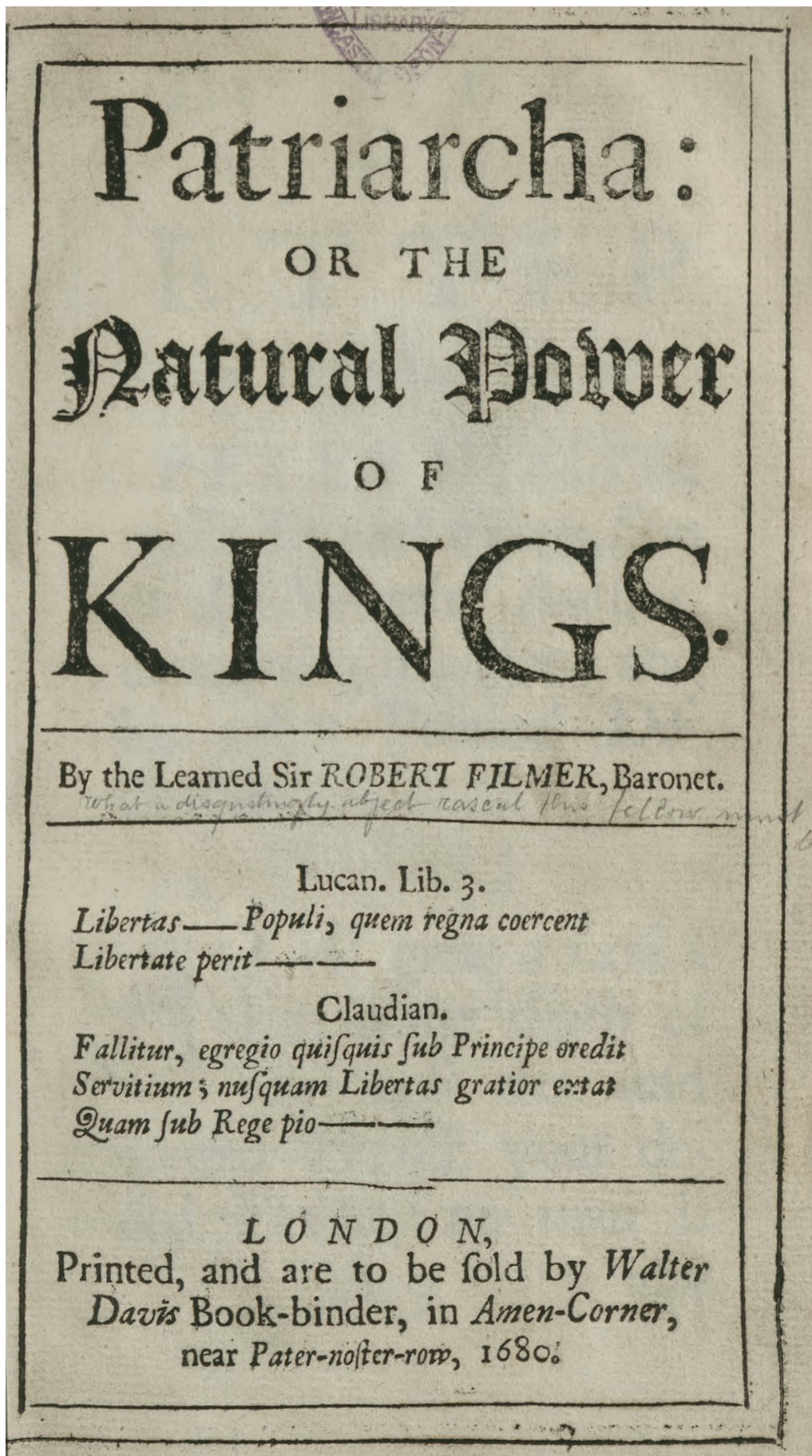


Source A1



Patriarcha, or, the natural power of Kings, Bradshaw 3216 FIL, Bradshaw Collections, Newcastle University Special Collections, GB186

