

play of a genealogical tree. But my notions have unluckily not yet reached that degree of modern philosophy, and although I must confess that we are all descended from the same original stock, nevertheless I am fully persuaded that the social state requires a distinction of ranks. The famous pyramids of Egypt are the only monuments of any remote antiquity that have resisted the all destroying time. The most sumptuous temples and buildings are either prostrate and buried in their own dust, or falling to decay; not a trace remains of the Tower of Babel that threatened to unite the earth to the abode of the stars, the Pyramids alone remain a lasting proof of the solidity of that majestic shape that rests on a broad basis and terminates in a point. The principle of the solidity of that shape and its symmetry are assuredly applicable to social order. Every layer thus successively and proportionally diminishing in its dimension constitutes the strength and the beauty of the whole. Remove one or more of those layers and it becomes a shapeless and unsightly mass of stones.

Society is composed of a multitude of elements that require to be ordained so as to form a regular whole, strong enough to last and symmetric enough to please.

We have never seen a republic remain for a long space of time in a state of peace and tranquillity. Civil feuds and their concomitant proscriptions have sooner or later led them to their destruction and made them fall an easy prey to despotism. Neither could the feudal system long maintain itself. It was unseemly, the basis of the pyramid being out of proportion with its height.

Without however carrying farther this trope, simile, figure or what ever name can be given to it, the experience of all ages has proved that the Monarchical government under its different modifications, is the most conducive to the peace and consequent prosperity of an empire. The same experience has proved that no monarchy can support itself without a gradation of social ranks.

In effect a sovereign is neither more nor less than a man; as such he is subject to all the infirmities of human nature. His