

we asked, to be debarred from expressing an opinion on one of the most remarkable events which has disturbed Christendom in many years? Must the Protestant hold his "religious faith" as a "secondary consideration" in comparison with his political—and leave the Romanist to push his interest everywhere and in everything, under the plea that "all other questions" are of "secondary importance" to "his religious faith"? Might we not even discuss whether Popery was right or Protestantism wrong?—whether Foreign Potentates ought to be allowed to direct kingdoms and place Foreign Princes over them? Were we to have no opinion on the point whether Popish Bulls should confer titles and local jurisdiction? Were our mouths to be closed, our newspapers to be debarred from all these topics.

The doctrine that newspapers have "no right to meddle with purely religious questions"—that Journalists ought not to give expression to their "religious views," and "have no right to indulge in sectarian controversy," is positively monstrous. It is precisely the American doctrine, that the Constitution must be obeyed, although in opposition to God's moral law—but in a more hateful light. How can a man, in any position of life, throw off the responsibility of doing what he can to advance the truth, as his conscience dictates? Think of a public journal talking of the great religious questions of the day as mere "minor differences," to be "sunk," lest "discordant notes" split up "the party!" Better a thousand-fold that all the political parties in the country were scattered forever, than that the lamentable spectacle should be seen of men bound over not to speak or write on the one grand question of time and eternity—lest it "hurt the party." Parties built on such ground-work must come to naught, and it would be sad if it were otherwise. There is no safety for political combinations, but to find common ground on the civil affairs of the country and leave each man to think, and speak, and act in matters of religion as his conscience tells him is right. Unity of theological as well as political creed can never be obtained—and the proscription of men of correct political views and practice, because they hold certain religious views, would destroy any party that ever was formed.

Perhaps our readers have read the foregoing observations under the impression that they were penned by the editor of *The Church* and for *The Church*. Such is not the case. We have transferred these sentences from various paragraphs in a long article contained in the *Globe* of Tuesday, which seems now to be mightily afraid of the growing power of popery. The following article from the *Patriot* on the latter subject is worthy of perusal.

ROMAN CATHOLIC PROGRESS.

The position of the Roman Catholics amongst us is not understood as it ought to be; but facts are beginning to come out, which can produce only the conviction that their policy is *unwise*. Though the current has run smoothly and placidly on the surface, it is deep, and if not stemmed in time will undermine the foundations of our religious liberty and overwhelm the country at last with error and tyranny. The act for doing away with the general distribution of "local" and private acts, professed by its originators, and we believe rightly intended, to lessen the expenses of the country, has worked well with the craftiness of this body, by preventing the public at large from becoming acquainted with the proceedings relating to them, in the Legislature. The Acts of 1849, below named, have not been circulated generally, or in other words were generally unknown, not only in the Province, but in the particular locations to which they are supposed to belong, a few days ago—and, so, ought we can tell, are not yet known in them—and whose interest it is that they should not be generally known, but kept quiet until some necessity occurs for referring to them.

Since the Union of the Provinces of Upper and Lower Canada, the following enactments have been made by the United Parliament for the exclusive benefit of the Roman Catholics:—

1812, the 3 and 4 Vic.	c. 62	The Baldwin and Lafontaine Administration.
1813, " 4 and 5 Vic.	c. 68	
" 1814, " 6 Vic.	c. 24	
" 1815, " 7 Vic.	c. 51	
" 1816, " 7 Vic.	c. 54	Draper and Sherwood.
" 1817, " 7 Vic.	c. 55	
" 1818, " 8 Vic.	c. 79	
" 1819, " 8 Vic.	c. 99	
" 1820, " 8 Vic.	c. 100	Baldwin and Lafontaine.
" 1821, " 8 Vic.	c. 101	
" 1822, " 8 Vic.	c. 102	
" 1823, " 9 Vic.	c. 91	
" 1824, " 9 Vic.	c. 92	Baldwin and Lafontaine.
" 1825, " 9 Vic.	c. 93	
" 1826, " 12 Vic.	c. 137	
" 1827, " 12 Vic.	c. 138	
" 1828, " 12 Vic.	c. 139	Baldwin and Lafontaine.
" 1829, " 12 Vic.	c. 140	
" 1830, " 12 Vic.	c. 141	
" 1831, " 12 Vic.	c. 142	
" 1832, " 12 Vic.	c. 143	Baldwin and Lafontaine.
" 1833, " 12 Vic.	c. 144	
" 1834, " 12 Vic.	c. 146	
" 1835, " 12 Vic.	c. 107	
" 1836, " 12 Vic.	c. 108	Baldwin and Lafontaine.
" 1837, " 13 and 14 Vic.	c. 44	

Twenty-four of these Acts of Parliament enable as many corporations to hold real property, without any restrictions as to the mode of conveyance, to an amount which will produce an annual rental of £73,000, or to £1,216,666 13s. 4d.

