

faithful, or for ourselves; for we desire to be nothing if we cannot be useful to the faithful and to religion."

This energetic passage, coming warm from the pen and the heart of an Italian priest, will, I am sure, repay your readers for having waded through a dry narrative of political reforms; and the subject is so interesting, that I propose to myself shortly to give you a letter entirely on the priests' conduct in Italy, during the late reforms, explaining what they have done, and, as far as an individual of another nation can form an idea, communicate to you the general spirit which animates them.

The Berean.

QUEBEC, THURSDAY, FEBRUARY 17, 1848.

We have allowed ourselves no room to offer editorial remarks, beyond those by which we have introduced to our readers extracts from the production of other pens, bearing upon matters of deep interest to the Christian, the Briton, and the man. What hope there is of amelioration to the condition of Ireland, as long as its population shall continue under the guidance of those who have given occasion to the correspondence and addresses referred to in the following article, it is difficult to perceive. Perhaps some of those who have never before thought much of the importance of efforts for diffusing scriptural knowledge in that island, may be led to view endeavours tending that way with more favour, when they consider the evidence lately afforded of the character of that influence under which the present state of things in Ireland has grown up and is continued.

ASSASSINATION IN IRELAND.—The monstrous events which have lately taken place in Ireland, have forcibly directed attention to the moral disease under which it is suffering, and have called forth a much more painful interest than that which was so properly excited by the recent physical suffering of its inhabitants, by famine and sickness. In our number of January 6, we inserted an extract from a speech of Lord Stanley's in the House of Lords, in which that nobleman expressed his belief that not only do the Roman Catholic clergy in Ireland, as a body, "not lend themselves to the support of the law," but that instances have occurred of denunciations of individual landlords "which could hardly fail to stimulate to acts of violence a too excitable population." More direct charges have been preferred in the House of Commons; and though bold denials in a general manner have not been wanting, yet the force of evidence has been such as to produce an impression on the public mind, with reference to the conduct of the Roman Catholic priesthood in Ireland, which has constrained even the Earl of Arundel and Surrey to suspend his glowing hopes of the Roman faith superseding that of the Protestant Church of England, and to pour forth his alarm at the awkward disclosures of the working of unmitigated Romanism, furnished by the Priests of his Church in Ireland, in a letter to the R. C. Archbishop of Tuam which contains the following burst of grief, well calculated to call forth sympathy with the noble writer:

"That which completely overpowers me, and deprives me of all defence, is the conduct of some of the priesthood. Denunciations from the altar, followed by the speedy death of the denounced, and public speeches of most dangerous tendency to an inflammatory people, are the melancholy accusations to which I am unable to reply. If I assert the small number of the clergy who have recourse to such means of obtaining retaining influence, I am immediately asked, Where, then, is the boasted discipline of the Catholic Church?—How is it that men so imprudent, if not so wicked, are not suspended from their spiritual functions?"

The Earl also sees an aggravation of the enormity in the circumstance that the denunciations are in many cases aimed at parties not in connection with the Church of Rome. The Archbishop's answer disposes of the matter by the following remarkable method, commencing, as the reader will see, with a general denial of "the practice" complained of, and after all winding up with a justification of "the practice" as being that of "the ancient fathers."

"Public denunciations of persons by name, whatever be their misdeeds, are not the practice in Ireland. The duties, however, of all, without exception, as they are contained in the code of Christian morality, come within the legitimate sphere of the priest's instructions. With regard to the observation of some not being amenable to the discipline of the Catholic Church, I have only to remark, that justice and humanity do, not exclusively belong, or at least, should not, to any peculiar body of Christians, and that the inculcation of those duties should form the theme of every pastor's instructions.—True, the Catholic pastor cannot subject the violators of justice or humanity, not belonging to the Catholic Church, to its rigorous penances and satisfactions, but that does not preclude his right of denouncing aggressions on the rights of justice and humanity, belonging to his flock from any quarter. Such were the feelings, such, too, the practice, of the ancient fathers who denounced the cruelties and persecutions of pagans and heretics against their flocks, without thinking they were guilty of any inroad on the rights of others."

Another English nobleman, also a member of the Church of Rome, has since felt it his duty to address the same high Ecclesiastic, with special reference to letters addressed by him to the Premier. We cut the following article on the subject from the *Yorkshire Gazette*.

