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Preface to the Frame of Government of Pennsylvania

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By William Penn

1682

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When the great and wise God had made the world, of all his creatures it pleased him to choose man his deputy to rule it, and to fit him for so great a charge and trust he did not only qualify him with skill and power, but with integrity to use them justly. This native goodness was equally his honour and his happiness, and whilst he stood here, all went well; there was no need of coercive or compulsive means; the precept of divine love and truth in his bosom was the guide and keeper of his innocency. But lust prevailing against duty, made a lamentable breach upon it, and the law that before had no power over him, took place upon him and his disobedient posterity, that such as would not live conformable to the holy law within, should fall under the reproof and correction of the just law without, in a judicial administration.

This the apostle teaches us in divers of his epistles. The law (says he) was added because of transgression; in another place, knowing that the law was not made for the righteous man but for the disobedient and ungodly, for sinners, for unholy and profane, for murderers, for whoremongers, for them that defile themselves with mankind, and for menstealers, for liars, for perjured persons, etc. But this is not all. He opens and carries the matter of government a little further: let every soul be subject to the higher powers for there is no power but of God. The powers that be are ordained of God: whosoever therefore resisteth the power, resisteth the ordinance of God. For rulers are not a terror to good works, but to evil; wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. He is the minister of God to thee for good. Wherefore ye must needs be subject, not only for wrath, but for conscience' sake.

This settles the divine right of government beyond exception, and that for two ends: first, to terrify evil-doers; secondly, to cherish those that do well, which gives government a life beyond corruption and makes it as durable in the world as good men shall be. So that government seems to me a part of religion itself, a thing sacred in its institution and end. For if it does not directly remove the cause, it crushes the effects of evil, and is as such (though a lower yet) an emanation of the same Divine Power that is both author and object of pure religion; the difference lying here, that the one is more free and mental, the other more corporal and compulsive in its operations, but that is only to evil-doers; government itself being otherwise as capable of kindness, goodness and charity as a more private society. They weakly err that think there is no other use of government than correction, which is the coarsest part of it; daily experience tells us that the care and regulation of many other affairs more soft and daily necessary make up much the greatest part of government and which must have followed the peopling of the world had Adam never fell, and will continue among men on earth under the highest attainments they may arrive at, by the coming of the blessed second Adam, the Lord from heaven. Thus

much of government in general, as to its rise and end.

For particular frames and models it will become me to say little, and comparatively I will say nothing. My reasons are: first, that the age is too nice and difficult for it, there being nothing the wits of men are more busy and divided upon. 'Tis true, they seem to agree in the end, to wit, happiness, but in the means they differ as to divine, so to this human felicity, and the cause is much the same, not always want of light and knowledge, but want of using them rightly. Men side with their passions against their reason, and their sinister interests have so strong a bias upon their minds that they lean to them against the good of the things they know.

Secondly, I do not find a model in the world that time, place, and some singular emergences have not necessarily altered; nor is it easy to frame a civil government that shall serve all places alike.

Thirdly, I know what is said by the several admirers of monarchy, aristocracy and democracy, which are the rule of one, a few, and many, and are the three common ideas of government, when men discourse on that subject. But I choose to solve the controversy with this small distinction, and it belongs to all three: any government is free to the people under it (whatever be the frame) where the laws rule, and the people are a party to those laws, and more than this is tyranny, oligarchy, and confusion.

But lastly, when all is said, there is hardly one frame of government in the world so ill designed by its first founders that in good hands would not do well enough, and story tells us the best in ill ones can do nothing that is great or good; witness the Jewish and Roman states. Governments, like clocks, go from the motion men give them, and as governments are made and moved by men, so by them they are ruined too. Wherefore governments rather depend upon men than men upon governments. Let men be good, and the government cannot be bad; if it be ill, they will cure it. But if men be bad, let the government be never so good, they will endeavour to warp and spoil to their turn.

I know some say, let us have good laws and no matter for the men that execute them. But let them consider that though good laws do well, good men do better; for good laws may want good men, and be abolished or invaded by ill men; but good men will never want good laws, nor suffer ill ones. 'Tis true, good laws have some awe upon ill ministers, but that is where they have not power to escape or abolish them, and the people are generally wise and good; but a loose and depraved people (which is to the question) love laws and an administration like themselves. That, therefore, which makes a good constitution, must keep it; viz., men of wisdom and virtue, qualities that because they descend not with worldly inheritances, must be carefully propagated by a virtuous education of youth, for which after ages will owe more to the care and prudence of founders, and the successive magistracy, than to their parents for their private patrimonies.

These considerations of the weight of government, and the nice and various opinions about it, made it uneasy to me to think of publishing the ensuing frame and conditional laws, foreseeing both the censures they will meet with from men of differing humours and engagements, and the occasion they may give of discourse beyond my design.

But next to the power of necessity (which is a solicitor that will take no denial) this induced me to a compliance that we have (with reverence to God and good conscience to men) to the best of our skill, contrived and composed the FRAME and LAWS of this government to the great end of all government, viz., to support power in reverence with the people and to secure the people from the abuse of power, that they may be free by their just obedience, and the magistrates honourable for their just administration; for liberty without obedience is confusion, and obedience without liberty is slavery. To carry this evenness is partly owing to the constitution, and partly to the magistracy; where either of these fail, government will be subject to convulsions; but where both are wanting, it must be totally subverted: then where both meet, the government is like to endure. Which I humbly pray and hope God will please to make the lot of this of Pennsylvania.

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