

to be a liberal-minded, benevolent man, devoted to his country, and the welfare of his people, and his ministers capable and earnestly desirous to co-operate with him in all his enlightened schemes for the improvement of the country, and the instruction of the people. On the subject of toleration, he said he had not the slightest doubt, but that the sultan himself was of a thoroughly tolerant spirit, and desired to be a father, protector, and benefactor to his whole people, without regard to religious differences of opinion, and that to this spirit he would conform his government as rapidly as he could, in view of long existing prejudices.

A contemporary remarks that 'Despots are sometimes more tolerant and benevolent, and more friendly to the cause of truth, than their subjects. If Turkey were under a government in which the feelings of the great majority of the sultan's subjects were represented—our missions and schools must have been destroyed long since—or rather, they never could have been planted in the sultan's dominions.'—*Boston Chr. Witness.*

The Berean.

QUEBEC, THURSDAY, MAY 6, 1847.

The abundance of matter which has presented itself for insertion to day, copied or condensed from other periodicals, prevents our offering any remarks in this place, beyond the expression of our earnest prayer that the ample supplies of food which it appears are now in the mother-country may, through the liberality of those who possess the means of imparting, and good management on the part of those to whom is committed the important trust of distributing, at once extensively relieve the existing distress, and that the kind providence of the God who has favourably looked upon a nation bowed in self-abasement and supplication, may increase the fruit of the ground, stay disease, and open the doors for the spread of the knowledge which maketh wise unto salvation.

**LORD'S DAY OBSERVANCE.**—The following letter has been addressed to the Editor of the Record:—  
Sir, I feel it to be a grateful duty to request you to let me through your columns inform the friends of the Sabbath cause that, with the blessing of God on their efforts, they have been successful in sustaining the new Directors of the Edinburgh and Glasgow Railway Company in their Resolution not to run passenger-trains on the Lord's-day. The vote of the Scottish share-holders approved of the conduct of the Directors by a majority of 250; but small majorities of the English and Irish shareholders having voted against us on the Sabbath question, the total majority for the Directors was 152; and I only mention this last to note with thankfulness that the religious principles and habits of Scotland are not now overborne by proxy votes.

Many of the Scottish shareholders who swelled the majority, had at one time sold out of the Company, on account of the Sabbath trains, and many others also, from conscientious scruples, had never held shares until the Sabbath trains were discontinued. Now all such scruples are at an end; and I confidently hope and entreat that all the friends of the Sabbath who participated in such scruples, will make it a point of conscience to buy in for the greater security of the good cause. And I trust that the day is not far distant when all religious people will see it to be a paramount conscientious duty, to promote the observance of the Lord's-day on their several local railways by buying shares and acquiring votes for that most important purpose.

I am, Sir, your faithful servant,  
ANDREW AGNEW.  
Lochnaw Castle, N. B., 18th March, 1847.

We have great pleasure in copying the following from the Gazette.

"The following requisition has been numerous signed and placed on the table at the Exchange:—  
"We, the undersigned, Subscribers to the Quebec Exchange Reading Room, are of opinion that this place ought to be closed altogether on the Lord's Day, and beg respectfully to request that such steps may be taken as will attain the object we have in view.

"To the Committee of Management of the Quebec Exchange."

**INDIA.**—The Governor General has issued an order for the suspension, on Sunday, of all public works throughout India. A similar measure, applying to the Bombay presidency alone, was introduced by Sir George Arthur, three years ago.

**MEMOIRS OF THE REV. CHARLES SIMON, M.A.,** late Senior Fellow of King's College, and Minister of Trinity Church, Cambridge; containing his autobiography, together with selections from his Writings and Correspondence. We are glad to find this long promised work now advertised by Messrs. Hatchard & Son, London. The work is edited by the Rev. Wm. Carus, M. A., Fellow & Senior Dean of Trinity College, and Minister of Trinity Church, Cambridge; published in one thick vol. 8vo., price 14s.

