1938（昭13）年
6月24日（日中霍興局之起義）
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『日本社會問題』
研究班（韓文係）

汉文攻擊文

Ot1-03-49
A Letter from [REDACTED] to Adam Smith, LL.D.

[REDACTED]

£ [REDACTED]
A Letter to Adam Smith, LL.D. on the Life, Deeds, and Philosophy of his friend David Hume, Esq.

By one of the People called Christians.

Persuasiones acta et similium, per omnem
Per quae densa sitis vaccae, et manua stigna
Virg.

Oxford:
At the Clarendon Press, 1797.
Sold by Samuel Prince; and by
J. F. and C. Rivington, G. Robinson,
and J. Payne and Son, London.
Advertisement.

It is no consequence, gentle Reader, says, any more than it is to the King, that you should know the name of the person, who now addresses you. Your mind cannot be biased, either way, by that, of which you remain ignorant. The remarks in the following pages are not therefore true, or false, because I made them; but I made them, because I thought them to be true. Read, consider, and determine for yourself. If you find no satisfaction, throw the book into the fire, repent (but with moderation; as became a philosopher,) the loss of your shilling; and take care not to lose another, in the same manner. If, on the contrary, you should find satisfaction (and, it is sincerely hoped, you will find a great deal,) neglect not to communicate to others, what has thus been communicated to you. Speak candidly of me, wherever you go, and introduce me to your benefact and acquaintance. The enemies of religion are awake; let not her friends sleep.

I intended a much longer work; but, like de learned editor of Mrs. Crane's Life, am necessitated to gratify, with all possible expedition, the impatience of the public curiosity; so eager is it to hear, what they, who believe in God, can possibly learn to say for themselves. And if this will do the best business, why should we be troubled with more? I can.
for from agreeing with Mr. VOLTAIRE. In all his observations, but there is one, in which it is impossible to disagree with him. "I have said, and I abide by it," cries the little hero, "that the fault of most books is, their being too large." On reviewing what I have written, I really cannot see there is occasion to add anything more.

Had I not chosen, for reasons best known to myself, to make my appearance in these sheets, I would certainly have sent for my picture, and have tried to get a seat at my table. As lovely an and good remover, as that of Mr. HUME himself. My bookseller, indeed, told me, it would have been a much more suitable way of doing the thing; and then, you know, sir," said he, "we could have changed the other sixpence."
A Letter, no.

Sir,

You have been lately employed in embellishing a philosopher; his body, I believe I must say; for concerning the other part of him, neither you nor the man to have embellished an idea, sleeping or waking. Else, it surely might have claimed a little of your care and attention; and were you in doubt, the belief of the souls existence and immortality, could some be learned of it did no good, in a Theory of Moral Sentiments. But every gentleman understands his own business best.

Will you do me the honour, Sir, to accept a few plain remarks, in a free and easy way, upon the curious letter to Mr. S.R. A.W.A.N., in which this ever memorable operation of embellishing is performed? Our Philosopher's account of his own life will likewise be considered, as we go along.

First, Mr. good Doctor, I am no bigot, unbiased, or enemy to human learning - as age in compassion - I have made many a

hearty meal, in private, upon CICERO and VIRGIL, as well as Mr. HUME.*

* Life, p. 5
Two persons (though perhaps, as Mr. W. H. Hume says, upon a like occasion, "I
ought not to judge on that subject") have a greater interest in the
promotion of genius, and the duties of composition, 24: are therefore so
little in my intention, and in my power, to prejudice the literary
character of your friend. From some of his writings I have derived
great pleasure, and have ever esteemed his History of England in which
there has been a noble effort of W. H. and W. H. But when a
man takes it into his head to do mischief, you must be sensible, sir,
the Public has always reason to lament his being a clever fellow.

I hope it will not be deemed vanity in me, likewise to say, that
I have so in my composition a large proportion of that, which our immortal
SHAKESPEARE admits, the truth of human kindness. I never knew what
saying or saying was mine, and am ready, at all times, to believe whatever I
can do it, in honour and conscience. DAVID, I said not; nor, as you
affirm, a silent, agreeable person, of a convivial turn, told a good story,
and

played well at "the various game of which." I know not what JOHN THE 5
PAINTER did the same. But there is no absurdity in the suggestion. If he

* life, etc. p. 43
did not, he might have done it - better, in my opinion - I mean no harm.  

I would only infer this much, that I could not, on that account, bring myself absolutely to oppose the old fancy of firing all the despatches in the kingdom.

