contains the articles alluded to, to the Editor of the "Echo." I happened to see a number of that paper in a friend's house lately, and was much surprised to find an article in a prominent part of it, headed, "What shall we do for the Irish Catholics who live among us?" and it actually appeared that it is the Romanists who are meant. The same error is repeated several times in the article. Now the Editor of the paper in question is, I understand, a minister, and I suppose uses the creed every Sunday. I should think therefore he ought to know that "Catholic" is not "Romish." When he prays for the good estate of the Catholic Church, I hope he does not imagine that it is for the Romish Church he is praying.

I remain, Rev. Sir,
Your obedient servant,
A True Catholic,

Toronto, July 12th, 1854.

Toronto, *July 26th*, 1854.

Dear Sir,—I perceive that in the last *Church* you caused the errata which occurred in the extract of a sermon, you were kind enough to publish at my request, to be inserted, but unfortunately the heading would lead your readers to imagine that the extract had been sent to you by Dr. Mackie. I wish, therefore, to state how it happened that his initials were affixed to it. I heard that the sermon had been coarsely commented on in an American book; so I requested him to let me see it, and then asked for a copy of that portion of it, which he kindly sent me, and I placed it in the printer's hands without observing the letters G. M. at the end of it. I am, dear sir,

Yours very truly,
A Constant Reader.

To the Editor of the Church, Toronto.

ADDRESS TO THE REV. WILLIAM DAVID.

Brockville, 17th July, 1854.

Dear Sir:—I am instructed by the church wardens of St. Peter's Church, Brockville, to forward you the enclosed copy of an address to the Rev. Wm. David and his reply thereto, with a request that you will insert the same in the next issue of your valuable journal.

I remain my dear sir,
your most obedient servant,
L. D. Buell, V. C.

To the Rev. William David.

Dear Sir:—On behalf of the congregation of St. Peter's Church, Brockville, in vestry meeting assembled, we beg to express our unfeigned regret at your removal from this parish, as well as our high sense of the value of your services as assistant minister during the last twelve months.

We sincerely trust that in the larger sphere of usefulness to which his Lordship the Bishop has thought it expedient to remove you, you may long be spared to sow the seed which will ripen to salvation, and that you may ever continue a faithful servant of Christ our Saviour.

Signed in the name and behalf of the congregation.

W. B. Simpson, Church Warden.
C. J. Campbell, Church Warden.

Brockville, July 5th, 1854.

Reply.

Kingston, C. W., July 10th, 1854.

To the members of the congregation of St. Peter's Church, Brockville.

My Dear Brethren:—I have had the gratification to receive this day an address signed by the churchwardens in your name and behalf, expressing to me "your unfeigned regret at my removal from your parish, as well as your high sense of the value of my services during the last twelve months," and conveying to me also the kindliest wishes for my future spiritual use and welfare. Permit me to assure you that while this too complimentary language crowds my memory with many things I did during my limited ministration among you which I should not have done, and with the many more things I left undone which I should have done, it nevertheless fills my heart with the liveliest satisfaction, as it shows how willing you are to approve when the poorest pretence for so doing is permitted you. May God give you grace, my beloved brethren, to continue to exercise in all things this inestimable spirit of forbearance and forgiveness; nay more, of allowing your approbation to rejoice rather, and to triumph over your censure. May He enable you to cultivate and improve this—one of the loveliest features which comprise the beauty of holiness.

If in measuring my past stewardship among you, by the difficult standard prescribed by Holy Writ for a faithful ambassador of Christ, I feel painfully conscious of my sad short comings, and of my utter unworthiness to receive from my late flock this tribute of commendation, yet I cannot but return you my most heartfelt thanks for the kindly feeling which it evinces towards me, and more especially for the encouragement which I shall not fail to derive from it, to enter upon and cope with the duties of my present enlarged field of labour with a more devoted spirit and a more self-reliant cheerfulness.

Regretting with you, although immeasurably more than you, the necessity which severed my ministerial connection from you, and again tendering you my most grateful acknowledgments for your parting address, which, favorably referring to the past, and charging me with your best wishes for the future, sends me indeed on my way rejoicing, I commend you to God's love and protection, fervently beseeching Him that his holy spirit—continually dwelling in the swept and garnished temples of your hearts—may so sanctify your lives as to make them peaceful and joyous paths to life everlasting in heaven, through our Lord and Saviour Jesus Christ.

Believe me, my dear brethren, to be your late affectionate pastor and ever-abiding friend,

(Signed), William David.

TO CORRESPONDENTS.

E. H. D. in our next.

ERRATA.—In *Church* of 20th inst., No. 51, under the head of Students' Fund, St. John's Church, Ancaster, for £1 6s. 10d. read £1 10s. Under the head of Widows' and Orphans' Fund, Innisfil, N. & S., for £1 10s. read £1 6s. 10d.

