

contented under the tyranny of the Medes; and the Medes grown soft and effeminate by a long interval of peace. Theseus could never have made himself so renowned as he did, if he had not found the Athenians dispersed and scattered abroad as they were [q]. Such occasions made these great men successful; and their wisdom taught them how to improve those opportunities to the reputation and deliverance of their respective Countries. It is a difficult matter indeed for other people to raise themselves to dominion in the same heroic manner that they did: but when they succeed, it is very easy to maintain it. The difficulties that occur in acquiring dominion arise in some measure from the new customs and institutions which they are forced to introduce for the establishment of their Sovereignty, and security of their persons: it must be considered that of all undertakings, the most arduous, the most dangerous, and the most liable to miscarry, is the introduction of new Laws. For he that introduces them will be sure to make all those his enemies who live to their Satisfaction under the shelter and protection of their old institutions; and will be but coolly supported by such as are to be benefited by the new ones: which coolness proceeds partly from the fear they stand in of their adversaries, who have the old Laws on their side; and partly from a sort of diffidence and incredulity that is natural to mankind, who for the most part, have but an indifferent opinion of new establishments till they are recommended by sufficient experience. From hence it comes to pass, that when his enemies have an opportunity of exerting themselves against him, they do it vigorously and with advantage: whilst he, on the contrary, will find himself so faintly defended, that both he and his adherents will be in danger of perishing together. But for a fuller discussion of this matter, it is necessary to enquire whether those that attempt such innovations stand upon their own bottom, or depend upon others; that is, whether they have recourse to exhortations and entreaties, or to force and arms in the conduct of their enterprize: for in the first case they almost always miscarry; but when they trust to their own strength, and have power to enforce the observation of their ordinances, they seldom or never fail of success. Hence it came to pass that all the Prophets who were supported by an armed force, succeeded in their undertakings:

[q] He was the first that collected them into one City. See Plutarch's *Life of Theseus*. "It seems (says Pliny the younger to Trajan, in his Panegyric upon that Emperor) as if our military discipline had been corrupted on purpose that you might have the glory of restoring it." *Corrupta est disciplina castrorum, ut tu corrector emendatorque contingeres.*

whilst,