

ceiving a severe wound on the head, and is not expected to recover; the other daughter is but slightly injured. Mrs. McGladdery went down to the scene of the accident on Tuesday, arriving, we believe, only in time to witness her husband's funeral.—Guelph Herald.

RAILWAY DINNER.—On Saturday about two hundred gentlemen sat down to an excellent repast, given in honour of the Hon. Jos. Howe, of Nova Scotia, and the Hon. Mr. Chandler, of New Brunswick, in St. Lawrence Hall. Mr. Chandler had, however, left town and Mr. Howe appeared alone as the guest of the evening. The general feeling of those who were present, is one of disappointment. Mr. Howe, was happy neither in his matter nor his manner. Mr. H. launched out into an elugium, upon the Governor General, and spent some half an hour in endeavouring to instil into "unwilling ears" the great merits of that nobleman in his government of this country. The consequence was people got tired; and when at length Mr. Howe did come to the point, the patience of his audience was exhausted; and they paid but little attention, either to the speaker or anything else, except the almonds and champagne before them, and the jokes that were passing around.

Yesterday, at 12 o'clock, noon, His Excellency the Governor-General laid the chief cornerstone of the New Normal and Model Schools for Upper Canada. There was a large assemblage, including the Executive, the Legislature, and other public bodies.

TO CORRESPONDENTS.

The communication of the Rev. Arthur Hill, is unavoidably postponed till our next.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, July 2, 1851:—Rev. Henry Patton, rem., per Mr. C.; Rev. Henry Brent, rem.; Mr. W. C. McMullen, Orillia; E. Green, Esq., Lyndhurst, new sub. and rem.; Thomas Springhall, Esq., rem., vol. 14; Rev. Dr. Harris, Eng., rem. to vol. 18; Mr. H. C. Hogg, and Mr. I. Hogg, rem. for vol. 15, per Mr. Rowsell; Rev. J. Gunne, rem. for Capt. Moorhouse.

THE CHURCH.

TORONTO, THURSDAY JULY 3, 1851.

(PASTORAL LETTER.)

To the Reverend the Clergy of the Diocese of Toronto.

REVEREND AND DEAR BRETHREN,—In correspondence with the Resolution adopted at the annual meeting of The Church Society of this Diocese, held on the 18th instant, it becomes my privilege to recommend an early day for a collection in aid of the Jubilee Fund of the Society for the Propagation of the Gospel in Foreign Parts. I beg to name Sunday the 27th July next, being the sixth Sunday after Trinity, for that purpose, and I trust that the opportunity will be embraced by the Clergy generally, of setting forth before our congregations throughout the Diocese as full an account as the occasion will allow, of the rise and progress of that venerable and excellent Society, of the efforts which have been made during the century and a half of its existence, for the evangelizing of the world, of the success with which these exertions have been crowned in the British Colonies, and in Pagan lands, and of the increasing vigour with which its energies are even now put forth to reclaim the benighted regions of heathenism, and to extend to the spiritually bereaved emigrant from our father land in the most distant and savage countries, the transcendent blessings of the Gospel of Peace.

Connected with this gratifying opportunity of stating what this noble Society has already achieved and is still effecting for the spiritual benefit of the world at large, it will be hailed as an auspicious occasion for contributing out of the means with which God hath blessed us somewhat—though it may be but a mite—wherewith to repay the vast debt of gratitude which we in this Colony owe to that Society. Here the good seed of the word was planted by its Missionaries, and to this day its growth, under God, has been fostered by its bounty. To such a claim we cannot be insensible, nor can we fail to respond to it with some portion of that generosity, which has been extended so long and so freely to ourselves. Noble enterprises calling for increased contributions, are still projected by this Society—fresh conquests over Pagan darkness, and the perversions of Christian truth. And while the Society applies its energies, and its bounty to ordinary Missionary operations, it assists in securing the completeness and efficiency of the church, by the corresponding extension of the Episcopate in the Colonies, and in all the foreign possessions of the Crown. Our own Diocesan contributions will be forwarded to assist in part the laudable purpose of augmenting the fund for Colonial Bishopsricks, and in part to aid the general objects and operations of the Society; nor are we alone in this work of love. The Note of this Jubilee rejoicing is heard in our neighbouring sister Church in the United States—itself planted by the same venerable society, and entitled to the distinction of being hailed as the Eldest daughter of our own Anglican Church. There the claims of the Society are acknowledged in terms of becoming gratitude; special services have been appointed in commemoration of this its third Jubilee; and collections are being made in aid of Missionary objects, to which this Society may be said to have given the first impulse.