LETTERS RECEIVED TO JULY 26.

Rev. W. D., Kingston, rem. in full, vol. 18; Rev. J. H., Peterboro', add. sub. and rem.; Rev. F. D. F., Huntingford, add. sub. and rem.; Dr. R. C. H., Penetanguishene, rem.; Dr. M., Stamford, rem.; Rev. A. E., Tuscarora; Rev. J. B., Hamilton.

The Church.

TORONTO, THURSDAY, JULY 27, 1854.

ELECTION RETURNS.

UPPER CANADA.

Name.		Conservative Opposition.	Reform Opposition.	Ministerial.
Niagara	J. C. Morrison			1
Glengarry	J. Sandfield McDonald		1	
Peterboro	J. Langton	1		
Wellington, South	A. J. Fergusson		1	
Simcoe, South	W. B. Robinson	1		
Oxford, North	Mathieson			1
Brant, East	D. McKerlie	1		
Brant, West	H. Biggar		1	
Elgin, East	Dr. Southwich			1
Brockville	G. Crawford	1		
Lincoln	W. H. Merritt		1	
Northerland West	Sydney Smith			1
Hastings, North	Edmund Murney	1		
Hastings, South	Billa Flint			1
Ontario, South	Mt. Lumsden	1		
Prescott	H. W. McCann	1		

LOWER CANADA.

Bellechasse	J. Chabot			1
Quebec (Co.)	P. J. Chauveau			1
Levis	— Lemieux			1
Sherbrooke (town)	A. T. Galt			1
Shefford	L. T. Drummond		1	
Quebec (city)	Blanchet			1
"	Alleyn			1
"	Chabot			1
Iberville	Chas. Laberge		1	
Montgomery	N. Carsault		1	
Montreal City	M. Dor on			
"	L. H. Holton			
"	Hon. John Young			

ARCHIDIACONAL VISITATIONS.

The Archdeacon of York will (D. V.) visit the following Parishes and Missionary Stations at the periods undermentioned. The same course will be pursued as at former visitations:

Brock, St. Thomas's	Wednesday	July 26,	4½ P. M.
Georgina	Thursday	" 27, 11	A. M.
Brock, St. John's	Friday	" 28, 10	A. M.
" Fair's	"	" — 2	P. M.
Uxbridge	"	" — 6	P. M.
Scarboro, Christ Church	Saturday	" 29, 4½	P. M.
" St Paul's	Sunday	" 30, 3	P. M.
Markham Village	"	" — 6½	P. M.
Markham, St. Phillip's	Monday	" 31, 11	A. M.
Thornhill	"	" — 3	P. M.
York Mills	Tuesday	August 1, 10	A. M.
Pine Grove. Vaughan,	"	" — 6½	P. M.
Weston	Wednesday	" 2, 11	A. M.
Etobicoke, St. George's	"	" — 3	P. M.
Mimico	"	" — 6	P. M.
Toronto, St. Paul's,	Thursday	" 3, 11	A. M.
" St. George's	"	" — 3	P. M.
" Holy Trinity,	Friday	" 4, 11	A. M.
" Trinity East,	"	" — 3	P. M.

NOTICE.

The Bishop of Toronto begs to inform his Brethren the Clergy of Hamilton and all the Districts westward, that he intends, D. V., to confirm at their several Missions and Stations, in accordance with the following list. Should there be any error or omission, the Bishop requests the Clergyman interested to notify him of the same in time to be corrected.

Toronto, 10th June, 1854.

JULY.			
Sunday	29 Goderich	11	A. M.
AUGUST.			
Tuesday	1 Hyrnehurv Mitchell	11 3	P. M.
Wednesday	2 Stratford	11	A. M.
	Hayesville	3	P. M.
Thursday	3 Galt	11	A. M.

DOCTOR DUFF.

The Rev. Dr. Duff on his return from America, delivered a speech four hours' long in the city of Edinburgh, which, as reported, covers a vast surface of paper; yet, from the first column to the last, it is crowded with most rapturous encomiums upon every thing and person he saw or heard, during the course of his tour. Our American brethren, although they can digest a large amount of appreciation of their many virtues and good qualities, on the part of "foreigners," seem to be almost overwhelmed by the extraordinary torrent of praise poured upon them, "like," to use an expression of the Doctor's, "a mighty cataract, stirring humanities." All things are glorious!—splendid!!—magnificent!!! To quote his own grand simile, after alluding to a *single bone* discovered which weighed 1200 lbs! and the remains of birds *with claws three feet long*!! "It looks (in his opinion) as if these were but the gigantic beginnings, and emblematical preparatives for the giant states of the Union."

