

Let us continue to lay open the **principal objects of a good government**. What we have said in the five preceding chapters relates to the care of *providing for the necessities of the people*, and procuring (obtaining) plenty in the state: this is a point of necessity; but it is not sufficient for the happiness of a nation. Experience shows that a people may be unhappy in the midst of all earthly enjoyments, and in the possession of the greatest riches. Whatever may enable mankind to enjoy a true and solid felicity (*happiness*), is a second object that deserves the most serious attention of the government. Happiness is the point where center all those duties which individuals and nations owe to themselves; and this is the great end of the law of nature. –**Emer de Vattel, Swiss Philosopher, The Law of Nations (1758)**

It is then the duty of those who form this public will, or of those who represent it—the rulers of the nation—to labor for the happiness of the people, to watch continually over it, and to promote it to the utmost of their power. –**Emer de Vattel, Swiss Philosopher, The Law of Nations (1758)**

For the same reason, drawn from the welfare of the state, and also to procure (get) for the citizens everything they want, a nation is obliged to promote and carry on a foreign trade. –**Emer de Vattel, Swiss Philosopher, The Law of Nations (1758)**

... it originally belongs to a nation to confer the supreme authority, *and to choose the person by whom it is to be governed*. If it confers the sovereignty (ruler) on him for his own person only, reserving to itself the right of choosing a successor after the sovereign's death, the state is *elective*. –**Emer de Vattel, Swiss Philosopher, The Law of Nations (1758)**

If the authority of the prince is limited and regulated by the fundamental laws, the prince, on exceeding the bounds prescribed him, commands without any right, and even without a just title: the nation is not obliged to obey him, but may resist his unjust attempts. As soon as a prince attacks the constitution of the state, he breaks the contract which bound the people to him: the people become *free* by the act of the sovereign, and can no longer view him but as a usurper (tyrant, dictator) who would load them with oppression (persecution, domination). –**Emer de Vattel, Swiss Philosopher, The Law of Nations (1758)**

The prince derives (receives) his authority from the nation; he possesses just so much of it as they have thought proper to entrust him with. –**Emer de Vattel, Swiss Philosopher, The Law of Nations (1758)**

It is evident that men form a political society, and submit to laws, solely for their own advantage and safety. The sovereign (supreme) *authority is then established only for the common good of all the citizens*; –**Emer de Vattel, Swiss Philosopher, The Law of Nations (1758)**

It is then manifest (obvious, clear) that a nation has an indisputable (certain) right to form, maintain, and perfect its constitution,—to regulate at pleasure everything relating to the government,—and that no person can have a just right to hinder it. Government is established only for the sake of the nation, with a view to its safety and happiness. –**Emer de Vattel, Swiss Philosopher, The Law of Nations (1758)**

If any nation is dissatisfied with the public administration, it may apply the necessary remedies (answers, cure), and reform the government. Since then a nation is obliged to preserve itself, it has a right to everything necessary for its preservation. For the Law of Nature gives us a right to everything, –**Emer de Vattel, Swiss Philosopher, The Law of Nations (1758)**

Since men are naturally equal, and a perfect equality prevails in their rights and obligations, as equally proceeding from nature,—nations composed of men, and considered as so many free persons living together in the state of nature, are naturally equal, and inherit from nature the same obligations and rights. Power or weakness does not in this respect produce any difference. A dwarf is as much a man as a giant; a small republic is no less a sovereign state than the most powerful kingdom. —**Emer de Vattel, Swiss Philosopher, The Law of Nations (1758)**

By a necessary consequence of that equality, whatever is lawful for one nation, is equally lawful for any other; and whatever is unjustifiable in the one, is equally so in the other. —**Emer de Vattel, Swiss Philosopher, The Law of Nations (1758)**

Nations being free and independent of each other, in the same manner as men are naturally free and independent, the second general law of their society is, that each nation should be left in the peaceable enjoyment of that liberty which she inherits from nature. The natural society of nations cannot subsist, unless the natural rights of each be duly respected. No nation is willing to renounce her liberty: she will rather break off all commerce with those states that should attempt to infringe upon it. —**Emer de Vattel, Swiss Philosopher, The Law of Nations (1758)**

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*Of the Liberty of the Press.*

NOTHING is more apt to surprise a foreigner, than the extreme liberty, which we enjoy in this country, of communicating whatever we please to the public, and of openly censuring every measure, entered into by the king or his ministers. **From *Essays, Moral and Political* (1741, 1777) by David Hume, Scottish Philosopher**

But, if the minister be wicked and weak, to the degree so strenuously insisted on, the constitution must be faulty in its original principles, and he cannot consistently be charged with undermining the best form of government in the world. A constitution is only so far good, as it provides a remedy against mal-administration... **From *Essays, Moral and Political* (1741, 1777) by David Hume, Scottish Philosopher**

