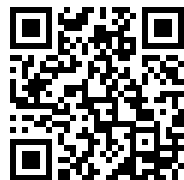
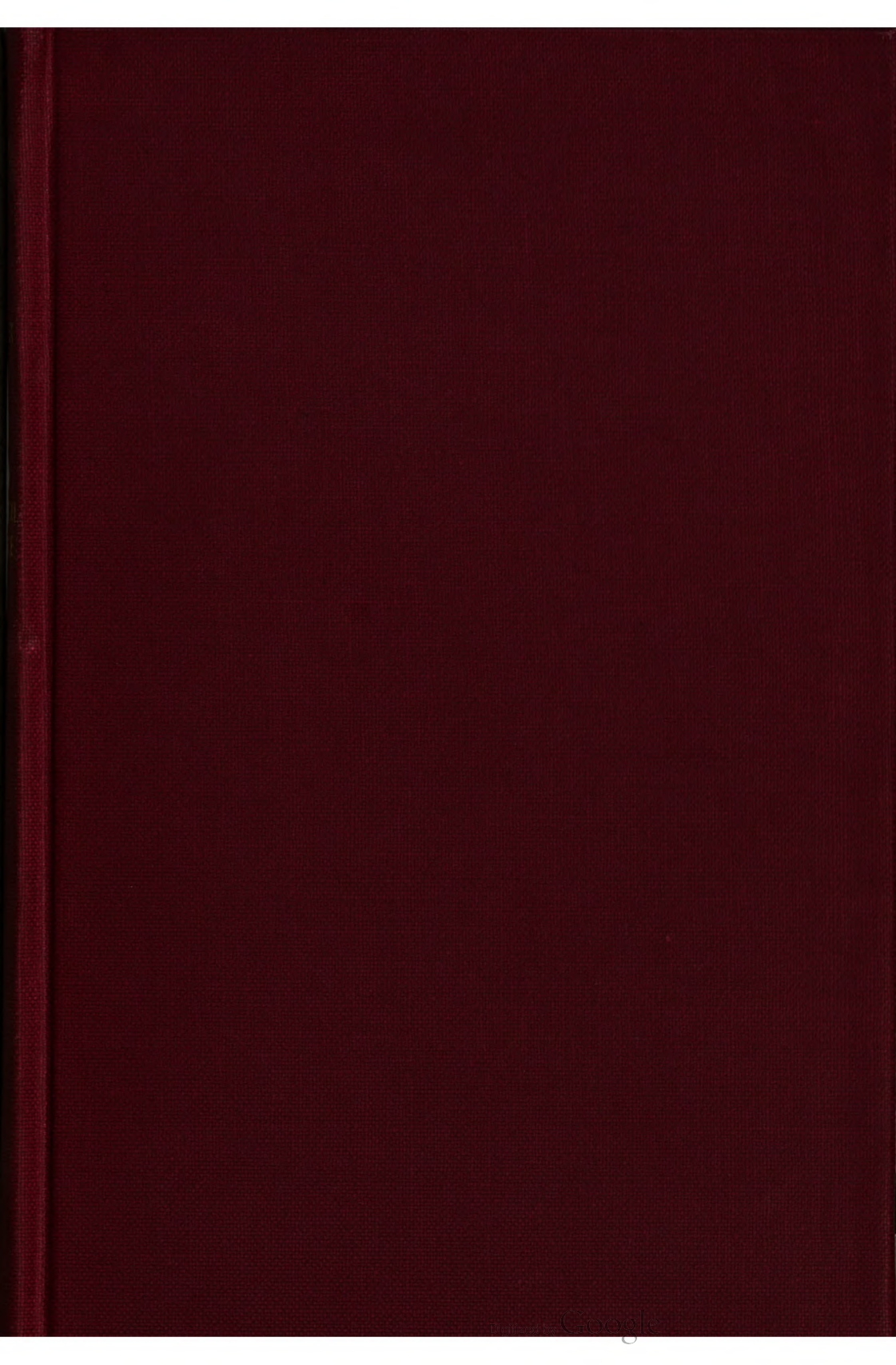
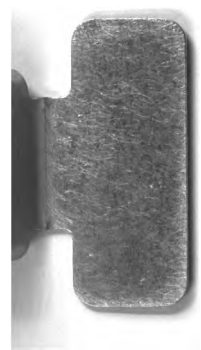

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THE
POLITICAL SCIENCE,

DRAWN FROM THE HOLY SCRIPTURES.

FROM THE FRENCH OF

J. B. BOSSUET, BISHOP OF MEAUX.

[BOOK THE FIRST.]

REPRINTED FROM THE CATHOLIC SPECTATOR, 1826.

"To love our neighbour as ourselves, is such a fundamental truth for regulating human society, that by that alone one might determine all the cases in social morality."

LOCKE.

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THE EDITOR'S ADDRESS.

RESPECTED FRIENDS,

As, to use the words of our Author, we have *but one end and one object, which is God*, let us, made after His image and likeness, listen to His voice, resounding in Holy Scripture for our civil and social guidance and consolation in this Babel of contradiction, this wilderness of error and anarchy.

Here has been traced, from that sacred source, by the venerable and venerated hand of the most profound and penetrating Prelate of his age, the foundations of a just policy on sacred precept and precedent, and of the rights and duties of man to man, in civil and social life, as well as of the governing and the governed of mankind in political reciprocation.

These precepts and precedents, therefore, as they are of universal application, and *vindi-*

cate the ways of God to man, must, in proportion as they are adopted, proclaim the *glory of God on high*, and ensure to men of good will, namely, to men whose only will is the will of God, that peace with God and with each other on earth, which surpasseth understanding; that peace, devoid of which, all realization of bliss here is a delusive vision, and its hideous opposite an inevitable certainty for all eternity.

Should this first portion of the work be honored by that prompt encouragement which evinces approval, farther selections from it will, but not otherwise, (God permitting,) be published by

Your old and dutiful servant,

GEORGE KEATING.

(Born 1 Feb. 1762.)

127, *Crawford-street*,

St. Marylebone.

THE VENERABLE AUTHOR'S
PRELIMINARY ADDRESS

TO

HIS ROYAL PUPIL.

God is the King of Kings: to him it belongs to instruct and to rule them as his Ministers. Listen then, my Lord, to the lessons which he gives them in his Scripture, and learn of him the rules and examples upon which they ought to form their conduct.

Besides the other advantages of the Holy Scriptures, it has moreover this, that it displays the history of the world from its first origin, and makes us see by that means, better than all other histories, the primitive principles on which empires were formed.

No history so well discovers that which is good or bad in the human heart; that which sustains, and that which oversets kingdoms; that which religion does for their establishment, and impiety for their destruction.

The other virtues, and the other vices, find also in the Scriptures their natural character; and nowhere else can be seen in greater evidence, their true effects.

We here see, the government of a people of which God himself was the legislator; the abuses he repressed, and the laws he established; which comprise the most beautiful, and the most just policy that ever existed.

All that which Lacedemonia, all that which Athens, all that which Rome; to go up to the source, all that which Egypt, and the best regulated States had, that was most wise, is nothing in comparison to the wisdom which is contained in the law of God, whence after laws have drawn whatever is best in them.

Thus, never was there so beautiful a State Constitution, as that under which you behold the people of God.

Moses, who formed it, was instructed in all the wisdom, divine and human, with which a great and noble genius could be adorned; and inspiration only raised in him, to the highest certainty and perfection, what had been but sketched in the usages and knowledge of the wisest of all the Empires and

their greatest ministers : such too was the Patriarch Joseph, like him, inspired by God.

Two great Kings of His people, David and Solomon, the one a warrior, the other pacific, both of them excellent in the art of governing, will give you not only examples in their life, but also in their precepts; the one, in his divine poetry, the other, in the instructions which the Eternal Wisdom dictated to him.

Jesus Christ will teach you, by himself and his apostles, all that makes states happy; his Gospel renders men more fit to be good citizens on earth, as it teaches them by that means to render themselves worthy of becoming citizens of heaven.

God, in fine, by whom Kings reign, forgets nothing that may teach them to reign well. The Ministers of Princes, and those who partake in their authority in the government of states, and the administration of justice, will find in his word, lessons which God only could give them. It is a part of Christian morality, to form the magistrature by his laws : God wills to decide all; that is to say, to give decisions for all states; and more especially for that on which all others depend.

This, my Lord, is the greatest of all objects that can be proposed to men, and they cannot be too attentive to the rules upon which they will be judged by an eternal and irrevocable sentence. Those who believe that piety enfeebles politics, will be confounded, and that which you shall behold is truly divine.

BOOK THE FIRST.

OF THE PRINCIPLES OF HUMAN SOCIETY.

ART. 1.—MAN IS MADE TO LIVE IN SOCIETY.

