

despot, or the sword of the conqueror, may have sometimes succeeded in lopping off all national sentiments and cutting men down to a common type and pattern. But such a change implies the destruction of every germ of freedom and national honor: it can only be introduced under the dreadful symbols of servitude, and is the sure prelude of misery and moral degradation.

To what then are we led by considerations such as these? To the belief, that all systems of political philosophy based on the doctrines of utility, and deduced by *à priori* reasoning from assumed simple principles (without comprehending all the great elements of man's moral nature, and without, perhaps, even regarding his social condition), are either mischievous or impracticable. Universal systems, like universal nostrums, savour more of political quackery than political philosophy. They are nearly akin to that system of morals which resolves virtue into general benevolence, while it sets at nought the domestic and social affections: and should they hereafter be found applicable to the government of any portion of mankind, it can only be where men have parted with those sentiments and feelings which have hitherto supplied the firmest cement of social happiness and national strength.

In mechanical philosophy we may make what hypotheses we please; we may theoretically construct an arch, without considering the friction of its component parts, and obtain results, which (however unlike any thing found in a natural condition of equilibrium) are mathematically true, and are not without their speculative use. But political philosophy, in this abstract form, has no certainty and no value of this kind. Its objects are essen-