because the same sort of thing might be done by a Hindoo? and a prudent Christian might be unwilling hastily to give a decided answer, for there are many duties which are common to all religious: but if the act was unreasonable in a llindoo, the same sort of act must be unreasonable in a Christian, and, at all events, the proceeding was not such as would characterize it as Christian; and what we are now seeking for is, to ascertain that which distinguishes Christianity.

A Hindoo who was converted to Christianity expressed himself in something of the following manner. In early life I exercised myself in the superstitions of my own creed, but was never satisfied with that which my teachers directed me to perform. I could not help perceiving that the God of the universe could not be gratified by the absurd species of devotion by which I was directed to endeavour to obtain his favour. My own moral sense told me that I had done evil, and how could that evil be wiped off by irrational, degrading, and cruel rites? I saw that I was wrong, but I knew not where to fly. I was convinced of my own guilt, but I loathed the expiations to which I was directed to apply in order to obtain relief. The Mahometan to whom I applied told me that God was good and heneficent, and that if I would draw nigh to the God whom he worshipped, I must make myself holy, and be bountiful to my poorer fellow-creatures.

All this was rational-I saw the truth of his positions, but my newly-acquired knowledge gave me no comfort. No doubt holiness would please a holy God-but I was not holy. No doubt acts of kindness and justice performed towards men, would please a Deity who must approve of those virtues which shine forth so brightly in Himself-but how was benefited by this? I was not holy towards my God -I had not conferred any benefits on my fellowmen, so that the more pure and just the God of the being able to endure his judgment-I saw that there was reason and truth in their religion, but this only tended to alarm my fears, and to cut me off from hopes of safety. But when I listened to a Christian teacher, he told me of Jesus, the son of Mary who had come down from his Father in Heaven to die for sinners. This was what I needed. The God of the Christian hated the sin, but he spared the sinner, and I fled to Jesus and found peace.—From "What is Christianity?" by the Right Rev. T. Vowler Short, D. D., Lord Bishop of St. Asaph

## The Berean.

QUEBEC, THURSDAY, JAN. 7, 1847.

We have, on several occasions, prefixed the heading "No Altar, no Sacrificer in the Reformed Church" to articles drawn from various sources: the last was that part of the Bishop of Ohio's address to his Convention, which has also been printed at New York under the title of "Reasons for refusing to consecrate a church having an altar instead of a Communion Table : or, the Doctrine of Scripture, and of the Protestant Episcopal Church, es to a Sacrificer in the Lord's Supper, and a Priesthood in the Christian Ministry." A clerical friend, in requesting of us some extra copies of those numbers of the Berean which contain the address, offers the following remarks which, though he has not, perhaps, designed them for publication, fall in so well with the sentiments set forth in those articles, that we must beg him to excuse our inserting them :

"It appears to me very ill judged in some writers. and some of the Clergy, to attempt to establish the three orders in the Christian Church of Bishops, Priests, and Deacons, by analogy drawn from those of the Levitical, of High Priest, Priests, and Levites, to which they have little or no correspondence: and to quote Heb. v. 4, as a prohibition to any one preaching the Gospel without Episcopal Ordination, and charging those who so invade the ministerial office as guilty of the sin of Korah, Dathan, and Abiram. This text, if we consult the context, relates to a sacrificing High Priest and In-Bible Society received a note through the Post for sin, and doubtless was typical of the great High the fact that he was the stranger who had received Priest of our profession : and it is rather they who profess to be High Priests or Priests (Sacerdotes- that each of these Bibles was presented at the time Sacrificateurs principaux—as in this passage) who are guilty of invading the mediatorial and intercessorial office of Jesus, who only is called to be the Mediator between God and man-or rather perhaps those who reject presumptuously his mediation, as they did that of Aaron, presuming on their own sufficiency and acceptableness with God without the intervention of Christ, or at least unconscious of their sinfulness, and therefore of their need of it. And yet some, whom I would hope to be good men, seem to have laboured under this error."

