

But the Society humbly represents to your Majesty that it has always been the policy of your Majesty's predecessors to provide, as far as possible, for the public worship of Almighty God, and the religious instruction of the people committed to their charge; and that the endowment made for the Clergy of the United Church of England and Ireland, by the said Act, 4 and 5 Vict. ch. 78, so far from being unnecessary or excessive, is in truth a very scanty and insufficient provision.

That there are in the said Province of Canada many thousands of poor members of the United Church of England and Ireland, who, being scattered over that extensive Province, could not, without some assistance, provide for themselves and their children the regular ministrations of a resident Clergy.

That the number of such persons is every year increased by the arrival of emigrants from this country, most of whom are of the poorer class; and that such emigration has been encouraged by various Acts of Parliament, and of your Majesty's Government, and is now going forward on a scale very much larger than it ever did before.

That the Society have, as far as lay in their power, endeavored to supply the deficiency of the said endowment of the funds entrusted to them by charity persons in this country; but notwithstanding all their efforts, there are many districts, the inhabitants of which can seldom, if ever, be visited by any minister of religion; and that, on a census taken some time ago, many thousand persons actually returned themselves as not belonging to any religious communion at all.

That under these circumstances, it will not be for the honor of your Majesty, or the welfare of your Majesty's subjects, if the settlement of the Clergy Reserves, made at the time when the Provinces of Upper and Lower Canada were re-united, should now be disturbed, and the United Church of England and Ireland in the Province of Canada deprived of that very moderate endowment which was secured to it by that settlement.

That the said Address from the House of Assembly to your Majesty does indeed admit the justice of providing for the claims of existing incumbents. But the Society humbly represent, that unjust as it would be (in the case supposed) not to provide for those claims, it will be almost as great an injustice to deprive the lay members of the Church of those ministrations which they have been accustomed to receive, and the permanent continuance of which to themselves and their children they have looked upon as finally secured by an Act of the Imperial Parliament.

That no steps have been taken by the Canadian Legislature to deprive the Clergy of the Church of Rome within the said Province of the accustomed dues and rights secured to them by the said Acts of Parliament, or of the landed property which the law has hitherto allowed them to possess.

That the Society have never sought, and expressly disclaim any wish to deprive the members of the Church of Rome in the said Province of the benefit and advantage of having such a provision for their Clergy.

But they humbly submit that the members of the United Church of England and Ireland in the said Province, and whose Bishops are nominated by your Majesty, are fairly entitled to claim at least as much consideration and protection for their Church as the members of the Church of Rome in the said Province receive for theirs.

Wherefore the Society most humbly pray that your Majesty will be graciously pleased to withhold your Royal sanction from any measure for repealing or altering the provisions of the said Act of the Imperial Parliament, 3 & 4 Vict. ch. 78.

And the Society, as in duty bound, will ever pray.

CHURCHWARDENS.

We have long been decidedly of opinion that a frequent change of Churchwardens would be highly beneficial to the interests of the Church. As Easter Monday is close at hand, we deem it right to bring the matter before the notice of vestries. The venerable the Archdeacon of York in his charge, published two years ago, has expressed himself very explicitly on the subject. He says—"Here (Churchwardens), as well as a benefit to the Church at large, preserve a rotation in their appointment; and, as a general rule, at least, limit their tenure of office to two years. This would be gradually diffusing, through the body of the parishioners, that deeper interest in ecclesiastical affairs, which the exercise of a public and special office connected with them must be supposed to beget."

THE SUPPRESSION OF RELIGION—THE FEELING IN THE PROVINCE.

Those gentlemen who were the first to rally in this Province to the iniquitous measure with which resistance to the threatened, have every reason to congratulate themselves for having so. Post after post brings the gratifying proof that the voice of the country is with them, and that the people of Canada will not allow the provision made for "the maintenance of religion and the diffusion of Christian knowledge" to be applied to other purposes. That this is the general feeling is evidenced as well by the sentiments of a large proportion of our contemporaries, who denounce the measure in tone of adverse journals, who seem taken aback by the unexpectedness of the resistance, and the formidable as well as permanent shape it is assuming. One of the most violent local assailants of the Church, which in its early career he tells us "flourished and spread far and wide against the powers of the world;" and so will it now, despite the combined hostility of Romanists and a fragment of Dissenters without a Church, backed by the Government itself, whose united cry we are told "for deliverance from the curse" (the maintenance of religion) "has not yet received an answer from a high, because the people have not yet obtained the

power to vote it down." This is a cheering admission to the friends of religion. Thank God, they have "not yet obtained the power to vote it down;" and with God's blessing, they never shall.