His lordship deals some admirable remarks upon Dr. McHALE's recent publications. One of these was a letter to Lord JOHN RUSSELL, the tone whereof may be gathered from the following observations of Lord SHREWSBURY upon it:—

"Against the letter to Lord John Russell I have the same remonstrance to offer as against all its pre-

decessors—that it is unjustly accusatory of the government, and unhappily exculpatory of those who are the enemies of all government; imputing blame where praise was due, and yet stranger still, apologetic for crime. My lord, I know that you repudiate the very idea, and I believe you; but the public will not, because the whole tenour of your strictures necessarily leads to the opposite conclusion in the minds of those who judge you from a distance."

The diocese of Tuam is thus spoken of by Lord SHREWSBURY:—

"My lord, the public at large look to the prelates of the disturbed districts to inform them whether in their dioceses these duties have been punctually and properly performed, and Englishmen must be excused in doubting it amidst scenes which stand forth so prominently to contradict it. My lord, it is not only incumbent on you to satisfy the inquiries of all interested in the repression of crime, and the preservation of the social system against that destruction which now threatens it within your own boundaries and from your own people, but also to answer the earnest appeal of those who have a twofold reason to deplore the evil—that it is a scandal to religion, as well as ruin to the state. To all, my lord, especially does it behoove you to reply when it is currently reported, and readily believed, that in what concerns religion your grace's diocese is in a state of peculiar destitution; that you have ever debarred your poor from the benefits of education under the national system without any efficient substitute of your own—that you have never admitted Father Mathew within your limits—and that too many of your parishes are without a school, and some of them without a chapel, though the repeal rent is regularly levied, and ungrudgingly paid."

Dr. McHALE, in his letter to Lord JOHN RUSSELL, attributed the state of Ireland to the tyranny and oppression of the owners of the soil. How says Lord SHREWSBURY:—

"In sadness do I approach another and still more afflicting portion of your grace's letter. Would there had been no crimes but those 'deeds of retaliation,' which you so deplore and execrate! No murder, no assassination, no robbery, no pillage, no injustice, no cruelty, 'no foul atrocities to disgrace the country,' but those 'stimulated by the cruel and heart-rending evictions of the poor!' My lord, if we trusted only to your description for a faithful record of the crimes of the people, of all these we should gather nothing but the pleasing delusion that they had no existence. But how is the fact? Why, my lord, in the very same journal in which I find your grace's letter, no less than twelve foul, unnatural murders, or attempts to murder, are narrated with all their hideous details from the Irish papers, in the daily sanguinary columns devoted to 'the state' of your unhappy country, without one of them being able to claim the extenuating excuse of being stimulated by the cruel process of eviction. No! they are all—one and all—so many dramas in that demon-tragedy now performing with such appalling atrocity in the disturbed districts in Ireland, under the multifarious and mystic characters of Molly Maguireism, Terry Altimism, Whitefeetism, Whiteboyism, Ribbonism, and so forth—all members of one great conspiracy against property—that they who have no land shall have it—that they who occupy the land of others shall henceforth hold it for themselves alone."

AND this being the state of Ireland, his lordship makes a special appeal to the bishops and clergy of the Roman Catholic church, in language which is unmistakable:—

"But our calendar of crime is not yet complete. To all these crying sins, are there no abettors before the fact? No accessories after it? Is not every individual offence multiplied ten hundred fold by the sympathies of whole masses of the people? But against all these it is almost in vain that we look for denunciations from the high places of that Church to which the nation is given in charge, and of which your grace is so distinguished a member. Of all these, my lord, you are as silent as the grave, in which it would be well indeed if, once and for ever, we could bury all remembrance of them. I am well aware, my lord, that those who accuse the hierarchy of remissness, you triumphantly refer to the solemn address of the assembled bishops, in the month of November. But if that address has failed of its effect when delivered in the collected name of all, why has it not been tried in another form—from every individual prelate speaking in the midst of his own people? What part in crime, either violent and exciting speeches from the clergy, or denunciations from the altar may have borne, yet remains to be proved. But you are told, my lord, that men were denounced from the sanctuary in the morning, and, as a consequence, murdered in the evening—men, too, who were not of their flock, and over whose delinquencies they had no jurisdiction: and, my lord, your answer is, 'St. Gregory recommends the treatment, and the ancient fathers denounced the persecutors of the early Christians.' But unless you can show that the men denounced by the early fathers were thereupon shot like the beasts of the forests, you are arguing wide of the point, for that is the accusation brought against certain clergy in Ireland, and to which it would be worse than futile to reply, by sheltering the accused under an irrelevant appeal to the great St. Gregory and the ancient fathers! My lord, we pray for some better answer than this; or do we not risk your passing before the world as a mystifier and a sophist? If the denunciations be all a fiction, deny them by some less equivocal phrase than, they are not the practice; if ever they be made, whether followed by the fatal results attributed to them or not, from this moment forbid them for the future, if it were only to acquit a dignity of the Church of the imputation before the public, which with one voice calls for their suppression, and which will accept neither apology nor explanation for their continuance. Claim not 'the right of denouncing aggressions against justice and humanity from any quarter'; it is investing the priest with a judicial power which he is unfitted to exercise with impartiality: it is a right too easy to abuse—too dangerous to enforce."