1st PROPOSITION.—*Men have but one and the same end and one and the same object, which is God.*

“Hear, O Israel, the Lord our God is one Lord.. Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength(a).”

2nd PROPOSITION.—*The love of God obliges men to love one another.*

A certain doctor of the law asks of our Lord, which was the first commandment?—Jesus answered him: “The first com-

(a) Deut. vi. 4, 5.

mandment of all is: Hear, O Israel, the Lord thy God is one God: and thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment, and the second is like to it: Thou shalt love thy neighbour as thyself (b).”

“On these two commandments dependeth the whole law and the prophets (c).”

We must then, love one another, because we must all love the same God, who is our common Father, and his unity is our bond.

“There is but one God,” says St. Paul, if there are others who reckon many Gods, “there is but one God for us, the Father; of whom are all things, and we unto Him (d).”

If there are nations that know not God, he is not less their Creator, and he has not the less made them after his own image and likeness. For he said, in creating man, “Let us make man to our own image and likeness:” and, in the next verse, “God created man to his own image, to the image of God he created him (e).”

He repeats it frequently, to the end that we should learn upon what model we are formed, and that we should love in each other, the image of God. For which reason our Lord said, that the precept of loving our neighbour, is like unto that of loving God, because it is natural that he who loves God, loves also for the love of him, all that is made after his image; and these two obligations are alike.

We see also that when God forbids an attempt on the life of man, he gives this reason: “I will require the blood of your lives at the hand of every beast, and at the hand of man: whosoever shall shed man’s blood, his blood shall be shed: for man was made to the image of God (ee).”

The very beasts are, as it were, called in this passage to the judgment of God, to give account of the human blood they have shed, God thus speaks, to cause sanguinary men to tremble; and it is true, in one sense, that God will re-demand, even of the animals, the men they have devoured, when, in spite of their cruelty, they shall rise again in the last day.

3rd PROPOSITION.—*All men are brothers.*

1st.—They are all children of the same God. “One is your Master, and all you are brethren. And call none your father upon earth: for one is your father who is in heaven (f).”

Those whom we call fathers, and from whom we come according to the flesh, know not who we are; God alone

(b) Mark xii. 29, 30, 31.

(c) Matth. xxii. 40.

(d) 1 Cor. viii. 4, 5, 6.

(e) Gen. i. 26, 27.

(ee) Genesis ix. 5, 6.

(f) Matth. xxiii. 8, 9.

knew us from all eternity, and it is for this reason that Isaiah said, "For thou art our father, and Abraham hath not known us, and Israel hath been ignorant of us: thou O Lord, art our Father, our Redeemer, from everlasting is thy name (*g*)."

2nd.—God has established the fraternity of men, in making them all descend from one, who is, therefore, the common father, and carries in himself the image of the paternity of God. We read not that God made the other animals all descend from one common (*tige*) stock: "God made the beasts of the earth according to their kinds: and saw that it was good;" and he said, "let us make man to our image and likeness (*h*)."

God speaks of man in the singular number, and marks distinctly that he would make but one only, from whom all others should be born, as it is said in the Acts: "And hath made of one, all mankind, to dwell upon the whole face of the earth (*i*)."
The Greek says, "that God made him (of the same blood)."
He even willed, that the woman whom he gave to the first man, should be drawn from him, to the end that all should be one in the human race. "The Lord built the rib which he took from Adam, into a woman: and brought her to Adam. And Adam said, this now is bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man. Wherefore a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh (*k*)."

Thus the character of friendship is perfect in mankind; and men, who have all but one common father, ought to love each other as brothers. God forbid, that Kings should believe themselves exempt from this law, or that they should imagine, that it diminishes the respect which is due to them. God distinctly expresses, that the Kings which he will give to his people, shall be taken from the number of their brethren (*l*), and adds, that they shall not be puffed up with pride, and that on this condition, their reign shall be long.

Men having forgotten their fraternity, and murders having multiplied upon the earth, God resolves to destroy mankind, with the exception of Noah and his family, by whom he restored the human race, and willed that in this renovation of the world, we should all still have one common father (*m*).

Soon afterwards, he pronounces sentence on murder, reminding men that they are all brothers, descended from the same Adam, and subsequently, from the same Noah: "I will require the blood of the lives of man, at the hand of every man, and of his brother (*n*)."

(*g*) Isai. lxiii. 16.

(*h*) Gen. i. 25, 26.

(*i*) Acts. xvii. 26.

(*k*) Gen. ii. 22, 23.

(*l*) Deut. xxii. 15, 20.

(*m*) Gen. vi.

(*n*) Ibid. ix. 5.

4th PROPOSITION.—*No man is a stranger to another man.*

Our Lord, after having established the precept of loving our neighbour, interrogated by a Doctor of the law, who he is whom we are to regard as our neighbour, condemns the error of the Jews, who regarded as such, only those of their nation. He shews them, by the parable of the Samaritan, who assists the traveller that was despised by a priest and by a Levite, that it is not on our nation, but upon humanity in general, that the union of men must be founded. A Priest sees a traveller wounded, and passes by, and a Levite near him, continues his road. But a Samaritan seeing him, was touched with compassion (o). He relates with what care he assisted him, and then he says to the Scribe: which of these three, in thy opinion, was neighbour to him that fell among robbers: and the Scribe said: he that shewed mercy to him: and Jesus said to him, “Go, and do thou in like manner.”

This parable shews, that no man is foreign to another man, were he even of a nation as hated by our own, as was that of the Samaritans by the Jews.

5th PROPOSITION.—*Each man ought to take charge of other men.*

If we are all brethren, all made after the image of God, and equally his children, all one race and one blood, we ought to take care of each other; and it is not without reason that it is written, God has charged every one to have compassion towards his neighbour (p). Our ways are always before him, and they cannot be hidden from his eyes. We must then succour our neighbour, as having to render account to God, who beholds us.

There are none but parricides and the enemies of the human race, who say, like Cain, “I know not where is my brother: am I my brother’s keeper (q)?”

Have we not all one father? Hath not one God created us? Why then doth every one of us despise our brother, violating the covenant of our fathers? (r)

6th PROPOSITION.—*Common interest unites us.*

“A brother, that is helped by his brother, is like a strong city (s).”—Remark how strength is multiplied by society, and by mutual assistance.

“It is better therefore, that two should be together, than one: for they have the advantage of their society: If one fall, he shall

(o) Luke x. 31, 37. (p) Eccl. xviii. 12. (q) Gen. iv. 9. (r) Mal. ii. 10.
(s) Prov. xviii. 19.

be supported by the other : woe to him that is alone, for when he falleth he has none to lift him up. And if two lie together, they shall warm one another : how shall one alone be warmed ? And if a man prevail against one, two shall withstand him : a three-fold cord is not easily broken (t).”

They console, they assist, they fortify each other. God having willed to establish society, has established that each one should find in it his well-being, and remain attached to it through that interest. For which reason, he has given to men different talents. One proper for one thing, and another for another, to the end that they may act together as the members of one body, and that their union be cemented by mutual wants.

“ For as in one body we have many members, but all the members have not the same office ; so we being many, are one body in Christ, and each one members one of another. And having gifts different, according to the grace that is given us (u).”

“ For the body also is not one member, but many. If the foot should say, because I am not the hand, I am not of the body : is it therefore not of the body ? And if the ear should say, because I am not the eye, I am not of the body : is it therefore not of the body ? If the whole body were the eye, where would be the hearing ? If the whole were hearing, where would be the smelling ? But now God hath set the members, every one of them in the body, as it hath pleased him. And if they all were one member, where would be the body ? But now *there are* many members indeed, yet one body. And the eye cannot say to the hand : I need not thy help : nor again the head to the feet : I have no need of you. Yea much more those that seem to be the more feeble members of the body, are more necessary : And such as we think to be the less honourable members of the body, upon these we bestow more abundant honour : and those that are our uncomely parts, have more abundant comeliness. But our comely parts have no need : but God hath tempered the body together, giving the more abundant honour to that which wanted it. That there might be no schism in the body, but the members might be mutually careful one for another (v).”

Thus, by different talents, the strong have need of the weak, the great of the little, each one of him who appears the most remote from him ; because mutual wants attract all, and render all necessary.

Jesus Christ, in forming his Church, established unity on this foundation, and shews us what are the principles of human society.

The world subsists by this law. “ All these things live, and remain for ever, and for every use all things obey him. All

(t) Eccles. iv. 9.

(u) Rom. xii 4, 6.

(v) 1 Cor. xii. 14—25.

things are double, one against another, and he hath made nothing defective (*w*).”

Behold then, human society supported upon these irreversible foundations; one same God, one same object, one same end, one common origin, one same blood, one same interest, one mutual want, alike for the affairs, as for the enjoyments of life.

