

Government introduces order into society and secures to its members the benefit of law.

The origin of government in America is different from what it has been in other countries. They have been derived to them by fear and necessity, their government having been the result of a single man's observations on the offspring of particular interests. In the formation of our constitution, the wisdom of all ages is collected, the legislators of antiquity are consulted as well as their opinions and interests of all those who are to live under them.

This makes government in America an empire of reason and not of force.

In the formation of such a government it is our indispensible duty to examine the principles of it to compare them with the principles of other governments, and circumstances to our particular situation, the future operation of our own system, and its effect upon human happiness.

Extracts on

Government is a delegated part of their majesty and their power for their own happiness by the people them-
selves, the happiness to promote the special ends of civil society.

The publican government is never more in danger than when the people are not in danger, every citizen in the government is a law to them they have chosen to

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No 1
Government

Government should consist of fixed and equitable rules which suppose man kind to be such as they are, and their laws such as they might be made.

The consideration of natural rights and public utility should be constantly joined, so that justice and utility may never be discontinued.

Man's power doth not constitute right and man an obligor only to pay obedience to lawful authority.

The end of the social compact is the preservation of the contracting parties.

The benefit of one cannot be obtained without great cost and sacrifice. But those who would reap the benefit of the end must conform to the means.

A transitory union may be formed from slight and feeble connections.

Nothing but the dictates of wisdom can render it durable. It is only a sagacious and comprehensive power of mind which can lay the lasting foundation of human establishments.

A Spartan never lay the foundations of an empire. The fabric raised by his betrayer avenge himself by getting and often burying him in its ruins.

The two principal objects of a good government ought to be, liberty and equality.

Liberty is a natural right. Liberty cannot be granted without it. Liberty is a natural right. Liberty cannot be granted without it. Liberty is a natural right. Liberty cannot be granted without it.

The end of government is the preservation and prosperity of its members.

One of the most certain signs and proof that this end is obtained is their number and increase of population.

Therefore in an infant country parliament must be the best government which has the greatest tendency to promote this end.

Then on a good government, every one is perfectly at liberty. Because no one may injure another.

Montesquieu.

An absolute monarch is from earth so is the true spirit of equality from that of extreme equality. The former does not consist in making all alike but in making all equal. The former does not consist in making all alike but in making all equal. The former does not consist in making all alike but in making all equal.

But in the state of nature, indeed all men are born equal, but they cannot continue long in this equality. Society makes them free and they remain so only by means of the laws. Such is the difference between a well regulated democracy and one that is not so. But in the former men are equal only as citizens, but in the latter they are equal also as magistrates, as senators, as judges, as fathers, as husbands, or as masters.

The natural place of virtue is near to liberty. But it is not near to extreme liberty than to servitude.

Political liberty does not consist in an unrestrained freedom. In government, which is society, liberty can consist only in the power of doing what we ought to will, and in not being constrained to do what we ought not to will.

We must have continually present to our minds the difference between independence and liberty. Liberty is a right of doing whatever the laws permit, and if a citizen could do what they forbid he would no longer be the possessor of liberty, because all his fellow citizens would have the same power.

Political liberty is a tranquillity of mind arising from the opinion each person has of his safety.

Political liberty consists in, or at least in the opinion
that we enjoy security.
When the citizen has no fear to secure his innocence, his
name for his liberty.
X a person is in a state where the laws for reflecting his
opinions are properly regulated although he is condemn-
ed to be hanged the next day, would have much more
liberty than a black slave in Turkey.

Black Stone.

Political or civil liberty ought to be the necessary scope of a
constitution. The liberty rightly understood, consists
in the power of doing as he pleases, without a check
only to be effected by a general conformity of all orders and
degrees to those equitable rules of action, by which the
means of civil liberty is protected from the mouth and
impression of the great.

