

has considered this doctrine in its full extent, and has applied it to the several communities of which a free empire may be composed, and has deduced the following general principle: That in a free empire, such as the British, the several communities have a legislature of their own, absolutely independent of each other; and that the executive power, the Sovereign, is the only link of connection by which the several communities are united in one state.

That the practice in the several communities of the British empire, whether in America, or in Ireland, has not, at any period, been the fair result of this principle, must be acknowledged by the most sanguine patrons of this system: that Great Britain to confirm this principle must relinquish the exercise of a power which she has enjoyed for centuries, must also be admitted.

With the most sincere respect for the principles and opinions of the author of these observations, I cannot therefore help expressing my surprize, that *he* should so strenuously at this period *enforce* this principle, who had observed, in a northern country\*, the very fatal effects of discord between the several powers of a state; where, whilst each strove for the ascendant, in the instant, by an exertion, the boldest and best concerted that was ever exe-

\* *Sweden.*—The history of the late revolution there was published (as the author expresses himself) to apprise the people of Great Britain, and of other free countries, of the danger which may arise from too confident security in the principles and forms of their constitution: but it is more applicable in the present times to the dreadful consequences of a difference and contest between the several component parts of a state, or which is the same, between the several component members of an empire.

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