**THE REV. R. J. MCGHEE,** well known as an able advocate of Protestant principles against the corruptions of Romanism, has been presented to a living in England, by his Grace the Duke of Manchester. A public meeting was held at the Rotunda in Dublin on the 16th of March, at which an address was unanimously adopted, expressive of affection for Mr. McGhee as an individual, respect for his talents, and veneration for the cause to which for twenty years he has devoted them.

A private letter received in town from the Rev. C. H. WILLIAMSON, Rector of the Church du Saint Sauveur, New York, states his return from an extensive tour made by him in the States south of New York, with a view to raising contributions for the same purpose which brought him to Canada last year; he describes his success as sufficient to keep his Church out of danger, but not sufficient to keep it out of want. We expect to learn more ere long respecting the good work in which he is engaged, through one of our New York Exchange papers.

**CONVERTS FROM ROME.**—According to our announcement, a recantation from Romanism took place at Saint-Audoen's Church on last Sunday. Twelve persons, nine men and three women, publicly abjured the errors of that system. Two of the former are priests, the Rev. Nicholas Beatty, D.D., &c., late Superior of the convents in Drogheda,

Athlone, Waterford, and Mullfarnham, and the Rev. Patrick Brennan, late Parish Priest of Creeve, diocese of Elphin. Dr. Beatty was ordained by the late Pope Gregory XVI., and has the highest testimonials given at Rome, where he was educated. He has a faculty granted by the Trinitarian Society, empowering him to invest with the Order of the Scapular, and to dispense indulgences to the faithful. This he has done to thousands in Ireland. He was esteemed so highly for his acquirements, that since his return to this country the clergy of the above convents have successively elected him to the office of Superior in their respective establishments. He says now "that no doubt many of his former brethren will follow his example of shaking off the unscriptural yoke of Rome." Another of the converts has recently been a student in the College at Galway, under the superintendence of the Rev. Dr. O'Toole; there was also the wife of a late stipendiary magistrate among the number. On the whole the class was very respectable. The Rev. Thomas Kingston, Rector of St. James's, and the Rev. John Prior, assisted in the service, and the Rev. Thomas Scott, as usual, received the converts and administered the form of abjuration. The Rev. G. Sidney Smith, D.D., F.T.C.D., and Professor of Biblical Greek in our University, delivered an able and appropriate sermon from the following words, taken from the prophecy of Ezekiel, viii. 12, 13:—"Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth. He said also unto me, Turn thee yet again, and thou shalt see greater abominations than they do." The congregation, though literally wedged together in the Church, remained patiently and attentively to the close of his discourse. We shall not, in our brief notice of this memorable ceremony, attempt an analysis of it; but, in a word, he clearly and cleverly stated the saving truths of the Gospel of Christ, as taught in the ancient Church of Ireland, and contrasted them with the false and unscriptural teaching of the modern Church of Rome. All the converts sealed their solemn profession by partaking of the holy communion, and signing the recantation roll; after which they each received a copy of the sacred Scriptures and the Book of Common Prayer. The only regret we have to express on the subject is, that hundreds went away from the church who were unable to gain admission to witness the interesting ceremony. We could wish to see it trebled in size. Mr. Scott announced, that he would, God willing, receive another class of converts on the first Sabbath in the month of May next.—*Dublin Evening Herald, of the 9th of March.*

