

cellor to King Henry 6th.) in his Book *de Laudibus Legum Angliæ*, cap. 9. The King of England cannot alter nor change the Laws of his Realm at his Pleasure: For why, he governeth his People by Power, not only Royal, but also Politick: If his Power over them were only Regal, then he might change the Laws of his Realm, and charge his Subjects with Tallage, and other Burthens, without their Consent; and such is the Dominion that the Civil Laws purport, when they cry, *Quod principi placuit legis habet vigorem*, The Prince's Pleasure has the force of a Law. But from this much differeth the Power of a King, whose Government over his People is Politick: For he can neither change Laws without the Consent of his Subjects, nor yet charge them with Impositions against their Wills: Wherefore his People do frankly and freely enjoy and occupy their own Goods, being ruled by such Laws as they themselves desire. Thus Fortescue, with whom accords Bracton, a Reverend Judge, and Law-Author, in the Reign of King Henry the third, saying, *The King in his Realm hath two Superiours, God and the Law*; for he is under the Directive, though not Coercive Power of Law; and on the same Score Judge Vaughan, speaking of our Fundamental Laws, which are coeval with the Government, sticks not to say, *The Laws of England were never the Dictates of any Conqueror's Sword, or the Placita, or Good Will and Pleasure of any King of this Nation*, or, to speak impartially and freely, the Results of any Parliament that ever sate in this Land. And the late cited Fortescue, in his 13 chap. has a very apt Similitude to illustrate and demonstrate this: *The Law* (says he) *taketh its Name, a Ligando, to bind*; for thereby the Politick Body is knit and preserv'd together, as the Natural Body by the Bones, Sinews, and Members, which retain every one their proper Functions; And, as the Head of a Body Natural