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, & tis founded on the love of pleasure, every one wishes to be as happy as possible, & therefore covets a sufficient power to force all all others to contribute to that happiness for which purpose tis 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 lye under such a necessity to please, besides a Regal

Government demands in the Prince a thoro knowledge of the People, this cannot be acquired without great labour & Study, but that is the bane of pleasure & revolts the natural idleness that attendes, 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 free man, all the rest are slaves.

In the most moderate Monarchy, in the freest Republic there are seperate 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 sown among the People the sword of tyranny must forever glitter before their eyes, for to debase their minds & depress them more & more. a Manly Virtuous turn becomes highly Criminal & a feeble effeminacy gets the name of Version, Tacitus tells us that under the Reign of Domitian Virtues were sentenced to death & the Virtuous Man that dy not counsel a Crime, was still forced to join in it.

We must distinguish two sorts of Despotism, 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 & effeminacy, with regard to the first it cannot

lost long, the free & independant spirit cannot be long without some opportunity of shaking it off, not as 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 covets it, fear & distrust are the common attendants of Tyranny, violence & an Arm'd force are the only methods to reduce every thing under the arbitrary Will of the Sovereign, but these methods grown habitual revolt make him & excite them to Vengeance & gradually banishes 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 fetch it, they become sensible that no part of the State can resist them, & the Prince himself detested 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 & controul; to command therefore over slaves a Despotic Prince will ever find himself obliged to obey an imperious, 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 Fathers, Citizens, & Subjects, & happy were it to the Princes 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 sceptre to their posterity, which becomes otherwise a very precarious measure; few Princes however have ever seen or ~~[illegible]~~ will see this in its proper light, the false lustre of sovereign power, idleness, & pleasure, that screens from their eyes the many perils that circuit them, will ~~continual~~ 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 principle ones & take the Turkish Government for an example; the first sad consequence is extreme ignorance in all people in office, a Turkish

Vizir can have no proper idea of Justice, he is ignorant that it is a public good, to be just & virtuous we must know the respective duty 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 dares think under an Arbitrary Government, the intrigues of a Seraglio, idleness, the want of culture, & the very danger of thinking, soon takes away the power of doing it, for few People think in Countrys where they must carefully suppress their thoughts, interest in Turkey will never push a man to application, & he who seeks the Vizir's place does it to pay a servile Court & by that 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 Citizen; most of what has been said of the Vizir is applicable to the Sultan himself, quitting their prison for a Throne supremely 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, basiness & 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 apprized of what passes in the Nation over which providence has placed him, is as ignorant of the principles of Government, of the happiness or Misery of his Subjects as a Turkish Sultan, or a Persian Sophy, 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 & 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 lie open before him; but to return

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From what we have said one would imagine that tho a Turkish Vizir may have no temptation to instruct himself, yet some Virtuous Citizens may be prompted 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 Vizir far from hear him, would probably condemn him to the severest punishment; besides in these unhappy Countrys ignorance, vice, villany are as much the objects of praise, as Virtue is in others, while every thing 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 frugality with contempt, call

their courage, fierceness, & their noble love
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generous actions of the Antients, because
of the concurring testimony of all past
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Noblest efforts of the human mind would
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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 Vilainous 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 & Romans in Asia, two or three good

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Princes may indeed raise a Nation to a great pitch of grandeur, 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 apprehend, bad Government is sufficient to destroy it, to depopulate & change it into a Desart, a Lethargic Languor runs through every part, the Citizens sunk with luxury, idleness, & effeminacy, prognosticate approaching ruin, & tho 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, & 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 govern'd by Laws & establish'd Constitutions, or by Arbitrary Will; in the first case our Dominion is not so absolute, nor does the Subject lye under such a necessity to please, besides a Regal Government demands in the Prince a thorough knowledge of the People, this cannot be acquir'd 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 free-est Republic, there are seperate interests either proceeding from the inequality of Men, their different Views, ambition &c. this furnishes opportunitys 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 generaly seize with avidity.