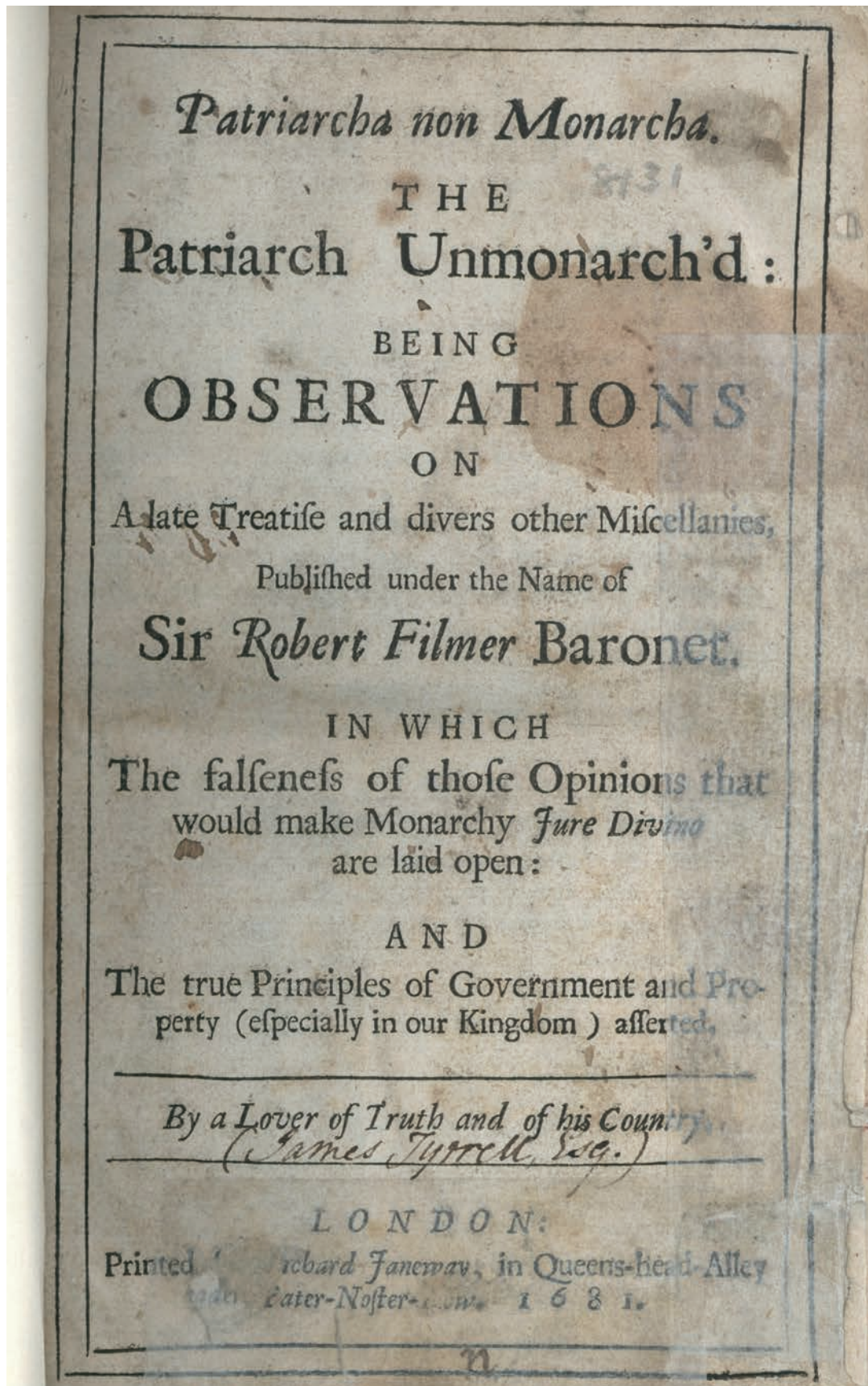
Source A2



Patriarcha, or, the natural power of Kings, Bradshaw 3216 FIL, Bradshaw Collections, Newcastle University Special Collections, GB186

