then our inclination A speech truly worthy of a Stoick. Now if you would have the sequel of this history the young lord maintained his resolution firmly & leaving Cleomenes fell upon his sword wt out either getting the name or reputation he believed he should have got Cleomenes proceeded upon his journey to Egypt & was well received by the king his Virtues gained him universall esteem & he would Certainly have got Succours to help him to the recovery of his kingdom if Unhappily the king had not died in the Interim & frustrate all his hopes the new king being very Effeminate & unaquainted wt Cleomenes virtue instead of pursuing the resolutions of his predesesor ...

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wt regard to the Noble Spartan by the cursed advice of his councill this brave Man was not only denied all Aid but hindred from returning home when a proper Opportunity called him yea he was confined but by the help of Some of his friends he made his Escape from his Guards & in order to retain the new born Liberty he killed many of the Egyptians till all hope failing rather as Submit to a publick & Contumelous death to be put to the Rack & suffer the insults of the Egyptian slaves hen he could no longer be of any use to his country & that the indignity of a mean unworthy death might not happen to a brave Spartan his friends & he rushed upon one anothers Swords Now did not Cleomenes chuse the right Moment for dying & can it be condemned to be an unworthy action in him he that says so & thinks that he should still relyed & hoped on Some change may as well affirm that a Crimnall with a rope about his neck should not have his feet pulled down by his friends because for Sooth that he may get a reprieve.

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Feb 12

Gentlemen I have shown how that the Stoicks were of opinion that a man ought to preserve his life as long as he can Says Antoninus you must wait the birth of the Soull as well as of the body & to take the Soull from its vehicle before its time is the same as to Extract the child from the body of the Mother these principles were put in practice by Cleomenes who tells Ghericion that tis no courage to die that death should not be the \_\_\_ of an action it should be an Exemplary action itself that life was to [be] kept as long as possible & that when a man did put end to it it must be an Exemplary action of Some virtue thus according to the dogmata of the Stoicks Cleomenes Suicide was reasonable but to go on wt our Examples hanniball was man of the true Stoicall principles he kept his life as Long as he could he had a great magnanimity & spirit of resource & could never be prevailed upon to End his days till he said that his life could not be any more of use to his country he was betrayed by the king of Bythinia & rather as be carried captive to rome & put to a dishounarable [death] he woud not have it said the Romans triumphed over Hanniball but...

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drunk the poison he allways carryed about wt him in his last speech says he the Romans can never be at rest till they have ended the life of an old unfortunate Carthaginian nor can my country expect Ease till I am dead but the Roman Liutenant who has bribed my host to deliver me up will have but little glory of my death nor his name so much Celebrate as him who lent Pyrrus word that a Certain Servant of his woud poison him the action is Exemplary & the Stoicks allow of it Themistocles the Athenian a Man of great merits & great Virtues too having brought himself unto the dilemma of either fighting his own country or perjure himself to the king of Persia to avoid some one of these he stabled himself this person not being of such E\_\_\_ Virtue tis worse to judge of him but tis sure that he ought not to bring himself unto the difficulty & as his death was of no use & not exemplary tis condemned by the Stoicks Lucurgus the Spartan after having given such rules to the State as he thought the best engaged the Lacedemonians by a most Solemn oath wch was very bonding of old not to break his Laws till Such time as he should return from delphos whether he wont but that he killed himself here & so never returned if he did...

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this action from a Noble Consideration that as he should never return his laws should be kept wch were the only means of preserving his country his death was Exemplary of Virtue but if he could be persuaded that the Spartans woud look upon this action as an Evasion & think themselves no more bound to this oath of law if he could be of this opinion his death was unlawful Antony & Cleopatra being vanquisht by Octavius killed themselves but as their former lives were vicious so if they did this from a pride that they might not all unto the hands of Octavius or their former lives be the Publick noise & them scandalized as this action was not Exemplary nor Served any good end so it is to be condemned Brutus & Cassius allso put hands to themselves after they had Lost the famous battle of Philippi Cassius from the opinion of Brutus being defeat from a kind of despair killed himself wanting all this Spirit of resource

So much recommended is not at all to be justified there is something more to be said for Brutus he saw himself utterly defeat he heard Cassius death & therfor all hopes being lost he ended his life as this action was...

### Page 3

not at all done from a View to the Publick good it is to be condemned we may See that it was more from a Spirit of Pride this action proceeded than from any Stoicall Dogma before the battle Cassius askt him what he designed to do in the Event of losing the day he answered that in his younger Days while he was a Philosopher that he blamed his uncle Cato for his death but now he had learned more than ever to Submit to \_\_\_ in disgrace & infamy. Porcius the Son of Cato having sided wt Brutus as the justest party & seeing all hopes gone he cryed I am Portius the Son of Cato wch soon drew numbers about him to take him Prisoner but this he disdained & sold his life as dear as possible falling among the Slain now whether was this action Exemplary [sic] or not he was Catos Son & it was unbecoming him to live but he might not wt standing received his life now if you allow this action in Portius you may as well allow that of Brutus tis true that Brutus did not die wt Sword in hand but then he was defeat & his Enemies at his heels & Scarce any probability left of recovring [sic] the Roman Liberty I \_\_\_ this to yourselves...

### Page 40

Atticus falling unto a very painful & incurable disease hanged himself to death for he thus reasoned that Since that I can be of no longer use to the Publick Sure that I labour under the greatest pain may not I be assisting to Nature to end my Soul of this body tho that we are not to Extract the child from its Mothers womb yet we may farther it by the help of a Midwife tho Nature woud be Sufficent to deliver the Infant yet help may save much pain to the Mother & child both & may \_\_\_ assist Nature in the delivery of my Soull thus he reasoned & I leave you to judge if his death may be justified ~ Speusippus having also an Incurable disease meeting Diogenes says healh [health] to you Diogenes but he received this answer No help to you – Speusippus as long as you allow yourself to be tormented wt that disease Speusippus did not mind that saying at the present but his disease increasing he put hand to himself the Case is the same wt Atticus ~ Adrian [Hadrian] the Emperor falling allso...

### Page 41

unto an incurable disease & very painfull resolved to End his life but was prevented & falling unto a Sinking of Spirits he never made more attempts but died wt immence pains now whether was Adrian to Blame in the designed Murder or not further persuing his first resolution but let us pass on to some Examples of women who has slain themselves to secure them against the Ravishment of the Souldiers as 1<sup>st</sup> the famous Lucretia who tho she resisted all the threats of tarquin his tears & intreaties having no weight wt her till he threatened to Stab her & a slave & lay them the gether giving out he caught them in adulltery the fear of Losing her reputation & being Calumneated ever after made her receive the Embraces of the Tyrant now ought she not rather to have still resisted yea even to death what was the Losing of her Virtue in respect of her reputation Perhaps she was no Philosopher & some allowances are to be made...

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the fair [Sese/Lese ?] tho they should prefer the Strength of Appearance to real worth perhaps Lucretia \_\_\_ after Stabbing herself was an action not at all to be discommended Seeing it was Exemplary for this that No woman should survive her Virtue & to show of what Value it is ~ Sophrona etc who put themselves to death to...

Page 44

Feb ??

Gentlemen thus we have gone through that famous Question whether a man may procure his death wt his own hands & you may mind our resolve that there may happen Some Cases when a man procure his own quietus but then tis only when he can be as Exemplary in his death as he could have been in his life I am sorry that we must differ from our author Cicero wt relation to the manner of Catos Exit since that it is more probable pride was at the bottom of that action than any other thing now was he at all Exemplary in the manner of his death we have two characters to keep up that of a good Citizen of the world a virtuos person & that of a particular character wch you bring unto the world wt you but this last Cicero Lays too much stress upon since the keeping up of this particular turn wch he has run unto upon the account that the Stoicks follow Nature in all things but this precept is to be taken...

Page 45

cum grano Salis since that the conforming ourselves to the one makes us neglect the more Substantiall part the first as we have a particular turn given us naturally says Cicero from our birth so like the persons in a play we are to preserve[?] to the end the character we are introduced wt at the beginning this must hold on the Stage but life is not just a theatre & therfor it does not hold there it would be against all rule to bring a vicious person wholly virtuos at once but this happens in life tho it would not be right to introduce it in a play Cicero also according to his rule allows of the death of Agax since that it would have been inconsistent wt his character so for to have survived his affront & so of others Gentlemen some of Ciceros Maxims are to be restricted & as he is Long upon some cases therfor we do not think proper to talk of each thing separately but you may read 4 or 5 chapters & if there be any thing we have not touched at we shall then do it.

Page 46

Feb 19 Lib 1 Sect 32

Gentlemen besides the two Characters that we have to maintain that of a Virtuos person & that of the grave Character or whatever one it be that we have to maintain Cicero lays down some others in this Chapter Some others that particular behaviour we must have from the differen[t] situations fortune may have placed us in or the different times we live in the rules for this Character are hard to be laid down since that all this depends merly upon fortune & happens to us whether we will or not there is another character or situation in wch we place ourselves that is the trade or business we follow after this is mostly in our own choice Since that we are not forced into any Employment & if at any time we are ready to follow the trade or

business of our fathers yet is still our selves that assume it for the \_\_\_ Nobility \_\_\_ etc wholly depend upon chance yet evry Man is at liberty to follow such & such things as he shall think fit, Some philosophy some...

#### Page 47

Rhetorick etc it requires the greatest skill in a young man to make a good choice of an Employment Suiting to his genius & after that he is fairly \_\_\_ in an Employment he must no more Consider whether that be honourable mean \_\_\_ etc but your whole care must be to excel in the business you have chosen Says Epictetis we are all placed here as in a stage where we have all a Certain place & work appointed us by the Master of the Revells & if that be short we must bear wt it & perform it as well as possible if it be Long we must not repine on it but get through it wt patience etc Some have the Character of a king to represent some that of a private gentlemen Some that of a Slave & So on now on a stage we dont Consider the greatest of the Character represented but the goodness of the representation Sometimes when kings & queens are helpd off the stage a slave or valet is aplauded for...

#### Page 48

having acted his part well we are not to quarrell wt God for being placed in this or that situation but whatever has been our lot we are to act that Character to the best thus Epictetis tho a slave has gamed more reputation from the world & more peace of mind than many greater Characters who have acted their parts ill tis not at all a loss to be planted in a low condition here Since the high & exallted State is attended wt so many inconveniences, In this Chap: Cicero finds out more characters we have to maintain according to our different ages it is the duty of a young man to be modest & bashfull & to reverence old men Gray hairs & wrinkled looks \_\_\_ reverence the youth of Sparta called evry old man father & evry old man lookt upon the youth as his own children they must consult age & be governed by the wisdom therof ...

#### Page 49

old men have their own character to maintain too they have a more Strong opportunity of Improving the talents of the mind since that they are not Subject to so many headstrong passions as young men are liable they may be of use in giving advice to the State but this can only happen in a free government or they may advise their friends & acquaintances this is possible in all governments & they have their own familys to govern wch is a task not allways very easy Cicero allows pleasures in some degree to young men since is continually craving[?] but to old men he debars them since [unintelligible Latin phrase] it gives a bad example to youth wch prove of the worst Consequence since youth if once allowed in these pleasures selldom know where to stop & then an old age of pain & misery is the sure reward if their following bodily pleasures when young...

#### Page 50

there is a particular duty incumbent on Magistrates to conduct the State & execute justice to provide for it to maintain his dignity & remember what it is that is connected to their charge it

is the duty of a private person to deall justly & kindly wt his neighbors & relations not to notice an offence done him for it is this noticing that constitutes the offence they must not carry themselves too proudly or to \_\_\_ they must weight their own dignity wt the dignity of him they deall wt they must be peacible & never \_\_\_ unless in the Defence of their Liberty a Stranger must not \_\_\_ the oeconomy of the state but his own private business not to pry unto another mans business Matters but whatever character you have to maintain you must do the same at Constancy & resolution these being manly virtues & the characteristicks of Contentment.

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Feb 25 Cicero Lib 1 chap 35, 36, 37, 38, 39

Gentlemen it has been laid to the Stoicks charge that they did not take Sufficient of the externalls the decency in Conversation garb[?] etc but how far this accusation is unjust may be gathered from Epictetis & from the rules Cicero lays down in these chapters they may seem trifling to some but they are drawn from nature & of the greatest use they need little to be said upon them & you may read them carfully over he gives rules not to have too stiff a carriage of the body not too affected etc year he desends [sic] to the very way of walking & gives rules for Conversation but of this above then he proceeds to the furniture of your house etc & in the End of the 39 Section he gives three excellent rules 1<sup>st</sup> that in all things our appetites shoud be subject to our reason 2<sup>ly</sup> that the care we shoud have of any thing shoud be according to the Value of the object the not observing this rule is the Cause of most mischiefs in Life & 3<sup>ly</sup> to maintain our own particular Characters.

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March 1 Sect 40, 41, 42

[Note: In these sections Cicero discusses how one comes to the knowledge of a man's temper and disposition – Craig.]

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March 2, Sect 43, 44, 45

Cicero in the last Chapters of this 1<sup>st</sup> book proceeds to institute a Comparison between the duties of Philosophy wch had been intirly neglected....he lays down a sure & generall rule that offices which most respect the good of the Communion are allways to be preferred he lays a great Encomcy[?] upon the first virtue that of knowledge wch indeed if a man thoroughly understand he will easily practice the other duties...

