

politics are now involved, would have been prevented or counteracted—had they pursued a large and liberal policy—had they consulted less the opinion, the will of unprincipled partizans or courtier priests around them and near them, and looked more to the interests and wishes of the people, who would have been found not unreasonable in their claims and expectations? Had the government shewn a sincere desire to treat all alike, to admit of no odious distinctions among their subjects, they would have at this day been *equally* strong in the general confidence and attachment of all parties and denominations, and would have forfeited only the worthless services of a few hirelings, equally devoid of honesty or gratitude, of enlightened wisdom or true patriotism.

In fine, had the government shewn no greater favor to one sect or party than to another, had they not given in to the Utopian scheme of attempting to build up a state Church and to create in holy alliance with it, a Provincial aristocracy,—to be moulded of, we know not what new, strange, non-descript materials, our Strachans, Hagermans, Drapers, Macaulays, Robinsons, Sherwoods, Sewells, Feltons, &c. &c.—had their efforts, instead of being thus misdirected and wasted, been wisely employed in the task—worthy of an enlightened and paternal government—of strengthening and securing a solid foundation in the good will confidence and affection of all their subjects, without respect of parties or races, how different would be their situation from what it unhappily is at this juncture? We trust that there is still such a residue of attachment surviving in the great mass of the population, as to render it an easy matter to repair past errors, and to retrieve what has been lost through the blundering policy of former administrations. But there is no time to dally or to halt between two opinions. There is no middle course,—no temporising, vacillating policy that can avail to allay the discontents and jealousies which have been created and fomented. Lenitives now will not operate a cure. Half measures will not give satisfaction.

In order to give a complete quietus to the alarm which the last inauspicious act of the late Governor of Upper Canada has aroused, there must be an immediate and unequivocal disavowal of the principle which that act implies, and a full reparation of the wrong which it has inflicted. Nothing less, in our opinion will be sufficient to expiate the wrong done to the Colony, to restore confidence to the government, or to replace things in that state, in which it can with truth be said that we are not subjected to a Dominant Church, save the Revocation of the Ordinance establishing and endowing the Rectories in the sister Province. Suffer this iniquitous, insulting, and we will say it, this outrageous imposition to stand fast, and the precedent of paramount authority and privilege is established in favor of the Anglican Church. The country may depend upon it, that those who have shown themselves capable of this outrage upon the feelings of the people of Upper Canada—who have established these odious rectories in defiance of public opinion, in gross and scandalous violation of public faith, will not be less zealous, or less pertinacious to follow out their design. "*Obsta principis*" is a

*See Note D.

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