

The nature of Man is the same in all places and in all times, but varied like their statures, complexions, and features, by the influence of the several climates where they are born, and by the education and manners they adopt; these produce generally the same forms of government in the same sort of Countries.

Thus the more northern and southern nations (extremes as they say still agreeing) have ever lived under single and arbitrary dominions, as Russia and Tartary, Africa and India; while the more temperate climates especially in Europe, were antiently Commonwealths, and of later ages principalities bounded by Laws which differ less in nature than in name.

For there seems to be but two general kinds of government, the one exercised according to the arbitrary commands of a single person; the other according to certain Laws introduced by custom or agreement, and not to be changed without the consent of many; but under these may be classed the various distinctions that are by the Authors who treat on this subject so fully expatiated upon.

All government is a restraint upon liberty, and under all, the dominion is equally absolute where it is in the last resort.

So that when men seem to be contending for liberty, they are in reality only attempting to change those that rule, or to regain the forms of government they formerly had been

accustomed

accustomed to; though when they enjoyed them,
it was not without some pressure and complaint.

Authority arises from opinion of Wisdom,
Goodness, and Valour in the persons who possess it.

Wisdom enables men to judge what are the
best ends, and what the best means of attaining them.

Goodness obliges men to prefer their duty
and their promise before their passions or their
interest, and is properly the object of trust
and consequently best expressed by the name
of honesty.

Valour ensures respect, and promises protection.

Eloquence, beauty, and nobility have also
some effect on the opinions of the vulgar, to
which may be added another source from
which usually springs greater authority than
from all the rest, which is the opinion of
divine favour, or designation of the persons, or of
the races that govern.

Piety, prosperity and splendour in palaces,
also beget authority; yet it is strengthened and
confirmed by nothing so much as by custom.

Power follows authority in civil bodies, as
in natural, the motions of the body follow those
of the mind.

We may with the greatest appearance of
truth suppose that the men who first assembled
to form any civil constitutions, were not separate
persons but the heads of families, consequently
persons of authority over such numbers as
composed their families.

Every idea of the wants and helpless state
of an infant encourages us in seeing the necessity
of Parental authority, which is undoubtedly subsists
untill

until the child can provide for itself, and
in well disposed minds is only terminated
with life.

Thus in process of time a family becomes
a little Kingdom, and a Kingdom is
nothing but a great family; and it is
probable that this parental jurisdiction
in its successions, and assisted by accidents,
may have branched out into the several
minute distinctions of governments, upon
describing of which so many authors have
laid great stress.

Governments founded on contract may
have succeeded those built on authority;
but they seem rather to have been agreements
between Princes and Subjects, than between
men of equal rank and power.

It would be needless to enter into the
arguments or comparisons that relate to the
several modes of government that have
subsisted, for that system appears best,
that is supported by the ablest advocates;
they have all their advantages and disadvantages,
and that form suits best a nation, that has
been longest in use there. And in general
those are the best governments that are entrusted
in the best men, and the difference is not so
great in the forms of Magistracy as in the
persons of the Magistrates.