The freedom of every country are guards of liberty. de-
clared to watch to check, and to avert every danger. To propose
to adopt any, to change any, or to alter any, is a breach of
promise. bound by every tie of nature of honour and of
religion to transmit that liberty to their posterity, amended
if possible at least without any derogation.

From right which god and nature has established, and ex-
tends to all mankind, such as are life and liberty
need not the aid of human laws to be more effectually
in every man than they are. neither do they receive any
additional strength when declared by the municipal laws
to be inviolable. On the contrary no human legislation has
the power to abridge or destroy them, unless the owner shall
himself commit some act that amounts to a forfeiture.

Political or civil liberty is that of a member of society is
no other than natural liberty so far as it is restrained by human
laws (and no farther) as is necessary and expedient for the ge-
neral advantage of the public. Hence the law which restrains
a man from doing mischief to his fellow citizens, though
diminution of the natural liberty, the civil liberty of mankind
but laws that are made to restrain and regulate our conduct
in matters of mere indifference without any good end or view
are laws destructive of liberty. When as if any public ad-
vantage can arise from observing such precepts the constraint of
our private inclinations in one or two particular points
with conduct to preserve our general freedom in others of
more importance; by supporting that state of society
which alone can secure our independence. So that laws
when prudently framed are by no means subtractive
but rather introductive of liberty, for where there is no
law there is no freedom.

The rights and privileges of freedom consist either of that re-
striction of natural liberty which is not required by the
laws of society to be sacrificed to public convenience,
or of those privileges which society hath engaged to provide
in lieu of the natural liberty so given up by individuals.
The rights of personal security, the rights of personal
liberty, and the rights of private property.
beginning as there is no other known method of compulsion
or of abridging man's natural free will but by an im-
position of punishment or diminution of one or other of these important
rights, the preservation of these inviolate may justly be
said to include the preservation of our civil liberties
in their largest and most extensive sense.

When my hands on liberty are in them set, so can the any
moderate that no man of sense or probity would wish to
see them slackened. For every free man has his choice
to do every thing that a good man would desire to do, and
is restrained from nothing but what he would be pernicious
either to himself or his fellow citizens.

In every government there must a power absolute and
without control.
by the compact of government it should be so, and that
the whole should protect all its parts and that every
part should pay obedience to the will of the whole
or in other words that the community should guard
the rights of each individual member, and that in re-
turn for this protection each individual should sub-
mit to the laws of the community, without any sub-
mission of all its members, or of all that protection con-
tainably be extended to any.

The power of government should be reported in such per-
sons, in whom are most likely to be found wisdom
goodness and power; wisdom to discern the real inter-
est of the community; goodness to endeavour always
to preserve that real interest, and strength or power to
carry their knowledge and intention into action.
These are the natural foundations of sovereignty, and
these are the requisites that ought to be found in every
well constituted frame of government.

The right of property is derived from the gift of the cre-
ator, who gave to man dominion over all the earth and
over the fowl of the sea and over the fish of the air and over
every living thing that moveth on the earth. Of this there
was no trade, the general property of all mankind, and
while the earth continued bare of inhabitants all was
in common among them, and each took from the public
stock such things as his necessities required. By this
occupancy each man acquired a right to the use of the
things occupied by him as long as he was in the occupation
of it, but the instant that he quitted the use, or occupation
of it, another might seize on it without injustice.
But when man began to increase in number, craft and
ambition became necessary to prevent strife and to pro-
duce the necessary degree of industry, to appropriate
to individuals, not the immediate use only, but the con-
stant use of the things to be used. The necessity of man
introduced a private property, and a private property
by a natural consequence and consequence introduced
an estate in the idea of a permanent property in
the soil. When necessarily legal property, and in order
to know that property, a record was to be
to society, a book brought a long with it a long train of
inconvenient circumstances. States governments
laws, justice, and the public exercise of reli-
gion, and the public exercise of religion.

The Declaration.

