

This, amongst other incidents, shew the great evil of the Colonial Governments. No responsible ministry represented the interests of the Crown in the Lower House, and the Upper or Legislative Council differed from it only in name, therefore it was not always that the Executive was aware of the treason hatched in the Assembly.

The charters for those Colonies were granted at a time when parliamentary government in England was taking the shape of modern constitutionalism and before the equilibrium of power as between the Crown and Commons in the shape of a responsible ministry representing the former but leading and having seats in the latter existed. It is this characteristic which distinguishes English constitutional government from all others and prevents the Commons from encroaching on the prerogatives of the Crown as it renders it utterly impossible for the latter to interfere with the rights or liberties of the former, because the ministry while the servants of the Sovereign are so not by his choice but by the will of the people. Therefore, whenever their acts are unpopular they must resign their places and their successors, members of the House of Commons, must seek the approval of their constituents before finally assuming office. The allegations, therefore, of the seditious House of Assembly of Massachusetts was without foundation, and they were guilty of treason, for which they would have been punished if General Gage had been a man of common energy or understood his duty to his Sovereign, and it clearly proves that popular assemblies of any kind should not be allowed to deliberate without some controlling power.

The worst evils of the old Colonial system are perpetuated in the constitutional regime of the United States—its most marked and despotic features, the absence of a responsible ministry, distinguishing it from all others. It has already brought great evils on the country and will be the source of incalculable mischief; in fact the United States may be compared to a gallant ship carrying a press of sail but without sufficient ballast, and the consequences may be looked for at any time.

Some of the leading men of Boston being of opinion that the dispute between the Colony and Great Britain had gone a sufficient length endeavored to compromise matters by attempting to procure a resolution at one of the town meetings for paying the East India Company the value of the tea destroyed, but the time for doing so was badly chosen and they were defeated by a great majority. About this time the draughts of the two bills, already noticed, for altering the constitution and the impartial administration of justice in the Province arrived, the clamours of the leaders of the people and rural demagogues became louder than ever; the calm still voice of the Government could not be heard, the support of the other Colonies rendering the people of Massachusetts

impervious to all reasoning, and confirming those of Boston in their outrageous conduct by raising contributions for their relief.

As a preliminary step to further resistance the recommendation of the late House of Assembly was acted on and an association set on foot dignified with the name of "A Solemn League and Covenant," the subscribers to which bound themselves under the most solemn obligations to break off all commercial intercourse with Great Britain from the last day of the month of August till the Boston Port Bill and other obnoxious Acts should be repealed and the Colony restored to its chartered rights—to renounce all dealings with those who should refuse to enter into this agreement or who should break through it and the names of the delinquents should be published in the newspapers as enemies to their country,—a penalty in the lawless state of the Province amounting to proscription. It will be seen by this that those loud-mouthed assertors of liberty would allow no one to be a judge of what it meant but themselves, and as their fathers emigrated from England to enjoy liberty of conscience which they illustrated by hanging quakers, burning witches and driving every one who fell under their ecclesiastical displeasure into penury and exile, so those people were determined that every one in the Province should receive their definitions of liberty or have it forced down his throat at the bayonet's point.

On 29th June General Gage issued a proclamation stating that this association was an illegal and traitorous combination, contrary to allegiance due the King and subversive of the authority of Parliament, and the people were cautioned not to subscribe under penalties of treason, but as it was not supported by any force the proclamation was disregarded, and the Solemn League and Covenant was generally subscribed throughout New England.

A sort of new series of the *New Dominion Monthly Magazine* will begin with first July next, the changes being slight, but all in the way of improvement. The Magazine will be printed with new type and the cover, which has been objected to on account of its readiness to soil, will be covered with a more elaborate design. Each number will, as far as practicable, be complete within itself, so that subscriptions may commence at any time. The back numbers since April can still be furnished. It is scarcely necessary to recommend the Magazine which is now well known. Its matter is partly original and partly selected, but all interesting. It has light reading for a leisure hour, and articles of scientific value for the inquiring mind. It has recipes for the kitchen, music for the drawing room, and tales for the nursery. It is in a form that is likely to be preserved, and it may yet be perused by children's children many years hence. The *New Dominion Monthly* has a specialty which should render it valuable to

all classes in Canada. It has been favoured with quite a number of sketches of the early history of various parts of the country, with interesting accounts of the adventures and privations of the early settlers, not omitting the French colonists of Acadia and Canada, and of the U. E. Loyalists, and it is intended to collect, as far as possible, all that is strikingly interesting in the early annals of the various parts of the country ere the knowledge be buried in oblivion. A dollar laid out on a good magazine, bears excellent fruit twelve times a year, and the fruit remains of permanent value. Let every father who wishes to please and profit his family secure for them the *New Dominion Monthly*.

PERFECT MANHOOD.

THE REV. HENRY WARD BEECHER delivered a sermon lately before the graduating class of the Military Academy, West Point, in which he thus discoursed upon

THE TRUE GENTLEMAN.

No man has occasion for pride of gentleness whose manhood has nothing in it of religion. A man must be a Christian who would be a gentleman. A man who is a gentleman should be a Christian. The current gentleman may have much in him that is good, in single qualities. Indeed, he may surpass in excellence. But if a man devotes himself to a single flower, we expect him to get better flowers than the gardener who takes the whole range of botany. For you cannot give to ten thousand flowers as much culture as to a single one. And there are men who pride themselves upon their honesty, or truthfulness. That is the only virtue that they have. The whole force of their life goes into that one quality. They ought to have that one; but would you consider that a well developed man whose nose was developed above everything else on his face; whose whole growth had been concentrated in that one feature? Is that a well developed man, any of whose limbs are developed out of proportion? Gentlemen of society frequently excel other men in single qualities, having cheated their whole nature to make themselves agreeable and polished. To be a gentleman requires that one shall be a full man. Manhood requires more than conventional refinement; more than the stock proprieties of life. Is he a gentleman who only keeps his word, vindicates his courage, and polishes his intercourse in society, but who does not hesitate to indulge in coarse animal passions, in lust, in gluttony, in excess of wine? Is he a gentleman who lives in his animal nature? Is he a gentleman who has no higher aim in life than routine duty and routine pleasure? Without appetite for knowledge, without yearnings and inspirations, without growth, without purity and love, is a man a gentleman? Can you make a gentleman by cutting a man in two, and building up the lower half, and leaving the upper and better half out? Is he a gentleman who merely conforms to a few starveling maxims of conduct and conventional arrangements of society to prevent overaction? And yet, what higher claim than this have many who pass themselves off for being gentlemen. Manners and etiquette are too often but the fine color and empty shell of a thing which is dead. Color is good; but the life that makes color is a great deal better.