

many quarters.—The election of principal by the Chancellor and the election of souls being principal. On these points Mr. Marriott, of Oriel, addressed Convocation; his speech went to show the stamp of men required for the office of principal of these houses—an office not intended as an honorable retirement in regard of past services—no home of leisure for the episcopalian divinity professor—but a duty of the utmost labor in the very heat and dust of the academic arena. Men of tried powers and character, well known among their fellows, will, therefore, be required, and consequently electors must be acquainted with both the work and men. If the Chancellor must elect Mr. Marriott urged that, at least, that assembly should have the right of making other arrangements in any particular case, without offence to the Chancellor. With regard to the second point, the cure of souls, he has already expressed his opinion to a great extent which has been previously circulated: he decidedly opposed the restriction, proposing, however, as an amendment, that the principal should not be in sole charge as a cure of souls—the incumbents of the Oxford colleges being for the most part fellows, or even rectors. The original terms of the measure would probably have the effect of disqualifying men peculiarly fitted for the office of head of such a collegiate establishment; while the amendment seems sufficiently to guard against the abuse of electing persons to the office. It is to be noted, also, that a man in another and very different sphere of duty, as might not unreasonably be desired were a sole charge of a parish tenable with the headship of a hall.—*Clerical Journal.*

THE GREEK CHURCH.  
To the Editor of the Clerical Journal.  
SIR,—On more than one important occasion in very early times, the African and the Christian Church were united in their efforts to influence each other to adhere to the true Apostolic rules, when they thought they saw any danger of a departure from them.  
In modern times Bishop Heber, that good man, maintained a friendly intercourse with some of the Greek Church, and he has also been the only other day that our own Church interchanged kind offices with the Reformed Episcopal Church of America.  
With the examples before us of eminent Churches, both in ancient and modern times, my proposition cannot be a starting point. I am afraid our Church, in her corporate capacity, is too little imbued with a missionary spirit. Our army and our generals are at present engaged reforming and assisting the Turkish army. Our navy supports in its weakness the Turkish fleets. Why should not our Church perform the same kind offices by our own unenlightened, misguided sister, the Greek Church? Not by sending missionaries and making Greek Christians Protestant, at least not until all other means have failed—but by using all kindly, effective efforts for recovering a false sister, by doing this in a corporate manner.  
Let Convocation send out to the Greek Patriarch and Bishops, two Bishops of our Church—say their Lordships of London and Ossory—men of learning, piety, and taste, for the purpose of inducing them to consider the state of their Church, and prevailing on them to reform it.  
I think there is a great deal of misapprehension in the country with regard to the Greek Church. As far as I can learn, they have few really ungodly articles of faith. The errors of that Church seem to be rather of the kind of errors of doctrine. If they worship saints or believe in purgatory, those are more the errors of the priests and the people, than of the Church. If they place passports to heaven in the dead man's hand, there is no article of faith which warrants the practice. When a child holds no heretical doctrine, in regard to the procession of the Holy Ghost from the Spirit, the Greek Church, when it despises the dogmas of Trent and the infallibility of the Pope—I think I may predicate that it has the elements of a true Church; and such is the Greek Church, with the single exception of the procession of the Holy Ghost from the Spirit.  
I think the Church of England would not fulfil its duty as a branch of the Christian Church, if it were to neglect the importance of such a reformation as would extend the pure Gospel to the neglected subjects of the Porte, and of erecting colleges and divinity schools for the clergy; for fear it would be an ineffective attempt to try to reform the Greek Church when the clergy are so shamefully ignorant and degraded as the Greek priesthood are. Nor do I think this would be a hopeless task. The Greek, as far as my information goes, has never been persecuting a bigoted Church. I may remind you, that at the time of the Melancthon sent a copy of the Confession of Augsburg to the Patriarch of Constantinople; and that dignity was actually mediating a reformation of the Church over which he presided, when death intervened.  
If, concurrently with the appointment of a deputations, Convocation would set apart a day of prayer to God, for the reformation of the Greek Church, I cannot help thinking that God in His mercy might prosper our efforts for the promotion of His glory and the extension of His kingdom. What a crown of glory would it be to the United Church of England and Ireland, if she were the instrument of good to our poor, degraded, oppressed sister.  
I appeal to the Church: would it not be worth the trial?  
I am, Sir, yours, &c.,  
E. S. W.

