

enter into foreign wars upon the account of Religion, is the height of injustice and absurdity. To march from Aix-la-Chapelle to convert the Saxons with fire and sword, as Charlemagne did; or to fit out a powerful fleet on purpose to go and persuade the Sultan of Egypt to turn Christian, were strange expeditions indeed [e]; but the rage of Crusades is now over: Heaven grant it may never return!—War in general is the cause of many miseries; the issue is so uncertain, and the consequences so ruinous to a country, that a Prince cannot consider the matter too maturely before he engages in one. For the outrages which his troops commit in an enemy's country are but trifling grievances in comparison of those that are felt in his own [f]. Certainly if Princes could have a true representation laid before them of the calamities that are occasioned by a declaration of war alone, they could not help being affected with it. But their imagination cannot be supposed strong enough of itself fully to conceive the evils they have never experienced, and from which their elevation in a great measure secures them. How can they be proper judges of the burden of those taxes, which lie so heavy upon the backs of their Subjects; the loss of the youth of their country, which is drained to furnish recruits; the contagious distempers that sweep away their forces; the horror of battles, and of sieges, which are still more destructive; the destitute condition of the wounded, and such as, perhaps, are deprived of their limbs, the only means and instruments of their subsistence; the pitiable circumstances of helpless orphans, that are doomed to be starved by the loss of their fathers, upon whom their support entirely depended; and the want of so many useful men to the public, who have been mowed down by an untimely death [g]? Princes indeed that look upon their Subjects as so many Slaves, expose them without pity, and see them perish without regret: but others, who consider all men as their equals in point of humanity, and regard their people as a body of which they themselves are the soul, are, and ought to be very sparing of their blood.

By way of conclusion to this essay, I beg the favour of all Sovereigns not to be offended at the liberty which I have taken in addressing them; as my only design has been to speak truth, to animate them to virtue, and to flatter nobody. The good opinion I entertain of those that

[e] As the Emperor Charles V. did.

[f] The following passage, which is in the first Edition, is here struck out in the second, “ C'est un acte si grave & de si grande importance de l'entreprendre, qu'il est etonnant que tant de Roys en ayent pris si facilement la resolution.”

[g] The second Edition here leaves out what follows, “ Les Princes qui ne font dans le monde que pour rendre les hommes heureux, devraient bien y penser, avant que les exposer, pour des causes frivoles & vaines, a tout ce que l'humanité a de plus a redouter.”