

truth—left in her heathen attribute of nakedness, uncared for and unprotected in this land.

The question never came before the Legislative Council, upon it they had expressed no opinion, and it was felt that so long as the principles of the British Constitution were respected, we were safe from the infliction of the "clear grit"—the ultra-democratic notions with which the Representative House of Parliament had been inoculated. But the delusion has come to an end. The address embodying this declaration against all religion has been by the Governor-General transmitted to her Majesty—returned endorsed by Lord Grey in her Majesty's name, and without any regard to what may have been the sentiments of the Legislative Council upon this all important question, without seeming to think that it was even worth the trouble of knowing their sentiments—deeming them but conventional cyphers, to be passed over as useless, or merely used as puppets by the power who had made them, the resolution was sent back in order that its principle might be carried into a law.

This is strong language of condemnation, but the facts justify it. The Governor-General announced, by the publication of the despatches, that the Imperial Government were prepared to carry out the views of the lower branch of the Legislature, irrespective of the views of the Legislative Council, and thus a public insult was offered to its members, and a violation of the constitution unblushingly committed.

But this was not the worst. It was felt by the Executive supporters of the Clear Grit and Annexation movement, thus begun by an attack upon religion, that some declaration or adoption of the infidel principle put forth by the Lower House of Parliament must be obtained by any means; and having first violated the principles of the constitution, they had little scruple at violating the rules of the House, when the want of judgment of a member gave the opportunity to effect their object.

That opportunity was given by the Hon. Peter de Blaquiére, who fancied he had found a mare's nest in some correspondence which was published in this journal about ten years ago, and the substance of which we thought was known by every old woman in the province. Be that as it may, the Hon. Member moved in his place in the Legislative Council "to transmit to her Majesty's Secretary of State for the Colonies copies of the correspondence referred to, in order that the same might be laid before the Imperial Legislature, at the same time that the measure on the subject of the Clergy Reserves is submitted to the Imperial Parliament." Here at once was ground broken for the Clear Grits and irreligionists by the hon. mover, and with the swoop of a vulture the Hon. Mr. Ross pounced upon his prey. He resolved to avail himself of the opening so foolishly given by this simple motion for the transmission of correspondence, to move a substantial motion on a totally different subject. A resolution similar to that of Mr. Price in the Lower House was moved by him under the name of an amendment. The Clear Grits and the Government came prepared to carry their object. The supporters of religion were unprepared, were not even present. All entreaties for a postponement of the consideration of Mr. Ross's proposal until a full house met, was negatived. It was in vain he was told it was without notice—that it was a gross violation of the 19th standing order of the house—that it involved the question of annulling an Act of Parliament for the Maintenance of Religion, and was sanctioning a violation of the constitution of the country. The Government mover was inexorable. Not a day—not an hour—not a moment would he give. He crammed his resolution down the throats of his opponents. He asked what business they had to entertain an opinion on such matters, and like Henry the VII. to the petticoat politicians of his day, he in effect dismissed them, saying "Go spin, you jades, go spin."

This outrage upon the principle of the constitution—the rules of the Legislative Council—and this contemptuous treatment of the second branch of the Legislature, has called forth an energetic protest from the Hon. Messrs. DeBlauquiere, Bolton and Gordon, which will be found in another place. We trust it will not end here, but be followed up by a motion to expunge from the Journal of the House a resolution thus improperly intruded. We have no doubt that every independent member of the Legislative Council will support it, and even though unsuccessful, vindicate the dignity of the House, thus wantonly outraged, and endeavour to maintain the independence of this branch of the legislature, and through it the integrity of our glorious constitution and British Connexion.

TRINITY COLLEGE CHARTER.—THE CORRESPONDENCE.

In consequence of the despatch of Earl Grey, to which we alluded in our last, and dated 29th July, 1850, a correspondence took place between the Provincial Secretary and the Bishop of Toronto, and which correspondence appears to have been forced on, not by the despatch of Lord Grey, but by a letter from the Hon. P. de Blaquiére, dated 19th November last, addressed to the Provincial Secretary, expressing the "deep and abiding in-

terest" which he took in the welfare of the United Church of England and Ireland in this Province—that he was informed a Royal Charter was about being obtained from the Queen "for the purpose of erecting an Exclusive Church University in Upper Canada"—that he was not aware that the Church had ever been consulted on the subject, or applied for such an Institution—and as he could not then "obtain the publication of the Charter for the information of those concerned it, before it is granted, he requested his Excellency would be pleased to permit him to obtain a copy of the same."