The *N. Y. Times* considers this lengthy speech, "one of his ablest and most successful efforts,"—"his opinions of us are in the highest degree flattering,—he seems indeed to have found nothing among us sufficiently defective to elicit his censure." Another New York paper expresses great surprise, mixed with a little doubt, at some of the following pieces of information. If only partially true, we cannot endorse the eulogium on the "spontaneous liberality" of the Dutch.

"We have no new churches among us comparable to many now erected by spontaneous liberality in New York. One is building by the Dutch Reformed body,—a noble edifice, of pure white marble, to cost, how much think you, and when? $400,000 or nearly £100,000. It so happened the Dutch Church was down in the old town, where it was not much worth. It was wanted as a building for a Post Office, or something. They received $10,000 of rent for it. Then some person had left three-quarters of an acre for the pasturage of a cow for the pastor, and that was lately sold for $700,000."

Then again, a Philadelphia paper expresses amazement at the "six or seven feet of snow" found by the Doctor in their streets, which though it harmonizes with the terrific account of his voyage out, when he experienced "a succession of gales for eighteen days in the broad Atlantic, amid raging billows and storms of snow, and masses of ice covering the vessel, and sinking her deep into the water—enough to frighten one not accustomed to that sort of scenery,"—yet does not agree with the recollections of that excellent authority "the oldest inhabitant."

We ourselves shared in the wonder of our contemporaries, when we arrived at the account of Canada West, for we learned from it, that "West or Upper Canada is *almost Presbyterian*, and it is very much Free Church Presbyterian," while, as an illustration of their numerical force, though to us we confess it appears a weak one, he says, "They have already, I understood when there, sent home money to get out three Presbyterian ministers." We should like to ascertain who it was that deceived the Doctor so shamefully. The Church of England exceeds both Kirk and Free Church united together, by about 100,000, even according to the late census, which in many cases was taken in a notoriously unfair manner as far as she is concerned. So also both Methodists and Roman Catholics are, numerically speaking, of greater force. The Reverend gentleman is as unhappy in his similes as he is in some of his statements. For example, in a ponderous illustration of the great and wondrous development of the Anglo-Saxon race, he says—

"And the only simile I can think of to bring out my ideas on the subject is, by referring to the lakes of North America. *These waters, gathering from all sources, come down in a mighty stream to the St. Lawrence; they roll on; they then enter the rapids; and thence, intermixed with the new elements, roll on, and we next find them tumbling over the cataracts of Niagara.* There they are tossed about in a seething cauldron; and, after having gone through a filtering and purifying process, emerge from it a noble stream, spreading themselves into rivers and lakes, carrying a fertilizing influence with them, and bearing on their bosoms the treasures of a mighty empire."

As we lately alluded to the uncomplimentary manner in which Dr. Burns had been treated by a brother minister, and as Mr. Roaf has since thought proper to issue in the *Globe* a species of pastoral letter, denouncing Dr. B. for his "clerical fierceness," and speaking of "the grief and fear with which that aged minister's course is contemplated by most christians and clergymen in the neighborhood," we cannot leave the account of Canada, without quoting Dr. Duff's high opinion of his brother Doctor. He says,

"The men who have gone from this country to Canada are noble-hearted men. What a fine specimen have we, for example, in Dr. Burns of Toronto—[Applause]—a man who has more energy about him than half a dozen young men. He is possessed of the utmost muscular energy and brain energy, and never seems exhausted; and proximity to him would put many hundred idlers quite in motion. [Laughter and applause.] His work yonder has been great."

But to return to the Doctor's extravagant praise of American Institutions. He seems to have viewed all things through a golden haze, which, like the mirage in the deserts of Africa, turned the barren wilderness into running streams and shady groves. The Godless system of their school education, the result as has been lately proved of an infidel plot; mourned over by the thoughtful and pious of every denomination, as the rottenness at the core of the nation's greatness, is in Dr. Duff's eyes, sublime. Even the absurd political party lately sprung up, called "Know Nothings," are considered by him an excellent "institution," and he describes with unseemly enthusiasm, how when certain Romanists hooted a street preacher who was attacking their religion—

"Suddenly, every Papist got a firm thwack on the side of the head with the most thorough American gravity—[great laughter]—coupled with such words as these: 'Sir, this is a free country; every man is entitled to speak, and sir, when the man is done, if you want to answer him, we will see to it that you get justice.' Well, if it had been only one or two who behaved in this manner, they would soon have been [illegible] seeing the apparent ubiquitousness of these Know-Nothings, were glad to give in. [Cheers.] They tried it again and again, however, but always with the same result, so that ere long full liberty of speech was established in the free City of New York. I do not know whether we could imitate this or not at home—[laughter]—but, at all events, the plan has proved quite successful over the water. [Hear, hear.]"

