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perty of the church. In obtaining the parliamentary addresses and votes which are paraded, as indicating the wishes of the Canadian people, the plainest principles of justice and fair dealing have been violated. The decisions of our parliaments have not been the decisions of those who were mainly and rightly interested in the matter—namely, of the representatives of Upper Canadian Protestants; but such enactments or addresses have been achieved by the votes of the Roman Catholic Lower Canadians. The mere fact of their having a voice at all in legislating upon the question, is a startling and palpable injustice;—that measures affecting or destructive of the religious rights of the Protestants of Upper Canada, should be carried or decided by the votes of Roman Catholic Canadians, is an outrage of every principle of fair dealing, which may yet be remembered against them when *their* day of retribution arrives.

The hostile interference of Roman Catholics in matters affecting the religious rights of Protestant communities, was considered so evidently *wrong*, that at the passing of the celebrated Act of the Imperial Parliament which admitted Romanists to seats in that house, precautionary oaths and pledges were required, intended (though how vainly) to secure the interests of the Church of England from being affected by the votes of members who were by very principle hostile to the church. Yet in the management of this Canadian church question, this most obvious axiom of justice has been set at nought. It was for this very thing—to prevent such interference—that the distribution of the reserve fund was settled *before* the union of the two provinces was permitted. If it be but a common matter, before a jury in a court of justice, and if, among that jury, there be any known, or on good grounds supposed to be previously committed to a hostile view of a defendant's case, they may be challenged and excluded. But rights conceded to the most degraded felon are denied to us. *We* may not have an impartial jury; and the cause of the Protestants and churchmen of Upper Canada has to be pleaded before an assembly, composed in a large proportion of Romanists; and to be adjudged and decided upon by their votes. Give us but the fair field of an unbiassed court—give us but a fair tribunal, and we ask no other favour? Let the question of the religious endowments of Upper Canada be tried before an assembly of Upper Canadians, and we will contentedly abide the issue.

But when a matter, involving the most serious interests of