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March 11 Lib 2 Chap 1, 2

Gentlemen Our author Cicero introduces himself unto this Second book wt a Declaration of his design of instituting a comparison between he Utile of different kinds then Goes on to Speak Something of himself in the 1<sup>st</sup> chapter in the 2<sup>d</sup> [book] after having the definition of Philosophy , that it was the knowledge of thinks divine & human our Learned Professor took this opportunity of giving his two lectures on the being & atributes of God wch

Unfortunatly I missed by being from the town this day he proceeds to Enquire how far Religion was to be tolerate in a good & well regulate Society tis a common saying that Religion is the Basis of all humane Society. how far this is true if you Consider its uses, will be plain to any man St Thomas More in his Eutopia lays it down as a principall of the greatest Use & Consequence that Religion be impressed upon the Minds of all the Citizens & Especialy as the Greatest articles therof, the belief of a God & of a future State, & the punishment...

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that He Inflicts upon such as are irregligious is no more than this that he debars them from enjoying any publick office because the Man who neither believes the being of a God nor yet a future State has no spur either to encourage him to his duty or deter him from the contrary. Persecution for the Sake of Religion is never to be allowed because it does not answer any good end but is of the worst use we see it depopulating whole Cityes & rendring Countryes Miserable as of the Persecution of France where the Protestants fled over unto other Countryes Carrying their Arts & their Gold along wt them besides it can be of No manner use except that you Extirpate the whole Sect for if there be any left then those tho that they may Smother their resentments for a time yet they only wait a proper time for a Revenge & that Revenge is allways most Cruell wch has Religion for its Zealous Spur Persecution is the Cause of division in a land & Spills blood murdring oft times the very best Citizens upon no Account at all we ought never to trouble our heads about the different Opinions of Religion...

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nor Ever expect that Unanimity wch is so much in Mens mouths tis a Matter of No Great Consequence as long as Men Continue good peacible Members of Society & have Commerce wt one another by Marriage & otherwise & are still ready for all the Offices of Freindship to one another if they believe God & a future State tis of no Great Consequence what Mens Opinions may be about the different modes of worship nor ought to be angry or persecute our neighbour upon that Account we ought tis true to Separate from the Established Church upon any mean or frivolous pretence nor differ from it but when its doctrines are inconsistent wt reason & Contrary to the Good of Society as was the Case wt he protestants when they Separate from the Church of Rome the Small Schisms in Religious Societys is a great advantage since tha the more Uniform or uncontradictedly a Religion is Received, the More loose & irregular is the Lives of that Clergy but where there is division in eh Church the divided...

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beings so many Spies upon one another put the whole more to their Mitall [middle] & oblidges them more to be upon their Guards & regulate the course of their Actions better than they needed do if their [sic] were no such divisions among them but to let you See what Notions the Ancients had wt Relation to the being & atributes of God you may read that book de Mund o n – perhaps falsly ascribed to Aristotle you will find there a Mean to take that prejudice against the Ancients that they had not the belief of one only Supreme being being wch is Evidently fallse as appears from that book as well as many other others tis allso of Great use for illustrating the Scriptoris [scriptures] & Clearing them from that Misrepresentation of the



Commentators Since that the light of nature is of use to lay some passages in Scripture open tho at the same time we acknowledge its imperfection & own that Religion & it go best when hand in hand ~

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March 13

Gentlemen you See what great use the light of Nature may be to illustrate the Scriptures the Naturall [sic] theology was greatly cultivate among the Ancients especialy among the Stoicks whose Sentiments are far from being a disgrace to x-ianity [Christianity] Epictetis & Antoninus agree in what they say wt Relation to God & his atributes you may See them yourselves their is no man can be a good Member in Society wt out believing the being of a God & he can never be content wt a Condition that may befall him exept he be of an opinion that this God is good & that all that happens him happens him for the best it has been objected by Some that either their [sic] is no providence at all or that this providence brings Mischief upon Mortalls we need not Stay to Confute the former it being so very gross but we shall say Something to the latter & first from analogy we See that all things wch are not in our power to amend such as the heavenly System etc are all created according to the Rules of the ΤΟΒΕΧΤΙΟΥ [not sure of this Greek word – Craig] that the More a thing is in our power to amend the more imperfect it is...

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Created such as vines etc wch need the Cultivation of Man before they bring forth Good Grapes so we may ascribe any evill we See in the world not to God but our own not acting our parts right besides Bod is a being of infinite wisdom & consequently of infinite Goodness for we cannot Conceive Supreme Intelligence wt out carrying the Idea of Goodness along wt it all the Evills we see happen in this world is for want of due knowledge of the reall worth of objects but as no such Ignorance is in God therfor no such malice Since our hurt could be of no service to God or to increase his happiness Evry Shame the whole of wch we can exhaust we See perfect & why in these wch we cannot See the whole oft may we nt suppose them Perfect, the Greatest deficiency Seems to be in the Morall world & some impute the Evill there to providence & accuse it of the wickedness of others but if we will allow ourselves to Consider we will find no Misfortune befall any Man wch is not for the Good of the whole as well as for his own private advantage the wickedness of a Man profits the world as it is a...

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beckon set up for others to take care of themselves & tis of advantage to himself as it keeps him humble I takes of these temptations to Sin to wch he woud be liable to by an interrupted prosperity besides this Life being but as he shadow of a point wt respect to Eternity & however it be Spent it is of no great Matter Since this Life is but a State of tryall & probation So the punishments that happen to the Good are for their failing in Some one duty or another for if we enquire unto their Origins we all find evry Unhappiness proceeds from a deficiency of Some practicall duty Since realy no thing is \_\_ unhappiness but Vice & on the other hand a Vicious person can never be happy Since he will allways have the Checks of his own Conscience

to Encounter while there is no Man that Can Enumerate one Misfortune wch is not for his own private advantage if he make the right use of it the opinion of the providence of God Continually aching for the best & for the Good of evry person will necessarily make a man a true worshipper of God for tis impossible to love that being who is the \_\_\_ of Evill unto us for if we hate the Effect we cant Love the Cause & our worship inspite of our Saying otherwise can never be Sincere where there is no reall Love ~

Page 61 [the student numbered a page 61 twice]

March 19, Lib 2, Chap 8

Gentlemen tho that we have already gone through the fountains[four lains?] of offices yet as it is a great pleasure to know you –uperably the Utile & the honesty are joined so tis the business of this 2<sup>d</sup> book to trait of this we have laid down better principles than the usfullness [sic] here of virtue in order to exite to the practise therof there are only two sorts of beings from whom we expect any Service viz God almighty of wch part we shall trait more largely next year & Man under whom is comprinded the Service of this Life & of wch part we that speak now, tis one of the greatest advantages that we can reap from Society & one of the \_\_\_ of Most Consequence Namely freindship the Advantages therof are 4 1<sup>st</sup> it affords great delight in this present State, it has been a question whether freindship was of Most advantage this way inprosperity or adversity in the Last tis well known that a partaking in greif very much [apart] it & in prosperity when a man has none to enjoy his good fortune along wt him he soon \_\_\_ & turns weary wheras if he has his freinds as partakers in evry thing has a better relish So the proverb is freindship divides our greif & doubles our joys in both states a person is like a drunk who can never walk Sure \_\_\_ \_\_\_ & Supporter 2ly Freindship is of use to the forming our judgments Conversation is a noble \_\_\_ of reason & between freinds is the best Sort of it when a man has one he can unbosom himself unto & tell evry imagination of his heart the aplauses he from him receives are incitement to hi in the pursuit of knowledge tis said a man had better unburdened his mind to a statue than suffocate himself 3ly freindship is of use wt relation to our Manners A by stander sees the game better than a player himself A Man from too much Confidence r diffidence in himself...

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is Liable to act aiss to there is great need of some by Stander or freind to tell him & as if were point out the way of action Now this person who can do this best must be a freind but besides there are some offices wch a Man can not do for himself & where a freind is of use as to commend ones Self introduce etc but 4lythe greatest advantages that can be drawn from freindship is the making one Survive himself A Man may die before he has finished what he ought & as nobody but his freinds can so none will this dogma was more clearly Evidenced in ancient times than at present, because as they had more liberty so they had a greater flow of friendship I shall give you the Celebrate Example of Eudemon a very virtuos person who had the greatest honours in the State but whethall [withal] was very poor as he was a dying & two rich freinds beside him he made his testament & Left...

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the Maintenance of his Mother to the one & to portion his daughter to the other & having thus given them their Legacys he died in peace they immediately received their different Legacys & he who got the daughter soon dying the other received he unto his house, & divided his Estate between her & his own daughter ~ (Chap 9) The next thing that Cicero recommends is Glory which tho all may not stand equally in need of yet as it purchases freinds is to be sought wch consists 1<sup>st</sup> in being loved by your fellow citizens 2<sup>ly</sup> in being trusted by them, 3<sup>ly</sup> in their thinking worthy of honours conferred Now for the Gaming of these you will find that the practise of the Morall [sic] beneficence justice truth etc are all ways amiable & who ever we think possest of these virtues inspite of ourselves we must Love in order to gain their trust we must join wisdom & justice together for tho they are inseparable in a Philosopohicall ...

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Sence, yet they are not so in Common language we will esteem A Man a wise Man & come to him for advice yet if we think him unjust we will never trust any thing to him in order to get honours in a State tis nessessary we shoud be esteemed just for wt out this the \_\_\_ we are & the more we know we will only be Suspected for the More cunning & deceitfull for No Man will ever trust his goods person etc in the hands of one who he imagines to have by ends or bad designs therefore he being thought just is very nessessary to advance ourselves in the Utilia of Life who a wise man by his cunning may impose upon people for a short time yet they will soon find out the Imposition & then your glory is at End you see how far the Utile is the same honesty for tis only by Practising what is virtuos that we can ever advance in the world or have peace ~

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April 5, Chap 13

Gentlemen this second book of Cicero traits about the Utile & he lays down the very Same principles or ways of acquiring the Utile as he did for the honesty in the 1<sup>sy</sup> book & Surly the Authority of Such a man as Cicero is of great Strenth a Man conversant in the world whose writings dont smell of the Lamp but may be reduced to practice. A Man who had 63 years of Experience in the world & if he had found the principles Leading to the Utile different from those of the honesty he woud certainly have informed his Son Marcus the principle way for arriving at Glory & the Love of his country he proposes to be the practice of virtue In this chap: He is laying down rules for young Men how they may gain the Esteem of their country & how be eminent first he recommends Modesty this is not to be understood in a strict or Limited Sence but by Modestia is understood the Modus in nebus wch has been described in the former book & is one of the Cardin [cardinal?] virtues next he recommends ---ly towards parents this is a very glaring virtue & those that do...

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exhibit this duty well it is to be presumed they will prove observers of the other relative dutys. then he recommends the Benevolentia in Siros[?] this is a genrous passion for the whole rationall System doing good to evry man as much as Lyes in our power, but more particularly

to those who are nearer allied [sic] to you he also mentions the advancing of Men by their Military glories but of this very short as now in the declension of the Republic was not Merit so much as interest that advanced a Man then the next way for a man to advance himself in the opinion of the world is the keeping Good Company for tis Generally believed that a Man Loves the Company of those he converses with & desires to imitate them (Chap 14) Another Method of Advancing himself is by his Language which is of two Sorts either at the Bar which is called Rhetoric (rules for which are given by Ciceros Self in a treatise of his) & the other is in common Conversation their are great advantages to be drawn from in affability in your manners not Using or Speaking rudly to any man...

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this affability is quite another thing from Sycophancy which is to be avoided the way of Speaking at the Bar is a way of acquiring a greater reputation & is to be well managed Defending is more grateful than accusing & A Man will all ways take care that he do not the vicious or enemies of his country but all ways when occasion offers boldly accuse them but of the praise that arises this way is of two Sorts either the Approbation of the judicious or few wise men or that of women & the Multitude tis easily discerned which of those should most be Sought after & ordered the Last is easily gained for they mostly look to the Shadow & not to the Substance ~ (Chap 15) Having given these rules for youth he proceeds to Speak of Liberality the doing good to others, this good is of two kinds either these are of great Use for acquiring Glory viz either that which proceeds from the Purse or from a Mans works & being at pains to Serve another the 1<sup>st</sup> of these is the Easiest especially to those that are rich the other method by Services is more becoming a Good Man & will be more esteemed by the Good, & altho they may both Answer the Same Ends yet as the one is by...

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Virtue the other by the Chest, So the former is by far the most Valuable A Man by Supplying his neighbour [sic] from the purse may in time ruin himself but the way by Services is an inexhaustible fund those that Use this method as they can do good to many so they have many assistants & being accustomed to this beneficent way of doing they are the more ready for they be some who have a Liberall enough turn yet for want of use it may degenerate and others by Culture may gain this Generous frame of mind tho this way by Services be the best yet the other way is also to be commended & is to be proportioned to a mans rents you must give so much as to ruin yourself but must preserve the mean according to your income for what is narrowness in one may be prodigality in Another (Chap 16 & 17) A Mans purse ought to be open only to a few & not to all but there are two of Largesses, the one prodigall the other Liberall the first Sort is when a man lays out great Sums of Money & making feasts exhibiting \_\_\_\_ ...

