

prove that the institutions of America, from the first, were faultless, and her people impeccable, distrust is inevitably raised in the mind of every judicious reader; and the important benefit is lost, which might have been derived from a philosophic explanation of the manner in which the character and institutions of a remarkable people were gradually developed, and moulded into that form which they have at length attained. The remarkable phenomenon in the matter before us, is the present tolerance of difference in religious belief, manifested both by the laws and the manners of America; as compared with that iron bigotry with which they started in their career. The duty of a mere chronicler is merely truly to narrate the facts which constitute his history; that of the philosophic historian—and to that character Mr. Bancroft aspires—is to search for, and to explain the hidden causes of the remarkable change which took place. To deny the first step in the narration, to repel the statement of intolerance as a 'calumny,' and to assert that the people of New England were from the first as forbearing in the case of religious belief, as by the law of the United States we may presume them to be at present, may find favour with the zealous of his own country, but will assuredly, before the tribunal of the world at large, throw discredit upon his labours, and distrust upon his evidence.

From a review of Bancroft's History of the United States, in the Edinburgh Review, which, upon the whole, speaks as favourably as it can of New England.

The Berean.

QUEBEC, THURSDAY, FEBRUARY 10, 1848.

The English Mail just arrived brings advices of the further advance of Dr. Hampden's elevation to the Episcopate—not without difficulties still thrown in the way, though these, after the decision at which the Bishop of Oxford, one of the thirteen remonstrant Prelates, has arrived (see our last number but one) seem to have but slender prospect of success, and to serve little purpose beyond that of keeping up an alarm which Dr. Hampden's own Diocesan, after having shrank in it, now thinks ought to be "quieted."

As we have printed the remonstrance of the thirteen Bishops against Dr. Hampden's preferment it seems just to give insertion also (in addition to the opposite reasoning from the Bishop of Norwich, given in our number of January 20) to a testimonial in his favour, signed by fifteen of the Heads of Houses in the University of Oxford. The whole number of these high academic office-bearers is twenty-four: deducting Dr. Hampden himself, who is one of the number, and another who is past ninety years of age, and takes no part in public business, seven signatures are missing. Of these it is stated that four are favourable to the object of the document, though for various reasons they have declined signing it; three remain to constitute the number decidedly hostile to Dr. Hampden, out of the body of men which of all others may be considered as having had the best opportunity of forming an opinion in the matter. The following is the testimonial referred to, being an address to the Bishop designate:

"We the undersigned, Heads of Houses in the University of Oxford, have seen with great concern the reports of proceedings in various parts of the country upon your proposed appointment to the see of Hereford, tending to injure your reputation, impede your future usefulness, and even create a general distrust of the soundness of your faith in our blessed Lord. Under such circumstances, although we only declare the sentiments which many of us have expressed before, and particularly upon the enactment in 1842 of the new statute concerning theological instruction, we desire to assure you, that having for several years enjoyed ample opportunity of learning the tenor of your public teaching, and hearing your discourses from the pulpit of the University, we are not only satisfied that your religious belief is sound, but we look forward with confidence to your endeavours to preach the Gospel of Christ in its integrity."

- "B. P. Symons, Warden of Wadhaw, and Vice-Chancellor.
"Edward Hawkins, Provost of Oriel.
"James Ingram, President of Trinity.
"Philip Wynter, President of St. John's.
"John Radford, Rector of Lincoln.
"Henry Foulkes, Principal of Jesus College.
"Thomas Gaisford, Dean of Christ Church.
"John David Macbride, Principal of Magdalen Hall.
"David Williams, Warden of New College.
"Frederick Charles Plumtree, Master of University College.
"Henry Wellesley, Principal of New-Inn Hall.
"R. Bullock Marsham, Warden of Merton.
"William Thompson, Principal of St. Edmund's Hall.
"James Norris, President of C. C. C.
"Francis Jeune, Master of Pembroke."