This general commemoration of the third Jubilee of the Society presents a beautiful picture. Christian worshippers throughout the wide extent

of the dominions of our beloved Queen, upon which the sun never sets, uniting their voices with those of fellow Christians, in the great country contiguous to us, in gratitude to God for the spiritual benefits conferred upon the world at large, through the agency of the Society for the Propagation of the Gospel in Foreign Parts, and testifying their thankfulness, by hearty free-will offerings for carrying out its holy and benevolent designs. This commemoration proves, too, that like the grain of mustard seed, the Anglican Church from small beginnings has grown into a great tree, which well nigh embraces the whole earth under its shadow. The mother Church of England and Ireland, and her pure ally in Scotland, with her eldest daughter in the United States, and her vastly extended and fast multiplying branches in the Colonies, attest the spread and influence, in a degree most cheering and calling for the most fervent praise to Almighty God, of the language, ritual, and order of the Anglican communion; planted originally as we believe, by apostolic hands, and though for some ages under the dominancy of Romish error and superstition, working for centuries past in the truth and polity of the primitive Catholic Church.

Finally my Reverend Brethren in expressing as we shall do in this commemoration of the third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts, our sense of the nursing care and protection of our mother Church in England and Ireland, we are drawn closer to her in the bonds of filial affection. We shew that we are one with her in faith and hope, sympathizing in her present trials, and at this momentous crisis in her history offering up our fervent prayers to Almighty God that she may be pure and prove a richer blessing to the world than ever; a building as to her external fabric like the apostolic model "fitly framed together" and in the maintenance of every essential truth and tenet "all glorious within."

I remain, Rev. and dear brethren,
Your friend and brother,
JOHN TORONTO.
Toronto, June 19, 1851.

APPOINTMENTS FOR CONFIRMATION

In the Gore District, and in those west of the same. The Bishop of Toronto begs to inform his Brethren the Clergy of the Districts west of Hamilton, that he intends (D.V.) to confirm at their several Missions and Stations, in accordance with the following list: 1851. July.

Friday,	4,	Wardsville	12 Noon
"	"	Bell's	4 P.M.
Saturday,	5,	Zone Mills	10 A.M.
"	"	Dawn Mills	3 P.M.
Sunday,	6,	Morpeth	11 A.M.
Monday,	7,	Colonel Little's	10 A.M.
"	"	Tilbury	4 P.M.
Tuesday,	8,	Mersea	10 A.M.
"	"	Colchester	4 P.M.
Wednesday	9,	Amherstburgh	10 A.M.
"	"	Swanwich	3 P.M.
Thursday,	10,	Irish Settlement	10 A.M.
Friday,	11,	Chatham	3 P.M.
Saturday	12,	Walpole	2 P.M.
Sunday,	13,	Moore	11 A.M.
"	"	Sarnia	3 P.M.
Monday,	14,	Errol Plympton	10 A.M.
Tuesday,	15,	Warwick Village	3 P.M.
Wednesday,	16,	Town Line	10 A.M.
"	"	East Warwick	2 P.M.
Thursday,	17,	Adelaide	10 A.M.
"	"	Metcalfe	3 P.M.
Friday,	18,	Katesville	11 A.M.
Sunday,	20,	London	11 A.M.
"	"	St. John's, London Township	3 P.M.
Monday,	21,	Nissouri	11 A.M.
"	"	St. Mary's, Blanchard	4 P.M.
Tuesday,	22,	St. George, London T'ship	12 Noon
Wednesday	23,	Hodgson's School-house	11 A.M.
"	"	Stephen's School-house, Devonshire Settlement	3 P.M.
Thursday,	24,	School-house in Stanley	11 A.M.
"	"	Four Corners	3 P.M.
Sunday,	27,	Goderich	11 A.M.
Monday,	28,	Hyperbury	11 A.M.
"	"	Mitchell	3 P.M.
Tuesday,	29,	Stratford	11 A.M.
"	"	Wilmot or Hayesville	3 P.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.

PROVINCIAL PARLIAMENT.

The proceedings of the week have not been devoid of interest, and we shall now resume our notice of the more prominent subjects of debate.

THE CLERGY RESERVES.

Some happy hits were made in the early part of the debate, at the inconsistencies of members of the Government upon this subject.

Mr. Robinson said—The Hon. Attorney General for Canada West, states that the question in 1846 was one for a specific purpose—merely to allow the Church of England to have the management of her share of the Clergy Reserves. He (Mr. R.) thought that a reference to the report of the committee would show that it was not confined merely to that. He found in that report the following language:—

"Your committee find with great regret, from the numerous petitions laid before your Hon. House, that the long agitated question of the Clergy Reserves has again become a subject of discussion and contention in this Province.

"The excitement which so unhappily existed on this subject for many years, and which produced such disastrous consequences to the peace and prosperity of the Province, was at length set at rest by the Imperial Statute 3 and 4 Vic. cap. 78. (Hear, hear.)