So also, the treatment of the Indians by the United States Government, which we were wont to think of as a blot in their annals, is considered by the admiring Dr. as almost perfection. It was a novelty to us, as we have no doubt it will be to many of our readers, to learn that the Government regard it as "national policy" to assist in their "christianization." Their expulsion from their pleasant homes, and banishment into the far distant wilderness is thus gently glossed over—"18,000 have been necessarily removed beyond the Mississippi." After this we anticipated a dissertation on the beauties of slavery, but there is not the slightest allusion to it. An Edinburgh audience, full of reminiscences of Mrs. Beecher Stowe's visit, and the horrors of Uncle Tom's Cabin, would scarcely relish such an expression of admiration. In concluding his remarks on the Indians, he says:

"These men will not only become Christians, but will be eligible for any office; and one day an indigenous red Indian may become president of the United States." (Applause.)

He was greatly delighted with the President "coming down stairs like a private gentleman, and with his wife, whom he declares to be "an out and out Christian," and takes the opportunity of declaiming in ultra democratic style, concerning "scarlet or golden drapery, particolored raiment," and "the high mightinesses and other royalties in the old world."

But to conclude: Our neighbors over the lake are the greatest lion-hunters in the world, while the magnitude of the animal seems to be of little consequence to his pursuers. If there be only a claim, however small, to the title, forthwith he is chased from city to city. Deputations visit him—breakfasts and dinners ambush him on every side—meetings are assembled in order to exhibit his points to the admiring public, and reporters with note books and sharp pencils are on his trail from morning to night, scarcely allowing him to enjoy the privacy of his bed-chamber. This pursuit usually lasts from three to six weeks, when it concludes as suddenly as it commenced, and in an incredibly short space of time the one so hotly chased is forgotten altogether, or perhaps only remembered to be lustily abused.

Dickens declared that his constitution was nearly destroyed by the zeal of his pursuers. One day Kossuth was idolized, and in a few more he was almost forgotten. Mitchell, infamous for his hatred of every thing British, and for his diabolical scheme for killing "Britishers" with bottles of vitriol, was lionized after the same fashion, and in a few days was abused in the strongest language the dictionary could furnish. Thackeray was a lion for more than a fortnight, and in the absence of a name of greater celebrity, Dr. Duff was next taken up. When he arrived at Philadelphia in the *snow storm* before alluded to, very much fatigued and anxious to get to bed, he found seventy ministers of all denominations waiting "to welcome him to their homes." Notwithstanding the "six or seven feet of snow," a meeting was called in the largest hall in Philadelphia, and considerably over 3,000 were present. Similar manifestations were made in every place he went, and as he did not remain sufficiently long to feel the neglect which inevitably follows such lionizing, it is scarcely a matter of surprise that

"They dazzled his eyes and bewildered his brain."

Had he remained a few weeks longer, in all probability the radiant pictures of American perfection he exhibited in Edinburgh would have lost their brilliancy, and he would have been enabled to give less flattering, but infinitely more correct, views of the real state of things in "the Great Republic."

We cannot conclude without adverting to a singular omission in the Doctor's speech. He seems to exercise great ingenuity in evading all allusion to the Church, either in Canada or in the United States. Methodists, Baptists, and Presbyterians, of all shades are expatiated on, where he dwells on "church statistics," but he ignores episcopacy altogether, even as many of his body ignore the irresistible arguments as to its validity. Altogether the Doctor's lengthy speech will neither add to his fame nor reputation, as a careful, impartial narrator of facts. Since we commenced this criticism, we noticed in the *Globe* that the Dr. had just received the honorary degree of L.L.D., from the University of New York, as a token, we presume, of admiration for his laudatory speech.

DOCTOR NEWMAN.

In a late number of the Dublin *Nation*, we find a lengthy account of "the solemn profession of faith" made by this misguided pervert at his installation as Rector of the new Romish University in that city. Amid the great variety of professions made by him, we find that he receives "as the truth, and embraces as such, all the apostolical and ecclesiastical traditions, observances and institutions, receiving the sacred scriptures according to the sense and interpretation thereof, *always held and taught* by the Holy Catholic Church,—proclaiming his faith in the seven sacraments of the new law as instituted by our Lord Jesus Christ, and his belief in all things appertaining to their administration,"—also, "in the real presence of the body and blood, soul and divinity of Jesus Christ, in the sacrament of the Eucharist offered up in the Holy Mass" &c. &c.

It is not our object at present, to enter into any controversy upon those points where Rome has forsaken the Holy Bible, and the teaching of the early centuries of primitive christianity, but merely to point out from the evidence contained in this "profession," that having entangled Newman in her meshes, she has just put forth her power, and quenched effectually the glittering *ignis fatuus* of "development" which bewildered his mind, and led him, infatuated, into the toils.