Our friend's reference to Hebrews v, 4. brings to our recollection a passage in a review, lying close at our hand, of Dr. Hook's Sermon upon the motto "Hear the Church :"-a motto we call it, because there is no such TEXT as "Hear (Imperative) the Church" in Mat. xviii. 17, from which verse the words are professed to be taken. The review was published, with the signature Hist., in the Episcopal Recorder, in the year 1839. and the passage referred to runs thus:

"In entering upon his argument for the English episcopacy, the author supposes the Papist to ask, whether any man can take unto himself the office of the ministry, unless he be sent by God? And he, having the 5th chapter of Hebrews open before him,' feels constrained to answer, 'No.' I should certainly give the same answer, from abundant scriptural evidence; but after carefully reading over the 5th of Hebrews, I do not find any thing in it to suggest that answer. Dr. Hook finds the word 'priest' in that chapter, and that 'no man taketh this honour unto himself but he that is called of God, as was Aaron, and he immediately confounds Aaron's typical, and our Lord's most blessed unchangeable priesthood, with the preshyterate of an Episcopal clergyman, and answers ' No,' upon a most unscholarlike as well as untheological mis-

The observations here made upon the one text apply equally to the other in Numbers xvi. Moses reproved Korah (v. 10) " Seek ye the priesthood (that is, the Levitical Sacrificership) also?" and behold our divines fall to, and found upon this text

-the Presbyterate-of which the text says nothing, senting formally from Lutheranism, had virtually The error is one of scholarship, even as of theology; and yet, we have made just the same observation as our Correspondent, that some really good men are brought by the adoption of the word Priesthood, which properly means Eldership, to render, in our version, the Hebrew word, and the corresponding Greek one, which really mean Sacrificership or Mediatorship.

We think we may answer for our Correspondent, as we do for ourselves, that there is no intention to extenuate the guilt of a presumptuous intrusion into the ministerial office. Like the reviewer quoted above, we find abundant scriptural evidence that no man ought to " take unto himself the office of the ministry, unless he be sent by God." But, even if we did not so clearly perceive this evidence in Scripture passages, legitimately applied, still we should be reluctant to force into the service passages which can apply to that matter no otherwise than by an accommodation which looks so much like an invasion of the Redeemer's unchangeable priesthood.

If it should seem hard to some, to relinquish the view that the three orders of the Christian ministry are fore-shadowed in the Mosaic provision for the performance of sacred rites, it may reconcile him with the necessity, if we just indicate to him that ministry was typified under the Old Testament dispensation. And oh! that every one called to such weighty responsibilities first felt in himself the been circulated in France, within these fifteen years lowliness and dependence with which Jeremiah ex-Mahometans should prove, the less hopes had I of claimed : "Ah, Lord God ! behold, I cannot speak : for I am a child;" so that he may feel the touch of the Lord's hand upon his lips, and hear the words what is now passing in France, and which was so of that valid ministerial commission: "Behold, I unexpected; (felix qui potuit rerum cognoscere have put my words in thy mouth. Whatsoever I command thee, thou shalt speak."

> SECESSION OF GERMANS, AT NEW YORK, FROM THE CHURCH OF ROME. - Since the publication of our last number, the kindness of a New York friend, to whom we are much obliged for the attention, has supplied us with several papers containing articles which refer to the above event. One of them gives a report of Mr. Ginstiniani's address, from which we gladly cut the following piece, because it contains express recognition of our Saviour's divinity, and of the Holy Spirit's sanctifying power. What the article makes the preacher say of "our own works" seems to be imperfectly reported, and we cannot conjecture the true import of the words.
>
> "My dear hearers—the Pope is more afraid of us

than he is of Protestant associations. We are in the Catholic church—the associations are out of it : our intention is not to separate from the church, but from Rome ; to renounce not the Bible but Rome. We believe in the triune God, and in Jesus Christ his only begotten Son. We believe in the divinity of Jesus Christ, who came into the world to redeem man, and who on Calvary's height accomplished his high mission. We believe in the sanctifying power of the Holy Spirit; we believe, as the Apostle Paul taught in our own works. You see that the Pope, with all his bulls, cannot separate us from Christ's Church, or cut us off. We withdraw from Rome quietly this day, and do not wait to be cut off-we wish not to offend any, we wish to develop truth."