This laudable desire of the Hon. Peter de Blaquiére to diffuse information to those concerned in it was doomed to be disappointed. The Provincial Secretary drew the attention of the Bishop to Mr. de Blaquiére's communication, in order that the sentiments of the Bishop might be ascertained upon the application before replied to—and the Bishop refused a compliance with such a request from Mr. de Blaquiére, "made on the grounds of his professed interest in the welfare of the Church" which has been for some time too notoriously and unhappily illustrated.

On the 11th January the Provincial Secretary addressed a further letter to the Bishop, stating that the subject of the Charter and the correspondence thereon, had for some time "engaged the anxious attention of his Excellency and the Executive Council, and that his Excellency conceived there were grave objections to the multiplications of Academeical Institutions having authority to grant degrees in Arts, in a country where the number of young men who can devote to study the necessary time to qualify them for such degrees is not large;" that, true, it was "the authority to grant such degrees has been conferred on the two denominational Colleges of Queen and Victoria, but if a denominational charter had not been originally imparted to King's College, these charters, in all probability, would not have been granted"—under these circumstances his Excellency was desirous of knowing whether a Royal Charter restricting the power of granting degrees to those in Divinity, would satisfy, "as in the opinion of his Excellency, under his Lordship's immediate direction and control, that would afford a better security for the faith and morals of the youth of the church, who might frequent the University of Toronto, than was given by the Constitution of King's College." We thank Lord Elgin for this honest admission—but there was one important omission in this letter.—His Excellency did not draw attention to the fact, and parallel inference, that, as the denominational charter originally imparted to King's College, was the reason for giving the authority to grant degrees to the two more denominational Colleges, Queen and Victoria, the fact of that denominational charter of religion having been cast off by the Toronto University, and one of infidelity and irreligion stamped upon it, was a conclusive reason why the members of the Church of England and Ireland should now, as well as others, have a denominational charter for the youth of their faith.

To this letter of the Provincial Secretary the Bishop replied on 20th January, 1851, respectfully declining any charter conferring less powers and privileges than had been already granted to, and is now enjoyed by Christians of other denominations, and he urged that the government would not surely debar them from the privileges which others enjoy of educating their youth in a College strictly connected with their Church, in order by such refusal to force them into another Institution which is prohibited from inculcating her doctrines, or any religious doctrines whatever.

To this the Provincial Secretary replied on 24th July, stating that "his Excellency would be happy to afford such aid as it is in his power to bestow, towards procuring for the Educational Institution desired to be established in connection with the Church of England, a Charter of Incorporation, giving the usual facilities for managing its property and affairs," and "with reference to the more perfect charter, his Excellency would consider, should no other alternative than this ultimately present itself, that it would be a lesser evil to multiply Colleges within the Province, authorized to confer degrees in Arts, than to subject the members of the Church of England to injustice."

On the 7th February the Bishop wrote in reply, expressing thanks for the limited powers intended to be conferred, and observing "in regard to the more perfect charter; he felt also under obligations to his Excellency for the measure of support he is pleased to tender; at the same time he should deeply lament the postponement of a boon to a future administration, which might be so gracefully bestowed by the present"—and his Lordship closed with asking permission to withdraw the previous draft of the charter, and to substitute the draft which he enclosed in its stead.

The difference between the new and the old draft consists in the change of title of the President to that of Provost, subscription by the counsel of the three articles of the 36th canon added to that of the 39 articles, and subjecting persons admitted to any degree in any Art or Faculty therein to take such and the same oaths as are required of persons admitted to any degree in the University of Cambridge.

On the 4th February Lord Elgin addressed Lord Grey, enclosing him a copy of this correspondence and amended charter. With respect to a charter—he says it is "open to very serious objections," and the government still entertain the hope that the members of the Church will be induced to participate in the advantages offered to students by the Toronto University! In the opinion of the members of the Church of England, education that is not based on religion is bad. How much worse education from which religion is altogether excluded. His Excellency goes on to say that "the government while it would view with satisfaction the establishment of a College in connection with the Church of England, would consider the grant of such a charter as the Lord Bishop has applied for, premature, until it shall be shown that this hope must be abandoned." We say then, let the members of the Church of England be both candid and decisive. Let them at once declare as the fact is, that it is in vain for the government to indulge any such hope. Let them at once demand the full charter for their College, and not only will they get it, but Lord Elgin tells them "the government would view with satisfaction the establishment of such a College as a lesser evil" when the alternative is forced upon them—yet it is expedient says his Excellency "that a decision in favour of the Lord Bishop's application should be at least for a time suspended."