Episcopal Endowment Fund to the amount of £3493. If six other Collectors have done as well in their proportion, the sum required for the Bishopric of London, must already be raised.—*Echo.*  
The Rev. Mr. Mason, of Rossville, Norway House, Hudson Bay Company's Territory, Superintendent of Wesleyan Missions in that region, has resigned his office as a candidate for the British Conference, and become a candidate for orders under the excellent Bishop of Rupert's Land.—*Echo.*

UNITED STATES.  
REDEEMING A SON.—A clergyman of this city related to us this week a very interesting incident. One of his parishioners has a pious son, who has manifested an inclination for the Ministry. The father, being satisfied, after mature reflection, that his son was not adapted to it, determined to "redeem him"; and accordingly deposited in his Rectory's hands, (our informant,) the sum of \$900, for the support and tuition for three years, in the connection with which he might choose, to likely to exercise the Ministry to the glory of God, and the edifying of the Church. The alarmingly-deficient clerical ranks would soon be filled, if all who have been blessed with children and wealth felt something of this Christian father's obligations to His Heavenly Father. The father's hands are with credible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot.—*Banner of the Cross.*

Under the Jewish law, when a relation was rich and desired it, he was permitted to redeem the inheritance of his brother. The name of the relation was given to the relative who claimed the right.—*Lev. xxx. 27.*  
NEW JERSEY.—A monument has been erected to the memory of the late Professor Osgood in the burying ground of Christ Church, New Brunswick.  
It consists of a Head Stone, with a bevelled base, and ornamented top, surmounted by a Greek cross, and bears this simple inscription in the old English character:  
TO THE BELoved MEMORY OF JOHN DAVID OSGOOD, D. D., Prof. of Eccl. History; who entered into his rest FEB. 11, 1860, at the age of forty years, after a life of unreserved devotion TO CHRIST AND HIS CHURCH.

It is proposed also to place a memorial window in the Church, within whose shade he lies interred, in the course of the present summer.—*Banner of the Cross.*  
CLERGYMEN'S SALARIES.—An attempt to get at the salaries of the clergy was started lately in Boston. Questions were put by letters, and some hundred answers have been received from gentlemen of the various denominations in New England and New York.  
A writer from New Hampshire says:—"We know ten young men of rare promise who have not entered the ministry for fear starvation, and we know eight who have left it for want of adequate support." A writer from Vermont estimates the average salaries of ministers in the whole State as from \$450 to \$500. In a particular county it is \$350. In New Hampshire the average is placed at \$650; and in Maine salaries are from \$200 to \$250. In New York, seven pastors receive from \$600 to \$700; seven receive over \$400 and less than \$600; and over twenty \$400 and less. In Norfolk County, Mass., it is thought the average salary is not \$600. Of more than one hundred ministers in Suffolk County, it is thought the average pay is not more than \$1,200. In 1850 the income of lawyers in the State was \$23,000,000; and that of the clergy but \$3,000,000.—*Banner of the Cross.*

ROMANISM AND DISSIDENT.  
Mr. Whiteside's bill, concerning the disposal of property, is in course of debate through the House. There are no wanting persons, who think this measure likely to be more efficacious than the Visitation Bill of Mr. Chambers, now abandoned. It is a question which admits of much variety of opinion. On the one hand the ladies who place themselves, or are placed, in conventual institutions, are Roman Catholics, and the daughters of Roman Catholics; if, then, Roman Catholics as a body are satisfied with the treatment they receive, and willing to undergo all the risks which are incurred as to property by the state of affairs as now existing, it seems a work of supererogation for Protestants to interfere on their behalf. On the other hand, these ladies do not lose their rights as British subjects by entering a convent; and in its general duty of watching over the interests of all, the State has no right to overlook these. As to the disposal of property, nothing can be clearer than the principle set forth by Mr. Malins, and always acted on in the Church of Rome, by which any person becoming a member of one of the regular orders is considered dead to the world; and a legal person has no right of disposal of property, until it is remembered also, that before entering a convent, a woman may dispose of her property. Any legislation therefore on this subject, to be effectual in the desired direction, must do a great deal further than the bills now being debated to do—they must deal with Roman Catholicism as *nomine*, as affecting the rights of property, and is evident that nothing of the kind could be tolerated, even for an instant.—*Clerical Journal.*

