cing worse evils than it was intended to prevent.* Government is a matter of convenience and science, and so far from deriving its origin from a state of nature, in which all are free ; is a system of benevolence suited to the necessities of the human race *in a state of society* ; adjusting and securing to every member of that society, his *relative and distributive proportion of power and privilege.*

It cannot therefore comport with the true spirit of a just government, to give the meanest or lowest or most profligate of the people, a right or rather a privilege to meet the most respectable, learned and virtuous at elections, *on a footing of political equality* ;† and being the majority to send to an House of Assembly representatives to tax that property, or abridge those distinctions, which it is the chief end of government to protect, as the principal stimulant of human action as well as the means of human enjoyment.

Property is the ruling principle of representation. Yet so far is it from being represented in the parliament of Canada, that the candidate who *is not* supported by

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* The restraint which grows out of an excess of freedom is very happily illustrated in the dialogue between Lucio and Claudio, in Shakespear's *" Measure for Measure."*

Lucio.—Why how now, Claudio ? Whence comes this restraint ?

Claudio.—From too much liberty, my Lucio, liberty.
    As surfeit is the father of much fast,
    So every scope, by the immod'rate use,
    Turns to restraint.

† Whilst we admit that all men have an equal right to defend themselves, we must not mistake this for an assumption that *all men have equal things to defend,* or that liberty should consist in taxing the industrious and skilful who have acquired much, in order to enrich the lazy and profligate who may have acquired nothing, or who may have wasted all they could reach.

[Ferg. Pol. Science.