

paper or Periodical shall have been refused to be taken by the party to whom the same shall be addressed it shall be your duty forthwith to address and return the same to the respective Publishers, stamping them with the postmark of your Office, and writing on them, "refused," "not called for," "removed," or "dead," as the case may be.

J. MORRIS, Post Master General.

As there appears to be some misapprehension relative to the new arrangement for the optional pre-payment of postage on letters directed to the United States, it may not, perhaps, be amiss to state, that every such pre-payment must be the full amount, 6d. currency, chargeable on a letter of half an ounce weight in both countries, and not to the lines as heretofore.

MEDICAL BOARD—APRIL SESSION, 1851.

The following gentlemen have received certificates from the Medical Board to obtain their licenses to practice Physic, Surgery, and Midwifery. Jas. Hackett, Amherstburg; E. Foote, Aylmer; Thos. Clark, St. Catharines; Theodore Hopkins, New York; W. H. Hanvey, St. Thomas; Matthew F. Haney, St. John's; Alex. R. Stephen, Niagara; John Hyndman, Toronto; Morrison, Dundas.

HALDIMAND ELECTION.

My opinion is, that all four candidates will go to the poll, and that Mr. Brown will undoubtedly be elected.—Globe of the 8th

Mr. Mackenzie has been returned for the County of Haldimand. The Poll at the close stood thus:— Mackenzie 462 McKinnon 399 Brown 283 Case 113 Mackenzie's majority over McKinnon 63.

Mr. William Adamson, of Hamilton, and Mr. Joseph Melbourn, of Markham, have been appointed Landing Waiters, in her Majesty's Customs.

NOTICE.

Mr. HENRY CADDY, recently appointed Traveling Agent for this paper, left Toronto a few days since on a tour eastward; we hope our subscribers will make it convenient to pay him their respective accounts.

TO CORRESPONDENTS.

The Report of the Newcastle District Branch of the Church Society was mislaid. It shall appear in our next.

The continuation of the Rev. W. S. Darling's interesting paper on the Anglo-Saxon Race, though in type, is unavoidably deferred until next week, owing to the press of matter upon us that will not admit of postponement.

Dr. O'Brien's circular on Life Assurance in our next.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, April 16th, 1851:— Rev. J. Gunne, rem.; Mr. T. H. Burke, rem.; George McClean, Esq., rem.; Thos. Ryall, Esq., rem.; H. A. Graham, Esq., rem.; J. Sumner, Esq., rem.; Rev. H. Patton; Rev. J. A. Mulock.

THE CHURCH.

TORONTO, THURSDAY, APRIL 17, 1851.

PASTORAL LETTER.

To the Clergy and Laity of the Diocese of Toronto.

MY DEAR BROTHERS,—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 clergymen 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.

THE ENSUING VISITATION.

We are authorized to state, in reference to the Pastoral Letter of the Lord Bishop of Toronto, dated 2nd April, 1851, that the laymen who are to accompany each clergyman are to represent the mission, and not the particular congregation to which they may belong.

According to the Pastoral, the regular communicants in the mission are to be the electors, and the gentlemen chosen must belong to their own number.

The certificate required is simply to the effect, that the representatives attending the Visitation have been chosen in conformity with the directions of the Pastoral Letter, and may be couched in the following terms:

"This is to certify that at a meeting of the communicants of the mission of _____ held on the _____ day of _____ 1851,

_____ were elected lay representatives to accompany the Rev. _____ Incumbent of the said mission, to the Visitation of the Lord Bishop of Toronto, to be held on the 1st day of May, the Festival of St. Philip and St. James, 1851.

Churchwardens, or Incumbent (as the case may be.)"

We are also authorised to state, that it will be agreeable to the Lord Bishop, that the clergy should wear their gowns during their continuance in the city of Toronto.

A Registry Book will be kept at the Church Society's House, and it is requested that the clergy and laity attending the Visitation enter therein their addresses in the city.

JUBILEE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Some weeks ago we published a report adopted at the last meeting of the Society for the Propagation of the Gospel, earnestly inviting "all who feel an interest in the Missionary exertions of the Church of England, to join in celebrating with thanksgiving and prayer, its third Jubilee." The Society in the same document recommended "that the time of celebration extend through an entire year, commencing June 16, 1851, being the anniversary of the day on which the charter was signed."