ART. 2.—THE SOCIETY OF MANKIND GIVES BIRTH TO CIVIL SOCIETY, THAT IS TO SAY, TO STATES, PEOPLES, AND NATIONS.

1st PROPOSITION.—*Human society has been destroyed and violated by the Passions.*

God is the bond of Human Society. The first man having separated himself from God, by a just punishment division was cast in his family, and Cain killed his brother Abel (*a*).

The whole of the human race were divided.—The Children of Seth were called, the children of God; and the children of Cain were called, the children of men (*b*).

These two races, by their alliances, only augmented corruption. The giants were the offspring of their union, men known in scripture (*c*), and in all the traditions of the human race, by their injustice, and their violence.

All the thoughts of men turned at all times to evil, and God repented having made them. Noah alone found grace before him, so general was the corruption (*d*).

It is easy to comprehend that this perversity renders men unsociable. Man governed by his passions, thinks only of satisfying them without considering others. *I am*, said the proud man in Isaiah (*e*), and *there is none else besides me upon earth*.

The language of Cain resounds every where, *am I my brother's keeper* (*f*)? that is to say, I have nothing to do with him, nor do I trouble myself about him.

All the passions are insatiable. The cruel man is not appeased by blood (*g*); the avaricious man is not satisfied with money (*h*).

Thus each one desires all for himself. *You join*, said Isaiah (*i*), *house to house, and lay field to field. Shall you alone dwell in the midst of the earth?*

Jealousy, so universal among men, exposes the profound malignity of their hearts. Our brother does us no injury, he takes

(*w*) Eccl. xlii. 24, 25.

(*a*) Gen. iv. 8.

(*b*) Ibid. vi. 2.

(*e*) Gen. vi. 4.

(*d*) Ibid. v. 6, 8.

(*e*) Isaiah xlvii. 8.

(*f*) Genesis iv. 9.

(*g*) Eccl. xiii. 16.

(*h*) Ibid. v. 9.

(*i*) Isaiah v. 8.

nothing from us; nevertheless, he becomes to us an object of hatred, only because we see him more happy, or more industrious, or more virtuous than ourselves. Abel pleased God by innocent means, and Cain could not bear it. "The Lord had respect to Abel, and to his offerings. But to Cain and his offerings he had no respect, and Cain was exceeding angry, and his countenance fell (*k*). Thence arise treasons and murder. "And Cain said to Abel his brother: Let us go forth abroad; and when they were in the field, Cain rose up against his brother and slew him (*l*)."

A similar passion exposed Joseph to the fury of his brethren, when, far from hurting them, he went in search of them for their father, who was uneasy about them. "His brethren seeing he was beloved by his father, more than all his sons, hated him, and could not speak peaceably to him (*m*)."

Their rage made them resolve upon killing him; and there was no other means of dissuading them from that tragical design, but in the proposal to sell him (*n*).

From so many insensate passions, and so many jarring interests arising from them, results that there is no faith to be reposed, or safety to be found among men. "Believe not a friend, and trust not in a prince: keep the doors of thy mouth from her, that sleepeth in thy bosom. For the son dishonoureth the father, and the daughter riseth up against her mother, the daughter-in-law against her mother-in-law: and a man's enemies are they of his own household (*o*)."

From thence arise those cruelties so frequent in mankind. There is nothing so brutal or so sanguinary as man. "All lie in wait for blood; every one hunteth his brother to death (*p*)."

"Cursing, and lying, and killing, and theft, and adultery have overflowed, and blood hath touched blood (*q*)," that is to say, that one murder draws on another.

Thus Human Society, established by so many sacred bonds, is violated by the passions, and as said St. Augustine: "There is nothing more sociable than man by nature, or more unsociable than man by corruption (*r*)."

2nd PROPOSITION.—*Human Society, from the beginning of things, was divided into many branches by the different nations that have been formed.*

Besides that division which was made among men by their passions, there was another, which necessarily arose from the multiplication of the human race.

(*k*) Gen. iv. 4, 5.

(*l*) Ibid. iv. 8.

(*m*) Gen. xxxvii. 4.

(*n*) Ibid. xx. 26, 27, 28.

(*o*) Mich. vii. 5, 6.

(*p*) Ibid. vii. 2.

(*q*) Osee iv. 2.

(*r*) Aug. de Civit. Dei, lib. xiii. cap. xxvii.

Moses marks it out to us when, after having named the first descendants of Noah (s), he thereby shews the origin of nations and of people. "By these," says he, "were divided the islands of the Gentiles in their lands, every one according to his tongue, and their families in their nations (t)."

From whence it appears, that two things divided human society into many branches. The one, the diversity and distance of countries in which the children of Noah were spread and multiplied; the other, the diversity of languages.

This confusion of language happened before the separation, and was sent to men in punishment of their pride: it disposed men to separate from one another, to extend themselves throughout the earth which God had given them to inhabit. "Come ye, therefore, said the Lord, let us go down, and there confound their tongue, that they may not understand one another's speech. And so the Lord scattered them from that place into all lands (u)."

Speech is the bond of society among men, by the communication which it gives of their thoughts. In proportion as they do not understand one another, they are strangers to each other. "If I know not the power of the voice, I shall be to him to whom I speak a barbarian, and he that speaketh a barbarian to me (v)." And St. Austin remarks, that that diversity of languages makes a man better pleased with his dog, than with man his equal (w).

Behold then the human race divided by tongues and by countries: and thence it has happened that inhabiting the same country, and having the same language, has been a motive to men to unite more strictly together.

There is even some appearance that, in the confusion of tongues at Babel, those who were found to have most conformity in language, were thereby disposed to choose the same vicinity; to which parentage much contributed; and scripture seems to remark these two causes which began to form around Babel the different bodies of nations, when it says, that men composed them, "in dividing themselves each one according to his language and family (x)."

3rd PROPOSITION.—*The earth they inhabit together, serves as a bond amongst men, and forms the unity of nations.*

When God promised to Abraham, that he would make of his children a great people, he at the same time promised them a land which they should inhabit in common (y). "And I will

(s) Gen. x. (t) Ibid. v. (u) Gen. xi. 7, 8. (v) 1 Cor. xiv. 11.
(w) St. Aug. de Civit. Dei, lib. xix. cap. 7. (x) Gen. x. 5. (y) Ibid.

make of thee a great nation." And shortly after, "And to thy seed will I give this land (z)."

When he introduced the Israelites into that land promised to their fathers, he praised it before them, that they might love it. He constantly called it, "A good and spacious land, flowing with milk and honey (a)."

Those who made the people disgusted with this land which was to nourish them so abundantly were punished with death, as seditious men and enemies of their country. "The men whom Moses sent to reconnoitre the land, and who at their return had made the whole multitude to murmur against him, speaking ill of the land, that it was naught, were struck with death in the sight of the Lord (b)."

Thus human society demands, that we should love the land on which we dwell together; regarding it as one mother, and one common nurse; being attached to, and united by it. This is what the Latins call *caritas patrii soli*, the love of one's country: and they regarded it as a bond among men.

Men, in effect, feel themselves bound by something strong, when they think that the same earth which bore them, and nourished them during life, will receive them into its bosom when they are dead. "Where you shall dwell, I also will dwell; your people shall be my people, said Ruth, to her Mother-in-law Noemi—the land that shall receive thee dying, in the same will I die: and there will I lie buried (c)."

Joseph dying said to his brethren, "God will visit you after my death, and will make you go out of this land to the land which he swore to Abraham, Isaac, and Jacob. . . . carry my bones with you out of this place (d)." These were his last words. It was a consolation to him in dying, to hope to follow his brethren to the land which God had given to them for their country; and where his bones would repose more peaceably in the midst of his fellow citizens.

This is a sentiment natural to all people. Themistocles, the Athenian, was banished from his country as a traitor: he planned its ruin with the King of Persia, to whom he had surrendered himself; and nevertheless, in dying he forgot Magnesia, which the King had given him, and, although he had been so well treated, ordered his friends to bear his bones to Attica, to be buried privately (e); by reason that the rigour of the Public Decrees would not permit it to be done otherwise. At the approach of death, when reason returned, and when his revenge ceased, the love of his country awoke in him: he believed he had satisfied his country: he believed he would be re-called from

(z) Gen. xii. 2, 7.
(c) Ruth. i. 16, 17.

(a) Exod. iii. 8.
(d) Gen. i. 23, 24.

(b) Numb. xiv. 36, 37.
(e) Thucyd. lib. i.

his exile after his death: and, as they then said, that the land would be more kind, and more easy to his bones.