There are two other acts—
One in 1845, the 8th Vic. cap. 82;
The other in 1849, the 12th Vic., cap. 136.

The former of which incorporates the Roman Catholic Bishops of Toronto and Kingston in each Diocese; makes them eligible to hold real property to an unlimited extent, situate anywhere within the Province of Canada, without any restrictions as to the mode of acquisition; and in section 9, provides for the creation of new dioceses, giving their Bishops the same power. The latter incorporates the Roman Catholic Archbishop of Quebec, and the Bishops of Montreal and Bytown; empowers them to hold real estate to an unlimited extent, anywhere in both Provinces—and provides

for the future incorporation of Archbishops or Bishops of new dioceses upon the same terms.

Both of these Acts require the Incorporations to register conveyances to them, the former within twelve and the latter within six months from their execution; giving a power to receive death bed bequests, registered as just stated; while by the Church (of England) Temporalities Act, bequests must be made six months before the death of the testator and registered six months after.

In 1849, the Act 12th Vic. cap. 16 provides that private or personal and local Acts be not printed with the public statutes, in that and future sessions.

The Acts for the benefit of the Roman Catholics passed in 1849 and 1850, are not published among the public Acts for general distribution of those years.—*Patriot*.

THE LATE DR. JARVIS.

We deeply regret that owing to an unusual pressure of matters demanding our attention, we have hitherto been prevented from noticing, at length, the decease of the Rev. Samuel Farnham Jarvis, D. D., Historiographer of the Protestant Episcopal Church in the United States. Dr. Jarvis has long filled an important position in the ranks of our modern divines, and his unexpected removal from this earthly sphere, will create a deep sensation in the Church of Christ wherever situated. In our next we purpose giving a memoir of our departed brother.

For the Church.

THE AGLO-SAXON RACE ON THE CONTINENT OF AMERICA.

ARTICLE III.

During the interval that has elapsed since our humble lucubrations gave place, as in duty bound, to more important matters, it is probable that those who did us the honour of perusing our former remarks have, in some degree, forgotten the connection between them and their present continuation. Suffice it is to say that, having considered the peculiarities of the Anglo-Saxon race both in its English and American development, we are now naturally led to make some observations on its features and destinies in our own Province.

It is evident, with reference to our own portion of the continent, that we still possess a character, which, even regarded as a whole, strongly retains the features of the Anglican portion of the race in question. But every one whose heart bounds within him at the name of England—whose eye grows brighter and whose blood thrills more stirring in his veins as he stands beneath her ancient banner,—whose head becomes more erect, and whose breath comes and goes with a more swelling inspiration as he proudly owns himself her loyal son. Every one of this class (and there is no lack of such amongst us) must have some sad thoughts when he reflects upon the almost inevitable necessity, by which the present character of the people will be eventually modified, and conformed to that type which will characterize the population of the continent at large.

Similar causes must produce similar results, and many of those circumstances in which the race found themselves situated on the first settlement of the continent, and which (though not enlarged upon before) have tended to modify the character of the people, are at present in full operation in these colonies.

There are large tracts of country—fertile, cultivated, and populous, which are settled exclusively by one class—and that by no means the most intelligent or refined—elated by the prosperity which they generally enjoy, and owners of the soil which affords them every comfort they desire, they seldom see an individual who is superior to themselves, and hence they become offensively independent in their bearing, and utterly impatient of subordination to others.

Again—in many regions of the Province where there are many thousands of inhabitants, no provision is made for their instruction in religious truth—they are generally speaking, wanting in the will, as well as in the ability to provide it for themselves—while the Church is crippled, despoiled and crushed by those of whom it is alike the duty and the interest to protect and further her in her holy work. As a necessary consequence, ignorance of the grossest character is taking possession of such localities, and thus the ground is prepared for the rapid growth of that false doctrine, heresy and schism, whose tendency has ever been to produce infidelity.