Statement of all to have a good government. Can some sh-
ould be to support that they are no opposition against
them to be necessary, to consult to one, many to be necessary
by right intention, and that they are no opposition
with spring from some error, but that they are no
respectable, the honest errors of mankind, and that
by principles of justice and fear. So many
now indeed are so powerful in the career which
drive to give a false light to the judgment in ques-
tion of their kind, that we are upon many occasions
on the side of good men on the ground as a design on the
right side of question of the great magnitude to
society. That differ as much in their opinion
respecting government as they do in their features
of their consideration if duly attended to, would
furnish a lesson of moderation to those who are
so thoroughly persuaded of their being in the
right in any such controversy. Nothing could
then induce men to moderation, nothing could
be more illudious than that all liberal citizens
abuse of them as he differs with us in opinion, for
in politics as in religion, it is equally absurd to
aim at making proselytes by fire and sword. The
error in either can rarely be cured by persecution.
Consider then, no known man of the matter arise
to find that there is no such certainty in the be-
lief that all is conjecture; and that experience
is the only test which can establish the truth
full of any opinion respecting government.
Thinking then I shall enter on the business with in-
determination to treat those opinions which differ
from mine as proceeding from the best inten-
tions, and as possibly being founded on better
grounds than my own, as the best possible
those differ in the same I shall myself that
there will be the same charity for my own
opinion.

Government necessary for every man in an other
rational life; and they all need it in government.
There for all have the same interest in law & good
and that it should be as good as possible.

Of this mutual forbearance ought to be shown
between church and naturally made distinct and
by nothing in good will and honest conduct more open
duly changed than by immoderate passions and un-
censored imputations which express or implied.

Experience ought to have shown us enough of the fallacy
and extravagance of those who the more which have
amused us with the promises of an exemption from
the imperfections the advantages and the evils which
doubt to society in every shape. It is true to be sure
from the directful stream of a good law as any other
does as a practical measure for our political con-
duct that as well as the other the least part of the
glorious and yet much from the happy empire
of perfect dominion and perfect virtue.

So occur liberty the government ought to be such as
will give the citizen a confidence in the security
of their great rights.

The continual effort is a labor in attendance on a
state of continual danger with constant people
the most attached to liberty to resort for the secu-
rity of their rights to impositions which though
they appear to be less to secure them a great dan-
ger to destroy their civil and political rights.

It all depends on our government, and they power by
and this great state even as a country which
will maintain itself in the hands of the wisdom
and every of the world.

It is a state of the
Government cannot perform impossible things and
it is to be objected to it on that account.

And the constitution must necessarily be maintained
in disposition for want of proportion on the reser-
vation of power necessary for the public safety.
Whether the incorporation when once begun will stop
at the salutary point, or go forward to the dan-
gerous extreme must depend on the temperance
of the moment. Tyranny has perhaps of
longer grown out of the assumption of power
called for by pressing emergency by a chief
constitution through out the full career of
the largest constitutional authority.

Inquiries on the subject of government are made
there is a head in the church by the power of the
the government. The quantity of power necessary
to the accomplishment of their objects and the
most proper distribution of that power
as the first and most difficult of all.

as government must have an unconformity in the
only in respect of action which subjects to it
which require a most vigilant attention to see
that it is not directed in such a manner as to act
of it being safely vested with the requisite powers.
All violent policy contrary to the natural agree-
ment of the course of human affairs is destruc-
tive.

2: Shurt.

Government.

October 10.

of the great difficulty lies in stopping at that happy mean, which marks the salutary boundary between power and privilege and combining the energy of government with the security of private property. The confidence must be placed somewhere, and the necessity of doing so is implied in the very act of delegating power. And it is better to place the abuse of that confidence than to embark upon the government without an anchor for the public safety by clinging to the government the rule of any power. No private bond can be set to the national exigency; therefore a power equal to every possible contingency must exist somewhere in the government and a free state power is referred to be exercised by the judgment of the Legislature under proper checks. That point of precaution is well as much in reconcilable with the safety of the community.