A JESUIT IN DISSIDENT.—The Rev. Mr. Anderson, formerly vicar of St. Margaret's, Leicester, and now a Roman Catholic priest, has been delivering lectures in that town. At the close of one of them, Dr. Noble, once his intimate friend, stated the circumstances under which one of his daughters had been converted to the Church of Rome, and expressed the belief that Mr. Anderson was a Jesuit in disguise. The vicar, it appeared, had lent a Roman Catholic work to one of the Misses Noble, and also had recommended foreign travel to one or other of them, under the care of Lord and Lady Campbell, who were on their way to Rome, on their arrival were received into the Roman Catholic Church.—*Gateshead Observer.*

A PRAYER FOR THE CHURCHES OF HUNGARY in connection with the Scotch Bazaar, following is:—"O Holy Maria, Mother of God, pray for England! Holy George, patron saint of England, pray for that country! Holy Bonifacius, O thou apostle of the Germans, who camest from England, pray for that country!"

WAR AMONGST THE METHODISTS.—A terrible schism threatens the overthrow of the Methodist connection in Limerick. Several of the respectable members of the congregation have seceded from the chapel in George's Street, and entered with their families into the conduct of the minister who has introduced it, said, the litany of the Church of England, against the wishes of a large portion of the congregation.

CONVERTS FROM POPERY.—On Sunday week two adult converts from Romanism were publicly received into the Church of England, at Whitechurch Canoniarum, Dorset, by the Rev. W. Palmer. The same evening six other converts, three men and three female (numbering with their families fifteen individuals), were publicly received at St. John's Church, Bradford.

PAPAL DISRESPECTION.—The period for the annual reception of the sacrament by the members of the Roman Catholic Church, under pain of excommunication, has been extended by the Pope.

TO CORRESPONDENTS.  
"Observer," we are sorry to say, is again postponed.  
LETTERS RECEIVED TO JULY 6.  
H. D., London, C.W., rem.; Rev. T. B., Wolfe Island, rem. for vol. 18, for G. M.; Mrs. O. J. Brockville; J. W. H., Shannonville; Rev. J. B., Miramichi, N. B., rem. in full vol. 17, for G. B.; J. H., Morrisburg, rem. for self and A. C.; C. S., Kingston, rem. in full vol. 18; Rev. T. F., Richmond.

### The Church.

TORONTO, THURSDAY, JULY 9, 1854.

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.

Friday .....	3 Mopeith .....	12 Noon.
Saturday .....	3 Col Little .....	10 A. M.
Sunday .....	Tilbury .....	10 A. M.
Sunday .....	Merrivale .....	10 A. M.
Sunday .....	Colchester .....	5 P. M.
Monday .....	Amherburg .....	10 A. M.
Tuesday .....	Sandwich .....	3 P. M.
Wednesday .....	111 Irish Settlement .....	10 A. M.
Thursday .....	14 Chatham .....	10 A. M.
Friday .....	15 Walpole Island .....	10 A. M.
Saturday .....	16 Moore .....	10 A. M.
Sunday .....	Sarna .....	4 P. M.
Monday .....	17 Plympton, Erol .....	11 A. M.
Tuesday .....	18 Warwick Village .....	3 P. M.
Wednesday .....	19 Brock, town line .....	10 A. M.
Thursday .....	20 Warwick, East .....	3 P. M.
Friday .....	21 Adelaide .....	3 P. M.
Saturday .....	21 Metcalfe .....	11 A. M.
Sunday .....	23 London .....	4 P. M.
Tuesday .....	St. Johns, London .....	3 P. M.
Wednesday .....	24 Nissouri .....	11 A. M.
Thursday .....	25 St. Mary .....	3 P. M.
Friday .....	26 St. George, London .....	11 A. M.
Saturday .....	27 St. James, Biddulph .....	4 P. M.
Sunday .....	27 Snell's School House .....	11 A. M.
Sunday .....	28 Stephen .....	11 A. M.
Sunday .....	28 Tuckersmith's School House .....	3 P. M.
Sunday .....	29 Goderich .....	11 A. M.