The perversion of Newman exhibits a remarkable phase [illegible] human mind. It would appear from his writings, that his imagination and fancy were led into captivity by the meretricious splendours of Romanism, and her external but most deceptive semblance of unity, while his intellect remained in open warfare against her claims. The doctrine of development at length appears to have suggested itself to him, as admirably adapted to harmonise and reconcile those conflicting principles.

His acute mind and historical knowledge shewed him that the ground of antiquity assumed by Rome is quite indefensible; that her creed is not identical with that taught by the apostles, nor her teaching at all to be reconciled with that of the Church during the early centuries of Christianity. He could not close his eyes upon the mass of evidence which shewed that the points of faith in which Rome differs from the English Church are NOVELTIES,—mediæval figments of human device. He was fully aware that the challenge given by that venerable champion of the faith Bishop Jewell could not be taken up. "If," said that stout-hearted soldier of the cross, after enumerating the *innovations* of the Church of Rome, "my adversaries bring one sufficient sentence out of any old *catholic doctor or father*, or out of any general council, or any *one example of the primitive church*, in favour of these doctrines for the first 600 years"——— * * * "If any one of my adversaries is able to make good a single proposition among them all, either of sufficient declarations of scriptures, or by the testimony of the ancient fathers and councils, I give up the contest and declare myself a proselyte."

Newman was fully aware of these formidable obstructions, but the doctrine of development accounted for them all. The idea that the church had been growing as a tree, putting forth in successive ages new limbs and branches of doctrine, accounted for a host of things, of which no trace could be found in the primitive church. This vain doctrine, though it overthrows the foundation of the faith that was once for all delivered to the saints, and though it resembles in many respects the opinions enunciated by schismatics of various shades, and semi-infidels, in defence of their dogmas, yet seems to have satisfactorily accounted to Mr. Newman for such middle-age excrescences as transubstantiation—the doctrine of the mass—the adoration of the Virgin—terrors of purgatory, &c. &c.

Such was the crazy, leaky craft in which the doctor and many others, set sail for Rome; while Cardinal Wiseman and his myrmidons looked on with bland suavity not regarding or caring about the means of transit, so that it only kept afloat sufficiently long to gain the port. But scarcely had they landed, and received the fraternal embraces and congratulations of their new brethren, ere the ecclesiastical thunderbolts were launched against the doomed craft; broadside after broadside was poured in, until we can scarce discover a plank of the once trim looking sloop. Even from this side of the Atlantic, a long shot was taken at the condemned vessel, levelled with a deadly aim.

Doctor Brownson of the Romish *Quarterly Review* shews that the theory contains principles directly subversive of Christianity:—He says—"The theory excludes even the possibility of faith by denying *quoad nos* the possibility of an Infallible Revelation. * * * The real question which Mr. Newman raises is not the possibility of development, but the possibility of Revelation."

What the feelings of Mr. Newman and his fellow passengers were, when they saw the craft upon which they prided themselves, and which they no doubt considered would prove vastly useful to their adopted church, as a swift and safe mode of conveyance from England to Rome, when they saw it rent plank from plank, from stem to stern, we have no means of knowing.

This we do know, however, from his profession made at the opening of the Irish College, that he now resignedly acquiesces in its fate. Probably a late "development" from head quarters has intimated to him, that the "theory" *must be given up*.

However it may be, he has evidently flung all the evidence furnished by holy Writ, the early fathers of the Church, and ecclesiastical history overboard, and has adopted in a spirit of blind unreasoning superstition as primitive and scriptural all the points of Romish doctrine which he formerly palliated and excused as "development." Thus, as it appears, he accepts the traditional observances, and institutions, "receiving the sacred scriptures according to the sense and interpretation thereof, *always* held and taught by the Holy Catholic Church"—proclaiming his faith "in the seven sacraments of the new law as instituted by our Lord Jesus Christ," &c. &c.

Where, we should like to know, in the inspired or uninspired annals of primitive christianity, does Mr. Newman discover that "the seven sacraments" were "instituted by our Lord Jesus Christ"? Where does he find authority for transubstantiation, that innovation of the 13th century? Where is there early evidence in favour of withholding the cup from the laity, in opposition to the solemn and pathetic injunction of our Saviour, "Drink ye *all* of this," and St. Paul's intimation that *all* did drink of it? Where can he find primitive authority for changing the *Congregational* worship of the Apostolic Church into services doubly unprofitable, being said in a foreign tongue and an almost inaudible tone? Where, in fact, for any of the points of doctrine in which the Romish Church differs from the true Catholic Church of England?

Alas, poor Newman!—he has been compelled to give up the thread which led him from the maze of historical doubts in which he was bewildered, and to give up *his doubts also*. In spite of the sacred records,—in spite of the testimony of the Church,—in spite of all ecclesiastical history,—in spite of the overwhelming evidence that he knows can be produced, he is compelled to receive the Church of Rome as she now is, bowed down with the incrustations of succeeding ages, as the Rome that *always* existed, from the time of our Saviour even to the present day.

