

DEATH OF THE BISHOP OF CALCUTTA.—Dr. Daniel Wilson, long known as the evangelical Vicar of Islington, who has occupied the See of Calcutta for a quarter of a Century, has died in a good old age. The selection of his successor will be watched with great anxiety by the friends of India Missions. No common man should be placed in the seat that has been filled by Reginald Heber and Daniel Wilson.

ORDINATION AT ST. EUSTACHE.—On Friday, 26th February, the Rev. A. Allan was ordained to the office of the Holy Ministry by the Presbytery of Montreal, and inducted into the pastoral charge of the three associated stations of St. Eustache, St. Therese de Blainville and Grande Freniere. The services of the day were conducted by the Rev. T. Henry of Lachute, Rev. A. F. Kemp of Montreal, and Rev. H. Campbell of Cornwall. A large congregation was present on this interesting and solemn occasion.

PROGRESS OF THE GOSPEL IN SYRIA.—A recent letter from Beyrout says,—Among the Armenians, the good work goes on steadily and rapidly. I may mention in reference to Antioch and Kessab, that we have the most interesting accounts of God's wonderful works among those simple and sincere minded villagers. You remember the half-dozen Protestants whom we met in Kessab, six years ago. Now, Mr. Morgan writes that there are over 500 souls in the Protestant community, and seventy-six Church members. In all the villages and hamlets around, the Gospel leaven is working powerfully.

RELIGIOUS LIBERTY IN TUNIS.—A remarkable change has taken place in Tunis, Northern Africa, which is nominally tributary to Turkey, brought about by the influence of the British Consul-general. The Bey of Tunis has been induced to revolutionize his government by the introduction of radical reforms in favour of religious, civil and commercial liberty to citizens of every class: and on September 9, in presence of the foreign agents and residents, gave a Constitution to his country, whose provisions he, with his ministers, swore to maintain inviolate. The constitution guarantees religious liberty, with security of life and property, regarding all religious sects and ranks as equal in the eye of the law, and abolishing all exclusive privileges and immunities heretofore enjoyed by Mussulmans. By this act, this kingdom, with a population of two millions, with its fine climate and fertile soil, has taken a step which places it politically, morally and socially, in advance of many of the Christian kingdoms of Europe, and opens it to the commerce of the world.

TYRANNY IN FRANCE—The *Times* (London) has the following on the present expression of religious liberty in France:—The French Protestants are not, it would seem, allowed schools enough to carry on the education of the young members of the communion. The French law provides nominally the amplest liberty on this point; but, as a writer in the *Journal des Debats* observes, French laws take away in one part the liberties which they allow in another. The law of 1850 on primary instruction provides that every French citizen of twenty-one years of age, and furnished with a regular diploma testifying his capacity, can open a school after formally announcing his intention to do so. This is the gift, but now comes the drawback. The rector of the Academic Council of the department, or the Prefect filling the same functions, may object on the ground of "public morals." This proviso, is of course, only legally directed against a bad character in the school-master; but, once inserted in the law, it is interpreted to apply to any bad consequence whatever which may be supposed likely to follow the erection of a Protestant school. It is voted a danger to "public morals" if the Roman Catholic part of a district dislike the erection of this new school, and if therefore discord and therefore discord and irritation can be apprehended. If the priesthood of the district communicate their apprehension of this result to the authorities of the commune,—the authorities of the commune decide against the erection of the school, and the refusal is confirmed by the Academic Council. If the Minister of public instruction is appealed to, he disowns any power in the matter, and pronounces the decision of the Academic Council final. Of course, such a rule of interpretation as this, is simply to say that whatever displeases the priesthood is opposed to "public morals." But not only are the Protestants denied schools, but even places of worship. Churches raised by private subscription, and ready for use, remain unoccupied in many places, for want of the necessary authorization. The Protestants, after building their Church, come to the Mayor for this final legal form, and are told, to their astonishment, that there are no Protestants in the place, or not enough to make a congregation. What is to be done? In one case of this kind the village crier was sent round to beat up the members of the communion by "tuck of drum;" they appeared personally before the Mayor, who, being a liberal gentleman, did not deny the evidence of visible arithmetic, and granted the authorization.