

**A TREATISE ON  
SELF-KNOWLEDGE,  
PP. 1-253**

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A Treatise on Self-Knowledge, pp. 1-253 by John Mason

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**JOHN MASON**

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SELF-KNOWLEDGE,

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BY JOHN MASON, A. M.

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— E coele descendit γυναῑ σεαυτον.—JUV.  
The proper study of mankind is man.—POPE.

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TO WHICH IS PREFIXED  
A BRIEF MEMOIR OF THE AUTHOR.

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1851.



## P R E F A C E .

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WE consider Mason on Self-Knowledge one of the best books which we have ever read. It was our good fortune to fall in with an old copy of this work early in our ministerial course, and the impressions which its perusal left upon the tablet of our heart are not yet erased. We have uniformly recommended it, especially to the young, as eminently adapted to prepare the mind for efforts in the pursuit of various knowledge. If we are ignorant of ourselves, what else can we know to any good purpose? And in our efforts to acquire this knowledge, I am persuaded, no book, except the Bible, will render us more effective aid. Its great practical

principles should be deeply impressed upon the mind of the Christian, the scholar, and the man of business. The teacher of religion especially should become perfectly familiar with them.

In preparing the present edition, it has been our object to give it to the reader in as perfect a form as possible. We have consequently used two different editions, and have availed ourselves of the excellences of both. We have retained the notes in their appropriate places as inserted by the author, which, by some editors, have been thrown into an appendix, and by others omitted altogether. We have also left the text perfect, which in some editions is mutilated : thus giving to the public an edition of the work more complete than any which has been issued, either in Europe or in this country, in modern times.



The author, in a few instances, proceeds upon philosophical principles which are now exploded. Such passages we have not scrupled to retain, presuming that the intelligent reader will recollect the period in which he lived, and, moreover, that these principles are not at all essential to the general scope of his argument. We preferred this course to printing the work in a state of mutilation, which would make it appear like a work of more recent date than the times of the author. If the writers of the last century are defective in some branches of learning, they are not barren of *thought*, a commodity not always so abundant in the authors of our own time as to surfeit their readers. We would by no means undervalue the improvements of the present age in physical and mental philosophy; but we are free to confess, that we would, in some instances, readily exchange a considerable portion of these for a

title of the intellectual and moral power wielded by the giants of the preceding century. We love the old English authors, and we would not lay hands upon the venerable monuments of their piety and learning without the utmost necessity. With these explanations, we now put this invaluable treasure into the hands of the reader, most devoutly praying that it may be made to him a present and an eternal blessing.

GEORGE PECK.

*December 11, 1842.*

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