AUGUST.

Tuesday .....	1 Hyperion .....	11 A. M.
Wednesday .....	2 Mitchell .....	3 P. M.
Thursday .....	3 Hayesville .....	3 P. M.
Friday .....	3 Galt .....	11 A. M.

NOTICE.  
The Clergy are requested to take up the annual collection in behalf of the Mission Fund of the Church Society, on Sunday, 9th July, in their several missions.

THE GENERAL MEETING OF THE CHURCH SOCIETY will be held (D. V.) at the Society's Board Room, on Wednesday, the 12th of July, at 3 p.m.  
THOMAS SMITH KENNEDY.

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THE GENERAL ELECTION.  
It gives us satisfaction to notice the first meeting of the "Central Committee" appointed on behalf of the Church to influence, so far as they may be able, by their collective efforts, the coming year's elections, with a view to the maintenance of the Church's rights, and the conservation of the Church's property. The Committee met on Monday evening last, and shewed themselves ready to act in a thoroughly practical way, and with the requisite vigor and promptitude. Business was transacted, and matters put into train for the immediate accomplishment of more. We need not enter on the details of what was done, as these will speedily be made public in another way; it being determined to carry out energetically the measures devised. Suffice it to say that, short as the time is, there is a satisfactory prospect of organization, which is the thing so much needed, being attained to a considerable extent. A second meeting will be held on Wednesday next, when the Committee's plans will be brought to a state ready for prompt execution.

We renew the efforts which, in conjunction with our brethren in the Press like-minded with ourselves, we have been making all along to the best of our humble ability to prepare the way for the favorable reception and successful issue of such a system of operations, as the Central Committee will act upon. We call upon our brethren, numerous and influential as they are, in this Colony to rally round, and the zealously co-operate with this Committee, with the determination of men who have reason to feel that their dearest interests are in jeopardy.

WE TRUST there is not a Parish in this Diocese but will do its very best for the right in the coming struggle. Let the Clergymen and the Churchwardens of each Church take the lead in exerting every proper influence over the approach of elections; and the parishioners generally will, we doubt not, stand by them with a godly courage and zeal, each prepared to record his vote, and to use his influence on the highest principles by which human conduct can be governed—the principles of honesty, righteousness, justice and truth.

THE QUESTION before us is a religious question, and one, therefore, in the decision of which the clergy may directly and earnestly take part without the slightest disparagement of their sacred office. Nay! more than this, we deem their exertions a matter of plain and urgent duty. We have no idea that a single dissentient from this view of the case will be found amongst our clerical brethren, who cannot without an effort to arrest the national sin, see the Gospel which they preach, and the Church at whose altars they minister, spoiled of their national provision.

"The Church," it is objected, "ought not to meddle with politics." Where religion is wounded through politics nothing can be more fatally unsound than this objection. Shall a fastidious delicacy about the sanctity of religion; or, rather, shall mistaken notions as to the manner in which religion is to act upon the world, deter us from protecting religion against the damage with which it may be threatened from unjust legislation? It would be a strange way of showing our attachment to religion

to leave it so completely at the mercy of misguided or dishonest political parties. Fellow churchmen! your Church—that Church which is your beloved mother in Christ—is assailed, vehemently assailed with political weapons; and the course of duty which common sense as well as religious principle points out, is to repel such assaults, in the fear of God, with such political influence as God hath given you. Without depreciating the importance of those questions of a purely secular bearing which divide even able public men in the present day, we feel that to interfere with these is not our calling or concern as the conductors of an ecclesiastical newspaper. But the conservation of the Church's property is not one of those questions. We invite you to throw your whole strength into it as involving, not so much the success of party, as the triumph of what is just and right. If you would not have the faith of a British King made by democratic license a thing of naught; if you would not have solemn and professedly final enactments both Imperial and Provincial treated with a disregard amounting to contempt; if you do not desire to deliver up the precious ministrations of your Church and the personal respectability and comfort of your clergy to the debasing influence and proved hollowness of the voluntary system—then do your duty for the Church at this crisis, and do it well!

