in the sixth and ninth Book of his Odysseus, to guard and unjustly Man, opposes those who have Sentiments of Religion. So Japhin from Fergus Pompianus commands the Justice of the ancient Jews, as being mixt with Religion; as does also Strabo, saying, They were People who were really just and religious. If it is Feby, says LaCrotis, to know GOD, the Sum of which Knowledge is, that you worship him, he must be altogether ignorant of justice, who does not hold to the Religion of GOD: For how can he know justice, who is ignorant of the Source from whence it is derived? And the same Author elsewhere, justice properly belongs to Religion.

6. Now the Usefulness of Religion is even greater in that great Society of Man in general, than in any particular Civil Society; for in a Civil State it is partly supplied by the Laws, and the easy Execution of the Laws; whereas, on the contrary, in the universal Society of Mankind, the Execution of Right is very difficult, as being to be performed no other Way than by Force of Arms, and the Laws are very few, which themselves, moreover, derive their Force chiefly from the Fear of a Deity; from whence those who offend against the Law of Nations, are every where fain to violate the Law of GOD. It was not amiss therefore, that the Emperors affirmed, that The Corruption of Religion was an Injury to all the World.

XLV. To take a closer View of the whole Matter, we must observe, that the true Religion, which has been common to all Ages, is built upon four fundamental Principles; of which the first is, that There is a GOD, and that one GOD only. The second, that GOD is not any of those Things we see, but something more Sublime than them. The third, that GOD takes Care of human Affairs, and judges them with the strictest Equity. The fourth, that The same GOD is the Creator of all Things but himself. These four are expressed in so many Commandments of the Decalogue.

2. For in the first, is plainly delivered the Unity of GOD; in the second, his invisible Nature, by Reason of which any Image of him is forbid to be made, Dn. iv. 12. as Antisthenes also said, He is not seen with the Eyes, there is nothing to which he bears any Resemblance, so that no Man can know him by an Image. And Philo, It is a profane Thing to reposit the Image of him that is invisible, by any Picture or Statue. Diodorus Siculus, speaking of Myths, says, He made no Image of the Divinity, because he did not believe GOD to be of human Shape. The Jews, says Tacitus, conceive GOD in their Minds only, and him as but an object, oftentimes profane who frame Images of God, out of perishable Matter, after the Likeness of Men. And Plutarch affirms this Reason for Numa's removing the Images out of Temples, because GOD cannot be conceived but by the Mind only. In the third Commandment is implied, GOD's Knowledge and Care of the Affairs, and even of the Thoughts of Men. For this is the Foundation of an Oath, in which we call GOD to witness what passeth in our Hearts, and at the same Time submit to his Vengeance; whereby we likewise acknowledge his Justice and Power. In the
Hugo Grotius, The Rights of War and Peace [1625] (London, 1738)

 Chap. XX. W A R a n d P E A C E. 443

fourth is delivered the Origin of the whole World, from GOD its Author, in Memory of which the Sabbath was instituted of old, and that indeed to be offered with a peculiar Sanctity, above all other Rites. For the Breech of any other ceremonial Observations, by the Law, left to be punished at the Discretion of the Judge: But of this the Punishment was capital; because the Violation of the Sabbath did, from the very Manner of its Institution, imply a Denial of GOD's Creation of the World. Now the very Notion of GOD's having created the World, gives a tacit Indication of his Goodness, and Wisdom, and Eternity, and Power.

3. And from these speculative Notions follow the practical, as, that GOD is to be honoured, loved, worshipped, and obeyed. Therefore, said Aristotle, 4 he who denies that GOD is to be honoured, or his Parents loved, must be reduced to better Reason, not by Argument but by Punishment. And again, that in different Places different Notions, as to what is Virtue and Honesty, prevail, but in this of honouring GOD the Agreement is universal. Now the Truth of these speculative Notions, as we called them, may, no Doubt, be demonstrated by Arguments drawn from Nature, amongst which this is one of the strongest. That it is evident to Senec that some Things are made, or have a Beginning; now the Things that are made do necessarily lead us to acknowledge something that was never made. But because this Reason, and others like it, are not understood by all, it is sufficient that in all Ages, and through all Countries, a very few excepted, these Notions have been entertained, both by them who were too gross of Understanding to be conceived willing to impede upon others, and by those who were too wise to be impeded upon themselves: 5 Which general Confront, in so great a Variety, both of Laws and Opinions about other Matters, sufficiently shews that this Tradition has been derived to us from the very first Men in the World, and has never been totally confuted, which even of itself is enough to make it be believed.

