

a deep sensation amongst the Protestant public. In less than one hour yesterday £500 were subscribed to build and endow a new church and create a new sphere of usefulness for the reverend preacher.

The committee of the Society for the Propagation of the Gospel, consisting of the Bishop of London, the Bishop of Nova Scotia, the Rev. Dr. Short, the Rev. A. M. Campbell, and Mr. Joshua Watson, had an interview with Lord J. Russell on the 4th March, at the Colonial Office.

THE GRASPING CLERGY.—Until new churches are built at Methy, the Rev. G. M. Maber, the incumbent, has agreed to pay out of the proceeds of the living £325 per annum, besides relinquishing Easter offerings and fees, to maintain three curates—an example of liberality which the noble patrons, the Marquis of Bute and the Bishop of Llandaff, have publicly expressed their high approval of. The Rev. Henry Deane, Vicar of Gillingham, Dorsetshire, after contributing £500 towards rebuilding the parish church, has built at his own expense a national school room, and incurred all the charges contingent on its establishment; and we are glad to perceive that the parishioners of the reverend gentleman have testified their feelings by presenting him with a splendid piece of plate.—The Rev. Samuel Lloyd, Vicar of Horsley, Gloucestershire, having given away annually more than half the proceeds of a small living, and subscribed £120 towards the rebuilding of the church, has paid £200 more to the contractors, trusting in the liberality of the friends of our Establishment to reimburse him this unavoidable excess of expenditure beyond the contributions raised already.—Similar instances are occurring in many parts of England, and may every journalist have to record many continually!—Gloucester Chronicle.

With reference to the paragraph which appeared in our paper of Thursday last in relation to the new church to be built at Worthington, we find that the Rector, Mr. Wood, has subscribed to the undertaking, not £50 as we stated, but that he opened the subscription with a contribution of five hundred pounds!

A sum of £1500 has been already raised in Hereford towards removing St. Nicholas Church, in that city, from its present inconvenient site, and building a new church for the use of the parishioners.—Hereford Journal.

The consecration of the newly appointed Bishop of Soler and Man, by his Grace the Archbishop of York, took place at the Royal Chapel, Whitehall, on Sunday last.

Two additional churches are to be erected in the parish of St. Philip and Jacob, Bristol. One of the new edifices will be in the vicinity of the cotton factory, lately established at Bristol, the proprietors of which, Messrs. Clark, Mace, and Co., have subscribed £1000 towards the expense. Charles Prinny, Esq., has subscribed £300, and the land for the site has been given by Mr. James Duffett. In the subscription list for the other church we notice the names of John Scandrett Harford, Esq., and A. Harford Battersby, Esq., each subscribing £100.

The Duke of Cleveland has given a piece of land, most convenient for the site of a new chapel at Redhill, Somersetshire, and the Rector of Wrington, the Rev. John Yane, has contributed towards the endowment the sum of £500.—Bristol Mirror.

The Earl of Stradbroke has given the munificent donation of £200 towards the National Education Fund of the Deanery of Dunwich.

The late Samuel Sanders, Esq., of Morton, Gainsburgh, has recently bequeathed the sum of £500 to the Church Missionary Society; £300 to the trustees of Wharton's Charity, the interest to be distributed in small sums not exceeding £5 to each; £100 to the governors of the Gainsburgh Dispensary; £100 to the Gainsburgh Infant School; £200 to the poor of Morton, the interest to be distributed in sums of £5; £150 to improve Tyler's charity; and £150 to support the Church Sunday School at Morton—in all £1500 entirely for charitable purposes.—Boston Herald.

A royal bazaar was held in Blackburn, on Wednesday, Thursday, Friday, and Saturday, in last week, in aid of Trinity Church Sunday Schools in that town. The attendance was respectable, and the assembly room in which the bazaar was held was found much too small for the occasion. The gross receipts were £1008 10s., including a handsome donation of £15 from the Queen Dowager.—Halifax Guardian.

THE REV. JOHN MOLESWORTH.—This gentleman, who as our readers are aware succeeded to the entailed estates of his uncle, the late Sir John St. Aubyn, has received her Majesty's permission to take the name of St. Aubyn, in addition to that of Molesworth, and to quarter the arms of the two families.—Cornwall Gazette.