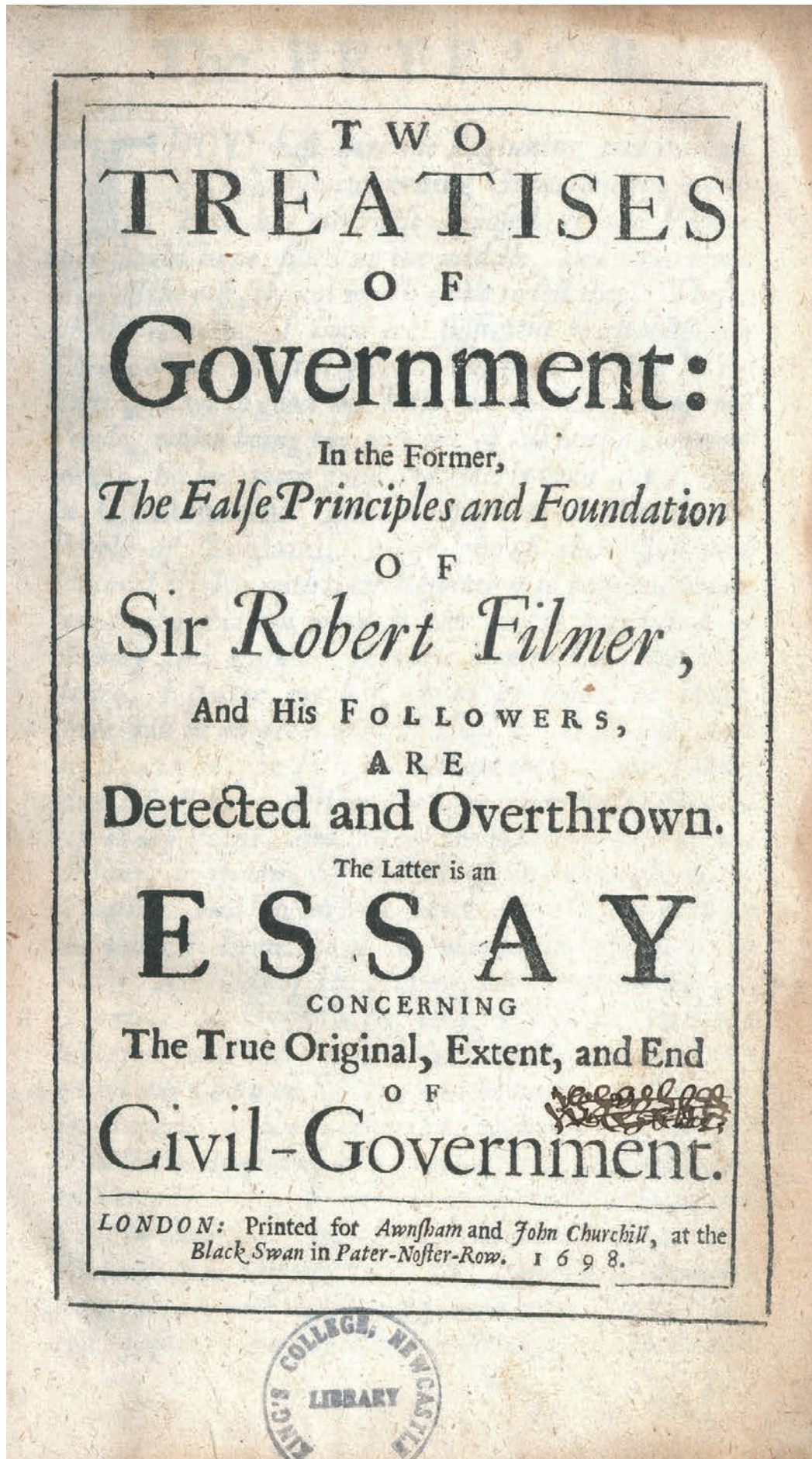


Source B



Patriarch non monarcha... Bradshaw 3216 TYR, Bradshaw Collections, Newcastle University Special Collections, GB186

Source C



Two Treatises of government... Kieper K321 LOC, Kieper Collection, Newcastle University Special Collections, GB186

Source D1

DISCOURSES
CONCERNING
GOVERNMENT,
BY
Algernon Sidney,

Son to *Robert* Earl of *Leicester*, and Ambassador
from the Commonwealth of *England* to *Charles*
Gustavus King of *Sweden*.

Published from an Original Manuscript of the Author.

L O N D O N,
Printed, and are to be sold by the Bookfellers of
London and *Westminster*. MDCXCVIII.



Discourses concerning government, 18th C.Coll, 320.1 SID, 18th Century Collection, Newcastle University Special Collections, GB186



Source D2

Discourses concerning Government.

Means futable to the Ends propofed for the Service of his great Mafter, I hope to fhew that he hath not ufed one Argument that is not falfe, nor cited one Author whom he hath not perverted and abufed. Whilft my work is fo to lay open thefe Snares that the moft fimple may not be taken in them, I fhall not examin how Sir *Robert* came to think himfelf a Man fit to undertake fo great a work, as to deftroy the principles, which from the beginning feem to have bin common to all Mankind; but only weighing the Pofitions and Arguments that he alledgeth, will, if there be either truth or ftrength in them, confeffes the difcovery comes from him that gave us leaft reafon to expect it, and that in fpight of the Antients, there is not in the world a piece of Wood out of which a Mercury may not be made.

S E C T. II.

The common Notions of Liberty are not from School Divines, but from Nature.

IN the firft lines of his Book he feems to denounce War againft Mankind, endeavouring to overthrow the principle of Liberty in which God created us, and which includes the chief advantages of the life we enjoy, as well as the greateft helps towards the felicity, that is the end of our hopes in the other. To this end he abfurdly imputes to the School Divines that which was taken up by them as a common notion, written in the heart of every Man, denied by none, but fuch as were degenerated into Beasts, from whence they might prove fuch Points as of themfelves were lefs evident. Thus did *Euclid* lay down certain Axioms, which none could deny that did not renounce common Senfe, from whence he drew the proofs of fuch Propofitions as were lefs obvious to the Underftanding; and they may with as much reafon be accused of Paganifm, who fay that the whole is greater than a part, that two halves make the whole, or that a ftreight Line is the fhorteft way from Point to Point, as to fay, that they who in Politicks lay fuch Foundations, as have been taken up by Schoolmen and others as undeniable Truths, do therefore follow them, or have any regard to their Authority. Tho the Schoolmen were corrupt, they were neither ftupid nor unlearned: They could not but fee that which all men faw, nor lay more approved Foundations, than, That Man is naturally free; That he cannot juftly be deprived of that Liberty without caufe, and that he doth not refign it, or any part of it, unlefs it be in confideration of a greater good, which he propofes to himfelf. But if he doth unjuftly impute the invention of this to School Divines, he in fome meafure repairs his Fault in faying, *This hath been foftered by all fucceeding Papifts for good Divinity: The Divines of the Reformed Churches have entertained it, and the Common People every where tenderly embrace it.* That is to fay, all Christian Divines, whether Reformed or Unreformed, do approve it, and the People every where magnify it, as the height of human felicity.