One of our contemporaries tells us that the early settlers in this Province were "disgusted to find the few clergy of a mere junto of office-holders and their dependents lay claim thus early to all the Protestantism of Canada," passing over altogether the merits of those men who call themselves the "pioneers of religion," or of those settlements which "so soon as found out were sought out and supplied with religious instruction by a numerous band of Christian missions, from the Methodist, Baptist, and Presbyterian bodies." It were far better not to have alluded to their labours, as, despite the most untiring zeal and the good intentions which no doubt actuated many of them, they did not present a Church as a rallying point; and despite their labours at a time when they had the country to themselves, the progress of the population to a state of irreligion if not infidelity was striking, until the clergy of the Church came to stem, and since have ably stayed the torrent.

Our adversaries admit that until 1819 they had the field to themselves, and that whilst they had "nothing was said about the Reserves." From the hour that the Church offered a nucleus for religion, it swelled so rapidly as to alarm the Voluntaries, and "in 1824 the contest began." It has since made rapid head, thus giving evidence on the one hand of the virulence and the motives of its assailants, and on the other of its rapidly progressing efficiency and favour with the people of Canada.

From the columns of our antagonists, too, we learn that there is *division in their camp*; that the truly religious portion of the dissenting bodies are disposed to make common cause with the Church in the coming struggle "for the maintenance of religion and the diffusion of Christian knowledge within this Province;" and of these it is now said that "from being the stern and virtuous advocates of the voluntary principle in all its purity and efficiency, they have become the mean and truculent beggars of the State. Not only have they latterly coalesced with the proud and arrogant faction that has been long aiming at ecclesiastical ascendancy over all our Christian communities, but they have consented to become the jackal to the lion." Another of our opponents in another quarter, writing of this same division in the camp, says, "We opine that a mighty struggle will be made to keep among the whole Churches what was formerly given to a favoured few. Let the people keep a good look out, and mark well the movements of certain parties. The Reformer that would now advocate the subdivision of the spoils must be denounced as false to his party and recreant to his principles, as also grossly inconsistent with his former arguments."

From these cheering evidences of disunion amongst our adversaries, these symptoms of a passing over to our ranks, let us turn to the evidences of union and strength within our own body. These are more cheering still. The *Simcoe Standard*, in an able article upon the proposed violation of the settlement of 1840, says—"If this tampering with laws which to-day places an individual in possession, and to-morrow robs him of that right, because an unfriendly neighbour desires it, be persisted in, that confidence in the justice and integrity of British rule, the bulwark of the nation's greatness, must speedily be lost for ever. * * * We believe that a vast majority of the people of Canada hold the opinion that it is the bounden duty of the state to maintain and support religion. Views or opinions to the contrary are not honestly or candidly expressed. But in the case of the Reserves as a provision for maintenance of the Gospel, the people of Canada have not a shadow of ground for complaint. The apportionment was made before the greater portion of them were in being, and ere their parents had set a foot upon Canadian soil. So much for the people's claim to the Reserves."

The *Bytown Gazette* follows in the same strain. It says, that "any interference with the Act of 1840 will be productive of endless agitation to the Province, and its attendant evils, if the Government succumb to destroy that settlement secured by a solemn act of the Imperial Legislature, and consent to create that agitation which we venture to predict will be productive of greater evils to the country than the value of the whole Reserves twice repeated. The question will once again be opened, and the time has passed for vain and useless regrets that it should be so; and it is only left to prepare for the struggle, so that we may meet it in a manner worthy of the great object."

In another place we find the following forcible passage:—"The time has come when the measure of the cup of endurance with the people of Canada has been filled to overflowing, and instead of the apathy and indifference that heralded the advance of the present Ministry to power, we find on all sides energy and determined opposition. Religion and morality alike demand that men should no longer rule the destinies of the country which they have banished both from the highest seat of learning, and reared up a school of infidelity. They now seek to deprive religion of her maintenance, and to destroy the sacred rights of property, as if

they desired systematically to break down the barriers and respect for the rights of society which religion interposes similarly with religion itself."

