

quiring the special display of patriotism in Upper Canada. And yet events have occurred which serve to indicate the unabated loyalty which animates the people. Irish discontent, culminating in Fenianism, has more than once threatened to ravage our fair Province with fire and sword, with the avowed intention of thereby compelling the Mother Country to yield the redress of Irish grievances. But our gallant volunteers were always on the alert, and these ridiculous attempts were frustrated without difficulty, and with very little loss of life. Repeatedly, since the grant of local self-government to Canada, her Parliament and people have spontaneously tendered the services of our brave militia to aid the Imperial troops in foreign warfare, or when conflicts were anticipated in Europe. These offers were dictated by devotion to the Crown and Empire, and were further proofs of the unselfish loyalty of Canadians. Annually, since 1875, the sum of 50,000 dollars has been granted by the Dominion Parliament for pensions to the surviving veterans of the War of 1812, in addition to large amounts yearly voted for pensions to the widows and orphans of militiamen who had lost their lives in defence of the country. This munificent liberality testifies to the high estimation in which Canada regards the efforts of those of her own children who fought to maintain our connection with England, and to uphold the national honour.

Meanwhile, it is gratifying to note, that the hostility and estrangement between Canadians and the citizens of the American Republic—natural at a time of separation and of internecine strife—has wholly died out, and is replaced by sentiments of mutual esteem and good-will. As was happily expressed by our excellent Governor-General, in his recent speech at Winnipeg, our people have learnt to recognise the fact 'that the interests of the Empire and of the United States may advance side by side without jealousy

or friction, and that the good of the one is interwoven with the welfare of the other.' We may not, indeed, admire or approve of the political institutions of our neighbours, but we have learnt to respect the American people, and account many of their enlightened efforts to promote the public welfare, and to purify and elevate society, as deserving not merely of praise but of imitation.

It is wholly foreign from my desire, in this essay, to criticize American political institutions, or to direct attention to what may seem defective therein, further than may be absolutely necessary to the purpose in hand. But I cannot refrain from giving utterance to one or two thoughts on this subject, in order to vindicate, from my own point of view, the wisdom and foresight of our forefathers, when they deliberately preferred the loss of property and the perils incident to their flight into the wilderness, rather than forego the blessings of British supremacy and of monarchical rule. These observations will not, I trust, be deemed intentionally disrespectful towards our American cousins.

In severing their connection with England, the United States abandoned a political system wherein politics and religion were advisedly if not inseparably connected. This union, in the pithy words of Lord Eldon, was not designed 'for the purpose of making the Church political, but the State religious.' Christianity, in fact, is part and parcel of the British Constitution, and the entire framework of our polity is pervaded with the ennobling influences and restraints of religion.

The practical effect of the union between Church and State has been the preservation in Great Britain of a high standard of honour in the administration of public affairs, both foreign and domestic, which is specially observable in the relations of her government with other countries.

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