It is for such reasons, that good citizens are fond of their native land. "And it came to pass that Nehemias took up wine and gave it to the King, and I was as one languishing away before his face. And the King said to me: Why is thy countenance sad, seeing thou dost not appear to be sick?.... And I said to the King: King, live for ever: why should not my countenance be sorrowful, seeing the city of the place of the sepulchre of my fathers is desolate, and the gates thereof are burnt with fire?.... If it seem good to the King, and if thy servant hath found favour in thy sight, that thou would send me into Judea, to the city of the sepulchre of my father, and I will re-build it (f)."

Being arrived in Judea, he summoned his fellow-citizens, whom the love of their common country had united together, "You know," said he, "the affliction wherein we are, because Jerusalem is desolate, and the gates thereof are consumed with fire, come and let us build up the walls of Jerusalem (g)."

Whilst the Jews remained in a strange land, and so remote from their own country, they ceased not to mourn and to swell, if we may say so, with their tears, the waters of Babylon, in thinking of Sion. They could not resolve to sing their favourite songs, which were the Canticles of the Lord, in a foreign land. Their instruments of Music, formerly their consolation and their joy, remained suspended on the willows planted on the banks, and they had forgotten how to use them. "O Jerusalem," said they, "if ever I forget thee, let my right hand be forgotten (h)." "Those whom the conquerors had left in their native land esteemed themselves happy, and they said to the Lord, in the Psalms which they sung during their captivity, "Thou shalt arise and have mercy on Sion, for it is time, O Lord, to have mercy on it, for the stones thereof have pleased thy servants, and they shall have pity on the earth thereof (i)."

ART. 3.—TO FORM NATIONS AND UNITE THE PEOPLE, IT IS NECESSARY TO HAVE A GOVERNMENT.

1st PROPOSITION.—Every thing divides itself, and becomes partial among men.

It was not enough that men inhabited the same country, or spoke the same language, because having become untractable by the violence of their passions, and incompatible by their different

(f) 2 Esd. ii. 1, 2, 5.

(i) Ibid. ci. 14, 15.

(g) Ibid. ver. 17.

(h) Ps. cxxxvi.

humours, they could not be united, at least to submit altogether to one government, which regulates all.

Through that defect, Abraham and Lot could not go on well together, and are constrained to separate. "Neither was the land able to bear them, that they might dwell together: for their substance was great, and they could not dwell together. Whereupon also there arose a strife between the herdsmen of Abraham and Lot. . . . Abraham, therefore, said to Lot: let there be no quarrel. . . . if thou wilt go to the left hand, I will take to the right (j)."

If Abraham and Lot, two just men, and moreover near relations, could not agree together on account of their domestics, what disorder must not have arisen among the wicked!

2nd PROPOSITION.— *The sole authority of government puts a bridle on the passions, and to the violence become natural to men.*

"If thou shalt see the oppressions of the poor, and violent judgments, and justice perverted in the province, wonder not at this matter: for he that is high hath another higher, and their are others still higher than these. Moreover, there is the King that reigneth over all the land subject to him (k)." Justice has only to sustain the authority and subordination of the powers.

This order is the bridle of licentiousness. When every one does what he wills, and has no other rule than his desires, all runs into confusion. A Levite violates all that is most holy in the Law of God. In scripture, the cause is given of this. "In those days there was no King in Israel, but every one did that which seemed right to himself (l)."

For this reason, when the children of Israel are ready to enter into the land in which they ought to form a body of the State, and a regulated people, Moses says to them: "You shall not do there the things we do here this day, every man that which seemeth good to himself. For until this present time you are not come to rest, and to the possession the Lord your God will give you (m)."

3rd PROPOSITION.— *It is by the sole authority of government that union is established among men.*

This effect of legitimate command is marked to us by these words, so often repeated in the scriptures: "At the command of Saul, and of the legitimate authority, all Israel went out as one

(j) Gen. xiii. 6, 7, 9.

(k) Eccles. v. 7, 8.

(l) Jud. xvii. 6.

(m) Deut. xii. 8, 9.

man (*n*).” “All the multitudes as one man, were forty-two thousand three hundred and sixty (*o*).”

Behold, such is the unity of a people, when each one renouncing his own will, transfers and re-unites it to that of the Prince and the magistrate. Otherwise there is no union; the people become wanderers, like a flock dispersed. “May the Lord, the God of the spirits of all flesh, provide a man that may be over this multitude, and may go out and in before them, and may lead them out, or bring them in; lest the people of the Lord be as sheep without a shepherd (*p*).”

4th PROPOSITION.—*In a regulated government, each individual renounces the right of occupying by force, what is convenient to him.*

Take away the government, the earth and all its goods are as common among men as the air and the light. God said to all men: “Increase and multiply, and fill the earth (*q*).” He gave to them all, indiscriminately, “every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind (*r*).” According to this primitive right of nature, no one has a particular right to any thing whatever, and every thing is the prey of all.

In a regulated government, no individual has a right, of himself, to occupy any thing. Abraham being in Palestine, asked of the Lords of that country, even the land in which he buried his wife Sarah: “Give me the right of a burying place with you (*s*).”

Moses ordained, after the conquest of the land of Canaan, that it should be distributed to the people by the authority of the sovereign Magistrate: “Joshua shall go before thee.” And he afterwards said to Joshua himself, “Thou shalt bring this people into the land which the Lord swore he would give to their Fathers, and thou shalt divide it by Lot (*t*).”

The matter was thus accomplished, Joshua made the partition among the tribes and among the individuals, according to the project and the orders of Moses.

From thence arose the right of property; and in general all rights should come from the public authority, without its being permitted to invade any thing, or to attempt any thing by force.

(*n*) 1 Reg. xi. 7, et alibi.

(*q*) Gen. i. 28; ix. 7.

(*t*) Deut. xxxi. 3, 7.

(*o*) 1 Esd. xi. 64.

(*r*) Ibid. i. 29.

(*p*) Numb. xxvii. 16.

(*s*) Ibid. xxiii. 4.

5th PROPOSITION.—*By the government each individual becomes stronger.*

The reason is, that each one is assisted. All the powers of the nation centre in one, and the Sovereign Magistrate has the right to combine them. "What, shall your brethren go fight and will you sit here?... We ourselves will go armed and ready for battle, before the children of Israel.... We will not return into our houses until the children of Israel possess their inheritance (*u*)."

Thus the Sovereign Magistrate has in his hands all the strength of the nation, which submits to, and obeys him. "And they, (the people) made answer to Josue, and said: All that thou hast commanded us we will do: and whithersoever thou shalt send us, we will go. He that shall gainsay thy mouth, and not obey all thy words, that thou shalt command him, let him die: only take thou courage, and do manfully (*v*)."

All strength is transferred to the Sovereign Magistrate: every one strengthens him to the prejudice of his own, and renounces his own life in case of disobedience. The people gain by this; for they recover in the person of the Supreme Magistrate, more strength than they yielded for his authority, since they recover in him, all the strength of the nation re-united to assist them.

Thus each individual is at ease from oppression and violence, because in the person of the Prince he has an invincible defender, and much stronger beyond comparison, than all those who may undertake to oppress them.

The Sovereign Magistrate has an interest in guaranteeing by force, every individual; because, if any other force than his own prevails among the people, his authority and his life are in danger.

Proud and violent men are enemies to authority, and their natural language is, "Who is Lord over us (*w*)?"

"In the multitude of people is the dignity of the King (*x*):" If he suffers it to be dissipated and overpowered by violent men he does injury to himself.

Thus the Sovereign Magistrate is the natural enemy of all violence. "They that act wickedly are abominable to the King: for his throne is established by justice (*y*)."

The Prince is then by his charge, to each individual, "as when one is hid from the wind, and hideth himself from a storm, as rivers of waters in drought, and the shadow of a rock that standeth out in a desert land.... And the work of Justice shall be

(*u*) Numb. xxxii. 6, 14, 17, 18. (*v*) Jos. i. 16, 18. (*w*) Ps. xi. 5.
(*x*) Prov. xiv. 28. (*y*) Ibid. xvi. 12.

peace. . . . and my people shall sit in the beauty of peace, and in the tabernacles of confidence and of wealthy rest (z)." Such are the natural fruits of a regulated government.

In willing to give every thing to force, each one finds himself weak in his justest pretensions, by the multitude of concurrences against which he has to be prepared. But under a legitimate power, each one finds himself strong, in placing all strength in the Magistrate, who has an interest in keeping all in peace, that he may himself be in safety.

In a regulated government, widows, orphans, wards, even infants in the cradle are strong. Their property is preserved for them; the public takes care of their education; their rights are defended, and their cause is the cause of the magistrate. The whole of the Scripture charges them to do justice to the poor, to the weak, to the widow, the orphan, and to the ward (a).

It is then with reason that St. Paul desires, that "supplications, prayers, intercessions, and thanksgivings be made. . . . for Kings and all who are in high stations, that we may lead a quiet and a peaceful life, in all piety and chastity (b)."

