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makes man both rational and active ; calls all his
faculties into exertion ; and gives him a correct view
of his moral, social and political relations ;—which
softens and humanizes the ferocity of his nature
and raises him to that dignity in the scale of think-
ing beings to which he was originally destined.—•

Much as I am an enemy to the wild and fanciful
productions of human vanity which suppose man
capable of self-government, and as sincerely as I
contemn and deride those theories, which suppose
that virtue is sufficiently attractive to draw him away
from the influence of inordinate passions—I cannot
on the other hand concur in opinion with those
who despondingly believe that

“*The world was made for Caesar.*”

and that the multitude are only fit to be mere pas-
sive slaves ; who ought to be content if they be per-
mitted to live without stripes and contumely.—
This however was the state of the Canadian peasant
before the conquest of Canada by Great Britain.
The clergy directed his moral as the seigniors did
his physical powers.—The *haute, moyenne et basse jus-
tice*, gave the Lord a right to hang, whip, or impris-
on his tenants, and extort from them the fruits of
their labor ; and their redress by appeal to the
Council at Quebec was little more than nominal.†—
The church and state had a common interest ; and
it produced just such a race of men as was congeni-
al with the genius and policy of the government.—
It made the people stupid, abject, submissive and in-
dolent ; and the fear that they would assimilate to
the English character, adopt his opinions, and in

* “*Ingenuas didicisse fideliter artes emollet mores ; nec sinit
esse feros.*”

† Although Seigniors kept judges on their estates for these
purposes, I consider the judicial power as virtually vested in
themselves.