The main cause however, independent of those which have been just adverted to, which must lead to the eventual assimilation of the character of our people to that of the inhabitants of the continent at large is one, which at the same time, points out a high temporal destiny as awaiting Canada. No one who reflects upon the geographical position of this Province can resist the conviction that from the very necessity of its situation it must ere long become the great thoroughfare for the incalculable intercourse that already exists, and is rapidly increasing between the east and west. The wondrous valley of the Mississippi and the fertile regions of the Far West must, in a brief period, become the centre of American wealth, power and population, and who can doubt that this will be the great highway by which they will seek access to the Atlantic coast? The steps are already taken which in a few years will cause a tide of travel to sweep across this land—so great—so ceaseless, and so increasingly as to overpass all present expectation.

It may be too, ere the present generation shall

have passed away, that the idea which at present is treated as a chimera shall receive its realization, and we shall see a communication opened with the Pacific, and consequently with the regions of the rich and glorious east, thus making Canada as has been said, "the toll-gate of the world." Our far-sighted and sagacious neighbours who are deeply impressed with the incalculable advantages, as well as the perfect practicability of such an undertaking, acknowledge that the route through the possessions of the British Crown affords facilities superior to any other, and why should we regard as a pleasing dream, an idea which a people so eminently practical consider as so capable of fulfillment?

To lay out of consideration, however, this truly magnificent scheme, which has lately been discussed by several writers and confining our thoughts to that immense stream of trade alone, which is at present flourishing between the eastern and western portions of this continent, we must feel that when it is diverted (as to a great extent it certainly will be) across this Province, it will almost necessarily sweep away with it any difference of character by which our people are at present distinguished, while, at the same time, it will render this country a perfect focus of that feverish anxiety and ceaseless bustle which tends so strongly to banish all thought of God from the minds of His creatures.

Every one who reflects at all upon the subject, must be convinced that the universal tendency of the present day is towards a spirit of proud self-reliance, which is already leading men to reject the lowly doctrines of Revelation.

The present discussion will help to show that the causes which conduce to this melancholy result operate with preëminent power upon the peculiar character of the Anglo-Saxon race in general, while the circumstances which have occupied our attention, prove that upon the transatlantic portion of that race, they are acting with an unparalleled intensity—an intensity which is already producing results calculated to afford abundant food for thought and apprehension, to every one who is zealous for the honour of the Lord of Hosts.

From the peculiar geographical position of our own Province, it appears inevitable that while we shall eventually partake, to an almost unnatural degree, in that restless and absorbing activity which is already one of the most prominent features of the people of this continent, we shall also see the Anglican peculiarities of our present character gradually merged into the prevailing type of self-reliance and forgetfulness of God, which must be naturally fostered by such circumstances.

With these prospects before us, the Church is bound to exert her utmost powers, in order to leaven this threatening mass of accumulating worldliness with something of the spirit of Christ. She must diligently strive to occupy the still waste places of the land ere the world shall succeed in appropriating them entirely to itself.

In order to effect this most important object, there are various measures which naturally suggest themselves, and to some of which we would briefly refer.

I. The energetic upholding of our "Church Union," or the adoption of any other efficient and proper means for diffusing correct information as to the true position, treatment, wants and revenues of the Church. This is an object of vital importance, for there can be no question that the comparative apathy, and want of interest displayed by the majority of our people, arises from want of information on these important points, and from consequent ignorance of their duty arising therefrom.

II. On the proper carrying out of the first means suggested, depends to a great extent the efficiency of the second, viz., the more extended and hearty support of the Church Society. Even should the measures adopted by the Church Union be successful in effecting the primary object for which it was organized—the rescue of the Clergy Reserves—yet, the necessities of the Diocese are such, that there will be the most urgent need for increasing the Missionary resources of the Church by every possible means, if we wish to save our people from the fatal consequences of religious ignorance, error and division. We may hope that the Church Union will exert a most beneficial agency on this behalf, inasmuch as the information which it is its object to diffuse, will do much to induce the members of our communion to contribute more liberally to the holy objects which the Church Society has in view.

III. The vigorous support of our Church University, and the cause of religious education in general. The influence which this institution, together with the schools connected with it, will ultimately exert cannot be trifling, but we can hardly expect its direct effects to be great upon the masses who, in this country, wield so large a measure of power and influence. We should therefore labour unceasingly—through the agency of our Church Union or otherwise—to obtain the right of educating the children of the Church in accordance with her own principles. It is surely little less than an act of high-handed tyranny to compel us to contribute to a system of Common School education against whose principles we protest, because our convictions are strong as to its tendency towards infidelity.

IV. The speedy division of the colony into

manageable Dioceses. This is a subject that has been powerfully set forth in the published letter of our present Diocesan—and from it we are encouraged to hope that the excellent scheme therein propounded will ere long be carried into effect. Few things in the recent history of the Church are more striking than the highly beneficial, and often astonishing results that have sprung from the increase of the Episcopate in the vast colonial Dioceses of the British empire. We have only to reflect upon the progress our Diocese has made under the vigorous supervision that has been extended over it since it possessed a separate existence, to be convinced that—even putting aside its exhausting duties and extent, further subdivision would be fraught with benefit to the Church.