OF all men, that distinguish themselves by memorable achievements, the first place of honour seems due to Legislators and founders of states, who transmit a system of laws and institutions to secure the peace, happiness, and liberty of future generations. **From *Essays, Moral and Political* (1741, 1777) by David Hume, Scottish Philosopher**

In short, a government has great reason to preserve with care its people and its manufactures. Its money, it may safely trust to the course of human affairs, without fear or jealousy. Or if it ever give attention to this latter circumstance, it ought only to be so far as it affects the former. **From *Essays, Moral and Political* (1741, 1777) by David Hume, Scottish Philosopher**

It is a maxim in politics, which we readily admit as undisputed and universal, that a power, however great, when granted by law to an eminent magistrate, is not so dangerous to liberty, as an authority, however inconsiderable, which he acquires from violence and usurpation. For, besides that the law always limits every power which it bestows, the very receiving it as a concession establishes the authority whence it is derived, and preserves the harmony of the constitution. By the same right that one prerogative is assumed without law, another may also be claimed, and another, with still greater facility; while the first usurpations both serve as precedents to the following, and give force to maintain them. **From *Essays, Moral and Political* (1741, 1777) by David Hume, Scottish Philosopher**

Nothing, at first view, may seem more unbounded than the thought of man, which not only escapes all human power and authority, but is not even restrained within the limits of nature and reality. **From *Essays, Moral and Political* (1741, 1777) by David Hume, Scottish Philosopher**

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If every individual be bound to society, society is equally bound to him, by a contract which from its nature equally binds both parties. This obligation, which descends from the throne (royalty) to the cottage (common person), and equally binds the highest and lowest of mankind, signifies nothing more than that it is the interest of all, that conventions, which are useful to the greatest number, should be punctually observed. The violation of this compact by any individual is an introduction to anarchy (lawlessness). **From *Of Crimes and Punishments*, by Italian Philosopher, Cesare Beccaria (1764)**

These are the means by which security of person and property is best obtained, which is just, as it is the purpose of uniting in society; and it is useful as each person may calculate exactly the inconveniences attending every crime. By these means, subjects will acquire a spirit of independence and liberty, These principles will displease those who have made it a rule with themselves to transmit to their inferiors the tyranny they suffer from their superiors. I should have everything to fear if tyrants (dictators) were to read my book; but tyrants never read. **From *Of Crimes and Punishments*, by Italian Philosopher, Cesare Beccaria (1764)**

The relations between man and man are relations of equality...Attempts, therefore, against the life and liberty of a citizen are crimes of the highest nature. Under this head we comprehend not only assassinations and robberies committed by the populace, but by grandees (public figures) and magistrates, whose example acts with more force, and at a greater distance destroying the ideas of justice and duty among the subjects, and substituting that of the right of the strongest, equally dangerous to those who exercise it and to those who suffer. **From *Of Crimes and Punishments*, by Italian Philosopher, Cesare Beccaria (1764)**

There is a remarkable difference between the civil laws, those jealous guardians of life and property, and the laws of wisdom called *honor*, which particularly respects the opinion of others... and such an apparatus (device, system) of morality, are necessary to the security and happiness of mankind. **From *Of Crimes and Punishments*, by Italian Philosopher, Cesare Beccaria (1764)**

Honor, then, is one of the fundamental principles of those monarchies which are a limited despotism (dictatorship); and in those, like revolutions in despotic states, it is a momentary return to state of nature and original equality. **From *Of Crimes and Punishments*, by Italian Philosopher, Cesare Beccaria (1764)**

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“The necessity of pursuing happiness [is] the foundation of liberty. As therefore the highest perfection of intellectual nature lies in a careful and constant pursuit of true and solid happiness; so the care of ourselves, that we mistake not imaginary for real happiness, is the necessary foundation of our liberty. The stronger ties we have to an unalterable pursuit of happiness in general, which is our greatest good, and which, as such, our desires always follow, the more are we free from any necessary determination of our will to any particular action...” **British Philosopher JOHN LOCKE, *Second Treatise on Civil Government* (1689)**

"The state of nature has a law of nature to govern it, which obliges every one: and reason, which is that law, teaches all mankind, who will but consult it, that being all equal and independent, no one ought to harm another in his life, liberty, or possession, for men being all the workmanship of *one omnipotent (supreme, all-powerful), and infinitely wise maker (God) ...*

**British Philosopher JOHN LOCKE, Second Treatise on Civil Government (1689)**

"And hence it is, that he who attempts to get another man into his absolute power, does thereby put himself into a state of war with him; it being to be understood as a declaration of a design upon his life: for I have reason to conclude, that he who would get me into his power without my consent, would use me as he pleased when he had got me there..."