Every power ought to be proportional to its object:
B. How can a government which has not sufficient power to fulfill the purpose of its constitution - provide for the security - advance the prosperity - or support the reputation of the commonwealth? How can it ever properly either energize or stabilize policy or exercise confidence at home or respectability abroad? How can it render substantial aid to the enlargement of plans of public good.

B. There ought to be no limitation of a government to effect a purpose, which is in itself incapable of limitation.

A government ought to contain in itself every power requisite to the full accomplishment of the objects committed to its care, and to the complete execution of the trust for which it is responsible, free from every other control but to a regard to the public good and to the sense of the people.

It ought to form such a government as will be competent to the great ends of public happiness and national prosperity. Happy will it be for our nation, once? Honorable for Human nature, and more efficacious than a thousand experiments in favor of liberty if we have wisdom and virtue enough to set so glorious an example to mankind.

So for every government may person here is bound to act agreeably to the sense and solicitation of his judgment. Of his duty from which nothing can ever turn a disqualification. Of one that he is called upon, may constrain by all the obligations that form the basis of society to discharge sincerely and honestly. No partial friendship, no particular interest, no view of opinion, no fear of his party, no timorous passion or prejudice, will justify to him self to his country or to his particularly an improper election of the path he is to take. Let him beware of such partialities as he never to party - let him reflect that the object upon which he is to operate, involves in the future welfare and interest of his country.

Public measures are rarely introduced with that
spirit of moderation which is essential to a just esti-
mate of their real tendency to advance or obstruct
the public good: and this spirit is more apt to be
diminished than promoted by those occasions which
require an unusual exertion of it.

Government should combine the requisite stability
and energy, with the inviolable attention due to li-
berty and the republican form.
Energy in government is essential to that security and
salutary execution of the laws which enter into the
very definition of good government.
Stability in government is essential to national cha-
racter and to the advantages annexed to it as well as
to that repose and confidence in the march of the
people which are among the chief blessings of civil
society.

On comparing however these valuable ingredients
with the vital principle of liberty we must perceive at
once the difficulty of mingling them together in their
due proportions.

In a republican government it is essential that it be
derived from the great body of the society not from
an inconceivably proportion, or a far-fetched class of it;
It is sufficient for such a government, that the prin-
ciple of administration be appointed either directly
or indirectly by the people; and that they hold
their appointments during pleasure, for a limited
period, or during good behaviour.

Government like all other human life must
have a proportion of alloy in it. But in determining
between different forms of it the choice must
always be made, if not of the least evil at least of
the greatest evil of the perfect good: and that in the
very political constitution, a power to ascertain the
public happiness, involving a discretion which may
be very aptly be abused.
In proportion as power is to be conferred
the first point to be decided is whether such a power
be necessary to the public good.

as the great evil be if it is necessary, to guard an off-
ficially as popular against a perversion of the
power to the public detriment.

The public good, the real welfare of the body of the peo-
ple is the supreme object to be pursued and no form
of government whatever, has any other value than
as it may be fitted to the attainment of this object.

In forming of government experience in the guide
though it always to be followed whenever it can be
found.

The greater the power in the shorter ought to be its duration
and conversely the smaller the power, the more safely may
its duration be protracted.

As there is a class of depravity in mankind as well as
given a certain degree of civility and civility,
both are other qualities in human nature which jus-
tify a certain portion of esteem and confidence. Republi-
can government has support the existence of these qualities

a higher degree than any other form. Were the principles
which have been drawn by political jealousy of some
faithful likeness of the human character, the in-
crease would be that there is not sufficient virtue
among men for self government: and that nothing
but the chains of despotism can restrain them
from destroying and devouring one another.

