When we examine the annals of the world from the beginning of government unto this day, we shall find the generality of nations groaning under the yoke of despotism. The reason is plain, Man is born natural by nature in ever aiming at despotic power, and the idea of the love of pleasure, everyone wishes to be as happy as possible; therefore covetous power to force all others to contribute to that happiness, for which purpose it is also natural to desire to govern them.

People are either governed by laws established, constitutions or by arbitrary will; in the first case our dominion is not so absolute; nor does the subject live under such necessity to please, besides a legal...
Government demands in the Prince a knowledge of the People, this cannot be acquired without great labour and study, but that in the face of pleasure, to revert to the natural idleness that attends absolute power removes this difficulty, dispenses from all application and fatiguing attention, and reduces them to servile compliance to our will; in this government as in all others, there can exist but one freeman, all the rest are slaves.

In the most moderate Monarchy in the freest States there are venerable interests, proceeding from the inequality of Men, different vocations, ambition &c. This furnishes opportunity of dividing Circums, & that means of humbling the power both of the Nobility & people, besides
in a long tract of Years many occasions at 3. offer that King generally receive with avidity.

Division once down among the People the sword of tyranny must forever glitter before their eyes, for to their minds it deprives them more and more. A clearly Virtuous man becomes highly Criminal if he be able effeminacy get the name of Heron, Tacitus tells us that under the reign of Togitian Virtues were sentenced to Death. The Virtuous Man that did not counsel a crime, was still forced to join it. He must distinguish two sorts of Deception: one established by force of Arms over a Nation, which that suffers in paucity, of which Greece gives us many examples. The other is the Work of Time, luxury & effeminacy, with regard to the first it cannot
last long, the free & independent spirit of
cannot be long without some opportunity
of shaking it off, not with the latter
where in every Revolution, the chains
remain till another Successor rises.
Dreadful are the effects attending
this tremendous power not only for the
People but for the Prince who covets
it, fear & distrust are the common
attended of Tyranny, violence &
an Arm'd force are the only methods
to reduce everything under the
arbitrary Will of the sovereign.
but these methods grow habitual
revolt against. The excitement of
Vengeance gradually vanishes
out of their Minds, all other ideas of
justice except force itself.
The people are not so quick in laying down this doctrine, but
The Military soon reach it they know.

sensible that no part of the State can resist them, & the Prince himself extorted by his people owes to them his safety & his power; when once the Army come to feel their force, there is an end of all discipline & control, to command therefore over slaves a Despotic Prince will ever find himself obliged to obey an impetuous, turbulent Army & whoever shall under the pretext of maintaining their Prince Authority advise him to use arbitrary power, is at once the worst of fathers, citizens, & subjects & happy were it to themselves if kings were ever deaf to such counsels, & that they saw their true interest in submitting their own will to the Laws, rather than the laws to their Will, for this is not only the method to reign in Peace &
prosperity but to transmit the scepter to their
poverty, which becomes otherwise a
very precarious measure; few Princes
however leave even some will see
this in its proper light, the false doctrine
of sovereign power, idleness, & pleasure,
that screens from their eyes the many
perils that surround them, will continually
carry it over every other consideration.

The History of all times informs us that
all governments sooner or later came to
Despotism.

Thus much for the situation of the
Tyrant himself, how dreadful are the
effects of Despotism with regard to the
unhappy People; let us see overcome
of the principal ones: take the Turkish
Government (for an example); the first
and consequence in extreme ignorance
in all people in office, a Turkish
Governing a man, if he have no proper idea of justice, he is ignorant that it is a public good, to be just. For when we must know the respective duties of the Prince & subject, we must study the reciprocal engagements that unite together all the members of a society. To acquire this knowledge, we must think, but what man dare think under an arbitrary government, the intrigues of a tyrant, idleness, the want of custom, the very danger of thinking? Poor takes away the power of doing it, for few people think in countries where they must carefully suppress their thoughts. Interest Czarevitch will never push a man to application, & he who seeks the Czarin's place doesn't to pay a servile court & say, That means to share the power of his sovereign, if he
successful entrance to Office without any View to do good, without any principle of administration of Justice, without any idea of the public Welfare, or the Duty of the Citizen, most of what has been said of the Past is applicable to the present: himself, quitting their prison for a throne supreme, ignorant, surrounded by people not much more enlightened than themselves whose interest it is to keep them forever in the same infant state in which they first appear.