From all this it results, that there is no state worse than that of anarchy, that is to say, a state in which there is no government nor authority. Where every one would do all that he wills, no one will do that which he wills; where there is no master, every one is master; where every one is master, every one is a slave.

6th PROPOSITION.—*The Government perpetuates itself, and renders States immortal.*

When God told Moses that he was about to die, Moses then said to him: "May the Lord, the God of the spirits of all flesh, provide a man that may be over this multitude (c)." Then by the order of God, Moses appointed Joshua his successor, "And he set him before Eleazar the Priest, and all the assembly of the people, and laying his hands on his head, he repeated all things that the Lord had commanded (d)." As a sign that power was continued from the one to the other.

After the death of Moses, all the people acknowledged Joshua. "As we obeyed Moses in all things, so will we obey thee also (e)." The Prince died, but authority is immortal, and the State subsists for ever. For which reason, the same designs are pursued: the war began, is continued, and Moses revives in

(z) Isaiah xxxii. 2, 17, 18.

(a) Deut. x. 18.—Ps. lxxxi. 3, et alibi.

(b) 1 Tim. ii. 1, 2.

(c) Numb. xxvii. 16, 17.

(d) Ibid. xxii. 23.

(e) Jos. i. 17.

Joshua. "And he said to the Rubenites . . . remember the word which Moses, the servant of the Lord commanded you;" and a little after, "and so you shall return into the land of your possession, and you shall dwell in it, which Moses, the servant of the Lord, gave you (f)."

Princes must necessarily change, since men are mortal: but the government ought not to change; authority remains firm, counsels are continued and are eternal.

After the death of Saul, David said to those of Jabes Galead, who had well served that Prince, "Let your hands be strengthened, and be ye men of valour; for although your Master, Saul, be dead, yet the house of Juda hath anointed me to be their King (g)."

He would have them to understand, that as authority never dies, they ought to continue their services, the merit of which is immortal in a well regulated State.

ART. 4.—ON LAWS.

1st. PROPOSITION.—*The Laws must be joined to the Government to give it perfection.*

That is to say: It is not sufficient that the Prince or the Sovereign Magistrate should regulate cases as they occur, according to circumstances; but it is necessary they should establish general rules of conduct, in order that the government may be constant and uniform: and that is what is called Law.

2nd PROPOSITION.—*The first Principles of all the Laws are fixed.*

All the laws are founded upon the first of all laws, which is the law of nature: That is to say, on right reason, and on natural equity. The laws ought to regulate all things human and divine, public and private; and are begun by nature, according to Saint Paul. *For when the Gentiles, who have not the law, do by nature those things that are of the law, these having not the law, are a law to themselves: who shew the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts within themselves accusing them, or else defending them (h).*

The laws ought to establish the Sacred and profane right, the public and private right; in a word, the just observance of Divine and human things among citizens, together with rewards and punishments.

(f) Jos. ix. 16.

(g) 2 Reg. ii. 7.

(h) Rom. ii. 14, 15.

We must then, before all things, regulate the worship of God. It was thus Moses began: thus, that he laid down the foundation of society among the Israelites. At the head of the decalogue we see this fundamental precept: *I am the Lord, thy God, thou shalt not have any strange Gods before me, &c.* (i).

Next follow the precepts which regard society. *Thou shalt not kill; thou shalt not steal* (j); and the rest. Such is the general order of all legislation.

3rd PROPOSITION.—*There is an order in the Laws.*

The first principle of the laws, is to acknowledge a Divinity, from whence is derived all that is good and existence itself. *Fear God and keep his commandments; for this is all man* (k). And the other is, *to do to others, as we would be done unto* (l).

4th PROPOSITION.—*A Great King explains the character of the Laws.*

Interest and passion corrupt men. The law is without interest and without passion. *The law of the Lord is unspotted, converting souls: the testimony of the Lord, is faithful given wisdom to little ones* (m). It precedes experience, and supplies them from infancy with good maxims. *The Justices of the Lord are right rejoicing hearts* (n). One is delighted to observe how equal they are to every one, and how, in the midst of corruption, they preserve their integrity. *They are lightsome* (o). In the Laws are collected the purest lights of reason. *They are true, and justified in themselves* (p), for they follow the first principle of natural equity, with which no person can disagree, but such as are completely blind. *They are more to be desired than gold and many precious stones: and sweeter than honey and the honeycomb* (q). From them proceed abundance and repose. David remarks in the law of God, these excellent properties, without which there is no true law.

5th PROPOSITION.—*The Law rewards and punishes.*

For which reason the law of Moses is everywhere found accompanied by punishments: It is this principle which renders them equally just and necessary. The first of all laws, as we have remarked, is, that we should not do to others, that which we would not be done unto. Those who depart from this primitive law, so just and so equitable, thereby deserve that,

(i) Exod. xx. &c. (j) Ibid. xx. 3. (k) Eccl. xii. 13.
 (l) Matt. vii. 12.—Luke vi. 31. (m) Ps. xviii. 8. (n) Ibid. xviii. 9.
 (o) Ibid. xviii. 9. (p) Ibid. 10. (q) Ibid. 11.

that should be done unto them, which they would not have done to themselves; since they have made others suffer, what they do not wish to suffer. This is the just foundation of punishments, conformable to that sentence pronounced against Babylon. Take vengeance upon her: as she has done to others, so do to her" (r). She has spared nobody, spare her not: She has made others suffer, let her suffer.

On the same principle recompenses are founded. Whoever serves the public or individuals, the public and individuals ought to serve him.

6th PROPOSITION.—*The Law is sacred and inviolable.*

To understand perfectly the nature of the law, it must be remarked, that all those who have well treated upon it, have regarded it, in its origin, as a covenant and a solemn treaty, by which men agree together, by the authority of Princes upon what is necessary to form their society.

We do not mean by this, that the authority of the laws depends upon the consent and acquiescence of the people; but only that the Prince who, besides, that by his character has no other interest than that of the public, is assisted by the wisest heads of the nation, and supported by the experience of past ages.

This truth, constant amongst all men, is admirably explained in the scripture. God assembles his people, and causes the law to be proposed to them, by which he established the sacred and profane, the public and private law of the nation, and makes all agree to it in his presence. *Moses called all Israel, and as he had recited to them all the articles of this law, he said to them: Keep therefore, the words of this covenant, and fulfil them, that you may understand all that you do. You all stand this day before the Lord your God. Your Princes and tribes, and ancients and doctors, all the people of Israel, your children, and your wives, and the stranger that abideth with thee in the camp; that you may pass in the covenant of the Lord thy God, and in the oath which the Lord thy God maketh with thee. And that he may raise thee up a people to himself, and he may be thy God. Neither with you only, do I make this covenant, but with all that are present, and all that are absent (s).*

Moses receives this covenant in the name of all the people who had given him their consent. *I was the mediator, and stood between the Lord and you, to shew you the words he gave to you, and you gave to him (t).*

All the people expressly consent to the covenant. *The*

(r) Jer.

(s) Deut. xxix. 2 to 15.

(t) Ibid. v. 5.

Levites shall say, with a loud voice: Cursed be he that abideth not in the words of the law, and fulfilleth them not: and all the people shall say, Amen (u).

We must remark, God has no need of the consent of men to authorize his law, because he is their Creator, and can oblige them to whatever he pleases; nevertheless, to render the thing more solemn, and more firm, he obliges them to the law, by an express and voluntary covenant.

7th PROPOSITION.—*The Law is reputed to be of Divine origin.*

The Covenant which we have just read, has a double effect: it unites the people to God, and it unites the people in themselves. The people could not unite amongst themselves by an inviolable society, if the covenant had not been originally made in the presence of a superior power, such as that of God, the natural protector of human society, and the inevitable avenger of every contravention of the law.

But when men bind themselves to God, promising him to observe, as well in his regard as among themselves, all the articles of the law which he proposes to them, then the treaty is inviolable, authorized by a power to whom all are subject.

For which reason, all nations have been desirous to give to their laws a Divine origin; and those which had it not, pretended to have it.

Minos boasted of having learned from Jupiter, the laws which he gave to the Cretans; Lycurges, and Numa, and all other Legislators, have wished that the convention by which the people bound themselves to keep the laws, should be strengthened by the Divine authority, in order that no one should speak against them.

Plato, in his republic, and in his book of laws, proposes none but such as he wishes should be confirmed by the Oracle, before they are received; and it is thus that the laws become sacred and inviolable.

8th PROPOSITION.—*There are Fundamental Laws that cannot be changed; it is even very dangerous to change, without necessity, those which are not fundamental.*

It is principally of these fundamental laws that it is written, that in violating them, *The foundations of the earth shall be moved (v)*. After which, there shall remain only the fall of Empires.