The aim of every political constitution is or ought to be
first to obtain for rulers men who possess most wis-
dom to discern, and most virtue to pursue the com-
mon good of society; and in the next place to take
the most effectual precautions for keeping them vir-
tuous: and lastly they contrive to hold them virtuous
of the form of appointments as will maintain a
proper responsibility to the people.

Liberty may be endangered by the abuse of liberty as
well as the abuse of power; that there are numerous
instances of the former as well as of the latter: and that
the former rather than the latter is apparently most
to be dreaded by us.

The suppression of universal liberty in human na-
ture is little less an error in political reasoning than
the suppression of universal truth. The whole
theory of delegated power implies that there is a portion
of virtue and honour among mankind which may
be a reasonable foundation of confidence. And to
perceive that this is the theory; it has been found
to exist in the most corrupt periods of the most
corrupt governments. England.

It is in liberty
A national scheme of civil polity executed in a faithful
administration of government, is one of the most impor-
tant and essential objects, which conduce to the well
being of a free people.

Caprice
A reverence for our great creator principles of hu-
manity and the obligation of common sense, which con-
vince all those who reflect on the subject, that govern-
ment was instituted to promote the welfare of man-
kind and ought to be administered for the attain-
ment of that end.

Policy
Civil liberty is the not best restrained by any law but
that conduces in a greater degree to the public welfare.
In every kind and degree of communication with his
species the liberty of the individual is argued to be by
the very laws which restrain it. because he gains im-
munity from the domination of other men's freedom than he suf-
fers by the domination of his own.

When men live in every government an absolute and un-
controllable power is that body that makes
the laws.

A constitution is composed of the laws of any country
as related to the designation and power of the legislative
the rights and functions of the several parts of the
legislative body, the construction of office and juris-
diction of the courts of justice.

In forming a government regard our models ought
not to be attempted: the country of a statesman should
resemble that of a commonwealth, as the, however regard
of personal danger never forgets, that with it is own the
common to the laws and fortunes of a multitude; and

does not consider it as any proof of zeal or valour
to stake the safety of other men or his country upon
the success of a personal enterprise.

The greatness of a good government should be the
happiness of the people.

In Rome
Government ought to be equal laws
to each other the same as to the poor and the
rich as to the weak and powerful.

The attempt to establish liberty in a country by ma-
king the people slaves is in the common sense
of government, in of all attempts the most
chimerical. That the authority of a ruler with which
men are then amused, is in reality no more than the
authority of a few powerful individuals who
divide the republic among themselves.

The only constitution which is fit for a free people
is that in which a chosen number of citizens
and a single person execute, but in which all
the same from the general satisfaction is ren-
dered by the relation and arrangement of things a
necessary condition of the duration of government.

Liberty is best secured when every man, while he
respects the person of others and allows them qui-
etly to enjoy the produce of their industry, is certain
himself likewise to enjoy the produce of his own
industry, and that his person be also secure.

Price
The members of a civil community are confederates
not subjects: and their rulers servants not masters.
All legitimate government consists in equal laws
made with common consent. That is in the dominion
of men over themselves; and not in the dominion of
communities over communities, or of any man
over other men.

Government is an expedient for collecting the wisdom
and the force of a community to preserve its peace
and liberty by driving every hostile invasion from
within or from without.

The restraints of civil government are an evil but
such an one as free men must submit to because
less than anarchy.

Liberty ought to be so perfectly secured as for men
in a country where truth and reason shall have fair
play and the human powers find full scope for ex-
ercising themselves and for sharing how far they can
carry human improvement.

Common Sense
In a republic the sovereign power or that power over which
there is no control and which controls others remains
a natural place in the people. For the people are
the fountain of power. When sovereignty is exercised in
present and act for the whole, and who if they do not act
might may be displaced by the same power that places
them there, and others elect and depose in their stead
and the wrong measures of the former representatives
corrected and brought right by their means.

In point of Power & Authority
A government cannot be good unless it has the
confidence of the people.
The principle of a constitution is the perfection of the
man government.