In calling the attention of Canadian Churchmen to the proposed Jubilee, we deem it altogether unnecessary to dwell upon the claims which the above venerable Society possesses upon their regard. Wherever the banner of our empire waves, may be found strongly-defined traces of its pious beneficence. There is hardly a clime which is not under a deep debt of gratitude to this truly Apostolic association.

Canada, in particular, has pregnant cause cordially to take part in the Jubilee about to be celebrated. To the unwearied fostering care of the Society for Propagating the Gospel is to be ascribed, under God, much of the success and prosperity which our branch of Christ's fold now enjoys. Without the aid which she so ungrudgingly extended, wide districts at present enjoying the means of grace would be destitute of these refreshing streams, and pining in the drought of spiritual famine.

We repeat, therefore, that it would be altogether a work of supererogation to dwell upon the good deeds of this noble corporation, in order to excite an interest in its behalf amongst the Churchmen of our Province. It would be insulting to presume that any appeal could be necessary to urge them to the performance of a duty which all Christian hearts must feel to be imperative, and demanded by every principle of gratitude—every feeling of high-toned affection.

It is with pleasure we have to state, that the Church Society of this Diocese have determined not to be backward on this deeply-interesting occasion. At the last monthly meeting, it was unanimously resolved, that the ensuing annual meeting of the body be adjourned from the 4th to the 16th of June, in order to celebrate the Anniversary in a more befitting and solemn manner; and a committee was appointed to make the necessary arrangements.

This resolution, we are convinced, will meet with universal approbation. We confidently anticipate that in the annals of the Jubilee of 1851, the

Diocese of Toronto will occupy a prominent position amongst the many similar demonstrations which will then take place throughout Great Britain and her vast Colonial possessions.

THE CHURCH UNION.

The weekly meeting of the General Committee of Management took place on Tuesday, when a most satisfactory report of the progress of the Union was made. The copies of the original Resolutions, Address, and By-Laws, were announced to be ready for delivery and general circulation; and other documents, proposed to be published in furtherance of the objects of the Union, were referred to a Sub-committee, to report thereon. It was also finally arranged that Mr. Paterson's apartments, 25 Albert Buildings, King-street East, should be taken for the business of the Union. Arrangements have since been made accordingly; and the office is now open, where there will be daily attendance from ten to five o'clock.

Not the least interesting part of yesterday's proceedings was in reference to the approaching Church proceedings in this city; as to which, the following Resolution was adopted:—"That as, in accordance with the suggestion of members of this Union, arrangements are in progress for various families in this city to include within their domestic circle one or more clergymen of the Diocese, whilst in this city, at the Visitation and subsequent meetings, it is the earnest hope of this Union, that as each family may name from the list furnished to the Rector or Incumbent of each Church the party intended to be so invited, some one of the family may without delay intimate such wish to the clergyman, whose address may be obtained by application to the Secretary, at the office of the Church Union, or to the Secretary of the Church Society."

This is a most praiseworthy proceeding; and we have no doubt will tend much to promote one of the leading objects of the Union, namely,—"to cherish and extend in every possible way, among Churchmen, that united and brotherly feeling which ought to actuate all who are members of the same faith."

The Ministerial organ, the *Globe*, has broken its studied silence on this question of the Reserves. In its publication of Tuesday, it alludes to the fact, that "many petitions have been got up by individuals belonging to the English Episcopal Church, and sent to England, against the Bill proposed to be passed by the Administration;" that "some members of the Church of Scotland have also adopted the same course; and the name of a member of the Canadian Legislative Council has been mentioned as having gone to England on that special business;" and "fears were entertained by the friends of the measure, that these representations, backed by such influence as will undoubtedly be used in their support, may somewhat effect the decision of the question in the Imperial Parliament, as it will be argued that two large and influential bodies are out against the measure." Is not this an encouragement to Churchmen to persevere in the course on which they have now entered, and to which the Church Union leads the way? Undoubtedly it is. And if the fears of the friends of the Ministerial measure be already excited at our young beginning, we can tell them that Churchmen now will never stay their hand or slacken in their exertions, until they have placed the remaining temporalities of the Church beyond the reach of open foe or treacherous friend; and thus, so far as we are concerned, and as regards our share, for ever set at rest the question of the Clergy Reserves.