The following incident will be read with pleasure. Something is gained, if the Scriptures find admission. The article is printed as we find it; we suppose, where it says, "every one of that family"
we ought to read "of those families."

INFLUENCE OF THE BIBLE. We have just heard he following interesting story connected with the recent Roman Catholic mevement in this city, at the head of which is the Rev. Mr. Giustiniani. About two months ago, this gentleman made his appearance, a perfect stranger, at the rooms of the American Bible Society, and solicited a present of thirty German Bibles, and while he refused to give his name, he added, he hoped the Bibles would do much towards promoting the cause of the Redeemer. The Bibles were presented to him, and he departed. On Thursday morning last, the Agent of the the thirty Bibles some months ago. He also stated to an influential German family of this city, and that every one of that family had forsworn the Church of Rome. He also added that there were thousands of intelligent Germans in the city of New York, who were ready to follow his little band of Christians in the (to them) newly discovered pathway to eternal life. They were only waiting to see how the pioneers would be received by the American Evangelical Churches.—N. Y. Express.
The R. Catholic Bishop Hughes, of New York,

has addressed a letter to some paper, in which he pretends to speak with great contempt of the movement, indirectly ascribing the sensation which has been excited by it, to the "gullibility" of Protestants. He thinks it of sufficient importance, however, to bestir himself by writing his letter, and attacking the character of Mr. Giustiniani, as want-

ing in veracity and in disinterestedness.

We regret to find in Mr. Giustiniani's address, as reported, a commendatory reference to Ronge, whose orthodoxy is so justly suspected. It would be much more satisfactory, if the work at New York connected itself with Czenski's labours at Schneidemuhl. The visit of this individual (Czerski) to England was mentioned in our number of September 24th. Since his return to his flock, he seems to have acted with decision against persons who sought to disseminate rationalistic views among the congregation, and declares himself with clearness against perversions of the Gosnel.

SECESSION FROM THE CHURCH OF ROME, IN GERMANY .- Remarks of the Continental Echo, in announcing the publication of a new work : "The German Relormation of the Nineteenth Centu-

The dissidents may be now regarded as divided into three parties—viz., 1. The great body of the seceders, who are unquestionably infidel or semi-infidel in sentiment; these constitute "the German Catholic Church," properly so called. Doubtless there are individuals among the German Catholics who have more scriptural views of Caristianity than have been displayed by the leaders of the sect; but we fear that their number is very small. We recently heard it stated, on the authority of a letter from one of the six ecclesiastical commissioners of the province of Silesia, that in that province alone. fourteen " priests" of Ronge's party were formerly

dissented from the Christian faith itself. 2. The "Apostolic," or "Christian Catholics," adherents of Czerski; they are few in number and certainly weak in the faith. Their last confession, however men have fallen into it; such is the bias under which acknowledges the fundamental verities of evangeli cal religion, and we are therefore bound in charit to regard this section of the dissidents as being on the Lord's side. 3. The Berlin Protest Congregation which made a decided stand againt the infidel principles of the "German Catholic" majority, while Czeiski and his party were yet incredulous as to the existence of those principles among the mass of their co-religionists. Now, while we have cause for regret that the amount of vital piety which appears among the dissidents is so small, it certainly does seem manifest to us, that the movement, as a whole, is a decided gain to the cause of truth and godliness; to the cause of truth, wherever a man has left a position-whether in the Romish or the Protestant Churches-which did not harmonize with his convictions, and has learned honestly to avow his real sentiments; to the cause of godliness, in he case of the Schneidemuhl, Berlin, and other locks, by whom not only have the hidden works of Popish darkness been renounced, but the principles of apostolic Christianity have been embraced.

