

"either to sustain their religion, or trample it by supporting with their votes the candidate of that Government" who would suppress all religion in the colony. Mr. McKinnon and Mr. Brown appear to have been deemed alike hostile to the settlement of 1840; and though the large majority of Roman Catholics voted against Brown, yet 15 voted for him. Now, that 15, with as many more given to McKinnon, would have returned Mr. McKinnon.

Now, we happen to know that Mr. McKinnon was applied to by letter to know would he maintain the sacredness of the Clergy Reserves to religious uses as provided by the Act of 1840, as, if so, the writer would at any inconvenience go to record his vote for him. Mr. McKinnon did not even condescend to answer the letter; and, of course, the writer did not record his vote for him.

The *Hamilton Spectator* insinuates that we hold the opinion "that a Conservative Churchman should not vote for a Conservative candidate because he is not a member of the Church of England." On what such a supposition can be based we can not imagine. On the contrary, we hold that any candidate, whether Churchman, Presbyterian, Methodist, nay, even Romanist, who will maintain the principle of the settlement of 1840, who will resist the appropriation of any portion, however small, of the Clergy Reserves to other than religious purposes, as contemplated by the Act of 1840, and who will unite with us in making them more productive for such purposes, as entitled to our cordial support in opposition to any one who is either hostile or even indifferent to their maintenance; but it is not our opinion, though our temporary avows it to be his, "that the Clergy Reserves have been a positive injury to the cause of true religion, in pampering and rendering independent of their flocks the Ministers who participate in the proceeds." Talk of "pampering," from a fund that can not yield more than £71 a year for the stipend of the Clergyman, and the erection and support of a solitary Church in each township. Why, there is not a Dissenting Minister in the colony who does not receive for his stipend more than could be spared from this paltry sum to the Minister of the Church.

NATIVE MANUFACTURES.

We feel great pleasure, at all times, in drawing attention to native manufactures, and particularly to those of our own city. At present we would call attention to a fine specimen of what can be done by Toronto mechanics, as shown in a large Washington Printing Press, which Mr. Metcalf has just completed for the use of our office. The finish is most creditable to his skill; and if it work as well as it promises, of which we have little doubt, there will henceforward be no occasion to import either British or Yankee presses for the printing establishments in Canada, as has heretofore been done. By purchasing at home, we not only encourage native industry, but obtain a superior article at a considerable saving of capital. We shall be happy to show this specimen of Toronto skill to any one who may desire to see it.

WHO ARE THE ANNEXATIONISTS?

The wicked attempt which is now being made to set at naught the settlement of the Clergy Reserves made in 1840, will have one good effect, at all events, and that is, it will convince the people of England who are the Annexationists in this colony; that they are not the members of the United Church of England and Ireland, but that they consist only of her "unscrupulous opponents." Foremost amongst the ranks of the Annexationists are the worst advocates of the voluntary system, in its worst shape, who have commenced this modern warfare upon the Clergy Reserves, nominally for their appropriation to secular purposes, but in reality in furtherance of their treasonable views of annexation. The organs of these our "unscrupulous opponents," do not any longer even attempt to conceal their treason; and within the last week their accredited organ in this city, with rather more zeal than discretion, in speaking of the efforts made by a powerful body in England to repel the attack upon the Clergy Reserves and the settlement of 1840, has not hesitated to tell its readers, that "it is humiliating in the extreme that, in the year of grace, 1851, the people of this colony should be called on to notice this foreign Anglican aggression." There can be no mistake as to the meaning of this passage.

This party would be in itself insignificant, were it not for the support they receive from the Roman Catholics, whose inherent hostility to the Church is such that, in order to deprive her of her temporalities, and so cripple her efficiency, do not hesitate to impeach the title to those temporalities identical with that under which they hold their own enormous ecclesiastical property in the Lower Province. But, we tell them, if ever the united enemies of our faith should succeed in the appropriation of the Clergy Reserves to secular purposes, their own title to these temporalities will not be worth one hour's purchase. These are the second class of Annexationists.

The third class are those who sanction the designs of both;—"her Majesty's servants" here and at home, who give countenance to any act however iniquitous and unprincipled which may

impair the efficiency of the Church—weaken the cause of Conservatism, and prolong their own precarious term of office.

By the united efforts of those three, it is hoped to create a fourth party of Annexationists, without whose aid it can never be accomplished. It is hoped by repeated acts of insult and injustice to goad the great body of the Church of England and other religious bodies, whose views and interest are in many respects identical, into a demand of "annexation" or at first "separation," and then if once that cry be raised they are prepared to give their combined aid to the agitation, and throw upon us the odium of the treason which has originated with themselves. But we tell these men that with all their craft they shall not deceive us—that hated word "annexation" is not to be found in the Churchman's dictionary. We know and feel that the appropriation of the Clergy Reserves to secular purposes is but intended as a stepping-stone to it; and we call on every lover of British connexion in the Province to unite with us in resisting it at the very threshold.