A variety of expressions of opinion have taken place, on one side and the other: addresses from Clergymen in certain districts, and protests against such addresses from other Clergymen in the same districts; correspondence in newspapers, and leading articles; not to forget a pamphlet in vindication of Dr. Hampden, from the pen of Archdeacon Hare, brother to the lamented Clergyman whose Sermons to a Country Congregation have attained considerable celebrity for the simplicity with which weighty truth is inculcated in them upon bearers of limited attainments and powers of comprehension. One address, on the same side, to Lord John Russell, from thirty two Clergymen in Bedfordshire, has drawn from the Prime Minister a somewhat full reply, taking up nearly a column of an English newspaper, from which we cut the concluding paragraphs as a curious specimen of the kind of discussion to which this affair has given rise:

"Let us not mistake our position. The Church is not in that easy security of the last century which gave birth to so much negligence, to so much abuse of her wealth, to such a perilous apathy. The Church of Rome on the one side, with abundant knowledge, with imposing authority, seduces many to her communion. The right of private

judgment is by many avoided as a dangerous snare; the duty of private judgment is thrown off by many more as too heavy a burthen. On the other side, the Protestant Dissenters assail the Church Establishment as an engine for fettering the conscience, and taxing the property of the subject. Novelties have their charm; the High Churchman and the Independent speak alike with complacency of separating Church and State.

"I know no better security against such a danger than an able and learned Episcopal Bench; a zealous and God-fearing parochial clergy. Thus may the Reformation be defended; thus may the Establishment be maintained: otherwise neither Parliament nor *præmunitio* can beat off the assaults of our Church constitution.

"But it is said I have disturbed the peace of the Church. There is no use in crying 'peace, when there is no peace.' The appointment of Dr. Tillotson to the primacy provoked a party whose unrelenting fury pursued him to the day of his death. They denounced him as a Socinian and an Atheist, yet our Great Deliverer never made a wiser or more judicious appointment. In our own day we have seen the Learned Dr. Lloyd, once Regius Professor of Divinity at Oxford, pursued with bitter invective, when on the Roman Catholic Relief Bill he gave expression to the loftiest feelings of Christian charity.

"You have spoken with praise of the sermons of Dr. Hampden, and your testimony is in this respect peculiarly valuable. You consider his appointment as 'a circumstance favourable to the health of the Church.' It is in that view that, unconnected with and personally unknown to Dr. Hampden, I have recommended him to the favour of my Sovereign. I earnestly and devoutly hope that your anticipations and mine may, by the blessing of God, be amply fulfilled."

Our "Great Deliverer," it may perhaps be as well to mention, in the above must mean King William III., by whom, in 1691, Dr. Tillotson was appointed Archbishop of Canterbury.

The minute care with which every step in the proceedings with regard to Dr. Hampden's advancement is watched has directed attention to a solemnity, preparatory to consecration, which, in unconfessed cases, would hardly be noticed, but which on the present occasion has been taken advantage of for an attempt to stir proceedings. The following extract from Fuller's Church History gives a succinct general account of what is called the Confirmation of the election of Bishops.

"There is a solemnity performed before the consecration of every Bishop, in this manner. The Royal assent being passed on his election, the Archbishop's Vicar General proceeds to his confirmation, commonly kept in Bow Church. A process is issued forth to call all persons to appear, to show cause why the elect there present should not be confirmed. For, seeing a bishop is in a manner married to his see, (save that hereafter he taketh his surname from his wife, and not she from him,) this ceremony is a kind of asking the bans, to see if any can allege any lawful cause to forbid them."