Lord SHREWSBURY deserves the thanks of his country for thus boldly speaking out against the horrible atrocities to which the ministers of his Church have made themselves parties, by their violence of speech, and the denunciations pronounced by them from their altars. He proceeds:—

"My lord, the illustration is at hand. Father M'Dermott charged Major Mahon with acts of injustice and cruelty to his people: the major rebutted the accusation, and solicited F. M'Dermott to meet him and receive his explanation; F. M'Dermott rejected the proposition with scorn, for he had already condemned him on his own *ex parte* evidence, and upon that alone had carried the sentence of denunciation into effect against him. My lord, this took place during the latter days of August, and early in September last. My lord, you neither excuse nor vindicate, but 'deplore,' the intemperate language of which we complain; and you 'suppose' that the usual evangelical process of admonition has

been used to prevent a repetition of the offence; but, my Lord, the evangelical discipline required that for public sins there should be a public penance. A scandal committed before the world is not to be effaced by private exhortation; nor yet, my lord, as you allege, are the many good deeds even of a long life always capable of atoning for one great offence against society, without special reparation as security for the future. But even now it would seem necessary once more to revert to the catalogue of crime. In that same sad column, on that same sad day, is also a long list of notices for death, too long to enumerate; not against 'exterminating' landlords, but against some of the best and most merciful—those who reside constantly amongst them, and employ the people, and relieve the indigent. No wonder, then, that we are all amazed at the silent apathy which seems to reign within the sanctuary, amidst this terrific storm without. In times of old, when sin and turbulence had overspread the land, there were not wanting prelates to grasp the staff, and sally forth into the region of contagion, that by prayer and exhortation—by malediction and anathema, if prayers and preaching were unavailing—they might stay the plague. But now, alas! each day is but the harbinger of crimes which ring through the world, and chill the blood as one lends an unwilling—would it might be an unbelieving—ear to the thrilling story; but of the strong voice that should be raised against them hardly a sound is heard!"

Thus far the extracts from the *Yorkshire Gazette*.

We have deferred touching upon this matter until we had the expression of these views from men who are not likely to see matters in a less unfavourable light than they could possibly be seen in: both of them well known to be attached members of that Church whose priesthood seems so singularly to fail of using its admitted influence for the good it might effect, while of evil influence there are many instances so well attested that they can not be denied nor explained away. The following portion of a speech held by a Roman Catholic Dignitary, Archdeacon Laffan, at a Tenant-right Meeting at Cashel on Saturday the 13th of November, was quoted by Lord Farnham in the House of Lords on the 6th of December, His Lordship stating that the country, at the time, was in the greatest state of alarm, and that "on the very day on which the speech was delivered an attack was made upon one of the best and most humane men that Ireland had ever produced—Mr. Bayley." The Archdeacon expressed himself thus:

"He looked around him and he saw an assemblage of his brother Tipperary-men—the good and noble-hearted, though, perhaps, excitable Tipperary-men who were called by the Englishmen murderers. The Saxon scoundrel with his belly full of Irish meat could well afford to call his poor, honest, starving fellow-countrymen savages and assassins; but if the victualing department of John Bull suffered one-fifth of the privations to which the Tipperary men were subject, if he had courage enough he would stand upon one side and shoot the first man he would meet with a decent coat upon his back. But the Saxon had not courage to do anything like a man; he growls out like a hungry tiger. Look to that fertile valley teeming with luxuriance and beauty beneath our eyes—taking in the richness of the district, from the Devil's Bit and from Barnane to the princely Shannon—inhabited by as fine a race of men, and by as lovely and virtuous a race of women, as any to be found in the world—with all this richness, all this beauty, and all this goodness, what was it that made Tipperary so often a scene of blood? The cause was evident to all men's eyes—Landlordism was the demon that blasted what was meant for happiness; but landlordism, which without mercy would level the hovels of the poor man—which had sent the bone and sinew of the land to fertilize the forests and prairies of America—which had sent the poor man to starve in work-houses, or to die by the roadside, beneath the canopy of heaven, and under the rain which God had sent to fertilize the earth."