Mr. Alexander, uncle of the Rev. J. Alexander Mor[illegible] assistant minister, Christ's church, Montreal, at present incumbent of the mission of Carleton Place in this diocese, has recently succeeded to the Earldom of Stirling and the large estates attached to that title.

The eldest sons of the Earls of Stirling bear the title of Viscount Canada. It may not be uninteresting to some of our readers to know that Sir Walter Scott traces his descent to William Alexander, Sixth Baron of Menstrie, and 1st Earl of Stirling and to William, 1st Marquis of Douglas, whose eldest daughter, Lady Margaret Douglas married William Viscount Canada, eldest son of the 1st Earl of Stirling.

The present Earl is somewhat advanced in years and leaves no descendant nearer to kin than a nephew to inherit the title and estates.

We have much pleasure in transferring the following "appeal" to our columns:

AN APPEAL, IN BEHALF OF KING'S COLLEGE, WINDSOR.

The executive committee of the Alumni of King's College desire to lay before the friends of that institution, the following statement of its concerns. An important crisis in its history has now been reached,—one that demands the prompt, vigorous, and liberal aid, of all who desire to sustain the college at Windsor.

Its resources, once large, have now been reduced to a very small amount,—only equal to the support of *one Professor*. First came the sweeping away of the parliamentary grant, bestowed at the same time with the royal charter. Then the withdrawal of aid, from the Society for the Propagation of the Gospel. And lastly, the loss, during the present year, of £400 sterling per annum, hitherto received from the Province.

In consequence of these several reductions, it is impossible to sustain, even the present limited establishment, and still more so, make the desired additions to the number of its professors, so as to increase its usefulness.

Under these circumstances, an appeal was made to England during the past summer, which, however, although ably and zealously sustained by the Lord Bishop and the Rev. Mr. Hill, did not produce more than £1000.

The Society for promoting Christian Knowledge had generously voted the sum of £1000 sterling, for the College, provided its friends would raise *twice that amount*.

Towards the fulfilment of that condition, about £1,300 has been obtained, leaving £700 sterling still necessary, in order to secure the Society's grant, which will shortly be cancelled, unless our part of the stipulation is performed.

It thus becomes imperatively necessary to make an immediate and most urgent appeal to all the friends of the College in this and the adjoining Provinces, for the contribution, in the first place, of this £700,—which, as it appears, will be the means of adding no less than £1000 *more* to the funds of the institution; but without which, that large donation will assuredly *be lost*.

But, supposing this primary and important object attained, a much larger sum will still be required before the institution can be placed on a permanent and efficient basis.

A professorship of *Modern Science*, and one in *Pastoral Theology*, are indispensable.

If the sum of *ten thousand pounds* can be raised both of these can be established, and other improvements introduced besides. In order to accomplish this nothing is wanting, but a spirited, united, and vigorous effort, on the part of the *Churchmen of Nova Scotia*.

It is hoped that these are alive to the importance of the College, as an institution which has already conferred extensive and manifest benefits on the country at large, and as one to which we must especially look for the future supply of the ministry of our Church. And, when we consider the liberal donations which are continually made to other Educational Institutions in the Province, by the different denominations to which they belong, there ought to be no doubt as to the success of such an appeal as the present.

The plan proposed is one, which, it is thought, will commend itself to general acceptance, namely, that every donor of the sum of £100 shall be entitled to a certificate from the Governors of the College, in virtue of which, one pupil at a time shall pass through his Academical course, *free of all tuition fees*:—the said certificate to be transferable at the option of the holder, and to descend to his heirs and assigns. Two or more parties may unite in such contribution; but of course only *one* pupil can enjoy the above privilege in any one year. The advantages bestowed upon every such subscriber, under this plan are at once apparent; and, we trust, will induce many to contribute. But it is confidently hoped, that numbers will also be ready to come to the help of the institution, swayed by no other consideration than a desire to save it from the danger of impending destruction.

From all such, we most earnestly solicit whatever they can give, hoping that by such donation, they will increase and perpetuate their interest in the college of their church, and their anxiety to promote its welfare.

In conclusion, we beg leave to state, that, as, by the act recently passed the management of the College is placed entirely *in the hands of its friends* (the Bishop of the Diocese being Visitor and President of the Board of Governors) all who contribute may have the fullest confidence as to the due appropriation of their gifts. The College will be open, as it now is, to persons of every denomination desirous of obtaining a liberal education; and it is expected that arrangements will be made to allow attendance on particular courses of lectures, and the pursuit of particular branches of study, without any obligation to enter as regular students. It may also be added, that under the new organization, students will probably be permitted to reside *out of College*, under the sanction of the President.