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Gladiators, etc which appearances are but of a Very Short duration but the Largesses that are called Liberall are such as the relieving captives from pirates [sic] giving portions to our friends daughters etc etc Philosophers commend the former more than the Last & it is therfor blamed

by Cicero in the Prodigall Gifts their is a great appearance & the present End may be answered but their Reall Glory is no ways increased, it may please the Multitude & women very much but can never be agreeable to the thinking world, so that some such as have been oblinded to do things of this Nature instead of feasting the Citizens etc have thought the Money better bestowed in ----ting Publick building mending ways etc wch have been of Reall use to the Republick 7 tho perhaps the present age have not aproved of them yet the future ages have thanked them ~ (Chap 18) In this chapter he lays down those persons that are the fittest objects of our Liberality those that are under distress & are so by some accident wch they by their folly did not bring...

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April 6

but especially such children whose fathers have perhaps Lost their estates by a Steady adherence to Virtue or in the Cause of their Country for this reason that others seeing how well such children are taken care of & provided for may be Spurred to the Like great actions wt out any fear that their familys shall be Losers then those are fit objects of our R----- who have been of Service to ourselves but this rather under the head of Gratitude. But in the Mean time we must take care of our private Concerns & so that we may not be thought C—tous & Illiberall for we may be Liberall enough yet not exhaust our fund or patrimony ----- exhibits an Example of Liberality in the person of Cimon the Athenian who having gamed a great dale [deal] of Money form the barbarians & having enriched the treasury he upon his return broke down the walls of his Gardens that so Evry Man might eat the fruit wt Ease & Safty ...

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he kept an open table for evry Man where tho their was no great delicacy yet their were plenty of Good & healthsome food here the poor workers filled their belly & here all the distressed were relieved nor can all this Liberality be thought to proceed from an immoderate desire of common aplause for on the contrary Cimon did all he could to Encrease the power of the Nobility so that he very deservedly Seems to be given as an Example of Benificence (Chap 19) There is another method of gaining the Aplause of our Country Men by Pleading their causes defending & protecting them against all oppressors Gratis wch was the Custom of the Romans not to receive fees for pleading this nessessarily increases the number of Clients & attendants & consequently credit. (Chap 20) But in this Chap: Cicero exposes the Common way of the Country wch was in bestowing Gifts the Poor were not so much Considered as the Rich Men woud Send & make the Rich the Subjects of this Liberality because they think these...

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are able & in a Condition to repay the favours done them while the poor who are the fittest objects are so slighted Cicero show this affair I its proper colours & makes it manifest that they are far mistaken who are this way that the Rich who don't stand in need of your Services tho they are able are Seldom willing to repay them thinking yours no favour but only what is die to their merit while the Poor tho at the Present the may not be in a Condition to requite you yet they never forget the favour & embrace evry opportunity to Serve you the Utile & honesty Still

going together ~ (Chapters 21, 22, 23, 24) In these Chapters Cicero goes through what relates to all men & the Republic & he is so plain as not to need any Explanation Magistrates must be very impartial & right in their judgments a Man who has performed his part well will all ways have the approbation of the fellow Citizens while a Man tho he may be richer than his neighbour...

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having got his wealth by bribery & such means is all ways abhorred ~ Thus Gentlemen is the X-ian Teacher besides the Pleasure of being & doing good that his doctrine may have the more influence is obliged also to add the pains of hell & the pleasure of an happy immortality so the Moralist is obliged also besides the advantages that flow from Virtue to show that the honesty is the Best yea the only way to Gain the Utile wch has been the design of these Last discourses as Man is liable to receive the Greatest Good & Greatest Losses & hurt from Man so it is necessary that he should be in amity wt Men & the way to be so is to prosecute the honesty wt indefatigable vigour ~ (Chapter 24) In this Chapter Cicero makes the rules for preserving health & managing private affairs to be honest the former of wch is preserved by a Moderate way Living & suitable Clothings in abstaining from pleasures etc See Ld Bacon in his Essays as for private Oeconomy Let it be our care that what we have gained may be gained honestly & then...

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to Manage Sparingly & wt diligence what is once gained & for this Oeconomy See Zinephons

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Chapter 25. In this Chapter Cicero makes a comparison of the Utile as he did of the honesty in the end of the 1<sup>st</sup> book for Advantages are of two Sorts either Externalls or what more nearly belongs to the body the Externalls are thus compared wt the Corporeall it is better to be in good health than to be rich this is a common observation but if we look unto it we will observe the equall distribution of providence Since the Rich are seldom so healthy as those that live in more narrow Circumstances, the Corporeall thus, Riches are preferable to bodily Strength health is preferable to pleasures of Sence, Strength to celerity or \_\_\_\_\_ of foot, Glory is preferable to Riches the former being the Shadow of Virtue & the latter not being in any manner related, Good food to bad, etc etc

Finis Libri Secunde Officiory

The Lectures from Cicero, second book, end on page 76.

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Enquiry into Virtue

1<sup>st</sup> There are Some Actions wch have to M: [man] an immediate goodness in themselves, or yt by a Mor. Sence we receive pleasure in the Contemplation of such actions & are determined to Love the Agent wt out any further view of Natrall [natural] Advantage from them 2<sup>d</sup> that what excites to Virtuos [sic] Actions is not an Intention to obtain even this pleasure much less the future rewards fm[?] Sanctions of Laws or any other natrall good wch may be the Consequence of such actions, but an intirly different principle of action from S: Love [self-love] or Inter [interest]

That the Perceptions of Mor: G: & E: [moral good and evil] are perfectly different from these of Natrall G: or advantage Evry man must convince himself of by Reflecting on the different manner in wch he is affected, when these objects occur, Had we no Sence of G: distinct from the advantage arising from the Externall Sences & the perceptions of B [benevolence?] our Love to a genrous friend wd be much the Same wt what we have to a fruitfull field for both may be advantageous we woud have the Same affections for Inanimates, that we have for Rationall agents, wch Evry M: [man] knows to be false, yt perception of Morall Excellence wch benevolence exites towards the person in whom we observe it & the Pp: [perception] of Natrall Goodness wch only raises desire of possession towards the G: Object ~ Suppose...

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we reap the Same advantages from two men the one serves from a desire of our happiness, the other from Restraint In this case both are equally advantageous, yet we will have quit [quite] different Sentiments of y<sup>m</sup> & whence this difference if all approbation be from a Sence of Advantage only! our Sences of Nat: G & E: [natural good and evil] woud make us receive wt Equall Composure An Afront from a trustee as we woud an Equal damage from a tempest, if the Mor: Sence were not disinterested coud have no desire of Publick Good, yet we feell joy at & admire a genrous action done for the publick even in the Remotest parts of the wld [world] & Love the Author of it yea in a feigned character, Some Refiners on Self Love say we hate or Love Chars [characters] according as we apprehend we wd have Been Supported or damaged by y<sup>m</sup> if we had lived there. But we no Sence of Mor: G in Humanity, mercy, etc we shoud not Self L ingage [sic] us allways to the Victorious Side & make us Love the Successfull Tyrant, As to whats said y<sup>t</sup> whatever profits \_\_[?] wt out detriment to Another, profits the whole & then some share will Redound to Each Individual & so in the approving Self L: is at the bottom but what Advantage flows to Me from the Actions of....

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Codrg, or decig. [?] according to this if a traveller find a hid treasure the Miser who hid it must appear to him as a hero in virtue while Codrej [?] is wt out Esteem. This Mor: Sence, has this in common wt others, that how ever our desire of vitue may be counter balanced by Int<sup>rt</sup> [interest] yet our perceptions of its beuty [beauty] can not, as it wd were adv: [advantage] the nly ground of our aprobation Shd [should] any one desire us to wrong an Orphan, or be ungratfull we at first view abhor it, propose a Reward our Sence of the Action is not altered, tis true these motives may make us undertake it but never approve of it, if adv: or disadv: were the only motive where the need of bribes to leave a ruined party, or of tortures to get the secrets of

freinds evry M: clearly sees where his adv: Lyes & tho M: be overpersuaded by adv: do they allways approve their own conduct, far from it, or if he do it is not upon the Account of his own private Adv: but by warping himself unto new principls he never alledges his Interest for his Vindication but the Mor: Goodness of the Action ~ but wt respect to others, our Sence of these Actions can never be bribed by Views of Interest.

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I may wish another wd do an action wch I abhor as mor<sup>ly</sup> [morally] ill it it be advantageous to me, here Intr<sup>t</sup> [interest] overbalances the desire of Virtue in anoyer [annoyer?], but no Interest, will make me approve an Action as Good wch wt out that Intr<sup>t</sup> wd have appeared to myself Morally Evill. Dysimulation may be procured by threats but no more, Consider if a trayter w<sup>ch</sup> woud sell his country to us \_\_\_ be as advantageous as a hero who defends us & yet we can Love the treason & hate the Traites & we oft praise a Gallant Enemy who is pernicious to us ~ By a Mor: Sence we mean a determination of the Mind to Receive agreeable or disagreeable Ideas of Actions antecedently to any opinion of Adv: to ourselves Evry Act: wch we Suppose mor<sup>ly</sup> [morally] G: or E: is apprehended to flow from some affection towards Rationall agents Since tis agreed that Motions toward Ext: objects wt out any affections to G: or M: have no Mor: G: or E: in y<sup>m</sup> Now if it can be shown that the affection called Virtuos don't Spring from Self Love it follows Virtue is not pursued from a view of adv: to the pursuer ~ the affairs of greatest Importance in Moralls are Love & hatred, the rest seem but different Modifications of these two Love towards Rat: ag: is divided...

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unto Love of Compliance or Esteem & L: of benevolence Virtue is subdivided unto Hatr: [hatred] of Displeasure or Contempt & hatred of Malice. Concerning each Consider whether they are influenced by motives of Interest Love of Complacence at 1<sup>st</sup> view appears disinterested & so does Hatred of Contempt they are excited by some Mor: Qualities G: or E: apprehended in the Object & these Qualities by the frame of our Natures determine us to L: or Hatred, for propose to a Man a reward of threaten him in order to Engage his Love for some person who is cruell unjust etc you may procure dissimulation of Love but Nothing can purchase reall Esteem ~ propose a Genrous etc character wherever it be we Esteem it a bribe may force us to murder him but never to hate him while he is apprehended morally Exellent [sic], nor will we ever attempt his ruin till we be blinded unto a bad opinion of him ~ Benevolence the very name of it Excludes S: Int: [self-interest] the most usfull Action imaginable Loses all appearance of Benevolence if when we see that it flowed from S: Love. Obs: that as all have Self L: as well as Benev: these joint principles may Exite a Man to the Same action Now when a Man has so much benevolence as woud Exite him to...

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to a good action tho that action may be attended wt priv: adv: [private advantage] does not diminish the goodness of the action as a benevolent one, but when his Stock of benev: woud not



have produced the G: action w<sup>t</sup> out a view of Self L: then the Self L: is to be deduced Hum: nature seems scarce capable of disinterest w<sup>d</sup> Hatred of Malice or a Sedate delight in others Misery or if it be thus it must be to a Char: Supposed irrecoverably Los & we have scarce such a one in all the works of a Good God. Evry Man rejoices in the destruction of Pyrates [pirates] but who woud not wish they woud turn freindly & Live as good Neibours ought we will never hate w<sup>t</sup> out Self interest ~ The same principle & Arg: w<sup>ch</sup> prove Love of Esteem disinterested, will prove an honourable fear & Revrence so too ~ for these plainly arise from an apprehension of Amiable Qualities in the person & Love toward him wch raises abhorrence of offending him, coud we Reverence a being because it is our Interest to do so a 3d person might bribe us to Reverence a being Neither Good nor powerful wch is P ject [?] ~ It is here objected since God will reward evry Virtue, then Virtue is allways followed from a view of Self Interest ~ but we might Appeal to...

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M, kind [mankind] whether there be no benev: but what flows from Views of Reward & if there is not oft a great dale [deal] of it among M: who entertain few thoughts of devotion But if we have No other Idea of Good than adv: to ourselves Evry Rational B: must act only for his own advantage & however we may call a beneficien B: a G: B: cause it acts for our advantage yet on this scheme[?] we have no reason to imagine their is any beneficent B: in Nature or a being who acts only for he G: of others. If their is no sence of Exellence in promoting the G: of other whence shoud this perswasion arise, that G: will make the virtuos happy, Can we prove it for his advantage, No, Now if their be such a disposition in G: to consult the Good of the Whole why may not a lesser degree of it be allowed to the C—eatures, but the objection may be Considered thus we may pursue Virt: for view of future reward when the Reward consists of Viruos Injoyment, besides the Command of G: makes it virtuos to view the Reward ~ Some may object, that Virt: is practised only for the Sake of the Concomitant pleasure, but their are Many Virt: actions (such as Relieving the distressed etc) wch flow...

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from uneasy passions unaccompanied w<sup>t</sup> any pleasure excepting what may arise from Calm Reflexion when the passion is over, but this pleasure is never intended in the heat of action nor is any Spur to it, yea even in the pleasant passions we don't Love cause its pleasant L: this passion naturally arises from being the proper obj: namely a Morally G: Char: & if we Loved only because tis pleasant we coud never Love a person in distress since that woud give us pain ~ So that these being all fallsly supposed Springs of Virt: actions Let us name the true one viz Some Ins \_\_met anteced[?] & to all reason from adv: wch Influences to the Love of others even as the Mor: Sence Leads us to aprove [sic] actions that flow from these E(?) G: An honest farmer will Love his Child, w<sup>t</sup> out designs of Good to himself but say some the childrens \_\_ gives parents pleasure & misery, pain, tis true betwixt Merchants in united Stock the prosperity of the one may affect the other, here is a conjunction of Interests, but do the child's Sensations affect the parent is he hungry or sick when the child is so, No, but his L: [love] to the child makes him affected with his pleasures or pains, this L: being antecedent...

