

ciety and Mankind, who should go about to take it away. But whether this be from a true Love of Mankind and Society, and such a Charity as we owe all one to another there is Reason to doubt. For this is no more than what every Man, who loves his own Power, Profit, or Greatness, may and naturally must do, keep those Animals from hurting, or destroying one another, who labour and drudge only for his Pleasure and Advantage; and so are taken care of, not out of Love the Master has for them, but Love of himself, and the Profit they bring him. For if it be asked what Security, *what Fence* is there, in such a State, *against the Violence and Oppression of this absolute Ruler?* The very Question can scarce be borne. They are ready to tell you, that it deserves Death only to ask after Safety. Betwixt Subject and Subject, they will grant, there must be Measures, Laws and Judges, for their mutual Peace and Security: But as for the *Ruler*, he ought to be *absolute*, and is above such Circumstances; because he has Power to do more Hurt and Wrong, 'tis Right when he does it. To ask how you may be guarded from Harm, or Injury, on that side where the strongest Hand is to do it, is presently the Voice of Faction and Rebellion. As if when Men quitting the State of Nature, entered into Society, they agreed that all of them but one, should be under the restraint of Laws, but that he should still retain all the Liberty of the State of Nature, increasing with Power, and made licentious by Impunity. This is to think, that Men are so foolish, that they take care to avoid what Mischiefs may be done them by *Pole-Cats*, or *Foxes*; but are content, nay think it Safety, to be devour'd by *Lions*.

§ 94. But whatever Flatterers may talk to amuse Peoples Understandings, it hinders not Men from feeling; and when they perceive that any Man, in what Station soever, is out of the Bounds of the Civil Society