The Rev. Dr. Warren, formerly a distinguished preacher in the Wesleyan connection, received episcopal ordination at the cathedral at Chester, by the Lord Bishop of the diocese, on Sunday evening. It is stated that the reverend gent. will receive the appointment to the church now in course of erection at Manchester, the foundation stone of which was laid in October last by Sir Oswald Mosley, Bart.—Aria's Birmingham Gaz.

CHURCH ROBBERY IN CANADA.

To the Editor of the Newcastle Journal. DEAR SIR,—As I see by the last American Papers that the Governor-General, Poulett Thomson, is making short work with the Church in Upper Canada, and that Her Majesty's Solicitor-General has introduced a Bill, by his directions, into the House of Assembly, (which has passed it,) to settle the question of the Church Reserves, without reference either to justice or propriety—will you allow me a brief space in your paper, first, to show the Clergy and friends of the Church the nature of the Bill, and then to give a short specimen from a parliamentary document, (one of those useful publications of which we have lately heard so much,) to show them, also, the nature of that Voluntary System which is to succeed to the Church of our Fathers.

First—The Bill is to provide for the Sale of all the Church Reserves, in the hands of five (Locusts) Government Commissioners. Then, one half of the produce is to be divided between the Church of England, (to whom, according to the legal opinion of Mr. Justice Pattison, in 1824, the whole belongs); our Sister, the Church of Scotland; and the Secession Synod of that Church. The other half is to be divided among the two dozen various sects or separatists from the Vatican to the rational Christian Owen's disciples—for the only qualification necessary is assuming the name Christian; easily done when any thing can be got by it. This, however, had as it is, is not the worst feature, when we consider that the great mass of our emigrants are of the poorest class; for the distribution amongst these various and undefinable claimants is to be apportioned in direct opposition to the Scriptural principle, by which the Religion of Christ has hitherto been distinguished.—"To the poor the Gospel is preached." The new reading is—"To the rich a gospel is to be preached,—for the division of spoil is to be distributed in proportion—not to the need of the people, but to the amount of subscriptions each annually raises in support of their form of religious worship—thus reversing Jehovah's declaration, "The poor shall be filled with bread, but the rich sent empty away." [This provision in the Bill was subsequently changed. Ed. Ch.]

Apart from any other question, surely nothing can be more iniquitous than thus to rob the poor who are unable to subscribe, to provide fanciful systems for those whose subscriptions show they could provide for themselves, if they would.

I am next to give a specimen of the Voluntary System proposed by these legislators; and I take it without remark from the Report of Lord Gosford, Sir Geo. Gipps, and Sir Charles Grey. I must add, however, that in my own mind, I am not disposed to implicate the last in any such absurd, wild, and irreligious proposition.—But to the extract.

Appendix to 1st Report of Canada Commissioners, No. 12. Dec. 17th, 1835. Hon G. Moffatt and Hon P. McGill examined. After some leading questions relative to the Reserves, the drift and bearing of which are sufficiently apparent, comes the following—

"Suppose the province divided into districts, in each of which

there should be a building for worship, and a Minister's house, and a small glebe, and a very moderate stipend annexed, the whole being property of the state; and that on the death of the Incumbent, three-fifths of the inhabitants should be allowed to petition for the appointment of a minister for life from any one of the four sects;" (these being stated in the former question, to be Church of England, Roman Catholics, Church of Scotland, and Wesleyans.) "and that it should be lawful for the governor, on such petition, to appoint accordingly; what would be your opinion of such a plan?"

"I am of opinion that such a plan would be inexpedient, for the remaining two-fifths would have great reason to complain. With the exception of Lower Canada, where Roman Catholics prevail, I do not think that in any district, parish, or township, three-fifths would be found to concur."—Now mark!

"If three-fifths did not concur, would it not be an easy mode of delivering the Government (Christian!!!) from the burden of supporting an established clergy?"

Both Gentlemen evidently were aghast at such a proposition, and Mr. McGill answered—"I have not directed my thoughts particularly to this, and I did not come prepared for such an examination."

The Representatives of the British Government, however, seem not to have been taken aback by this reproof, for the examiner proceeds—

"When you say the other two-fifths would have reason to complain, do you bear in mind the circumstance that they would see at the same time, that in those districts where persons of their persuasion formed a majority, (be they Turk or Heathen the rule applies,) their minister were supported out of the funds of the public?" "I think that in very few places three-fifths would concur; but even if they did, I do not think the other two would be satisfied."

