

It's Ruin wou'd arise from popular Tumults, which wou'd introduce a *Dominatio Plebis*, a Tyranny of the People.

I think it is an universal Truth, that the People are much more dexterous at pulling down and setting up, than preserving what is fixed; and they are not fonder of seizing more than their own, than they are of delivering it up to the worst Bidder, with their own into the Bargain.

The Gracchi fell violently upon advancing the Power of the People. There were certain conquer'd Lands to be divided. These, the Tribunes declared, by their legislative Authority, were not to be disposed of by the Nobles, but by the Commons only—

—Retrenching the Power of the Nobles, in all Things, especially in the Matter of Judicature.

They both lost their Lives in those Pursuits.

They traced out such Ways as were afterwards followed by MARIUS and SYLLA.

(Speaking of POMPEY and CÆSAR.)

Two Stars of such Magnitude, that their Conjunction was as likely to be fatal, as their Opposition.

And it will be an eternal Rule in Politics, among every free People, that there is a Balance of Power to be carefully held by every State, within itself, as well as among several States, with each other.

The one, the few, the many.

Talk much of inherent Right.

A Scaffold to Tyranny.

The ATHENIAN Generals, by their Power and Credit in the Army, often supported by each other, were, with the Magistrates, and other civil Officers, a Sort of Counterpoise to the Power of the People. The Nobles were not a Corporate Assembly, therefore the Resentments of the Commons were usually turned against particular Persons. *Ostracism* was a kind of popular Sentence to Banishment of Men, whose personal Influence, from whatever Cause, was thought dangerous to the State. To speak of every Person impeached by the Commons of ATHENS, wou'd introduce the History of every great Man among them.

ARISTIDES was a Person of the strictest Justice, and the best acquainted with the Laws of their Government, so that he was in a Manner Chancellor of ATHENS—Renown'd for his exact Justice, and Knowledge in the Law.

MILTIADES—a great Captain—the famous Victory at Maratben, owing to his Valour and Conduct—THEMISTOCLES, a most fortunate Admiral.

PERICLES—an excellent Orator, and a Man of Letters.

PHOCION—renown'd for his Negotiations Abroad.

ALCIBIADES—a young Man of noble Birth, excellent Education, &c.

The frequent Murders were grown to an established Custom. I shall mention but one Example more, among a great Number that might be produced.—The Orators of the People at Argos, (whether you will style them in modern Phrase, Great Speakers of the House; or only, in general, Representatives of the People collective) stirred up the Commons against the Nobles, of whom 1600 were murdered at once; and, at last, the Orators themselves, because they left off their Accusations; or, to speak intelligibly, because they withdrew their Impeachments; having, it seems, raised a Spirit they were not able to lay: And this last Circumstance, as Cases have lately stood, may perhaps be worth noting.

SERVIUS TULLIUS was chosen *Protector* by the People, without the Consent of the Senate, and by them declared and confirmed King. Thus the Commons proceeded so far, as to wrest even the Power of choosing a King, out of the Hands of the Nobles.

When the Incroachments of the Commons had introduced a *Dominatio Plebis*, a Tyranny of the People.

I think it is an universal Truth, (says an Author) that the People are much more dexterous at pulling down and setting up, than preserving what is fixed; and they are not fonder of seizing more than their own, than they are of delivering it up to the worst Bidder, with their own into the Bargain.

The Gracchi first attempted an independent Power, by gratifying the People with the Disposal of the conquer'd Lands—

—Retrenching the Power of the Nobles, in all Things, especially in Matters of Judicature.

The Enterprize cost them their Lives.

MARIUS and SYLLA pursued the same Path.

(Speaking of OCTAVIUS and ANTHONY.)

I don't know which will be most fatal, their Opposition or Conjunction.

It is an eternal Rule in Politics, (says my Author) among every free People, that there is a Balance of Power to be carefully held by every State, within itself, as well as among several States, with each other.

The one, the few, the many.