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to the conjunction of Interests is the cause of it not the effect ~ by the by Nationall L: proceeds from having Lived some time in one Country where we have observed many amiable Char; wch our Morall Sence prompts us to approve of & L: & prompts us to benevolence, So when we have made the Like observations in another Country we L: it too ~ That Benevolence is the foundation of Virt: appears from this that we are ashamed to say an action is just cause tis for my adv: nor do we Condemn a Kind action cause twas not advantageous to the Actor Blame & Censure are founded on a tendency to Public Evill & Vindication of Actions arise from the Regard to Publick Good allso ~ The Business of A Mor: Phil: is to show from solid Reasons y<sup>t</sup> Universall Benevolence tends to the happiness of the Benevol: person whether fm [from] the pleasures of Reflexion, honour, Natrall tendendency to Engage the G: offices of Men etc or from the Sanctions of divine Laws, but not to attempt proving that prospects of our own Adv: of any kind can raise Benevolence, then he is to inquire by Reflexion on Illum: affairs, what Course of Actions promote Universall G: but Virtuos or G: dispositions are not directly taught...

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they must be originally planted by God & afterwards Strengthened by Culture ~ His G: being Omniscient Benevolent & Secure from Indigence (the ordinary Cause of Injury in others) that makes him fit to govern weak Creatures & give them Laws, all wch are calculated for publick G: & shd [should] therfor be submitted to, & hence we imagine G: has a perfect Right to Govern, His Justice is only his impartial Benevolence, tempering his Laws wt proper Sanctions to the Universall Good ~ Some think the property the Creator has in his works is the true foundation of his right to Govern Among Men indeed tis nessessary [sci] for the publick Good that None shd dispose of his neighbours property or fruit of his labours, & therfor we think Creation the foundation of Gods dominion too, But if the Reason of Establishing the Rights of property, does not hold against a perfectly wise & G: being, I see no reason why property shd be nessessary to his dominion, Now the Reason does not hold: for an Infinitely wise & Good God could never employ his assumed authority against Universall Good, the tie of Gratitude tis true is Stronger than that of base benevolence, therfor supposing two Good beings one our Creator the other Not, we woud think ourselves most obliged to obey our Creator...

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but supposing our Creator Malicious, & a Good being Condecending to Rescue us wt Sufficient power to accomplish his kind Intentions, his right to govern wd be perfectly Good However both titles of Benevolence & property Concur in the ne only true God joined wt wisdom & infinite power ~ Self L: when aplied to God is to be understood metaphorically, he is to be considered not as he is in his own Mat: but as he Stands so & so related to his Creatures, as Creator, Governour, benefactor, etc So we must Suppose (only Suppose) him inspired wt these appetites, wch we conceive belong to a being acting in Such a Character or wch Supposition he cant but delight in, & approve the Worship L: etc of his Creatures & hate the Contrary & this is what is meant by the Self L: or Interest of God ~ Their [sic] is a principle of Conscience in Evry Man wch distinguishes betwixt the Internall principles of his heart as well as his outward Actions pronounces some of them in themselves Good others Evill, wh even wt out being

consulted thus Magisterially exerts itself, tis by this faculty M: ia a Mor: ag: [moral agent] & this Natrall Supremacy being that by wch Man is A Law to himself is Conformity or disobedience to this Law render his actions in the most proper Sence Naturall or Unatrual.

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G[od] a proper object of fear

This owing to Erroneous Opinions of Gods perfections that he has been denied to be the proper object of his Creatures fear, as to Superstitious fear, tis out of the Question, but Sure his displeasure is as proper an object of ones fear, as his favour is of hope, if tis Said wt Sh: \_\_ y it is malice not goodness y<sup>t</sup> can make us afraid, in Reality G:ness is the Naturall & just object of he Greatest fear, to an ill man, Malice may be appeased or Satiated, humour may change, but goodness is a fixed & Steady principle of Action, if any of the former holds the Sword of Justice their is plainly ground for the Greatest Crimes to hope(?) impunity, but if tis Goodness, y<sup>r</sup> can be no possible hope whilst the Reasons of things remain & the Ends of Government call for punishment ~

Obligation may be considered as an attachment of the Mind to some object wch appears S: Eligible. Such an Obj: necessarily produces aprobation [sic], & affection, in the Mind of the perceiver whenever he has it in View he perceives a Motive a reason for the Choice of it in proportion to the worth of the Object, this fitness wch it has to work on his will is what brings him unto the State wch I call Obligation, thus s a sencible Agent he is oblided [sic] to pursue pleasure& as a Mor: ag: Virtue so that when I am said to be under an obligation...

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to perform any Action, the Meaning is, that I perceive Som G: Reason, either Mor: or Nat: for the performance of hat action ~ Wherein Solid Glory & Reall Greatness consist ~

Whatever is Externall to a Man, whatever may be common to Good & bad, does not make him truly valuable, We must judge of a man by the Heart from thence proceed great designs, actions, & virtues, Solid Glory wch cannot be imitated by pride, nor equalled by pomp, resides in the Source of personall qualifications, & noble Sentiments to be good, Liberall [sic] beneficent & Genrous, to value riches only for the Sake of distributing them, places of honour, for the Service of our Country, power & Credit to be in a Condition to Supress Vice, & reward Virtue; to be really good wt out Seeking to appear so, to fear poverty nobly, to Suffer injuries & affronts with patience, to stifle Resentments, & do good to all Men, to prefer the publick advantage to Evry thing Else, to Sacrifice our wealth to it, our Repose, Life, & Reputation, if required, these are what make a Man truly Great & worthy of our Esteem, Take away probity from the Most E - nment Actions, & most Valuable dispositions whar are they but objects of Contempt ~

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Argument for the X-ian [Christian] Religion

The X-ian Religion has been attacked even in the Earliest ages thereof, not by the Strong Convincing force of Reason but by slander & reproach, pronouncing the whole Scheme thereof absurd & Impossible w<sup>t</sup> out giving one Argument against it, to Support their Calumny, if the first deists who lived immediately after our Saviour & if our Religion had been a cheat had an opportunity of Exposing to the world as it was fresh in the Memorys of Men I say tis one Good Confirmation of the X-ian Faith that the Worst Enemies in those times when they should & might have said most, said only that wch made it plain to all the world that they had nothing to the purpose to say ~

A deist can never enjoy true peace of Mind except they can prove the X-ian Religion to be utterly impossible for if their be but the Least probability of its truth Left then their peace is Established upon no Rationall foundation but upon mere uncertainty for as far as the X-ian Rel: is probable, tis as probable they are obnoxious to damnation & is a bare probability of such danger to be born...

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w<sup>t</sup> any ease by men called Wise, & is Everlasting Life & felicity to be built upon an uncertainty or is Eternall Ruin & damnation to be tempered w<sup>t</sup> Like a child ~ The X-ian Religion is the most admirably contrived for the Ends & purposes of a temporall felicity as well as Eternall happiness for thos principles of Genrous Love & Charity, that Superior temper of Mind, that devout & awfull regard to God, & a future Life, wch it tends to inspire Mankind w<sup>t</sup>, these are Contrary I the Highest degree to all those mean & base affections wch are the Sole Disturbers of the peace & Good order of he world If pride & Envy, if Covetousness & Ambition, if Malice & Revenge, if Fallshood & deceit, if these passions be the Causes of these Misfortunes we so loudly complain of, then the Gospell wch Strikes so directly at them all, even in mens hearts & tempers, as well as Conversation & outward behavior; does undoubtedly lay the Surest foundations possible for a Quiet & Comfortable Life in the present world. Thus it has all the Advantages & Qualifications that are requisite to make it appear usefull beautifull & Excellent, as enforcing the morall duties & pressing to the practice of virtues, nor would I understand what the X-ian Rel: makes Virtue, but what the Common Sence of Men Makes it ~

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Charity or Universall sic] Love, Naturally tends to Car—of all that Sourness & Malignity of temper, yt [that] base & Selfish disposition wch is so contrary to the Heavenly State, by the practice of these Virtues or Souls are enlarged, & our dispositions rendered Sweet & benign, We become more like to God our Heavenly Father, whose Mercy & Goodness are over all is works. We are conformed more to the Spirit & Genius of y<sup>t</sup> world where we shall be united in the Strictest bonds of Love to all that share w<sup>t</sup> us in the same felicity where all Jealousy & Suspicion, Envy& Emulation, wrath & Contention, will cease for ever, Twill be he delightfull [sic] work of all that come thither, to rejoice in God & one anothers happiness, & what is any thing of a base or sordid, sour or mordious [?] temper to do in such a state & such Company ~

Deism Seems to have its origin from this that men being hurried on by the Strenth of their passions & Eager to enjoy a full Liberty of thinking & acting so they stand out against

every thing that tends to Curb their licentiousness & of Consequence against X-iany [Christianity]...

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There are others who tho they may be pleased wt & practise the Morall [sic] duties enjoined by the X-ian Scheme yet from fallse notions of God & human nature they think that nothing is true but what the mind & comprehend by its own force & so the[y] reject the X-ian Religion ~

#### The Method in finding out truth

The first Step of all should be, an humble & Sincere adress [sic] to the Great Author of your being for his favourable Concurrence & assistance of you ~ for in our enquiries after Truth tis but reasonable we acknowledge him who is truth itself & the fountain of all truth to Intelligent Creatures the great advantage of this will be the Calming of our Minds & fixing of our attentions ~

2<sup>ly</sup>propose it to yourself as he Sole End of all your Reasonings & Enquiries to find out truth because if you have any other End in View, it will infallibly so Biass [bias] you in all your proceedings, that you will not be able to think, argue, or judge in that free & impartiall manner you ought to do ~

3<sup>ly</sup>In the pursuit of truth Endeavor as much as in you lies to divest yourself of all those prejudices, wch any notions or opinions contrary to that wch Lies before you to be examined may very probably have fixed in your Minds. Tis a...

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mater of difficulty to Conquer our prejudices thoroughly, but to prevent their Governing & Swaying the Mind, while a matter of the highest importance is under Examination is what evry man may do that will exert himself & use his Liberty well ~

4<sup>ly</sup>Examine all the Circumstances of the Case proposed in the Most Carefull & deliberate Manner that you Can don't let your Mind be Employed about things of little Moment while you pass by those that deserve your attention Select only such Circystances [circumstances] as respect the Conclusion & give you evry one their due weight ~

5<sup>ly</sup>Having thus accurately weighed the Circumstances of the Case, make Such inferences from them, as your Soberest reason, wt out any art or Management, does itself freely prompt you to Make Let the conclusion be such as leaves your Mind Calm & Serene, reasonably & fit to Stand by ~

6<sup>ly</sup> Your ought to make & keep to this Resolution, not to drop the Enquiry till you have brought it to Some determination The issue, even tho you meet wt Considerable difficulties in the way, nor to cooll when difficulties appear, the Congress is the nobler the more difficult ~

7<sup>ly</sup> If after all if you cannot come to a Satisfactory Conclusion by yourself, dont Scruple to consult Such as may be able to put one in the way of doing so ~ & it will be well wt you ~

**NOTE:** Pages 95-99 consist of a long ode to the memory of Mr George Andrews.

Pages 100-top of 110 is the dissertation on the souls immortality in Latin; the translation follows:

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A Dissertation on the Souls immortality

These was not a more generall & at the Same time a more usfull Rule, laid down by the Anceint Philosophers, than this **Know thyself** for it Seems to avaiill very little Though we know a Great dale [deal] of what passes in the world, though we Can talk on Politicks, have Studied the Languages, or are Skilled in the Theory of Philosophy if at the Same time we are ignorant of ourselves. This Knowledge of ourselves, is our proper business, & as it is the best foundation of a further Advancement in Learning & true Wisdom, So we ought to attend to it, wt the greatest Care & diligence: No Body is ignorant that human Nature is compounded of Soul & Body, the one we have in Common wt the \_\_\_\_ Living on the Same Planet,...

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but by the other we are Allied to heaven, It thence doth plainly appear, that our Souls are the Noblest parts of us, since it is from them we have the Epithet of Rationall ascribed to us, So Consequently A Light Knowledge of them, Requires our chiefest attention & is the Most usefull & Advantageous& Among all these Gifts & Endowments, wch the divine Wisdom, has bestowed upon the Human Soul, there is not a Greater than that of Immortality wch (God willing) is to be the Subject of the present Discourse But before we proceed to the Proof of A truth of So great importance, & General concern, Let us observe that all the Arguments that can be drawn from Reason & the Light of Nature, dont Amount to what we call A Mathematical certainty, But still they Amount to Such A Certainty, as is Sufficient to convince any unprejudiced person of the truth of this Asertion, & those of Revealed Religion, to us, Make an End of the disputer

By the term Soul, we understand that Vitall principle, wch is endowed wt these faculties of Thinking, Willing, Reasoning etc & of wch Evry Man is concious to himself, Let us next Endeavor to prove, tis allso adorned with...

