

The increased attendance, and augmented interest in the cause, which your Committee observed with pleasure at the annual meeting in St. Paul's, and which no doubt would have been equally observable at St. John's, but for the earliness of the hour at which the meeting was, of necessity, held, and the unusual severity of the weather; this and the enlarged amount of the collections of both Parochial Committees shew that Cavan will not be last in the race of Christian benevolence.

[To be concluded in our next.]

THE CHURCH.

TORONTO, THURSDAY, APRIL 24, 1851.

PASTORAL LETTER.

To the Clergy and Laity of the Diocese of Toronto.

MY DEAR BRETHREN,—Having been prevented, by necessary absence in England, from holding the Triennial Visitation of my clergy last summer, I have appointed Thursday, the first day of May next, the Festival of St. Philip and St. James, (God willing), for the discharge of this important duty.

My clergy will, therefore, be pleased to assemble in the Church of the Holy Trinity, in their full robes, on that day.

The Service to commence at 11, a.m.

It has been suggested, and even pressed upon me, by many of the most pious and respectable members of our communion, both lay and clerical, that the Church, now so numerous in Canada West, ought to express her opinion, as a body, on the posture of her secular affairs, when an attempt is again making by her enemies to despoil her of the small remainder of her property, which has been set apart and devoted to sacred purposes during sixty years; and that it is not only her duty to protest against such a manifest breach of public faith, but to take such steps as may seem just and reasonable to avert the same.

Having taken this suggestion into serious consideration, and believing it not only founded in wisdom, but, in the present crisis of the Temporalities of the Church, absolutely necessary, I hereby request every clergyman in my Diocese to invite the members of his mission or congregation, being regular communicants, to select one or two of their number, to accompany him to the Visitation.

For the sake of order, it is requested that such lay members be furnished with certificates, from their minister or churchwardens, that they have been duly appointed, to entitle them to take part in the proceedings which may take place subsequent to the Visitation.

It is expected that such missions or congregations as accede to this invitation, will take measures to defray the necessary expenses incurred by their clergyman and representatives in their attendance on this duty, which will be strictly confined to the consideration of the temporal affairs and position of the Church.

I remain, my dear Brethren,
Your affectionate Diocesan,
JOHN TORONTO.

Toronto, 2nd April, 1851.

APPOINTMENTS FOR CONFIRMATION IN THE DISTRICT OF NIAGARA IN MAY, 1851.

The Bishop of Toronto begs to inform his Brethren the Clergy of the District of Niagara, that he intends, (D.V.) to confirm at their several Missions and Stations in accordance with the following list:—

May 1851.		
Wednesday 14.	Grimsby	11, A.M.
Thursday 15.	Jordan	10, A.M.
" 15.	Port Dalhousie	3, P.M.
Friday 16.	St. Catharines	11, A.M.
" 16.	Eight Mile Creek	3, P.M.
Saturday 17.	Niagara	11, A.M.
Sunday 18.	Thorold	11, A.M.
" 18.	Port Robinson	3, P.M.
Monday 19.	Drummondville	10, A.M.
" 19.	Chippawa	3, P.M.
Tuesday 20.	Fort Erie	11, A.M.
Wednesday 21.	Bertie	11, A.M.
" 21.	Marshville	3, P.M.
Thursday 22.	Port Maitland	11, A.M.
" 22.	Dunnville	3, P.M.
Saturday 24.	Cayuga	11, A.M.
Sunday 25.	York	11, A.M.
" 25.	Caledonia	3, P.M.
Monday 26.	Jarvis	11, A.M.
Tuesday 27.	Walpole	11, A.M.

Should there be any error or omission in this list the Bishop requests the Clergyman interested to notify him of the same in time to be corrected.

THE COMING WEEK

Will be replete with interest to the friends of religion in this Province. On Wednesday next, the 30th instant, the Foundation Stone will be laid of the Trinity College Church University: there will be service at St. George's Church previously, after which the Bishop, the Clergy and the Laity will proceed to