V. The endeavour on the part of those in authority to suggest and carry out some system which will, in accordance with civil and ecclesiastical law, remedy the state of isolation in which each Diocese stands, and restore to the inferior clergy, as well as to the laity, their ancient rights and privileges.

The almost complete isolation of each Diocese from the rest must be acknowledged as a source of spiritual weakness to the Church, because it neutralizes, to a great extent, that communion which should ever exist between all her branches. It is, moreover, a fruitful cause of temporal oppression, for if she possessed "a more efficient organization" her united influence would be too strong to be lightly disregarded by the expediency-loving legislators of the present day.

The anomalous condition which marks the internal affairs of every Colonial Diocese is such as cannot continue without the deepest injury to the Church. The feeling is widely spread that a larger share of influence must be given both to clergy and laity than it has been possible to bestow upon them heretofore. This view seems to pervade men of all opinions, and of every rank, from the Bishops on the English Bench to the humblest labourer in the colonies. "To apply to the Church here"—to use the language of the Bishop of Oxford, "with none of the advantages of an establishment, all those restrictions which bind the free agency of the Church at home is felt to be an evil" that is intolerable. Though the Colonial Church has been highly favored in her Bishops—yet if her position is such—to recur to the language of the same prelate—as "to force those Bishops in spite of themselves to act in cases of discipline as absolute autocrats without the forms of law," it will certainly come to pass that feelings of alienation, and, perhaps, of jealous insubordination, will occur between those who ought to be united in the closest bonds of Christian amity, on the one hand, and Scriptural obedience on the other. Under these circumstances we must feel it to be cause for deep congratulation, that our own Diocesan authorities are taking decided, though wary, steps for remedying the false anomalous position in which we feel ourselves placed. The proceedings which marked the Visitation which has taken place since this article was originally written, have been to many a source of gratification, which words are scarcely adequate to convey, and for which more than one manly heart could almost have found vent in tears. They hold out a high promise for the future, and well may we thank God and take courage.

Thus may we hope to be instrumental in doing somewhat towards sanctifying the high destiny of temporal power which seems to await Canada, in common with the continent at large. Unless we do so, prosperity will too surely produce upon us its usual effect, in hardening our hearts, and making us forgetful of Him from whose gracious hand our richest benefits descend, and perhaps from this land and from among our children those armies of the unbelievers shall be most abundantly recruited, who, in the last days, shall wage war against the Saints of the Most High.

We beg leave to call attention to the advertisement of Mr. Newton, which appears in another column.

TORONTO MARKETS.

Toronto, May 14, 1851.

	s.	d.	q.	lb.
Fall Wheat, per 60 lbs.	3	9	a	4 1
Spring do.	3	3	a	3 9
Oats, per 34 lbs.	1	8	a	1 10
Barley, per 48 lbs.	3	3	a	3 5
Rye	2	9	a	3 0
Peas	2	3	a	2 9
Flour, superfine (in Barrels)	21	9	a	0 0
Do. fine (in Bags)	18	9	a	20 0
Market Flour, (in Barrels)	17	6	a	18 9
Do. (in Bags)	15	0	a	17 6
Oatmeal, per barrel	18	9	a	20 0
Beet, per lb.	0	3	a	0 6
Do. per 100 lbs.	20	0	a	25 0
Bacon	30	0	a	35 0
Hams, per cwt.	35	0	a	40 10
Mutton per lb.	0	4	a	0 6
Pork per lb.	0	24	a	0 0
Do. per 100 lbs.	20	0	a	2 50
Butter, fresh, per lb.	0	9	a	0 11
Do. salt, do.	0	6	a	0 7
Bread	0	4	a	0 8
Coals per ton	30	0	a	35 0
Lard, per lb.	0	5	a	0 5 1/2
Cheese, per lb.	0	4	a	0 6
Apples per barrel	7	6	a	10 0
Eggs per dozen	0	4	a	0 5
Ducks	1	8	a	2 6 1/2
Turkeys, each	3	0	a	4 4
Geese, do.	1	6	a	2 0
Fowls	2	6	a	2 9
Potatoes, per bushel	27	6	a	40 0
Straw per ton	50	0	a	80 0
Hay per ton	12	6	a	16 0
Fire Wood per cord	12	6	a	16 0