**ST. MARY'S CHURCH, OXFORD.**—The attention of the parishioners of St. Mary's has been drawn by the Rev. W. H. Cox, Vice-Principal of St. Mary's Hall (being one of the parishioners) to the contemplated removal of one of the windows, and insertion of one of stained glass, to be executed under the direction of Mr. Pugin, the well-known Roman Catholic architect. The Rev. C. P. Eden, Vicar, admitted that it was intended to put in a window of stained glass—though he did not admit that Mr. Pugin was to have any thing to do with it—and moreover that it was to be done in such a way as to invite donations of similar windows from other parties. The Vestry appointed a Committee to report on the subject—the Vicar objected to the report and denied the right of the Vestry to object, except on the ground of expense—the parish was in a state of great excitement, and it was intended to take legal advice and to memorialize the Bishop of the Diocese on the subject. The following letter was addressed by the Vice Principal of St. Mary's Hall to the Editor of the Oxford Journal:—  
"Sir,—You will oblige me by stating in your next journal that the extracts read by me, before the late vestry at St. Mary's Church, from the work of the Earl of Shrewsbury's chaplain, on the Sacrifice of the Mass, had no reference, as has been supposed, to memorial windows in particular, nor was it my intention to express any opinion on the expediency or inexpediency of such decorations. The passage quoted simply went to show that previously to the invention of printing the most scrupulous care was taken by the bishops and pastors of the Roman Catholic Church to fix the subjects, to supply the designs, and prescribe the minutest details of painted windows in their religious edifices, considering such windows as 'instructive volumes' and 'faithful records of the public doctrine of the Church at the date of their execution.' Artists, it is added, had no other discretion left them than 'in the drawing and colouring of their pieces.' My object was to impress on the Chairman and the other members of the vestry the importance, at the present crisis, of exercising the strictest control over similar decorations, of guarding against the intrusion of mediocrity, and above all, of dissenting from the application made by parties here to have the designs furnished by the Professor of Ecclesiastical Antiquities at Oscott for the embellishment of a place dedicated to the purpose of Protestant worship.

"I remain, Sir, your obedient faithful servant,  
"W. HAYWARD COX."  
"St. Mary Hall, March 9, 1847."

**SECESSION TO ROME.**—Letters from Rome to this country mention that the Rev. Mr. Horne, late of Southampton, was, with his daughter, received into the Roman communion by Cardinal Acton, on the 13th of February, and that two other Clergymen of the Established Church had made, what is called in the Romish Church, their public act of conformity.—*Morning Post.*

Mr. NEWMAN.—We hear with great pleasure that Mr. Newman is to return to England as a Brother of the Oratory, the Congregation founded by the illustrious St. Philip Neri. The Rev. W. G. Penny and the Rev. R. Staunton have left Maryvale for Rome, to join Mr. Newman and Mr. St. John in making, or at least in commencing, their novitiate there; and it is very probable they will be followed by others who will join them with the same object. These (with some of the Oratorian Fathers from Rome) will probably return to England in the course of the year to continue and complete their novitiate, and to make arrangements for opening an Oratory and establishing a Congregation in one of our large provincial towns. The story that there has been any difficulty about Mr. Newman's ordination, is of course a mere fable. His ordination, and that of his companions, may probably be delayed a little by the novitiate requisite for members of the Oratory, but it will follow, under the direction of the proper authorities, as a matter of course. This is the first introduction of the Congregation of the Oratory into England. Its chief purposes are preaching, hearing confessions, and giving spiritual retreats. As appears from Alban Butler's Life of St. Philip Neri, it is not a religious order; the members not being bound by vows, but a community of secular priests living together by rule, and available at any moment for the labours of spiritual charity. The rule

is, we believe, a mild one, similar to that of the Society of Jesus, to which the Institute is in many respects conformed; and during the suppression of the Society, many of its functions were discharged by the Oratorians.—*Tablet.*—*Roman Catholic Paper.*

**ROMAN CATHOLIC PROCESSIONS.**—A bill being now before Parliament which, if it were to become law, would legalize Roman Catholic processions in public, petitions against the same have been sent up from various parts of the country, signed by members of the middle and lower classes as well as by those of the upper ranks. The Worcester Journal writes: "It is apprehended by those who have had opportunities of ascertaining the feelings of the working classes on this subject, that such processions would be met in a spirit that would endanger the public peace."