"The Imperial Legislature intended that statute to be a final settlement, (hear, hear.) of this question;

and, notwithstanding the inequality of the division, it was accepted by the inhabitants of this Province as such." (Hear, hear.)

And, Mr. Speaker, the Report concludes:—

"Your Committee are therefore unanimously of opinion that the division sought for by one out of the many denominations interested in the said lands is inadvisable, and they strongly recommend that no change or deviation from the present system should be sanctioned by the Legislature." (Hear, hear.)

"Ordered that 1,000 copies of said Report be printed for the use of members."

Mr. R. continued—Now, Mr. Speaker, that Committee consisted of Messrs. Petrie, McDonald (Kingston,) Stuart (Bytown,) Price, (hear, hear,) and Chalmers—not one of them belonging to the Church of England; for he believed his Hon. friend before him (McDonald of Kingston) was a moderate Presbyterian, and the Hon. Attorney-General voted for that report, (hear.)

Mr. Robinson then happily alluded to the position of Messrs. Baldwin and Price, the weight due to their opinions, filling as they did important offices; and proceeded to read from the debate on that occasion what the hon. Attorney General had then said:—

Such was the diversity of opinion in Upper Canada, that at last, and in consequence of the whole weight of the government being turned towards it, parties were induced to support the bill of Mr. Draper, which, although it was not sanctioned at home, led to a final disposal of the question (hear, hear,) by the Imperial Parliament. It was known that this settlement did not please all parties in Canada; that some positively refused to recognize it. Now he (Mr. B.) called on hon. members to mark his words, that if the question be re-opened, former fierce agitation will be resumed, and may end in the total discomfiture of the Church. He would again warn them to that effect.—So much did he (Mr. B.) dread the renewal of agitation, that he had in every instance, and in toto, discountenanced such a course, and he could appeal to his hon. friend beside him (Mr. Price) to say if such were not the fact. He therefore pressed upon both sides of the house to forbear reviving the question. (Hear, hear.)—He sincerely deprecated further agitation on either side, and had done all in his power to discourage it among those with whom he usually acted."

He (Mr. R.) called on the Hon. Attorney General to state why agitation on this question, was not as much to be deprecated now as in 1846? Was it because the hon. gentleman and his colleagues, after having all power in their hands for seven or eight years of the eleven that we had enjoyed the blessings of Responsible Government, and after putting to rout, as they boasted, the great bugbear, the Family Compact, had so far come short of their many promises to their political friends that they were afraid to meet them? (Hear, hear.) Was this the reason for just now reviving the old worn-out, thread-bare question of the Clergy Reserves? Was the eve of a general election a more desirable period than 1846? (Hear, hear.)

From Mr. Baldwin, Mr. Robinson turned to the escapades of Mr. Price, who said, on the same occasion—

"That the settlement under Lord Sydenham had been considered final—(hear, hear.)—that peace had succeeded the long and fierce conflict, and the country was settling down in the hope that agitation on that subject was at an end. (Hear, hear, and great applause.) Although three-fourths of the people believed that the arrangement was made in injustice and partiality, they quietly submitted, as the only means of restoring peace to the land—(hear, hear.)—proportionate to that hope would be the grief and excitement produced by the re-opening of the question, &c. &c. (Hear.) He would therefore, entreat honourable members to let the question rest—(hear, hear.)—leave it to the ministers of the Crown to dispose of the lands according to the law. (Hear, hear.)

"He (Mr. Price) therefore implored—(hear, hear.)—hon. members on the other side of the House not to support the resolution of the hon. member for Toronto—to yield up a little of their sectarian spirit to the peace of the country (hear! hear! hear!) by investigating these lands in no religious body whatever—but to allow them to be dealt with in accordance with the provisions of the Imperial Act—(hear, hear.)—and one great source of heart-burning and mutual recriminations among the religious bodies will be at once, and FOR EVER, lost in the oblivion of the past." (Hear! hear!! hear!!!)

Mr. R. continued—The hon. gentleman (Mr. Price) has just concluded his speech this evening, Mr. Speaker, by declaring his unflinching hostility to any public aid in support of religion. He (Mr. R.) thought this House had a right to call on the other members of the Government, to say clearly and distinctly, whether they concurred in that determination—if so, then the hon. gentleman around him (turning to the Lower Canada members) would know how to vote; the question would be narrowed down to the plain one, of there being any public aid given for religious instruction in the country or not.

RESIGNATION OF MR. BALDWIN.

Last week, the member for Haldimand brought forward a motion to the following effect:—"That a special committee of seven members be appointed by this House, with instructions to report by bill, for the abolition of the Court of Chancery, and for conferring equity powers in certain cases upon the Court of Common Law." A warm debate ensued, which resulted in a majority for ministers, who opposed the motion, of 34 to 30.

