

supported, and the most insidious arts were practised to make it appear that the great body of the people were disposed to a separation from the parent state. The malecontents held extensive correspondence with their friends in the United States; their newspapers were widely circulated there, and an impression seems very generally to have been made, that the Canadians were an enslaved and oppressed people, struggling for deliverance from British tyranny, and determined to destroy it. It cannot be doubted that our own loud complaints, set forth in their darkest colouring by a revolutionary press, that obtained too much countenance among us, have actually awakened a pretty general belief in the United States that the Canadians are a people panting after republican institutions and on the eve of founding them on the debris of the monarchical of which they have grown tired. Such being the case, it is scarcely more than what might be expected, that the Anglo-Americans south of the St. Lawrence, should look with favor on an insurrection that promised to revolutionize this country after their own favorite model; that some of them would be inclined to assist it from their love of political theory, and some from that speculating pursuit of gain which forms so prominent a feature in their character. The grievances under which we were reported to be suffering, awakened the sympathy of some, and the party divisions existing among us indicating weakness, stimulated the rapacity of others. To these causes we may fairly ascribe that banding of multitudes on their frontier for the invasion of our territory, or in their own language, "to assist the oppressed Canadians to obtain their freedom." For this state of things many among ourselves are not a little to blame. In so far as we have given way to unfounded complaint, and have been guilty of leading foreigners into error respecting our political condition, we have done wrong to the interests and institutions of our country. If in time past by word or action, we have led any one to imagine that we were dissatisfied with the constitution of our country, for their sakes and our own, let us now, by word and action, do away the delusion—let the simultaneous expression of our regard for it and our rallying for its defence, demonstrate that we want no foreign aid to work its overthrow. It is pleasing to reflect that since these troubles have arisen, this testimony has been very unequivocally borne. There may be some perhaps, who in the secretcies of their heart, favor revolutionary projects; but the public voice has expressed itself unanimously against all intermeddling of strangers in our affairs. We have declared our own competence to manage them; our power to vindicate our own rights; our determination to repel every invasion of lawless men. The severe, but just lessons, that have been given on these points will, it may be hoped, effectually convince them, that in this land they have no chance of success, and that their lawless aggression will only bring ruin on themselves. It is our sacred duty to use every means to prevent and repel these attacks. We have called on the magistrates of the republic to restrain their citizens; to secure for us that neutrality

for which by national treaties they are engaged; we have justly represented that the government of the United States must be held accountable for the acts of its citizens; but if these negotiations to prevent violence be ineffectual, we must be prepared to repel it by force, and the blood shed will be on the heads of those who should have restrained their own citizens, whether by force or law. It will not be denied that our forbearance has been great; that the mercy of our governors has triumphed over the justice of the law; and that even the soldier in his wrath has been compassionate. But wisdom and justice, and the public well-being must prescribe limits to forbearance. Whatever be the expense of suffering to the aggressor, our people must be delivered from these continual alarms, and constant exposure to the fatigues of militia duty: our frontier towns must be secured from the torch of the incendiary; our patriotic citizens must be protected from the stratagems of the assassin; and whatever be the price, invasion must be repelled and our wonted peace and security established. The part that we have to act—the duty that we have to fulfil is clear as noon day. God, who has bestowed on us our home and country, has made it our duty to protect and defend them.

But it is incumbent on us as Christian Britons not only to defend our country but to maintain its constitution and vindicate the supremacy of its laws. No intelligent mind can ever be at a loss for arguments to enforce this duty. Constitutional law is that which binds together the fabric of society. It cannot be subverted without inducing anarchy. Whatever be its particular form and fundamental elements, the wise and good in every land are wont to rally around their constitution, to guard it inviolate from such as are given to needless change. It is a new doctrine in political science, and as yet received only by the disciples of anarchy, that the constitutions of nations, may be renewed, repaired, overthrown at any time by the mere suffrage of the majority. Were this principle once admitted, there could be nothing sure, nothing stable, nothing permanent, in any nation under heaven; government would veer about with the caprices of the multitude; revolutions would be as common as elections; the party raised to power would never feel restrained by any principles superior to its own will, and whatever was right in their own eyes that they would do. Happily for the peace of the world these notions are repudiated by enlightened men in every land. In all constitutional governments there are fundamental principles which cannot be changed without acknowledged injustice, and the subversion of social order. Even in a republic, were it possible to find a majority in favor of despotism, that majority could not establish it without injustice, without a positive invasion of the rights of the minority and of the coming generations, whose inalienable birth-right would thereby be wrested from them. Let us illustrate this principle with a reference to our own institutions, as it may serve to place the defence of them on the ground of justice and conscience. We assert