

refuge against the more intolerable license of the many. We leave however our lesson incomplete if we follow not this history to its end, and see that the calm of despotism, superinduced on a corruption of manners, is followed by a stagnation of all the higher virtues which minister to national strength; and so becomes but the dismal presage of dismemberment and final dissolution.

In the moral, as in the physical, convulsions of the world, the good and the bad are often mingled together in a common calamity; and were we to limit our views to this life only, we might see, in the dealings of God with man, much to perplex and to confound us. Still it is true, even in this narrow view, that there is in the history of past times enough to shew that God will in the end vindicate his character as a moral governor: for we find, that in all ages virtue and wisdom have been the only firm supports of national strength—and that as in individual men, where sin rules in the bodily members, there is a degrading moral servitude, and a loss of capacity for high thought and action—so also that among states and empires, depravity of manners has ever been followed by a loss of glory and a loss of freedom. Hence we may conclude on a large experience, grounded on all history, past or present, sacred or profane, that those public men who have sought to gain their ends by inflaming the bad passions of the people and pandering to their vices, have been traitors to the cause of true liberty, and blasphemers against the very God they professed to worship.

Another conclusion, not less general than the former, may also be drawn from the universal experience of past history—that under no form of