GEO ADDL MSS 32 (1044)

Notes on Reading Montesquieu's Esprit des Loix

I. Of Laws in General

Laws in the most general signification, are the necessary relations arising from the nature of things; in this sense all beings have their laws, The Deity has his Laws, as well as the material World; the intelligences superior to Man; the beasts; & Man.

Nothing can be more absurd than the assertion that a blind fatality produced the various effects we behold in this World; ~~for reasoning acquainted~~ with Religion must convince us that chance could not have been productive of intelligent Beings, consequently there is a primitive reason, ~~&~~ Laws are therefore the relations subsisting between it & different beings, & the relations of these beings amongst themselves.

before,

Supplied by the Royal Archives/© Her Majesty Queen Elizabeth II 2016

Supplied by the Royal Archives/© Her Majesty Queen Elizabeth II 2016

GEO ADDL MSS 32 (1045)

Notes on Reading Montesquieu's Esprit des Loix

1. Of Laws in General

Nothing can be more absurd than the assertion that a blind fatality produced the various effects we behold in this World, for the most superficial knowledge of Natural History makes us admire the propriety and regularity with which every part of the Creation is composed, and reason sufficiently convinces that chance could not have been productive of Intelligent Beings.

From hence there must be a primitive reason, Laws are therefore the relations subsisting between it and different Beings, and the relations of these beings among st themselves.

God is related to the Universe as Creator and Preserver, the laws by which He created all things, are those by which He preserves them. He acts according to these Rules because He knows them; He knows them because He made them; and He made them because they are relative to His Wisdom and Power.

Supplied by the Royal Archives/© Her Majesty Queen Elizabeth II 2016

Supplied by the Royal Archives/© Her Majesty Queen Elizabeth II 2016

As we see that the World tho formed by the motion of matter and void of understanding so bitt through so long a succession of Ages, its motions must necessarily be directed by invariable Laws.

These rules are a first and invariable relation. In bodies moved the motion is received, increased, diminished, lost, according to the relations of the quantity of matter and velocity, ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~.

Supplied by the Royal Archives/© Her Majesty Queen Elizabeth II 2016

Supplied by the Royal Archives/© Her Majesty Queen Elizabeth II 2016

GEO ADDL MSS 52 (1046)

Notes on Reading
l'Esprit des Loix
Chap. I. of the Relation of Laws
to different Beings

Laws in their most general signification, are the necessary Relations ~~resulting~~ from the nature of things.

Those who assert that blind fatality produced the various effects we behold in this World, are highly absurd; for what can be more so, than the pretending that a blind fatality could be productive of Intelligent Beings.

There is then a primitive reason, and Laws are the Relations subsisting between it and different beings, and the Relations of these beings among themselves.

God is related to the Universe as Creator and Preserver. the Laws by which He created all things are those by which He preserves them.

As the World though formed by the motion of matter, and void of understanding, subsists through so long a succession of Ages, its motions must certainly be directed by invariable Laws.

The Creation therefore, which seems an Arbitrary Act, supposeth Laws as invariable as those of the fatality of the Atheists.

It would be absurd to imagine that the Creator governed the World without those Rules

Supplied by the Royal Archives/© Her Majesty Queen Elizabeth II 2016

Supplied by the Royal Archives/© Her Majesty Queen Elizabeth II 2016

GEO APPL MSS 32 (1047)

Notes on Reading l'Esprit des Loix

Chap. I. Of the Relation of Laws to different Beings

Laws in their most general signification, are the necessary relations resulting from the nature of things.

Those who assert that a blind fatality produced the various effects we behold in this World, are highly absurd; for what can be more so, than the pretending that a blind fatality could be productive of Intelligent Beings.

There is then a primitive reason, and Laws are the relations subsisting between it and different Beings, and the relations of these Beings among themselves.

God is related to the Universe as Creator, and Preserver; the Laws by which He Created all things are those by which He preserves them.

As the World tho' formed by the motion of matter and void of understanding, subsists through so long a succession of Ages, its motions must certainly be directed by invariable Laws.

The

Supplied by the Royal Archives/© Her Majesty Queen Elizabeth II 2016

Supplied by the Royal Archives/© Her Majesty Queen Elizabeth II 2016

The Creation, which seems an Arbitrary Act, supposes therefore Laws as invariable as those of the fatality of the Atheists

Before there were Intelligent Beings, they were possible, they had therefore possible relations, and consequently possible Laws.

Relations of Justice must therefore be acknowledged antecedent to the positive law by which they are established.

Man as a physical Being is like other bodies governed by invariable Laws.

As an intelligent being he incessantly transgresses the Laws established by God, and changes those he himself has established.

Foreminds him of the former God has established the Laws of Religion.

Philosophy has provided the laws of morality to prevent his forgetting himself.

Legislators have framed Political and Civil Laws to prevent his forgetting his fellow Creatures.

Supplied by the Royal Archives/© Her Majesty Queen Elizabeth II 2016

Fear,

would

would

Supplied by the Royal Archives/© Her Majesty Queen Elizabeth II 2016