Division once among the People, the Sword of Tyrrany must forever glitter before their Eyes, to debase their minds & depress them more & more; a manly Virtuous turn 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, & the Virtuous Man that did not Counsel a crime was still forc'd to join in it.

We must distinguish two sorts of Despotism, one establish'd 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 & independant 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 covets it, fear & distrust are the common attendants of Tyranny, violence & an arm'd 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, & gradualy banishes 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 catch it, they become sensible that no part of the State can resist them, & the Prince himself detested by his subjects, owes to them his safety & power; when once the Army feel their own consequence, discipline & controul is at an end, therefore to command over slaves a Despotic Prince will ever find himself oblig'd 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, & happy were it to themselves if things were ever deaf to such counsels, & that they saw their true interest in

 

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supremely ignorant, surrounded by People not more enlightenʼd than themselves, whose interest it is to keep them forever in the same infant State they first appeard in. One observation naturaly arises here in our mind, that the Prince of ever so free a 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 Persons whose private interests must make it desirable that every part of necessary knowledge be kept from him, that he be not apprizd of what passes in the Nation over which Providence has placʼd him; such a Prince is as ignorant of the principles of Government, of the happiness or misery of his Subjects, as a Turkish Sultan, or Persian Sophy, yet there is still one remarkable difference between them, the Despotic Prince can hardly find instruction were he to

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From what we have said it might be imagin'd that tho a Turkish Vizir may have no temptation to instruct himself, yet some Virtuous Citizens may be push'd 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 Vizir far from hearing him, would probably condemn him to the severest punishment; besides in these unhappy Regions ignorance, Vice & Villany are as much the objects of praise, as Virtue is in others, while whatever merits the epithets of Noble, Virtuous, or public spirited

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We have mention'd 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 & Romans in Asia, two or three good Princes may indeed raise a Nation to a great pitch of grandeur, but

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Men are either governed by Laws & established Constitutions, or by Arbitrary Will; in the first case the Dominion is not absolute nor does the subject lye under such a necessity to please, besides a Regal Government demands in the Prince a thorough knowledge of the People, this cannot be acquired without great labour & study, but these are the bane of pleasure, & revolt the natural idleness that attends man, absolute power removes this difficulty, dispenses from all application & fatiguing attention, & reduces Men to a servile compliance to the will of the Sovereign,

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in this Government as Aristotle observes there can exist but one Freeman, all the rest are Slaves.

In the most moderate Monarchy, in the greatest free Republic there are seperate interests either proceeding from the inequality of Men, their different views, ambition &c. this furnishes opportunitys 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 generaly seize with avidity.

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Dreadful are the effects attending this enormous power not only for the People but for the Prince who covets it, fear & distrust are the common attendants of Tyranny; violence & armd 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 banishes 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 catch it, they become sensible that no part of the state can resist them, & the Prince himself detested by his People owes to them his safety & power, when once the Army come

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to feel their force there is an end of all discipline & controul; to command therefore over Slaves a Despotic Prince will ever find himself obligd to obey an imperious, 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 Fathers, Citizens, & Subjects, & happy were it to the mobs 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 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 that screens from their eyes the many perils that cirround 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.

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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 & take the Turkish Government for an example, the first sad consequence is extreme ignorance in all the instruments of Government, a Turkish Vizir can have no proper idea of Justice, he is ignorant that it is a public good; to be just & virtuous we must know the respective Duty's 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 dares think under an Arbitrary Government, the intrigues of a Seraglio, idleness, the want of custom, & the danger of thinking soon takes away the power of doing it, for few people think in Countrys where they must carefuly suppress

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Indeed 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 circrounded by people

When we examine the Annals of the World from the beginning of Government unto this day, we find the generality of Nations groaning under the Yoke of Despotism; the reason is self evident Man naturally covets an unbounded gratification of his desires, to obtain which he must have sufficient power to force his fellow creatures to an implicit obedience.

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