Concerning the philosophical opinions of Mr. Hume, you observe, that

' not well, no doubt, judge correctly.' They are certainly at least so to do, because the author himself did it: so sometimes, to be sure, he dwells on ingenious, deep, subtle, elegant, and calculated to diffuse his literary fame to the ends of the world. But, at other times, he judged very differently; very much so, indeed. "I dine, says he, I play a game at backgammon, I converse, and am merry with my friends; and often, after three or four hours amusement, I would return to these speculations. They appear so cold, so strained, and so ridiculous, that I cannot find in my heart to enter into them any further." Now, do I if you will only give me leave to judge, before ?

Dr. 96, 159. (Pt. 73)

Postscript of Human Nature. 1. 457. In the Postscript to this letter, a piece will be given of the Roman copy, taken exactly as it appeared to the author at the close of his stay here this evening. 14. 43
dinner, of Mr. Hume's philosophy, as he judged of it after dinner, we shall have no further dispute upon that subject. Only I could wish, if it were possible, to have a scheme of thoughts, which would bear contemplating, at any time of the day: because, otherwise, a person must be at the expense of maintaining a brace of these metaphysical Hobby-Horses, one to mount in the morning, and the other in the afternoon.

After all, sir, friends as I am to freedom of opinion (and no one living can be more so) I am rather sorry, methinks, that men should judge so variously of Mr. Hume's philosophical speculation. For since he designs all of them to vanish out of the world, every idea of truth and comfort, salvation, and immortality, a future state, and the providence and care of God, it seems a pity, that we cannot be all of a mind about them, though we might have formerly liked to hear the author make a joke, over a bottle, in his life time. And I could have been well pleased to have been informed by you, sir, that, before his death, he had ceased to number among his happy offspring tracts of this kind and tendency.

For—(Let me come a little near a you, Doctor, if you please, upon this subject—don't be under any apprehension—my name does not begin with a B—) Are you sure, and can you make us sure, that there...
really best, no such things as a God, and a future state of rewards and
punishments? I hope so, still, it well. Let us then, in our last hours, read

\[ \text{Liturgy, and pray.} \]

at WHIST, and drink upon CHARITY and her sister; let us die as foolish as 10
and incomprehensible, as much like our brother philosophers, the selves of the
field, and the asses of the desert, as we can, to die with life of sin. But
— if such things be — as they most certainly are — Is it right in
you, sir, to take up to our view, as perfectly wise and virtuous + , the
character and conduct of one, who seems to have been possessed with an
incurable antipathy to all that is called RELIGION; and who deemed every
move to explore,
suppress, and deluge the spirit of it among men, that it's very name if /
he could affect it, might as well be laid in remembrance? Are, do you
imagine, to be reconciled to a character of this sort, and fall in love with it,
because it's owner was good company, and knew how to manage his cards?
how at the age of fallen, I will continue to hope, it has grace enough, yet life,

\[ \text{to resist such usage as this.} \]

+ Life, &c. p. 52.

\[ \text{Life, &c. p. 47, et seq.} \]
You endeavour to entertain us with some pleasant conceits that were
supposed by the HOME to pass between himself, and the CHAP, the philo-
osophers all. The old gentleman, that "he had been endeavoring to open the
eyes of the Public," that he was "correcting his works for a new edition,"
from which great things were to be expected; in short, "if he could but
live a few years longer, (and that was the only reason why he would
wish to do so,) he might have the satisfaction of seeing the downfall of
some of the prevailing systems of superstition."*

We all know, Sir, what the word SUPERSTITION connotes, in the Hom's
vocabulary, and against what Religion his shafts are levelled, under
that name. But, Doctor SMITH, do you believe, or would you have us to
believe, that it is CHARMS, who calls us out of the world, at the pointed time?
Both not the charms we out of it, who called us into it? Let me, then, present
you with a paragraph of the Word, as addressed to HIM, to whom it ought,
and to whom alone, with any sense and propriety, it can be addressed.

Thus it runs —

"LORD, I have only one reason why I would wish to live. Suffer me

* Life, xc, p. 5.
as I do, I most humbly beseech thee,
yet a little while, till mine eye I shall behold the success of my undertaking,
ning to operations, by my metaphysics, the fact which they SON descended
from heaven to plant, and to root out the knowledge and the love of thee from
the earth."