In accordance with the practice thus described, Tuesday the 11th of January was appointed for the confirmation of the election of Dr. Hampden to the see of Hereford. The doors of Bow Church, in Cheapside, London, were besieged by a crowd of persons, and the church was thronged in a few minutes after it was opened. The newly elected Alderman of the ward, Mr. Salomons, who happens to be of the Hebrew faith and nation, took his seat in the corporation pew. Dr. Burnaby, the Archbishop's Vicar General, with his assessors, Dr. Lushington and Sir J. Dodson, (all laymen of the legal profession) took their seat at a table placed in front of the reading-desk, and, after prayer, proceedings commenced, the details of which we need not particularise. Five lawyers attended on the part of three Clergymen, for the purpose of opposing the confirmation of Dr. Hampden's election, three of whom addressed the Court with that view, but to no effect; the Vicar General and his assessors delivered their opinion that they were bound to proceed to the confirmation, notwithstanding the able argument which they had heard. The proper forms were then gone through; Dr. Hampden took the oaths of allegiance and supremacy, against simony, and of obedience to the Archbishop, and the proceedings terminated for that day. From the European Times we learn that the following measure was resorted to subsequently, which will give further employment to the Vicar General.

"In the Court of Queen's Bench, on the 14th January, Sir Fitzroy Kelly obtained a rule to show cause why a mandamus should not issue, directed to the Archbishop of Canterbury, and to Dr. Burnaby, his vicar-general, commanding them to allow the Rev. Mr. Overbury, and two other benefited clergymen, to be heard in opposition to the confirmation of the bishop elect of Hereford, and to determine on such opposition. The learned gentleman went at great length into the canon and common law, in order to show that the court of the Archbishop of Canterbury, held for the purpose of confirming the Bishop elect, was bound to hear all persons who, according to the forms of law, and in obedience to the citation and proclamation calling upon all persons who had any opposition to offer to come forward, and they should be heard, did so come forward prepared to prove the unsoundness of doctrine and teaching" of such bishop elect. Sir F. Kelly also quoted authorities to show that the proper course under the circumstances, was, that the Court of Queen's Bench should issue a mandamus to the court below, as in a case where such court had refused to hear some of the parties in the suit, and it remained therefore undetermined. The court granted the rule, without expressing any opinion on the matter."

THE NESTORIANS.—Dr. Grant's work, from which we have selected a chapter for insertion in our first page, gives, in successive chapters, statements in favour of the opinions adopted by him; that the Nestorians are the lost tribes, drawn from the geography of their place of residence, their language, customs, physiognomy &c. His work is a very interesting one, though it may fail to convey to the readers the conviction entertained by the writer himself.

THE LATE STRUGGLE IN SWITZERLAND.—From Correspondence of "Evangelical Christendom."—Abstracted from the purely political bearings of the recent struggle, it will appear that the question at issue between the parties is, Shall the people of any canton be at liberty to observe such religious cere-

monies, follow such religious instructors, and establish such religious institutions, as they see meet, without control on the part of the Federal Government? This is the general question, involved in the special details about Jesuits, nuns, &c., which has really called the Sonderbundists and the Federalists into the field in the late campaign. Now, it is easy to see, that this question in fact involves the still more general question, Shall any man or body of men be at liberty to exercise free choice in the matter of religion, or must religious profession and worship be entirely under the control of the governing power? And this is felt in Switzerland to be the real question fundamentally at issue in this contest. The Catholic party are not in heart or in purpose the friends of religious liberty; but in asserting their right to choose and follow their own religious convictions, they are thrown, for the time, upon the assertion of the broad principle that man's conscience is not to be forced. This principle on the other hand, the Federalists oppose. It is one which they hate with an unmingled hatred. Thoroughly imbued with the ungodly maxims of French Infidelity and Communism, they regard it as a first principle of all good government, that religion, to be safe, must be controlled. They are the advocates of Erastianism in its most unmitigated and repulsive form; and they mean to use their ascendancy for the purpose of placing all religious teachers under the most rigorous State control. Already they have shown what are their intentions by the *arrêté* recently published in the Canton de Vaud, forbidding the holding of any assemblies for religious purposes except such as are conducted in the churches of the Government. A similar act of tyranny is expected by the Dissenters in the other cantons. An esteemed and most devoted brother, in the Canton of Berne, wrote to me a few days ago as follows:—"Si le radicalisme continue à triompher, nous avons à nous préparer à des persécutions religieuses. Déjà elles ont recommencé dans le Canton de Vaud, &c. Et dans notre canton on nous menace de la même défense." It is not, therefore, Protestantism which has triumphed over Romanism in this struggle, but Infidelity and Tyranny over the rights of conscience and liberty of worship.