Can we quit this subject without observing that a Prince even of a free country may by supreme indolence & aversion to thought, business & trouble find himself in the very situation of an unhappy Turkish Emperor, like him surrounded by people whose
business it is to keep him from every part of necessary knowledge he is no more approved of what prover he has placed him, is ignorant of the principles of Government of the happiness of his, of his subjects as a Turkish sultan or a Persian toady, but there is still a remarkable difference between them. The Despotic Prince can hardly find instruction were he to desire it, but he who governs a free and generous people has but to open his doorknatch and truth will enter, has but to shake off an insolence unworthy of a man much more of a Prince, the Book of Knowledge will be open before him, but to return
to our subject.

From what we have said one would imagine that the a Turkish Eunuch may have no temptation to instruct himself; yet some Virtuous Citizens may be persuaded from motives of public good to advise him, but could he exist amongst a nation of Slaves, were he bold enough to offer advice, a Dizier far from being him would probably condemn him to the severest punishment. Besides in these unhappy countries ignorance, vice, and luxury are as much the objects of praise as virtue is in others, while every thing that merits the name of noble, or Public spirited, is either ridiculed or punished; the Persians, no doubt, in the midst of all their luxury treated the Spartan frugality with contempt;
Their courage, perseverance, & their noble love of liberty, brutal pride, even in Europe, the country of freedom, we admire the generous actions of the Antients; because of the concurring testimony of all past ages, were it not for that many of the noblest efforts of the human mind would not with us foreverfully our very admiration proceeds from prejudice, were it otherwise, we should endeavour to imitate those actions we admire, we are struck, with the sentiments of a Lacedemonian who passing by the Walls of Corinth asked what women inhabited that town he was assured of Corinthians, they replied more cowardly don't know that the only rampart invincible against an Enemy was a Citizen determined to die, where have we a General will the Antiochus
Cheat at a victory got by chance and not owing to his own valour, he shed tears on defeating the Galatians, whose rout was owing to their fear of the Elephants. Spero Da Trophy in the field of battle to those conquering animals, not to himself. We cannot read of this without praising it, but we certainly do without feeling the sensations in us necessary to produce the same effect.

We have mentioned several terrible consequences of Despotism, we now come to the last which is the short duration of such an Empire. For such a Government not only renders the Citizens Villainous to one another, but certainly deprives them of all courage to resist an Enemy to this was owing the rapid progress made by the Greeks in Rome in less than two or three good
Princes may indeed raise a nation to a great pitch of greatness, but many such cannot be expected to therefore such glory is of short duration, a corner or later an Empire of slaves will certainly undergo the yoke of a bold free people, but supposing that from particular circumstances there is no such powerful enemy to apprehend, but Government is sufficient to destroy it, to depopulate it, change it into a desert, a lethargic languor runs through every part, the citizens wake with luxury, idleness, effeminacy, prostrate approaching ruin, if everything appears calm, the State is in a deep consumption, the present quiet is the forerunner of certain ruin.
When we examine the Annals of the World from the beginning of Government unto this day, we shall find the generality of Nations groaning under the yoke of Despotism; the reason is evident. Man in his own nature is ever aiming at Despotic Power, from the love of pleasure, and therefore covets a sufficient authority to force all others to contribute to that happiness he wishes to arrive at; this of course makes the desire of governing them natural.

Men are either governed by Laws & established Constitutions, or by Arbitrary Will; in the first case our Dominion is not so absolute, nor does the subject live under such a necessity to please. Besides a Regal Government demands a Prince a thorough knowledge of the People, this cannot be acquired without great labour & Study, but that is the bane of pleasure & revolts the natural idleness.
that attends us; Absolute Power removes this Difficulty, dispenses from all application & fatiguing attention, reduces Men to a servile compliance to our Will; in this Government as Aristotle observes there can exist but one freeman all the rest are Slaves.

In the most moderate Monarchy, in the freest Republic, there are separate interests either proceeding from the inequality of Men, their different Views, ambition &c. This furnishes opportunities of dividing Citizens, & by that means of humbling the power both of the Nobility & People; besides in a long tract of Years many occasions offer that Kings generally seize with avidity.

Division once among the People, the Sword of Tyranny must forever glitter before their Eyes, to degrade their Minds & depress them more & more; a manly Virtuous heart becomes highly criminal & a feeble effeminacy gets the Name.
of Heroism; Tacitus tells us that under the Reign of Domitian, Virtues were sentences of death to the Virtuous Man that did not counsel a crime was still forced to join in it.