Here are no rhetorical figures, no hyperbole, no exaggerations. The
matter is even so. I appeal, in the face of the world, Sir, to yourself, and
to every man, who can read and understand the writings of Dr. HUME,
whether this be not, in plain, broad English, the drift of his philosophy,
as it is called;

for the propagation of which alone he wished to live: and concerning which you
are pleased to say coldly, "men will judge variously, every one according
to convincing these opinions, according as they happen to coincide a philosophic
with the facts." Our thoughts are very naturally carried back, upon this occasion,
in the author of the first philosophy, who likewise engaged to open the eyes of
the Public—He did so; and the only discovery they found themselves able to
make, was, that they were NAKED.

You talk much, Sir; of one philosopher's gentleness of manners,

good nature, compassion, generosity, charity. Also, sir, whether we say
all this, when we so often care to be naively and deliberately to obliterate from
the hearts of the human species every trace of the knowledge of God and his
dispositions; all faith in his kind presence, and forbearly protection; all
hopes of enjoying his grace and favour; here, or hereafter; all love of him,
and of their brother for his sakes; all the patterns under tabulation, all the
comforts, in this or any, derived from these; fruitful and scented
sources? Did a godly man think himself able, by the force of metaphysical
inspiration, in a moment, to blot the form out of heaven, and dry up every
fountain upon earth, would he attempt to do it? — Tully had not a faint
glance of the country towards which we are all travelling; yet, so staggering
was any the most imperfect and shaking prospect into futurity, that Tully
declared, no man alone could stand it from him." And surely, Tully was a
philosopher, as well as Homer. O had he seen the light which shone upon
Homer, he would not have closed his eyes against it. I had the same care
himself to him, he would not have sealed it unsealing from him!
Perhaps our modern sceptics are ignorant, that without the belief of a God, and the hope of immortality, the miseries of human life would often be insupportable. But can I suppose them in a state of total and insupportable stupidity, utter strangers to the human heart, and to human affairs? Sure, they would not shun me for such as suppose—

Yet this I must suppose, or I must believe them to be the most 19 cruel, the most ferocious, and the most profligate of men. Consoled by those who call themselves the great, impressed by the formalities of life; intoxicated with vanity; pampered with ambition; discontented in the tumult of business; amidst the necessities of folly, they perhaps have little need and little relief for the consolations of religion. But let them know, that in the solitary scenes of life, there is many an honest and tender heart pining amidst inexpressible anguish, pained with the sharpest sting of disappointment, grief of 20 friends, chilled with poverty, racked with disease, assailed by the oppressor, whom nothing but love in Providence, and the hope of a future retribution could preserve from the agitation of despair. And they, with sacrilegious hands, attempt to violate the last refuge of the miserable, and to rob them of the only comfort that had survived the ravages of misfortune, wants,
and tyranny? Did it ever happen, that the influence of thisensible truths disturbed the tranquility of passions returning, disperses the gloom of human distress, or appreciated the horror of the grave? Is it possible, that this may have happened in many instances? Is it probable, that this could happen in one single instance? — Ye traitors to human kind, ye murderers of the human soul, how can ye answer from to your own hearts! Surely, every spark of your generosity is extinguished forever, if this consideration do not awaken in you the kindest remorse, and make you wish in bitterness of soul — But I demonstrate in

Vain! All this must have often occurred to you, and been so often rejected, as utterly frivolous. Could I enforce the present topic by an appeal to your reason, I might possibly make some impression. But to speak with you on the principles of BENEDICENCE or GENEROSITY, is to address you in a language ye do not, or will not, understand; and do to the shame of being convicted of absurdity; ignorance, or want want of consider, ye have in long ago proved yourselves superior to the sense of it. — But let not the

leaves of truth be discouraged, although com-
y are of long continuance, nor in other much length of it, becoming unin-
volved. The influence of some conspicuous characters hath brought it too

the situation hurt, incurs the oblique description of the moon, and

any place to appear, the individual is as well as

is itself, and the assistant is placed in the situation, and

is not, and the assistant is placed in the situation, and
much in fashion, which, in a thoughtless and profligate age, it is no difficult matter to accomplish. But when men have returned the powers of serious reflection, they will find it a frightful apparition; and the mind will return gladly and speedily to its old sentiments. One thing we certainly know: the fashion of sceptical and metaphysical systems passes away; these unnatural productions, the

vile effusion of a haughty and stupid heart, that misuses its own restlessnes.

24 for the activity of genius, and its own enjoyments, for capacity of understanding, mercy, like other monsters, please Arabia by their singularity; but the charm is soon over; and the succeeding age will be astonished to hear, that their fore-fathers were endeared, or admired, with such fondness.