(u) Deut. xxvii. 14, 26.

(v) Ps. lxxx. 5.

In general the laws are not laws, if they have not something inviolable in them. To mark their solidity and firmness, Moses ordained, *Thou shalt write upon the stones, all the words of this law, plainly and clearly (w)*. Joshua accomplished this commandment (x).

The other civilized nations agree to this maxim, *Let their be an Edict, and let it be written according to the law of the Persians and the Medes, said to Ahasuerus the wise men of his council, who were always near his person, who knew the laws and judgments of their fathers (y)*. This attachment to the laws, and to ancient maxims, strengthens society, and renders States immortal.

We lose a veneration for the laws, when we see them often changing. It is then that nations seem to stagger, as if they were troubled, and had taken wine, as the prophets express themselves (z). A vertiginous spirit possesses them, and there fall is inevitable: *because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant (a)*. It is the state of a sick and restless man, who knows not what position to find rest in. *There are two nations, says the Son of Sirach, which my soul abhorreth, and the third is no nation, which I hate, and the foolish people that dwell in Sichem (b)*, namely, the people of Samaria, who, having overset order, forgot the law, established a religion, and an arbitrary law, merited not the name of a people.

We fall into this state, when the laws are variable and without consistence, that is to say, when they cease to be laws.

ART. 5.—CONSEQUENCES OF THE GENERAL PRINCIPLES OF HUMANITY.

UNIQUE PROPOSITION.—*The division of property among men, and the division of men even into peoples and nations, ought not to alter the general society of mankind.*

If any one of thy brethren that dwelleth within the gates of thy city, in the land which the Lord thy God will give thee, come to poverty: thou shalt not harden thy heart, nor close thy hand, but shalt open it to the poor man, thou shalt lend him, that which thou perceivest he hath need of. Beware lest perhaps a wicked thought steal in upon thee; and thou shalt say in thy heart: The seventh year of remission draweth nigh; and thou turn away thy eyes from thy poor brother, denying to lend him that which he asketh: lest he cry against thee to the Lord, and it become a sin

(w) Deut. xxvii. 8.

(x) Jos. viii. 32.

(y) Est. i. 13, 19.

(z) Isa. xix. 14.

(a) Ibid. xxiv. 5.

(b) Eccl. i. 27, 28.

unto thee. *But thou shalt give to him: neither shalt thou do any thing craftily in relieving his necessities: that the Lord thy God may bless thee at all times, and in all things to which thou shalt put thy hand (c).*

The law would be inhuman if, in the partition of property, it did not give to the poor some resource in the rich. It ordains in that spirit, that they should demand their debts with great moderation. *Thou shalt not take the nether, nor the upper millstone to pledge: for he hath pledged his life to thee.... When thou shalt demand of thy neighbour any thing that he oweth thee, thou shalt not go into his house to take away a pledge: but thou shalt stand without, and he shall bring out to thee what he hath. But if he be poor, the pledge shall not lodge with thee that night. But thou shalt restore it to him presently before the going down of the sun: that he may sleep in his own raiment, and bless thee, and thou mayest have justice before the Lord thy God (d).*

The law studies in every thing to preserve among citizens, this spirit of mutual assistance. *Thou shalt not pass by if thou seest thy brother's ox or his sheep go astray: but thou shalt bring them back to thy brother. And if thy brother be not nigh, or thou know him not, thou shalt bring them to thy house, and they shall be with thee until thy brother seek them, and receive them. Thou shalt do in like manner with his ass, and with his raiment, and with every thing that is thy brother's, which is lost: if thou find it, neglect it not as appertaining to another (e).* That is to say, take care of it as if it were your own, to restore it carefully to him who lost it.

By these laws there is no division which hinders us from taking care of that which belongs to another, as if it were our own, and that we should not give a part to another of what we possess, as if it really belonged to us.

It is thus that the law places, as it were in common, the property that has been divided for the public and private convenience. It leaves, even in the lands so justly divided, some mark of the ancient community, but reduced to certain limits for the sake of public order. *Going into thy neighbour's vineyard, thou mayest eat as many grapes as thou pleases: but must carry none out with thee. If thou go into thy friend's corn, thou mayest break the ears, and rub them in thy hand: but not reap them with a sickle (f).* It ordains the same things of olives, and of grapes, in the vintage. *If thou have gathered the fruit of thy olive trees, thou shalt not return to gather whatsoever remaineth on the trees: but shalt leave it for the stranger, for the fatherless, and for the widow (g).*

(c) Deut. xv. 7 to 10, (d) Ibid. xxiv. 6, 10 to 13. (e) Deut. xxii. 1 to 3.
(f) Ibid. xxii. 24, 25. (g) Deut. xxiv. 20.

Moses, by this means, recalls to the memory of the possessors, that they should always regard the earth as the common mother, and the nurse of all men; and wills not, that the division that has been made of it, should make them forget the primitive right of nature.

He comprises strangers in this right. *When thou hast reaped the corn in thy field, and hast forgot and left a sheaf, thou shalt not return to take it away: but thou shalt suffer the stranger, and the fatherless, and the widow, to take it away, that the Lord thy God may bless thee in all the works of thy hands (h).*

He recommends particularly, in judgments, the foreigner and the fatherless, honouring in all the society of mankind. *Thou shalt not pervert the judgment of the stranger nor of the fatherless. . . . Remember that thou also wast a bondsman in Egypt (i).*

So far is he from desiring that we should fail in humanity to strangers, that he even extends, in some measure, this humanity to animals. When you find a bird sitting, the legislator forbids you to take both the mother and its young: *Thou shalt let her go, keeping the young which thou hast caught (j).* As if he had said, she loses enough in losing them, without also losing her liberty.

In the same spirit of mildness, the law forbids to *boil a kid in the milk of its dam (k)* and to *muzzle the ox that treadeth out thy corn on the floor (l).*

Doth God take care for oxen (m)? as says St. Paul: hath he made the law for them and for goats, and for beasts; and is it not evident that he would inspire men with mildness and humanity in all things; to the end, that being kind to animals, they should feel the better what they owe to their like?

We must not then imagine that the limits which separate the lands of individuals, and states, are made to cause division in mankind; but only that they should not attempt any thing against each other, and that each one should respect the peace of the other. It is for this end, that it is said: *Thou shalt not take nor remove thy neighbour's landmark, which thy predecessors have set in thy possession, which the Lord thy God will give thee in the land (n).* And again: *Cursed be he that removeth his neighbour's landmarks (o).*

Still more must we respect the limits which separate States, than those which separate individuals; and we ought to preserve the society which God has established among all men.

There are only certain cursed and abominable people, from whom all society is interdicted on account of that frightful

(h) Deut. xxiv. 19.

(i) Ibid. xxiv. 17, 22.

(j) Ibid. xxii. 6, 7.

(k) Ibid. xiv. 21.

(l) Ibid. xxv. 4.

(m) 1 Cor. ix. 9.

(n) Deut. xix. 14.

(o) Ibid. xxvii. 17.

corruption they would not fail to spread amongst their allies. *Thou shalt make no league with them, neither shalt thou make marriages with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son: for she will turn away thy son from following me, that he may rather serve strange Gods (p).*

Except in such cases, God forbids the aversions which nations entertain for each other; and on the contrary, he makes them value all the bonds of society which exist between them. *Thou shalt not abhor the Edomite, because he is thy brother; nor the Egyptian, because thou wast a stranger in his land (q).*

Thus have been preserved, among all peoples, certain common principles of society and concord. Nations, the most remote from each other, are united by commerce, and agree to preserve faith and treaties. There are amongst all civilized nations, certain persons, to whom all mankind appear to have given a security for the preservation of commerce between them. Even war does not prevent this commerce; the persons of ambassadors are regarded as sacred: whoever violates their character, is held in horror; and David took, with reason, a terrible vengeance on the Ammonites and their king, who had maltreated his ambassadors (r).

Nations that know not these laws of society are inhuman and barbarous, enemies of all justice and of mankind; to them Scripture applies this odious charge, *without affection, without fidelity (s).*

Behold a beautiful rule, drawn by St. Augustine, for the application of charity. "Where reason is equal, lot should decide. The obligation of loving each other, is equal amongst all men, and for all men. But as we cannot equally serve all men, we ought to attach ourselves principally to serve those, whom place, time, and other similar circumstances, unite to us in a particular manner, as by a sort of destiny."

ART. 6.—ON THE LOVE OF COUNTRY.