4. Agreeable to what we have now advanced, concerning GOD, is the Testimony of Dion Phusaeus, when he says, that the Perfidious of a GOD is partly

3 The Author of the Answer to the orthodox Christianity, at the sixty ninth Question, in a s v "v-\ 5-r-v-s,-v, &c. And therefore, that the Memory of the World's Creation might be preserved among Men, GOD, in his own Right, commanded a greater Branch is paid in the fourth Number, than to any of the Ky.

5 Sec also what goes before there. Grotius.


5 Lib. II. Cap. XI. p. 205.

4 De Oratoribus Seculorum says, that there is a natural Party or Religion, c.E. om. l.; edition. Fragment. (E. Lib. XXIII. Edi. XI.) The Emperor Julian asserts, that every one knows, without being taught, that there is a Divinity; and adds, that is nothing beneficial as preferable to the Soul as the Light is to the Eye. As Herodotus, (Graec. VII. p. 209. C. Ed. Spanheim.) Philo the Jews reason in this Manner, Chance produces no Work of Art, now nothing can be made with more Art than the World; it was therefore made by a most Skillful and perfect Artist. Hence, adds he, we come to discover the Excellency of GOD. De Med
crocratia, p. 815. E. Tertullian says, that the internal Seals of a Divinity is rooted to the Soul, chino omnia a primordio, confinitione DEF, dis g.\l. Advert. Marcion. (Lib. I. Cap. X.) He ob

5 Sec also what goes before there. Grotius.

Apost. Marcion. (Lib. I. Cap. X.) He ob

divis from the Preaching of the Gospel, Lib. I. Adv. Marcion. (Cap. XVIII.) St. Cyprian maintains, that it is the thing of Wisdom itself, not to acknowledge him, of whose Existence it is impossible to be ignorant. St. John of Damascus, &c. De idolatria

5 See also what goes before there. Grotius.

4 De Oratoribus Seculorum says, that there is a nat

24 This is the Jew's reason in this Manner, Chance produces no Work of Art, now nothing can be made with more Art than the World; it was therefore made by a most Skillful and perfect Artist. Hence, adds he, we come to discover the Excellency of GOD. De Med
crocratia, p. 815. E. Tertullian says, that the internal Seals of a Divinity is rooted to the Soul, chino omnia a primordio, conformitione DEF, dis g.\l. Advert. Marcion. (Lib. I. Cap. X.) He ob

divis from the Preaching of the Gospel, Lib. I. Adv. Marcion. (Cap. XVIII.) St. Cyprian maintains, that it is the thing of Wisdom itself, not to acknowledge him, of whose Existence it is impossible to be ignorant. St. John of Damascus, &c. De idolatria

5 See also what goes before there. Grotius.

24 This is the Jew's reason in this Manner, Chance produces no Work of Art, now nothing can be made with more Art than the World; it was therefore made by a most Skillful and perfect Artist. Hence, adds he, we come to discover the Excellency of GOD. De Med
crocratia, p. 815. E. Tertullian says, that the internal Seals of a Divinity is rooted to the Soul, chino omnia a primordio, conformitione DEF, dis g.\l. Advert. Marcion. (Lib. I. Cap. X.) He ob

divis from the Preaching of the Gospel, Lib. I. Adv. Marcion. (Cap. XVIII.) St. Cyprian maintains, that it is the thing of Wisdom itself, not to acknowledge him, of whose Existence it is impossible to be ignorant. St. John of Damascus, &c. De idolatria

5 See also what goes before there. Grotius.

24 This is the Jew's reason in this Manner, Chance produces no Work of Art, now nothing can be made with more Art than the World; it was therefore made by a most Skillful and perfect Artist. Hence, adds he, we come to discover the Excellency of GOD. De Med
crocratia, p. 815. E. Tertullian says, that the internal Seals of a Divinity is rooted to the Soul, chino omnia a primordio, conformitione DEF, dis g.\l. Advert. Marcion. (Lib. I. Cap. X.) He ob

5 See also what goes before there. Grotius.

24 This is the Jew's reason in this Manner, Chance produces no Work of Art, now nothing can be made with more Art than the World; it was therefore made by a most Skillful and perfect Artist. Hence, adds he, we come to discover the Excellency of GOD. De Med
crocratia, p. 815. E. Tertullian says, that the internal Seals of a Divinity is rooted to the Soul, chino omnia a primordio, conformitione DEF, dis g.\l. Advert. Marcion. (Lib. I. Cap. X.) He ob

divis from the Preaching of the Gospel, Lib. I. Adv. Marcion. (Cap. XVIII.) St. Cyprian maintains, that it is the thing of Wisdom itself, not to acknowledge him, of whose Existence it is impossible to be ignorant. St. John of Damascus, &c. De idolatria