**British Philosopher JOHN LOCKE, Second Treatise on Civil Government (1689)**

"MEN being, as has been said, by nature, all free, equal, and independent, no one can be put out of this estate, and subjected to the political power of another, without his own consent."

"...all peaceful beginnings of government have been laid in the consent of the people."

**British Philosopher JOHN LOCKE, Second Treatise on Civil Government (1689)**

For no government can have a right to obedience from a people who have not freely consented to it; which they can never be supposed to do, till either they are put in a full state of liberty to choose their government and governors, or at least till they have such standing laws, to which they have by themselves or their representatives given their free consent; and also till they are allowed their due property, which is so to be proprietors (owners) of what they have, that nobody can take away any part of it without their own consent, without which, men under any government are not in the state of freemen, but are direct slaves under the force of war.

**British Philosopher JOHN LOCKE, Second Treatise on Civil Government (1689)**

But if a long train of abuses, prevarications (cheating), and artifices (deceptions, tricks, lies), all tending the same way, make the design visible to the people, and they cannot but feel what they lie under, and see whither they are going; it is not to be wondered, that they should then rise themselves, and endeavor to put the rule into such hands which may secure to them the ends for government was at first created ...

**British Philosopher JOHN LOCKE, Second Treatise on Civil Government (1689)**

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"In republican governments, men are all equal; equal they are also in despotic governments: in the former, because they are everything; in the latter, because they are nothing."

**French Philosopher Baron de Montesquieu, *The Spirit of Laws* (1748)**

"Luxury (wealth) is therefore absolutely necessary in monarchies; as it is also in despotic (tyrannical, dictatorial, cruel) states, In the former, it is the use of liberty, in the latter, it is the abuse of servitude..."

"Hence arrives a very natural reflection. Republics end with luxury (wealth); monarchies with poverty." **French Philosopher Baron de Montesquieu, *The Spirit of Laws* (1748)**

The tyranny (domination, dictatorship, cruelty) of a prince in an oligarchy is not so dangerous to the public welfare as the apathy (indifference) of a citizen in a democracy.  
**French Philosopher Baron de Montesquieu, *The Spirit of Laws* (1748)**

"The people, in whom the supreme power resides, ought to have the management of everything within their reach: that which exceeds their abilities must be conducted by their ministers." **French Philosopher Baron de Montesquieu, *The Spirit of Laws* (1748)**

"The people are extremely well qualified for choosing those whom they are to entrust with part of their authority...They can tell when a person has fought many battles, and been crowned with success; they are, therefore, capable of electing a general. They can tell when a judge is assiduous (hard-working) in his office, gives general satisfaction, and has never been charged with bribery: ... These are facts of which they can have better information in a public forum than a monarch in his palace.  
**French Philosopher Baron de Montesquieu, *The Spirit of Laws* (1748)**

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"The social pact, far from destroying natural equality, substitutes, on the contrary, a moral and lawful equality for whatever physical inequality that nature may have imposed on mankind; so that however unequal in strength and intelligence, men become equal by covenant and by right."  
French philosopher Jean-Jacque Rousseau in *The Social Contract*, 1762

"To renounce freedom is to renounce one's humanity, one's rights as a man and equally one's duties."  
French philosopher Jean-Jacque Rousseau in *The Social Contract*, 1762

"What, then, is the government? An intermediary body established between the subjects (the people) and the sovereign (ruler) for their mutual communication, a body charged with the execution of the laws and the maintenance of freedom, both civil and political."  
French philosopher Jean-Jacque Rousseau in *The Social Contract*, 1762

Every man has a right to risk his own life in order to preserve it.  
French philosopher Jean-Jacque Rousseau in *The Social Contract*, 1762

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It seems to me that *most* men have received from nature enough common sense to make laws...  
**French Enlightenment Author Voltaire, in *The Philosophical Dictionary* (1764).**

Pangloss (a character from Voltaire's book *Candide*) has often demonstrated to me that the goods of this world are common to all men, and that everyone has an equal right to the enjoyment of them... **Voltaire, French Enlightenment Author, in *Candide*. 1759**

Lord!... what can be said to it? It is the way of these people. Figure to yourself all the contradictions (flaws, illogicalities) all the inconsistencies (discrepancies, contradictions, conflicts) possible, and you [will find] them in the government [and] the courts of justice ... of this odd nation. **Voltaire, French Enlightenment Author, in *Candide*. 1759.**

*All people are equal, it is not birth, it is virtue alone that makes the difference. In general, the art of government consists in taking as much money as possible from one party of the citizens to give to the other.* **Voltaire, French Enlightenment Author, in *Candide*. 1759.**