CLERGY RESERVES.

We lose no time in laying the following interesting document before our readers. Next week we may possibly have some remarks to make on the subject:—

To the Queen's Most Excellent Majesty.

THE HUMBLE PETITION OF THE INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS,

SHETH:—

That the Society has heard with deep regret that, in a despatch lately sent out to Canada, your Majesty's Government have expressed an intention of recommending to Parliament, that an Act should be passed, giving to the Provincial Legislature of Canada full authority to make such alterations as they might think fit in the existing arrangements with regard to the Clergy Reserves, provided that existing interests were respected.

That, by the treaty of Paris, made in the year 1763, and under which the Province of Canada was finally ceded to the Crown of Great Britain, his Britannic Majesty agreed to grant the liberty of the Catholic religion to the inhabitants of Canada, and promised to give the most effectual orders that his new Roman Catholic subjects might possess the worship of their religion according to the rites of the Romish Church, as far as the laws of Great Britain permitted; but there was not in the said Treaty any stipulation respecting any permanent endowment or provision for the Clergy of the said Church.

That, afterwards, by an Act of Parliament passed in the 14th year of the reign of King George the Third, chapter 83, it was declared, that the Clergy of the Church of Rome in the Province of Quebec might hold, receive, and enjoy their accustomed dues and rights with respect to such persons only as should profess the religion of that Church, with a proviso, re-

serving power to the Crown to make provision out of the rest of the said accustomed dues and rights for the encouragement of the Protestant religion, and for the maintenance and support of a Protestant Clergy within the said Province.

That the endowment secured to the Clergy of the Church of Rome by the said declaration, was afterwards confirmed to them by another Act of Parliament passed in the 31st year of the reign of King George the Third, chapter 31; by which, nevertheless, power was given to the Provincial Legislature of Upper and Lower Canada respectively, under certain restrictions, to vary or repeal the said declaration and provision. And the said endowment has ever since been enjoyed by the said Clergy, who, as well as the religious communities belonging to the said Church of Rome, have also been allowed to retain and enjoy very extensive landed possessions within the said Province of Canada, most of which was originally granted to them by the French King before the cession of the Province.

That, by the 36th and 37th clauses of the last-mentioned Act of Parliament, provision was made for the allotment and appropriation from and out of the Crown lands within the Provinces of Upper and Lower Canada, of lands whereof the proceeds should be applicable solely to the maintenance and support of a Protestant Clergy; and by other clauses in the same Act, provision was made for the erection and endowment, within the said Province, of Parsonages or Rectories, according to the Establishment of the Church of England.

That, under the provisions of the said Act, various considerable portions of land have been, from time to time, allotted and appropriated in conformity therewith, which have usually been known and described as the Clergy Reserves.

That, until the year 1820, the exclusive claim of the Clergy of the Church of England to the benefit of the said Clergy Reserves was not disputed by any other body of persons.

That, after the year 1820, a claim was advanced on behalf of the Clergy of the Church of Scotland, to share in the benefit of the said Clergy Reserves, as coming within the description of a Protestant Clergy; and some endeavours were made by other parties to bring about the sale of the lands, and the appropriation of the proceeds thereof to general education, and other secular purposes.

That, in the year 1839, it being the policy of your Majesty's Government to reunite the Provinces of Upper and Lower Canada, it was considered extremely undesirable to leave the unsettled questions respecting the Clergy Reserves to be dealt with by the united Legislature of the new Province, wherein, from the great preponderance of Roman Catholics in Lower Canada, it was probable there would be a large proportion of Members belonging to that communion.

That, accordingly, the action of the Legislature in Lower Canada being at that time suspended, in consequence of the unsettled state of that Province, a measure was proposed by the Governor General to the House of Assembly of Upper Canada, and passed by a considerable majority of the said House of Assembly, and also of the Legislative Council, having for its object to settle the questions respecting the Clergy Reserves, by providing for the sale thereof, and appropriating one portion of the proceeds to the Clergy of the Church of England, another portion to the Clergy of the Church of Scotland, and the remainder to the Ministers of the various other denominations of Christians within the said Province.

That the said Act of Assembly was, in truth, a compromise between the conflicting claims of the different parties, and was assented to by the members of the Church of England in the said Province, as a compromise, and for the sake of peace.

