

Colonial.

We understand that the Inspector of Licenses, have issued 151 Tavern licenses, 15 Confectioner's licenses, and about 10 Beer-shop licenses; altogether, 176. This is 24 less than the number fixed by the Corporation as the maximum, and 182 less than were in existence last year.—*Patriot*.

FORGERY.—In yesterday's paper we recorded the flight of a roguish miller from Churchville; but the *Streetsville Review* from which the paragraph was copied, did not name the delinquent or specify the nature of his misdeeds. We are now able to add a few particulars. The name of the party in question, is Mathias Ingram, who has for some time past carried on business as a miller at Churchville. Some days ago he absconded, having committed a forgery to the amount of £500, and also purchased large quantities of wheat from the neighbouring farmers, "subject to the rise." The forged note purported to have been endorsed by Mr. James Foster, and was presented by Ingram to Mr. Thompson Smith, lumber merchant of this city, as collateral security. By him it was taken to the Commercial Bank, where the forgery was detected. Information was given to Mr. Allen, Chief Constable, who on Saturday, telegraphed the circumstances, with a description of Ingram, to Kingston, Prescott and New York. Yesterday, a communication was received, stating that he had been arrested at Gananoque [where he has property] by the High Bailiff of Kingston; and that he is now in Kingston gaol, awaiting orders from the authorities of this city.—*Patriot of Tuesday*.

RIOT AT MONTREAL.—The Municipal Elections at Montreal, have given occasion to scenes of riot and disorder. The *Transcript* severely blames the police for refusing their aid to preserve the peace.

SUDDEN DEATH.—Mr. Abraham, a medical student, died suddenly in this city, on Saturday last, from an attack of spinal apoplexy.—*Colonist*.

MYSTERIOUS KNOCKINGS IN CANADA.—We are informed that the 'Mysterious Knockings' have commenced in right earnest in a house near Lawrenceville, in this vicinity. It seems the people occupying the house were not disposed to suffer the annoyance, and consequently moved out. We supposed that the "spirits mysterious" would not come to Canada, but it seems they are here, and if they continue to knock we intend to go out and reconnoitre for the benefit of our readers.—*Niagara Mail*.

In a back township of Upper Canada, a magistrate who kept a tavern, sold liquor to people till they got drunk and fought in his house. He then issued a warrant, apprehended them, and tried them on the spot; and, besides fining them, made them treat each other to make up the quarrel.

COUNTY OF HALDIMAND.—The vacation of this County, by the decease of its member, David Thompson, Esq., has brought a host of candidates into the field for Parliamentary honors: Mr. Turner, Mr. McKinnon, Mr. Farwell, Mr. Deweow, the Warden, Mr. Brown of the *Globe*, and (last, though not last) the renowned Wm. Lyon McKenzie, are trying their luck.—*Brantford Enquirer*.

The St. Catharines *Constitutional* states that five burglaries were committed in the neighbourhood of that town, within one week. The robbers only succeeded in obtaining twenty-eight dollars in all.

A MISSING MODEL.—The neighbouring village of Churchville has been in an unwonted state of excitement this week, in consequence of the splotation of a Miller, whose name we dare say is familiar to many of our readers. The man of flour and bran, it is reported, has not left empty-handed, having, if we may credit Dame Rumor, taken with him the sum of £4,000, or thereabouts.—*Streetsville Review*.

Saturday's *Gazette Extra* contains the usual proclamation proroguing Parliament till the 17th of April, and not then for the despatch of business.

SECRETARY'S OFFICE,

Toronto, March 8th, 1851.

His Excellency the Governor General has been pleased to issue a new Commission of Coroner for the County of York, in which, in addition to those remaining in the Commission issued for the late Home District, the names of the following gentlemen have been inserted, viz:—Henry C. Wright of Markham; John D. Wilson of East Gwillimbury; Joseph R. Thompson of Brock; John Warbrick of Albion; and William McMullen of Mara.

His Excellency the Governor General has been pleased to make the following appointments, viz:—Peter Paul Lacroix of Chatham, to be Clerk of the County Court of the County of Kent. Robert V. Griffith of Cayuga, to be Clerk of the County Court, and Registrar of the Surrogate Court, of the County of Haldimand.

TO CORRESPONDENTS.

We regret that want of space compelled us to abridge the communication of *Delta*.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday March 12, 1851:—Rev. W. C. Clarke, rem. to Jan. '52; Rev. T. B. Fuller, rem. vol. 14; Rev. Henry Paton, rem.; Rev. D. G. S. Jarvis, rem.; Rev. R. J. C. Taylor; Rev. W. Ritchie; Wm. Watkins, Princeton—the money was received.