5 See also what goes before there. Grotius.

24 This is the Jew's reason in this Manner, Chance produces no Work of Art, now nothing can be made with more Art than the World; it was therefore made by a most Skillful and perfect Artist. Hence, adds he, we come to discover the Excellency of GOD. De Med
crocratia, p. 815. E. Tertullian says, that the internal Seals of a Divinity is rooted to the Soul, chino omnia a primordio, conformitione DEF, dis g.\l. Advert. Marcion. (Lib. I. Cap. X.) He ob

divis from the Preaching of the Gospel, Lib. I. Adv. Marcion. (Cap. XVIII.) St. Cyprian maintains, that it is the thing of Wisdom itself, not to acknowledge him, of whose Existence it is impossible to be ignorant. St. John of Damascus, &c. De idolatria

5 See also what goes before there. Grotius.

24 This is the Jew's reason in this Manner, Chance produces no Work of Art, now nothing can be made with more Art than the World; it was therefore made by a most Skillful and perfect Artist. Hence, adds he, we come to discover the Excellency of GOD. De Med
crocratia, p. 815. E. Tertullian says, that the internal Seals of a Divinity is rooted to the Soul, chino omnia a primordio, conformitione DEF, dis g.\l. Advert. Marcion. (Lib. I. Cap. X.) He ob

divis from the Preaching of the Gospel, Lib. I. Adv. Marcion. (Cap. XVIII.) St. Cyprian maintains, that it is the thing of Wisdom itself, not to acknowledge him, of whose Existence it is impossible to be ignorant. St. John of Damascus, &c. De idolatria
Of the Rights of War and Peace

Hugo Grotius, The Rights of War and Peace [1625] (London, 1738)

Book II.

Chapter XVI

And therefore those Men are not entirely blameless, who, tho' they are too foolish to find out, or comprehend, the Arguments that serve to demonstrate these Notions, do yet reject them, since these Truths lead to Virtue: and besides, the contrary Opinion has not Arguments to support it. But because we are here discoursing of Punishments, and those such Punishments as relate to Men, we must distinguish between the Notions themselves, and the Manner of rejecting them. That there is a Deity, (one or more I shall not now consider) and that this Deity has the Care of human Affairs, are Notions universally received, and are absolutely necessary to the Essence of any Religion, whether true or false. If that cometh to GOD, (that is, he who has any Religion, for Religion, by the Hebrews, is termed A Coming to GOD) must believe that he is, and that he is a Recorder of them diligently fix him. Heb. xi. 6.

2. Thus Cicerone too, there still are, and always have been, some Philo-sophers, who thought the Gods had no Regard at all to human Affairs: console, if it were true, what Piety could there be, what Holiness, what Religion? For the Reason why we ought to praise these Virtues, with a holy and pure Heart towards the immortal Gods, is because they observe them, and have done good to Mankind. The principal Part of Religion, says Sophroneus, consist in having right Conceptions of the Gods, as of just-sufficient Beings, that supremely and disjunct all Things with Wisdom and Justice.

3. And this reminds us, that even of People the most supple and uncivilized, did ever find so low as to entertain and profess Atheism, but that a Divinity, and a Providence, were allowed and affirmed by all. Plutarch, in his Book of Common Ideas, declares, that If we take away a Proverbs, we quite destroy the Notion of a GOD. For GOD must be conceived and understood by not only an immortal and an happy, but also an affectionate, a careful, and a beneficent Being. Nor, as Claudianus, can there any Honour be due to GOD, if he does nothing for him who worships him; nor any Fear, if he is not angry with him who worships him not. And indeed it is all one, if we regard the moral Ends of such Notions, whether we deny a GOD, or deny he is concerned in the Management of human Affairs.

3. Wherefore even out of meer Necessity, as it were, that these two Notions have for so many Ages been preferred among all the People of the known World. And from hence Pompionius ascribes Religion to the Law of Nations. And Servetus, in his Xenophilus, lays, that To worship the Gods is a Law and Maxim that

praise it. For hence conclude, because that for a Quiet is implied in all Mankind. All is there any Nation is abandoned, is uninterrupted, as not to believe it. And in his fourth Book, De Inferioribus, Chap. IV. Nor could all the World be confounded in so much Mankind, as to add to Divus would neither bear their Prayers, nor give them any Influence. Add to this, Plato, Persius, and Lib. X. De Legibus, and some fine Passages in Juridical, concerning the Beginning of his Treatise, concerning the Mysteries of Religion, when he says, It is as pardon for Man to know there is a GOD, as it is for a Horse to neigh. Grotius.

6 Vishis [His Germain et] ergo Deum, &c., et Digest. Lib. II. Digest. & Juris, Leg. II. The Law of Nations is here understood to be that which the Light of Nature discovers, and which is therefore received by all Nations, no sooner civilised.