That the said Act of Assembly was transmitted to this country for the assent of your Majesty in the year 1840, when it was discovered that some of its enactments were in contravention of existing acts of Parliament. But your Majesty's Government, being desirous that the questions respecting the Clergy Reserves should not remain unsettled, and being at the time occupied in passing through Parliament a Bill for reuniting the Province of Upper and Lower Canada introduced a separate Bill for the purpose of carrying out the said compromise, and finally disposing of the said questions.

That the said Bill, having, with some modifications, passed both Houses of Parliament, received the Royal assent, and by the Act so passed, (being the 3 & 4 Vict. ch. 78,) after reciting that it was expedient to provide for the final disposition of the lands called Clergy Reserves in Canada, and for the appropriation of the yearly income arising, or to arise therefrom, for the maintenance of religion and the advancement of Christian knowledge within the Province, it was enacted, that the said Clergy Reserves might be sold, and the proceeds invested as therein mentioned; and that as to so much of the said Clergy Reserves as had been already sold, the proceeds thereof should, subject to certain annual payments, be appropriated to the Churches of England and Scotland, in the proportions of two-thirds and one-third; and that as to so much of the said Clergy Reserves as then remained unsold, one moiety of the proceeds thereof should be appropriated to the Churches of England and Scotland, in the same proportions, and the residue thereof applied, by the Governor of Canada, for purposes of public worship and religious instruction; and the share of the Church of England was to be expended for the support and maintenance of public worship and propagation of religious knowledge under the authority of the Society for the Propagation of the Gospel in Foreign Parts.

That the Society has ever since faithfully administered the funds thus placed under its control, and cannot but protest against any measure by which the Church of England in the Province of Canada would be deprived of the benefits secured to it by the said Act of Parliament.

That the settlement so made, in the year 1840, of the questions relating to the Clergy Reserves, was intended to be a final settlement of the same, and was accepted and acquiesced in by all parties as such until last year, when certain Resolutions respecting the said Clergy Reserves were passed by the House of Assembly of the Province of Canada, and an Address voted to your Majesty, praying that your Majesty would be graciously pleased to recommend to Parliament a measure for the repeal of the Imperial Act, 3 and 4 Vict., ch. 78, and for enabling the Canadian Legislature to dispose of the proceeds of the Clergy Reserves, subject to certain conditions for the benefit of existing incumbents.

That the Society has heard with deep concern that your Majesty's Government have, in reply to the said House of Assembly, intimated their intention to advise your Majesty to comply with the prayer of their said Address.

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

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

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

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

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

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

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

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

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

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

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

CHURCHWARDENS.

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

THE SUPPRESSION OF RELIGION—THE FEELING IN THE PROVINCE.

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

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

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

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

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

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

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

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

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

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

PAPAL AGGRESSION BILL.

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

Table with 2 columns: AYES and NOES. Stanleyites 220, Peelites 27, Whigs 191, Total 438. Roman Catholics 35, Peelites 12, Puseyite Protectionists 6, Whig and Radicals 42, Total 95.

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

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

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

DIOCESE OF NOVA SCOTIA.

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

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

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

TORONTO VOCAL MUSIC SOCIETY.

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

MECHANICS' INSTITUTE.

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

LECTURES IN ST. LAWRENCE HALL.

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

Further donations to build a Parsonage at Trinity Church, King Street:— John Robert Carroll, Esq. £2 0 0 J. G. Joseph, Esq. 1 0 0

NOTICE.

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

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

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

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

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

Toronto, March 18, 1851.

TORONTO MARKETS.

Table with 4 columns: Commodity, Unit, Price, and another unit. Includes items like Fall Wheat, Spring do., Oats, Barley, Rye, Peas, Flour, Market Flour, Do. (in Bags), Oatmeal, Beet, Pork, Bacon, Hams, Mutton, and Coals.

Poetry.

My Prayer Book.

THE ACCESSION.

"Our Sovereign Lady QUEEN VICTORIA as on this day set over us by thy grace and providence, to be our Queen."—Prayer Book.

This world is like that creature vast, The royal dreamer had to face; Whose head from burnish'd gold was cast, But, when you reach'd the talon'd base Vile metal there commenced its lower sway, And slowly crumbled into worthless clay.