THE CHURCH.

TORONTO, THURSDAY, MARCH 13, 1851.

INTENDED ABANDONMENT OF THE "MAINTENANCE OF RELIGION, AND THE ADVANCEMENT OF CHRISTIAN KNOWLEDGE," BY THE STATE.

We would implore the earnest attention of Christians of all denominations to the official despatches of Lords Elgin and Grey, on the question of the Clergy Reserves, which will be found in another column. It will be seen, therefrom, that the Imperial Government are about to introduce a measure, to enable the Legislature of these Provinces, so far as they are concerned, to effect the overthrow of all religion, and prevent the spread of all Christian knowledge, within these Provinces;

and that this is announced to be done in compliance with the wish of its population, as expressed through the Provincial Parliament in an address therefrom to her Majesty, adopted during the last session.

The tendency of legislation by the Provincial Parliament, has been, since the Union, guided by the Roman Catholic votes of French Canadians, and sanctioned by some professing Dissenters; and that tendency has been rapidly advancing to INFIDELITY!—otherwise, it could hardly have been believed that any Government, calling itself Christian, could contemplate such a course of legislation as these Despatches foreshadow. But we must bear in mind that it was this same Parliament which stripped what was once a College for religious instruction so completely of all its religious attributes, that in the last Session these same legislators were obliged to sanction the passing of a Bill, for the express purpose of "removing the doubts which had arisen as to the Christian character of that institution."

The animus which swayed them could not be disguised: what were once the Clergy Reserves were marked out for assault. These Reserves originally formed one-seventh of the waste lands of both Provinces, and set apart for the support of a Protestant clergy were, in latter years, coveted by Romanists, as well as other religious communities; and Government, yielding to the clamour raised, passed the Act 7 & 8 Geo. IV. c. 62, by which the sale of one-fourth of the Clergy Reserves in each Province was sanctioned, and the United Church of England and Ireland thereby stripped, as will hereafter be seen, of a portion of that endowment intended for its support. This but proved a stimulant to its enemies. An agitation was kept up against it by a few designing men; and at length, in the year 1840, the Act 3 & 4 Vic. c. 78, was passed by the Imperial Parliament, as a compromise between the Government of Lord John Russell, on the one hand, and the Archbishop of Canterbury and certain of the English Bishops then in London acting on behalf of the Canadian branch of the Christian Church, on the other. As a compromise and final settlement of the question, it was intended and recognized by all parties. That Act was expressly declared to be "for the final disposition of the lands called the Clergy Reserves, and for the appropriation of the yearly incomes arising therefrom for the maintenance of Religion, and the advancement of the Christian knowledge within the said Province." By it, the then vested proceeds of the Clergy Reserves, after providing for "the stipends and allowances theretofore assigned to the clergy of the Churches of England and Scotland, or to any other religious denomination of Christians in Canada, and to which the National faith of the Crown was pledged during the natural lives or incumbencies of the parties then receiving the same," were directed to be "divided into three equal parts, of which two should be appropriated to the Church of England, and one to the Church of Scotland, in Canada;" and the nett produce of all future sales under that Act were directed to be divided into six equal parts, of which two should be appropriated to the Church of England, and one to the Church of Scotland, in Canada;" the same to be expended "for the support and maintenance of public worship, and the propagation of religious knowledge," and "the residue of said annual fund to be applied for purposes of public worship and religious instruction in Canada." The spirit of this compromise is well expressed in the Report of the Select Committee of the Legislative Assembly on the Clergy Reserves, unanimously come to, in 1846, which states that "the Imperial Legislature intended that Statute to be a final settlement of the question, and, notwithstanding the inequality of the division, it was adopted by the inhabitants of the Province as such."

But there was a spirit of hostility to religion in any shape abroad, and that spirit felt that whilst the United Church of England and Ireland maintained her position and her character their aim could not be accomplished. The church was accordingly once more assailed, her character misrepresented, and Romanists and Dissenters of every shade were invited to join in the assault upon her. This they did blindly rushing on their own destruction, and aiding in the enthronement of INFIDELITY. Thus marshalled they renewed their attack upon the Clergy Reserves in the last session of the Provincial Parliament, and by this unholy alliance of Infidelity, Romanism, and Dissent, supported by one or two recreant churchmen, a series of resolutions were carried, praying her Majesty "to recommend to the Imperial Parliament a measure for the repeal of the Imperial act 3 and 4, Vic., c. 78, and for enabling the Canadian Parliament to dispose of the Clergy Reserves, subject to the condition of securing the stipends of allowances assigned from this fund to the Clergy of the Church of England or Scotland, or to any other religious bodies or denomination of Christians, to the parties now receiving them during their natural lives or incumbencies,"—and further, declaring that "no religious denomination can be held to have such vested interests in the revenue derived from the proceeds of the said Clergy Reserves as shall prevent further legislation with reference to the disposal of them;

but "that the claim of existing incumbents should be treated in the most liberal manner." These resolutions were carried, the former by 46 votes to 23,—the latter only by a majority of two.

