Edmund Burke (/bɜːrk/; 12 January [NS] 1729 – 9 July 1797) was an Irish statesman born in Dublin, as well as an author, orator, political theorist, and philosopher who, after moving to London, served as a member of parliament (MP) for many years in the House of Commons with the Whig Party.

Burke criticized British treatment of the American colonies, including through its taxation policies. He also supported the American Revolution, believing both that it couldn't affect British or European stability and would be an innovative experiment in political development because the Americas were so far away from Europe and thus could have little impact on England. Burke is remembered for his support for Catholic emancipation, the impeachment of Warren Hastings from the East India Company, and for his later opposition to the French Revolution. In his *Reflections on the Revolution in France*, Burke claimed that the revolution was destroying the fabric of good society, and condemned the persecution of the Catholic Church that resulted from it. This led to his becoming the leading figure within the conservative faction of the Whig Party, which he dubbed the "Old Whigs", as opposed to the pro–French Revolution "New Whigs", led by Charles James Fox.

In the nineteenth century Burke was praised by both conservatives and liberals. Subsequently, in the twentieth century, he became widely regarded as the philosophical founder of modern conservatism.

Speech to the Electors of Bristol

I am sorry I cannot conclude without saying a word on a topic touched upon by my worthy colleague. I wish that topic had been passed by at a time when I have so little leisure to discuss it. But since he has thought proper to throw it out, I
owe you a clear explanation of my poor sentiments on that subject.

He tells you that "the topic of instructions has occasioned much altercation and uneasiness in this city;" and he expresses himself (if I understand him rightly) in favour of the coercive authority of such instructions.

Certainly, gentlemen, it ought to be the happiness and glory of a representative to live in the strictest union, the closest correspondence, and the most unreserved communication with his constituents. Their wishes ought to have great weight with him; their opinion, high respect; their business, unremitted attention. It is his duty to sacrifice his repose, his pleasures, his satisfactions, to theirs; and above all, ever, and in all cases, to prefer their interest to his own. But his unbiassed opinion, his mature judgment, his enlightened conscience, he ought not to sacrifice to you, to any man, or to any set of men living. These he does not derive from your pleasure; no, nor from the law and the constitution. They are a trust from Providence, for the abuse of which he is deeply answerable. Your representative owes you, not his industry only, but his judgment; and he betrays, instead of serving you, if he sacrifices it to your opinion.

My worthy colleague says, his will ought to be subservient to yours. If that be all, the thing is innocent. If government were a matter of will upon any side, yours, without question, ought to be superior. But government and legislation are matters of reason and judgment, and not of inclination; and what sort of reason is that, in which the determination precedes the discussion; in which one set of men deliberate, and another decide; and where those who form the conclusion are perhaps three hundred miles distant from those who hear the arguments?

To deliver an opinion, is the right of all men; that of constituents is a weighty and respectable opinion, which a representative ought always to rejoice to hear; and which he ought always most seriously to consider. But authoritative instructions; mandates issued, which the member is bound blindly and implicitly to obey, to vote, and to argue for, though contrary to the clearest conviction of his judgment and conscience,—these are things utterly unknown to the laws of this land, and which arise from a fundamental mistake of the whole order and tenor of our constitution.

Parliament is not a congress of ambassadors from different and hostile interests; which interests each must maintain, as an agent and advocate, against other agents and advocates; but parliament is a deliberative assembly of one nation, with one interest, that of the whole; where, not local purposes, not local prejudices, ought to guide, but the general good, resulting from the general reason of the whole. You choose a member indeed; but when you have chosen him, he is not member of Bristol, but he is a member of parliament. If the local constituent should have an interest, or should form an hasty opinion, evidently opposite to the real good of the rest of the community, the member for that place ought to be as far, as any other, from any endeavour to give it effect. I beg pardon for saying so much on this subject. I have been unwillingly drawn into it; but I shall ever use a respectful frankness of communication with you. Your faithful friend, your devoted servant, I shall be to the end of my life: a flatterer you do not wish for. On this point of instructions, however, I think it scarcely possible, we ever can have any sort of difference. Perhaps I may give you too much, rather than too little trouble.

From the first hour I was encouraged to court your favour to this happy day of obtaining it, I have never promised you any thing, but humble and persevering endeavours to do my duty. The weight of that duty, I confess, makes me tremble; and whoever well considers what it is, of all things in the world will fly from what has the least likeness to a positive and precipitate engagement. To be a good Member of Parliament, is, let me tell you, no easy task; especially at this time, when there is so strong a disposition to run into the perilous extremes of servile compliance, or wild popularity. To unite circumspection with vigour, is absolutely necessary; but it is extremely difficult. We are now Members for a rich
commercial City; this City, however, is but a part of a rich commercial Nation, the Interests of which are various, multiform, and intricate. We are Members for that great Nation, which however is itself but part of a great Empire, extended by our Virtue and our Fortune to the farthest limits of the East and of the West. All these wide-spread Interests must be considered; must be compared; must be reconciled if possible. We are Members for a free Country; and surely we all know, that the machine of a free Constitution is no simple thing; but as intricate and as delicate, as it is valuable. We are Members in a great and ancient Monarchy; and we must preserve religiously, the true legal rights of the Sovereign, which form the Key-stone that binds together the noble and well-constructed Arch of our Empire and our Constitution. A Constitution made up of balanced Powers must ever be a critical thing. As such I mean to touch that part of it which comes within my reach. I know my Inability, and I wish for support from every Quarter...