But, who like monarchs this can know, At whose accession all things wear The richness of a legal glow, And triumphs of that festive glare A coronation and a crown present, With all the pomp of shouting welcome blent?

The spangles on the mourning-dress, Worn for some princely head, which lies Cold in sepulchral nothingness, Are scarce removed from courtly eyes, Ere happy mourners to another king Their vernal chant of vaunted homage sing.

Alas! for Kings, if state and throne, If splendour and monarchical pride Were all that royal minds could own, Or, crowns and fawning courts provide: A fate like this the soul would overpower, And harrow princes in their calmest hour.

The kingdom of the soul exceeds Whatever realms and rank impart, And oft a monarch inly bleeds To find himself a friendless heart,— In crowded loneliness to speak and smile, And be unechoed in his thoughts the while,

And, hollow dreams must oft surround The pageantries of royal state; Deceits and dangers there abound While secret anguish gnaws the great: Peasants can weep, but Princes dare not show The aching centre of their voiceless woe.

Flatter'd by many, loved by few, Before them group and gather all Who seek to veil each covert view, Their serpent tongues the "country" call: Too oft fair loyalty is glozing speech Gilding the cause cold self desires to reach.

Hence, thou for whom a realm is kept O'er which the sunbeams ne'er go down, Wider than that the eagles sweep, When Rome became a huge renown, The Church appoints thee with her unction now, And drops the crown upon thy jewel'd brow.

While thrones descend, and empires shake 'Mid loud convulsion fierce and far, And strife and civil discord make Pale Europe rock with coming war, God of our glories! 'tis in THEE we own The deep foundations of a christian throne.

Lift we our heart-breathed hymn on high To Thee, incarnate King of kings! Under whose providential eye A coronation-anthem sings Each patriot soul, who Church and Crown can see Reposing grandly, when they rest on Thee.

The life-blood of a loyal heart Flows bravely through our British veins; Nor shall this hero-truth depart From cot and palace, shore and plains,— That kings on earth a regal shadow throw Of Him, to Whom all worlds subjection owe.

7 Daniel ii. 32, 35.

Reviews.

THE CHURCH REVIEW AND ECCLESIASTICAL REGISTER, Vol. 4, No. 1: April, 1851: Bassett, New Haven, Con.

The April number of this Review has just reached us, and among the more prominent articles which it contains is an able historical summary of religious events in England, from 1829 to 1850; beginning with the passing of the Roman Catholic Relief Bill, and ending with the papal aggression. The origin, progress, development and results of the Oxford Tract movement, are here given, in simple ungarbled language; and it may be seen at a glance how the beneficial tendency of some of the earliest of these tracts was counteracted by the baneful poison instilled by some of the latter.— This is indeed an admirable record of the Anglo Romanish movement, and it is not unlikely that we may hereafter give some extracts from it. There are other articles in this number which will well repay perusal; amongst them is one entitled "a half century's progress," in which there are some interesting religious statistics. We must close our notice of this number with the following extract from the latter article, which gives gratifying intelligence of the steady rise of the Church of Christ, and the decline of Romanism.

"In closing this view of the changes that have taken place in the religious world during the half century, it will be interesting to consider the relative condition of the several religious denominations. At the close of the last century the Romanists were computed, by Carey, to number 100,000,000—the Protestants, 44,000,000, and the Greeks and Armenians, 30,000,000. A few years since Balbi computed the Romanists at 160,000,000. They may now possibly amount to 165,000,000. Ungewitter, in 1850, computed the Protestants of Europe at 58,000,000; our own computation gives 22,000,000 in America, and other computations give over 20,000,000 in Asia, Africa, Australia, and Oceania, making a total of 100,000,000 of Protestants at the present time. Ungewitter also computes the Greek Church in Europe, at the present time, to exceed 59,000,000. The Greek, Armenian, Coptic, Syriac, Chaldean, and other Oriental Christians of Asia, and

