

law of the land, against which, either as to its principle or practical workings, no complaint can reasonably be alleged.

In the Speech of His Excellency the Governor-General a few days ago from the Throne, we have the valuable advice, "not to barter away for novelties rights dear to British subjects, nor abandon those principles of good faith, morality, and constitutional freedom, the strict adherence to which has enabled Great Britain, with God's blessing, to pass unscathed through many perils." Britain has grown great under her present system; and, if contrasted with the nations around her, she is pre-eminently a religious nation, she has become so—who will deny it?—through the influence of her Established Church. Why, then, in the words of Lord Elgin, should we barter away that tried blessing, for the novelties of the pure voluntary system—a system which would alienate every ecclesiastical endowment, and, by leaving the maintenance of religion to individual approbation or good will, deprive the nation, as such, of all religious character? And how do they adhere to "good faith and morality," who are labouring to rob the Church of England of her small patrimony in this Province,—a patrimony which, after much opposition and dispute, was finally decided to be hers by the highest tribunal in the Empire? What, too, has become of "constitutional freedom," if the heritage secured to us to-day can be wrested from us to-morrow,—if, after the best guarantee which law can give us of the possessions we hold, we are to live in perpetual doubt and distrust, and consider them at the mercy of every popular movement which malice or selfishness may stir up?

This, however, cannot yet be fastened upon us as a public disgrace; this immorality and breach of good faith has not yet become a national dishonour. Nor