The drift of these resolutions could not be mistaken. The 3 & 4 Vic. chap. 78, provides for the application of the income arising from the Clergy Reserves, "for the maintenance of religion and the advancement of Christian knowledge within the Province." The resolutions aimed at frustrating these intentions and turning this income to other purposes. In fact there is no disguising their tendency. Religion is to be laid prostrate in the dust, and Infidelity enthroned on its ruins. This act 3 & 4 Vic. chap. 87, removed any shadow of dominancy which the Church had previously retained and was emphatically the proclamation of universal toleration and support for every sect equally with the Church—but it has ended as such measures ever do, in the attempted proscription of all religion, and the proclamation of the reign of infidelity having begun. The resolutions were so iniquitous that, although Churchmen refrained from any counter agitation, they at once memorialized the Imperial Parliament in support of the settlement of 1840, and they trusted that the Imperial Government would never advise Her Majesty to sanction such a measure, carried as it was, by such a majority. They did not believe that Lord John Russell would, in 1850, give his sanction to the disturbance of a settlement to which, in 1840, he was a party and pronounced as final.—But they have been deceived in their expectations—and now must make the final struggle, not for the temporalities of religion, but for religion itself. The resolutions referred to were forwarded to the Imperial Government by Lord Elgin on the 19th July last. On the 27th January Lord Grey, the Colonial Secretary, addressed a despatch in reply, in which it is stated that Her Majesty's servants consider "that the desire expressed by the Assembly in this address ought to be acceded to, and they will accordingly be prepared to recommend to Parliament that an act be passed giving to the Provincial Legislature FULL AUTHORITY TO MAKE SUCH ALTERATIONS AS THEY MAY THINK FIT in the existing arrangements with regard to the Clergy Reserves, provided that existing interests are to be respected.

Thus the delusion is at an end. So far as the State is concerned "the maintenance of religion and the advancement of Christian knowledge" are no longer to be provided for within this Province. True it is, says Lord Elgin, that "while the principle of an establishment was abandoned by the Imperial Act, 3 & 4 Vic. chap. 78, which admitted all denominations to share in the proceeds of the Clergy Reserves," and whilst this question was "the all-absorbing and engrossing topic of interest, and for years the principal cause of the discontent and disturbance which had arisen and under which the Province had laboured;" yet it is an evil of no small magnitude that while the more violent and unscrupulous opponents of the existing settlement, are enabled to create a prejudice against it, by representing it to be the result of Imperial interference in a matter of Provincial concern, ITS FRIENDS ARE TEMPTED RATHER TO ENDEAVOUR TO INFLUENCE OPINION IN ENGLAND, THAN TO RESORT TO MEASURES WHICH MAY STRENGTHEN THEIR POSITION IN THE COLONY.

Here then we have the distinct acknowledgment from the government that our very forbearance is our crime, that they are willing to allow "the violent and unscrupulous opponents" of religion to rob its advocates of the means provided for its maintenance and support, solely because they did not meet agitation by a counter agitation, but relied on a government bound to "the indifferent administration of justice amongst us." Indifferent indeed its administration has been. We do not believe that the people of Canada will submit to this,—Churchmen, Presbyterians, Methodists, Baptists, Romanists,—the members of every faith are alike interested in defending their respective rights as declared by that act. Latterly we have had free-trade in religion as well as in produce and manufactures with the same disastrous effects, but henceforward religion is to be prohibited altogether by the State, solely, because "the more violent and unscrupulous of its opponents are enabled to create a prejudice against it," whilst "its friends are tempted to rather endeavour to influence opinion in England than to resort to measures which may strengthen their position in the country."

We thank Lord Elgin for this friendly taunt—he shall no longer thus reproach us. The question shall be agitated; he shall not ask a second time "Why stand ye idle here." Agitation he shall have; British blood does flow still in Canadian veins,—he has braved the lion's whelp, and in the words of the stirring verses in another place, he shall soon find that "With til erect and mane distent his roar shall rend the æ."

REMOVAL OF THE SEAT OF GOVERNMENT—MEETING OF THE CITIZEN OF TORONTO.

