

whom it is objected. Much is to be learned from that, as you will soon perceive. Be pleased to observe then, that though it be very criminal in a barber to cut your throat, or in an apothecary to give you poison; yet for a highwayman to levy your money, or a shoplifter to convey away your goods, or an attorney to perplex and prolong your suit, could not reasonably surprise you, because each of these actions is done in character, and is a part of the respective calling or profession. Now it must be remembered that the person in question is neither a mercer, a draper, nor a grocer, but the first m—r of a great nation. And one Machiavel, a most excellent political writer, has established this maxim, that it is impossible to govern a great kingdom to purpose, unless the person governing lays aside all sort of regard to morals, especially to that plebeian virtue, commonly called honesty.

But honesty is the great fault which Mr. P—t's opposers lay to his charge; and which entirely disqualifies him for ruling the state. They allow that he means well, and is a man of some parts, but then, say they, the rigour of his principles is intolerable, there have been periods, they add, when such kind of men have been useful to a state. In one of the republicks of Greece, for instance, such a man as he would have been a noble bulwark against the torrent of corruption, which drove Greece headlong into the snares of Philip, the Macedonian. Or in the city of Rome, a Mr. P—t might have preserved the freedom of the state, and averted the domination of a perpetual dictator for an age or two longer; or even in the barbarous times of Charles I. his talents might have availed in bridling prerogative on the one hand, and in setting bounds to the rage of privilege on the other. But in the present age, when men and manners are polished to the last degree