the College grounds, and the interesting ceremony then take place. On Thursday the Visitation will be held, in the Church of the Holy Trinity, and this, in itself an interesting and solemn event, will be rendered doubly so, by the circumstance of the Lord Bishop having requested the Clergy in the Diocese to invite the Communicants in their missions, to select two of their number to accompany them to the Visitation, in order that they may subsequently deliberate on matters of vital consequence to the Church in Canada. The proceedings of this meeting will be both interesting and important. On Friday, the first meeting of the Church Union of the Diocese of Toronto will be held, at the St. Lawrence Hall, when the Laity will enter on the consideration of measures necessary to be taken, not only for the maintenance of the temporalities of religion, but for religion itself and for its general welfare and promotion in this province. In the consideration of this subject, the future line of political action to be adopted by all those desirous to see religion made the basis of all our acts, will form a prominent part. The resolutions which will be submitted to the meeting, are dignified and uncompromising, yet temperate and conciliating, and will announce in language not to be mistaken, that we "will not live without God in the world." A course of future action will be laid out, which will permanently promote the true interests of this province. The arrangements for the meeting are being matured. A large attendance of deputies from the remote parts of the province is expected, and the speakers will present an array of talent which perhaps was never before congregated on any platform in this province. Upon this interesting occasion, ample accommodation will be afforded to the numerous ladies and the public generally, who are friendly to the objects of the Church Union, and anxious to witness the proceedings. We look forward with anxious pleasure to the result, and purport to give a full report of the proceedings in a subsequent publication.

Every day confirms the propriety and necessity of this step. It is truly said by the *London Times*, just came to hand, that "the Church of England is certainly to be commended for this decided stand in defence of her property. A long course of agitation ended in the depriving her of a portion of those lands, all of which her members believed to belong exclusively to their Church," yet "the members of that communion were disposed peaceably to endure what they nevertheless looked upon as a measure of despoilation; and this subject is now again, through the artifice of designing demagogues, to be revived, and excitement and turmoil are to be thus scattered through the land." Under such circumstances, it is said with truth by the *Hamilton Gazette*, that "there never was a period like the present, when the Church needed the entire exertions of a working Clergy and Laity, as her rights are being menaced by the disgraceful expediency of Whiggery yielding to Papal and Atheistical assaults." She does indeed need their aid, and we are happy to see that through the length and breadth of the land, they are preparing for her succour, and in the future history of the province, the events of THE COMING WEEK will hold a prominent place.

ST. GEORGE'S DISTRICT BRANCH OF THE CHURCH SOCIETY.

We this day give an *Extra*, with a full report of the proceedings at the meeting of this Society, which took place on Thursday evening last. At the present crisis the speeches will be read with peculiar interest. It will be in the recollection of our readers that it was at the annual meeting of this Branch, last year, the question of the Church University was taken up and with such beneficial results. Its members seem now equally alive to the attack upon the Clergy Reserves, and the importance of Church Union and Church Organization in this Province as essential to their defence. The formation of the CHURCH UNION was hailed with pleasure and equally so was the approaching meeting of the clergy and laity to deliberate on the present state of the Church. On this latter point, the observations of Dr. Beaven will be read with interest.

THE COLONIAL CHURCH.

Under the English Parliamentary intelligence, we this day give the report of an important conversation in the House of Lords, upon the Colonial Church. The Bishop of Oxford asked Lord Grey whether anything had been done by or was in contemplation of Government relative to its legal status, and Lord Grey as usual sought to evade the question, by the remark, "that from no one of the Colonies had any complaint reached him, from the members of that Church, with respect to any grievances under which they laboured, which were not capable of being removed by the Colonial Legislature." He could find no measure pointed out as necessary or required in the Colonies. He did not know to what particular points to address himself; and "he did not know what extension of power or privilege to the Church of England was really desirable or required." Here was the *animus* of the man who would suppress the Church in the Colonies; and who filling, as he does, the Colonial Secretaryship, has so acted as to render complaint to him notoriously useless, and then declares there is no complaint, yet he would go out of his way to adopt

the suggestions of the "unscrupulous opponents" of the Church. With what ready alacrity he received an address from our Provincial Legislature, asking the consent of the Imperial Parliament to the spoliation of its revenues; and how willingly he advised Her Majesty to accede to its prayer, although he was told it was only sustained by a majority of two—is too fresh in our memory. Well did he know that in this Province no statute or ordinance respecting religion can be originated, and yet he would send back Canadian remonstrants to Canadian Legislatures, which have no power of primary action on such matters. In vain did he evade it: the Bishop of Oxford would not be thus easily put off; and he reminded the noble Secretary for the Colonies that when the wants of the Colonial Church were under discussion last session, he (the Bishop of Oxford) had proposed the introduction of a clause into the Bill then contemplated, "to give the members of the Church of England the power of acting for themselves, and that he had only withdrawn it because he considered it difficult to say how far the statutes did or did not apply in their case; and because he was too glad to have the Government in a friendly spirit take up the matter as a subject of enquiry, or, if necessary, of future legislation:" for the time was come when it must be known whether the Colonial Church be free from statutes which applied to the Church at home, and "whether in the Colonies Churchmen had the power to adapt the machinery of the Church to their new position."