No remark is necessary upon such a heinous anti-Christian proposition from British Statesmen, further than to ask, how any clergy can teach their people to reverence a Government which thus sets the rights of the Almighty at defiance to save a penny? I remain, yours truly, W. J. D. WADDILOVE, Feb. 22, 1840.

Civil Intelligence.

Our dates from England, by late arrivals, are to the following particulars.

THE CHURCH IN CANADA.

House of Lords, March 23.

Viscount Duncannon laid on the table several papers relating to Canada, the titles of which we did not collect; and also the act passed by the Legislature of Upper Canada for the sale of the Clergy Reserves.

The Archbishop of Canterbury could not but express his surprise at the Noble Lord's proceeding. He certainly should have expected from Government some explanation of their intentions respecting the very important measure which had just been laid on the table. [Hear, hear.] In the Act passed in 1791, nine sevenths of the lands, called Clergy Lands, in Canada, were reserved for the maintenance of the Protestant clergy in that province, and the same law enacted that any subsequent measure which might be brought before Parliament for altering the disposal of these Clergy Reserves should be laid on the table of the Houses of Parliament thirty days before it was passed into a law. Now the Act just laid on the table repealed the whole of that Act of 1791.

It took away all the provision of land which had been made for the Church of England clergy in Canada, and gave one-fourth to the Church of England, and two-fourths to Dissenters of every denomination in Canada. What he had to complain of was, that in this case measures of the Act of 1791 had not been complied with, for instead of there being thirty days between the laying of the act on the table of the House and its passing, there would be only 23 at the most, owing to the intervention of the Easter holidays. [Hear.] Another ground of complaint was, that whereas the Act of 1791 was passed for the support of a Protestant clergy alone, the present Act proceeded of a similar nature were carrying on in Australia, where seventeen twenty-thirds of the population were members of the Church of England; there also reserved lands had been set apart for the clergy, which had been resumed; but the principle was everywhere the same—of depriving the clergy of the main-tenance which had been set apart for them by the provision of the Legislature of former times. [Hear.] He trusted their Lordships would not sanction a measure which would go high to extinguish the Church of England in Canada, and which tended to promote religious dissensions in that Province. [Hear.]

Viscount Duncannon said that he laid the papers on the table in the customary way. If anything were irregular he could say it was on the part of the most Rev. Prelate, who had originated a discussion on this subject without any notice. When the most Rev. Prelate interrupted him he was about to move that the papers be printed.

The Archbishop of Canterbury explained.

Viscount Melbourne said that he could not submit to the charge that the government had acted unfairly. They had done all that was prescribed by the act of parliament. They were directed to lay the bill on the table of the house, and it remained unobscured, served upon for thirty days, it was competent for the government, served upon for thirty days, it was competent for the government, as it undoubtedly was, to intend to do, to advise her Majesty to give her assent to this bill. He had heard that opinion from the noble viscount with the greatest pain, because he believed that this measure was most unconstitutional in its character. The bill proposed to consult the good of the Church, and at the same time it disposed of all its property, reserving afterwards one-fourth of that which legally belonged to it. It might be necessary to consult the learned judges on this point. He trusted, however, the house would not suffer the legislature to disgrace itself by passing such a measure. [Hear.]

Lord Holland said that the right rev. prelate seemed to have overlooked the fact that this was not a bill in parliament, but a bill which had received the sanction of the Colonial Legislature. Lord Ellenborough said he thought that the government could not have been delayed in laying the bill on the table in the absence of a question whether or not the Colonial Legislature had exceeded the powers granted under the Quebec Act. He thought that there were grounds for entertaining some doubt on that subject. The bill was only now on the table of the house, and as he understood that it was carried by a majority of the Assembly, fairly representing the people of Canada, which had agreed that this was a measure of compromise for the purpose of settling the most difficult question which ever agitated that colony—(hear, hear)—he could only say that he should join in any vote for the purpose of inducing the house not to suffer the bill to pass into law. [Hear, hear.]

The Duke of Wellington said that he wished to know the date of this bill, and whether it was passed before or after the reception of a certain despatch from the Secretary of State relative to the administration of the civil government of Upper Canada. Viscount Duncannon said that the bill passed the House of Assembly on the 15th January, 1840, and the Legislative Council on the 20th of January, 1840.

The papers were then ordered to be printed.

House of Commons, March 23.

