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fact—as remarked by the historian *de Thou*—that "nations, like individuals, are subjected to paroxysms of frenzy." The President of a Board of Police in a village performs the duties of his office "without reference to party considerations," and he is honored for it, as is the Mayor of a city, or the Warden of a district; but the representative of the Sovereign, the fountain of honor and the supreme arbiter of justice in the country—avows the same principle of executing the functions of his high and responsible office "without reference to party considerations," and he is proclaimed an enemy to the liberties of that country:—He discourteously party exclusion, and he is set down as a *simpleton* or a *wolf*! But how does the hungry prowling *wolf* of party envidy sink away before the solar Majesty of equal justice and parental impartiality; and how does the faithless *simpleton* of party advocacy stand in its native worthlessness and degradation in the presence of a government harmonizing with that wisdom which is "without partiality and without hypocrisy!" It has been justly observed by *Mr. Cooke Taylor*, in his *Natural History of Civilization*, that "Exclusiveness is the principle of falsehood in most of the opinions that have predominated over mankind;" the principle of falsehood against which the people of Canada have ever protested and prayed, and against which the representative of their Sovereign has so lately objected, declaring, as he does in his protest, that "all government exists solely for the benefit of the people," and not for the "exclusiveness" of party patronage. Every just man is concerned that "the throne shall be established in righteousness."—"that the King shall reign in righteousness."—"Ambitions and selfish partisans alone are interested in having the King reign for party purposes. The people have more to expect from righteousness than from exclusive party patronage, apart from moral obligations human and divine." May "justice ever be the habitation of the throne" in the government of Canada?

II. THE DUTY OF EXECUTIVE OFFICERS.—If the end of government in a country is the happiness of the people, and if justice in the government is essential to that end, then ought the acts and counsels of the executive officers to accord with it. To exercise the power committed to them with a view to exalt one party and depress another, is a false and base view of the functions of their office. Though party may have placed them there, party is not the end for which they are placed there. Party may have contributed to make a man a President of a Conference, or a Moderator of a Synod, or Bishop of a Diocese, or Mayor of a Corporation; but in his office he is not to play the part of a party man—to regard one party of the communion over whom he is placed as *his friends* and the other as *his enemies*—to cherish the former and to proscrib the latter. By whatever influence he may have been invested with his power, and by whatever influence he may be continued in possession of it, the *object* of that power is

not party, but the *public good*, and he is selected as the most competent instrument to promote that end. For him to use his power for any other purpose is to betray the trust committed to him, and to pervert the very design of government itself. The Rev. Dr. *Wayland*, President of Brown University, United States, has the following just observations on this subject; in his sensible work on *Moral Science*—a work used as a Text Book in most of the American Colleges: "And not only is an executive officer bound to exert no other power than that committed to him; but he is bound to exert that power for no other purposes than those for which it was committed. A power may be conferred for the public good; but this by no means authorizes a man to use it for the gratification of individual love or hatred; much less for the sake of building up one party and crushing another. Political corruption is no less wicked, because it is so common. Dishonesty is no better policy in the affairs of state than in any other affairs; though men may persuade themselves and others to the contrary.—He is not there as the organ of a section, or of a district, much less of a party, but of the society at large. And he who uses his power for the benefit of a section, or of a party, is false to his duty, to his country, and to his God. He is engraving his name on the adamantine pillar of his country's history, to be gazed upon for ever as an object of universal detestation."

What ineffable scorn does this noble language of an honest American Republican pour upon the democratic party patronage policy of the Toronto Associationists? Contrast the address of Mr. Hinck's to the Electors of Frontenac, and other publications, printed by the Toronto Association—contrast what I have proved to be the real ground of rupture between Sir Charles Metcalfe and his late Councilors—with these immutable sentiments of justice, truth and patriotism.—Strange that in a Christian country, in the nineteenth century, any considerable body of men should openly avow the principle which degrades and profanes the divine institution of civil government into a mere engine of political party. It is still more strange that this principle should be put forth as one article in the creed of men who had risen to the highest situations in the country by professing the principle of "equal justice to all classes and parties" in contra-distinction to the exclusive party policy by which Canada has in former years been governed, and by which one part of the inhabitants were made enemies to the other part—although the principle of the policy was so abominable in itself, and so utterly at variance with one of the first principles of civil government, that it was never acknowledged in word. It was always admitted in theory, though violated in practice. It is probable that the principle of exclusive party patronage never would have been espoused as it has been, and a demand made upon the Crown to secure to a party the practical exercise of it, had not a vast a-