

dividual persons; the law of nations considers them as formed into collective persons. Thus the same law, which is called the law of nature, when it is applied to separate and unconnected individuals, is called the law of nations, when it is applied to the collective bodies of civil societies considered as moral agents, or to the several members of civil society considered, not as distinct agents, but as parts of these collective bodies. The law of nature is not the only measure of the obligations that nations may be under towards one another, they may bind themselves to one another by particular compacts, or treaties, to do or to avoid what the law of nature has neither commanded nor forbidden, these obligations arise from immediate and direct consent, and extend no further than to those nations, that by their own act of immediate and direct consent, have made themselves parties to them. War of all sorts is governed by the law of nature only, whether it is a solemn one, between nations, or a civil one, between different parts of the same nation. No right, therefore, either to corporeal, or to incorporeal things, can be acquired by taking them in war, unless it is acquired by the aid of the law of nature. War is only the use of force, the mere taking of a thing in war can give us no right to it, because by the law of nature no effects of right are produced by mere force."

It may now be proper to enquire into the law of nature. "The law of nature has provided a remedy against injuries in the equality of nature: any person, who is either in danger of suffering an injury, or has actually suffered one, may make use of force either to defend or to redress himself.

"Every man has naturally a right to think and to act for himself. The law of nature prohibits him from
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