

these Countries were governed by the same law that the Spartans were of old, which forbid them the use of Silver and Gold; for very few there, except the Sovereign, seem to transgress that law.

The chief cause of this is, that such Princes are far advanced in life before they come to the government, and as they have but few years to enjoy it, and many relations to provide for, they seldom are inclined, and never have time to execute any great designs. They have it not in their power to establish commerce, or to bring any other undertaking to perfection that requires much labour and length of time; and therefore look upon themselves only as lodgers or passengers in an Inn. Their exaltation to Sovereignty is but an accidental thing; the crown was not handed down to them as a patrimony from their ancestors, nor can they transmit it to their posterity. They do not think like Kings, or Fathers of families who labour for their children, nor like true Republicans who sacrifice every thing to the good of their Country: and if here and there one of them is inclined to act like a Father of his people, he generally dies before he can possibly fertilize a Country which his Predecessors have left over-run with weeds and brambles. These things have long ago raised a disgust, and occasioned people to murmur at the proceedings of certain Ecclesiastical Sovereigns, who pamper their mistresses, their nephews, or their bastards, with the spoils and marrow of their Subjects. One would expect to find nothing but examples of Virtue in the Lives of the Heads of the Church. On the contrary we there see how abominably wicked and corrupt several of those were, whose characters ought to have been most pure and undefiled.

Many thinking men have been surprized to see people bear the oppressions of this sort of Sovereigns with so much patience, and submit to be trampled upon in such a manner by a Priest, as would provoke them to rebel against the most powerful temporal Prince.

Machiavel would ascribe this submissive disposition in the people to the great abilities and prudent conduct of their masters, who were wise though wicked men: but for my own part, I cannot help being of opinion that their wonderful patience under such a yoke is chiefly owing to the influence of Religion. A bad Pope has often been hated himself, but his function has still been revered; the reverence attached to the Character of Pontif secures his person. The modern Romans have frequently been inclined to change their master; but his Spiritual arms have always deterred them: and if they have sometimes deserted him, it yet may be truly affirmed, that there has not been the hundredth part of the revolutions in Rome since it submitted to the

Tiara.