

no where find a greater Security to their Peace, Liberties, and Fortunes, than in the *Rule of a Father*.

§76. Thus the natural *Fathers of Families*, by an insensible Change, became the *politick Monarchs* of them too : And as they chanced to live long, and leave able and worthy Heirs, for several Successions, or otherwise ; so they laid the Foundations of hereditary or elective Kingdoms, under several Constitutions and Manners, according as Chance, Contrivance, or Occasions happen'd to mould them. But if Princes have their Titles in their Fathers Right, and it be a sufficient Proof of the natural *Right of Fathers* to political Authority, because they commonly were those in whose hands we find, *de facto*, the Exercise of Government : I say, if this Argument be good, it will as strongly prove, that all Princes, nay Princes only, ought to be Priests, since 'tis as certain, that in the Beginning, *the Father of the Family was Priest, as that he was Ruler in his own Household*.

C H A P. VII.

Of Political or Civil Society.

§77. **G**OD having made Man such a Creature; that, in his own Judgment, it was not good for him to be alone, put him under strong Obligations of Necessity, Convenience, and Inclination to drive him into *Society*, as well as fitted him with Understanding and Language to continue and enjoy it. The *first Society* was between Man and Wife, which gave beginning to that between Parents and Children ; to which, in time, that between Master and