Yes, the Colonial Church is now in a new position. When the Canadas were first trod by British settlers, members of the Church, much devolved on the civil power, that in its very nature belonged to the ministerial office in its organized state. Here at the time there was no Church organization and few Clergy. Many of the offices of the Church were in consequence of necessity assumed by the civil power, and custom has so continued them to the present day. Now we have over 150 Clergymen in this Diocese alone, a Bishop, and all the means of proper action; yet we are to this hour without any organization which this new position demands. This is being deeply felt; and at the approaching meeting of the Clergy and Laity, we are inclined to think that the Laity will enter upon measures necessary to obtain for the Church in Canada that organization which its new position and its fast increasing numbers demand, and for which from a praiseworthy feeling our respected Diocesan and Clergy have forborne to move in.

Bearing upon this subject, we would draw the attention of our readers to a report of the annual meeting of the Dublin University Branch of the Society for the Propagation of the Gospel, in which matter of much importance to the Church in Canada is mooted; that report is worthy a careful perusal.

"THE PATRIOT."

We understand that there has been a change in the Editorship of this excellent journal. It is but an act of justice to express our high approbation of the manner in which the late Editor discharged his onerous duties as a journalist. Under his charge the *Patriot* has ever been found the steady advocate of sound principles, in both religion and politics; and we cannot call to mind a single instance in which we had occasion to record our dissent from his treatment of any great question. Under his superintendence that print maintained a high character, and in nothing more decidedly than in the avoidance of those personalities which are too often introduced into our colonial journals.

THE HALDIMAND ELECTION—THE PROSPECTS OF CHURCH PRINCIPLES.

We did not make any allusion to the claims of the rival Candidates for the representation of this County, nor did we in our last express any opinion as to the result, we merely recorded the fact. The opinions of the Electors, the effect of that result upon the Government, and the means by which the return of McKenzie was effected, are well described in the following observations which we extract from the columns of the *Patriot*:—

"We learn from the article in the *Globe*, that the manner in which the Government put an extinguisher on the contemplated report of the select committee of last session on the income and expenditure of the country, was met by the hostility of men of all parties, 'all joined hands most amicably, and turned all their batteries against Mr. Brown, the partizan of the Government, and the advocate of high salaries and pensions.' 'The Tory papers poured forth their venom with wonderful earnestness and unanimity on Mr. Brown. The Clear Grit and Annexation papers took the cue; they could not praise Mr. McKinnon (the Conservative candidate), but they had no hard words for him * * * for Mr. Brown, and Mr. Brown alone, the full torrent of their indignation was reserved;' and, as the representative of all the political profligacy of the province, it fell on him with merciless severity.

"The *Elgin* despatches were too fresh in the memory of the Romish priesthood, and the electors, to be forgotten. 'The fact was, says the *Globe*, that the Government candidate 'had the bitter hostility of the Roman Catholic Church brought to bear against him through its newspaper organ, hired emissaries, and lying hand-bills.' The consequence was, that the Irish and German Roman Catholic voters were arrayed against him, and 'the whole of the latter class voted against Mr. Brown, and the former, with about fifteen exceptions.' 'But this was not the worst. The Government felt the truth of the old adage, 'When the house is about to fall, instinct teaches the rats to quit the tenement.' So

it was in this case. 'With two exceptions,' says the *Globe*, 'the Government officials in the country were opposed to him.'

