

An example of my meaning will place this point in a clear light. A fundamental civil principle in which their form of government, their national convictions and feelings are grounded is—that *all the people are capable of judging in matters of state*. On this foundation universal suffrage and elective institutions are grounded.

The British constitution is founded on the denial of this proposition. It asserts that the people are not all capable of judging in matters of state. It requires previous preparation and qualification specially for all the duties of its subjects according to the nature of the duties they are to take upon themselves the discharge of; and in all those who are allowed to exercise any judgment in matters of state even so far as to choose members of one house of the legislature, the qualification which they require is the possession of a certain property. Now although this may not be a sufficient qualification for the exercise of this important power, it is far better than none. Although the possession of property does not secure that the possessor has the requisite information for making a judicious use of the elective franchise, yet it implies a great probability that the possessor has received some education and training, qualifying him for the discharge of some use to society, and if public education were efficient this education and training would imply that the individual had that knowledge of the nature and extent of the social obligations hereafter considered, and which is an effectual preparation for the exercise of the elective franchise.

Now if two sets of people who are thus separated in conviction and feeling agree to act in alliance, respecting each others feelings and convictions, each allowing the other the same right of judging which they claim for themselves, they may trade together, and continue relations of amity; but if they insist on being amalgamated, and each feeling that they are right, require that the other shall conform in sentiment to them, they must quarrel. They cannot combine with that conformity and zeal with which a government in order for the country it rules to be prosperous ought to be supported. Although therefore I am a friend to international peace and justice, I am an enemy to the amalgamation of people whose convictions on public matters are grounded in opposite reasonings on the part of those who do reason, and on opposite customs, habits, breeding and authority on the part of those who do not and cannot reason.

But that portion of the members of a community whose convictions on civil subjects are grounded on rational consideration & instruction, are few in comparison with the whole body of the people. Those rationally grounded in the civil principles, whether they be truths or errors, on which national institutions are grounded, are the endowed part of the community. By being rationally grounded in such principles is meant that such persons are capable of reasoning upon, confirming, and making it appear that they are true.

The uninformed portion of the community must take the opinions of the endowed part upon trust, and on the avidity and zeal with which they receive these opinions depend the patriotism, loyalty, or

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