THE LAST PIECE OF IMPUDENCE.

We understand that the government have actually sent the draft charter proposed to be given to the Trinity College Church University, to the authorities of the Godless College here for their revision and amendment. What will they do next?

THE PROCEEDINGS OF THE WEEK.

In another place we give the details of the interesting ceremony of laying the foundation stone of the Trinity College Church University, to which we refer our readers.

To-day the Visitation will take place, and after it will commence the important conference between the Clergy and the Laity on the affairs of the Church. When thus brought together for the first time, they will have to consider whether in the present position of the Church in this Colony any measures be necessary on their part to vary that position, and if so, then they will have to decide what those measures should be. The future welfare of the Church in this Colony is in their hands, and the greatest calmness, circumspection, and sound judgment will need to be exercised by them when thus brought together for the first time.

By Friday evening their deliberations will have come to a close, and then will take place the meeting of the Church Union, whose proceedings will relate more to the course of political action to be henceforth pursued by the friends of religious instruction and British connexion in the Province. This will be in fact the practical application of the policy which may be decided on, and we have no doubt that by the instrumentality of the Church Union the great Conservative majority of the people of this Province will be henceforth taught the power they possess, the application of it for the welfare and prosperity of the Province, and thus be raised to that position which by property, education, and numbers, they are entitled to hold, but which they have hitherto allowed to be usurped by demagogues and adventurers.

It was originally intended that the meeting should have been held at the St. Lawrence Hall, which was engaged for the purpose since the 16th April, but the managers of the St. Patrick's festival having fixed their ball for the same time and place, and issued invitations to parties at a distance without first ascertaining whether the Hall was disengaged or not, they applied to the Church Union to concede their right in favour of the St. Patrick's Society, and the Mayor having placed the City Hall at the disposal of the Church Union, the latter did not under the circumstance wish to disappoint parties brought from a distance by insisting on their right and causing a postponement of the ball, so that the meeting of the Church Union will be held at the City Hall, where we hope to see a large attendance of those desirous to preserve the Clergy Reserves for the purposes of religion. The chair will be taken at seven o'clock.

We shall in our next give a full report of all the proceedings.

STATISTICS OF LIFE IN CANADA.

This is a most important subject which has been hitherto altogether neglected in this country; the various government returns of the population being so very defective on this point as to be worse than useless, inasmuch as they are only calculated to mislead. We are glad to find that the subject has been taken up by the Provincial Insurance Company, on whose behalf our fellow citizen, Dr. O'Brien, has addressed a circular to the Clergy of the Diocese, asking their assistance on this important object, by furnishing answers to the queries which accompany it, and we have no doubt the Clergy will assist in this important statistical enquiry. The following is the circular and form of queries:—

(CIRCULAR)

To the Clergymen of the Diocese of Toronto.

Toronto, April 29th, 1851.

DEAR SIR,—The subject of Life Assurance having become of great importance to the rapidly increasing population of this Province, I am induced to solicit your assistance, in order to obtain accurate information relative to it.

There are many reasons for believing that the tables in general use here are not by any means really suited to the circumstances of the country. The vicissitudes of the climate, the delicacy of infantile life, and the wear and tear of female constitution, under the trying circumstances to which so many are exposed, are considered likely to produce results varying in perhaps a considerable degree from those found in the best English tables. With a view to a proper rectification of these, I have drawn out a tabular statement, of which I beg leave to transmit a copy, in hopes that you will be kind enough to insert in it such information as you may be able to obtain. I am aware that in many cases the information can be but partial; but even that will be acceptable, provided that which is only conjectural be carefully distinguished from what is positive. It is of especial consequence to note the age as accurately as possible.

I have the less hesitation in requesting the Clergymen to aid me in this investigation, as perhaps there is no class of the community more deeply interested in the subject.

On filling up the name, &c., in each case write any remarks immediately after, numbering them with reference to the "Remarks" printed at the foot of the page.

When the blank tabular statement is filled up, or at any time you think fit, please to transmit it to me, to the care of "The Secretary of the Provincial Mutual and General Insurance Company, Toronto."

LUCIUS O'BRIEN, M. D.

Tabular Statement.

No. Name or Initials. Male or Female. Age last birth-day. Native of—. Occupation or Trade. Single or Married; what family. Cause and date of death. Habits.

Remarks.—1. How long in the country. 2. Habit (robust or delicate) and temperament. 3. Family predispositions. 4. Sanitary character of residence or part of the country. 5. Supposed family circumstances as to affluence or comfort, or otherwise. 6. If subject to ill health or disease, and what.