We must distinguish two sorts of Despotism, one established by the force of Arms over a Virtuous Nation that suffers it impatiently, of which Greece gives us many examples; the other is the work of Time, Luxury & effeminacy, with regard to the first it cannot last long, the free & independent Spirit cannot be long without some opportunity of shaking it off, not so with the latter where in every Revolution the Chains remain tho another Master holds them.

Dreadful are the effects attending this enormous power not only for the People, but for the Prince, who craves it, Fear & distrust are the common attendants of Tyranny, violence & an armed force are the only methods to reduce every thing
under the Arbitrary Will of the Sovereign; but these methods
grown habitual, revolt mankind, & excite them to
vengeance, & gradually banish from their minds all
other ideas of justice, except force itself.

The People are not so quick in laying down this
doctrine, but the Military habit if they become
sensible, that no part of the State can resist them. If
the Prince himself detected by his subjects, owes to
them his safety & power; when once the Army feel
their own consequence, discipline, & control, it at
an end, therefore to command over slaves, a Despot's
Prince will ever find himself obliged to obey an
imperious, turbulent Army, & whoever shall advise
Princes under the pretext of maintaining their
Authority to use Arbitrary power, is at once the
worst of Fathers, Citizens, & Subjects; it happy were
it to themselves if Kings were ever deaf to such
counsel, & that they saw their true interest in
submitting their own will; for this is not only the method to reign in Peace & Prosperity, but to transmit the sceptre to their posterity, which becomes otherwise a very precarious measure; few Princes however have ever seen or will see this in its proper light, the false lustre of sovereign power, idleness & pleasure shines from their eyes the many perils that surround them, will continually carry it over every other consideration. The History of all times informs us that all Governments sooner or later came to Despotism. Thus much for the situation of the Tyrant himself, how dreadful are the effects of Despotism. with regard to the unhappy People; let us run over some of the principal ones, take the Turkish Government for an example; the first and consequence is the extreme ignorance of all in Office, a Turkish Vizier can have no proper idea of Justice, he is ignorant of its public utility, for to be just & Virtuous
one must know the respective duties of Prince & Subject, & also the reciprocal engagements that unite the members of a society; to acquire this knowledge, there must be thought; but who dares think under an arbitrary Government, the intrigues of a seraglio, idleness, want of custom & the very danger of thinking, so on driving away the power of doing it; few people reflect in countries where they must carefully suppress their thoughts, interest will never push a man in Turkey to application; he who seeks the post of Dizier does it to pay service court; he thus to share the power of his Sovereign; if he succeeds he enters into Office without any principle of Administration, or Justice, without any idea of the public welfare, or the duty of the Citizen, most of what has been said of the Diziers is applicable also to the Sultans, quitting prison for the Diadem.
supremely ignorant, surrounded by people not more enlightened than themselves, whose interest it is to keep them forever in the same infant state they first appeared. One observation naturally arises here in our mind, that the Prince of ever so free a country may by supreme indolence or aversion to thought, business, trouble, find himself in the very situation of an unhappy Turkish Emperor, like him surrounded by persons whose private interest must make it desirable that every part of necessary knowledge be kept from him, that he be not apprised of what passes in the nation over which Providence has placed him, such a Prince is ignorant of the principles of Government, of the happiness or misery of his subjects, as a Turkish Sultan or Persian to-day; yet there is still one remarkable difference between them, the Despotick Prince can hardly find instruction where he to
desire it, but he who governs a free and generous People, has but to open his doors & truth will enter, has but to shake off an indolence unworthy of a Man much more of a Prince; the Book of Knowledge will be open before him; but to return to our Subject.

From what we have said it might be imagined that no Turkish Dizir may have no temptation to instruct himself, yet some Vices and Vices may be pushed from motives of public good to advise him; could such a Man exist amongst a Nation of Slaves, were he bold enough to offer advice, a Dizir far from hearing him, would probably condemn him to the severest punishment, besides in these unhappy Regions ignorance, Vice & Vileny are as much the objects of praise, as Virtue is in others, while whatever merits the epithets of Noble, Virtuous or public spirited
is either ridiculed or punished; the Germans doubt in the midst of all their luxury treated the Spartan frugality with contempt; called their courage, fierceness, & their noble love of Liberty brutal pride; even in Europe the Country of Freedom, we admire the generous actions of the Antienton account of the concurring testimony of all parties, were it not for that many of the noblest efforts of the human mind would perish with us, more fully, our very admiration proceeds from prejudice, were it otherwise, we should endeavour to imitate those actions we admire, we are struck with the sentiments of a Sacredmonian who piping by the Wall of Corinth asked what Women inhabited that Town, he was answered the Corinthians, he reply'd How Cowards don't know that the only Ramparts invincible against an
Enemy are citizens determin'd to die, where have we a General like Antiochus who blush'd at a Victory got by chance, & not owing to his own Valour; he shed tears on defeating the Galatians whose rout was owing to their fear of the Elephants he drest a Trophy in the field of battle to those Conquering Animals not to himself we cannot read of this without praising him, but we certainly do not feel the sensation in us necessary to produce the same effects.