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immortality ~

1, The first Argument we shall adduce, shall be drawn from the Nature & Constitution of the Human Soul as an immateriall Substance ~ The Actions & Operations therof, (as above recited) are absolutely Repugnant to, & inconsistent wt those fixed & Established Laws, to wch Matter is evidently Subjected. As for Example Matter wt all its known properties is utterly incapable of thought, for if Thought could be produced from Matter, Then it is either Essential to all Matter, or only Accidentall [sic], It is not Essential, Since it clearly appears, hat all Matter does not Think, It is not Accidentall, for then the difference must arise, either from Some Modification or Motion of Matter. It cannot arise from the different Modification, for what Connexion has Breadth or Lenth [length], hardness or Softness, Whitnes or Blackness wt thinking. It can not arise from the Motion, for if the Motion of Matter could produce thought, it

must either be the Motion of one Single Atom or of Many, it cannot be of one Atom, for how came this one to have So great A privilege above its fellows, It cannot be of many, for then Evry Atom would contribute its share, to the producing of this Thought, & Consequently thought might be divided unto as many...

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parts, as their Atoms in the Composure wch is absurd. Besides Motion Can never produce thought, For then thought must either be Motion itself, or Some Effect of this Motion: it is not Mere Motion, Since A thought or doubt, is something more than A bare Translation from one place to Another, it is not any Effect of this Motion, Since th translation of Any body to another place produces nothing but A different Situation of the thing moved ~ Thus I might go on & show at Large, That to argue, I infer one thing from Anther, to Suspend or Repeal our Thoughts at will, to Conceive Ideas of Immateriall Substances, & Such like, are wholly irreconcilable to , & Simply impossible to be Effected by any mere Mechanicall Laws, But As this would Consume our time, Let us only Observe, that it is as impossible to Conceive thought to be the Result of Matter, as Matter the Result of Thought ~ But As Material Substances come to be corrupted only by a Separation of their conjoined parts, the Soul being immateriall & Void of Such parts, is in danger of no Such dissolution, If therefore the Soul includes no principles of Corruption in its own Nature, of Nessesity [sic] it must be immortal, Unless it shall please God by A Speciall Act of his power to Annihilate them, wch to think...

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would be as foolish, as Unjust, Especially if we attend to his known Atributes [sic] & Consider how far these are interested in the Souls preservation ~

2 As their {sic} is an Eternal Rule of Duty prescribed by God to Mankind, the Conformity or disagreement to wch Rule Make Virtue & Vice, wch are as Really distinct in their own Natures, as any two things can possibly be, & as it is impossible to Conceive A God wt out Atributing Goodness, Wisdom, justice etc to him so from the Consideration of his Goodness & other perfections, we Conclude he must deal justly & reasonably wt all his Creatures, Render to Evry one according to his Merits, & Put Some distinction between Virtue & Vice, But if we Contemplate the State of things in this world, we will find prosperity oft Attending Vice & Misery the Companion of Virtue, the Good Man Meeting wt Losses, [Crises?] & disapointment, Scarce having the Least Share of present blessings, While the Bad Man Glutted wt Success, Riots in Plenty & Swims in Pleasures: Now if this was not Another State, where the Virtue of the Good might be compensated, & the Wickedness of the Bad punished, There would be nothing to prevent Men from Gainfull Sins, Nothing to Encourage them to Hazardous Duties, Nothing to preserve the...

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Authority of God from Open Contempt, But the Wisdom & Goodness, as well as the Justice of the Rector of the World, Would be Liable to Censure & Impeachment; ~ Nor is this Argument Weakened from the Consideration of these punishments Sometimes inflicted on Sinners in this Life, Since the Good as well as the Bad are oft Equally Involved in them, & tis but very Seldom,

that a Sinner is Made as Exemplary in his punishment as he has been in his Crimes, In fine tis impossible to Reconcile the Goodness & justice of God wt the present dispensations of Providence unless A future State in which Virtue May be Rewarded & Vice punished, be Established, & the Souls immortality firmly believed ~

3 As it is Universally Agreed, that Nature has produced Nothing in Vain, Implanted no Wandring passion in us, No desire wch has not its Object. It follows, Futurity[?] must be the Object of that Passion so Constantly employed about it, For tis Not to be imagined That this So Naturall & Universall Appetite, these Longing after Immortality, wch are So interwoven wt the Constitution of our Soulls, were given us for no other Use, but at once to Abuse & torment us. But we may Rather Conclude, that this Coninuall Grasping after Something future, & Assigning ourselves over to further Stages of duration,...

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are Naturall Instincts the Soul has of its own Immortality ~

Its continuall progress to Perfection wt out a Possibility of ever arriving at it, is An Argument of Considerable weight, for to Suppose them to drop unto Nothing after having attained to Such Considerable degrees of Knowledge is a thought Unworthy of God, & it Seems More agreeable to the Laws of Nature & Reason, to think this world is only a Sort of Nursery for the Next ~ That Satisfaction wch the Soul finds in the Practice of Virtue, & the Remorse of Concience wch follows the Commission of any Crime, even the Most Secret & Retired, all these Loudly proclaim the Soulls Immortality & Make us dread a death beyond death itself.

The Universall Consent of all Nations, add weight to these Arguments & how foolish would it be to dispute A truth So Universally agreed upon, All Men in all ages as wt one Common Voice, have Asserted this their birthright Says a Certain Philosopher (Plato),, We adjudge the Soult to Exist for ever, from the Universall Consent of Mankind, & No Less A Man than Cicero has this Expression ,,I don't know but their is A Certain foresight of a future State interest[?] in the Minds of all Men, & that too in th Men of he Greatest Genius & most Sublime talents, is best found, &...

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Appears Most Conspicuous. What were all these Rites & Ceremonies of Sepulchers, those Great honours paid to the Memory of the Dead, but Strong instances of their belief in & Assenting to this truth, How Religiously & wt what A Veneration were these Customs observed; & was not the Violation of a tomb lookt upon as the Greatest height of Impurity. Nor was this Religious Observance confined to one Nation or one age only, but so Universaly did it prevaill [sic], that No Nation however Barbarous, feirce & inhuman, but still kept up the Custom, Nor could the tumults of A Raging War, or the Luxury of a Continued Peace, have any influence in this Matter, & surely they would never pay these honours, to what they imagined Void of Sence thought & Existence ~

4<sup>ly</sup> Let us now take a View of Revelation & Surely it must be wt the greatest pleasure that we See this so important doctrine confirmed by so many & Express pleas in Holy writ, E.G. Marc



12, 26, Touching the Resurrection from the dead, have you not Read, How God said unto Moses, I Am the God of Abraham & of Isaak & the God of Jacob, & God is not the God of the Dead, but of the Living. Our blessed Saviour upon the Cross told the Thief This day shalt thou be wt me in...

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Paradise, as we have it Luke 23, 43 wch Words could not be Spoke wt respect to his body, for that Same day it was Laid in a Grave. I Long (says the Apostle Paul) to depart & be wt Christ & Ellswhere he said,, unto thy Hands I commend my Soul. John, 10, 28, I give unto them Eternall Life, I they shall Never Perish & in the Same Gospel 11, 26 Whoever Liveth, & believeth in me, shall never die. & in Another Place we find these Words, the Body Returns to the dust, from whence it was taken, & the Soul to God who gave it. This Truth Evidently Appears, from the description of a future judgment given by X [Christ] himself, as we have it in the Gospel according to Mathew 25 14 Chapter ~ The Parable of the Rich Man & Lazarus, The Unquestionable Instances of the Souls Returning Unto the Body, again after death as of the Rulers daughter & Widows Son etc Put this point beyond all dispute, IN short the Whole of Our Religion is built upon this foundation & if you take away the Souls Immortality, at one Stroke you Subvert the Whole Scheme, & turn it all unto a Cheat & Vain delusion ~ Thus we have proven that the Soul Remains after the dissolution of the body, both from Reason &...

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Revelation Lets now Make some Reflexions on this Subject ~& 1<sup>st</sup> What a pleasure must it be to find the Suggestions of Nature thus Ratified by so Express a Revelation ~ What an Advantage to the Soul would it be to be frequently Reviewing its own Great Privileges & Endowments, As Nothing could be more effectual to Raise in us an Ambition above Low Objects & Mean Pursuits, than to be allways Valuing Ourselves As Heirs of Eternity. Twas this Contemplation Made the Old Man in Cicero cry out „O Glorious & happy day When I shall be united to that Glorious Company & those happy Mansions of Blessed Spirits, & shall Leave this Croud [sic, crowd] this Heap of Vanity behind me. ~ If or Souls be immortal, & to Live in a future state of either of Endless bliss or Misery, then we ought wt the Utmost diligence, to be making provision for them in that state & be Securing an Interest in that Happiness, by living a Virtuos Life in this world ~ As the Soul is far Superior to the Body, tis very Stupid in those who Spend much of this precious time in Pampering their bodies gratifying their Sensuall Appetites, & the Like, wt out ever...

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Minding the Concerns of their Mortal Souls ~ if we have Immortal Souls, how much is he to be blamed, Who places his Happiness in the Enjoyment of the things of a perishing[?] world or Expects Reall felicity or bliss from them ~ If devine wisdom thought it proper to adorn the Human Race wt such an Understanding, we certainly ought not to neglect so great a Gift, or Let our Souls Lye Uncultivate, but wt the greatest diligence improve these faculties to the Honour of the Giver & our Own Everlasting Good ~ We ought to admire the Exellency of our Religion, wch has brought Life & Immortality so Clearly to Light, & be induced from this Consideration

to the Practice of its Maxims, That so by no Action base or Mean, we may fall below the dignity of Reasonable Creatures, but so to Act as allways to have the Aprobation of God & our own Conciences [sic], Nothing being able to deter us from our duty, Living a Virtuous Life here, that so we may be the Worthy Expectants of a Happy immortality & after we have trod the dark paths of death, we may be judged Worthy to Enter unto Eternall Happiness, unto which happy Place, O bountiful God, in they Mercy Reain(s)(?) us all ~

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What to be wished for in a Wife

If Marriage gives a Happiness to Life,  
Such must the Woman be, who'd be my Wife  
Beutious, as hieght of fancy can Express  
Meek in her Nature, Cleanly in her dress,  
Wife wt out pride, & pleasing wt out Art,  
With Chearfull Aspect, & wt honest Heart.  
To Sooth my Cares, most High, most Sweet her Song,  
To blame my faults, most Low, most mild her tongue,  
In closer hours, in hours more gay Still dear,  
A Blyth Companion, & a friend Sincere.  
Ye Gods: if Such a Charming Creature be,  
If Such you've made; that Woman Give to me.  
She as a Wife must please, & She alone,  
O give Me Such a Wife or give Me none.

NOTE: pages 122-128 are a paraphrase of the 104<sup>th</sup> Psalm

Pages 129-146 a Lecture on the ? Epistle of Paul to the Corinthians

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A Scheme of Natural Religion

Book 1<sup>st</sup> ~ Chap 1<sup>st</sup>

Concerning Severall ways, by wch Men come to knowledge wt out the help of Revelation are either by Such Evidence of things as is more ~

Simple Relating to the

Senses

Outward

Inward

Understanding arising either from

Nature of the things in themselves

or

Testimony of others to them

Mixed

Relating both from the Senses & Understanding





That their is a God may be proven

- I from the Universall Consent of all Nations in all times
- from II the Origin [of] all the world
- 3 that Excellent Contrivance wch their [sic] is in all Naturall things
- 4 the works of providence in the Government of the world

1<sup>st</sup> from the Universall Consent of the world. Vid: Anst: top: & Elians Var: Histor: Lib 2<sup>d</sup> C:31 ~ Cicero de Nat: d--- Lib 1, 32 ~ ...[more Latin abbreviations of references] & tis a great Arg: for the truth of a Thing that it has stood the test of all Nations, at all times & in all places.

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- Here it may be objected
1. That there is no Such Universall Consent as pretended
  2. If there were, it signified Nothing because it as well may be urged for Polytheisim & Idolatry

As for the 1<sup>st</sup> Obj: Tho their be some Nations as the Caniballs in America who worship no God yet this Exeption is nothing & the purpose for as Cicero says Specimen Naturae ---- a Natura optima Sumendy est ~ prodigies may as well be brought to prove that there is no Regularity in Nature or because beasts may sometimes be brought forth wt 5 legs, that this is their proper Nature ~

As for those peculiar persons accounted Atheists it may be Said

1<sup>st</sup> Some were Accounted so, wch were not as Socrates, etc

2ly Let their Really be Such, yet as there is some Monsters in the world wt respect to their bodys so are their wt Respect to their minds ~

3ly We say wt Seneca – they Lye who Say they believe there is no God, tho they may profess this Confidently in the day time & in Company, yet in the night & alone they are doubtfull of it~ To the 2d Obj: it may be Answered

1<sup>st</sup> The unity of the Godhead tho discoverable by the Light of Nature is not so Easy as the being of –God, but Requires Some thought & Reasoning wch the Vulgar were uncapable of ~

2ly The Wisest Men in all ages have differed from the Vulgar in this Respect as Socarates, plato, or multis ----[?]

This Universall Consent could not proceed from fear or policy or Stipulation but from the Nature of the Mind & the Law of our hearts, by Comparing the Sensations of the Mind wt the outward Senses wch tho Infants or Sots cannot yet --- wise men Can, & do ~

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## Gods Existence proven from the Originall of the World

As to the two opinions, of the Eternity of the world, & that it had a beginning, we must judge either from Testimony or Reason.