The letter of Lord Grey, in reply, dated 11th March, discloses a little more; it states, that while there is no objection to granting to the proposed Church of England College or University all the necessary powers of a corporation for managing its own affairs, and also the power of granting degrees in divinity, it is considered advisable to endeavor to raise the value of degrees in Arts, by confining the power of granting such degrees as nearly as possible to the University of Toronto, with which the separate Colleges of different denominations are in connection; and Dr. Ryerson had explained to him that this policy of confining the power of granting degrees in Arts to the University of Toronto has been obstructed by the existence of denominational Colleges having the power of giving degrees in Arts, but that the Provincial Government had been negotiating with these bodies for the surrender of their privilege which had been obtained, except in two cases referred to in the correspondence.

A further despatch from Lord Grey has just been published, dated 30th May, 1851, in which Lord Grey says he concurs in the opinion of Lord Elgin "that it will not be expedient to grant a Royal Charter, containing such ample powers as the Bishop of Toronto has applied for to any denominational college, while negotiations are pending for the surrender of the charter of Queen's and Victoria Colleges."

So, then, the fear of further injury to the godless University of Toronto, which has already sunk to a depth of degradation that leaves its Chancellor conscious that there is a deeper still, the desire to raise the value of degrees which no one is ambitious of taking with the brand of irreligion attached—the opposition of the Hon. Peter de Blaquiére, who was not called to the councils of the Bishop and laity of the Church, and the opinion of Dr. Ryerson, the President of a dissenting body, all these being adverse to granting of the charter, so completely are government controlled by these reasons of a private as well as personal nature, but not by public grounds, nor by circumstances in the present state of Canada which would afford any sufficient reason for withholding it, therefore his Excellency and his Executive avoid what they admit to be "the lesser evil," and inflict the greater one, which they admit "subjects the members of the Church of England in Canada to injustice," GREAT INJUSTICE.

THE CHURCH UNION.

We are obliged to postpone all notice of its proceedings this week, to make room for pressing matter.

ST. ANN'S CHURCH, MONTREAL.

Sermons will be preached on Sunday first by the Rev. W. A. Adamson, D. D., in the morning, at St. Paul's Church, Yorkville, and in the evening at the Church of the Holy Trinity. On both occasions collections will be made in aid of the funds of St. Ann's Church, Montreal. Divine service to commence in the morning at eleven o'clock, and in the evening at half-past six o'clock. We have frequently brought the claims of this interesting Church before our readers, and earnestly hope that the appeal about to be made will be liberally responded to.

CONFIRMATION—HAMILTON.

On Sunday, the 22nd inst., the Lord Bishop of the Diocese, held a Confirmation in Christ's Church in this city. The Church was unusually crowded, and a large number of young people—one hundred and fourteen—presented themselves to receive the holy and Apostolic rite. The sermon was preached by the Rev. Arthur Palmer, Rural Dean and Rector of Guelph, from the following text: Chron. xxviii. 9, and "And thou Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind." The preacher enforced with much earnestness and eloquence, the duty of Christian Education, and animad-

verted with just severity upon the infidel principle of banishing religious instruction from our public schools.

The address of the Lord Bishop to the newly-confirmed was delivered with his usual animation, and truly Apostolic fervour, and all who witnessed the interesting ceremony seemed deeply impressed with His Lordship's remarks. In the afternoon, the Church of the Ascension was opened for Divine Service. Long before the appointed hour the Church was filled to overflowing and many families were obliged to go away without securing seats. The prayers were read by the Rector of the parish, the lessons by the Rev. Mr. Hebden, who has been officiating as Curate for the last six months and who will in all probability, be licensed to the new Church. The sermon was by the Lord Bishop from these words, "I speak concerning Christ and His Church." It would be impossible in a brief sketch like the present to give anything like an adequate impression of his Lordship's learned and eloquent discourse: suffice it to say it was listened to, by an attentive audience, for a full hour, and inculcated those sound principles of Apostolic truth and Evangelic order, which are so eminently companions in the constitution of the Church. It must have been gratifying to the friends of the Church in Hamilton, to hear his Lordship express the satisfaction which he invariably felt in his visits to this Parish where he was pleased to say he found everything well-ordered and indicating a healthy prosperity.

