

Implicit faith belongs to fools; and truth is comprehended by examining principles.

but his instance (Filmer's) is yet more sottish than his profession; "an implicit faith" says he "is given to the meanest artificers." I wonder by whom! who will wear a shoe that hurts him because the shoemaker tells him it is well made? or who will live in a house that yields no defence against the extremities of weather, because the mason or carpenter assures him it is a very good house? Such as have reason, understanding, or common sense, will, & ought to make use of it in those things that concern themselves, & their posterity, & suspect the words of such as are interested in deceiving or persuading them not to see with their own eyes, that they may be more easily deceived. This rule obliges us so far to search into matters of state, as to examine the original principles of government in general & of our own in particular. We cannot distinguish truth from falsehood, right from wrong, or know what obedience we owe to the magistrate, or what we may justly expect from him, unless we know what he is, why he is, & by whom he is made to be what he is. These, <sup>perhaps</sup> may be called "mysteries of state" and some would persuade us that they are to be esteemed "arcana"; but whoever confesses himself to be ignorant of them, must acknowledge that he is incapable of giving any judgment upon things relating to the superstructure; & in so doing evidently shews to others, that they ought not at all to hearken to what he says.



It is an eternal truth that a weak or wicked prince can never choose a wise council, nor receive any benefit by one that is imposed upon him, unless they have a power of acting without him. which would render the government in effect aristocratical, and would probably displeas our author as much as if it were so in name also. Good & wise councils do not grow up like mushrooms: great judgment is required in choosing & preparing them. If a weak or vicious prince should be so happy to find them chosen to his hand, they would avail him nothing. There will ever be variety of opinions amongst them; & he that is of a perverted judgement, will always choose the worst of those that are proposed, & favour the worst men, as most like to him self.

#### Section IV.

The rights of particular nations cannot subsist if general principles contrary to them are true.

#### Sec V.

To depend upon the will of a man is slavery.

#### Sec<sup>n</sup> 6

God leaves to man the choice of forms in government; & those who constitute the form, may abrogate it.

— first he (Bellarmine) very willingly concludes "that if, by the Law of God, the power be in the people, God is the author of a democracy" And what not, as well as of a tyranny? Is there any thing in it repugnant to the being of a god? is there more reason to impute to God Caligula's monarchy, than the democracy of Athens? Or is it more for the glory of God to assert his presence with the Ottoman or French monarchs, than with the popular governments of the Switzers, & Geneva? Is pride, malice, luxury, & violence so suitable to his being, that they



who exercise them, are to be reputed his ministers? And is modesty, humility, equality, & justice so contrary to his nature, that they who live in them should be thought his enemies?

If the multitude therefore do institute, the multitude may abrogate; & they themselves, or those who succeed in the same right, can only be fit judges of the ~~good~~ performance of the ends of the institution. Our Author may perhaps say the public peace may be hereby disturbed: but he ought to know, there can be no peace where there is no justice; nor any justice if the Government instituted for the good of a nation, be turned to its ruin. But in plain English, the inconvenience with which such as he endeavours to affright us, is no more than that he or they, to whom the power is given, may be restrained or chastised, if they betray their trust; which I presume will displeas none, but such as would rather subject Rome, with the best part of the world depending upon it, to the will of Caligula or Nero, rather than Caligula or Nero to the judgement of the Senate & people: that is rather expose many great & brave nations to be destroyed by the rage of a savage beast, than subject that beast to the judgement of all, or the choicest men of them who can have no interest to pervert them, or other reason to be severe to him, than to prevent the mischiefs he would commit, & to save the people from ruin.

Section 8  
(Year)  
— he built an altar, sacrificed to the Lord, was a husband man, planted a vineyard, & performed such offices as bear nothing of the image of a king, for the space of 350 years. We have reason to believe, that his sons after his death continued in the same manner of life, & the equality properly belonging to brethren.

— This Kingdom (of Nimrod) was ~~at~~ set up about 130 years after the Flood, while Cush, Ham, Shem and Noah, were yet living,