This reminds us of a curious piece of Roman tactics which was lately exposed in English papers. A Roman Catholic periodical published a letter from a Correspondent, giving a glowing description of a public procession, according to the practice of the Church of Rome, held in one of the parishes near London, and of the interest manifested by the Protestants who witnessed the novel scene. The Clergyman of the parish hearing of this report, and being utterly uninformed of any such occurrence having taken place, went about his parishioners to inquire respecting it—but he could find no one that had seen the procession. The whole report seems to have been a fabrication, the design of which can only be conjectured to have been, that Protestants in other parts of the kingdom should become familiarized with the idea of such processions taking place, and so the public mind be prepared to acquiesce in them, as soon as the policy of Rome shall command their actual introduction.

We take this opportunity of remarking, further, that sometimes we have good reasons for declining the insertion of articles of supposed intelligence which some of our readers would wish to see introduced into our columns and which have not escaped our notice. We had an account transmitted to us, from an English paper, a good while ago, of a Romish procession, alleged to have taken place in a rural parish in England—very similar to the one just referred to. We thought it undesirable to insert it; and we do not think it unlikely, from the above disclosure, that the account was an invention, offered to the public with the design just now conjectured. To give it further publicity would have been serving the purposes of an insidious foe against whom our readers and contributors would wish us to contend with earnestness and judgment.

**STATISTICS OF ROMAN CATHOLICISM.**—The statistics of the Catholic Church, recently published by the Archbishop of Thessalonica, Secretary to the Propaganda, shows that it numbers—in Europe, 168 archbishops, 469 bishops, and 125,000,000 members. In America, both North and South, 12 archbishops, 60 bishops, and 26,000,000 members. In Asia, 25 archbishops, 47 bishops, and 1,200,000 members; and in Oceania, 2 archbishops, 5 bishops and 300,000 members.—*Ep. Recorder.*

**RELIEF TO THE SUFFERERS BY FAMINE.**—The following letters were received by last mail, acknowledging the receipt of the first contributions collected by Sir H. J. Caldwell, Jeffrey Hale, Esq., and Dr. Staunton, towards the relief of the destitute peasantry in Ireland, and the Highlands and Islands of Scotland:—

"Sir H. J. Caldwell, Bart., of Quebec.  
"DUBLIN, March 18, 1847.  
"SIR,—We are in receipt of your favour of 23rd ult., remitting £259 3s. 3d., which in course shall be placed to the credit of the Irish Relief Association, being the amount of sundry subscriptions; for which we beg to return you, on behalf of our suffering countrymen, our warmest thanks.  
"We are, Sir, your most obedient servants,  
"D. LATOUCHE & Co.  
"We shall forward your letter to the Irish Relief Association, and have only to express to you our deep sense of the liberality which has prompted your remittance to us on behalf of the suffering poor of this afflicted country.  
"D. L. & Co."

"EDINBURGH, March 20, 1847.  
"SIR,—I have to thank you and the other contributors to the Irish and Scotch relief fund, for your liberal and opportune assistance. We have especial reason to acknowledge the bounty of the inhabitants of Quebec, for when we take into account that this which you have kindly contributed is but a portion of the large donations from that city we may well call it liberal.  
"Inclosed is the receipt of our Treasurer—£74 10s. 7d.  
"I have the honour to be, Sir, your very obedient servant,  
"ADAM BLACK, Lord Provost."

"Sir H. J. Caldwell, Bart."  
"HIGHLAND DESTITUITION. Committee Rooms, Edinburgh, 17th March, 1847.  
"SIR,—I beg to acknowledge the receipt of £74 10s. sterling, being a contribution to the Fund for relief of the destitution in the Highlands and Islands of Scotland, from the inhabitants of Quebec, (proportion for Scotland), per your hands which I shall have great pleasure in publishing in the next list.  
"I am, Sir, your obedient servant,  
"GEORGE FORBES, Treasurer."  
"Sir H. J. Caldwell, Bart."

The following letters, in acknowledgement of the contributions from Quebec, collected by the General Committee, were also received from Dublin and Edinburgh, by the last mail:—

Palace, Dublin, March 19th, 1847.  
"SIR,—I am desired by the Archbishop of Dublin to acknowledge the receipt of your communication, enclosing drafts for fifteen hundred pounds, payable to him and to the R. C. Archbishop—being the tribute of the sympathy felt by the people of Quebec for the misery which has fallen upon poor Ireland. In the midst of this most appalling calamity, it is no little consolation that it has, to so great an extent, proved the means of developing and shewing to the world, the expansive charity which is the most exquisite fruit of Christianity.  
"I have the honour to be, Sir, &c.,  
"J. WEST, D. D.,  
"Abp's Chaplain.

