

(4) In the Chapter *On the British Constitution** we may I think find some examples of mere utilitarian reasoning, where the author ought (in part at least) to have taken the higher ground of a moral philosopher. It is impossible to deny that there is in this chapter much good sense and sound reasoning. Reviewing the popular part of our constitution, he points out the vast advantages we have derived from it, and the contingent evils of any material change in the system of popular representation. But, the corruption—the perjury—the baseness connected with the system—the mean shifts to which great men were compelled by it to stoop—the chance that the very fountains of law and honour might become polluted by it—the never-failing topics of offence it held out to discontented and designing men—these things are all passed over, though in the eyes of some they seemed to form a deadly canker in the state. Had he considered these flagrant evils; and then shewn that, while men continue what they are—little better than the slaves of their bad passions—any other system might bring along with it, as great, or perhaps greater, moral evils, he had done well. His conclusions might have been right or wrong; but his argument would have been, not only more complete, but placed on higher and truer grounds.—I am offering no opinion on any subject discussed in this chapter; the attempt would be entirely out of place in this note. My object is, not to examine the weight of Paley's arguments, but his tone of arguing.

(5) Near the end of the Chapter *On Crimes and Punishments*, is the following sentence †.

* Moral and Political Philosophy, Book VI. Chap. vii.

† Ibid. Book VI. Chap. ix.