

91. What effects are produced upon mankind by the operations of a government in which the interests of the subject many are but a secondary object?—When the political machine is such that the grand objects of desire are seen to be the reward, not of virtue, not of talent, but of subservience to the will, and command over the affections of the ruling few; interest with the *man above* to be the only sure means to the next step in wealth, or power, or consideration, and so on; the means of pleasing the *man above* become, in that case, the great object of pursuit. And as the favors of the *man above* are necessarily limited—as some, therefore, of the candidates for his favor can only obtain the objects of their desire by disappointing others—the arts of supplanting rise into importance; and the whole of that tribe of faculties denoted by the words *intrigue, flattery, backbiting, treachery, &c.* (12) are the fruitful offspring of that political education which government, where the interests of the subject many are but a secondary object, cannot fail to produce. (13)

#### ANNOTATIONS AND ILLUSTRATIONS.

(12) That this species of government was well understood in King Solomon's days, is evident from the following passage, in the 5th chapter of Ecclesiastes:—"If thou seest the oppression of the poor, and violent perverting of judgment and justice in a Province, marvel not at the matter; for he that is higher than the highest regardeth, and there be higher than they." And again, (see Proverbs, 29th & 12th.) "If a ruler hearken to lies, all his servants are wicked."

"*Unblest by virtue, government a league  
" Becomes, a circling junto of the great,  
" To rob by law; religion mild, a yoke  
" To tame the stooping soul, a trick of state,  
" To mask their rapine and to share their prey."*

THOMSON.

(13.) "There is a science of legislation, which the details of office, and the intrigues of popular assemblies, will never communicate; a science, of which the principles must be sought for in the constitution of human nature, and in the general laws which regulate the course of human affairs; and which, if ever, in consequence of the progress of reason, philosophy should be enabled to assume that ascendant in the government of the world, which has hitherto been maintained by accident, combined with the passions and caprices of a few leading individuals, may, perhaps, produce more perfect and happy forms of society, than have yet been realized in the history of mankind."—*Dugald Stewart.*

"When theoretical knowledge and practical skill are happily combined in the same person, the intellectual power of man appears in its full perfection; and fits him equally to conduct, with a masterly hand, the details of ordinary business, and to contend successfully with the untried difficulties of new and hazardous situations. In conducting the former, mere experience may frequently be a sufficient guide, but experience and speculation must be combined together to prepare us for the latter. "Expert men," says Lord Bacon, "can execute and judge of particulars one by one; but the general councils, and the plots, and the marshalling of affairs, come best from those that are learned."—*Ibid.*