The Saxons, of whom this Archdeacon thus speaks, are the same who, during the recent famine, poured voluntary contributions into Ireland to feed its starving population. It can not surprise, though it will grieve, the reader of such savage eloquence, that one of the jesting newspapers of the day advertises the county of Tipperary—the vineyard in which the orator has his ecclesiastical duties assigned to him—as a shooting-ground, the game consisting of landlords, overseers, collectors, parsons, &c; terms to be inquired of at Archdeacon Laffan's. It is not the first time that the same ecclesiastic has made himself known by this kind of public address to an Irish assembly.

The length of this article will be justified, we trust, by our previous abstinence from inserting detached pieces of the painful intelligence upon which it is founded: we have been reluctant to make use of any but that information which proceeds from sources scarcely suspected of giving any but the most favourable construction admissible to the acts of the Roman Catholic priesthood. We bring it to a close by the following extract from a speech by Lord Brougham in the house of Lords—a source coming quite within the class just described:

"Let it not be supposed that he intended to bring a general charge against the whole of the Roman Catholic clergy. Were he to do so, he should be guilty not only of the greatest want of charity, but of the grossest ignorance of the state of Ireland as regarded the pastors of the people. He believed, generally speaking, these priests to be men of respectable lives and characters, and that their conduct generally was in honour to the cloth they wore. But he was bound to add that his opinion, like that of his noble friend, was conditional, and that it would undergo, if not a change, a very essential modification, if he found that, in reference to these murderous addresses from the altar—these denunciations, no steps should be taken to visit—he would not say with condign punishment, but at least with suspension—the guilty parties who had outraged the common feelings of our nature, and disgraced the cloth they wore. (Hear, hear.) If he found nothing done, and these guilty priests continued in the same functions, he should be compelled, however reluctantly, to say that the slain which might have been kept continued to these individuals extended itself much more largely to the body itself. (Hear, hear.)"

ENGLISH MAIL.—Our readers will please to take notice that the Mail for the Conard Steamer which is to leave New York on the 26th inst. is to be closed to-morrow, at the Quebec Post Office; and that unpaid letters may be put into the night-box up to 5 o'clock on Saturday morning.

THE SULTAN'S PROTESTANT SUBJECTS.—From a letter to a London paper, Constantinople, Dec. 22.—The little Protestant community and Church of Turkey have lately received from Lord Cowley a service which cannot be too highly valued, which not only entitles him to their gratitude, but to the gratitude of all who look upon the cause of Protestantism, and that of human improvement and civilization, to be in any degree dependent on each other. His Lordship has procured by many persevering efforts, from the Turkish Government, the recognition of the Protestant subjects of the Sultan as a separate Church and community, legally established in this empire. You may recollect that when these religionists, who are all Armenians, were excommunicated by the Armenian patriarch, they found themselves without any civil head to represent them in their national capacity before the Porte. The consequence was, that they were without any protection: for the Armenian Patriarch, who had cast them out, was still, in the eye of the law, their chief, and the kind of protection they received from him they called persecution. To have a civil head appointed over them, which would shield them from ill usage, and promote in other respects their prosperity, is what, therefore, they have constantly solicited from the Porte ever since their excommunication. But it is not likely that they would have obtained what they demanded (if at all) for a very considerable time, if Lord Cowley had not, perceiving the importance, under many points of view, of establishing a recognised Protestant community in this country, undertaken to be their advocate. They have now all they required. The Porte has nominated the Ichi Saab Nazari, the chief of the police and the collector of the revenue of Constantinople, to be the civil head of the Protestant Church; and the Grand Vizier has written a vizerial letter to the Pashas of Trebizond, Erzeroom, Damascus, Aleppo, and Nicomedia, in which places a good many of these new religionists are to be found, requiring these Pashas, acting as delegates for the Ichi Saab Nazari, to see that the Protestants suffer no molestation in the exercise of their worship, or in any other way, and to take all their civil affairs relatively to the Government under their special superintendence. It is thought that this ordinance will very much increase the numbers of the converts to the protesting sect. This result, however, is by no means sure to follow; for it is one thing to issue an ordinance, and another thing to get it obeyed; and that the present ordinance will be but very partially obeyed is pretty certain, for all possessing influence and power through the country hold the Gospel readers, as they call themselves, in great contempt, and are not likely to be very zealous in enforcing a law which is to benefit those whom they so heartily despise.