1st PROPOSITION.—*We must be good citizens, ready to sacrifice to our country, in case of need, all that we possess, even our very lives, when there is question of war.*

If we are obliged to love all men, and as it is true to say, that to a Christian there is no such thing as a stranger, still more reasonable is it that we should love our fellow citizens. All the love we have for ourselves, for our family, and for our friends, is re-united in the love we have for our country, where

(p) Deut. vii. 2, 3, 4. (q) Ibid. xxiii. 7. (r) 2 Kings x. 3, 4; xii. 30, 31.
(s) Rom. i. 31.

our happiness, and that of our family, and of our friends is comprised.

For which reason the seditious, who love not their country and bring division into it, are the execration of mankind. The earth cannot bear with them, but opens to swallow them up. It is thus that Core, Dathan, and Abiron perished. *If these men die the common death of men*, said Moses, *and if they be visited with the plague, wherewith others also are wont to be visited, the Lord did not send me: But if the Lord do a new thing, and the earth opening her mouth, swallow them down, and all things that belong to them, and they go down alive into hell, you shall know that they have blasphemed the Lord. And immediately as he had made an end of speaking, the earth broke asunder under their feet: and opening her mouth, devoured them with their tents and all their substance (t).*

Thus do they merit to be cut off, who cast division among the people. We must not associate with them; in approaching them, we approach the plague. *Depart, said Moses to the multitude, from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins (u).*

We must not spare our goods when there is question of serving our country. *And Gideon said to the men of Soccoth: Give, I beseech you, bread to the people that is with me, for they are faint, that we may pursue Zebec, and Salmana, the Kings of Median (v).* They refused, and Gideon justly chastised them. Whoever serves the public, serves each individual. We must even without hesitation expose our lives for our country. This sentiment is common to all nations, and above all it is apparent in the people of God.

When the wants of the State required it, every body, without exception, was obliged to go to war; and it is for this reason that their armies were so numerous.

The city of Jabes Galaad, besieged and reduced to extremity by Naas, King of the Ammonites, sends to expose the extremity of its peril to Saul, who *taking both the oxen, cut them in pieces, and sent them into all the coasts of Israel, by messengers, saying: Whosoever shall not come forth, and follow Saul and Samuel, so shall it be done to his oxen. And the fear of the Lord fell upon the people, and they went out as one man. And he numbered them in Bezec: and there were of the children of Israel three hundred thousand: and of the men of Juda thirty thousand. And they said to the messengers that came: thus shall you say to the men of Jabes Galaad: To-morrow, when the sun shall be hot, you shall have relief (w).*

(t) Numb. xvi. 29 to 33. (u) Ibid. xvi. 26. (v) Judges viii. 5, 15, 16, 17.
(w) 1 Kings xi. 7, 8, 9.

These convocations were common; we must transcribe the whole of the history of the people of God, to relate every example.

It was a subject of complaint for those who were not called, and they took it as an affront. *And the men of Ephraim said to Gideon: What is this that thou meanest to do, that thou wouldst not call us when thou wentest to fight against Madian? And they chid him sharply, and almost offered violence (x).* And he appeased them by praising their valour.

They made the same complaint to Jephtha; and the matter arose even to a sedition (y); so much did they pique themselves on the honor of being convoked on these occasions. Each one exposed his life, not only for the people, but for his single tribe. *I and my people, said Jephtha, were at great strife with the children of Ammon: and I called you to assist me, and you would not do it. And when I saw this, I put my life in my own hands (a noble mode of speaking, which signifies, that he exposed his life) and passed over against the children of Ammon (z).*

It is shameful to remain in repose at home, whilst our fellow-citizens are in labour and peril for our common country. David sent Uriah to repose at home, and that good subject replied: *The ark of God, and Israel and Judah dwell in tents, and my Lord Joab, and the servants of my Lord abide upon the face of the earth: and shall I go into my house, to eat and to drink, and to sleep with my wife? by thy welfare, and by the welfare of thy soul, I will not do this thing (a).*

There is no more joy for a good citizen, when his country is ruined. Whence this discourse of Mathathias, chief of the house of the Asmoneens, to the Machabees. *Wo is me, wherefore was I born to see the ruin of my people, and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies? The holy places are come into the hands of strangers, her temple is become as a man without honour. The vessels of her glory are carried away captive; her old men are murdered in the streets, and her young men are fallen by the sword of the enemies. What nation hath not inherited her kingdom, and gotten of her spoils? All her ornaments are taken away. She that was free is made a slave. And behold our Sanctuary, and our beauty, and our glory is laid waste, and the Gentiles have defiled them. To what end then should we live any longer (b).*

We see here, every thing that unites citizens amongst themselves and with their country: their altars and sacrifices, glory, goods, repose, and safety of life, in a word, the society of things

(x) Judges viii. 1, 2.
(a) 2 Kings xi. 11.

(y) Ibid. xii. 1.
(b) 1 Macch. ii. 7 to 13.

(z) Ibid. 2, 3.

human and divine. Mathathias affected by all these things, exclaimed, that he could no longer live, seeing his fellow citizens a prey, and his country desolated. *And Mathathias and his sons rent their garments, and they covered themselves with hair-cloth, and made great lamentation (b).*

Thus did Jeremias, when his people having been led into captivity and the holy city desolated, full of bitter grief he pronounced, in groanings, those lamentations which still cease not to affect those who hear them.

The same Prophet reproached Baruch, that in the ruin of his country he still thought of himself, and of his fortune. *Thus saith the Lord the God of Israel to thee, Baruch:.. Behold, them whom I have built, I do destroy: and them whom I have planted I do pluck up, and all this land. And dost thou seek great things for thyself? seek not: for behold I will bring evil upon all flesh, saith the Lord, but I will give thee thy life (c).*

It is not enough to weep over the afflictions of our fellow-citizens, and of our country; we must expose our lives for their service. To which object Mathathias excited, when dying, the whole of his family, saying: *Now hath pride and chastisement gotten strength, and the time of destruction, and the wrath of indignation: Now therefore, O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers (d).*

This sentiment remained engraven in the hearts of all his children; there is nothing more common in the mouths of Judas, of Jonathan, and of Simon, than these words: *Let us die for our people, and for our brethren. And Judas said: Gird yourselves and be valiant men, and be ready against the morning, that you may fight with these nations that are assembled against us, to destroy us and our sanctuary (e).* And again, *God forbid we should do this thing, and flee away from them: but if our time be come, let us die manfully for our brethren, and let us not stain our glory (f).*

Scripture is full of examples which teach us what we owe to our country; but the most beautiful of all these examples, is that of Jesus Christ himself.

2nd PROPOSITION.—*Jesus Christ established by his doctrine, and by his examples, the love which citizens ought to have for their country.*

The Son of God, made man, has not only accomplished all the duties that are demanded of a man in human society, charitable towards all, and the saviour of all; and that of a good son

(b) 1 Macch. ii. 14.
(c) Ibid. iii. 58, 59.

(c) Jer. xlv. 2, 4, 5.
(f) Ibid. ix. 10.

(d) 1 Macch. ii. 49, 50.

towards his parents, to whom he was subject, but moreover those of a good citizen; acknowledging himself to have been sent to the sheep that were lost of the house of Israel (g). He confined himself to Judea, where he *went about doing good, and healing all that were oppressed by the devil* (h).

They acknowledged him to be a good citizen; and it was a powerful recommendation with him, to love the Jewish nation. The Senators of the Jewish people to oblige him to cure the servant of the Centurion "*who was dear to him... besought him earnestly, saying to him: He is worthy that thou shouldst do this for him. For he loveth our nation; and he hath built us a synagogue. And Jesus went with them* (i), and cured him."

When he thought of the calamities which so nearly menaced Jerusalem and the Jewish people, he could not restrain his tears. *And when he drew near, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are for thy peace: but now they are hidden from thy eyes* (j).

He said these words entering into Jerusalem, in the midst of the acclamations of all the people.

This solicitude, which pressed him in his triumph, did not quit him in his passion. As they led him to execution, *there followed him a great multitude of people, and of women, who bewailed and lamented him. But Jesus turning to them, said: Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children. For behold the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck* (k).

He did not complain of the evils they made him suffer unjustly, but of those which so iniquitous a proceeding would draw upon his people.

He had forgotten nothing to prevent them. *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen gathereth together her chickens, under her wings, and thou wouldst not? Behold your house shall be left to you desolate* (l).

He was, during his life and at his death, an exact observer of the laws and praiseworthy customs of his country, even of those from which he knew he was the most exempt.

They complained to St. Peter, that he payed not the ordinary tribute in the Temple, and that Apostle maintained that, in effect, he owed it nothing. *But Jesus prevented him, saying: What is thy opinion, Simon? The Kings of the earth, of whom do they receive tribute or custom? Of their own chil-*

(g) Matt. xv. 24.

(h) Acts. x. 38.

(i) Luke vii. 4 to 6.