Lord J. Russell—I shall now allude to the question of the Clergy Reserves, and I hold in my hand a despatch from the Governor-General which accompanied that bill. The house is aware that by the act of 1791 one-seventh of the land to be granted was set apart for the Protestant clergy. It was stated that the Provincial Legislature might repeal that act; but it must be laid upon the tables of both houses of parliament, and the consent of the crown could not be given for 30 days after. The subject was repeatedly brought under the notice of the legislature of Upper Canada—once by a despatch from the Secretary of State to Sir J. Colborne. The opinion of the House of Assembly of Upper Canada upon this subject has very little varied during a long course of years. Their opinion has, generally speaking, been in the first place that the Clergy Reserves ought not to be set apart solely for the clergy of the Church of England. As little were they ready to agree that the Clergy Reserves should be set apart solely for the Church of England and Scotland in conformity with what was declared by Lord Lyndhurst and other authorities to be the meaning of the act of 1791. The general language held in the Assembly with

respect to those reserves has been, that they ought to be given to ministers of every Christian denomination; but so much difficulty was observed in the way of attaining this object that other schemes were proposed. It was thought that the reserves ought to be given for the purpose of education, and, in some cases, to the building of places of public worship. In 1825, when Lord Bathurst was colonial secretary, the House of Assembly passed certain resolutions in favour of appropriating the Clergy Reserves to educational purposes, and to the erection of places of worship. A bill to that effect was brought in the ensuing year, by a majority of 19 to 17. An address was also agreed upon, by a majority of 21 to 9, for the appropriation of the reserves to purposes of internal improvement. In 1829 and 1830 an address was agreed to for their appropriation to the promotion of education, and the general improvement of the province. In 1831 it was resolved that to give the reserves to the support of one church was unjust and impolitic, and they should be devoted to the advancement and the erection of places of public worship. In 1831 and 1833 bills were brought in proposing the appropriation of them to education. Those bills were, however, lost. In 1835 there were similar measures. In 1836 it was proposed to devote the reserves to purposes of general education, and in 1838 it was proposed to devote them to the maintenance of the Church of Scotland in the province.

In 1839 various plans were proposed, one of which was that the amount should be under the control of the local legislature. With respect to the nature of the plan proposed by the Governor-General, and agreed to by a large majority of the House of Assembly, he proposes, first, that those sums of money which are now given for life, and which are placed on the territorial revenues should be placed upon any sums to be derived from the Clergy Reserves. The Church of England and the Church of Scotland are to have half of the sums that may be derived from the same, or any rents to be derived from the appropriation of the Clergy Reserves. He goes on to say that the remaining half shall be divided among other denominations of Christians in the province for certain uses, such as regulations in proportion to the number of those sects. [Said, he believes, could not agree that the plan read by the noble lord, but his lordship being indistinctly heard in this portion of his speech, we cannot vouch for the accuracy of our report.] There can be no doubt that this is a question upon which a very strong feeling has existed in Canada—so strong, indeed, that I have heard from more than one quarter that part of the insurrection which took place three years ago in Upper Canada was to be attributed far more to the excitement that prevailed upon this topic, than to any wish to separate the colony from the crown. [Hear, hear.] There are various feelings prevailing, but all of them are against the sums being entirely appropriated to the Church of England. There is a strong feeling, not only in Canada, but on the continent of North America, against the established church having superior rights and privileges. Entertaining that opinion, such a course could not agree that there should be that peculiar privilege, or such a large distribution of these Clergy Reserves to the established church in Upper Canada; because, according to the accounts I have heard, the number of the members of the Church of England does not amount to one-fourth of the entire population of the province. [Hear, hear.] The Wesleyan Methodists have had strong objections to any part of these reserves being applied to Roman Catholics—a feeling which does not seem to have been participated in so strongly by the members of the Church of England. But, however that may be, it is certain that in the Legislative Council and in the House of Assembly the great majority of members of the Church of England voted in favour of this bill. That is stated in the despatch. I would rather, on the whole, say that I am content with the distribution just made by the authorities in Canada, but I do not think they could be urged with equal weight to that of preserving the peace of the province. It seems better that that which has most disturbed and divided the people should be, if possible, settled by the various branches of the legislature, without the interposition of parliament. For my own part, if I had to propose any scheme for the settlement of this question, I admit I should find it difficult to form one which, on the one hand, should meet with the concurrence of parliament, and on the other, should not be met by the decided disapprobation of the people of Upper Canada.