Our adversaries taunt us with a desire to keep alive a topic of agitation. If agitation there be, on the heels of its violent and unscrupulous authors the guilty responsibility must rest. But the taunt is every way ungenerous and unjust. We abhor the agitation; and, though we dare not sell ourselves to do evil, we would do all in our power to subdue it. And on the principles which we hold, it may be subdued, checked, repressed, extinguished, for ever. Opposed to secularisation we must, of course, continue so long as we hold to God's side in the defence of God's heritage; but opposed to final settlement we are not. If the existence of this endowment in the shape of land be alleged grievance, let the government purchase the land on equitable terms, with debentures issued in the due proportion to each religious body entitled to a share, and thus terminate the controversy at once, if not with strict regard to the interests of religion, yet at least, without the flagrant spoliation contemplated by our more unscrupulous antagonists. As to this course—this measure of final settlement—this complete extinguishment of the dispute—we believe it to be the best which, under our present circumstances, offers itself, and we are glad to see it explicitly enunciated in the recent address of one of our tried friends—the Hon. John Hilliard, C. M. G.: "As a member of the Church of England," he says, "I claim no exclusive rights or privileges for her in this Colony; but I claim that she has rights, and none apparently better secured to her than those afforded by the Clergy Reserves Act of 1840, and confirmed by the Imperial Parliament. I do not object to legislation on this subject. I am simply opposed to secularisation. If danger is anticipated from the lands being invested in ecclesiastical purposes, I am prepared to suggest any measure that shall have for its object the resumption of those lands by the Crown, and the issue of government debentures for their value, to be apportioned on the basis of the act of settlement."

Fellow churchmen! the men who have quoted, as those who deserve your support. Give them that support from the heart; and, whilst you strain every nerve that victory may attend the high principles avowed by the men who you feel sure will perform their part, and represent your best interests right loyally and purely in Parliament, we pray you to remember that the last man worthy of your confidence and your vote is the man who holds the name without the substance of conservatism, and who, from weak deference for the views of party or corrupt solicitation of official preferment, will be ready to put the casest interpretation possible on his duty to the Church in her hour of trial.

THE PERVERTS.  
We have frequently had convincing proof furnished to us that many of those unhappy clergymen whose morbid hallucinations have beguiled them to the Church of Rome have, in addition to giving up their pure and apostolic faith, also forsaken the gentlemanlike feelings and strict sense of propriety which formerly characterised them. Thus, for instance, P. W. Faber, whose writings, ere he became a pervert, were marked by a peculiarly chaste elegance and poetical delicacy of sentiment, seems, since his fall, to have taken lessons from some of the frequenters of Billingsgate. Newman, also, whose early severity and correctness of style is rarely surpassed, seems lately to have taken Father Cahill or the "Dove of Tuam" as his model, and occasionally even surpasses them in the eloquence of his abusive malignity. Doctor Marshall and the formerly gentlemanlike Henry Wilberforce appear in like manner to have changed their dispositions along with their faith, judging from the report of a crowded Romish meeting which was lately convened in the Dublin Rotunda by a requisition signed by "31 Roman Catholic prelates, ten peers and sons of peers, a considerable number of the second order of the Roman Catholic clergy, and an immense array of the Roman Catholic gentry, including thirty-four members of parliament; and its object was to protest against a parliamentary inquiry into conventual and monastic establishments, and to adopt a petition against legislative interference with those sacred institutions."

We give an extract of two from Mr. Marshall's speech on the occasion as sad specimens of his lamentable deterioration of mind. The hypothetical manner in which he established the perfection of the nuns seems to us like building on a sandy foundation.  
"Who was there who knew him that did not revere him—who had seen or heard of the very minutest work of mercy and charity in which they had been engaged who would not esteem and honour them? He asked God to give him

strength that he might shed his blood in defence of them (cheers). He had been in every part of their green isle, and had seen the deep attachment of the people to their faith. He had offered up the sacrifice of the mass in almost every convent in Ireland, and had been invited to preach the truth of their religion; and he did not hesitate to say that if the people were good, and their clergy excellent, the nuns were perfect (cheers). It was because of their perfection and of their services that they were assailed (cheers). When these infamous apostate demons found that their cannon and bayonets failed, they came with their soup-tub and meal-bag (cheers and laughter)."