It is not, in this case, for the first time that philosophical infidelity has been found the persecutor of spiritual religion. The first who systematically, deliberately and on principle, persecuted the Christians was not the furious Nero, but the sage and philosophic Marcus Antoninus; and every one knows how the philosophers who urged forward the revolution of the last century in France, sought the downfall of religion, and the apotheosis of reason, as the grand end of all the changes to which they stimulated the minds of the people. Their confederate, Hume, in one of his writings, gives utterance to the feeling which influences all philosophic infidels, in reference to the place religion ought to hold in a community, when he says, "the most decent and advantageous composition which the civil magistrate can make with the spiritual guides is to bribe their indolence." Here it is: religion will exist, but governments should keep it under; and, as it is difficult to do this by constraint, do it by cajolery and bribery. This is exactly the doctrine of the dominant party in Switzerland at this moment; only finding force cheaper than bribery they prefer using that.

Nor is this the first time Romanism has, through the force of circumstances, found itself on the same side with the advocates of liberty of conscience. It was so in the history of our own country, when James II., in his zeal for Romanism, suspended the penal laws against the Nonconformists, and set aside the Test Act. It was so also in the Belgian revolution of 1830, when the Catholics unfurled the banner of liberty of conscience; and the consequence of which was that in that country all sects have now religious freedom. I would gladly give the credit of such coincidences to the Catholics if I could do it with truth; but, as liberty of conscience is a tenet they abhor, and a blessing they never concede, where they have the power of withholding it, we can trace the instances referred to only to circumstances in Divine Providence of which they were but the subjects.

THE CHOLERA.—The Lord Bishop of London has addressed to the Clergy of his diocese a letter, drawn forth by the approach of the Cholera, which calls for special services from the Clergy, both as spiritual guides, and as advisers and active promoters of physical improvement. His Lordship recommends an active personal co-operation with the local authorities, in measures of sanitary precaution, calling attention to the subject, stimulating the inert, and encouraging the diligent in prompt and vigorous action. The Clergy are advised to observe the state of the poor, in respect of order, temperance, and cleanliness, as regards the dwellings of individuals, and the condition of the locality in which they are placed; to call the attention of the proper officers to such cases as require interference; to circulate among their parishioners the information that the cholera is not contagious, and thus to prevent the spread of that terror which chills and represses the natural sympathies, and would lead to the neglect of the most urgent duties of humanity.

FUNERAL OF THE LATE HON. JOHN NEILSON.—The mortal remains of the Hon. John Neilson were yesterday interred at Valcartier, in compliance with the wish of the deceased, who was one of the earliest founders of that settlement. The hearse was followed to St. Andrew's Church by about eight hundred persons, including most of our leading townspeople, and many of the country people from Valcartier. The Rev. Dr. Cook delivered a most eloquent and appropriate funeral oration, which we shall have the pleasure of laying before our readers on Tuesday next. A large number of carriages accompanied the hearse to the place of interment. We are informed that the Huron Indians met the cortege at Lorette, the squaws all attired in their blankets and standing in rows; the village flag was raised at half-mast and minute guns were fired. The farmers of Valcartier were to do the same in their parish.

In town, we are happy to observe that the shops, generally, were closed until after the funeral procession had reached the church.—Mercury.

MONTREAL AUXILIARY BIBLE SOCIETY.—The 23rd anniversary of this institution was held on Wednesday the 26th ulto; William Lunn, Esq., in the chair. The report was read and adopted, and a series of resolutions passed, which include expressions of grateful acknowledgment of the prompt and considerate liberality with which the British & Foreign Bible Society has supplied the wants of Canada, and encouraged the labours of the Montreal Auxiliary. A collection was made, which amounted to £19: 17: 5.