In this time of special need, therefore, the committee earnestly call, first, upon their Brethren the *Alumni of King's College*, scattered abroad throughout these provinces, in the fullest expectation that the bare statement of the pressing wants of their Alma Mater will at once rekindle their old affections, and make them rush forward to her relief.

Upon *every member of the church* in his Diocese, whether previously connected with the college or not, we would likewise urge its peculiar claims,—as the source to which we are to look for men thoroughly trained and furnished, to supply the Pulpits of their native land.

To every parent also, within our communion, we would say, "Come forward now and help us, in the present effort to make King's College an Institution in which your sons may receive the very best education this country can afford, to enable them to keep pace with the progressive character of the times in which they live.

It is our ardent desire to awaken such a pervading interest in behalf of the College at Windsor, that every man, woman and child, even in the most secluded nooks and corners of our land, may feel, as it were, a personal and peculiar *property* in that institution, by having freely contributed to its support, according to the ability which God has given them.

If such a spirit can be aroused, the success of the present appeal would be attained; and a perpetual endowment will be secured, which will preserve the blessings of a sound and scriptural education to our latest posterity.

Halifax, *January*, 1854.

By order and on behalf of the Committee of Incorporated Alumni of King's College.

A. M. Uniacke, *President*.
P. Carteret Hill, *Secretary*.

As Visitor of the King's College and University, I commend the foregoing appeal to the careful consideration of all who are interested in securing for the young men in this country the means of obtaining a thoroughly sound education of the highest class.

It will be very discreditable to this Diocese, if this comparatively ancient collegiate foundation is now allowed to fall into decay; and I call upon all the members of our church to exert themselves zealously on behalf of the College, which has now a stronger claim than ever upon their sympathses, inasmuch as though equally open to students of all denominations, its government will henceforth be entirely in the hands of Churchmen.

The new Board of Governors will soon be organized in accordance with the act of last session; but unless they are furnished with a large addition to their present funds, they will be unable to carry into effect any of the plans proposed for increasing the efficiency of the Institution.

Halifax, *January*, 1854.

H. Nova Scotia.

THE COLONIAL CLERGY DISABILITIES BILL.

This bill has been *abandoned*—"for the present session," as they say; *sine die*, as we think. It is evident that the House of Commons will do nothing for us: the Colonial Church must help itself. All that dutiful and filial courtesy demanded we have observed: we must now act. We need not add a word to the following letter of a correspondent of the *London Guardian*; it expresses fully our own view of the matter:—

To the Editor of the Guardian.

Sir,—You honored me by inserting a letter of mine when the House of Commons, last session, threw out Mr. Gladstone's Colonial Clergy Relief Bill. Now that the bill of the Solicitor-General has met with a similar fate, I again crave your indulgence. It is well that Churchmen should remember that the very night their *plain and unmistakeable rights* were ignored by the House of Commons (last year they were contemptuously *pooh-pooh'd*) the grumblings of Dissenters were gratified by their unrestricted admission to the University of Oxford.

Religious liberty for Churchmen the House cannot comprehend. The course it seems bent upon adopting is that of *positive* favour to Dissenters, whilst the *negative* right of Churchmen to be unfettered and simply left alone is withheld. Well, what are our brethren in the colonies to do? I answer in the words of the *Melbourne Church of England Messenger* (December, 1853):—

"We answer without hesitation—*let them act as if the bill had passed*. Let them hold an assembly of clergy and lay representatives, elected according to the provisions of the bill (of 1853); and let this assembly proceed to make such regulations for the management of all the local affairs of the Church as they shall deem expedient. This is plainly our proper course. We have waited and waited, as we were bound to wait, to see if the Imperial Parliament would legislate for us, and they have declined to do so.

"There is no probability that they will alter their determination.

"Let us, then, prepare for it in good earnest, and let us cherish a confident hope that, under the guidance of the Holy Spirit, we shall be able to draw up a code of regulations which shall place the Bishop, the parochial clergy, and the laity in a just and well-defined relation to one another, and secure for future generations an 'earnest ministry' and an 'earnest Church.'"—

I am, Sir, yours faithfully,

A Member of the Lincolnshire and Notts Church Union.

Boston, July 1, 1854.

THE WELLAND.

This splendid new boat has just commenced running from St. Catherines to this city. It is exceedingly creditable to that flourishing town to send out such a beautiful specimen of naval architecture. In speed we believe she is not surpassed by any vessel on the Lake. The Welland is commanded by Capt. Donaldson, whose gentlemanly demeanour and urbanity of manner are well known and appreciated by all who have travelled on that line.

