

of former days. Let it be considered for how many ages great part of the world appears not to have thought at all; how many more they have been busied in forming systems and conjectures; while reason has been lost in a labyrinth of words, and they never seem to have suspected, on what frivolous matters their minds were employed. And let it be well understood, what rapid improvements, what important discoveries have been made in a few years, by a few countries, with our own at their head, which have at last discovered the right method of using their faculties. May we not reasonably expect that a number of provinces, possessed of these advantages, and quickened by mutual emulation, with only the common progress of the human mind, should very considerably enlarge the boundaries of science. The vast continent itself, over which they are gradually spreading, may be considered as a treasure, yet untouched, of natural productions, that shall hereafter afford ample matter for commerce and contemplation. And if we reflect what a stock of knowledge may be accumulated by the constant progress of industry and observation, fed with fresh supplies from the stores of nature, assisted sometimes by those happy strokes of chance, which mock all the powers of invention, and sometimes by those superior

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superior characters which arise occasionally to instruct and enlighten the world; it is difficult even to imagine to what height of improvement their discoveries may extend.

And perhaps they may make as considerable advances in the arts of civil government and the conduct of life.

We have reason to be proud, and even jealous, of our excellent constitution. But those equitable principles on which it was formed, an equal representation, (the best discovery of political wisdom) and a just and commodious distribution of power, which with us were the price of civil wars, and the reward of the virtues and sufferings of our ancestors, descend to them as a natural inheritance, without toil or pain. But must they rest here as in the utmost effort of human genius? Can chance and time, the wisdom and the experience of publick men, suggest no new remedy against the evils, their vices and ambition are perpetually apt to cause? May they not hope, without presumption, to preserve a greater zeal for piety and publick devotion than we have done? For sure it can hardly happen to them, as it has to us, that when religion is best understood and rendered most pure and reasonable, that then should be the precise time, when many