The Rev. J. E. F. SIMPSON acknowledges, with thanks, the receipt of Two Pounds Ten Shillings from HENRY JESSOP, Esquire, for the relief of the poor of his district.

THE MONTREAL RELIGIOUS TRACT SOCIETY held its anniversary on Tuesday the 25th ulto. Dr. Holmes was in the chair. The report was read and adopted and the thanks of the Society were presented to the Parent Society in London, and to the American Tract Society, for the liberal grants made by both of them to this Society. A calculation was made by one of the speakers, showing that, if all the inhabitants of Montreal, estimating them at 10,000 families, could be brought under a system of Tract distributing, and if 25 families were assigned to each distributor, a number of 400 such agents would be required; even reckoning only Protestants to be supplied, and supposing their number to be 4000 families, still the number of distributors would require to be 160; the Society has only 32 Tract Distributors actually engaged in that work.—A collection which was made at the close of the proceedings amounted to £9: 7: 6.

PUBLIC WORSHIP IN THE GERMAN LANGUAGE.—A number of Germans of the late Immigration remaining at Lachine in sad spiritual destitution, on account of their want of acquaintance with the English language, the Rev. Mr. Broome (who, from a residence of some duration in Germany, is perfectly master of their native tongue) held divine worship for their benefit on Sunday the 23rd ulto, in Lachine Church; and, his intention having become known to the German residents at Montreal, they came in a body to benefit by the opportunity. A piano having been procured, one of their number, a first-rate performer, led the singing, and the service altogether was interesting.

This occurrence has directed the attention of the long established and respectable GERMAN SOCIETY of Montreal to the further benefit which might be derived from the Rev. Mr. Broome's services through the medium of the German language; they have accordingly addressed a German letter to him—signed by six of their number—in which they present the acknowledgements of the Society for his voluntary attention to the wants of the Germans at Lachine, and the very impressive discourse delivered on the occasion; they proceeded thus:

"We are moreover instructed to assure you that your discourse has left an impression upon the hearts and consciences of the Germans resident here which causes us to take the liberty of soliciting the favour of your naming a time when you may find it convenient to afford us an opportunity of consulting you upon the practicability of instituting stated worship in the German language under your guidance, to the extent that your other engagements may permit. While we on our part are far from desiring to urge what may not be consistent with your own judgment, we beg to assure you that we shall not omit any endeavour within our power for aiding the introduction and support of German worship in this city."

We gather, from the letter which conveys this intelligence, that the Rev. Mr. Broome is very favourably inclined towards the application, and that he hopes to institute a stated service, perhaps once a month.

DIOCESE OF FREDERICTON.—Division of the Parish of St. John.—We learn that a Bill for dividing the present Parish of Trinity Church, into three separate and distinct Parishes, will shortly be published and laid before the public, under the direction of the Vestry. This Bill, if it meets with the concurrence and wishes of the parishioners of the respective districts interested, will likewise be supported by the Rector, Wardens, and Vestry; and accordingly be forwarded by them to the Legislature now in Session.—N. Br. Courier.

To the Editor of the Berean. Could you inform me if the Quebec Branch Religious Tract Society has any longer an existence among us; I am induced to ask the question, because we hear occasionally of the Bible Society, the Gospel Aid Society &c., and the Temperance Society has just awoken from its slumbers; but of the Tract Society, nothing more is heard than if it never was in existence, and judging from appearances, I think, Sir, it will require a loud blast from your editorial trumpet to call it forth into active operation.

Is it because people's minds are so much enlightened upon religious subjects; or that errors doctrinal, and practical, no longer prevail in the Quebec community; that "the enemy" no longer sows tares among the wheat?—that the labours of this valuable Society are suspended? Surely if so, there would not be such a growing deadness to spiritual things as is so visible among all ranks, and in every denomination: might not our Lord's words furnish a suitable answer: "because iniquity shall abound the love of many shall wax cold?"