Archbishop Murray has the honour to express his entire concurrence in the sentiments expressed by Archbishop Whately through His Grace's Chaplain, and to add, that the two magnificent sums referred to have been placed at the disposal of the Central Committee, named in the accompanying printed paper.

Edinburgh, March 19, 1847.  
"SIR,—In the name of the suffering Highlanders of Scotland I have to thank you and the benevolent inhabitants of Quebec for the liberal contribution you

have made for the supply of their necessities, and while your generosity will have the primary effect of relieving their immediate and pressing wants and exciting their gratitude to their benefactors, I have no doubt it will be followed with the more enduring blessings which attend Charity, in knitting together more closely the bonds of our common brotherhood, and in strengthening the relations which tend to maintain and promote peace and prosperity among the nations.

I am happy to inform you that the funds collected for the relief of the destitute in the Highlands have been placed in the hands of Committees selected by the inhabitants of Edinburgh and Glasgow, from their most respectable citizens of every shade of political and religious opinion, and these are acting under strongly expressed instructions that the distribution should be made with perfect impartiality, and in such a manner as to give no encouragement to indolence.

With this I enclose the receipt of our Treasurer for £500.

I have the honour to be,  
Sir, your very obt. servant,  
ADAM BLACK, Lord Provost.  
The Hon. A. W. Cochran.

*Extract from a private letter from Dublin, April 2nd.*—Your last letter was most welcome, as it contained the particulars of the exertions made for Ireland. I trust that you will all see cause for rejoicing, when you read the news of this packet; for it does seem as if the Lord's judgments were lessening in our land. The fast of the 24th seemed indeed to be kept in a scriptural manner through the United Kingdom. Such congregations and such multitudes of communicants have never been seen in the churches. This was the remark every where. Evening service was very generally held, and crowded in the same way. To that time, the prices of provisions were enormous: the very next day, the ships came sailing into the various ports of Ireland; the American vessels of provisions came in crowds into Liverpool, and the markets, of course, were immediately lowered. The wretched extortioners and monopolists were forced, in self-defence, to bring out their hidden stores, and many then refused to buy from them. We cannot tell whether this cheapness will continue, but certainly the Lord's power and His faithfulness in answering prayer were made most manifest. Within forty-eight hours of the conclusion of the fast, Christians were stopping each other with joyful faces to speak of what the Lord had wrought; even worldly people talked of the occurrence as being "almost miraculous," without connecting together the cause and the effect. Thanks were returned, in some churches, on Sunday, for the answer to the prayers of Wednesday. May the Lord of all power and might give us the spirit of thankfulness and continued prayer!

Fever and dysentery are still increasing, and the want of employment shuts people out from even the cheapest provisions. Decent tradesmen and their families are pining away in their rooms, out of sight, and some who formerly were above want, are thankful to come to us for a can of boiled rice. The other day, I had a young widow sent here for this purpose, recommended by a lady at . . . . She came, I suppose, in her Sunday dress, and looked so lady-like, that our servant showed her into the drawing-room to my mother and sister: they could not conceive that she was the person for whom the rice was keeping hot in the kitchen; and after a little general conversation she took leave. I drove off, the next morning, to explain matters and apologize, giving her relief in a different form. She was a pretty young woman, with a nursing infant born some months after her father's death; has to support a mother affected with cancer, and a brother dying of decline—a picture of starvation. Her business was, embroidering shoes for the shops; where there is now no sale. This is only one instance out of numbers. It is pitiful to hear of large families of children crying for food, and the mothers going out to walk, to avoid their cries.