Africa, must number some millions more, probably not less than five or six millions. These data give the Romanists 165,000,000, the Protestants 100,000,000, the Greeks and the Orientals 65,000,000; making a total of 330,000,000 of Christians, out of 1,050,000,000, the estimated population of the globe. Carey's estimate, half a century ago, gave 174,000,000 of Christians out of 950,000,000 of people. According to these data, the Greek and Oriental Church has something more than doubled in fifty years—the Protestants have doubled once, and almost half doubled again, while the Romanists lack 32,000,000 of having doubled once. Another important feature of the present, in comparison with the past, and in relation to the future, in the comparative sway of Romish and other governments at the two periods. In 1800, the Romanists bore rule over about 120,000,000 of people—the Protestant rule scarcely exceeded 20,000,000, and the Greek was less than 30,000,000. Now the Romish sway extends over about 165,000,000—the Protestant 225,000,000—the Greek about 75,000,000. The condition of Romanism, relative to other religious bodies, and in its political predominance, has therefore undergone surprising changes within this period—changes which are full of comfort for the present, and hope in the future, to all lovers of genuine freedom, civil or religious. Another interesting consideration to the pious soul is, the relative increase of Christians in the world. Fifty years ago the Christians were less than one fifth of the population of the globe; now they exceed a fourth part."

UPPER CANADA JOURNAL OF MEDICAL, SURGICAL, AND PHYSICAL SCIENCE—No. 1: April, 1851: A. F. Plees, Toronto.

The medical practitioners of Upper Canada have resolved to enter the field of literary labour in their profession, and supply the want which has long been felt in this Province, of a native medical and surgical journal. The first number of a monthly publication of this nature has just reached us. It contains records of original cases; some well selected matter, and an admirable Editorial manifesto, from which we would quote to-day, did our space permit us. The meteorological tables and observances will be found most useful.

THE YOUNG CHURCHMAN, No. 5: April, 1851: A. F. Plees, Toronto.

We have received the number of this youthful publication for the present month, and hail its appearance with pleasure. It is steadily improving in matter; among the original articles, the Church Scholars' Notes on the New Testament, and the Life of Venerable Bede, will be found well suited for the young reader; and the selected articles are equally judicious. We wish the publication every success.

MECHANICS' INSTITUTES: A Lecture on the benefits to be derived from Mechanics' Institutes: By Walter Eales, Painter, Toronto: Stephens, Printer, Toronto, 1851.

We have received a copy of Mr. Eales' interesting lecture, delivered a short time since, at the Mechanics' Institute, in this city, in which the benefits of these institutions are expressed in flowing and graphic language; and it is pleasing to us to find that however useful such institutions may be in ameliorating the condition of the mechanic, Mr. Eales views them still as but handmaids to religion; and he strongly impresses upon mechanics, that, "as Christians, it is our duty to love the Author of our being, 'with all our heart, with all our mind, with all our soul, and with all our strength;' to 'present our bodies, souls, and spirits, a living sacrifice,' to the Author of all which, for our advantage, is indeed 'a reasonable service.' Oh! that this were the case in every family and in every government, (for governments are but families on a larger scale,) and that the whole world would consider themselves but as one family! then might we hope to see man ruled by the faculties which link him to heaven, and not by those he has in common with animals; then, and not till then, shall benevolence rule the earth, and justice lift aloft her scales."

The domestic benefits conferred by the institution are thus portrayed:—

"The domestic advantages resulting from being members of this Institute are numerous, besides many incidental and collateral benefits resulting to the homes of the working classes, there are three great ends directly promoted by it, that are worthy of special regard: it favours the cultivation of natural affection, it secures family fellowship, and it generates and fosters domestic piety. The institution of families does not owe its origin to human ingenuity; God has himself grouped the human race in these miniature associations; and by the refined instincts which he has implanted in their bosoms, has in all ages, and amidst all the confused comminglings of mankind, preserved this unique institution from destruction. The homes of men, are the centres of nearly all the light and warmth that cheer the social world,—the arks that shelter mankind from the raging tempests and storms of life,—the cells where the living and the loved, hoard the sweet fruits of their reciprocal affection,—the well-springs that supply mankind with the purest draughts of earthly happiness. Attachment to home is always strongest in the hearts of the virtuous and the good. While it will be found, that those who have abandoned themselves to sensualism and vice, have first learned to loathe the quiet joys, the chaste delights, and the great gentle affections of the family circle.

