

be maintained in an army without severity. For how would it be possible to govern a motley multitude of libertines, debauchees, poltroons, hot-brained young fellows, in short of brutes and rascals of every kind, if they were not hard reined and kept in obedience by the fear of punishment? All that I plead for upon this occasion is moderation: if a man's tenderness inclines him to mercy, his prudence will likewise oblige him to use severity: but in that case he will act like a skilful Pilot, and not cut away his masts and rigging till he is absolutely forced to it by a Storm. Without doubt there are exigencies when it is necessary to be severe, but never to be cruel; and I should much rather chuse to be beloved than feared by my Soldiers in the day of battle.

He further asserts that a Prince will find it safer to be feared than beloved, because the greatest part of mankind are ungrateful, inconstant, &c [g]. And every body must allow indeed that there are such people in the world; nor do I deny that motives of fear are sometimes very powerful: but I will venture to affirm that a Prince, whose Politics have no other end but to make him feared, will reign only over a parcel of poor abject wretches, from whose service nothing great or glorious can be expected; for whatever is done out of fear, will always carry the marks of it: that, on the contrary, a Prince who has gained the love of his Subjects, will reign over their very hearts, as they will find it their interest to support him: and that there are numberless examples in history, of great and noble actions that men have performed out of mere affection and fidelity to such Sovereigns. I say further, that the fashion of revolutions seems to be pretty well over in these times. There is no Kingdom, except England [h], where the Prince has any thing to apprehend from his Subjects: and even in England he has nothing to fear, but from a Storm of his own raising.

[g] This passage runs thus at large in the first edition, "puisque la plupart du monde est porté à l'ingratitude, au changement, à la dissimulation, à la lacheté, & à l'avarice; que l'amour est un lien d'obligation, que la malice & la bassesse du genre humain ont rendu tres fragile: au lieu que la crainte du chatiment assure bien plus fort du devoir des gens; que les hommes sont maitres de leur bienveillance, mais qu'ils ne sont pas de leur crainte; ainsi qu'un Prince prudent dependra plutot de lui que des autres."

[h] This is not the first lash his Prussian Majesty has given the English in the course of this work, as a rebellious seditious people. But if they are naturally impatient of Slavery and tyranny under bad Princes, they are as loyal to those that are good. The character of the people in general may well enough be taken from the great Duke of Devonshire's Epitaph,

Wilhelmus Dux Devoniz,
Bonorum Principum subditus fidelis,
Inimicus & invisus Tyrannis.

If other nations are tame and servile enough to bow their necks and crouch under the yoke of Tyrants, may the Britons ever detest their example!—Long may they continue happy and free under the auspicious government of a Protestant and Patriot King!

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