

genius of Popery. I shall conclude this letter by observing, that as the tears of the widow Calas, and her fatherless children have made their way to the throne, the humanity and justice of the King are engaged to give both her and Europe satisfaction for this horrid deed (or to use Voltaire's expression) for this barbarous murder committed at Toulouse by the sword of Justice." I am, &c.

The celebrated M. de Vattel's LAW of NATIONS, (continued from Page 116.)

BUT the sovereign power is limited, and regulated by the fundamental laws of the state; those laws shew the prince the extent and bounds of his power, and the manner in which it ought to be exerted. The prince is therefore strictly obliged not only to respect, but also to support them. The constitution and the fundamental laws are the plan on which the nation has resolved to endeavour the obtaining happiness: the execution is intrusted to the prince. If he religiously follows this plan, if he regards the fundamental laws as sacred and inviolable rules, he knows that the moment he deviates from them his commands become unjust, and are no less than a criminal abuse of the power with which he is intrusted. He is in virtue of this power, the guardian and defender of the laws; and being obliged to punish whoever shall presume to violate them, he himself ought not to trample them under his feet. They are the foundation of the public tranquility, and the firmest support of the sovereign authority. Every thing is uncertain, oppressive, and subject to revolutions, in those unhappy kingdoms where arbitrary power has placed her throne. It is therefore the true interest of the prince, as well as his duty, to maintain and respect the laws: he ought to submit to them himself. We find this truth established in a piece published by order of Lewis XIV the most absolute prince that ever reigned in Europe. "Let it not be said, that the sovereign is not subject to the laws of his state, since the contrary proposition is one of the truths of the law of nations, which flattery has sometimes attacked, and which good princes have always defended, as a tutelar divinity of their states" (*A Treatise on the right of the queen to several estates in Spain, 1667, in 12mo, part 2. pag. 191.*)

The author then explains in what sense he is subject to the laws, in a very judicious manner; but as our limits are so short, we must for this refer the reader to the book itself, and pass on to "the person of the sovereign, which is to be considered as sacred and inviolable." For (continues the learned author) the sovereign is the soul of the society; if he be not held in veneration by the people and in perfect security, the public peace, and the safety and happiness of the state are in continual danger. The safety of the nation then necessarily requires; that the person of the prince ought to be sacred and inviolable.

"But this high attribute of sovereignty is no reason why a nation should not curb an insupportable tyrant, call him even to an account, respecting in his person the majesty of his rank, and withdraw itself from his obedience. To this indisputable right, a powerful republic owes its birth. The tyranny exercised by Philip II. in the Netherlands, excited those provinces to rise: seven of them, closely confederated, bravely maintained their liberties under the conduct of a hero of the house of Orange; and Spain, after several vain and destructive efforts, acknowledged them sovereign and independant states. If the authority of the prince is limited, and regulated by the fundamental laws, the prince, on leaving the bounds prescribed him, commands without any right, and even without a just title; the nation, then, is not obliged to obey him; but may resist his unjust enterprizes. As soon as he attacks the constitution of the state, the prince breaks the contract which bound the people to him; the people become free by the act of the sovereign, and see nothing in him but an usurper who would load them with oppression. This truth is acknowledged by every sensible writer, whose pen is not enslaved by fear or rendered venal by interest. But some celebrated authors maintain, that if the prince is invested with the supreme command in a full and absolute manner, no body has a right to resist him, much less to curb him; and that the nation has no resource left but to suffer and obey with patience. This is founded upon the supposition, that such a sovereign need not give an account to any person of the manner in which he governs; and that if the nation might controul his actions and resist him, where they were found to be unjust, his authority would no longer be absolute;