Mr. Hume said, he did not expect any beneficial or satisfactory result from the passing of the bill. Every thing that the colonists wanted ought to be granted; the collection of their own revenue, the legislative assembly uncontrolled, and other demands. It was not possible that the union of the provinces could strengthen the connection with England, nor peace and good will be established, unless the legislature had their rights. He wished the Clergy Reserves bill to be rejected until the people were united in a condition to act for themselves.

Sir R. H. Inglis rose to protest against the Clergy Reserves Bill; and was satisfied that Parliament would not suffer it to become a part of the law of the land; for the Assembly had no right to dispose of property that was not their own, and which, being made over to a Protestant clergy, would be entirely controlled by that body. The Bill on the table, he said, never could produce peace in the nature of things, because it was founded on injustice; and they had no right to expect a blessing on a measure which deprived any individual, or a public body, and most of all the Church, of that property which belonged to it. He, therefore, reserved himself for the future stages of those matters.

Mr. Pakington said, that he entertained grave and serious doubts whether the Union would be productive of those advantages which the Noble Lord seemed to anticipate. With regard to the Clergy Reserve Bill, it met with his strongest and deepest disapprobation, the principles of which he entirely condemned; but he would abstain from going into the details of it, until its provisions should be better understood. He thought that the passing of this Bill by the Provincial Legislature, was inconsistent with the laws and constitution of the Colony. There were two points of doubt, one as to whether or not the Legislature of Upper Canada, under the provisions of the Act 29d Geo. III., had any right to pass a Clergy Reserves Bill which should have a retrospective effect. The other point arose under the 7th and 8th Geo. IV., which provided that the proceeds from the sales of Reserves should be vested in EXCHUSI FUNDS; whereas the present Bill proposed their investment in the Colonial funds.

Sir C. Grey expressed his dissent from the views and opinions of Mr. Hume, as regards Lower Canada. He did not, however, believe that the measure of the Union would produce contentment, though he did not agree with Mr. Hume, that the Bill would create discontentment. As to the Clergy Reserves, he found when in Canada, that it would be impossible to sustain the claims made by the Church of England, to the exclusion of the Church of Scotland. It was, however, impossible, to pass a measure in which all parties would concur.

Sir R. Peel said, if the House was at this moment to enter into a discussion of the subject, it would be in the absence of most important documents—in the absence of the enactments by which the noble Lord proposed, in case of the Union of the Canadas, to carry it into effect; and, next, without the knowledge of the provisions of the Bill, by which the Colonial Legislature was to deal with the Clergy Reserves. It might be said, though they were not in possession of the Bill, they were in possession of its general enactments, and that they might discuss its general principles. But there were other documents not before the House: he meant those despatches from the Governor-General of Canada which he presumed the noble Lord intended to produce. So that, reserving his entire unfettered discretion to consider this measure in a manner suitable to the immense importance of the subject, and to the great interests involved in it, he was desirous of postponing the discussion with regard to the principles and to give effect to the measure, and the despatches of the Governor-General. His chief object in rising, was to ask of the noble Lord what he proposed to do with the Clergy Reserves of the Province of Upper Canada? The Legislature of Upper Canada had sent to the consent of Her Majesty a measure respecting the Clergy Reserves of the Upper Province, and he understood that if no dissent was signified in this or the other House of Parliament, the noble Lord was prepared to advise the Crown to sanction it; and he wish to ask the noble Lord what course he intended to pursue with regard to the Clergy Reserves of Lower Canada?

Lord Russell replied that he was not prepared to introduce any enactment with regard to the Clergy Reserves of Lower Canada. Upon which Sir Robert Peel remarked, that in that case the noble Lord proposed to reserve to the United Legislature the power of dealing with the Clergy Reserves in Lower Canada, subject to the provisions of the Act of 1791. Lord Russell replied, that he believed that if the Royal assent should be given to the Bill, the effect would be, that no power would be given to the United Provinces to legislate on the subject; but they would have the power of interfering with the Act, and any Bill of the kind, not being subject to the Act of 1791, might be assented to by the Local Government. Sir Robert Peel asked, if in the event of the Union the United Legislature passed an Act appropriating the whole produce of the Clergy Reserves to secular purposes, would it become law if laid before Parliament for thirty days? Lord Russell believed the Legislature would have that power, subject to certain exceptions as to certain parts of the property already given to endowments. With regard to the Act 7 and 8 Geo. IV. providing for the sale of one-fourth of the Clergy Reserves, and the investment of the proceeds in England, the greater part had been invested in the purchase of the Law Officers of the Crown, and the opinion of the Law Officers was, that the Crown being taken as to whether the proceeds should be reinvested in Canada, their opinion was, that the proceeds should be reinvested in Canada, for that purpose. It would therefore be necessary to bring in a Bill to carry into effect that part of the Bill of the Provincial Legislature that was to empower the Crown, or any authority under the Crown, to transfer the money from England to Canada.