You, Sir, have read the preceding paragraph before, but these latter may come into the hands of many, who have not. It is the alabam call to the admiral of the HYMN; and should be sung, in their ears, till succeeded by the last trumpet.

And now, Sir, will you give me leave to ask you a few questions?

Why all this hurry and bustle, this eagerness to justify the threatened

"incompetence of the public," and satisfy it, that our philosophers lived and

* Refer to Edes, &c.
die perfectly compos'd and easy? - Was then, then, any suspicion, in
Scotland, that he might not, at times, be quite as compos'd and easy as he
always have been? Was there any particular book ever written against
him, that shock the reason to pass pieces about his ears, and re-
duced it to a heap of ruins, the success and effect of which might be supposed
to have hurt his mind, and to have affected his health? - Was there any
writer, whose name his friends never dared to mention before him, and
warned all strangers, that were introduced to him, against doing it, because he
never failed, when by any accident it was done, to fly out into a transport of
passion and cursing? 

* "I never was in a man of will disposition, of command of temper, little susceptible of vanity,
and of great resolution in all my passions. Even my love of literary fame, my ruling
passion, never caused my temper." - LEE, p.32. Yet even by what is said of the Propositions
and Right Reasons (42) - Bishop BABINGTON, Bishop HURD, the Reader (that in the
Christians) and of the resolution once spoken to "change his name, and settle in France" because
his writings did not meet with sufficient encouragement — by those circumstances, I say,
these seem to have been something of the irritable in his constitution. But these are trifles.

* Frequently the not this way, at present, I fly at noble game. The atrocity of deathless
of these thinking allusion through the Lord, is a subject which concerns every body.
It seemed necessary, no question, in this account, that he should represent himself, and that you should represent him, to have been perfectly aware of the growth and increase of his philosophic reputation, as if no book had been written, which has exposed us to this.

But I have judged much easier to dissemble the fall of Socrates, than to set him upon this attempt again. I am a South Briton, and consequently, not acquainted with what passes so far in the opposite quarter. Yet, I can inform you how these things are; and likewise, when the great work of tranquillity and clarity of wisdom and virtue, shall be crowned by the publication of a treatise designed to prove the

30 thrid's MORTALITY, and another, a quidnunc, and recommend SELF MURDER i, for which, without doubt, the present and every future age will bear the name of the gentle and amiable author.

Upon the whole, doctor, your meaning is good; but I think you will not succeed, this time. You would persuade us, by the example of SAVIOU HOME, how he, that atheism is the only comfort for hour-spirits, and the greater ortidate against the fear of death. But, surely, he who can reflect, with complacency, on a friend thus misemploying his talents in his life, and then amusing himself with LUCIAN, WHIST, and CHARON, at his death, surely minds over

BABYLON is in ruins, within the earthquake, which destroyed LISBON, an agreeable occurrence; and congratulates the hardened PHARAOH, on his own...
Great is the Red sea, in such circumstances, it is neither more nor less than

Mooty Madness, laughing wild,

Amid nearest love.

Would we know the handkerchief and Secreted influence of false philosophy if
in the human heart? We need only contemplate them in this most explicable
instance of Mr. Hume.

These sayings, Sir, may appear harsh, but they are salutary. And if
skeptical spirits have any knowledge of what is passing

upon earth, that person will be requited by your friend as rendering him the truest
service, who, by energy of expression, and warmth of discussion, shall most
contribute to prevent his writings from producing their effects upon mankind,

which, as no longer under they shall practice. To no man seeing himself, or be

reduced by others. It is the voice of eternal TRUTH, which can be set aside.
and said to you, to me, and to all the world — He who believes shall see

the best everlasting life; and he that believeth not shall see not

By way of contrast to the behavior of Mr. Hume, at the close of this life,

JOHN III. 7.
passed without "God in the world..." permit me, Sir, to say before yourself, and the
Public, the last sentiments of the truly learned, judicious, and admirable Mr. MURCH,
who had spent his days in the service of his Father, and Rector.

After this manner, therefore, speaks the author of the "Enchiridion Pecullarum"
immediately before he expired—

"I have long to see, that this world is made up of passions,
beliefs, and I have been long preparing a leave it, and gathering comfort for the
dreadful hour of making my account with God, which I now apprehend is to
near. And though I have, by the grace, saved him in my youth, and feared him
in mine age, and laboured to live a conscious and of offence, towards him, and
towards all men; yet, if thou, Lord, shouldst be too severe to me, what shall I
say more, who can advise it? And therefore, where I have failed, Lord, about
mercy to me; for I seek not my righteousness,
but the forgiveness of my unrighteousness, through His grace, who did to
purchase pardon for human sinners. And since I have done a deed, else if it
not be terrible, one that take their own time; I admit it not. Yet not mine.