When I think of the truly admirable, and generally practical nature of its publications, as well as the truly catholic spirit in which its operations are conducted, I am astonished that this Society should remain in the background; and that Christians of all denominations are not zealous and earnest in efforts for its re-establishment; especially so at the present time when its tracts (so well selected, and teeming as they are with all the fundamentals of the gospel) are so much needed to stem the torrent of superstition, and formality, which is, alas, too prevalent, which threatens to sap the foundation of Protestantism in England, and has extended its baleful influence to the colonies, and the United States, assiduously attacking the strongest bulwark of the Reformation.

Being fully persuaded, Sir, that you are always ready to every good work, I am induced to make the present appeal through your columns, to all who have any influence for good, in behalf of a cause so truly Evangelical, and one which is calculated to be of material assistance to *Bereans* in general; asking your pardon for occupying so much space in your columns, which might be filled up with more edifying matters, but probably not more needed than the present humble call from, A LOVER OF TRUTH.

[If our Correspondent will call in at Mr. Stanley's in Ann Street, he will find that the Society in question continues to have its Depository there; and more than that, if he will exert himself to obtain pecuniary aid towards the Society's funds, he will discover that it is thankfully accepted by the Treasurer and Committee, who will be ready, there is no doubt, to make new exertions for the extension of their labours, in proportion as means shall be placed at their disposal. As the Society is in undoubted existence, there is no need of its re-establishment; and if Subscribers generally were to do as our habit, that is, to send their Subscriptions to the Treasurer every year, as they become due, without waiting for a collector to call for them, the Committee would be encouraged and enabled to do more than at present they have it in their power to effect.—Editor.]

The Rev. J. E. F. SIMPSON acknowledges, with thanks, the receipt of Two Pounds Ten Shillings from HENRY JESSOP, Esquire, for the relief of the poor of his district.

The undersigned acknowledges with thanks the receipt of One Pound for the AGRI-CULTURAL MISSION, from Miss Handy, of Montreal, by F. W. Gates, Esq. C. H. GATES.

Quebec, February 8th, 1848.

The A. A. II. acknowledges the receipt of 12s. 6d., from Chas. Batt, Esq., K-n.

PAYMENTS RECEIVED.—Rev. Dr. Twining, No. 198 to 219; Capt. South, No. 191 to 242; Messrs. Wm. Poston, No. 183 to 239; Wm. Andrews, No. 157 to 208.

TO CORRESPONDENTS.—Received D.C.C.;—H. A.;—M. H.;—F. B., we send the only thing of the kind we have;—and another F. B., together with C. B.

Local and Political Intelligence. The letters by the English Mail, and the European Times newspaper, arrived in this city on Friday morning last; the heavy newspaper-bags did not reach this till Tuesday. In commercial matters, though the money-market was easy, there was but little animation. Failures were taking place here and there yet; and confidence was not quite restored. We extract largely from the European Times, in laying before our readers the following items of intelligence. "The market in Liverpool during the present week still continues depressed both for British and foreign. First Class brands of American flour only fetch 29s. 6d. to 30s. per barrel, and Indian corn and corn meal have declined 2s. per quarter, and 1s per barrel below the quotations of last week, and the transactions are still limited."

"The TIMBER TRADE, although it has suffered in common with other branches, nevertheless, owing to the absence of speculation, and the general prudence which has been observed by the mercantile and retail body, aided by the admitted liberality of the Bank of England in sustaining it through the late crisis, is altogether in a less equivocal position than many others. The importation during the last year has been less than in 1845 and 1846, indeed about the average of many past years, whilst the general consumption in 1847 has been maintained at the same extensive scale to which it has been raised in 1845 and 1846, as well in London as throughout the kingdom. This cannot but be deemed satisfactory, considering the abridged sales of the last three months, owing to the state of the money market. The foreign trade from the Baltic was, at the beginning of the year, remunerative; but shipments being pressed, the late sales have been almost ruinous. From Canada and the colonies the early operations were also most satisfactory; but, as the shipments of flour ceased, more tonnage was employed in the Timber trade, and an unusually large fleet of Canadian Timber having arrived in the fall of the year, the stocks have accordingly accumulated to an extent greatly exceeding former years. The present low prices will, it is hoped, stimulate further consumption, and thus restore the trade to its ordinary salutary condition."

