

jection to the British constitution; and the British inhabitants were probably not so much corrupted by the clubs of London, and the academies of Paris, as to think any form of government preferable to an old one. The ancient Canadians were next to be considered, and being the most numerous, they were entitled to the greatest attention. Were we to give them the French constitution—a constitution, founded on principles diametrically opposite to our's, that could not assimilate with it in a single point, as different from it as wisdom from folly, as vice from virtue, as the most opposite extremes in nature—a constitution founded on what was called the rights of man. But let this constitution be examined by its practical effects in the French West India colonies. These, notwithstanding three disastrous wars, were most happy and flourishing till they heard of the rights of men. As soon as this system arrived among them, Pandora's box, replete with every mortal evil, seemed to fly open, hell itself to yawn, and every demon of mischief to overspread the face of the earth. Blacks rose against whites, whites against blacks, and each against one another, in murderous hostility; subordination was destroyed, the bonds of society torn asunder, and each man seemed to thirst for the blood of his neighbour.—

“ Black spirits and white,
 “ Blue spirits and grey,
 “ Mingle, mingle, mingle.”

All was toil and trouble, discord and blood, from the moment that this doctrine was promulgated among them; and he varily believed, that wherever the rights of men were preached up, such ever had been, and ever would be, the consequences. France, who had generously sent them the precious gift of the rights of men, did not like this image of herself reflected in her child, and sent out a body of troops, well seasoned too with the rights of men, to restore order and obedience. These troops, as soon as they arrived, instructed as they were in the principle of government, felt themselves bound to become