The *Huron Loyalist* says—"It becomes the bounden duties of the Protestants of the Upper Province to see that no one interfere with the Clergy Reserves, or at least vote in the Provincial Legislature, upon the disposal of these lands, but Upper Canadian Members alone. To permit the interference of Lower Canada in the disposal of Church Lands, while they will not allow any intermeddling with the Roman Catholic estates of the Lower Province, would be to cede to them the right which they deny to the Upper Province."

PAPAL AGGRESSION BILL.

We have received intelligence from England by the steamer *Africa* of the progress of this measure, which after seven nights' debate has passed the second reading by a majority of 438 to 95, the division is thus analyzed by the *Morning Herald*:

AYES.	NOES.
Stanleyites.....220	Roman Catholics.....35
Peelites.....27	Peelites.....12
Whigs.....191	Puseyite Protectionists... 6
	Whig and Radicals.....42
Total.....438	Total.....95

Here then is distinct evidence of the overwhelming feeling of the country against not only Romish aggression but those Romish practices which mainly invited this Papal aggression. The Conservative members took but little part in the debate, their policy evidently being to have an early division and ascertain the support which they were likely to receive in making the Bill in Committee what it ought to be. That is now known; and there can be no doubt that when the Bill goes into Committee on 2nd May, it will be so altered as to secure protection to British Protestantism and to suppress Romish aggression, whether at home or in the colonies.

The result of this decision is cheering in another sense. With 438 Members of the House of Commons thus declaring that *British Protestantism must be protected*, and that our reformed faith must be maintained, the present Ministry will hardly dare to proceed with the Bill, which was laid on the table of the House on the 22nd of February last, intended for the suppression of that faith in this Province.

The conduct of Mr. Gladstone, and his versatility as a politician, is loudly censured. Mr. Rowdell Palmer, Mr. Sidney Herbert, Mr. A. B. Hope, Mr. Smythe, and one or two others, made common cause with the thirty-five Roman Catholics who opposed the measure. It is believed that Mr. Gladstone will not much longer represent Oxford, and that Messrs. Cobden, Bright and Milner Gibson may lose their seats also. A factious opposition is expected in Committee from the Ministry, but there can be no doubt that the amendments there inserted will be most stringent. The only other political intelligence of interest by this mail is, that over thirty Peers and two hundred Members of the House of Commons had signed a requisition inviting Lord Stanley to a dinner at Merchant Tailors' Hall, on the 2nd of this month. Sir W. Galloway, a Protectionist, has been returned for Thirsk, and the Hon. E. Ponsonby for Dungarvon, in place of Mr. Sheil, the new Member defeating the "popular" candidate by a large majority; and Lord John Russell had announced, amid loud cheers, his abandonment of the Bill for the abolition of the Irish Vice-royalty.

DIOCESE OF NOVA SCOTIA.

On Tuesday, the 25th March, the Rev. Hibbert Binney, D.D., the new Lord Bishop of Nova Scotia, was consecrated at Lambeth Palace, by His Grace the Archbishop of Canterbury. The Bishops of London, Chichester, and Oxford, assisted on the solemn occasion.

THE CHURCH SOCIETY—ST. GEORGE'S PAROCHIAL BRANCH.

The annual meeting of the above Branch will take place in St. George's Church, this evening, at seven o'clock.

TORONTO VOCAL MUSIC SOCIETY.

The first open performance of this Society took place on last night week, in the room of the Society, at the St. Lawrence Buildings; and seldom have we been more pleased with a like performance. The concert commenced, as the programme announced, with Dr. Smith's much-admired chorus of "Glory be to the Father," which was given with powerful effect. The solo and chorus "Qui Tollis," by Haydn, was well given, and the gentleman amateur who gave the former well sustained his part. Mr. Clarke's duet, "Who shall ascend," which was for the first time now given in public, was sung by some of his pupils, who did credit alike to his teaching and his composition. Bethoven's *Hallelujah* chorus closed the first part: this we have heard better given, though well in this instance. *Et Incarnatus* was given by a well known amateur, with much taste; but the great effort of the evening was Hadyn's magnificent composition, "The Heavens are telling;" after which followed the national anthem, and closed this delightful evening.

