

ther, and to sow discord amongst them; that so he may have it in his power either to exalt or depress such of them as he shall think fit. This was the policy of Clovis, the first barbarian King that was converted to Christianity [c]; and he has been followed in it by some other Princes no less cruel than himself. But what a difference betwixt these tyrants and a good man, who would take upon him to be a mediator betwixt those petty States, who would decide their differences in an amicable manner, who would gain their confidence by his probity, good faith, strict impartiality, and disinterestedness! his prudence would make him the father, instead of the oppressor, of his neighbours, and his grandeur would rather incline him to protect than devour them. It is certain, likewise, that several Princes who have endeavoured to exalt others with a high hand, have ruined themselves by it; our own times afford us examples of this [d].

I conclude, therefore, that an Usurper has no title to true glory; that Assassins will always be abhorred by mankind; that Princes, who are guilty of violence and injustice to their new subjects, will certainly alienate instead of gaining their affections; that nothing can be said to the purpose in justification of oppression; and that whosoever shall undertake to make any farther apology for it, will reason no better than Machiavel has done before him. To turn the art of ratiocination against the peace and welfare of human-kind, is to wound ourselves with a sword which was given us for our defence.

[c] He was baptized at Rheims, on Christmas-day, 496, where his Sister Albofede, and three thousand of his soldiers, became Christians the same day, and the rest soon after followed their example. If we will believe the French Historians, God honoured him, and the Kings his successors, with many miraculous gifts, particularly with that of curing the King's Evil; with the *Sainte Ampouille*, or *Holy Phial*, which contained the oil he was anointed with, and is still preserved in the Cathedral of Rheims, and was brought him by a Dove; the *Fleur de Lis's*, and *Oriflame*, or *Flaming Standard*, delivered by an Angel into the hands of a Hermit in the Wilderness. After which, he killed Alaric, King of the Goths, an Arian, in a battle near Poitiers, in 507. Here it was, *they say*, that a Doe shewed him where to ford the river Vienne, which had then over-flowed its banks in such a manner, that the right passage could not be distinguished: and this place is therefore still called, *Pas de la Biche*, the *Doe's Passage*. There is much other trumpery of this sort to be found in Gregory of Tours, lib. ii. *Hincmar*. &c.

[d] The first edition says, "Notre siècle en a fourni deux exemples; l'un est celui de Charles douze, qui eleva Stanislaus sur le Trône de Pologne, l'autre est plus recent."

*Would not fatality itself sneer at this for almost pure
ritanical cant? who more watchful of his neighbours
than the King of Prussia, who more ready in sup-
port of his infernals to raise, the one and depress the
other -*