"Infamous apostate demons!" is strange language for one to use who only a few years since occupied the position of, and was recognized in society as a Christian gentleman. Alluding to Prince Albert he said:—"The royal personage claimed from them the performance of certain duties, but if they had duties to him, he had duties to them likewise (cheers). He had duties to them, and let it be known and honestly spoken out, in spite of any efforts made to stifle it, as a useful warning, to make him remember and look back to past times, when meddlers behind the throne were punished with exile from the land which had adopted them (loud cheers, mingled with hisses, and succeeded by uproar and confusion quite indescribable, which continued for fully fifteen minutes)."

To the credit of the meeting, be it told, he was ordered to sit down, upon which a tremendous uproar took place, Mr. John O'Connell declaiming from the table, and Dr. Marshall standing unmoved, "amusing himself by sucking an orange." At length the doctor was permitted to proceed, in defiance of the chairman, in the vituperative tenor of his way. He called the Irish Clergy "reverend fire-brands," and went on to show "the head of them is the chief dignitary of the Protestant Church in this city, whom my good friend the Lord mayor has called the 'Archbishop of Dublin,' but who I declare to be no more an archbishop of Dublin than Zozimus, the blind singer in our streets (cheers and laughter)."

Poor fallen Henry Wilberforce then chimed in. "He entirely agreed with Dr. Marshall that they should sweep away from the land the unjust Protestant Establishment, and God send that it might be speedily removed." Then, without the slightest Protestant assistance or interference, a thoroughly Irish row sprung up. Mr. Lucas of the *Tablet* having intimated that certain parties were "knaves and fools," and Mr. Alderman Reynolds having alluded to Mr. Lucas as "a wolf in sheep's clothing," and the curtain fell amid hisses, cheers, and yells of every possible description. But to return to the point whence we started, "A tree is known by its fruits," and if the deluded perverts would with fervent prayer, and in a candid, reasonable manner, examine and compare the briers and thorns and noxious weeds produced in their lives and conversations since their perversion with the fruits they bore when members of the Reformed branch of the Church Catholic, we believe such a self-examination would, with the Lord's blessing, have a powerful effect in sending them back in deep humiliation, penitence, and sorrow to the loving mother they have forsaken.

WE ALWAYS admire the moral courage of an individual who, when he sees his way clearly, proceeds on it in defiance of the clamors of those with whom he has hitherto walked. We are gratified to find, therefore, that the acute mind of Dr. Willis, having detected the hollowness of the secularising argument, his sense of truth has led him to declare his sentiments in the following unmistakable manner at the late meeting of the "Free Church" Synod when the Clergy Reserve question was brought up:—"Dr. Willis objected to the abrogation of the religious element in any appropriation of the public funds, and, while he did not wish to divide the House, would not submit that the report should be stated as having passed unanimously without a vote."  
The *Examiner* ignores this interesting fact, merely stating that the doctor "objected to one particular."

On Thursday last, the 29th of June, the Annual Dinner was given in the hall of Trinity College. The company included the Chancellor of the University, the Hon. J. H. Cameron, G. W. Allan, Esq., Lewis Moffatt, Esq., the Provost, the Professors in the Faculties of Arts and Medicine, the Bursar, and the matriculated students. The unavoidable absence of the Bishop, who was on his confirmation tour in the west, was much regretted.

The toast of 'The Queen,' which was received with fitting enthusiasm, was followed by that of 'The Chancellor,' who, on returning thanks, proposed 'The Benefactors of the College,' and, in so doing, advirted with great feeling, to the obligations under which the college lies to the Bishop of Toronto, its original projector and the watchful guardian of its interests. He mentioned also, as a special instance of British liberality, a donation of £500 made by Mr. Turner when the Bishop was collecting subscriptions for the college in England, and as proofs that the like spirit is not wanting within the Province, he instanced the munificent gift of Dr. Burnside in 1853, and the scholarships founded during the present year by Mr. Cameron and Mr. Allan. The toast was acknowledged by the two last mentioned gentlemen.

Among other toasts 'The Prize-men of the year' was given, including the successful competitors for the Wellington and Burnside scholarships, the former of which was awarded to Mr. Sanders, a pupil of Rugby school, and the latter to Mr. Evans, son of the Rev. Francis Evans, Rector of Woodhouse and Rural Dean.

