

than he was in before the state of Nature. For what appearance would there be of any Compact; what new Engagement, if he were no farther tied by any decrees of the Society, than he himself thought fit, and did actually consent to? This would be still as great a Liberty, as he himself had before his Compact, or any one else in the state of Nature hath, who may submit himself, and consent to any Acts of it if he thinks fit.

§ 98. For if *the consent of the Majority* shall not in reason be received as *the Act of the whole*, and conclude every individual, nothing but the consent of every individual can make any thing to be the act of the whole: But such a consent is next to impossible ever to be had, if we consider the Infirmities of Health and Avocations of Business, which in a Number, tho much less than that of a Commonwealth, will necessarily keep many away from the publick Assembly. To which if we add the variety of Opinions, and contrariety of Interests, which unavoidably happen in all Collections of Men, the coming into Society upon such Terms would be only like *Cato's* coming into the Theatre, only to go out again. Such a Constitution as this, would make the mighty *Leviathan* of a shorter Duration than the feeblest Creatures; and not let it outlast the day it was born in: Which cannot be suppos'd, till we can think, that rational Creatures should desire and constitute Societies only to be dissolved. For where the *Majority* cannot conclude the rest, there they cannot act as one Body, and consequently will be immediately dissolved again.

§ 99. Whosoever therefore out of a state of Nature unite into a *Community*, must be understood to give up all the Power, necessary to the ends for which they unite into Society, to the *Majority* of the Community, unless they expressly agreed in any number greater than the Majority. And this is done by barely agreeing to *unite into one political Society*, which is all the

*Compact*