SECESSION FROM THE CHURCH OF ROME, IN FRANCE.-The Committee of the Foreign-Aid Society (English) estimates that, within the past three or four years, 20,000 souls have renounced their connection with the Church of Rome in France, and been gathered into congregations to which the Gosthe prophetic office is that by which the Christian pel is preached, and personal search of the Scriptures freely recommended.

> INFLUENCE OF THE BIBLE, AGAIN .- There have about three million copies of the New Testament (especially of the version of the Jansenist, Sacy,) by means of our pious colporteurs. To this instrucausas!) It is these New Testaments, which have silently prepared the hearts of men for the reception of the gospel, and this through the labours of the colporteurs, who, in the hands of God, have been our most efficient instruments. This is obvious to every one, in the history of the movement at Sens, and the department of Yonne, as detailed above and the case is similar in nearly all the instances in which masses of the Roman Catholic population have been stirred up to religious inquiry. In some instances the sacred books are gradually put into circulation by the Roman Catholics themselves, without the direct intervention of the colporteurs. A short time ago, a colporteur called on a Roman Catholic teacher, and offered some New Testaments for sale. "Ah! how seasonably you have come," said the teacher, "you are going to renew my stock, which is exhausted." "Your stock! Your stock ! Then you sell New Testaments yourself?" "Yes, I read a copy of it, a good while since, and I was so much pleased with the book, that I engaged several teachers in the neighbourhood to join me in purchasing and distributing it. We have already disposed of sixty copies of it, and we shall be glad to dispose of as many more." What think you of this improvisatory Bible association? Not one of these teachers was a Protestant .- M. de Pressense.

THE REV. HUGH STOWELL, CANON OF CHESTER. -We find that the correctness of a statement, published some time ago, that the sum of £2000, had been presented to this Clergyman by way of acknowedgment of his efforts in favour of protestantism, has been publicly denied by him.

STEAMER ATLANTIC, LATELY WRECKED .- (Sec Berean of Dec. 10th.) Among the passengers on board of this ill-fated boat was the Rev. Dr. Armstrong, one of the Secretaries of the American Board of Foreign Missions, returning from a monthly meetng of the Prudential Committee to his residence in he city of New York. When it was understood that the steamer must, in all probability, be wrecked, Dr. A. made himself known as a minister of the Gospel, invited the passengers below, and, after reading a portion of the Scriptures, addressed the throne of Divine Grace in a prayer suited to the trying and fearful situation in which they were animals, and having equipped myself in walking placed. The last words he was heard to utter, a attire, I immediately proceeded to the spot Pepe few moments before he was swept with many others had specified to me, in the company of a friend. y a tremendous surge into the ocean, were expressive of his confidence in God and that he would do and description, from the splendid coal-black horses all things right.

Dr. Armstrong's body was recovered and recognised at Norwich and sent to New York for interment. His funeral was attended by a large concourse of persons, among whom were to be seen ministers of almost all the religious denominations of the city.

BAPTISMAL REGENERATION .- By this term, the Rev. Mr. Gresley, in a book entitled "The real danger of the Church," describes a doctrine which he Churchmen commonly called Evangelical repudiate as being contrary to the teaching of the Church of England, as well as to common experience with regard to the natural choice and propensities of baptized children. The following passage occurs in the book, which is altogether a fierce attack upon Evangelical Churchmen:-"It may well be doubted, whether the greater part of the nation's sin, the desperate wickedness of the mass of our population, and the general worldliness of all classes, may not be traced to the denial of baptismal regeneration." A Correspondent of the London Record very appropriately suggests that the author should complete the argument by appending to it the following sentence

"It may be asserted, without fear of contradiction, that the flourishing state of religion in Italy France, and Spain, the wonderful piety of the people the heavenly tempers which everywhere abound he devout observance of the Subbath, and the undeviating regard paid by all classes to the duties of morality, may be traced to the zealous exertions of the priests in preaching the doctrine of baptismal regeneration in its native purity !"