We have mentioned several terrible consequences of Despotism, we now come to the last which is the short duration of such an Empire for such a Government not only renders the citizens bilious one another, but certainly deprives them of all Corrage to resist an Enemy; to this sawing the rapid progress made by the Greeks Romans in Asia, two or three good Princes may indeed raise a Nation to a great pitch of grandeur, but
many such cannot be expected, therefore this glory of short duration, sooner or later an Empire of Slaves will certainly undergo the Yoke of a bold Free People: if from particular circumstances there is no such powerful Enemy to apprehend, bad Government is enough to destroy it, to depopulate & change it into a Desert; a lethargic languor runs through every part, the Citizens sunk with Luxury, Sullenness, & Effeminacy, prognosticate approaching ruin; the everything appears calm, the State is in a deep consumption, & the present quiet is the forerunner of certain ruin.
When we examine the Annals of the World from the beginning of Government unto this day, we shall find the generality of Nations groaning under the yoke of Despotism; the reason is plain. Man in his own nature is ever aiming at Despotic power; it is founded on the love of pleasure.
When we examine the Annals of the World from the beginning of Government unto this day, we shall find the generality of Nations gouning under the Yoke of Despotism; this reason is plain. Man in his own nature is ever aiming at Despotic Power, this is printed on his nature to seek happiness applicable, he therefore curts a supreme power to force all others to contribute to that happiness he is seeking.

Men are either governed by Law and established institutions or by Arbitrary Wills; in the first case the Tomenius is not abate nor does the subject live under such necessity to please, neither a Royal Government demands the people; it cannot be required without great labor to study, but these are the signs of pleasure, to revolt the natural alliance that already man, absolute power removes this difficulty, despots recall all application to a fatiguing attention, and more then to a servile compliance to the will of the Despots.
in this Government as Aristotle observes there can
exist but one Freeman, all the rest are slaves.

In the most moderate Monarchy, in the poorestrepublic there are separate interests; either
proceeding from the inequality of Men, their different
creeds, ambitions. This furnishes opportunity of
dividing Citizens, by that means of humbling the
poorer both of the nobility & People, besides in
a long tract of years many occasions offer that
kings generally rise with anxiety.

Divisions, once stuck among the People, the
sword of Tyranny must forever glitter before their
eyes to deter their minds, to depopulate them more
& more; a nearly Dictatorship becomes highly
Criminal, & a public offense gives that name of
Tyranny. Tyrants tells as their under the
kings of Don Quixote virtues were antiques
of death to the virtuous. Those that did not
counsel a crime, was still more to join it in,
We must distinguish two sorts of

disputations, one established by force of arms nor
a Discussion, that suffer it impatiently, of
which Plato gives us many examples, the other
is the Work of time, liberty & effeminacy, with
regard to the first it cannot last long, the free &
independent Spirit cannot be long without some
opportunity of shaking it off, not so with the latter
where in every Revolution the Chains remain, the
other Master holds them.

Frightful are the effects attending their
enormous power not only for the People but
for the Prince who cannot fear & destroy are the
common attendant of Tyranny. Violence & armed
force are the only methods to reduce every thing
under the Arbitrary Will of the sovereign, but
these methods grown habitual & rooted in nature,
excite them to vengeance & gradually vanishes
out of their minds all other ideas of justice,
except force itself.

