

for diplomatic success, and his biographer is no doubt right in ascribing to him the prosperous issue of the negotiation. The removal of restrictions on navigation, by the repeal of the Navigation Laws, was another object which Lord Elgin laboured to effect, as essential to the revival of Canadian commerce: though he thereby brought down upon himself the wrath of the party at home led by Lord George Bentinck and Mr. Disraeli.

Lord Elgin's principle was to let the Colony have its own way in every thing not morally objectionable, or contrary to Imperial interests. In this spirit he acquiesced in the secularization of the Clergy Reserves, though his own religious and political sentiments pointed towards a distribution of the fund among the clergy of all denominations. With reference to the discussion of the question in the Imperial Parliament, he observes: "Almost the greatest evil which results from the delegation to the Imperial Parliament of the duty of legislating on Colonial questions of this class, is the scope which the system affords to exaggeration and mystification. Parties do not meet in fair conflict on their own ground, where they can soon gain a knowledge of their relative strength, and learn to respect each other accordingly; they shroud themselves in mystery, and rely for victory on their success in out-doing each other in hard swearing. Many men, partly from good nature and partly from political motives, will sign a petition, spiced and peppered to tickle the palate of the House of Lords, who will not move a yard or sacrifice a shilling on behalf of the object petitioned for. I much fear that it will be found that there is much division of opinion among members of the laity of the church with respect to the propriety of maintaining the Clergy Reserves; and that, even as regards a certain section of the clergy, owing to dissatisfaction with the distribution of the fund, and with the condition of dependence in which missionaries are kept,

there is greater lukewarmness on the subject than the fervent representations you have received would lead you to imagine."

It was not merely from deference to the principle of self-government that Lord Elgin, though himself a member of a hereditary Upper House, acquiesced in the proposal to make the Upper Chamber in Canada elective. It was his own conviction that a second Legislative body, returned by the same constituency as the House of Assembly, under some difference with respect to time and mode of election, would be a greater check on ill-considered legislation than the Council nominated by the Crown. To the Conservatives at home the measure seemed a disastrous step towards pure democracy, and Lord Derby uttered an eloquent wail over the final destruction of the dream which he had fondly cherished of a constitutional monarchy under a viceroy or a member of the Royal family in Canada. We have returned to the nominative Upper Chamber, but its restoration has hardly revived Lord Derby's dream.

The increase of the number of legislators was another Parliamentary Reform to which Lord Elgin attached great importance. "With so small a body as eighty members, the parties are nearly balanced, and individual votes become too precious, which leads to mischief. I have not experienced this evil to any great extent, since I have had a liberal administration, which has always been strong in the Assembly; but with my first administration I felt it severely." He does not seem to have considered the other side of the case—the unfitness of a very large body for real deliberation, and the necessity, in order to prevent it from becoming a mob, of an increased stringency of party organization.

Lord Elgin was strongly in favour of making religion the groundwork of education. Considering this principle to be duly recognized by the Canadian system, he regarded the system with great satisfaction as "having enabled Upper Canada to place itself in the