THE JESUITS IN ITALY.

Public opinion is beginning to make itself heard n Italy, and it pronounces an unequivocal censure on the Jesuits. Our readers are aware that in the spring of this year a disturbance took place at Pisa, n consequence of the arrival in that city of certain Ladies of the Sacred Heart," who are understood to be female Jesuits. On that occasion, the windows of the house in which they had taken up their abode, were broken by a mob, who shouted, "Down with the Jesuits; away with the nuns." No doubt the Jesuits would exclaim against any conclusion being drawn from the cry of a mob; but what will they say to the formal resolution of a municipal body? They have, it seems, a scholastic establishment at the prohibition of seeking the Christian Eldership Protestant ministers. These gentlemen before dis- oipal council of that city were recently called on to lion.—A Winter in Italy. Prot. Churchman.

vote a sum for defraying its expences. These gentlemen, probably, have sons in that very establishment; this, and their social position, suggests the possibility of their being competent judges on the question on which they speak; of course they are unprejudiced (in the sense in which prejudice is usually charged on the opponents of Jesuitism), for they are members of the Roman Catholic Church. voted the required sum, then, but also voted the following resolution :-

"The Council, without hesitation, admits the debt of 5,200 livres owing to the Reverend Fathers the Jesuits, charged by the Government with the direction of the Gymnasium of St. Peter. But whilst obeying the legal necessity of acknowledging this expense, they cannot help thinking that the Gymnasium neither answers the object proposed nor the expectations which had been entertained of it A sense of duty imperatively compels them to delare, that the present state of the Gymnasium is a just ground of sorrow and complaint on behalf of the whole town, and that the experience which has been had of it till the present time leaves but little hope for the future.

"The parents are in great consternation at the incredible demoralization (della demoralizazione incredibile) which has become prevalent in these schools they are surprised to see their children progress only in disobedience and disorder. Those who are able, remove their sons, but this number is but small. The gravity and extent of the present evil as well as the still greater ones which are feared in the future, give us courage to demand a prompt and efficacious remedy.

"To this end, the Council, the interpreter of the wishes of the public, respectfully requests the Government to take whatever measures it may think most efficacious for a reform in the system of teaching and education of youth, which, at present, are at an extremely low ebb. The Council hopes that its request will not be denied ; for it is an old and recognised truth, that on the education of youth depends primarily the peace of families, and secondly, the order, tranquility, and strength of states.33

"We can hardly imagine stronger language," remarks the Semeur, "yet the Municipal Council of Placenza has not dared to say all. It is for us to complete the expression of its heartfelt convictions by adding, that the power which the Jesuits enjoy in the States of Parma, placed under the almost immediate influence of Austria, is precisely of the nature attributed to them by the Abbe Gioberti in his ' Prolegomenes.' They are there, as in the other parts of Italy, the auxiliaries of the foreigner; so that it is not only as fathers of families, but as patriots, that the members of the Council censure these Jesuits."

Of M. Gioherti's work above-mentioned, we may say, that the author's sincere aim appears to be the moral and social elevation of his native country-Italy; that he points out the Jesuits as the prime enemies and hinderance to the realization of the wishes of every Italian patriot, and that his work has made a great sensation in the Peninsula. We may also mention that seven or eight months since a great number of the inhabitants of Tuscany addressed a memorial to their Government, probably against the system of education adopted by the Jesuits .- Continental Echo.