The People are not so quick in laying down
this Doctrine, but the Military who catch
it they become sensible that no part of the
State can resist them, & the Prince himself
detected by his People over to them his
safety & power, when once his Army come.
to fill their force, there is an end of all discipline &
control to command them, forever to shew a
Protestant Spirit will ever find himself obliged to
obey an impious turbulent Army & whoever shall under
the pretence of maintaining their Prince’s Authority
advise them to use it. They know it at once the
words of Parents, Citizens, & Subjects, the happy were
it to the number of Kings, were ever deaf to such
Counsel, that they saw their true interest in
submitting their own will to the Laws, rather
than the Laws to their Will, for this is not only
the method to Reign in Peace & Prosperity,
but to transmit the康熙 to their posterity,
which becomes the rise to a very precious
measure, few Princes however have ever seen
or will see this in its proper light. Their
false, false, false, false, false, false, false, false, false,
surety of sovereign power, although the
Pleasure that shrouds from their eyes the
many peril, that surround them, will continually
carry it over every other consideration. The
History of all times informs us that all
Governments sooner or later came to Deposition.
Thus much for the situation of the Tyrant himself; how dreadful are the effects of it with regard to the unhappy people; let us run over some of the principal ones to take the Parthian Government for an example, the first and consequence is extreme ignorance in all the instruments of Government; a Parthian Tyrant can have no proper ideas of Justice, he is ignorant that it is a public good; to be just, we must know the respective Duties of the Prince & Subject; we must study the reciprocal engagements that unite together all the Members of a Society, to acquire this knowledge we must think, but what may a Tyrant think under an Arbitrary Government, the intrigues of a Tyrant, idleness, the want of custom, the danger of thinking soon takes away the power of doing it, for few people think in Countries where they must carefully support.
their thoughts, interest in Turkey will never stimulate a Man to application, to receive the Diceir's place does it to pay a small debt, only that means to share the power of the Sovereign; if he succeeds his entrée into Office without any lien to disgrace any principle of Administration. Justice, any idea of the public well-being, or the Duties of a Citizen. Most of what has been said of the Diceir is applicable also to the Sultan, for the guile of a Prince, for a Throne in a state of Supreme ignorance, surrounded by persons not more enlightened than himself, who are interested in keeping him forever in the same infant state.

Indeed a Prince even of a free Country may by supreme, insolent, and unreasoning thoughtless, business, a trouble find himself in the very situation of an unhappy Turkish Emperor like him, surrounded by people...
When we examine the Annals of the World; from the beginning of Government unto this day, we find the generality of Nations growing under the yoke of Despotism; the reason is self-evident. Men naturally covet an unbridled gratification of his desires; to obtain which he must have sufficient power to force his fellow creatures to an implicit obedience.

Men are either governed by Law, established Constitutions, or by Arbitrary Will; in the first case, the Dominion is not absolute, nor is the subject accustomed to please, besides a Royal Government demands a thorough knowledge in the minds of his People, this not to be acquired without great labour, study, which are the bane of pleasure, and reach the natural idleness that attends

George.
May absolute power remove these difficulties, dispense from all applications and reduce the subjects to a servile compliance to the will of their sovereign. Aristotle rightly observes that there can exist but one freeman in this form of government; all the rest are slaves.

In the most moderate Monarchy, in the most free Republic, the individuals have separate interests, either proceeding from their inequality, different views, or passions; these furnish opportunities of dividing citizens that sovereigns rarely omit turning to their exercise of power, dividing once, twain the word of Syrinx may forever glitter before the eyes of the people in their minds be more or more debated; a mark of opinions turns may become highly criminal & a feeble, effeminate get...
The name of Tyranny, as Tacitus tells us, "that under the reign of Domitian Virtue were punished with death." The Virtuous Man that did not commit a crime was still forced to join in it.

We must distinguish two sorts of Tyranny, one established by force of Arms over a Virtuous Nation, that suffers it impatiently, of which Greece gives us many examples; the other is the Work of Time,Luxury,奢靡, with regard to the first, it cannot last long, the free & independent Spirit cannot be long without some opportunity of shaking it off; not so with the latter; there, in every Revolution, the Chains remain the another Master holds them.

Dreadful are the effects attending this enormous power not only for the People but for the Prince, who cannot fear & distrust are the Common.
Attendants of Tyranny, violence & an armed force are the only method to reduce all under the arbitrary will of the Sovereign; but there is no other great habitual revolt mankind resist them to resistance, & gradually banishes out of their minds all other ideas of justice except force itself.