As to Testimony, there is on both sides but as for Reason there is no Arg: to Render the Eternity probable ~

But that the world had a beginning we may Gather from

1<sup>st</sup> Tradition as in the books of Moses of the Chaldeans etc

2<sup>ly</sup> Institution of the Sabbath

3<sup>ly</sup> from the Poets etc Greek & Latin

As for the Arg: from Reason

1<sup>st</sup> if the world had not a beginning or were very old we wd Certainly have a history further back than we have ~

2<sup>ly</sup> the late Rise & progress of Arts & Sciences ~

3<sup>ly</sup> if it was Eternall why not all as yet inhabited ~

These Arg: tho not demonstrations are Sufficient to persuade any unprejudiced & honest mind

### Chap 6

#### Gods Exist: proven from the Contr[i]vance of Naturall Things

1<sup>st</sup> the Vicissitudes of day & night growth of plants etc

2<sup>ly</sup> the Law of Naturall Instinct, man being formed for society etc

3<sup>ly</sup> The beuty [beauty] of Nat: above Art, as discerned by the microscope ~

4<sup>ly</sup> the Conrivance of the Human body, & formation of the Faetus

5<sup>ly</sup> from what Relates to our Understanding powers

6<sup>ly</sup> from the frame[?] of Nature, better than the wisest could imagine.

This could not proceed from Chance, nor fate wch is as blind

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### Chap 7<sup>th</sup>

#### G:Extt: from providence & the Govern: of the World

This may appear from Such Effects as are ordinary or Extraordinary

As to those that are more ordinary as

1<sup>st</sup> by virtue & vice being Generally& for the most part very sufficiently distinguished by Rewards & Punish: in this Life

Why it is not always so is  
because if it were ----- then

It would not be Consistent wt our dependent conditions  
it wd prejudice the principle of a --- State  
it wd be a dimunction[?] of virtue itself  
men wd be good by a Nat: nessesity

2ly for Extraordinary, if  
 We credit history tis plain

that obstinate Sinners have been punished  
 by Signall providences  
 that Miracles beyond the power of Nat: have been  
 Done & prophesys wch Came to pass in their  
 due time & manner

I may add here that Arg: from Nat: Conscience ~  
 Thus as in Chap 3 prop 3d we have all the proof Nessessary

Chap 8<sup>th</sup>

Concerning the Perfections of the Deity

These may be reduced to incommunicable & communicable

Incommunicable	Absolute Simplicity	
	Essentiall Unity	
	Immutability	time & place
	Infinitness wt Respect to	Immensity Eternity
Communicable	Understanding	Knowledge Wisdom Particular providence
	Will	Goodness Justice Faithfulness
	Faculties of Acting	Power Dominion in this life Distributing f:Rew:& punish:

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1 By Gods Simplicity is meant his freedom from all kind of Composition or Mixture either of principles or parts ~ plain from ---:& Reas:

The Suppos[rny] G: to be Materiall wd be Contrary to his Immensity, his knowledge, wisdom, Liberty etc wch Cannot agree to Matter ~

2 by Essentiall Unity is meant his being one & no more, this is Evident from the Testimony of the wisest Heathen & from Reason a plurality of Gods being unnessessary & therfor Improbable neither can their be 2 perfect beings ~

3 by Immutability is meant all freedom from change & inconstancy both as to his Nature & his purposes ~ This from testimony of Many & Plato Argues thus Nobly ~ All change is either

Voluntary or invol: God cannot be Necessitated to an Invol: change as he is the most powerful being ~ All voluntary change must be to the better or the worse – God cannot change to the worse being the most wise being, not to the better being the most perfect ~ thus Reason and testimony agree

4 by Infinitness is meant his not being bounded by Space or duration ~ his is Evry where in Respect of his power providence, & knowledge ~ proven from testimony E.G: Iovis Omnia plena ~ from reason because if it were otherwise worship of him wd be very useless ~ as to his Eternity the Common fraze [phrase] Deos testor Immortalis is a sufficient proof of the Ancients opinion Reason assures their must be some Necessary Eternall being wch not being matter must be God ~

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Chap 9<sup>th</sup>

Of the Communicable perfect: if G: Relating to the Understand: namely knowledge, wisdom & particular providence

1 by Knowledge of G[od]: I mean that perfection wherby he Understands all things wt their powers properties etc. His knowledge differs from ours 1<sup>st</sup> His knowledge is deep & intimate, ours Slight & Superficiall 2<sup>d</sup> his is Clear & distinct, ours but Confused & dark 3<sup>ly</sup> his Infallible , ours doubtfull & Liable to Mistakes ~ 4<sup>ly</sup> His Easy wtout Labour ours Got by Sore travell & Easily Lost 5<sup>ly</sup> His Universall, ours very narrow ~ Testimony affirms this perfection to belong to G[od]: deos Omnia Cernere & alibi ~ Nihill Deo Clausy ~ As for reason shall not he that gives men Understanding know ~ the deniall of this atribute takes away many others ~

2 Wisdom of G: is meant the Consideration of the Relations of things one to another, under the Notion of Means & End & fitness to produce there as for a test: Cicero says to God is to be ascribed Right & Steady Reason ~Reason tells us the Want of Wisdom wd be the Greatest Imperfection & we Say Evident marks of wisdom in the world ~

3 by His particular providence is meant that he takes Care of Evry Individual in the World ~ Tho Some of the Ancients denyed this yet the wisest did not as Aristotele says as a Gervernour in a Ship so is God in the world ~ Cicero ~ not only human affairs in Generall but Evry particular business are directed by God ~ Reason tells us that wisdom goodness etc wd be of no use wt out providence or nt[not?] applying them & this is nessessary in order to Render any sort of Adoration of him Even Excusable for it wd be but madness to worship a God we believed did not See us or take of us ~

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Chap 10<sup>th</sup>



Perfect[ion]: Relating to the divine Will (Goodness, Justice, Faithfulness)

- 1 by the div[ine]: Goodness is Meant his being the author of all G[ood]: & that propension [meaning propensity?] wherby he is disposed to promote the Good of all his Creatures Testimony proves this as the very name deus Optima & Maxima incis ~ As for Reason, this is the ---- ---- of the divine Nature, it is the foundation of all worship, His Knowledge & power wt out Goodness wd be but Craft & Violence ~ if we rob him of this perfection instead of a God, we Make a Worse Divell [devil], better qualified for to do mischief, than any now in the world ~
- 2 By his Justice is meant, his dealing wt his Creatures according to the desert of his deeds ~ from Testimony the Universall Custom of attesting hi by Solemn oaths as a Righteous Judge Sufficiently proves ~ from Reason both because Justice is a perfection, & because Injustice is the Greatest blemish & Imperfection Especially in the Rector of the world ~
- 3 By his faithfulness, is Meant, the Congruity of his world to his Intentions ~ from Testimony, that all Lying & falsehood are Imperfections most abominable in the Sight of God ~ From Reason, it is an Arg: of baseness to be accounted a Lyer among Men, & shall God be so base ~ The temptations wch Cause Men fallsifie are fear of Evell, or Hope of Advant[age] or Rashness, or forgetfulness or Inconstancy, wch God cannot be Said to be Subject to, therefore his Omnipotence exempts him from Needing to Perceive us, his Goodness from Inclination to it ~

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#### Chap 11<sup>th</sup>

Perf[ection]: Relating to the powers & facul[ty]: of Acting (His power & omnip[otence]: His Right to govern us in this Life; His distributing ful: Rewards & punish[ments])

1 By his powers or Omnipotence is meant an ability of doing such things, the doing of wch may Argue perfection, G: power not Extending to Contrantics[?] or Blemishes ~ From Testimony, there is no title more Common than Jupiter Onnipotens ~ Rector Mundi... & Says Cicero Nihil aet quad deg Efficere non possit & quidem sine ulla Labor ~ From Reason if his power Could be Limited, it must be by Something of Greater power, wch is inconsistent wt his Sovereignty ~ & all his other Perfections wd be of no use wt out this ~ There is no foundation for Rel[igion]: no Ground for truth no Reason for Hope or fear wt out this Atribute ing allowed to God ~

2 By his Right to Govern us here, is meant, his Right to Command or prohibit any thing as Seems G: to & to Reward or punish as he pleases ~ From Fest: Cicero deo nihil praestantius, ab eo igitur nesasse est mundy regi ~ & their practice in thinking that their duty[?] wch they imagined to be agreeable to his will ~ By Reason We find G[od]: has all these Rights wch can give any Claim to Govern, H Gave us our being & all we Enjoy It is he that made us & not we ourselves & therefore we are his people & Subject to his Laws ~

3 That the distributing fut[?]: Rewards & punishes belongs to the Nat: Notion of God Appears from Testimony ~ That they believed a --- state all agree Says Cicero permanere Animos

Arbitrams Concensu Natrony onmia etc In shewing how agreeable this docgrine is to Reason I shall...

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show 1) the suitability of this principall to the most Naturall Notions of our Minds, 2) the Necessity to the Governing Mens Lives & actions in this world, of such a principle, 3) the Necessity to the Vindication of divine providence

1. Firstly, This principle is most Suitable to the Genrall apprehensions of Mankind Concerning the Nature of G: & Evell ~ 2<sup>ly</sup> to those Naturall hopes & Expectations wch most G: men have of a fut[ure]: State & the Aversion to a dark State of annihilation ~ 3<sup>ly</sup> most Suitable of the fears of bad Men ~
2. All Rewards & punishment in this world must Come from a Civell [civil] Magistrate or 2<sup>ly</sup> common providence ~ now these cannot be sufficiently provided for by the Magistrate because tis impossible he can take Notice of all that Happens ~ nor from Common provid[ence]: for the Vice be oft its own punishment yet not all ways ~ besides this Overturns all Virtue for if their be no happiness but in this Life Men wd do all actions of Injustice to Advance their Estates etc at others Expense ~
3. We oft times See the Good man in great want & Suffering & the bad man in plenty & pleasure & so their must be Some State of Recompense for both ~ Nay tis for better wt Epicurus to deny all providence than to think that it Manages affairs so ill as to Coupl prosperity wt Vice & want wt virtue wt out any hopes of Repayment.

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Chap 12<sup>th</sup>

The Duties of Rel[igion]: flowing from the divine Nature of Worship from the Consideration of the divine Understand[ing]:

Gods Incommunicable perfections shoud [sic] raise in us adoration and worship

	Understanding	Faith Affiance Hope Confidence
Communicable Relating to his	Will	Love Desire Zeall
	Faculties of Action	Reverence Fear Obedience Active & passive

That Worship belongs to God is Clear from Testimony Aristotele Assents, whoever doubts or denys this ought not to be dealt wt G Arg: but punishments, Cicero ~ the Nature of God may justly Challenge the Worship of Men ~ By Worship in Generall is to be Understood, the Highest Esteem & Admiration of him in our Minds, wherby we bow ourselves before him, in the Acknowledgment of his perfections invoking him in our Nessessites etc besides this Generall Worship All Nations have Set apart men, times & places for Worship ~ This they did by Sacrifice etc Men do in Vain (Says Menander) Endeavors to make the Gods propitious by their costly Sacrifices, if they wd have the divine favour, Let them Love & Adore G[od]: in their Hearts & be just & holy in their Conversations ~ Would you render hi propitious to you, Endeavor to be Good that Man alone doth truly worship him who labors to be Like him ~

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Chap 13<sup>th</sup>  
Of faith or affiance in God

This is one of the duties arising from the Consideration of the Communicable perfections of God & by it is meant an Acquiescence [sic] of the Mind, wherby it is Supported against all unnessary doubts etc by the Consideration of the divine all Sufficiency in Generall etc ~ This Grace as it Respects an act of the Judgment in assenting to all divine truths is called Faith, as it imports a resting of the will & the affections in the divine goodness Truth ~ As it Relates to the Expectation of a fut[ure]: Good, Hope ~ the Reasonableness of this duty of Affiance appears 1<sup>st</sup> that tis Nessessary to our present State in the World that their should be Something for us to Lean upon & have Recourse to as our Support & Refuge ~ this is plain, since in a Manner we all Live by hope 2ly God alone is an all Sufficient --- upon wch the Mind of man can secure Repose itself in --- Condition ~ because he has all that is in any way Requisite to fit him for our Confidence 1<sup>st</sup> perfect knowledge & wisdom of our Conditions & 2ly Unquestionable Goodness & Love to be Concerned for us 3ly Sufficient power to Relieve us & 4ly Everlastingness, that may Reach to us & our posterity ~

Chap 14<sup>th</sup>  
Of the Love of God

The perfections Relating to the divine will should Excite in us the Virtue of Love, by wch is meant an Esteeming of him & a Seeking after him as our only happiness The 1<sup>st</sup> ingredient then is an Estimation of him or a due...

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Valuation of those Excellencies wch are in the divine Nature, These Perfections may Either be Considered absolutely as they are in themselves, wch will Raise an Esteem in our Judgments wt out any desire or Zeal in our Will or Affections, or Relatively wt Respect to that Advantage wch will acru[e] [sic] to ourselves, this is that wch provokes affection & desire & from thence doth flow the 2d Ingredient of Love viz Our choice of him This nessessarily

follows from the Considerations of all his perfections it being impossible but we must choice that object wch we think so Good & it is from wrong Notions of God that all kind of Superstition Springs, God has Evry thing that Can attract [sic]our Love, 1<sup>st</sup> this absolute Goodness & Excellencies, 2ly his Realtive Goodness & kindness to us, 3ly our being Undone wt out an Interest in his favour.