After some further desultory conversation, leave was given to bring in the Union Bill.

UNION OF THE PROVINCES.

Referring to the period when the proclamation of the Union of the Canadas should issue, Lord John Russell said, that it must be made at a very early period, as the House of Assembly of Upper Canada expired in the course of the present year, and if the Union were delayed, it would be necessary to dissolve the present House, and call a new one, which was not desirable. His Lordship proposed that the United Canadian Parliament should first sit the year after next, 1842.

Regarding the constitution of the Legislative Council, His Lordship said, that the nomination of Councilors should be for life, to be disqualified only by subsequent acts of bankruptcy or crime. It was desirable also that the parties might have the power of resigning—the number of the Council was not to be less than twenty.

After stating the number of members for the Assembly, Lord John Russell said that the electoral districts would, in Upper Canada, be generally adhered to, but that in Lower Canada, it was proposed to revert to the divisions as they existed previous to 1829. Although the Act passed in that year was accordingly for the purpose of getting rid of inequalities in the distribution of Members, yet greater complaints had been made since that time than ever, the British press complaining that they had not a fair proportion.

It was proposed now, in order to reduce the number to what he had mentioned, taking generally the existing divisions, that only one Member should be sent for each county and one for each town. It was proposed in Upper Canada, that besides the Counties, the towns of Kingston, Hamilton, Brockville, London, Niagara and Cornwall, should have one Member each; and in Lower Canada, that Montreal, Quebec, and the town of Three Rivers should each have one Member. The rest of the Members in each Province, were divided into districts called counties. In no case, he believed, had they placed together counties, which before 1829 were separate, but they had in nine instances combined counties which had been separated into two by that Act of 1829. The result was, there would be thirty-nine Members for Upper, and thirty-nine for Lower Canada, making a total of seventy-eight.

Respecting the settlement of a civil list for the United Provinces, His Lordship remarked that it was proposed that the Governor and Judges should have a permanent appropriation, while with regard to the Civil Establishment, the Civil Secretary, and other civil expenses, the amount should be voted either for a period of years or for the life of the Queen. The Governor General was not able to fix the precise amount, but the estimate was, for the Governor and the Judges £45,000, and the other expenses of the Civil government £30,000 more. It was therefore proposed that £75,000 per annum should be set apart, including also a sum of from £5,000 to £6,000 for pensions—permanent appropriations which he had stated, for the Governor and Judges, and the remainder as he had stated, for a period of years or during the life of the Queen. Of course, on the demise of the Crown, the whole of the territorial revenues of the Crown would revert to her Majesty's successor. He also proposed, in such case, that the duties given by Lord Ripon's act to the Assembly, arising under the 14th Geo. III., should be considered part of the Crown Revenue. The Assembly then not having the power of originating money votes, and as he hoped an ample civil list would be given for carrying on the government of the Province, and defraying the necessary expenses of the Courts of Justice, one great source of contention between the Assembly and the Crown would be taken away.

Mr. Hume said that the Clergy Reserve Bill, as passed by the Legislature of Upper Canada, was wholly distasteful to the people of that Colony; it would have no such pacifying effect as the Noble Lord anticipated from it. A matter so important should have been left for the new Legislature to deal with. He then made divers objections to Lord John Russell's plan, which was not popular enough for his notions. He was persuaded that if the new Assembly should be properly elected, A YEAR WOULD NOT ELAPSE BEFORE THEY WOULD DEMAND THE RIGHT OF TAKING THE MANAGEMENT OF THEIR AFFAIRS INTO THEIR OWN HANDS!!!

In the House of Commons a royal message was received, the intent of which was the grant of an annuity to Lord Seaton (Sir John Colborne). Lord John Russell produced papers relating to the annuity and Clergy Reserve Bill—on which a debate of some length arose.