The people no sooner adopt this opinion but the military, backed by force becomes sensible that no part of the State can resist them; the Prince, himself detested by his People, owes to them his right to power; so when once the strong feel their force there is an end of all discipline & control; to command Slaves. Despite prince will find himself obliged to obey an infamous turbulent army & whoever shall under the pretext of maintaining their Prince’s Authority advise him to use arbitrary power, is at once the worst of Falters.
Citizens & subjects are it to themselves if things were ever civil to such. Council & that they saw their true interest in submitting their own will to the laws, rather than the laws to their will, for this is not only the method of reining in peace & prosperity, but of transmitting the scepter to their posterity which becomes therefore a very precarious measure, few princes however have seen or ever will see. This in its proper light, the false taste of absolute power, idleness, & pleasure screens from their eyes the many perils that circumsaw them. History informs us that sooner or later all governments have become despotic. The effects of Despotism are still more dreadful to the unhappy people which we will prove by running over the state of the Father's Government.
The first evil that arises is the extreme ignorance of all in office; a Turkish Djeiz has no idea of Justice; is ignorant that it is a public good to be just. Virtues we must know the respective duty of the Prince & Subject; we must study the reciprocal engagements that unite together all Society, to acquire this knowledge we must think, but what Man, dares think, under an Arbitrary Government, the intrigues of a deceitful, selfish & weak of habit, soon destroy the power of doing it, for few persons think in Countries where they must carefully suppress their thoughts, interest in Turkey will never push a Man to application. He who seeks the Djeiz's place does it to pay a pile coast to his seat, means to share the power of his Sovereign, if he succeeds he enters into office without any view
to do good, without any principle of administration of Justice, without any idea of the Public welfare, or the duty of the Citizens; most of what has been said of the Boxer is applicable to the Sultan himself, quitting a prison for a throne, supremely ignorant, surrounded by people not more enlightened than himself, whose interest it is to keep him forever in the same infant state wherein he first appears.

It may not be amiss to observe here, that a Prince of ever so free a country may by supreme inconstancy and aversion to thought basing his troubles find himself in the very situation of a unhappy Turkish Emperor, like him surrounded by people whose business it is to keep him from every part of necessary knowledge, unapprised of what passes in the Nation over which Providence
has placed him, ignorant of the principles of Government, of the happiness or misery of his Subjects; but there is still a remarkable difference between them, the Despot; the Prince, can hardly find instruction, were he to desire it, but he who governs a free and open man.

People had but to open his doors & truth will enter, has but to shake off an indulgence unworthy of a Man much more of a Prince, & the book of knowledge will be open before him, but to return to our subject.

From what we have said, one would imagine, that no a Turkish Vizier may have no temptation to instruct himself, yet some Turkish Viziers may be pushed from motives of public good to advise him, but could such a man exist amongst a Nation of slaves were he bold enough to offer advice, a Vizier far from hearing...
him; would probably condemn him, to the severest punishment; besides in these unhappy countries, ignorance, vice, vilany, are as much the objects of praise as virtue in others; while everything that merits the name of noble, virtuous, or public spirited is either ridiculed or punished, the Persians no doubt in the midst of all their luxury treated the Spartan's fidelity with contempt, called their courage; fierceness, & their noble love of liberty, brutal pride; even in Europe, we admire the generous actions of the Greeks: because of the concuring testimony of all passages, were it not for what many of the boldest efforts of the human mind would pass with us for mere folly; our very admiration proceeds from prejudice, were it otherwise.
otherwise we should endeavour to
imitate them, we are struck with the
sentiments of a Lacedemonian who,
asking by the Walls of Corinth, what
Woman inhabited that Town,
on being answered Corinthian, he
replied those, towards do not know
that the only Ramparts invincible
against an Enemy, are China's
determined to die; what General
will now like Antiochus bluish
a Victory got by chance, is not owing
to his own talents and valor, he
shed tears on defeating the Galatians
as it was owing to their fear of the
Elephants. He despised a Trophy in
the field of Battle to those conquering
Animals not to himself: we cannot
hear this without praising it, yet
do not feel sensations that would
make us copy it.

Having named several terrible
consequences of Desperation, we now
come.
come to the last that is the short duration of such an empire, & such a government not only renders the citizens villains to one another, but certainly deprives them of all courage to resist an enemy, by this wastering the rapid progress made by the Greeks & Romans in Asia; two or three good princes may indeed raise a nation to a great pitch of prosperity, but many such cannot be expected, & therefore such glory is of short duration; & sooner or later an empire of slaves will certainly undergo the yoke of a bold & free people; but supposing that from particular circumstances there is no such powerful enemy to approach, bad government is sufficient to destroy it, to depopulate, & change it into a desert; a lethargic languour runs through every
Every part of the citizens sunk with luxury, idleness, & effeminacy, prognosticate approaching ruin. In everything appear calm, the state is in a deep consumption. The present quiet is the forerunner of certain annihilation.