(j) Ibid. xix. 41, 42. (k) Ibid. xxiii. 27, 28, 29. (l) Matt. xxiii. 37, 38.

dren, or of strangers? *And he said: Of strangers. Jesus said to him: Then the children are free. But that we may not scandalize them, go to the sea, and cast in a hook: and that fish that shall first come up to thee, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for thee and me (m).* He ordered a tribute to be paid which he owed not, as a son, for fear of causing the least trouble to public order.

Thus, in the desire which the Pharisees had to find him acting contrary to the law, they could never reproach him but with mere nihilities, or with miracles performed on the Sabbath day (n), as if the Sabbath ought to stop the works of God as well as man.

He was submissive in all things to public order, causing that to be given to Cæsar, which was Cæsar's: and to God, what was God's (o).

Never did he undertake any thing that interfered with the authority of the magistrates. *And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me. But he said to him: Man, who hath made me a judge or a divider over you (p)?*

Moreover, the omnipotence he possessed, hindered him not from suffering himself to be taken without resistance. He reproved Saint Peter who had struck with his sword, and cured the wound that apostle had made (q).

He appeared before the High Priests, before Pilate, and before Herod, replying precisely to the fact proposed to him, by those who had a right to interrogate him. *And the High Priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ, the Son of God. Jesus saith to him: Thou hast said it (r).* He satisfied Pilate on his royalty, in which consisted all his imputed crime; assuring him at the same time, that it was not of this world (s). He said not a word to Herod, who had no command in Jerusalem, to whom also they sent him through ceremony: and who only desired to see him from mere curiosity, and after having satisfied the lawful interrogatory. Moreover, he condemned only, by his silence, the manifestly iniquitous procedure they employed against him, without complaint, without murmur, *delivering himself to him that judged him unjustly (t).*

Thus was he faithful and affectionate, to the end, to his ungrateful country, and to his cruel fellow-citizens, who thought

(m) Matt. xvii. 24, 25, 26. (n) Luke xiii. 14.—John v. 9, 12; ix. 14, 15.

(o) Matt. xxii. 21. (p) Luke xii. 13, 14. (q) Ibid. xxiii. 50, 51.—John xviii. 11.

(r) Matt. xxvi. 63, 64.—Luke xxii. 70.)

(s) John xviii. 36, 37.

(t) 1 Pet. ii. 23.

only of satiating themselves with his blood, with so blind a fury, that they preferred to him, a rebel and a murderer.

He knew that his death would have been the salvation of those ungrateful citizens, if they had done penance; for which reason he prayed for them in particular, even on the cross to which they had nailed him.

Caiphas having pronounced that it was necessary Jesus should die, *that the whole nation might not perish*, the Evangelist remarks: *And this he spoke not of himself: but being the High Priest of that year, he prophesied that Jesus should die for the nation. And not only for the nation, but to gather together in one the children of God, that were dispersed (u).*

Thus he shed his blood with a particular regard for his nation; and in offering up the great sacrifice, which was to effect the expiation of all the Universe, he willed, that the love of country should find a place in it.

3rd PROPOSITION.—*The Apostles, and the first Faithful, were always good citizens.*

Their Master had inspired them with this sentiment. He had foretold them, that they would be persecuted by the whole earth, and said to them, at the same time: *Behold, I send you as sheep in the midst of wolves (v).* That is to say, that they had only to suffer without murmuring, and without resistance.

Whilst the Jews persecuted St. Paul, with an implacable hatred, this great man takes Jesus Christ, who is the truth itself, and his conscience to witness, that, affected with an extreme and continual grief for the blindness of his brethren, *he wishes to be an anathema for them. I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost, &c. (w).*

In an extreme famine he made a collection for those of his nation, and brought himself, to Jerusalem, the alms he had collected for them in all Greece. *I came to bring alms to my nation (x).*

Neither he nor his companions ever excited sedition, nor assembled the people tumultuously (y).

Constrained, by the violence of his fellow-citizens, to appeal to the Emperor, he assembled the Jews of Rome, to declare to them: *I was constrained to appeal unto Cæsar, not that I had any thing to accuse my nation of (z).* He did not accuse them; but he complained of them, and never spoke but with compas-

(u) John xi. 50, 51, 52,

(v) Matt. x. 16.

(w) Rom. ix. 1, 2, 3,

(x) Acts xxiv. 17.—Rom. xv. 25; 26.

(y) Acts xxiv. 12, 18.

(z) Ibid. xxviii. 19.

sion for their obstinacy. In effect, accused before Felix, President of Judea (*a*), he simply defended himself against the Jews, without making any reproach to such violent persecutors.

During three hundred years of pitiless persecution, the Christians always followed the same conduct.

Never were there better citizens, nor any more useful to their country, nor who served more willingly in their armies, provided they were not obliged to become idolaters. Listen to the testimony of Tertullian. "You say, that the Christians are useless: We navigate with you, we carry arms with you, we cultivate the earth, we exercise merchandize (*b*)."
That is to say, we live like others, in all that regards society.

The Empire had not better soldiers; besides having fought valiantly, they obtained, by their prayers, what they could not effect by their arms. Witness the rain obtained by the fulminating legion, which miracle is attested by the letters of Marcus Aurelius.

To them it was forbidden to cause trouble, to upset idols, to do any violence, the laws of the Church permitting them only to await the stroke with patience.

The Church did not rank those as martyrs, who drew death upon themselves by their own violence, or by their false zeal. There might have been sometimes extraordinary inspirations; but these examples were not followed, as being above order.

We even see, in the acts of some martyrs, that they made a scruple at cursing the gods; they knew how to repress error, without angry words. St. Paul and his companions acted thus, which caused the Secretary of the Community of Ephesus, to say; *Ye men of Ephesus...you ought to be quiet, and to do nothing rashly, For you have brought hither these men, who are neither guilty of sacrilege, nor of blasphemy against your goddess (c)*. They gave no scandal, and preached the truth without, as much as was in their power, disturbing the public repose.

How submissive and peaceable the persecuted Christians were, the following words of Tertullian admirably express (*d*). "Beside the public orders by which we are pursued, how often do the people cast stones at us, and set fire to our houses, in their bacchanalian fury? They spare not the Christians even after death: they tear them from the repose of the sepulchre, and, as it were, from the asylum of death. And yet, what vengeance do you receive from people so cruelly treated? Could we not with a few torches set fire to the city, if amongst us it were permitted to do evil for evil? and if we would act as de-

(*a*) Acts xxiv. 10, &c. (*b*) Tertull. Apol. n. 42. (*c*) Acts xix. 36, 37.

(*d*) Tertull. Apol. n. 37.

clared enemies, should we want troops or armies? The Moors, or the Marcomani, and the Parthians even, who are confined in their limits, do they find themselves in greater number than us who fill all the earth? It is but a short time since we first appeared in the world; and already we fill your cities, your isles, your castles, your assemblies, your camps, your tribes, your decurii; the palace, the senate, the bar, the public places. We leave you nothing but the temples. To what war would we not be disposed, were we even in number unequal to you, we who so resolutely endure death, if it were not that our doctrine disposes us rather to be killed than to kill? We could even, without taking arms, and without rebellion, punish you in abandoning you: your solitude and the silence of the world, would fill you with horror; the cities would appear to you dead; and you would be reduced in the midst of your empire, to seek whom to command. There would remain to you more of enemies than of citizens; for you have now less enemies, on account of the prodigious multitude of Christians.

“You lose,” he continues (*e*), “in losing us. You have by our means an infinite number of people, I say not who pray for you, for you do not believe it, but from whom you have nothing to fear.”

He gloried, and with reason, that amongst so many attempts against the sacred persons of the Emperors, there never was found a single Christian, notwithstanding the inhumanity that was practised against them all. “And in truth,” said he (*f*), “we have no occasion for precautions against attempting any thing against them. Those whose manners God regulates, ought not only to spare the Emperors, but also all men. We are for the Emperors, such as we are for our neighbours. For it is equally forbidden for us to say, or to do, or to will evil to any one. That which is not permitted against the Emperor, is not permitted against any body: that which is not permitted against any body, is still less, without doubt, against him whom God has made so great.”

Behold, such were the Christians who were so unworthily treated!

Conclusion.

To conclude this book, and to reduce it to an abstract.

Human Society may be considered in two manners:

Either, as it comprises all mankind in one great family;

Or, as it is reduced into nations, or into peoples composed of many particular families, having each their rights.

(*e*) Tertull. Apol. n. 43.

(*f*) Ibid. n. 36.

Society, considered in the latter sense, is called Civil Society :
It may be defined, according to what has been said, a society
of men united together under the same government, and under
the same laws.

By this government and these laws, the peace and the life of
all men are put, as much as may be, in safety.

Whoever, then, loves not the civil society of which he forms
a part, that is to say, the State in which he was born, is an
enemy to himself and to all mankind.