Communication.

To the Editor of The Church.

REV. AND DEAR SIR,—The Committee of the Montreal Sabbath Association, at their last Meeting, resolved:

"That the various Ministers of this City, and of the Province generally, be requested to deliver Discourses, enforcing the duty of observing the Lord's Day, and that the third Sunday in May (the 18th), be suggested to them as a day on which they might all unite for this purpose."

This is one of the moral means, by which, chiefly, it is now sought to prevent the desecration of the Sabbath.

I trust that you will find it consistent with your other arrangements to co-operate in this design, and thus give your valuable assistance in the repression of a sin so prevalent in Canada. The Association would be very grateful, if, on the same occasion, a Collection could be made in aid of its funds.

I am, yours, respectfully,

F. H. MALING, Secretary, M.S.A.

Montreal, 16th April, 1851.

Further Extracts from our English Files.

THE STANLEY MAJORITY.

The worst enemies of the official whigs could not have wished for anything more destructive of their power than this supplemental existence, since it establishes, experimentally, their more than incapacity for governing. That which was incapacity they had shown before, but now they have proved the existence of something beyond—they have shown that the official whigs are incompatible with government. The natural history of their genus may be read in the last six weeks.

This day six weeks Lord Russell became conscious that his government was incapable of going on, and he threw up the reins. At that time, although his administration laboured from inherent debility—although Lord John had caught the anti-Papal fever, and Sir Charles Wood had shown such organic decay that a budget could not be evoked—ministers had some extraneous negative resources which protected their existence. They had no considerable party arrayed against them except the protectionists; and that, by the confession of its chief, it was unprovided with a staff of leading men. A return to protection was confessedly impossible in the present parliament; and Lord Stanley talked of making one more appeal to the country, as if he half anticipated a negative on the proposal to restore his favourite regime. Every body declared a dissolution to be expedient, but improbable, if not impossible. It was on these grounds that the Russell ministry was forced back into office contrary to constitutional usage.

Now all is changed. Ministers have so played their game in the time of grace allowed them, that the sentence impends over them with augmented weight. They have proved their inability to recover questions that had slipped from them; they cannot call up even a temporary flush of vigour, they cannot command circumstances enough to gather up their budget, reconstruct it, and once more present it; they have rendered their anti-Papal Bill more impotent and inapt; coming back from their flight before Mr. Locke King, they try to beg off or evade Mr. Baile. Bad as they were before, they have contrived to look worse now; and at the same time men have seen that there is really not much choice of political leaders just now. The six weeks have reconciled the public to anything—except the old ministry. That they should be allowed to leave the office vacant, is no longer regarded as the as the greatest of public inconveniences; they have reconciled all parties to that by proving that their continuance is a still greater public inconvenience. By a like process, they have reconciled the public to the idea of a dissolution; a dissolution is no longer thought impossible, but most probable, and desirable, to end this wretched continuance of the "frivolous and vexatious" as an organized government. It is no longer felt that free trade is certain of a majority at the election; on the contrary, the majority will probably be one for Stanley, whatever may be his policy—a majority, in short for a government instead of none. The state of affairs was in some respects similar about ten years ago, when Peel was coming into office. Then we repeated what we had previously said of this same party—

"When the characters of ministers are irretrievably ruined, the liberal party divided into sections, some

opposed to others without admitted leaders, party organization, or binding objects, and all, save the masses beyond the pale, and few of the extreme section of the Radicals, are crying out for a government on any terms—then will be the time for the Tories."

THE BIRKENHEAD RIOTERS.—The trial of the men charged with riot and assault, at the anti-papal meeting at Birkenhead, came on on Saturday morning, in the Shire-Hall, Chester, before Mr. Justice Williams. The names of the defendants are Peter Fitzsimmons, Matthew Griffin, William Haggarty, John Fehan, Edward Smith, and John Brown. Griffin, Fehan, and Brown had been out on bail. The Jury acquitted Brown, and found all the others guilty, but recommended them to mercy. His lordship, in passing sentence, said he thought it right to say that the conduct of the police, on the occasion of the first disturbance, was not only injudicious but unjustifiable, by reason of their taking too peremptory and too active measures for the removal of the people from the front of the Town-Hall. He was not surprised at this irritating the crowd. Still care must be taken that courts of justice did not, under any circumstances, justify a riot, and it was fortunate that the parties injured recovered, or the defendants would unquestionably have been tried for murder. His lordship then sentenced Haggarty, Smith, and Fitzsimmons to nine months' imprisonment, and Fehan and Griffin for one year, with hard labour. Brown was acquitted on the other indictments. It is said that Mr. Roebuck, Q. C., received a special retainer of three hundred guineas for defending the prisoners charged with riot at Birkenhead.—*Spectator*.

