

and Infirmities of their Infancy, and the Prince and the People had soon perished together.

§ 111. But tho the *Golden Age* (before vain Ambition, and *amor sceleratus habendi*, evil Concupiscence had corrupted Men's Minds into a Mistake of true Power and Honour) had more Virtue, and consequently better Governors, as well as less vicious Subjects; and there was then *no stretching Prerogative* on the one side, to oppress the People; *nor* consequently on the other, any *Dispute about Privilege*, to lessen or restrain the Power of the Magistrate, and so no Contest betwixt Rulers and People about Governors or Government: Yet, when Ambition and Luxury in future Ages * would retain and increase the Power, without doing the Business for which it was given, and aided by Flattery, taught Princes to have distinct and separate Interests from their People, Men found it necessary to examine more carefully *the Original* and *Rights of Government*; and to find out ways to *restrain the Exorbitances*, and *prevent the Abuses* of that Power, which they having intrusted in another's Hands only for their own Good, they found was made use of to hurt them.

§ 112. Thus we may see how probable it is, that People that were naturally free, and by their own Consent either submitted to the Government of their Father, or united together out of different Families

* At first, when some certain kind of Regiment was once approved, it may be nothing was then farther thought upon for the manner of governing, but all permitted unto their Wisdom and Discretion which were to rule, till by Experience they found this for all Parts very inconvenient, so as the thing which they had devised for a Remedy, did indeed but increase the Sore which it should have cured. They saw, that to live by one Man's Will, became the Cause of all Mens Misery. This constrained them to come unto Laws wherein all Men might see their Duty beforehand, and know the Penalties of transgressing them. Hooker's Eccl. Pol. L. 1. Sect. 10.