DR. DRAKE'S INTRODUCTORY LECTURE.—UNIVERSITY OF LOUISVILLE, KENTUCKY.—We have been favoured with a copy of this lecture, the subject of which is "Strictures on some of the Defects and Infirmities of Intellectual and Moral Character in Students of Medicine." The respected author, whose visit to this Province for scientific purposes, last year, is probably remembered by several of our readers, conceives of the students he is addressing as forming a variety of groupes commencing with 1st, the best among them, from which group he proceeds to notice 2dly those who are wise enough, after having attended two courses of lectures, to have resolved to wait on a third, before offering themselves as candidates. The 3rd group is composed of gentlemen somewhat advanced in life, who have entered on the practical duties of the profession, before graduating; the 4th of those who have commenced the study of medicine without due preparation; the 5th of persons who feel themselves under the necessity of going into practice after attending a single course of lectures: the author sees another group composed of those who, throughout their whole pupilage, are altogether intent on practical matters, although their time and means may be adequate to a prolonged course of study; the 7th comprises those who do not possess powers of mind adequate to the study of medicine; those who lack punctuality, are grouped by themselves, and likewise those whose social feelings lead them into society when they ought to be intent upon their studies; but a separate group is made of the votaries of dissipation, the gross and sensual, in whom the insatiable appetites and propensities devour the moral sentiments, the love of knowledge, and the aspiration to that "good name which is better than precious ointment." The 11th and last group to which the author is led to refer is made up of bullies and desperadoes, of whom he is compelled to assume that "a few" may be among the students before him. To each of these groups the author addresses some highly suitable remarks, winding up the whole with an appeal to them in the aggregate. We do ourselves the pleasure of inserting an animating passage from the address to the first group:—"The students who of right constitute the group I am now addressing, require to be admonished, almost as much as any others. By sound faculties of mind, ample opportunities, and habits of diligence and sobriety, they have reached high relative distinction,—in many instances without being conscious of it, for their studies were solitary. They will now mingle with less favored brethren; and, under the comparison, may relax in their efforts, and begin to let themselves down;—there is death in this relaxation. Young gentlemen! The men who carry forward the world, do not graduate their efforts by any reference to those, whom their great Author designed they should lead on. If they look down, it is not to select an eligible place among those below them, but to give an encouraging glance—to cheer on inspiringly—to shame the laggard; and beckon the weary! Such is your mission, and in fulfilling it you work out your own destiny."

PROVIDENTIAL PRESERVATION.—Extract of a letter addressed by JAMES C. CONSWELL, Esq., dated Naples, 31st of December, 1847, to his Father in Halifax.

"After having waited five days at Gibraltar, and hearing nothing of the steamer, we began to be anxious; some of the party took a boat to Marseilles; thence to Naples, and I think I should have done the same, but just at this time the *Avenger* arrived. I went on board to see Lt. Marryat, and he immediately offered me a passage to Malta or Naples, whichever the destination should be, to ascertain which they were only waiting for orders from England by the steamer which left England on the 1st Jan., and was hourly expected. I had my baggage transferred, and lived on board for two days, when at last came the *Paclia* which

had taken the place of the long expected *Boat*, which we now heard had put back. Our steam was got up, when the Company's Agent came on board and told the Captain that the Government had contracted not to allow a ship of war to carry a passenger when one of its Boats was ready. So I was compelled to move out, much to my regret, and apparently of the officers, for we had been very friendly and intimate. The Captain had a guest of his own, a Mr. McIntosh, who was also compelled to remove. We moved off in high dudgeon, thinking ourselves very ill used. We had a very quick run to Malta, and passed the *Avenger* about the third day. After having been at the latter place some time, we began to wonder where the *Avenger* could be, some saying that she had gone direct to Naples. At last in about a week's time a letter, dated at Tunis, arrived from the third Lieutenant to the Admiral at Malta, stating that the *Avenger* was wrecked on the Banks near Tunis; that all that had escaped out of 270 persons, as far as he knew, were himself and four men. They had run a little too far south and had fallen upon the shoals between Galita and Capo Bon, off Tunis.—Thus I have had a most providential escape, and I have felt how great a sin it is to complain of the conduct of the Company's Agent, which occasioned my wonderful preservation.—*Halifax Times*.

