

a perfect knowledge of it: a being, in short, whose happiness should be independent of us, and who would nevertheless employ itself about us. It is the province of Gods to make laws for men." With the utmost deference to the celebrated Rousseau, I cannot indeed imagine, that laws even so constructed, would materially benefit our imperfect race, unless Omniscience deigned previously to exalt our nature. The judicious reader will therefore perceive, that malevolence only is requisite to declaim against, and arraign the most perfect governments. Our political quack avails himself of this trite expedient, to cajole the people into the most abject slavery, under the delusive name of independence. His first indecent attack is against the English constitution, which, with all its imperfections, is, and ever will be, the pride and envy of mankind. To this panegyric involuntarily our author subscribes, by granting individuals to be safer in England, than in any other part of Europe. He indeed insidiously attributes this pre-eminent excellency to the constitution of the people, rather than to our excellent constitution: to such contemptible subterfuge is our author reduced. I would ask him, why did not the constitution of the people afford them superior safety, in the reign of Richard the third, Henry the eighth, and other tyrannic princes? Many pages might indeed be filled with encomiums bestowed on our excellent constitution by illustrious authors of different nations.

This beautiful system (according to Montesquieu) our constitution is a compound of monarchy, aristocracy, and democracy. But it is often said, that the sovereign, by honours and appointments, influences the commons. The profound and elegant Hume agitating this question, thinks, to this circumstance, we are in part indebted for our supreme felicity; since, without such controul in the crown, our constitution would immediately degenerate into democracy; a government which, in the sequel, I hope to prove ineligible. Were I asked marks of the best government, and the purpose of political society, I would reply, the increase, preservation, and prosperity of its members; in no quarter of the globe are those marks so certainly