

wrote concerning the law of nature, are more concise on this article, and Puffendorf himself does not say much about it^a. This author, without absolutely excluding the consideration of a future life from this science, seems nevertheless to confine the law of nature within the bounds of the present life, as tending only to render us sociable^b. And yet he acknowledges that man is naturally desirous of immortality, and that this has induced heathens to believe the soul is immortal; that this belief is likewise authorised by an ancient tradition concerning the Goddess of revenge; to which he adds, that in fact 'tis very probable God will punish the violation of the laws of nature; but that there is still a great obscurity in this respect, and nothing but a revelation can put the thing out of doubt^c.

But were it even true, that reason affords us nothing but probabilities on this question, yet we must not exclude from the law of nature all considerations of a future state; especially if these probabilities

^a One may see in a small treatise, intitled, *Judgment of an anonymous, &c.* and inserted in the 5th edition of *the duties of man and a citizen*, the remarks that Mr. Leibnitz, author of that treatise, makes against Puffendorf upon this score. Barbeyrac, who has joined his own remarks to Mr. Leibnitz's work, justifies Puffendorf pretty well. And yet an attentive reader will find there is still something wanting to the intire justification of this author's system, which, in regard to this point, is indeed a little too weak.

^b See Puffendorf's preface on the duties of man and a citizen §. 6. 7.

^c See the law of nature and nations, book 2. chap. 3. §. 21.