March 24. In the House of Lords a royal message concerning Lord Seaton was received, similar to that in the House of Commons.

ROYAL ENGINEERS.—Major Bonycastle was presented at the levee, on Wednesday, and received the honour of Knighthood. Sir Richard is under orders for Newfoundland, the Master General having appointed him to the command of the Engineers there.—United Service Gazette, March 21.

The petition of Mr. Howard's clerk, that some provision might be made for his support while imprisoned, was rejected, 88 to 63. Prince Albert has been honoured with the degree of doctor of civil law by the University of Oxford.

The Earl of Derby has had another paralytic stroke. Lord Lyndhurst was getting better.

POSTSCRIPT.—By the arrival of the packet ship United States at New York, London dates to the 31st March have been received. The Ministry have again been defeated by a majority of 16 in a House of 484 members, on a Bill for the registration of voters in Ireland. On the 27th March, the Archbishop of Canterbury gave notice in the House of Lords, that on the 10th April he would move an Address to the Queen, praying her not to give her assent to the Clergy Reserve Bill. The pension of £2000 per annum to Lord Seaton, was moved in the Commons by Lord John Russell and seconded by Sir Robert Peel, and carried, after some opposition from Mr. Hume, by a majority of 82 to 16.—The French Ministry have carried their Secret Service Bill by a majority of 86,—ayes 246, noes 140. Reports were in circulation that the Shah of Persia had declared war against Turkey.

UPPER CANADA.

ST. GEORGE'S SOCIETY AT TORONTO.

From the Patriot.

The sixth anniversary was celebrated on Friday last—the members of the Society, and many other Englishmen, assembled at the Ontario House, where a new Standard, (a superb Union Jack made under the direction of Mr. Thomas Moore,) was presented to the Society by the President, the Honourable R. S. Jameson. The Society accompanied by the sister societies, proceeded in procession to St. James's Church, where Divine Service was read, and a sermon preached by the Rev. Mr. H. Scadding. The discourse was eloquent and appropriate, and was listened to with much attention.—John Russell, Esq., read the following references. The notes we took of a portion of the following Gentleman's discourse will be read with satisfaction.

PROPER LESSONS.—Deut. viii.—Pet. ii. to v. 17. PROPER PSALMS.—122, 139, 137. TEXT.—Acts, vi. 26. "Sirs, ye are brethren."

"Every one, in his calm moments of reflection, acknowledges the theoretical necessity and excellence of unanimity; and yet to what a limited extent does the blessing prevail. What countless numbers are there whose life, profession, and business it is to keep up discord in the world; to cherish a conflict of opinions; to preserve men in a divided state, and business it is to find fault with the proper Psalms and Lessons for the day; to put those out whom God would exalt; to magnify trifles; to supply incessant causes of discontent; thus creating a demand which, but for the supply, would, for the most part, never exist;—men, whose minds, from a constant habit of irritation, are alive to every trivial fault; but dead to the thousand comforts and blessings which ought to excite their gratitude, and in the consideration of which every petty complaint ought to merge. O how far from the spirit of Christianity must such men be! How untemper must their souls be of that dove-like, peaceful, quiet temper which passes all understanding. They live, as it is to be seen, in an atmosphere of bitterness; and the emanations from their minds carry with them a portion of the air in which they were produced, and the contagion of restlessness, and a sour un-happiness, is thus borne, alas! too far and wide. A spirit of evil is thus insinuated into the most sophisticated and misguidedly-formed circles round the remotest fire-sides.

"Our solitary backwoodsman, when visited by the ever-welcome record of things passing in the world, the perusal of which is, perhaps, one of the most important, and might be one of their most innocent, nay, beneficial resources, ought to have views and opinions laid before them tending to cheer, encourage, and make them happy; views and opinions tending to assist them in bearing up against the real hardships which they have to endure, and supplying them with the practical experience of others, and pointing out whatever advantages they may be found in. In but a few instances, have the truths of the religion of the Prince of Peace reached, and stated access to a portion of the air in which they were produced, and the contagion of restlessness, and a sour un-happiness, is thus borne, alas! too far and wide. A spirit of evil is thus insinuated into the most sophisticated and misguidedly-formed circles round the remotest fire-sides.

which has found access to our remote population, has been that of the Press; and would to God that we could say that, that influence had, in all instances, brought healing on its wings. But can we say this? O how solemnly conscientious ought they to be, who supply thoughts and ideas to those who think little for themselves!"