Letters received at Leghorn on the 7th instant state that the population at Fano, in the legation of Pesaro and Urbino, had risen against the Jesuits of that town. The people suspected them of conspiring against the Pope; and supposing their convent to be the bed of the conspiracy, they rushed into it, breaking everything that came in their way, and ill-treated some of the brethren. A demonstration also took place against the Jesuits of Perugia .- English

THE BLESSING OF THE BEASTS, ON ST. AN

THONY'S DAY, AT ROME.—One morning, my little friend's gentle knock was heard at the door, and upon opening it, he eagerly informed me that the day being the feast of St. Antony, if I would go to the convent of the saint, near the church of Maria Maggiore, I should see the blessing of the beasts. Being curious to know how a saint, long since dead, could have anything to do with living The road was thronged with animals of every age of the cardinal to the half-starved ass of the peasant from the Abruzzi : most of the animals were gaily decked with ribbons .- At the church-door stood a portly priest, who, with a brush in his hand, as the motley procession of horses, mules, asses, &c., passed the door, sprinkled each animal, as it was presented to him, with holy water, taking off his skull-cap, and repeating in Latin a benediction to the effect that the animal would be preserved from evil through the intercession of the blessed St. Antony in the name of the Father, Son, and Holy Ghost The priest at least derives benefit from the ceremony; for each person, according to his means presented some piece of money. The throng of animals was diversified by the appearance, now and then, of a handsome carriage. While it paused before the open church-door for the blessing of its steeds, the persons inside sat with uncovered heads, and with wax tapers in their hands, till the blessing was concluded. Some gens-d'armes were stationed around the door to keep order, and oblige the candidates for the blessing of the saint to approach in regular file. When I had seen enough of this singular spectacle, I entered the little church. The floor was strewed with evergreens, while from the ceiling hung festoons of different coloured silks. At the numerous altars in the church many lights were burning; and a vast crowd of worshippers were kneeling upon the floor of the building. The sides of this little church are painted with different scenes from the life of the saint, illustrative of the temptations with which he was assailed when on earth. Some of the designs were anything but suited for the interior of a religious temple; but any disposition to smile is checked, when we consider the lamentable effects of such superstition as that which induces the deluded Romanist to bring his cattle to receive the blessings of one who was once a sinner like himself. Little Pepé was in high glee during the whole of the ceremony. "Guardate, signora, guardate questi belli cavalli, "Look madame, look at these fine horses," he exclaimed, as eight or nine of the pope's carriages passed us, drawn by their noble, jet black horses, and followed by a long train of carriages of the cardinals, archbishops, and other ecclesiastics. The dragoons of the pope were obliged also to present their horses for the blessing of the saint ; but, without the command (taught as every Romanist is to attach great importance to the blessing and protection of the numerous saints in his calendar,) there would not, I presume, be much unwillingness to comply with the requisi-

## ECCLESIASTICAL.

Dlocese of Quebec. PAYMENTS made to the Treasurer at Quebec on account of the Incorporated Church Society, in the month of December, 1846:--

Decr. 9.—George, Miss, subscription to July, 1846.....£1 5 0 -Freer, N. do. " -Wilson, J. T.
" -Maxham, A. J.
29th-Heath, J. G. do. 0.12 1 5 0 £5 0 0

FUND FOR WIDOWS AND ORPHANS OF THE CLERCY. Dec. 28 .- Collection at Rivière du Loup, per Rev. N. Guerout, ..... 1 8 5

Quebee, 2nd January, 1847.

T. Trigge, Trsr. Inc. Ch. Socy.

CHAPEL OF THE HOLY TRINITY .- The Annual Examination of the scholars of the Sunday School connected with this Chapel, and its branch the St. Charles' Sunday School, will be held at the Chapel on Sunday next, to commence at 1 to 2 o'clock.

## Dlocese of Coronto.

ST. PAUL'S CHURCH, NORVAL .- This pretty little Church was opened last Sunday, divine service being performed, both morning and evening, by the Rev. R. J. Macgeorge. We are happy to state that the attendance was numerous; indeed, not a few were unable to find accommodation at the morning prayer .- Streetsville W. Review.

We understand that the Rev. George WINTER WARR, late of Oakville, has been appointed Incumbent of St. Saviour's Church, Liverpool, England .-Streetsville Weekly Review.