MR. JUSTICE COLERIDGE ON DRUNKENNESS.—During the recent gaol delivery for Yorkshire two young men were convicted of a highway robbery. They received excellent characters from several witnesses, and on the night of the robbery, it appeared that they, as also the prosecutor, were in a state of intoxication. The jury found them both guilty, but recommended them to mercy on account of their previous good character, and because they, as well as the prosecutor, were all drunk at the time. His lordship, addressing the prisoners, said, "The jury, on account of your previous good characters, and because all the parties were drunk at the time, have recommended you to mercy. I must say that the first ground is an exceedingly good one; but I think if the jury had considered the mischief and crime that results in this county, as well as in every other part of England, from the use of liquor in excess, they would hardly have considered that that is any extenuation of your offence. True, you would not, perhaps, have committed this offence if you had not been in liquor; but if a man will commit crime when drunk, he should take care not to get drunk. I venture to say that in much more than half the offences which have been brought before this assize liquor has had something to do. Liquor has either been the temptation beforehand to robbery to get something to purchase it, or it is the provocation under the influence of liquor that causes them to quarrel, and perhaps commit murder; or it is liquor upon which the fruits that have been obtained by robbery are generally spent; and it seems to me that, but for the cases where offences are brought on by the excessive use of intoxicating liquors, the courts of justice might be nearly shut up. I am sure that a great deal more than half the time of criminal courts is taken up in consequence of offences which have something to do with liquor. The first recommendation of the jury I shall take into consideration, but the second I cannot. The laws of this country do not allow drunkenness to be either a justification or extenuation of any offence. The old law said that if a man killed another when drunk he should be hung when sober. It must not be for a moment heard that intoxication is to be anything like an excuse for 'crime.'—*Daily News*."

A ROYAL TRE-TOTALLER.—Our total abstinence friends are not, perhaps, generally aware, that Charles XII, "the mad King of Sweden," as he was called by some of his contemporaries, was a pledged man, if not a member of a teetotal society. The anecdote on which this statement is founded is given in M. de Bury's "Essai Historique et Moral sur l'Education Française." Charles, as every body knows, in the commencement of his career, drank to great excess. In one of his drunken bouts he so far overstepped the limits of propriety as to treat the Queen, his mother, with great disrespect. The next day, on being informed of his rudeness, he took a glass of wine in his hand, and repaired to the Queen's room. "Madam," said he to her, "I have learned that yesterday, in my cups, I forgot myself towards you. I come to ask your pardon—and to prevent recurrence of such a fault, I drink this glass to your health; it shall be the last during my life." He kept his word, and from that day never tasted wine. We may add, by way of recommendation to the habit, that in his subsequent life no King was ever known to have undergone greater hardships and enjoyed better health than this cold water monarch.—*Episcopal Recorder*.

COLLEGE OF PRECEPTORS.—Yesterday, the half-yearly examination of candidates for the certificates in connexion with the institution, commenced at the Collegiate Schools of St. Peter, Eaton-square. A large number of gentlemen presented themselves for examination, the subjects being classics, mathematics, the elements of commerce, natural philosophy, modern languages, &c. The Rev. J. Hind, M. A., was appointed senior moderator, and Mr. Eccleston, B. A., of Trinity College, Dublin, headmaster of the Sutton Coldfield grammar school, junior moderator. The classical examiners for the present session are the Rev. R. Wilson, D. D., of St. John's College, Cambridge; the Rev. R. G. Latham, M. D., and Mr. Eccleston, B. A., Examiners in Mathematics; the Rev. J. Hind, M. A., Mr. Sylvester, M. A., and Mr. Boole. In the elements of commerce, Mr. Payne (Leatherhead), Mr. Leggins (Sudbury), and Mr. Lane (Plymouth). Examiners in the other branches have also been appointed. The examination yesterday was chiefly confined to bible history, and the theory and practice of education. The other subjects will extend over several days, when a list of the successful candidates will be announced.—*Daily News*.

ECCLIASTICAL.

Diocese of Quebec.—We understand that the Rev. ALEXANDER DIOBY CAMPBELL, Incumbent of Trinity Church, Aylesbury, England, has been presented to the Incumbency of Trinity Church, Montreal, by the Trustees under the will of the late Major Prenderleath Christie; the founder of that church. It is stated that the new Incumbent was to embark about the latter end of this month intending to reach Montreal by way of the United States.

PROGRESS OF TORONTO.—By request of the Incorporated Church Society, the Church has re-incorporated the report of the Select Committee appointed two years ago, upon the best