On Monday evening Mr. Baldwin, alluding to the above decision, observed, that after only two years' experience of the Court of Chancery, the majority of the members from Upper Canada had divided in favour of its abolition—for that, in spite of all explanations, was the purport of the motion. In these circumstances he felt, "that having been the author, or at least the responsible author of the new scheme, if he had been unable to obtain a trial for such a purpose, there was very little prospect that he could be able to sustain any of the institutions of the country, or protect them from the consequences of mere demagogue clamour." Moved by these considerations, he stated that he had tendered his resignation, which was accepted.

Thus in all probability has terminated the political existence of one, whose name will ever bear a

prominent position in the annals of our Province. Time alone can develop the full effect of the policy which he has thought proper to pursue. With every inclination to speak favourably of a man, whose character we believe to be unimpeachable, truth constrains us to record our apprehension that he himself may yet live to be convinced that as a statesman he has been a curse and not a blessing to the land of his adoption. True he now deprecates the consequences of demagogue clamour, but was he not mainly instrumental in unchaining the grizzly monster? Like the magician of old, he has conjured up a fiend which he cannot lay, and which may yet number him amongst its victims!

THE FUTURE POLICY OF THE FRENCH MEMBERS.

There was one feature in the debate on Tuesday night which cannot be unnoticed, and that is the indications of the future position of the French Canadian members, which may now be surmised. Hitherto the Roman Catholics of Canada have been acting in concert with the political dissenters, and this alliance has in every possible way, marred the progress of unity, rendered the legislation of the united parliament that for races and prejudices, not for the good of the people. It has made the union one in name, not in substance—for evil, not for good. It is not long since we saw the rupture of that alliance—the French Canadian and other Roman Catholics withdraw from the taint of their infidel allies, and take up a separate position. In the present debate they have made a step in advance. Mr. Lafontaine has declared "he held it would be an act of religious tyranny for any one sect, because they did not wish to employ their share of the Reserves for their own Clergy, to prevent other sects from doing so. Let those who did not wish to employ the funds for their Clergy, have them for any other purpose, but let them not refuse them to others. He thought the Clergy Reserves should be fairly divided among the Protestant denominations, and that they should be altogether taken out of the hands of government as the only way to take them out of the reach of agitation. He thought the Rectories were vested rights, and should not be disturbed. Let the appointment of the Incumbents to the Rectories too be taken from the Government, if they thought proper, and given to the Church"—and he concluded by emphatically saying, "Let his Protestant fellow-countrymen remember they would never find opposition to their just rights from Roman Catholics and French Canadians."

These sentiments were reiterated by other Canadian members, and they intimated that although on Mr. Price's motion of thanks this question did not arise, yet, whenever the time came the French Canadians would be found acting on those principles. If this be so we may from thenceforth see the Canadas united for good, not as hitherto for evil.

We regret that our contracted limits will not permit us to notice at length the discussion upon the second reading of Mr. Badgley's Bill, to provide for the management of the Church of England in the Diocese of Montreal. Messrs. Mackenzie and Morrison exerted themselves to the utmost to vilify and misrepresent the Church, and to deny her the power of managing her own affairs. It was a redeeming feature of the House, that only four members could be found to second these intolerant demagogues. Even Mr. Hincks split his voice in protest against them, and Mr. Cauchon characterized them as entertaining the principles of the French Revolution.

OUR CONSTITUTION TRAMPLED ON. THE LEGISLATIVE COUNCIL.

One of the greatest safeguards to the liberty of the British people and the British Constitution, has been the effectual check which each branch of the Legislature exercises over the other.

A gross violation of those rights and infringement of those privileges, has lately taken place in this country, which demands our notice. The democratic principle which has been showing itself in the Lower House since the last general election, has acquired a personal embodiment, and the "Clear Grit party," as they call themselves—Yankee parlance—the ultra democratic faction—have contrived to agitate the province from end to end; their gross abnegation of all principle having left no hope of re-election unless by pandering to the wild theories of the wildest democrat. As has been invariably the case, religion has been their first object of assault wherever they appear; and although at the last general election this question was not even hinted at, and never entered the public mind, these men, during the last session deluded many of the French Canadian members into a negation of the conservative principle of Romanism—and a support of their attack upon the rights of their co-religionists in this Province. This movement was as uncalled for by the people as it was unjustifiable in their representatives; and by the union of these professed Protestants, but secret if not avowed advocates and promoters of the infidelity with the deluded French Canadians, the Legislative Assembly of this province, the popular branch of the legislature, by a majority of two, resolved in effect that religion should be divested of all its temporalities, and truth—sacred