A collection amounting to £5 15s. was made in aid of the Charitable funds of the Society.

After Divine Service the Societies marched to Government House, and returned to the Ontario, where the usual courtesies were paid to the sister Societies, and acknowledged by them; the day was very favorable, and as the procession passed through King Street, which in some parts was decorated with coloured streamers, the effect of the bright and glowing colours of the Banners, gently stirred by the breeze, was extremely picturesque,—the Band of the 32nd Regiment preceded the procession playing national melodies.

The Society dined together in the evening at the Ontario House.

On Thursday, April 23d, the very handsome Silver Cup, made by Mr. Stennett of Toronto, was presented to Colonel the Honourable Sir Allan N. Macaulay, by a numerous deputation of the Mechanics of this town, in testimony of their high esteem, and approbation of the private and public conduct of Sir Allan.—Hamilton Gazette.

This City and vicinity were visited with a severe hail storm on Saturday, and much damage has been sustained; the hail stones were of remarkable size, some measuring 4 1/2 inches in circumference, and they fell very thickly.

An immense number of panes of glass were broken in the houses of many persons, and in the hot and green houses of the gardeners, besides causing much injury to the young plants.—Toronto Patriot.

LOWER CANADA.

From the St. Francis Gazette.

We are happy in being informed the new Stone Episcopal Church at Kingsey is to be built from designs by our respected townsman, Mr. Footner, Architect, whose drawings were submitted to the Committee with others from Quebec.—The design is from the purest models extant in the old country, and of the style of the 12th century, strictly in keeping with an article on Church Architecture which appeared in the Church, Upper Canada paper. The Building Committee for a new Episcopal Church in this town, have also approved of a Design by the same Architect, which we hope to see commenced early in the ensuing spring—the site only remains to be approved.—Com.

We are glad to perceive that the building of the McGill College on the Mountain is progressing rapidly, and from the number of men employed on the site, the contractor, it will soon form a prominent feature in the landscape of Mount Royal. The masonry of the basement and first story of the centre, and also the basement, first and second stories of the left wing, have been completed, and if we may judge of what the building will be from that portion of it which is already visible, we think it will be the finest building in British North America. The site is a peculiarly good one, commanding an extensive view of the city, the river, and scenery as far as the eye can reach on three sides, and the masonry is remarkably solid and substantial.—Montreal Herald.

THE ARMY.—The Grenadier Guards were inspected yesterday forenoon on the Champ de Mars by Major General Clitherow. It is understood that they will proceed to Quebec on Monday evening.

The Royal regiment will be inspected on the Champ de Mars this forenoon, and will leave Montreal for the London District, in Upper Canada, on the 1st May.

The 24th regiment will be inspected on the Champ de Mars on Monday, and will shortly afterwards proceed to their new destination in Upper Canada.—Montreal Herald, April 25.

SATURDAY EVENING.—7 o'clock, April 25.

FIRST ARRIVAL FROM SEA.

About four o'clock this afternoon, the Telegraph announced a square rigged vessel, and about an hour and a half after, she arrived in port, and proved to be the Ship Vero, Captain Wills, 26th March, from Poole, consigned to W. Price & Co. in ballast. She reports having seen thirteen vessels in the Gulf,—one off Seven Islands, the Reeper, also from Poole. Captain Wills also reports having seen a great quantity of ice in the river, and reports, should the wind continue fair, that several will arrive in port by to-morrow.

Several schooners have also arrived in port to-day. The Charlevoix arrived at 7 o'clock yesterday evening, and the British America shortly after 12 o'clock to-day.—Correspondence Montreal Courier.

FAMILY AND INDIVIDUAL PRAYERS.

JUST PUBLISHED, Second Edition, price one shilling and six pence, FAMILY & INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. James Thompson, Agent for the British & Foreign Bible Society, sold at the Bible & Tract Depositories in Montreal & Toronto, and in Cobourg by Messrs. Gravely & Jackson. These prayers are recommended by various Ministers whose testimonies may be seen prefixed to the book.

43—6m

TO THE MEMBERS OF THE WESTERN CLERICAL SOCIETY.

Reverend Brethren,—It becomes my duty to apprise you that