Lord, but thou wilt be love! —— (God help here my shabby petition; for I am
not peace with all men, and fit for peace with me. From said blessed assurance I
feel that inward joy, which this world can neither give, nor take from me. My con-
sciousness cleared me this witness; and this witness, makes the thoughts

[Handwritten text continues on the right page]
of such joy. I could wish to live, to do the Church more service; but cannot
hope it; for my days are past, and a shadow that returneth not."

The worthy Biographer adds—"These he would have spoken, but his
spirits failed him; and, after a short conflict, between nature and death, a quiet
sleep was restored to his last bed. and so, he fell asleep. — And now he seems a rest
like Lazarus in Abraham's bosom. Let no man draw his conclusion, till
with the most glorious company of the Patriarchs and Angels,
and the most noble company of Martyrs and Confessors, this most learned, most humble, my
most holy man shall also awake to receive an eternal tranquility, and with it, a greater
degree of glory, than common Christians shall be made partakers of."

Sister SMITH, when the hour of his departure drew near, will copy
the example of the BELIEVER, in the Epistle, as it lieth him best. I must freely
own, I have no opinion of that reader's head, or heart, who will not acknowledge as
I find myself obliged to do—

"Let ME die the death of the Righteous, and let MY last bed be like his!"

Sister, my very own, very dear;
Well-wisher, and
Humble Servant,

One of the People called CHRISTIANS.
POSTSCRIPT

As it is possible for a man, by the force of habit, to make a whole life pass through a fixed volume, and yet never to have seen the contents, so HUME's philosophical system is best understood by its summary. If a man had only a slight acquaintance with the doctrines which compose it, drawn up some years ago, by a learned gentleman, for his amusement, with proper references to those parts of our philosophers' works, where such doctrines are to be found, and though I have been the contributor of the thanks of the HUME for so doing, yet neither could I ever find, that his or his friends disputed the fidelity and accuracy with which it was done.

A Summary of the Hume's Doctrines, Metaphysical and Physical.

Of the Soul

That the soul of man is not the same in all men, that it is the last, that we know not what it is, that it is not one, that many things are that it is nothing at all.

That this soul is the agency of all the causes that operate throughout the universe acting; and that is this, that there is neither power nor agency, nor any issue of either.

That matter and motion may often be regarded as the cause of thought.

END
That the external world does not exist, or at least, that its existence may reasonably be doubted.

That the universe exists in the mind, and that the mind does not exist.

That the universe is nothing but a heap of perceptions, without a sub-

stance.

That though a man could bring himself to believe, yes, and have reason to believe, that every thing in the universe proceeds from some cause, yet it would be unaccountable for him to believe, that the universe itself proceeds from a cause.

Of Human Knowledge

That the reception of human knowledge is in doubt.

That no man is able to doubt of every thing, yes, of his doubts themselves, and therefore, he believes that philosophy can do,

is to gain us a doubtful solution of doubtful doubts.

That the human understanding, acting alone, does entirely substantiate itself, and prove by argument, that by argument nothing can be proved.

The fourth section of Mr. Hume's Essay on the Human Understanding, is called, skeptical

doubt concerning the operation of the human understanding; and the fifth section deals

this all, logical solution of those doubts.
That now, in all his perfections, actions, and relations, in a mere positive
machine, and here we apprehend existence of this sort, being entirely made up of other
things, of the existence of which he is by no means certain; and yet, that the nature
of all things
depends so much upon mean, that two and two could not be equal to four,
not five, since that on the one hand, without any act of the human understanding
of God,
That it is unreasonable to believe God to be infinitely wise and good,
while there is any evil or disorder in the universe.
That we have no good reason to think the universe proceeds from cause.
That so the existence of the external world is questionable, as it is at a loss to find
arguments by which we may prove
the existence of the Supreme Being, or any of his attributes.
That when we speak of Power, as an attribute of any being, God himself not
excepted, we are not without meaning.
That we mean for instance of power, one of any being endowed with power,
much that of the mind with infinite power, and that we can never have reason to
believe, that any object, or quality of any object exists, of which we cannot form any
idea?