The hearts of many who would perhaps now be in arms against us, had they had fullness of bread and abundance of idleness, are softened towards their Protestant benefactors, and many a soul is enlightened by the light of life. There is a decided opening for the Bible: the Scripture Readers are going among the people from morning to night, and are always well received. There is decidedly a great work going on, and the Protestant Clergy have borne their part most nobly. [Several deaths of Clergymen known to the party written to are here mentioned, and are omitted with other matter of local or personal interest.]

Carus Wilson has generously made another opening in his school for fourteen Clergy daughters; some free, others at reduced charges. The seventeen girls, of the two kinds, who did go, are, thank God, doing well. Mr. Wilson gives them much credit.

ECCLESIASTICAL.

Diocese of Quebec.  
INCORPORATED CHURCH SOCIETY.

PAYMENTS made to the Treasurer at Quebec on account of the INCORPORATED CHURCH SOCIETY, in the Month of April, 1847.

April 15, Collection at Riviere du Loup,	per Rev. N. Gherout. . . . .	£1 10 5
16, Do. at Frampton, per Rev. R. Knight . . . . .	1 5 5	
" Do. at West Frampton, per do. . . . .	1 4 7	
	2 10 0	
19, Gillespie, A., ann. Subscription to 1st. July, '47. . . . .	1 5 0	
" Bennett, W. ditto. . . . .	1 5 0	
23, Patton, W., donation. . . . .	1 5 0	
	£8 4 5	

FUND FOR WIDOWS AND ORPHANS OF THE CLERGY.  
April 6, Collection at Sherbrooke, per Rev. W. W. Wait. . . . . £2 6 5

T. TRUDGE, Treasr. C. Socy.  
Quebec, 1st. May, 1847.

ST. PAUL'S CHAPELRY.—A meeting was held in this Chapel on Monday evening, May 3rd, at seven o'clock, p. m., for the purpose of making arrangements for the more efficient maintenance of the Church among her members in that populous part of the town. The Lord Bishop of the Diocese, the Rev. J. E. F. Simpson, Messrs. Taylor and Weston, Chapel-wardens, and several of the most influential members of the congregation were present. His Lordship addressed the meeting at some length, in language well calculated to inspire his hearers with a deep sense of their duty, as professing Christians, to minister of their substance to the support of that gospel, the blessings of which they enjoy. He anticipated no difficulty in their acquiescence with the measure he came to propose, being fully assured that

it was unnecessary to say anything in the way of argument or persuasion upon the point: that, in the words of the Apostle, they "were willing of themselves." The conduct of God's chosen people, the Jews, in the two happiest periods of their history—the erection of the Tabernacle, and the building of Solomon's Temple, was beautifully touched upon as illustrative of that zeal which should ever be manifested, and which the true Israel ever will manifest, in the cause of our holy religion and the support of our Church. His Lordship then referred to the late decisions of the Society for the Propagation of the Gospel, with regard to the support of the Church in the colonies generally: the great drains upon that Society from all quarters, and its inadequacy—notwithstanding a great increase in the funds of late—to meet the wants of distant parts, where infant churches were being planted. He then alluded to the British North American colonies more particularly: the root which the Church of England had taken in them—under the blessing of God—even in his own recollection: the increasing desire for Church ministrations generally among the people: the erection of new Bishops; and the happy increase of Missionary exertions, not only in this Province, but indeed everywhere throughout the British dominions; affording a cheering hope that the God of heaven was pouring his blessing abundantly upon his church, and designed a great and important work to be accomplished through her instrumentality. The whole concluded with a more immediate reference to the affairs of the Parish: the decision of the Select Vestry of the Cathedral, in conjunction with his Lordship, with regard to the Chapelries, and the appointment of a fixed sum to be raised annually, as part payment for the services of a minister. For the ensuing year, the sum of £25 cy. was agreed upon for the congregation of St. Paul's; and a committee of seven appointed to take in hand its regular collection.