Four scholarships in arts will be open to students commencing their college course in October next, one on Mr. Cameron's foundation, to be awarded at the commencement of the Michaelmas term, and three, viz., one Wellington, one Bishop Strachan, and one Allan scholarship to be awarded according to the result of the annual examination in June.

WE HAVE much pleasure in recording the fact announced in the preceding article, that Mr. Francis Evans, second son of the Rev. Francis Evans, Rector of Woodhouse, has gained the Burnside scholarship. Mr. Evans, we believe, pursued his preparatory studies before entering Trinity College, under his brother, Mr. George Evans, the able principal of the Norfolk county grammar school.

The two Messrs. Mathieson, one of whom took a classical and the other a mathematical scholarship in University College were Mr. George Evans's pupils, as well as Mr. Daniel Clarke, who, after fifteen months' attendance at the Norfolk county grammar school, where he commenced his classical and mathematical studies, got a year's standing at entrance last fall in Knox's College.

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By an understanding with a committee appointed to arrange the claims of certain of the gentlemen who have offered themselves for the parliamentary representation of this city, George William Allan, Esq., is one of those who retire from the contest. We should be rejoiced to see Mr. Allan in parliament, and trust that he may see reason for becoming a candidate some other constituency.

FATAL ACCIDENT.—The Killenny papers announce the death of Mr. George Stevenson, a magistrate of that county, who was thrown from his horse and had his neck dislocated.

WE UNDERSTAND that Mr. G. W. Stevenson was the eldest son of the Rev. Charles Butler Stevenson, Rector of Callan, Diocese of Ossory. Mr. Stevenson gave great promise of being a most useful country gentleman. He was a graduate of Christ Church, Oxford.

### TRINITY COLLEGE.

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Among other toasts 'The Prize-men of the year' was given, including the successful competitors for the Wellington and Burnside scholarships, the former of which was awarded to Mr. Sanders, a pupil of Rugby school, and the latter to Mr. Evans, son of the Rev. Francis Evans, Rector of Woodhouse and Rural Dean.

Four scholarships in arts will be open to students commencing their college course in October next, one on Mr. Cameron's foundation, to be awarded at the commencement of the Michaelmas term, and three, viz., one Wellington, one Bishop Strachan, and one Allan scholarship to be awarded according to the result of the annual examination in June.

WE HAVE much pleasure in recording the fact announced in the preceding article, that Mr. Francis Evans, second son of the Rev. Francis Evans, Rector of Woodhouse, has gained the Burnside scholarship. Mr. Evans, we believe, pursued his preparatory studies before entering Trinity College, under his brother, Mr. George Evans, the able principal of the Norfolk county grammar school.

The two Messrs. Mathieson, one of whom took a classical and the other a mathematical scholarship in University College were Mr. George Evans's pupils, as well as Mr. Daniel Clarke, who, after fifteen months' attendance at the Norfolk county grammar school, where he commenced his classical and mathematical studies, got a year's standing at entrance last fall in Knox's College.

DOCTOR WILLIS.  
We always admire the moral courage of an individual who, when he sees his way clearly, proceeds on it in defiance of the clamors of those with whom he has hitherto walked. We are gratified to find, therefore, that the acute mind of Dr. Willis, having detected the hollowness of the secularising argument, his sense of truth has led him to declare his sentiments in the following unmistakable manner at the late meeting of the "Free Church" Synod when the Clergy Reserve question was brought up:—"Dr. Willis objected to the abrogation of the religious element in any appropriation of the public funds, and, while he did not wish to divide the House, would not submit that the report should be stated as having passed unanimously without a vote."

The *Examiner* ignores this interesting fact, merely stating that the doctor "objected to one particular."

By an understanding with a committee appointed to arrange the claims of certain of the gentlemen who have offered themselves for the parliamentary representation of this city, George William Allan, Esq., is one of those who retire from the contest. We should be rejoiced to see Mr. Allan in parliament, and trust that he may see reason for becoming a candidate some other constituency.

FATAL ACCIDENT.—The Killenny papers announce the death of Mr. George Stevenson, a magistrate of that county, who was thrown from his horse and had his neck dislocated.