"All our natural affections are quickened by frequent and kindly domestic communion. The offices of love, the acts of devotedness and proofs of tenderness, constantly repeated among relatives, mingling in the same dwelling, cannot but powerfully affect their emotional nature, and continue to weave, day by day, a chain of love around their hearts. The strength of this chain will depend, in a great measure upon the frequency or infrequency of the intercourse subsisting between the respective members of the household. It is proverbial,

that absence tends to the estrangement of the heart, even from those claiming the closest kinship with us; where our seasons of communion therefore, only occur at lengthened intervals, or where they are hurried and embarrassed, by the intrusion of care and anxiety, must of necessity be thereby relaxed and weakened."

SCOBIE'S MUNICIPAL MANUAL FOR UPPER CANADA: Toronto, Hugh Scobie, 1851.

We are glad to find that Mr. Scobie has published a second edition of his very useful Municipal Manual, to which he has added a supplement containing the Municipal Corporations Act, and amendment Act; Road and Bridge Company's Act, and amendment Act; the Assessment Act, with all its perplexities, and ambiguities, and contradictions; the Common School Act; the Grammar School Acts, and all other Acts which confer powers, or impose duties on the municipalities. This is an admirable compendium of information on matters of interest to every one; and we would say that it is an essential to every man of business. It contains also a good map of Upper Canada.

CANADA, PAST, PRESENT, AND FUTURE: By W.H. Smith: Part 3: Toronto, T. Maclear, 1851.

The third part of this useful publication has just appeared, and it well sustains the opinion which we have already expressed of the merits of this work. It concludes the notice of the Counties of Lincoln, Haldimand, and Welland. Wentworth and Halton is complete in it; and the latter part of the number brings us nearer home, as it commences the County of York. It contains the usual business directory of Lincoln, Haldimand, and Welland, and a map of the Counties of Middlesex, Oxford, and Norfolk.

BULLETIN OF THE AMERICAN ART UNION, No. 11: New York: Geo. F. Nisbett, & Co.

We have received this number of the American Art Union which contains an account of the Annual Meeting of the Society, a record of the last distribution, and the programme for the current year. By the latter we learn that the Gallery of American Art will contain five engravings on steel, the subjects selected being Ranney's Picture of "Marion and his Men bargaining for a Horse" by Mount. "American Landscape Scenery" by Cropsey.—Wooddelle's Picture of "Old 76 and Young 48" to which is added "Mount Washington" by Kennett. Each subscriber of five dollars will receive a copy of one of these Engravings, independent of his chance share in the distribution of Works of Art, the Gallery of which is expected to open this month.

THE FUTURE COMMERCIAL POLICY OF GREAT BRITAIN.

We cannot forbear extracting the following able passage from the last number of Blackwood's Magazine on this important subject:—

In the centre of the empire stands the parent state, teeming with energy, overflowing with inhabitants, with coal and ironstone in its bosom, capable of putting in motion manufactories for the supply of half the globe. In the extremities are colonies in every quarter of the earth, possessing waste lands of boundless extent and inexhaustible fertility, producing every luxury which the heart of man can desire, and one only of which could furnish the whole staple required for its greatest fabrics. With such providential wisdom were the various parts of this immense empire fitted for each other; so marvelously was the surplus, whether in animated beings or rude produce, of one part adapted to the deficiencies and wants of another, that nothing but a just and equal system of government, alive to the wants, and solicitous for the interests, of every part of its vast dominion, was requisite to render it the most united, prosperous, growing, and powerful state that ever existed on the face of the earth.— The Roman Empire while spread around the shores of the Mediterranean Sea, affords but a faint image of what it might have been. The ocean was its inland lake; the British navy its internal means of communication; and the foreign trade of the whole earth its home trade. We obtained the empire of the seas precisely to enable us to carry out this magnificent destiny; the victory of Trafalgar presented it to our grasp. But a just and equal system of government was essential to the existence and duration of so immense a dominion; a sense of fair administration, a consciousness of protected interests, would alone hold it together for any length of time. The simple precept of the gospel, "to do to others as we would they should do unto us," would, if duly carried into practice, have for ever kept united the mighty fabric, and caused it to embrace in peace and happiness half the globe. This object was practically attained by the virtual representation of all classes, interests, and colonies, under the whole constitution; and thence the steady growth, vast extent, and unvarying loyalty during many a severe contest, of this multifarious dominion. The new constitution by vesting the government in the representatives of our manufacturing towns, and thence introducing the rule of class interests, is visibly and rapidly destroying it. The only remedy practicable—and even that is only for a short season—is the exten-

sion to the colonies of a direct share in the Imperial Parliament; but that is far too just and wise a measure to permit the hope that it will ever be embraced by the class interests who now rule the state.