TOTAL LOSS OF A STEAM FRIGATE.—News were received at Southampton Jan. 6, and immediately transmitted to London by the Electric telegraph, of the loss of the Government steam frigate *Archer*, on the Sorelle rocks, on the north coast of Africa. She had on board 270 persons, all of whom, it is supposed, were drowned, with the exception of third Lieut. Rooke, and three other persons. She was a first class steamer of 1440 tons and 650 horse power. She was commanded by Capt. Napier, son of Admiral Napier, who perished in her, and among the lost is Lieut. Maryatt, son of Capt. Maryatt.

The Peninsular Company's steamship *Paquia*, in company with the French war steamer *Lavoisier*, proceeded to the scene of the disaster, but found only some small portions of wreck floating about. NORTH AM. AND W. IND. NAVAL COMMAND.—We have great pleasure in announcing that Lord Auckland has, in the most flattering terms, offered the naval command of the North American and West Indian Stations to the Earl of Dundonald, better known as Lord Cochrane. The veteran admiral has accepted the command; and will thus, in the evening of his days, enjoy an honour too long deferred, to which his unrivalled exploits have so justly entitled him.—Eur. Times.

TRIAL TRU—SHEWAN SHIP "SECRET."—This fine vessel, lately built at Dumbarton, by Messrs. Denny Brothers, and fitted with engines by Messrs. Caird & Co. of Greenock, having been tried on Saturday, her speed was most satisfactory. Altogether she has proved to be the most successful of her class. The tonnage of this vessel, *o. m.*, is 373, with engines of 60 horse-power, and with this small power she has attained the astonishing speed of 9 1/2 miles an hour. She is a most beautiful model, and reflects much credit upon the enterprising builders.—Greenock Advertiser.

This vessel is intended for trade with Quebec and Montreal.

IRELAND.—Success of decisive measures.—The proceedings under the special commissions, mentioned in our last, commenced at Limerick, on the 3d ulto, the Chief Justice and the Chief Baron presiding. On that day, the Chief Justice (Blackburne) addressed the grand jury in a very luminous charge; after which the court adjourned until the following morning, when a respectable petty jury was sworn, and the cases proceeded with. Wm. Ryan (Puck) was the first prisoner tried. He was arraigned, found guilty of murder, and sentenced to death. Wm. Frevren was next placed at the bar, charged with harbouring the said Ryan, and having been found guilty was ordered to be transported for life. Patrick Burke, for attacking a dwelling-house, received a similar sentence. The third day was principally occupied in the trial of a young man named Andrew Dea, who was found guilty of the murder of Edward Murphy, and sentenced to be executed on the same day as Ryan—the 7th of February. The remaining portion of the week was occupied in cases of robberies of fire-arms, highway robberies, breaking into dwelling-houses, appearing in arms, &c. The court, at its rising on the 8th, adjourned till the 10th inst. Up to that time nearly 50 persons had been arraigned, yet there was not a single acquittal; and, in almost every case, the jury found without leaving their box. On the 10th, the Chief Justice, at the resuming of the business, called forward those prisoners not already sentenced, and addressed them preparatory to adjudging punishment, in a most feeling strain; after which, their sentences, which, in the majority of cases, with transportation, were passed on them. The convicts were immediately sent off to the depot at Dublin, under an escort of military. Thomas Rea was then placed at the bar, charged with murder, found guilty, and ordered to be executed on the 11th of February. The Clare commission will be taken next; after which Tipperary. When the various commissions are ended, the judges will sit again in Limerick to try the remainder of the calendar.