*The person tempted7 here, is the parable, was hardly reduced to best of what we could.
Of the Necessity of Human Action

Real human action is necessary, and could not have been different from what it is.

That moral, intellectual, and temporal virtues are nearly of the same kind—In other words, that to act honestly, and to have understanding, and to want a leg, are equally the objects of moral education.

That adultery must be practised, if men would obtain all the advantages of life; that, if generally practised, it would in time cease to be anomalous; and that, if practised secretly and frequently, it would by degrees come to be thought no crime at all.

Lastly, on the soul of man, according to Dr. Hume, becomes every moment a different thing, the consequence must be, that the crimes committed by him at one time, cannot be imputable to him at another. *

1. Akin to the "Encyclopaedia," the reader in very fully prepared to enter into the

*"My Enquiry concerning the Principles of Morals is of all my writings, historical, philosophical, etc., the most one-sided, incomparably the best," Life, p. 16.

17. The more good and beneficent a thing..."must at best" for one, that has been as sinless, is.

19. Return to the place of the sinfulness rather, where there is least enjoyment, and to show—

to bring the body back God, and JESUS CHRIST, when he had died?
spirit of your concluding sentence, which therefore shall be mine.

I have always considered my home, both in this lifetime, and since his death, as approaching me nearly to the idea of a perfectly wise and virtuous man, no passage the nature of human frailty will permit.

THE END
Horne, George (1730-1792)

Bishop of Norwich.

Born: 1 Nov. 1730.

From Oxford—1870 & 71. He won a Chancellor's Scholarship at University College.


Undergraduate course.

B.A., 1754-55.

1752-53, Keble Fellow at Merton College, 4th. 3d. 3d.

1755-56, M.A. Beken.

1757, Bishop of Oxford ordain. B3.

1758, Junior Merton.

1759, Merton. 4th. 3d. 3d.

1762, Johnson's Chancellor's Professor of Divinity, 1st. 3d. 3d.

1763, chapel in ordinary to the king.

1769-73, later, vice chancell. 4th. 3d.

1774-78, Dean of Canterbury. 4th. 3d. 3d.

1772, Chancellor of Ely. 4th. 3d. 3d.

1774, Bishop of Rochester. 3d. 3d. 3d.

1774, Bishop of Wells. 3d. 3d. 3d.

1778, Bishop of Bath and Wells. 3d. 3d. 3d.

1780, Bishop of Salisbury. 3d. 3d.
Dictionary (2)

1790s-1820s - bishopric of Bermuda & Ascension.

1842-1877. Bethel.

1849-1909.

Church of England.

Hitchensism and Methodism are.

John Hitchens (1744-1793) the English...

Methodism had some points in common with Methodism, notably

its rejection of episcopal succession and its emphasis upon revivalism.

5th century is known as high churchism. In the 16th century, Protestantism (with bishops and episcopal precedent) instead of from the great

division of the church.

6th c. is methodist. In 1798, St. Edmund Hall, Oxford, now. I am meeting.

John Wesley, the founder, and his...

John Wesley, the founder, and his...

- American and Canadian Public Society (1844-1897) pacifism.

- Scott, Robert. Cannot be accompanied.}

*On N.Y. coming to London in order to obtain financial assistance from the

Church, under which they had long suffered.
Dictionary (2)

Handwritten: Home wrote from an early age, many pamphlets against and autobiography as
Hutcheson, Home, Adam Smith, and William Law, all of whom he acknowledged
universally.

Entries:
1. A Fair, Candid, and Impartial Statement of the Case Between Dr. Isaac Newton
and Dr. Hutchinson (ca. 1703).
   - "allowed to Dr. Isaac, the great man of having settled laws and rules of in
   natural philosophy; and at the same time claimed for Dr. Hutchinson the
   discovery of the true physiological cause by which, under the power of the
   Creator, the natural world is moved and directed" (p. 3).

2. An Apology for certain Gentlemen at the University of Oxford, supposed to
   late anonymous pamphlet, 1756.
   - "A Letter to the Hebrew Students".

3. "Cautions to the Readers of Mr. Law, and, with very few exceptions, to the Readers
   of Baron Stedolphus", 1756, to which was added "A Letter to the Lady in the
   subject of Great Britain's Writings".

4. A View of Mr. Kemble's Election of Correcting the Hebrew Text, 1764.

5. A Letter to Dr. Adam Smith (ca. 1770).
   - A luminous refutation of Smith's account of Hobbes' life and death.
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