

and *Respect*, and all that which the *Latins* called *Piety*, which they indispenfibly owe to their Parents all their Life-time, and in all Estates, with all that Support and Defence is due to them, gives the Father no Power of governing, *i. e.* making Laws and enacting Penalties on his Children; tho by all this he has no Dominion over the Property or Actions of his Son: yet 'tis obvious to conceive how easy it was, in the first Ages of the World, and in Places still, where the thinness of People gives Families leave to separate into unpossessed Quarters, and they have room to remove, or plant themselves in yet vacant Habitations, for the *Father of the Family* to become the Prince of * it; he had been a Ruler from the beginning of the Infancy of his Children: and since, without some Government, it would be hard for them to live together, it was likeliest it should, by the express or tacit Consent of the Children when they were grown up, be in the Father, where it seemed without any Change barely to continue; when indeed nothing more was required to it, than the permitting the *Father* to exercise alone in his Family, that executive Power of the Law of Nature, which every

* It is no improbable Opinion therefore, which the Arch-Philosopher was of, That the chief Person in every Household was always, as it were, a King: So when numbers of Households join'd themselves in civil Societies together, Kings were the first kind of Governors amongst them, which is also, as it seemeth, the reason why the Name of Fathers continued still in them, who, of Fathers, were made Rulers; as also the antient Custom of Governors to do as Melchizedec, and being Kings, to exercise the Office of Priests; which Fathers did at the first, grew perhaps by the same Occasion. Howbeit, this is not the only kind of Regiment that has been received in the World. The Inconveniences of one kind have caused sundry others to be devised; so that in a word, all publick Regiment of what kind soever, seemeth evidently to have risen from the deliberate Advice, Consultation and Composition between Men, judging it convenient or behoveful; there being no Impossibility in Nature, considered by it self, but that Man might have lived without any publick Regiment. Hooker's Eccl. P. l. i. Sect. 10.