

of any Difference between them, there those Persons are still *in the State of Nature*. And so is every *absolute Prince* in respect of those who are under his *Dominion*.

§ 91. For he being supposed to have all, both legislative and executive Power in himself alone, there is no Judge to be found, no Appeal lies open to any one, who may fairly, and indifferently, and with Authority decide, and from whose Decision Relief and Redress may be expected of any Injury or Inconvenience, that may be suffered from the Prince, or by his Order: So that such a Man, however entitled, Czar, or *Grand Seigneur*, or how you please, is as much *in the State of Nature*, with all under his Dominion, as he is with the rest of Mankind. For wherever any two Men are, who have no standing Rule, and common Judge to appeal to on Earth, for the Determination of Controversies of Right betwixt them, there they are still *in the State of* † *Nature*.

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† To take away all such mutual Grievances, Injuries and Wrongs, i. e. such as attend Men in the State of Nature. There was no way but only by growing into Composition and Agreement amongst themselves, by ordaining some kind of Government publick, and by yielding themselves subject thereunto, that unto whom they granted Authority to rule and govern, by them the Peace, Tranquillity and happy Estate of the rest might be procured. Men always knew that where Force and Injury was offered, they might be Defenders of themselves; they knew that however Men may seek their own Commodity; yet if this were done with Injury unto others, it was not to be suffered, but by all Men, and all good Means to be withstood. Finally, they knew that no Man might in Reason take upon him to determine his own Right, and according to his own Determination proceed in Maintenance thereof, in as much as every Man is towards himself, and them whom he greatly affects, partial; and therefore that Strifes and Troubles would be endless, except they gave their common Consent all to be ordered by some, whom they should agree upon; without which Consents there would be no Reason that one Man should take upon him to be Lord or Judge over another. Hooker's Eccl. Pol. L. 1; Sect. 10.