The usual annual Vestry Meeting was held in the above chapel, on Tuesday in Easter week: Messrs. Taylor and Weston were again unanimously elected Chapel-wardens, and several resolutions were passed relative to the general interests of the Chapel.—*Communicated.*

**IRISH CHURCH REVENUES.**—On the 25th of March, Mr. W. S. O'Brien, in the House of Commons, put the following questions to Lord John Russell: "Whether it was the intention of Ministers in the present year to introduce any measure for appropriating any portion of the revenues of the Irish Church to objects in which Protestants and Roman Catholics were concerned? And whether they meant to bring forward any measure for increasing the number of representatives for Ireland?" Lord John Russell is reported to have replied in these words: "It is not the intention of Government to introduce any measure to appropriate any portion of the revenues of the Protestant Church in Ireland, or to increase the number of representatives for Ireland."

**THE DIACONATE.**—It is stated that the Lord Bishop of Exeter has given notice, that in future he will not object to receive at his General Ordination, as candidates for the order of deacon, those young men who, having been trained in the National Schools, may at the time of presenting themselves be engaged in tuition in the diocese of Exeter. From such persons his Lordship will require a knowledge of Latin, but will dispense with the knowledge of Greek. The Bishop has intimated that candidates admitted by him to deacon's orders under these circumstances must not expect to receive priest's orders for a number of years, so that they will not be capable of holding a benefice or sole ministerial charge.

**COWBRIDGE SCHOOL.**—The Head Mastership of this School—which recently became vacant by the death of the Rev. Dr. Williams—has been conferred upon the Rev. Mr. Harper, of Jesus College, Oxford. Henceforth the school will be a College for Candidates for holy orders in the diocese of Landaff, with respect to which diocese it will be on precisely the same footing as the College of Lampeter to the diocese of St. David's.

**COLONIAL BISHOPS.**—It is announced that the Colonial Bishops' Committee have decided upon nominating the following Clergymen to the newly formed sees in the Colonies: Diocese of Newcastle, northern counties of New South Wales.—The Rev. William Tyrrell, M. A., St. John's College, Cambridge. Diocese of Adelaide, South Australia.—The Rev. Augustus Short, M. A., Christ Church, Oxford. Diocese of the Cape of Good Hope.—The Rev. Robert Gray, M. A., University College, Oxford.

**DIocese of Massachusetts.**—We learn from the Episcopal Recorder, that the Rev. Thomas M. Clark has resigned the pastoral charge of St. Andrew's Church, Philadelphia, having received an unanimous call to the office of Assistant Minister of Trinity Church, Boston, of which the Right Reverend M. Eastburn, D. D., Bishop of the Diocese, is Rector. The Editor of the Recorder winds up an affectionate farewell to Mr. Clark by describing him as "a valuable friend and counsellor; judicious, wise, and moderate in his views; loving peace much, but truth more." This is a very desirable character to possess.

**COLLEGIATE GRAMMAR SCHOOL, LENNOXVILLE.**—By a letter recently received, we are enabled to state that the Committee of Management of this Seminary have decided on reducing the extent of the Christmas holidays from five weeks to about ten days, with the view of removing the necessity of travelling at that season of the year when, from the uncertain state of the weather and of the roads, parents at a distance would naturally prefer their sons remaining at school. In order to make up for this diminution in the Christmas recess, the Committee have provided for the lengthening of the Midsummer vacation to about six weeks—which, together with a week's recess at Easter and Michaelmas, respectively, will leave the annual amount of holidays about the same as before. The scholars, excepting those whose parents or guardians reside in the vicinity of Lennoxville, will spend all the vacations, excepting that at midsummer, at the school.

COLLECTION FOR AGHILL, DINGLE AND VENTRY. Received by the hands of the Rev. R. V. Rogers, Kingston, Fortm.

Mr. Dissett, Portsmouth. . . . .	£1 10 0
A. Friend. . . . .	1 0 0
Do. . . . .	0 3 0
Collected by Mrs. J. A. Allen, Alwington House. . . . .	1 8 9
	£4 1 9

C. H. GATES.  
Quebec, 4th May, 1847.