MECHANICS' INSTITUTE.

On Thursday evening last, the Annual Soiree, given by the members of this Institution, to the lecturers of the past season, took place at the St. Lawrence Hall, and was attended by upwards of 250 ladies and gentlemen. The tables, five in number, were laid along the whole length of the hall, with short tables across the head of the room, for the various guests. A number of ladies presided at the tables, and their attention was conspicuous to the company. The President, Mr. Crofts, gave a most favourable account of the progress of the Institution during the past year; there being a large increase of members, and a considerable addition to the library. Better attendance at the reading room was also observed; and it was in the course of the evening proposed to establish a school of design, in this Province. The proposal was well received. The Band of the 71st Regiment was in attendance, and enlivened the scene until the company dispersed at about eleven o'clock.

LECTURES IN ST. LAWRENCE HALL.

We have derived great pleasure from listening to a series of Lectures, delivered in the above hall, by Dr. Gabor Naphegyi, a Hungarian refugee, whose name is well known in the literary world. The most interesting objects in anatomy, botany, &c., were beautifully illustrated by means of the oxy-hydrogen microscope. The Lecturer also exhibited a new invention of his own, the *Hyalo-type*, or *Daguerreotypes on glass*, which promises fair to take a prominent place amongst the great discoveries of the age. The last of the Lectures will come off to-night, when we hope the learned Doctor will be rewarded with as large and as intelligent and attentive audiences as on the previous evenings.

Further donations to build a Parsonage at Trinity Church, King Street:—

John Robert Carroll, Esq.	£2 0 0
J. G. Joseph, Esq.	1 0 0

NOTICE.

The LORD BISHOP OF TORONTO gives notice, that it is his intention, with the Divine permission, to hold Confirmations in the Niagara District, during the latter half of the month of May next; in the Gore, and Districts west of Hamilton, in the months of June and July; and in August at the Manetooahning Mission, and Sault Ste. Marie, &c., Lake Huron.

A list of days and places of Confirmation will be published hereafter; and his Lordship requests that notice may be communicated to him, as early as possible, of such new Stations as may have been established or new Parishes organized, at which Confirmations are required to be held, or Churches to be consecrated.

According to former usage, it will be required that every candidate for Confirmation (unless under special circumstances) should be of the full age of fifteen; and the clergy will be pleased to have in readiness, and furnish to the Bishop previous to commencing the Service of the day, a list containing the names and ages of the several candidates for that holy rite.

Some years ago, the Bishop called the attention of his brethren the clergy, to the advantage of registering in their parish books the names of the confirmed, to which they might hereafter usefully refer, and he will be much gratified to inspect them in the Missions where this has been done.

The Bishop embraces this occasion to renew his anxious desire, that candidates for Confirmation should be fully instructed in those solemn obligations and responsibilities which they are in their own persons about to assume; and that every practical means may be employed to render them fully acquainted with all that pertains to the faith and practice of members of the true Church of Christ.

Toronto, March 18, 1851.

TORONTO MARKETS.

TORONTO, April 16, 1851.			
	s.	d.	
Fall Wheat, per 60 lbs.	3	9	a 4 0
Spring do. do.	3	3	a 3 6
Oats, per 34 lbs.	1	4	a 1 5
Barley, per 48 lbs.	3	3	a 1 5
Rye	2	9	a 3 0
Peas	2	9	a 3 0
Flour, superfine (in Barrels)	20	0	a 0 0
Do. fine (in Bags)	18	9	a 20 0
Market Flour, (in Barrels)	17	6	a 18 9
Do. (in Bags)	16	0	a 17 5
Oatmeal, per barrel	17	6	a 18 9
Beet, per lb.	0	3	a 0 5
Do, per 100 lbs.	15	0	a 22 6
Pork per lb.	0	3	a 4 0
Do, per 100 lbs.	20	0	a 24 6
Bacon	32	6	a 37 6
Hams, per cwt.	37	6	a 42 6
Mutton per lb.	0	3	a 0 6
Coals per ton	32	6	a 35 0