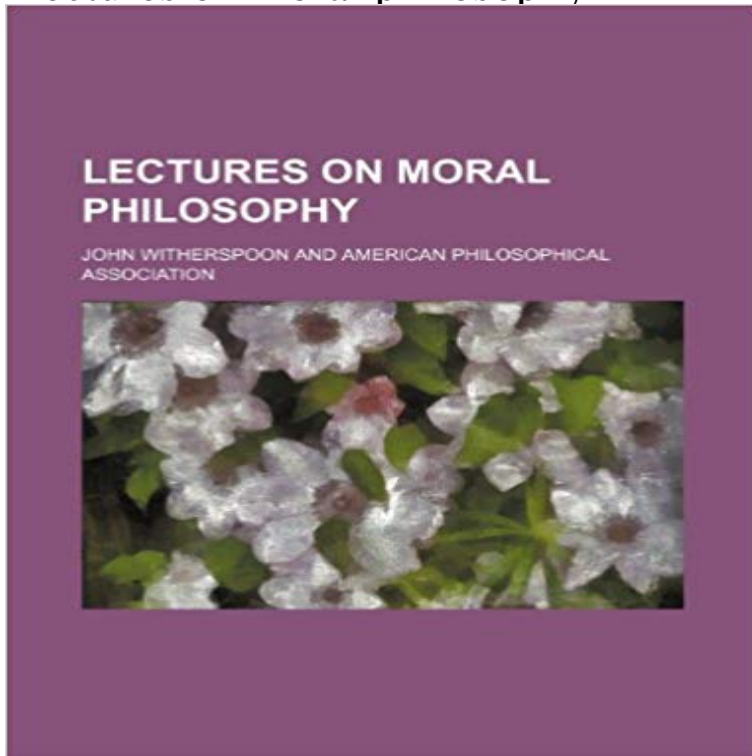


Lectures on moral philosophy



This historic book may have numerous typos and missing text. Purchasers can download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1912 Excerpt: ...will be proper before concluding this part of the subject, to take notice of the opinions of the ancients, particularly their enumeration of what are called the cardinal virtues. Their cardinal virtues were justice, temperance, prudence, and fortitude. Justice included the whole of our duty to our neighbor. Humanity or benevolence you see is kept out of view, though a virtue of the first class; but all its exercises are with them ranked under the heads³ of justice; temperance was by them considered as much more extensive than being moderate in the use of meats and drink, to which the English word is chiefly confined. The *EvKpareia* of the Greeks signified not only abstinence in meats and drink, but continence or purity, and a moderation of all our desires of whatever kind, of fame and riches, as well as pleasures. Prudence, even in the way they generally explain it, seems scarcely to be a moral, or⁴ so much as a natural quality. Prudence they say is taking the wisest course to obtain some good end. The placing this among the cardinal virtues will show how matters stood among them. Great parts or talents were in high esteem among them. They did not very fully distinguish between a good man, and a great man. Prudence seems rather an embellishment of an illustrious character, than a moral virtue. Another reason why Prudence seems to The MSS. read head. Omitted in the MSS. have held such a place among the ancients was, that their chief foundation for virtue was interest, or what will produce happiness. The inquiry upon this subject was, what is the summum bonum. Now to this, prudence is very necessary. Agreeably to all this they commonly called the virtuous man, the

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Fortitude is easily understood, and may be
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