On the following day his Lordship proceeded to the Township of Barton, for the purpose of laying the foundation stone of a new church, adjoining the old Barton Church, which, although rapidly going to decay, was opened for the occasion. The prayers were read by the Rev. Mr. Hebden, and his Lordship again preached a very interesting discourse, in which he alluded to the circumstance of his having officiated there about forty years ago, and drew a pleasing contrast between that period and the present. After the sermon the ceremony of laying the stone was performed. The Rev. Mr. Merritt, Travelling Missionary of the Gore District, commencing the services, the Lord Bishop laying the stone, and the Rev. Mr. Geddes, reading the concluding prayers. A large assemblage of the country people attended: the day seemed purposely made for an out-door ceremony; a screen of fleecy clouds intervening, rendered tolerable the rays of a mid-day summer sun.

The revival of the Barton Church has been thus far effected by zealous exertions of the Rev. Mr. Merritt, aided as he has been, by a few zealous members of the Church, who are making large sacrifices to restore an edifice with which are connected interesting associations. His Lordship was heartily greeted by the honest and warm-hearted yeomanry, sons of the old men, whom he had met on the occasion of his former visit. These were of that honoured class, the U. E. Loyalists, and seem to have transmitted to their sons, no mean share of their chivalrous attachment to the Church and the throne.

After taking leave of these primitive people, his Lordship pursued his untiring course, and in the afternoon held his Confirmation in St. James's Church, Dundas, where he again preached and afterwards confirmed no less than seventy-six candidates; addressing them after the ceremony in the same patriarchal spirit, and stirring language which was remarked in his address at Hamilton. Thus ended the labours of the day; and here must end this imperfect sketch. The Church in this province has truly cause to be grateful that the administration of her affairs, and the execution of the Episcopal functions are in the hands of one who, with the wisdom and experience of age, combines the vigour and activity of youth, and whose unimpaired powers of endurance at the age of 74, (far surpassing those of most of his Clergy,) justly entitle him to the appellation of the "Iron Bishop."

ARRIVAL OF THE "EUROPA."

Halifax, June 24.

We have nothing of local interest to communicate. The weather here is cold for the season, and crops are very backward. We have a cold rain to day, and a fire in the Telegraph office is by no means uncomfortable.

ENGLAND.—Beyond the question of voting £300,000 to defray the expenses of the Kaffir war, nothing of importance had transpired in Parliament since the re-assembling. The Lord Chancellor, in moving for this vote, expressed his satisfaction that the war did not appear likely to prove so serious as had been at first apprehended. Mr. Adderley observed that Earl Grey and others had laid down salutary rules, that Colonies having a representative government should bear the expenses of their own defence: and contended that such government, with such a constitution, ought to be given to the Cape, in order to prevent the recurrence of a similar demand to the present upon the Home Government. Lord John Russell stated that it was their own fault, if colonists at the Cape had not their own representative constitution; but d.d. not think that any kind of native government would enable them to defend themselves securely against the Kaffirs and other tribes. This, however, was not the question before the House. The question was whether they were prepared to permit the emigrants whom they had encouraged to emigrate to that country to be overpowered and destroyed without rendering them any assistance. Mr. Hume could not give his sanction to this vote, because it went to encourage robbery and aggression. Mr. Hawes, at some length, defended the policy pursued by Government, in relation to the Kaffirs, from the attack of Mr. Hume. Mr. Bright complained that under the present system the colonists had no interest in the speedy termination of the war in which they were engaged. Mr. Labouchere, Lord John Russell and others, having defended the vote and the conduct of the Government, the measure was carried by a considerable majority.

TORONTO MARKETS.

TORONTO, July 2, 1851.

	s.	d.	q.	d.
Fall Wheat, per 60 lbs.	3	6	a	3 10
Spring do.	3	0	a	3 4
Oats, per 34 lbs.	1	7	a	1 9
Peas	2	3	a	2 6
Flour, superfine (in Barrels)	20	0	a	00 0
Do. fine (in Bags)	18	9	a	20 0
Market Flour, (in Barrels)	17	6	a	18 9
Do. (in Bags)	17	0	a	17 6
Oatmeal, per barrel	20	0	a	0 5
Beef, per lb.	20	0	a	22 6
Do. per 100 lbs.	30	0	a	35 6
Bacon	37	6	a	45 0
Hams, per cwt.	0	3	a	0 8
Mutton per lb.	1	6	a	3 9
Lamb per quarter	0	2	a	0 4
Vent per lb.	1	0	a	1 3
Green Peas per peck	0	6	a	0 7 3
Butter, fresh, per lb.	0	6	a	0 7
Do. salt, do.	0	6	a	0 0
Eggs per dozen	0	6	a	0 0
Potatoes, old per bushel	2	4	a	2 8
Hay per ton	40	0	a	65 6
Fire Wood per cord	12	6	a	14 4