WEDNESDAY, MAY 15, 1850.

To Advertisers.

General Advertisers are requested to send in their favors before Eight o'clock, P. M., on the evening prior to desired publication.

Auctioneers will oblige by sending in their Sales before Six o'clock, P. M.

Wanted,

A number of Smart BOYS to SELL this Paper. Liberal Pittance allowed.

THE COURIER.

WEDNESDAY, MAY 15, 1850.

Canadian Independence.

If the law of language be the law of God, as expounded by Sir E. L. Bulwer in his speech delivered before the Historical Society of Maryland, how much more is identity of religion the law of God?

In accepting these laws as our temporal guide, we must denounce the recurrence of war between England and America, and acknowledge that the Divine injunction of the Sixth Commandment is as applicable to them as to individuals. It is most true that this Commandment applies to individuals of every tongue and every creed, nevertheless we are willing to regard it as applicable to those nations only whose language and faith are the same. It is one step, nationally, in a Christian direction.

It is not our province or intention to institute a theological comparison between murder in detail by individuals and murder wholesale by nations; we, however, may say, that, to our mind, the latter is not more defensible upon Christian principles than the former. If equally amenable to the strict letter of the law in the tribunal of justice, they would, it is not improbable, be found equally guilty.

There unquestionably exists between England and America a bond of union which we firmly believe nothing hereafter can sever. This bond has been frequently tested of late years, and has hitherto proven indissoluble—questions have been so amicably adjusted, the character which have closely cemented than ever; questions which in bye-gone times would have entailed all the calamities of war upon America and Canada as the battle field, and have added millions to the national burthens of the people of England. We have, therefore, abundant evidence before us that England and America have in effect ratified the treaty, to which Sir H. L. Bulwer alludes in his speech at Maryland, viz.: "the treaty of eternal peace between them."

The mere supposition of a similar treaty by an English Diplomatist denotes to us at least a foregone conclusion in the minds of his Sovereign's Advisers, and augurs most happily for the future.

What, it may be natural to inquire, will be the practical effect of this doctrine? We reply, to remove from our midst all cause for the maintenance of armed men "to cut our American neighbors' throats," and thereby relieve England from [illegible] of their support.

Recent political changes in [illegible] convince us that her Legislature practically tends towards Retrenchment in every department for the relief, more especially of her industrial classes, from State burthens incurred in the pursuit of national theories, which ulterior experience has shewn to be more onerous than profitable, and which, besides a long interval of peace, has demonstrated to be little in accordance with the true happiness, either temporal or spiritual, of her people.

The spirit of Christianity does not confine itself to individuals or societies of men, but is designed to reach and pervade the councils of nations. England is the foremost of European nations to feel its peaceful influences in her Cabinet, and we doubt not will be the foremost of nations to extinguish, to the world that she desires only to [illegible] and not to goad them into obedience; whereas she is ready to invest them with the freedom of self-government whenever they may express the desire to assume its responsibilities.

The question of Elective Institutions has become decidedly a matter of fact. We care not what others think of the matter, we willingly welcome as a great fact, decided evidence of political progress, that a large section of the Tory party have avowed their conversion to the Elective doctrine. Were like their platform and their authority. Great that their professions are dishonest, if you will have it so; what does that dishonesty prove? Why, the popularity, the political equity, and the public justice of those principles.—*Examiner.*

The sentiments which animate the Conservative friends of Elective Institutions are pure and undefiled; and if audacity signifies earnestness and vigor, they sustain their ancient reputation. The transition from a form of Government which invested the dispensation of honor and emolument in the Representative of the Crown, to the system dignified with the name of Responsible Government, deluded the masses into the belief that a Conservative element was preserved; but the notorious Rebel-paying Bill of the 25th April last dissipated all illusions, stripped Responsible Government of its tawdry masquerade, and revealed to the roused intellects of the Colony, that a faction had enlisted bribery, fraud, and intimidation, as its agents, and dominevoil over constitutional rights. The cautious and timid may have been assailed with doubts as to the Conservative elements embodied in Responsible Government, but when they beheld the Legislative Council prostituted to dishonest deeds, shorn of its legitimate influence, and degraded in public estimation, they yielded to the convictions which the events of the 25th April consummated, and they emerged from the region of hesitation confirmed advocates of the Elective principle. To retrace their steps was at once a moral and a physical impossibility; hemmed in a gorge, at the mercy of their foes, their prudent alternative was to seek the open field, and fight the battle with every weapon. Necessity, not caprice, may be claimed as the parent of the unconcealed desire for Electoral privileges; and the Conservatives, true to their well-earned reputation, bring talent, honor, and integrity, to secure that victory which has always followed upon their footsteps. It matters not whether they stand on American soil as Whigs or Canadian Conservatives; surrounded by universal suffrage, and vote by ballot, they maintain those [illegible] tribes common to all educated and conscientious men—a reverence for the great [illegible] which bridge round person and property. The Medean's raft combined puny lawyers, [illegible] and brutal seamen; but, emerging from the greater institution, they [illegible] a firm public-hearted being actuated by [illegible] [illegible] [illegible]