Considerable interest has been excited by a paragraph copied into the English journals from the *North China Herald*, simply announcing the naked fact that the existence of a Jewish community in the interior of China had been recently discovered. We have been favoured with a communication from a gentleman residing at Shanghai, which enables us to lay before our readers the following intelligence respecting this very interesting subject, to which we hope to add further details, derived from the same source, at a future period:—

"China, Shanghai, 15th Jan., 1851.

"A lady in England, having read, in an account of the Romanist mission to China, that about 150 years ago there existed, in the interior of China, a number of Jews, felt so much interested in the subject that she gave, through the Lord Bishop of Victoria (Dr. Smith) the sum of £500, to be devoted to the search of these Chinese Jews.

"Dr. Smith visited Shanghai in October, 1850, and the province of Honan, in which it was said these Jews resided, being easily accessible from this, he made arrangements that two young men, Chinese Christians, attached to one of the Protestant missions here, should go in search of the Jews; and, after an absence of fifty-five days, they have just returned (six days ago) with the most interesting and remarkable intelligence—that they have 'found them' living at the very place named, Kae-fung-foo, a large walled city, and the capital of the province Honan, distant from Shanghai about 520 miles.

"They report that the number of Jews found amounts to about 200, mostly women—that they have been without a rabbi for some fifty years back, and that they are now unable to read their books, of which they possess several (in Hebrew), and as a proof of this, and also that the Jews were verily found, eight of the books were purchased and brought away. One of these, being in Hebrew, containing the 13th, 14th, and 15th chapters of Numbers, I had in my possession for a short time last evening. It has been well preserved, and a Jew from Bagdad, who resides in Shanghai, says the paper is apparently Persian (certainly not Chinese) and the impression is, that the people must have originally come from Judea to Persia, and across the country eastward, to their present locality in China; lat. 34-52 05; long. E. 114-33.

"They are in great poverty, a distinct people, and looked down upon by their neighbours, even by the Mohamedans.

"They have a synagogue, which is in a very dilapidated state; and latterly part of the ground formerly belonging to it has been sold to the Buddhists. There are no idols in the synagogue, but several tablets and writings on the walls, both in Chinese and Hebrew. The Chinese of some of these inscriptions was copied, and attempts were made at copying some of the Hebrew. Although the Jews sold the eight books above mentioned, they had others; and, also, ten scrolls of considerable length, preserved in a bamboo case, which they valued very highly, and would not part with. These documents may be of great importance, and it is very desirable to obtain them, or copies thereof. From the copies made of some of the tablet writings, it would appear that they (the Jews) have been resident at Kae-fung-foo from a short period previous to the birth of our Saviour. They dress as Chinese, but when in their synagogues wear shoes and caps of a blue colour.

Kae-fung-foo is easily accessible from Shanghai, going by boat to Chinkang-foo, near Nanking, then due north to the Yellow River (Hwang-ho—the Hoang-ho of geography), then down the river to the city in question, situated about sixty miles south of its bank; it is a very ancient city, and formerly one of great splendour. The surrounding country is exceedingly low, and frequently the whole province suffers severely from inundations and famine.

(Signed)

"CHARLES SHAW.

"Kae-fung-foo is about 500 miles from Peking.—Honan province contains a population of over twenty-three millions of inhabitants, being an average of 420 individuals to the square mile.

"Keangsoo province (in which Shanghai is situated) is estimated to contain over thirty seven millions of inhabitants, being about 1,000 to the square mile."

TORONTO MARKETS.

TORONTO, April 30, 1851.

	s.	d.	a.	d.
Fall Wheat, per 60 lbs.	3	4	a	4
Spring do. do.	3	3	a	3
Oats, per 34 lbs.	1	8	a	2
Barley, per 48 lbs.	3	3	a	3
Rye	2	9	a	3
Peas	2	3	a	3
Flour, superfine (in Barrels)	21	9	a	0
Do. fine (in Bags)	18	9	a	0
Market Flour, (in Barrels)	17	6	a	17
Do. (in Bags)	18	9	a	20
Oatmeal, per barrel	0	3½	a	0
Beef, per lb.	20	0	a	25
Do. per 100 lbs.	0	3	a	4
Pork per lb.	20	0	a	25
Do. per 100 lbs.	30	0	a	35
Bacon	25	0	a	40
Hams, per cwt.	0	4	a	0
Mutton per lb.	0	9	a	0
Butter, fresh, per lb.	0	6	a	0
Do. salt, do.	0	4½	a	0
Bread	30	0	a	35
Coals per ton				