Claiming from an inherent Right.

The scaling Ladder of Ambition.

So jealous were the People of Athens, of their Liberty, that they had a particular Law, by which they banished any leading Man, who was suspected of ingratiating himself too much with the People. That sensible People knew, that those Designs could only arise from, and terminate in an arbitrary Power. They termed this Punishment *Ostracism*.

ARISTIDES, esteemed the most upright Judge, and understanding Lawyer, in Athens.

MILTIADES—a brave and fortunate Sea-Officer.

PERICLES—a fine Orator, and great Scholar.

PHOCION—an able and serviceable Politician.

ALCIBIADES—one of the bravest Men, and the finest Gentleman the World ever produced.

As sure as they stir up the People to Violence, Outrage, and Bloodshed, so sure are they themselves involved in the general Massacre, of which I shall, at present, mention only one Example, out of many, and that a very striking one.—The Orators of the People of Argos stirred up the Commons against the Nobles, of whom 1600 were murdered at once, and at last the Orators themselves, because they left off their Accusations, having, it seems, raised a Spirit they were not able to lay; and this last Circumstance, as the Case stands, may perhaps be worth noting.

So early as the Reign of SERVIUS TULLIUS, the People exercised a Power, which they had wrested out of the Hands of the Nobles, (who had elected the former Kings) by choosing him *Protector*, and soon after making him King.

But civil Dissentions arose, which followed by the Tyranny of a single Tribune, by the Subversion of the regal Government, deposed this Prince, and chose Tarquin, Prerogative and Liberty, ever did, and is Tyranny, at last, infallibly of one Pe

At this Time, the Romans were warring with neighbouring States; but, in the Year of Peace, the Quarrels between the Nobles would revive.

Certain Magistrates, chosen yearly by these Tribunes, the People were glad to serve the Turns of ambitious Men, who were called *Patricians*. One of the most frequent Differences, was the conquered Lands, which would have been divided, and to lay the Privileges upon the same Level. The People, in the Name of the Commons, as they call themselves.

They demanded the Confulship, to the Pretensions of any Roman who had been employed, by Law, forcibly to seize free to the People. A Law was made, or a Vote of the House of Commons, that no Person should be admitted to the universal Obligation. The People, in the Name of the Commons, as they call themselves.

Appius Claudius brought in a Law, that the Senate, the Sons of Freed-Men, and the Sons of Slaves, by which, and the like Nature, that great Corruption, a most corrupt and factious Body of Men, and its Authority despised.

The Union of Pompey and Cæsar, was the Cause of the Civil War, the Tyranny of the latter, both of Endeavours and Occasions, for sinking the *Patricians*, wherein they expected an Account. The entire Subversion of the Balance, whereof the Ambition, but an Effect and Consequence. bent upon single and despotic Slavery, such a Profligate, as Anthony, or a Ostracism, ever dare to dream of, an Empire, and People? Wherein and entailed the vilest Tyranny, Anger, ever inflicted on a corrupt

THAT there appears a kind of Colour and Complexion, might be Mac has been in the least obliged more ingenious, could have complex Sentiments of the DEAN, who said, Could he have applied to OCTAVIUS, Metaphor, Two Stars of such Magnitude, taking a Scrap here, and then a Scrap there, objected, indeed, by malevolent Taste, and a little low Craft, to in many Respects, and they give "That the one could not bear a has borrowed some of his Wit to what CORUSODES says,—I never said the same Thing, owed his E once for all, that Mac is a most equal Truth, declare too, that an Author in every Body's Hand Attacks on his Character; for with the most delicate Feelings.

AND here I can't but remark, in Mac's inestimable Pieces, which "to human Infirmity! The Rat" flays the Viper in his Fury, a of an Head so penetrating, and gations due to human Infirmity, the Poison, in the Fat of that and canted about Providence; but the Prejudices of Fanaticism and (Antitibetis per pulchra!) he rebuke Who but must admire a Sage any other Mortal? But I forbear