We are very sorry to meet with the following obituary in the *Hamilton Gazette*:—

"Died, in Hamilton, on Tuesday, 11th inst., Dorothy, relict of the late P. Bull, Esq., and mother of H. P. Bull, Esq., proprietor of the *Hamilton Gazette*, aged 63 years."

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

STUDENTS' FUND.

Charleston, per Rev. F. Tremayne		13	6

Collections made in the several Churches, Chapels and Missionary Stations on behalf of the Mission Fund appointed to be taken up on the 9th of July, 1854.

Previously announced		41 14	6
Rice Lake, per Rev. W. Beck		2 10	11
Trinity Church, Colborne	1 7 2		
St. George's Ch Grafton,	4 12 10		
per Rev. J. Wilson	———	6 0	0
Trinity Ch. Cornwall,	4 1 3		
Christchurch, Moulinette	1 0 0		
per Rev. Henry Patton	———	5 1	3
St. Peter's Ch. Brockville, per Rev. J. T. Lewis		11 0	8
St. John's, Jordan,	13 9		
St. James, Louth,	11 3		
per Rev. Alex. Dixon,	———	1 5	0
St. George's, Toronto, per Churchwarden		28 0	0
Christchurch, Huntley,	11 6		
Goulbourn,	10 7		
pe Rev. J. Godfrey	———	1 2	1
Williamsburg	1 17 4		
Matilda,	2 8		
per Rev. E. J. Boswell,	———	2 0	0
St. John's Ch. Cavan,	1 0 0		
St. Paul's Ch. Cavan,	1 5 0		
per Rev. T. W. Allen,	———	2 5	0
Binbrook, per Rev. J. L. Alexander		16 3	
St. Mark's, Packenham,	15 0		
Fitzroy Harbor,	14 10		
North Line, Fitzroy,	8 11		
per Rev. R. L. Stephenson	———	1 18	9
Chatham, per Rev. F. W. Sandys,		2 7	6
St. James's Ch. Perth,	2 0 0		
St. Paul's, Lanark,	13 3		
St. John's, Balderson's Corners,	10 6		
per Rev. A. Pyne,	———	3 3	9
Charleston, per Rev. F. Tremayne		6 9	
St. George's Ch. Etobicoke	12 8		
Christchurch, Mimico,	5 5		
per Rev. H. C. Cooper,	———	1 8	1
St. Mary Magdalen, Lloydtown,	1 2 6		
St. James, Albion,	9 0		
Christchurch, Bolton,	9 0		
Sandhill,	9 6		
per Rev. H. B. Osler,	———	2 10	0
St. James's Ch. Dundas,	1 15 0		
St. John's Ch. Ancaster,	1 7 0		
per Rev. William Mc Murray,	———	3 2	0
Chippawa, per Rev. W. Leeming,		5 17	6
Christchurch, Huntingford,	2 0 6		
Lot 28, Con. XII. East Zorra,	6 0		
per Rev. F Fauquier,	———	2 6	6
Penetanguishene, per Churchwarden,		1 7	1
Church of the Holy Trinity, Toronto, per Churchwarden,		4 5	0
69 Collections, amounting to £124		15	5

ANNUAL SUBSCRIPTIONS. XII. YEAR.

Rev. E. J. Boswell,	1	5	0
H. A. Joseph, Esq.	1	5	0

DONATIONS.

A Member of Trinity Church, Toronto—Mission Fund		15	0
Do. do. Students' Fund		10	0

THOS. SMITH KENNEDY,
Sec. C. S. D. T.

Toronto, July 26, 1854.

Colonial.

TORONTO ELECTION.

The nomination of Candidates for the representation of this city in the ensuing Parliament took place on Wednesday last, at the hustings in front of the City Hall. The attendance was thin, owing, no doubt, to the very unfavorble state of the weather—it having rained violently during a greater part of the proceedings. Near the close of the addresses, the meeting adjourned to the City Hall.

Shortly after twelve o'clock, Mr. W. H. Stanton read the document appointing Mr. Bell returning officer, and the Writ for the election.

The returning officer then announced the time for the nomination, when

The Hon. *Henry Sherwood* was proposed by Thomas Bell, Esq., and seconded by D. B. Read, Esq.

George Percival Ridout, Esq., was proposed by Richard L. Denison, Esq., and seconded by John Ritchie, Esq.

The Hon. *John Hillyard Cameron* was proposed by G. W. Allen, Esq., and seconded by G. Bilton, Esq.

John George Bowes, Esq., was proposed by R. Lewis, Esq., and seconded by S. Platt, Esq.

James Boulton, Esq., was proposed by John Salt, Esq., and seconded by T. McConkey, Esq.

These being all the Candidates before the electors, the returning officer demanded a show of hands, which being given, he declared in favor of Messrs. Bowes and Sherwood.

A poll was then demanded on the part of the other Candidates, when the returning officer