There are 3 such plain things that I need not add more ~ For Incitments [sic] to Study whether you Love God or not Consider tis a business of he Greatest Consequence to know this, since it is the Same thing as to Enquire if we have any Religion or not. Since there is no Mediy[??] between Loving God & hating him. Tis a Matter in wch we are very Liable to Mistake, an Outward profession tho accompanied wt Zeall is no true Love ~ Tis not Gifts or priviledges [sic] of Nature, tis not Some fits of devotion But it Consists in a full Conviction ^ deliberat [sic] Choice this makes the Virtue of Love while those short Starts may be called the passion not the Virtue of Love

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Chap 15<sup>th</sup>  
Of Reverence & the fear of God

Reverence, fear, & Humility ought to Spring from the Consideration of the divine power ~ By this Reverence I mean an Awfull Humble & Ingenuous Regard towards the divine Nature wch proceeds from a true Esteem & Love of him ~ The fear of him must be a filiall not Servile one for none Can Love what he fears in the Last Sence ~ The Heathens called their Good & Great Men in Rel[igion]: Men of Reverence & fear, all his perfections should Raise these affections in us. This infinite knowledge & wisdom are things wch have [already?] been Counted Venerable ~ He knows our Infirmities & Secret faults & thence we ought to be afraid of offending him ~

This Goodness, Holiness, Kindness, & Mercy are another Reason These are the Immediate Objects of our Love & Joy. Thus we –ead of Fearing[?] the Lord & His Goodness ~ This more particularly flows from his power, & the effects of it ~ The Civill Magistrate is Said to bear the Sword & to be the Avenger & much more may be Said of God ~ The great prejudice Men have against this affection, is that it brings a check & Restraint to a Man in his Liberty. But this is a Groundlss prejudice, for as St. Austin [Augustine] Says ~ He that would not fear other things, Let him Learn to fear God ~ Learn to fear God & thou shalt dispise threatening world.

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& as the more Men have of this fear the Less they have of others, So the Less they have of this the more of others ~ it is well Said of the Wicked.

Thus the View of Gods Omnipotence should Exite our Reverence.

### Chap 16<sup>th</sup> Of Active Obedience to the Laws of God

This duty arises from the dominion over us, to wch God has an Undisputable Right & Consists in a Readiness of Mind to do what God shall Enjoin ~ This duty Consists in a Knowledge of & an Acquaintance wt those Laws wch we are to observe ~ A consent to them, or an approbation of them ~

A Conformity to them ~

1<sup>st</sup> None Can plead Ignorance of Gods Laws, Since they are wrote upon the Heart of all Rationall beings, we are to Study those duties we owe to God, as worship, affiance, etc & those we owe to one Another as Mutuall Justice, Charity Helpfulness, etc.

2ly Consent to them as Holy, Just & Good, this is very nessessary & must provide a Hearty & Genuine Obedience, tis this Conviction Alone wch Can beget a Love to them & a delight in the practice of them,

3ly An Observance of them & Conformity to them in our Lives. This is the End of Evry Command, & this is the design of our knowledge ~ & because the Best Men fall frequently short...

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of that Obedience, wch is due to the Laws of God, Even Natures light doth direct Men to Repentance or an Hearty Sorrow for Sin accompanied wt Strong Resolutions of Ammendment [sic] for the future. This Conformity Requires in it 2 things 1<sup>st</sup> Universality, both as to the time & the duties ~ 2ly Regularity, in the due proportioning of our Love & Zeall to the different Commands preferring Mercy & Obedience to Sacrifice ~ but the Least Command is not to be Neglected as having the divine Author<sup>ty</sup> [authority] Stamp on it ~ The Study & knowledge of Gods Law will be the best Means to banish Superstition & prophaness out of the world ~

### Chap 17<sup>th</sup> Of Passive Obedience, or Submission to the Will of God

This is a duty the Hardest in Rel: & there is nothing in wch the Heathen Moralists Exceed themselves than in this arg[ument]: Consist in these 4 Particulars ~

1<sup>st</sup> Such as Refer to God by whose providence All our Sufferings are procured or permitted ~

2ly Such as Concern ourselves ~

3ly Such as may be derived from the Nature of Affliction

Lastly Such as Refer to His Grace of Patience ~

The Reasonableness of this duty Appears from the Consideration of the Nature & Attributes of God 1<sup>st</sup> his Infinite knowledge & wisdom by wch he maketh all things beautifull & in their time ~ & disposes Evry thing to the best Advantage

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Saith Anton: I Refer Evry thinkg that befalls Me to God as he Contrives of it, by whom all Events are disposed in a wise Order ~ Saith Epict[etus]: A Man may as well Refuse to obey G[od]: in what he Commands, as to Submit to him in what he Inflicts ~ Tho Some dispensations may appear very Obscure, yet the Consideration of G[od's] wisdom should make us Conclude that there is An Excellent Contrivance Even in these.

A 2d Arg[ument]: Arises from his Goodness I patience, He who Impartialy Considers Evry thing that happens to him will have Reason to Conclude, that tho his afflictions abound yet his Consolations do much more Abound ~ the Man who is Sencible [sensible] he does Enjoy Evry thing as the free Gift of God will not Repine if He Resume some of these Blessings he formerly Enjoyed ~ God bears w many of our Sins etc & we ought not to Repine if he does not wt them all, but ought to bear wt God when He inflicts punishments upon us. Saith Seneca That Man must needs be unjust, who doth not leave the Giver unto the Liberty of his own Gift ~

A 3d Arg[ument]: arises from the divine power & dominion over us, This Consideration ought to make up Ready to Submit to Evry providence, God is the Great Law giver of the world & to his Law we are all ways to Submit but his will is his Law. We are in his Hand as the Clay in the Hand of the Potter & shall the Vessell say to him that formed it, Why Mades thou me thus ~

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The 2d Sort of Arg: are drawn from the Consideration of ourselves & May be divided unto these 3 particulars ~ Namely

1<sup>st</sup> We are Men wch is a Mercy far above any temporall affliction we can Suffer, God might have made us worms, but Since by being Men, we are become the Lords of the Creation, shall not the Nobility of our Nature advance us to a More Genrous temper, than to Sink & bow down our Imomortall Souls under a Small affliction, by being Men we are dependent beings & therfor having not our own Lot in our choice , we ought in Reason to Submit chearfully to Gods will ! It is the Common Condition of Humanity to be exposed to Sufferings ~We are Sinners, & So Afflictions become our wages, your due, & their is No Reasonable Man that will Repine at Just & Equall dealing. Let our afflictions be never so Severe yet they are Still short of our deservings ~ We first run into guilt & then blame God for the Consequences of our own actions. We are Living Men ~ wheras the wages of Sin is death, we have no Reason to Repine at kind & moderate Corrections, G[od]: might have struck us dead in the Acting of Some Sin & so put us out of a possibility of happiness.

The 3d Arg: is from the Nature of Allictions, wch in themselves are neither Good nor Evill act According to the disposition of the Subject ~ tho to wicked Men they may be Curses, yet to good men they may be of the Greatest Advantage ~ if we Consider wt what they Signifie. Not Gods hatred of us, but his Special care of...

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us, For whom He Loves he Rebukes, & if you are wt out your Afflictions you are bastards not Sons ~ from the end of them, namely our profit & improvement, being intended either for our Correction or probation for our Ammendment or tryall the Virtue of Patience is highly Reasonable upon the Account f the Advantages wch ollow Such temper of Mind ~ as It keeps our Happiness in our own power, G[od] bringing our Minds to our Conditions, it is not in our own power to change our Conditions (says Seneca) but it is, to attain unto Such a greatness of Mind, as becomes worthy Men, Wherby we may be lifted up about the hurt[?] of outward Crosses ~

It will be a Mean to promte our peace, Comfort & quiet, to alleviate our troubles, & make our yoke more Easy, there is no yoke so Strait but will prove more so by Strugling with it. Tis very much for our honour & Reputation, to bear Afflictions decently, Take away from a Good Man the honour of his Sufferings & you Robe [rob] him of his Crown ~ how Glorious a Sight is a Man Undaunted in the Midst of danger, happy in adversity, placid & Serene in a tempest etc ~ But then are all Complaints in Affliction Unlawfull ~ to this I answer, 1<sup>st</sup> Naturall Expressions of Greif [sic] are allowable, a Man ought to be Sencible of his Sufferings, & Consequently Must greive under them ~ A benumbedness of Spirit, is in itself both a Sin & a Judgement ~

These Expressions of our Greif [sic] must be duly qualified wt their due circumstances ~ as ~...

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1<sup>st</sup>They must not be disproportional to the Occasion, A Great Complaint for a Little Cross ~  
2<sup>ly</sup> Not Unfitting for the Manner, not Accompaneyed wt Invectives against 2d causes, but Rather expressing our Humility than anger ~

3<sup>ly</sup> Not Immoderate for the degress, Like -aords Complaint for Absolam.

4<sup>ly</sup> Not Sinfull for the Nature of them, Blaming Gods justice or providence & now having showd the Excellency of his Virtue of patience & Resignation I proceed to Some directions for our assistance in it

1<sup>st</sup> Negatively

1. Take heed of Agravating Afflictions beyond their due proportions, do not fix your Eye or your thoughts, chiefly upon the Smart of them, wt out Regarding the benefit of them ~
2. Beware of Regusing Comfort, or Rejecting the Means that are afforded for your Relief, this is taking part wt the disease ~
3. Do not give Liberty to your passions, but Reflect calmly whether or not the thing you greive So much for, deserves it ~
4. Do not chiefly Regard the Instrument of your troubles, wch will be apt to provoke Impatience, & Resentment, but Rather think, upon the Supreme disposer of them ~
5. Take head [heed] of Engaging your desires too much upon the Vain transient things of the world, for he that Loves much, will greive much if disapointed ~
6. Take Heed of being Sollicituous about the Issue of things, & of determining yourselves too peremptorily to particular Events. The thing wch is not wt in our power ought to be wt out our Care ~

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2<sup>ly</sup> Positively

1. Labour for true Apprehensions of the divine Nature & Excellencies, when our Hearts are once possest wt Reight Notions of these, & a due Esteem of them, they will not be so apt to break unto Murmuring Against him ~
2. Consider the Mercies you Enjoy as well as the Evills you Suffer ~
3. Consider the deserts of your Sins & then it will Easily appear that your Condition is not at any time so bad but you have deserved it should be worse ~
4. Be Carefull when you are in a prosperous Estate to prepare for trouble & affliction, by a prudent Consideration of the Mutability of things, this will be a Mean to alleviat the burden of them when they Come, the Sroke wch is Expected has less force, than when it Comes by Surprize ~
5. Often Relect upon your former Experiences, that will be a mean to prevent all despondency & to work in us Hope & Confidence ~
6. Labour after these particular Virtues, wch are of Near Affinity to this of patience, whereby it will be very much Strenthened & promoted, their [sic] is a Certain chaim of them mentioned by the Ap:P: [unclear what this abbreviation means]  
1<sup>st</sup> Love, wch beareth & Endureth all things, 2<sup>ly</sup> Joy, a chearfull temper of Mind, 3<sup>ly</sup> Peace, a Composedness of Spirit, 4<sup>ly</sup> Long suffering, wherby the Mind is not Easily provoked, 5<sup>ly</sup> Generosity, a Readiness to part wt any thing, 6 Goodness, An Equall & ingenuous Simplicity of Manner, 7 Faith, a dependance on God & Meekness of temperane  
End of 1st Book

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Book 2

Chap 1

Shewing in Generall how Religion Conduces to our Happiness

Religion or keeping the Commands of God is a business of so great Importance to human Nature that ~

The Essence of Man, may be Said to Consist in it ~

The Great business or duty of Man, is to be Conversant about it & to Labour after it ~

The Happiness or Well being of Man doth depend upon it~

This may be Reasonably Said, if you Consider Man in his twofold Notion, 1<sup>st</sup> as Considered in his Single Capacity & according to those principles by wch he is framed. That wch is the perfection of a thing & wch distinguishes it from all other things is well Called the Essence of being of that thing ~ Now it is the principles of Rel: wch distinguished man from all other Creatures, We observe the footsteps of Reason in many of the Brutes, but no appearance of Religion in any ~ Says Juvenall, that wch distinguishes us from the Brutes is that we have Soulls of divine Impressions ~



This further Appears if you Consider Man in the 2<sup>d</sup> notion, as a Sociable Creature ~ Rel: is the Surest bond to tye men up to the Respective duties they owe one another ~ So that Plutarch Stiles Rel: the Cement of all Community & the Chief Basis of all Legislative power ~ The 2<sup>d</sup> Chief Opposite to Rel: are Prophaness & Superstition & these are the most prejudicial to Society & Civill...

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Government ~ The two Chief concerns of Society are Government & Subjection. As for Government, wt out Religion Magistrates will Lose that Courage & Confidence belonging to their Stations nor will the[y] Exert themselves in punishing others, while they are guilty themselves, but if they be Religious, their very presence & Looks will Strike an Awe upon offenders ~

Again the Want of Rel: will Indispose Men for the Condition of Subjects, for how Can it be Expected from that Man, who can dispise G[od]: that he will not the Magistrate & there are Severall Crimes wch may be Committed wt out the knowledge of the Civill Magistrate, & So if a Man has not the Impressions of Rel: on his Mind the Civill Magistrates power will avall very Little.