Diocese of Nova Scotta.-An ordination was held at St. Paul's Church, Halifax, on Sunday morning the 20th of December, by the Lord Bishop of the Diocese, when Mr. Robert Frederick Brine, A. B., of King's College, Windsor, and Mr. W. T. Morris, A. B., of the same, vere admitted to the order of Deacons. The Candidates were presented by the Archideacon, and an appropriate and excellent Sermon was preached by the Rev. Robert Arnold, A. B., of Trinity College, Dublin.

ROBBERY AGAIN, AT THE CATHEDRAL Last week's Berean mentioned the tobbery which had been committed at the Cathedral; and we regret to add that a second and more daring attempt was made, on New-Year's eve, to plunder the Vestry and the Church, though with but little success. It is supposed that the building was entered about midnight, while the ringers were "chiming the old year out:" a pane of glass was broken in one of the small windows, at the eastern end; and on the inner sill the communion cloth and pulpit hangings were found the next morning, rolled up as if for removal: probably the rogues were alarmed and had to make their retreat precipitately. Some acquaintance with the interior of the building appears in this audacious attempt; for the press in which the collection plates were usually kept was forced open; also a closet where keys were placed. Some clerical restments, belonging to the Rev. G. Cowell, were taken away, and the keys; which was all the booty obtained; the plate belonging to the Church being deposited in a fire-proof safe. On the following night the outer porch door of the Rectory Chapel was forn down, though no attempt seems to have been made to enter the building. A reward of £20, has been offered for the discovery of the guilty parties; and it is to be hoped that they will be brought to punishment. - Several of the smaller articles of clerical dress, and strips of the silk of others, have been found in public places apparently thrown away to get rid of things which might lead to detection.

ROYAL INSTITUTION .- The Governor General has ppointed James Ferrier, Esquire, to be President of this Institution, in the place of the Hon. R. A. Tucker, resigned.

The Treasurer of the Male Orphan Asylum begs to acknowledge the receipt of ten pounds, currency, from Henry Jessopp, Esqr., part of amount collected by him.—Mercury.

The Treasurer of the St. George's Society hegs thankfully to acknowledge the receipt of the sum of two pounds ten shillings, as a donation to the Charitable Fund, from the Right Reverend the Lord Bishop of Montreal .- Ib.

THE BEAUPORT ASYLUM FOR THE INSANE,-This institution, in the neighbourhood of the city of Quebec, progresses favourably in public estimation. The number of patients at present in it amounts to 122; and there have been discharged from it, during the fourteen months since its establishment, twentyseven, who were either cured or greatly relieved. In the absence of statistical documents, or any authentic statement of its operations, we are not able to furnish any more explicit information. The economical arrangements of the establishment are excellent, and the various varieties of moral treatment, which constitutes so striking a feature in tho modern management of the insane, are here called into requisition. One thing is still wanting, however, to render the institution complete, namely, a resident physician ; and this addition to its medical staff is the more required, when we consider the distance of the asylum from the city, some five or six miles, if we mistake not, and the probable difficulty which might be experienced in obtaining the assistance of one of the regular medical attendants in cases of emergency. This desideratum we believe it is intended to supply, at as early a period as possible; some steps have, we are informed, been already taken with this object in view.—Brit. Am. Journal of Medical Science.

The Annual Public Examination of the NATIONAL. School of this city was held at the School House, on Thursday, December 24th. There were present 131 boys and 94 girls, who were examined in reading, grammar, geography, and arithmetic, their proficiency in all of which reflected the highest credit on the zeal and ability of their teachers.

The Annual Christmas Dinner was given to the children on Wednesday the 30th Decr., on which occasion there were resent 137 hoys and 81 girls. Thirty-six families, consisting of 145 individuals, were afterwards relieved from the fragments .- Mer-

To Connescondents :- We have to acknowledge a very kind present which came to hand on the eve of twelfth-day, as unexpected as undeserved,-Pamphlet from R. Not. Un. to-morrow,