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*The celebrated M. de Vattel, having very lately published his LAW of NATIONS, originally in French, a Translation of it into English is lately made and published in England; as this Book is reckoned among the first for Learning, Erudition, and sound Reasoning, we hope the following Extract from it will not be disagreeable.*

AMONG the works of genius, learning, and erudition, which appeared of late, we may reckon as one of the first in rank, *The Law of Nations, applied to the Conduct and Affairs of Nations and Sovereigns*; written originally in French, by M. de Vattel; a translation of which into our language has been very lately published. The contents of this work are so vast, so numerous, and contain so great a variety of articles, that it is impossible to give any abstract of them. Our design at present is to give our readers a few extracts from this valuable performance, which must be highly interesting to every British reader, as it cannot but afford him great pleasure and satisfaction to see the opinions of our own countrymen adopted throughout, and our own constitution produced as the most wise and happy. The quotations which we intend to make shall be confined to such as are most interesting; and yet this is a difficult task, since it is hard to find a single page throughout the work that can be called disinteresting.

The author, by way of introduction, shews the principles of the Law of nations, in which he observes, upon natural society, that "Man

is so formed by nature, that he cannot suffer by himself, and he necessarily stands in need of the assistance and support of creatures like himself, to preserve and perfect his own being, and to enjoy the life of a rational animal. Speech enables men to converse with each other, and to extend and raise to perfection their reason and knowledge; and this being rendered intelligent, they find a thousand methods of preserving themselves, and supplying their wants. Every one also becomes sensible, that he can neither live happily, nor improve himself, without the assistance and conversation of others. Since then nature has thus formed mankind, it is a manifest proof that she designed they should converse with one another, and grant to each their mutual aid and assistance: from hence is deduced that natural society established amongst men. The general law of society is, that each should do for others whatever their necessities require, and they are capable of doing, without neglecting what they owe to themselves; a law which all men ought to observe, in order to live agreeably to their nature, and in conformity to the views of their common Creator: a law that our own safety, our happiness, and our most precious advantages, ought to render sacred to every one of us. It is easy to conceive the felicity the world would enjoy, were all men willing to observe this rule. On the contrary, if every man would think solely, and immediately for himself, and would do nothing for others, all mankind would be very unhappy. Let us then endeavour to promote the happiness of all; thus all will endeavour to promote ours, and we shall establish our felicity on the most solid foundations."