It is the Great Business of a Man, This is his Generall Calling, the Heathens assent to this Epictetes Says, were I a Swan I wd do the Office of a Swan, but as I am a Man tis my true business to worship & Serve God, Now as Religion has been proven to be the Essence of Man, does not it nessessarily follow that it ought to be his business ~

Rel: is the Happiness of Man, tis the Happ[iness] of a think wch does most Raise & Exalt it now Rel: does this to Man ~

Their is a Nessesity that Evry Man who wd act Rationally sh<sup>d</sup> propose to himself Some chief Scope & End, this is a Naturall principle as well as a Morall duty, this End will be as the Star to direct us in our Course in this world ~

The Chief End of Evry thing must be of such a Nature, as may be most fit to promote the perfection of that thing in...

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its Rank and kind. Any End that Comes short of this is only a Subordinate End ~ of This in Rationall Creatures must Consist in a communion wt & a Conformity to the Supreme Good & Consequently in being Religious. Saith Seneca ~ Not only the Chief but the Only Good doth Consist in what is honest & Viruour ~ Thus we must become Like God.

So Much in Generall, & Let us show this in particulars

		1 Health
	Externall	2 Liberty, Safety, Quiet
	Welfare	3 Riches or profit
Our present		4 pleasure
Condition in	or	
This world is		1 the due Regulating & Exallting our
Divided unto	Internall	faculties to their proper functions

The Happiness of our future State, consists in Such a fruition of the Supreme Good as our Soulls are Capable of, & must depend upon Such Courses, as Can afford us the most Rationall Assurance of Glory & blessedness here after ~

Let us Enquire if Rel: does not advance our Wellfare in all these Respects ~

## Chap 2

### How Rel: Conduces to our Health

Tho Rel: be not an Infallible yet it a probable mean to this end ~ Health as it is Opposed to Sickness consists in that Constitution of our bodies, wherby our Members & faculties are Enabled to the Exercises of their functions ~ now this depends upon Religion 1<sup>st</sup> Morally by Reason of those blessings...

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we may Expect from God, in the Observance of his Law ~ Says Solomon Righteousness tendeth to Life, but He that pursueth Evill, pursueth it to his death ~ 2<sup>ly</sup> Naturally 1<sup>st</sup> as it Removes Such things as are the Great Impediments of our Health, there are Some Vices [which] have a Naturall tendency to produce diseases, & temperance Sobriety & Moderation have a Naturall Effect to Remove thee. Likewise by Rel: we are Enabled to Curb our Passions wch naturally impair our Health ~ 2<sup>ly</sup> [should be 3<sup>ly</sup>] it promotes Such things as may Conduce to the Improving of our Health, keeping us wt in due bounds as to our Eating, drinking, Exercise etc. Supporting our Spirits wt Contentation [?] & Chearfullness in Evry State of Life ~ This is not only true in Theory but in practice & Experience allso. The Wicked not Living out Halph [half] their days ~

## Chap 3<sup>d</sup>

### How Rel: Conduces to our Liberty, Safety & Quiet

By Liberty I Mean being at our own disposal, not under bondage or Imprisonment & Restraint; by safety, a freedom from the danger & mischief other[s] are Exposed to; by Quiet, an Exemption from Many Molestations & troubles by Reason of disapointments etc wch are very uncomfortable ~

Now Rel: is 1<sup>st</sup> the Morall Cause of them, upon the Account of that divine protection & Assistance, wch we are Entitled unto by doing our duty. The Ld delivers the Rightious from troubles ~ Tis the Nat[ural] Cause of these blessings, Since it is by a Violtion of the Law, we become obnoxious to punishment, prisons, etc. Experience shows us that the G[ood] Man hs most Externall peact &...

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Safety ~ Who is He that will Harm you if you be followers of that wch is Good & on the other hand Men only by their Crimes bring all these troubles upon themselves wch they so much Complain of ~ to this it may be objected that oft times men by being Religious become

Obnoxious to persecution etc, to this I answer 1<sup>st</sup> that it is not oft times upon the Account of Rel: but their own follies & Imprudencies that Men are persecute 2<sup>ly</sup> that thos this may be true yet God Compensates for their Outward Sufferings by some inward advantage & this of persecution being Seldom the Case it Cannot allter the Generall Rule.

#### Chap 4<sup>th</sup> How Red; advances our Riches

Riches may be taken either in an Absolute or Relative Sence, in an Absolute Sence Riches Consist in such a Measure of Estate as may be Sufficient for a Mans Occasions & conveniences ~ in the Relative Sence it Signifies, the having of Large possessions & Esteemed Great either wt Respect to the Rest of the world or even those of their own Rank, Now the first of these is the only proper Notion of Riches, & Rel: is only the Cause of Riches in this Sence. So that the true Notion of Riches comprehends 1<sup>st</sup> a Sufficiency for a Mans Occasions & 2<sup>ly</sup> an Acquiescence of Mind in what you have. Now Rel: answers the design of being Rich in this Sence 1<sup>st</sup> Morally Bood Men having only a Morall title to wealth upon the Account of fitness & desert. This the Blessing of God that maketh Rich Says Solomon ~ 3<sup>ly</sup> Naturally There are 2 things Requisite here, the Art of getting & of keeping...

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& now the diligent hand maketh Rich & the temperate Man does not Squander away his possessions. A Man by Idleness will never be Rich, nor will the Voluptuous man Continue so ~ s for Satisfaction of Mind in what we have, Rel: has the only property of bestowing this, wt out it there is no Riches ~

Here it may be objected that Some Virtues E.G. Charity tends to hinder the Increase of Riches, but this has no force, Since it is but Laying up a Small thing in sure place to reap of it afterwards bountifully. Again it may be Said that Vices E.G. Extortion, fraud etc tend to make Rich, but these may increase the possessions, but never can make truly Rich & besides tis oft Observed, that there is a Secret Curse attends Such practices.

#### Chap 5<sup>th</sup> How Religion Conduces to our pleasure

Pleasure Consists in that Satisfaction wch we Receive in the use & Enjoyment of the things we possess, & in the Congruity between the faculty & the Object. Now the More Noble & Capacious the Faculties & the Objects are the Greater will the delights be that flow from their Union. Rel: advances this pleasure Morally, as it is ne of the Rewards belonging to Virtue. Rel: being Sweeter than Hony & the Honey Comb ~

Rel: is the Naturall cause as appears plainly from Reason, teaching a Man a chearfull, Liberall use of the things he Enjoys. Rel: only Restrains Men from the Exess of pleasure, w<sup>ch</sup> is its great Ruin. It Indulges us in all Reasonable diversions but in a due Moderation ~

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This appears from Experience Since the Great pleasure of Mens Lives, is from the Goodness of them, such only being Capable of a free & Liberrall Enjoyment of what they possess. Such persons as Have Good Conciences, have a Continuall feast.

The Great Obj[ect] here arises, from the difficulty of Mortification, Repentence, etc. to this I answer tho their may be some & that a Considerable difficulty in the beginning yet it soon turns none. In the Midst of their Sorrow their heart is joyful after the change is once over. An Evill tree brings not forth Evill fruit Easier than a Good one Good fruit ~ & as for Sowerness & morresness [moroseness], these are no parts of Rel:

Chap 6

How Rel: Conduces to our honour & Reputation

By these is Meant, the Esteem & Good Opinion, wch men have Concerning the person & Actions of Another, together wt Such Externall marks of Respect, as are Suitable therto ~ This is a happiness w<sup>ch</sup> all Men Seek after & depends on Religion ~

Morally all the Philosophers agree that Honour is the peculiar Reward of Virtue & Shame is the Consequence of Vice, The Righteous Man is More Exellent than his Neighbour, Rel: is an Ornament of Graces to the Head [?]

Naturally as Appears 1 from Reason, for the better understanding this we may Consider honour in a twofold notion 1<sup>st</sup> according to the desert & foundation of it in the person honoured 2<sup>d</sup> according to the Acknowledgement of it I the person honouring ! Now Rel: does Influence it in both these Respects for 1 the foundation of honour is Merit, for as w do not Esteem a Gilded Ship a good one, So neither is a Man Gilded wt titles to be Esteemed a good man.

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The true Stamp of Nobility is upon the Minds of Men & Consists in Such Virtuous Habits, Enables Man for worthy designs & Actions. Evry Man has a Liberty to promote his own Happiness wch has been proved to Consist in Rel: & according as he pursues this End So is he to be Valued ~ Their is a Respect due to all kind of Virtues but more Especially to wisdom & Courage, now Rel: is the true source of both, the Philos[ophers] define Wisdom to Consist in an Ability & Inclination to make Choice of Right means in the prosecution of our true End Now Rel: both teaches the End & the Means. As for Courage tis plain Rel: inspires men wt it above any false notions of honour or Gallantry ~ As for the Consideration of honour in the person honouring tis twofold either inward or outward. Now no Man in the 1<sup>st</sup> Sence Can Ever honour what he thinks bad & as for outward their is nothing in it but yet Good Men have the most of it Such as it is ~

This also appears from Experience 1<sup>st</sup> from Nations, the Roman Empire was at the greatest Height when it was most Virtuous & all Ascribe it Rise to the Virtue, aas the do its fall to the degeneracy of that people. 2<sup>ly</sup> from the Instances of particular persons, what Elegys Like those paid to a Socrates, Epictetis, Cato, Aristides, etc do not Reverence their Memorys more than we do a Nero etc. Infine let Evry Man Examine his own breast & see what kind of Inclinations he

has towards a person whom He Esteems & thinks to be truly Virtuous, not only wt Reference to his friends but to Strangers & Even Enemy's. Thus Virtue is the ground of Honour ~

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#### Chap 7<sup>th</sup>

Rel: Conduces to the Happiness of the Inward man

Our Internall Wellfare Consists 1 in perfecting &Regulating our faculties. 2 In the peace & Quiet there upon ~

Rel: Conduces to the 1<sup>st</sup> of these. 1<sup>st</sup> Morally as these things are blessings & priviledges, so do they belong to Rel: as the proper Reward of it ~ 2<sup>ly</sup> Naturally, Virtue has been owned to Exalt our Nature & Vice above all things to debase it, but more particularly 1<sup>st</sup> Rel: Enlarges the Understanding Enableing it to See beyond the Narrow bounds of Sence & time & to behold things that are invisible ~ 3<sup>ly</sup> it Exallts & Regulates the Will, to a desire after & acquiescence in Such things as will promote the perfection of our Natures & of Concequence will beget the truest Liberty, wch is inconsistent wt the Servitude of Lusts & passion ~ Rel: Reduces the passions unto a due Subordination to the Superior faculties, restraining the Violence of them, from wch most of our troubles arise ~

Rel: conduces to this 1<sup>st</sup> Morally as these things may be well Considered under the Notion of blessings, so hey are the Rewards of Rel: The fruits of Righteousness is peace etc. 2 Naturally as these are the Genuine fruits of Rel: 1) Rel: obliges Men to Joy & peace & Confidence, this Heathens universaly own & vice is all ways attended wt fears & disgusts, wch are inconsistent wt happiness; 2) As Rel: obliges us to, So Likewise it Enable us for this kind od Happiness 1<sup>st</sup> from the Generall Nature of Rel: wch Carrys in it its own Reward; 2<sup>ly</sup> from the Naturall...

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Effects of Rel: When a Man Sets down & Reflects on his past Life, & finds it have been the most Regular & best, what a fund for Joy is here, & we may appeal to Experiences whether those who Live most Ordinarily don't also Live most pleasantly this advances the Man to a Confidence of the divine favour wt out wch tis impossible he can be stiled truly Happy ~

For if a Man Lives under the Sence of Guilt & Consequently under a Conciuousness of his Obligation to punishment, Such a man Can neither have true Joy in Life, nor any hope in death, & the Sence of this has made many --- to die by their own hands, as Live under Such a pain & trouble of Mind. Tho Some may quell all thoughts of this kind et this is so far from being a priviledge that it renders the Mans Condition only the more desperate ~ This tho it preserves them from the present Laikes[?] yet will be an Agravation to their future ones.

#### Chap 8<sup>th</sup>

How Rel: Conduces to our Happ: in the Next World

As Rel: advances our Happiness whether Extenall or Intenall in this World, so it is the Cause of that Happiness we Expect in Another world, Sure none are so Infatuate as to think that Vicious Courses, dispising God etc Can any more be the mean of advancing their Happ: in Another

Life, than Contempt & hatred of any one in this life can procure that ones Esteem& Love. The Estate of the blessed in Heaven is Something above all the pomp of Oratory to Express ~ only in the Generall.

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We shall be like God, for we Shall See him as he is, their Happiness is Expressed by a Vanity of beutifull & Strong Metaphors ~ Tis Stiled the City of God, the Heavenly Jerusalem, The House of God, where there are many Mansions ~ An Hid treasure, a precious pearl ~ A Feast or Rich Supper ~ The Joy of our Lord & Master ~ The solemnity of a Royall Wedding ~ A prize ~ A Crown ~ an Inheritance etc. ~ Heaven may be Considered under a twofold Notion, either 1<sup>st</sup> as a State, consisting in Such GodLike dispositions, as may make up partakers of the divine Nature or 2<sup>ly</sup> as a Place where we hope to Enjoy the Beatificall Vision in the blessed Society of the Saints & Angells, wch Religion only & Holiness Can qualifie us for, by working in our Natures Such a Suitableness & Congruity, as must make Such things to be felicitous ~

The End of the Scheme of Naturall Religion