"Such is the Government organ's account of the feelings with which the electors of Haldimand received the man who had 'the confidence of the Government,' and who boasted that 'the Government had him.' Par nobilitate, they have found that these words have lost their talismanic influence on the electors. The discovery was made before half the first day's polling was over. Mr. Brown was at the foot of the poll, the Conservative candidate far a-head of him, and McKenzie a little a-head of the Conservative—yet, the man McKenzie was returned by the deliberate folly, if not the predeterminate act of the Government itself. On this point the *Globe* is explicit; it says, the friends of the Government candidate, 'were resolved that a Tory should not get in, and reserved their votes until the second day.'—the *Globe* further says, 'they were determined that the county should not be represented by William Lyon McKenzie, and reserved their votes for the man most likely on the second day to keep him out; at least two hundred votes were reserved in this way.' Now what did they do? It was manifest at the close of the first day's poll, that there was no chance for the Government candidate, and with 'two hundred votes reserved for the man most likely to keep McKenzie out,' when it came to the choice between McKenzie and a 'Tory,' 'they were resolved that a Tory should not get in'—they did not withdraw Mr. Brown—they did not throw in the two hundred reserved votes which would have returned the Tory by a triumphant majority, but they put McKenzie in, and only succeeded in doing so by the small majority of twenty-seven over the Tory candidate. In fact, says the *Globe*, 'out of 787 votes, 522 were given to Reformers, and 265 to the Tory,' so that the latter polled more than one-third of the constituency, the other two-thirds being shared between the Government and the other candidates.

Our contemporary, however, has not alluded to one circumstance which even more than the two hundred votes reserved by Government "to keep out the Tory" prevented the return of Mr. McKinnon, and which from the first we felt certain must militate against his election. Mr. McKinnon did not come forward with even the professed intention of upholding "the maintenance of religion and the diffusion of Christian knowledge within this Province;" on the contrary, he was believed by many to be in favour of the infidel scheme of discountenancing all religion, and in particular of robbing the Church of its slender means. The consequence was, that conscientious Churchmen could not support a man thus opposed to them on so vital a question, if they could Mr. McKinnon need not have wanted the seven-and-twenty or more votes to ensure his election. Mr. McKinnon and McKenzie were believed to be equally hostile to the Church. Mr. Brown and the Government were not the less so; so that having only a choice of enemies, they had no desire to take any one of them to their embrace.

The result of this election, if we can credit the Ministerial paper, has had one effect upon which also the *Patriot* omits to notice. The Government now profess to feel the necessity of upholding religion; and the *Globe* tells us that the Government candidate, "whether his contemporaries think it 'right,' or 'indiscreet,' or 'improper,' as long as he can wield a pen, and occasion demands, he will not be deterred from defending the cause of Protestantism. And if the day has really come when men are to be debarred from going into Parliament on the Reform interest, unless their religious sentiments are agreeable to the RULERS (mark the word) of the Roman Catholic Church, the scene that is just enacted may not have been without its advantage. * * * If adherence to their sectarian views is hereafter to be a test applied to the candidates of the Liberal party in Upper Canada, it is well that the Protestant section of the party should be apprised of it. For ourselves (says the Government paper), we have no hesitation in affirming that no party can prosper which takes on itself to forbid its members the full exercise of thought and speech on religious questions." Come; this is a cheering tribute from the organ of that Government which so lately declared its readiness to deprive all religion of state support for its maintenance and diffusion. This is a gratifying proof of the wholesome terrors of a "Church Union," and these are unequivocal symptoms that when a general election does come, the choice of the electors will fall on men upon whom they can depend alike for protection to Canadian produce—Canadian industry—and, above all, Canadian Church principles, and the religious instruction of the Canadian people.

TRINITY COLLEGE—CHURCH UNIVERSITY.

On Thursday last the prizes in the Medical Department of this College, were distributed to the several successful competitors, when the following gentlemen received tokens of their proficiency and zeal as Students:

Anatomy.—Alfred James Burns, Niagara.
Materia Medica.—Alfred James Burns, Niagara.
Surgery.—1st Prize, Robt. Graves Burton, Montreal.
do. —2nd Prize, Alfred James Burns, Niagara.
Practice of Medicine.—Senior Division—1st Prize, Hy. T. Ridley, Belleville.
do. do.—2nd Prize, Robert G. Burton, Montreal.
do. do.—Junior Division—Alfred J. Burns, Niagara.
Medical Jurisprudence.—Henry T. Ridley, Belleville.
Midwifery.—Henry T. Ridley, Belleville.

It appears to us that the mode of testing the merits of the respective competitors and of deciding the prize, adopted by the Teachers in this instance was extremely judicious. A record has been kept of the manner of answering at the Saturday examinations during the session, and at its termination, six written questions were given for answers, and a general recapitulatory examination was held. The written answers were then submitted to the Faculty of the College, and the Prize awarded on those and the separate report of each Professor.