

the two orders of Viceroy or King and people; and the examples of England, Holland, Sweden, Portugal, Belgium, and probably we may add Italy, shew there must be at least three broadly distinguished Orders or Estates. The crown, the nobility, and the mass of the people. A negative proof of the same truth may be taken from the instance of France, which has twice attempted to form a constitutional monarchy without an hereditary class, and twice has failed, only to sink at last under a military despotism. Thus both by positive and also by negative evidence we learn as a fact in the science of government, that while liberty and order are best secured, and probably can co-exist only under a constitutional monarchy, the monarchy itself can exist only on condition of its possessing an Order of nobility, titled or untitled, matters not, but an Order possessing sufficient hereditary wealth, to be independent in its fortunes both of the crown and of the people; and, therefore, not requiring to pander for its influence to the ignorant passions of a mob, nor liable to be bribed by the former to consent to the oppression of the latter. An Order, such as the English nobility, and such as British America might possess, needs no feudal privileges to make it useful for the end for which it is founded; and consequently objections to an aristocracy, wherever they arise from a misplaced fear of its power, are unworthy of men, who have had the events of the last hundred and fifty years to enlighten them in the science and practice of government. Where objections arise from envy, nothing that could be said in its favour would be of any avail; and therefore we do not attempt to meet such. We only write in the hope of influencing honourable and rational men, who will accept or reject a system on its merits, and according to the way in which it presents itself to their own minds and commends itself to their judgment. With these it is an honour to enter into discussion, even though they differ from us entirely; but with those who oppose a system of government, only because they cannot, from a conscious want of fitness, aspire to its honour, it would simply be a lowering of one-self to hold communication with them for a moment. That some honourable men may object to an aristocracy is very probable, though their number will be small, since there are few men who would object to one, if they had only the most meagre expectation of attaining its honours; and the eagerness with which titles of nobility, ribbons and crosses are sought after in democratic France, proves, if proof were wanting, that hereditary distinctions, whether of rank or wealth, are forbidden in democratic States, only because while all desire them, few can obtain them, and that it is for this reason and this alone that the bulk of the people, moved by the most contemptible of all the passions, deny to others those outward signs of superiority they clearly covet, but are incapable of winning for themselves. But the British Americans are not men of this stamp. They are as much too generous to be envious, as