7 Xenophanes, Memnon, Securit, [Lib. III. Cap. IV. § 19, Edit. Orien.]
War and Peace.

Chap. XX.

every where prevails. Which Cicero, both in his first Book Of the Nature of the Gods, and in his second Of Invention, does also affir. And Dion of Prusa, Ora-

xtion xii. calls it An Opinion common to all Mankind, both to Greeks and to Bar-

barians, necessary for, and naturally implanted in all who have the Use of Reason, And a little farther he filtes it, A powerful and eternal Persuasion, which at all times, and in all Places, was begun, and is continued. Xenophon, in his Feats, says that both Greeks and Barbarians think and allow, that all Things, whether present or future, are known to the Gods.

4. It is my Judgment therefore, that those who first attempt to destroy these Notions, ought, on the Account of human Society in general, which they thus, without any Just Grounds, injure, to be restrained, as in all well-governed Communities has been usual: It is what we read was practised towards 12 Diogenes of Miles, and towards the 13 Epicureans, who were expelled and banished all Cities that had any Regularity and good Manners amongst them. Himerius, an ancient Rhetorician, in his Pleadings against Epicurus, Do you punishe me then for my Opinion? No; but for your Impunity: You may propog your Sentiments, but you must not be impious.

XLVII. 1. Other general Notions, as that There is but one GOD, that No Ob-

ject of our Sight is GOD, not the World, not the Heavens, not the Sun, nor the Air; that The World is not eternal, nor its compound Matter, but that it was created by GOD, have not the fame Degrees of Evidence as the former, and therefore the Knowledge of them in some Nations, through Length of Time, we find effaced, and almost extinguished; to this did contribute the Reminiscens of the Laws, which made but little Provision for them, because not deemed so absolutely necessary, but that without them some Sort of Religion might be kept up.

2. The Law of GOD, tho’ delivered to a Nation, which by the concurrent Proof of Prophets and Miracles, either seen or transmitted to them by uncon-

ceivable Authority, was infallibly assured of the Truth of these Notions, tho’ ut-

terily detested the Adoration of false Gods, did not sentence to Death every Offender in that Cafe, but such only whose Crime was attended with some particular Circum-

stances, as, for Instance, one who was the Ringleader and Chief in seducing others, Deut. xiii. 1, &c. 6, &c. or a City that began to serve Gods unknown before, Deut. xiii. 12, &c. or him who paid divine Honour to any of the Host of Heaven, hereby cancelling the whole Law, and entirely relinquishing the Wor-

ship

8 Our Author here cites Cicero’s first Book, De Natura Deorum, and his second, De inventione. The Author of the Passus is, Quaerit quis sit, et quoniam quid est, qui non habet fontem, et quod non habet filium, quod enim quin habet fontem antiquitatis. Deorum? Cap. xvi. As to the other Treatise, I find nothing in it that has any Relation to the Subject, except the Beginning of a Passus already quoted, § 2. Note 2. See in the Lydian Quaestiones, lib. I. Cap. xxiii.

9 Therefore those only who dogmatize can be legally punished. See what I have said upon Perrenon’s Law of Nature and Nations, B. III. Cap. IV. § 4. Note 1.

10 Menius the Lydian, having taken the City of Corinth by Siege, drowned all the Inhabitants, his Servants. As Affibly, because they neither secured nor worshipped any GOD. Nicer

isses DACIBURGUS, in Excub. Pheili et Groma.

11 If People, tho’ Athiheists, lived morally well, that Atheism would be noReason for exterminating them, which they did not endeavour to infect others with the bad Principles whereby they are instructed. See above, Note 9.

12 See Elyan, Var. Hist. IX. 12. and the Commentators upon that Place.

13 Himerius, Act. Epist. Our Au-

thor has taken this Passus from the Bibliotheca of Photius, Cod. CCXLIII. p. 1053. Edit. Re
tbon. 1653.

XLVII. (1) The Passus of Deuteronomy does not speak of the Introduction of an idolatrous Worship, practised by all the Inhabitants, but of the Toleration of that Worship, practised by some particular Persons, who fellowed others with Impunity. See Mr. I. Clerk upon that Place.

2 Philo, upon the Disputation, speaking of such Persons, vol. i. ε ν. ο. φοίνικας, &c. But there are some who say Impunity goes further still, who do not so much as make an Equality between GOD and his Work, but give all the Honour to their alone, &c, so far from letting him have a Share of it, that they do not vouchsafe that Universal Being a bare Memory, those Wretches are unworthy of him whom alone they ought to remember, indefinitely conti-

ving a voluntary Forgiveness. So MAIMONIDES expounds the Passus in Deuteronomy, Derech. 3. 47. Grotius.

Our Author, in his Notes upon the New Testament, explains the Passus in The Epistle to the Romans, in another Manner, viz. They have added the CreatureMore than the Creator; which, says he, is the common Signification of the Preposition ἐν, with an Accusative, when a Comparison is made,