

once to her laws. And this is the sum total of human liberty. Perhaps it may be said, that all this may be ingenious ridicule, but cannot be intended for serious argument; to which I reply, that it is the most serious argument that can be offered, because it is derived from the works and will of our Creator, and evidently shews, that man was never designed by him to be an independent and self-governed being, but to be trained up in a state of subordination and government in the present life, to fit him for one more perfect in another; and if it was not a reflection too serious, I should add, that, in the numerous catalogue of human vices, there is not one, which so completely disqualifies him from being a member of that celestial community, as a factious and turbulent disposition, and an impatience of controul; which frequently assumes the honourable title of the love of liberty.

Thirdly: That all government is derived from the people. This is another fallacious proposition; which in one sense is true, but with regard to the principles so often established upon it, entirely false. It is true, indeed, that all government, is so far derived from the people, that there could be no government, if there were no people to be governed: if there were no subjects there could be no Kings, nor Parliaments if there were no constituents, nor shepherds if there were no sheep; but the inference usually drawn from this proposition is utterly false, which is, that because all government is derived from the people, the people have a right to resume it, and administer it themselves, whenever they please. But whatever claim they may have to this right, the exercise of it is impracticable, from the very nature of government; for all government must consist of the governors and the governed; if the people at large are the governors, where shall we be able to find the governed? All government is power, with which some are entrusted, to controul the actions of others: but now is it possible that every man should have power to controul the actions of every man? this would be a form of government, which we have heard sometimes recommended as the most perfect, in which all are governed by all; that is, in other words, where there is no government at all. I agree with these pretended patriots, that the people in every country have a right to resist manifest grievances and oppressions, to change their governors, and even their constitutions, on great and extraordinary occasions; whenever they groan under the rod of tyranny, they have a right to shake it off, and form a constitution more productive of liberty; and, in like manner, if they find themselves torn by irreconcilable factions, and debilitated by internal contentions, they have an equal right to change it for a government more arbitrary and decisive. But we shall not agree so well in our definition of that important and misapplied term "the people;" by which I would be understood to mean the whole body of a nation, advised and directed by

the most respectable members of it; who are possessed of rank, property, wisdom, and experience: But who are those in this country, whom our modern demagogues distinguish by this name, and vest with this supreme dominion? Not the hereditary peers of the realm; not the representatives of this very people in parliament assembled; not the pastors of the church, the sages of the law, or the magistrates who are guardians of the public safety; not the possessors of landed property, the opulent stockholder, or the wealthy merchant. These are all represented as tools of ministers, lovers of slavery, united in a conspiracy to destroy the country and ruin themselves: they point out to us no defenders of our liberties or properties, but those who have themselves neither; no public spirit, but in the garrets of Grub-street; no reformation, but from the purlieus of St. Giles's; nor one Solon or Lycurgus, but who is to emerge from the tin-mines of Cornwall, or the coal-pits of Newcastle. These are not the people whom I should chuse to trust with unlimited power, because I know they are totally incapable of employing it to any salutary purpose, even for themselves; and, whatever might be our grievances, redress from such hands would be much more intolerable. (To be continued.)

#### MEETING of the Merchants, Bankers, Traders, &c. of London, at Merchant-Taylor's Hall.

ABOUT fifteen hundred assembled. Mr. Bosanquet was called to the chair, amidst the applause of the company. He stated what had passed at a previous meeting, and that they had thought proper to prepare some resolutions and a declaration, which would be read, and offered for their adoption by a gentleman near him.

Mr. Samuel Smith, of Canon-street, after observing that he should propose a preliminary resolution, expressive of their attachment to the constitution, said, he should submit a declaration which had been drawn up with infinite caution, and what, in his opinion, every man, be his predilections what they may, if he was a friend to good government might sign; he requested it might be read.

Mr. Bosanquet read it very audibly—it went in general terms to acknowledge the excellence of our happy constitution. It stated its birth in remoter ages, and its growth by frequent improvements, till the glorious Revolution in 1688, which fixed its principles, and taught Englishmen its value. It stated, that it was, perhaps, among the most admirable of those principles, that it admitted of repair without endangering the edifice; that it had hitherto, and they had no doubt would continue to shew itself capable of rectifying its own errors and abuses. That they sincerely acknowledged the government as it consisted of King, Lords, and Commons, and that they would, as far as in them lay, maintain all proceedings and publications which tended to

culcate doctrines derogatory thereto; and would, among the domestics and connections, enforce obedience to the laws as the best means of public happiness.

This declaration met with the most cordial acceptance from every description of persons present.

The following is taken from a paper lately published at Boston, and will serve to shew the sentiments of the people of America, on that lamentable and melancholly event, the Execution of the unfortunate Monarch of France, Louis the XVIth, and the detestation in which they hold his more than inhuman Murderers:

#### BOSTON, (UNITED STATES.)

True and authentic narrative of the horrid and barbarous Execution of the late unfortunate Monarch, Louis XVIth, of France, who was beheaded, on the 21st. of January, 1793, conformably to a decree of the National Convention, on Suspicion of Treason. Which bloody transaction (it is thought by every true friend to the American Revolution) will eternally disgrace the Annals of the French nation: And may his death be as sincerely lamented by every honest and grateful American, as it is by the majority of the citizens of France. This Narrative, with the poetry annexed, is published at the request of many true Republicans, and recommended to be preserved as a memorial of that shocking and melancholly event.

#### PARIS, JANUARY 22.

CONFORMABLY to the arrangement made by the Executive Council, Louis Capet was yesterday put to death at the Place de la Revolution.—Twenty-five citizens, of known principles, acquainted with the manual exercise, and having each 16 rounds of shot, were chosen from each section, to form a guard of 1200 men, who accompanied the unfortunate Monarch to the place of execution. Strong detachments from the different legions were posted in the streets through which the Royal Prisoner was to pass, and also in all the avenues leading to the Place de la Revolution, to prevent confusion; and each section had a body in reserve, ready to move at a moment's notice, to maintain the public order, should any attempt have been made to disturb it. Cannon were also distributed in every quarter, where it was thought they would be any way serviceable, had events made it necessary to employ them: for even to the last moment, the sanguinary faction, who pronounced the death of the unfortunate Monarch, manifested symptoms of fear that some attempts might be made to rescue him.

Between 8 and 9 o'clock in the morning Louis proceeded from his apartments in the temple, and got into the Mayor's carriage, who accompanied him, as did also M. Escheveaux de Bermonet, an Irish Priest, whom he requested might attend him.—Louis was dressed in a brown great coat, white waistcoat, black breeches and stockings. His hair was dressed.