

cites. But as it easily happens, from the manner that men are formed, that either thro' levity and neglect, or passion and malice, we are not so much struck as we ought, with the wisdom of the legislator, and with the excellency of his laws ; it was therefore proper there should be an efficacious motive, such as the apprehension of punishment, in order to have a stronger influence over the will. For which reason 'tis necessary that the sovereign should be armed with power and force, to be better able to maintain his authority. Let us not separate therefore these different qualities, which form, by their concurrence, the right of the sovereign. As power alone, unaccompanied with benevolence, cannot constitute any right ; so benevolence, destitute of power and wisdom, is likewise insufficient for this effect. For from this only, that a person wishes another well, it does not follow, that he is his master : neither are some particular acts of benevolence sufficient for that purpose. A benefit requires no more than gratitude and acknowledgment ; for in order to testify our gratitude it is not necessary we should subject ourselves to the power of our benefactor. But let us join these ideas, and suppose, at one and the same time, a sovereign power, on which every one actually and really depends ; a sovereign wisdom, that directs this power ; and a supreme goodness, by which it is animated. What can we desire more, to establish, on the one side, the most eminent authority, and, on the other, the greatest subordination ? We are compelled then, as it were, by our own reason, which will not so much as suffer us to deny, that such a superior is invested

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