

pression, would long since have been demolished by some ambitious citizen, who like the reformers in France would begin by destroying the primary virtues: reverence to magistrates, obedience to parents, gratitude to benefactors, conjugal fidelity and parental tenderness; in order more effectually to introduce their philanthropic scheme of self-government. If I am correct in this statement; if the commons of Great Britain without the restraints I have described would be little better than a jacobin club, let me seriously enquire, what good we have to expect from the assembly of Lower Canada, which emanates directly from the whole indiscriminate mass of population? an assembly not as in England comprising the maximum of property, virtue, talents and valour of the state, but like the bar-room of a country inn or a common stage coach filled with gentlemen, notaries, attornies and attornies' clerks, country clowns, dram sellers and bankrupts—

*"Black devils and white, blue devils and grey,
Mingle, mingle, mingle, you that mingle may."*—

Men of candour and moderation may frown or smile at this picture; but I can at this moment select among the members returned and those who are candidates, persons enough to *complete the group*, of which by the by not one in five can give a good reason why he is a member of parliament. Far be it from me to reproach any man with the meanness of his occupation, or the narrowness of his capacity. None of us has the direction of his own education, or can select the profession most congenial to his ability; still less can we prescribe laws to nature, who distributes her gifts as she pleases.—But it is an inexcusable error to take upon ourselves an obligation which we are unable to discharge, or to sacrifice a positive good at the shrine of personal vanity.—

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