This meeting took place yesterday at the St. Lawrence Hall, and was attended by several hundred persons comprising all classes of our fellow citizens. The chair was taken by the Mayor. It was proposed by the Hon. H. Sherwood, M.P.P., and seconded by Mr. A. Dixon in an address then

read be adopted and presented to His Excellency the Governor General, remonstrating against the contemplated removal of the Seat of Government from this Province as a violation of the terms on which the inhabitants of Upper Canada assented to the Union of the Provinces.

Mr. John Beverly Robinson opposed the resolution. He contended that it would be derogatory to the citizens to address The Governor General on such a subject, as he had already intimated a reply to a similar address, that his Responsible advisers could not permit the prayer being acceded to. That those advisers were Monsieur Lafontaine and the French Canadian influence which controlled his Excellency, and that there was as much use in addressing him as Madame Lafontaine's poodle dog. He therefore proposed as an amendment, that no Address be presented to His Excellency on the subject, but that it be Resolved, that if the Executive persevere in their breach of faith, it would go far to repeal the Legislative Union. The observations of Mr. Robinson were loudly cheered by the large assemblage present. Mr. Mountjoy seconded the resolution. Further amendments were proposed by others; but it ended in the Address to His Excellency being abandoned, and Addresses being adopted to the Governor-General and both Houses of Parliament in their collective capacity—thus passing by the Executive altogether. Some of the speakers, amid loud cheers, said the meeting and the country should pledge themselves to support no candidates at the approaching general election who would not uphold the right of Upper Canada as the Seat of Government. The mention of "Annexation" was received with loud groans and hisses; and the meeting separated with three hearty cheers for the Queen.

BISHOPRIC OF NOVA SCOTIA.

It would appear, according to the *Halifax Church Times*, that the reported translation of the Bishop of Newfoundland to the Diocese of Nova Scotia, has not been determined on, or even contemplated. Our contemporary says:

"In common with other journals of this place, we mentioned in our last statement in the English papers relative to the translation of the Bishop of Newfoundland to this Diocese, although with some reservations as to its correctness. We are now enabled to state on the authority of the Bishop himself, in a letter addressed to the Archdeacon of Nova Scotia, that he knows nothing whatever of any intention or thought on the part of any authorities in Church or State, of removing him to Nova Scotia; and moreover, that he has never said or done anything to create or forward such thought or intention. We deem it proper that this fact should be known."

The *London Times* confirms the above statement in the following terms:—

"We have ascertained that there is no foundation for the report that the Bishop of Newfoundland was about to be translated to the vacant see of Nova Scotia. No appointment has as yet been made to the latter bishopric."

SACRED CONCERT.

We beg leave to remind our musical friends of Mr. Schallehn's concert, which takes place this evening in the City Hall, under the patronage of His Worship the Mayor, and the City Corporation.—From the acknowledged abilities of the gentlemen who are to assist Mr. Schallehn (himself an accomplished musician) on this occasion, we confidently predict that the entertainments will be of a high order of excellence.

Communications.

[We deem it necessary to follow the example of the *London Church periodicals*, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—*Ed. Ch.*]

To the Editor of the Church.

REV. AND DEAR SIR,—In the *Church* of the 27th ult., you recorded the decease of the eldest daughter of the Ven. the Archdeacon of York. I beg leave to send you the concluding portion of a discourse furnished by the Rev. Dr. McNab, in which a well-merited tribute is paid to the memory of the lamented lady.

I remain yours sincerely,

DELTA.

The alarming admonition in the text, my brethren, has fallen upon our ears, and come home to our hearts, in the most affecting manner, during the past week. We meet to-day to deplore the melancholy event, and to unite our sympathies with those of the bereaved, in mourning over the premature and unexpected departure of a sister beloved. O, how does this recent example enforce the solemn truth, that "time is short!" Only a little ago, rejoicing in the morning of her days, arrayed in the attractions of youth, and pressing forward with all the ardour of hope in the career of life, she composed one of our happy circle. But how changed the scene! Suddenly arrested—torn from her weeping parents and friends—her fair form lies mouldering in the house of dust! In her case, life was emphatically what Holy Writ represents it to be: the "shadow which passeth away"—"the grass that withereth"—"the flower which fadeth"—"the dream which flieth"—"the vapour which vanisheth away." Her life was brief, but not too brief, we humbly trust, to accomplish the great work given her to do. Her "time" here on earth was "short," indeed; but we hope sufficiently long to prepare her for that state of immortal blessedness promised to the faithful dead. To her, the words of the inspired writer may with propriety be applied: she was one "in whose spirit there was no guile." Of