WE UNDERSTAND that Mr. G. W. Stevenson was the eldest son of the Rev. Charles Butler Stevenson, Rector of Callan, Diocese of Ossory. Mr. Stevenson gave great promise of being a most useful country gentleman. He was a graduate of Christ Church, Oxford.

strong "red-wood" trees, found in part of the country far north of San Francisco. Three hundred feet in height and thirty feet in diameter, seems to be nothing extraordinary amongst these Titans of the forest. One gentleman found a tree of this kind which had fallen, the interior having rotted away; about 60 feet from its root it had broken off, and he rode through it sitting on horseback, from end to end. Another was found blown down, measuring four hundred and ten feet in length and one hundred and ten feet in circumference. Stories of this kind would be very apt to meet the same fate as those of poor Bruce, the Abyssinian traveller, were there not a section of a tree of this description now on exhibition in New York. It took ten men nearly four months to get the tree down, and it was found to be three hundred feet in height, with a diameter of twenty nine feet two inches, at a distance of five feet from the ground. A pump auger was used in order to level it, and the inter-spaces between the holes bored, were cut out with axes and chisels. It was finally brought down by a species of battering ram, constructed so as to drive in huge wedges. The expense of the whole operation, including freight to New York, amount to fifteen thousand dollars. "The forests in this region seem to abound with prodigies. We find the following paragraph in a California paper which we here insert as *apropos* to the subject:  
Our Marine Reporter, says the *Harald*, has been present at a scene of timber on Oregon fir, 99 feet long, and only eight inches in diameter at the larger end, and four inches at the top, the tree as it stood must have been 12 feet high, and yet only eight inches in diameter at the base. It was straight as a walking-stick, and tapered as regularly as a cane stalk."

Mr. B's description of the "puffing geysers" or steam jets, at the Pulton River, is very remarkable, and he also paid an interesting visit to the celebrated quicksilver mines of New Alameda.  
His work is published in two handsome octavo volumes, and is got up in Appleton's well known style of excellence.

CRYSTALLINE is the name of a delightful little allegorical work, written by Dr. P. W. Shelton, the clever author of the "Rector of St. Bardolph's."

The *Canadian Journal* for June 1854—Containing a list of names of the members of the neighborhood, by the Rev. Henry Seadding, D. D., Cantab.—On the Chemical Composition of recent and fossil Lingula and some other shells, by W. E. Logan, P. R. S., and T. S. Hunt.—Preliminary Account and Results of the Expedition to the Valley of Logos, to Egypt, Ethiopia, and the Peninsula of Sinai. Scientific Results of the Expedition.—On some new Genera and species of *Cystidia* from the Trenton Limestone, by E. Billings, Barrister at Law, Bytown, C. W. Second paper.—On some points connected with the early History of Art, by the Rev. E. J. John Party, Professor of Classics, University of Trinity College, Toronto.—A Lake Phenomenon.—Identity of Dynamic or Voltaic Electricity, with Static or Frictional Electricity, by Professor Faraday.—Deposition of Aluminium and Silicon by the Electrolyte process. ARTS AND MISSIONARY STATIONS OF THE ROMAN CATHOLIC MISSION OF IMPRESSIONS MADE UPON THE NERVES, by M. Helmholtz of Königsberg.—New Planet, Royal Society of Literature.—Artificial Pearls.—On the Ammonia contained in Rain Water.—Statistical Society.—Rutven's Propeller.—Monthly Meteorological Register for Toronto, April.—Monthly Meteorological Register for Montreal, April.—Statistics of Upper Canada.—Lands and Population in the United States and Upper Canada.—Of the Population of the United States.—Of the Territory of the United States.—Of the Value of Lands.—The Grand Trunk Railway—the Victoria Bridge, with plate.—Mr. Stephenson's Report on the Victoria Bridge.—Canadian Institute.—Coal in Canada.

Messrs. Leonard Scott & Co. are entering on a new year with their excellent reprints. We commend this circumstance to those of our readers more especially who feel disposed to become subscribers. We have already more than once, expressed our gratification at the style in which these reprints of the Reviews and Blackwood are issued.

The Anglo American Magazine for July is out. So far as we have read it we have experienced our usual pleasure.

DIocese OF TORONTO.  
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