Notwithstanding all the obvious advantages of the course of policy which we have recommended—though it would at once furnish the means we have shown in a former paper, of obviating external dangers and maintaining our national independence, and at the same time relieve our internal distresses and extend and consolidate our colonial dependencies—we have any hope that it will be adopted. The Free Traders have got a hold of the burghs—to which the Reform Bill gave a decided majority in the house of Commons—and their leaders so perseveringly pursue their own immediate interest, without the slightest regard to the ruin they are bringing upon all other interests of the state, that the hope of any change of policy—at least till some terrible external disaster has opened the eyes of the nation to a sense of the impending calamities brought on them by their rulers—may be regarded as hopeless, without a general national effort. The imposition of a moderate import duty upon produce, whether raised or manufactured, of all other nations, but with an entire exemption to our own colonies, is obviously the first step in the right direction, and would go far to alleviate our distresses, and at the same time replenish the public Treasury and avert our external dangers. In taking it, we should only be following the example of America, Prussia, and nearly all other nations, who levy a duty of 30 per cent. on our manufactures, and thereby make us pay half of their taxes. But it is to be feared the mania of Free Trade will prevail over a wise and expedient policy, calculated equally to advance the interests of all classes in the state. We do not say, therefore, that any such system will be adopted; but this we do say, and with these words we nail our colours to the mast,—PROTECTION MUST BE RESTORED, OR THE BRITISH EMPIRE WILL BE DESTROYED.

IMPORTANT HISTORICAL MANUSCRIPT.

A very interesting discovery, according to a Chicago paper, has recently been made among the manuscripts which were saved from the pillage of the Jesuits' College in Quebec:—

It is well known by those familiar with the resources of early American history that the publication of the Jesuit Relations, which furnish so much of interest in regard to the discovery and early exploration of the region bordering on our Northern Lakes, was discontinued after the year 1672. Some were known to have been written, but the manuscripts were supposed to be lost.— The Relations, from 1762 to 1769 inclusive, have lately been discovered, and among them a manuscript containing a full account of the voyages of Father Marquette, and of the discovery by him of the Mississippi river. It was undoubtedly this manuscript which furnished Thevenot the text of his publication, in 1687, of the voyages and the discoveries of Father Marquette and of the Sieur Joliet. The latter kept a journal and drew a map of their route; but his canoe was upset in the falls of St. Louis, as he was descending the St. Lawrence in sight of Montreal, and he was lost with the rest of his effects. What increases the value of the present discovery is, that the original narrative goes much more into detail than the one published by Thevenot. The motive which prompted the preparations which were made for, the expedition are fully described, and no difficulty is found in tracing his route. There is also among the papers an autograph journal by Marquette, of his last voyage, from the 26th of October, 1674, to the 6th of April, 1675, a month before his singular death which occurred on the eastern shore of Lake Michigan. Also, a chart of the Mississippi, drawn by himself, illustrating his travels. The one annexed to Thevenot's account, above referred to—a copy of which is contained in the third volume of Bancroft's History of the United States—is manifestly incorrect, as there is a variance between the route of the Jesuit, as traced on his map, and that detailed in his text. The manuscript chart now rescued from oblivion reconciles all discrepancies, and constitutes a most interesting historical relic.

Advertisements.

MR. ALEX. KEEFER, BARRISTER AND ATTORNEY-AT-LAW, Wellington Buildings, corner of King and Church Streets. Toronto, September 9th, 1850.

GEORGE ARMITAGE, MODELLER, Marble, Stone and Wood Carver, Corner of Elm and Yonge Streets, Toronto. Every description of Plain and Ornamental Marble and Stone Work, consisting of Monuments, Tombs, Tablets, Grave-stones, Fonts, Crests, Coats of Arms, Garden Ornaments, Chimney Pieces, &c., &c., &c., executed on the shortest Notice, and on reasonable Terms. N. B. Monuments cleaned and Repaired, and Casts taken from Living and Dead Subjects. Toronto, March 27th, 1850.

