

...and had been more free from the... of Popery under which it had been suffering...

A GUESS AND ITS CONTRADICTION. Sir Charles Bell, in his Bridgewater Treatise, speaking of President Jefferson.

Having found a bone, which by its articulating surface and general form he recognized to be one of the bones of the phalange of an animal of great size, he thought he could discover that it had carried a claw; and from this circumstance, he naturally enough concluded...

He first observed that there was a spine in the middle of the articulating surface of the last bone, which in this respect was unlike the form of the same bone in the feline tribe. He found no provision in this specimen of an extinct animal, for the lateral attachment of the bone, which we have just noticed to be necessary for its retraction...

The Herald.

QUEBEC, THURSDAY, OCT. 12, 1848.

...in our last number, a portion of a Charge delivered by the Bishop of Worcester (by an error of the press it was printed Winchester) to which in the present we add the succeeding part, so far as His Lordship's remarks apply to questions in which the Church at large is interested.

There ought to be no occasion at all for any Bishop of the Church of England to point out to his Clergy the utter inconsistency of either designating the Communion-table an ALTAR, or confounding the Christian priesthood—that is, presbyterate, eldership—with the Levitical office of a sacrificer: there would be no occasion to do so, if no romanizing tendency prevailed.

But, admitting this to be the case to the fullest extent, a question arises whether a somewhat exaggerated and undue importance has not been sometimes attached to the establishment of this truth. Nothing indeed could exceed in importance, if our eternal salvation depended upon the administration to us of this sacrament. In the case of infants who die before the commission of actual sin, we firmly believe this to be the case; and many a bereaved parent's heart has been consoled by the comfortable persuasion that those of his baptized children, who have departed this world in a state of infancy and innocence, do always in heaven behold the face of their Father which is in heaven?

Commons; consequently whether there will be any opportunity for offering the clause referred to. Our readers will recollect that the negotiation respecting the same spring up in the Diocese of Exeter; occasioned by the alarm raised by a letter from the Bishop to his Clergy. While a certain number of the Clergy joined in measures to resist the passage of such a clause, a movement was also set on foot with a view to promote its becoming the law of the land; and a petition to that effect has been signed by 1700 Clergymen. We suppose that the Bishop of Worcester (brother to the Lord Chancellor) is correctly informed with regard to the probability of the bill's making its appearance in the House of Commons.

We have had great satisfaction in giving insertion to those portions of the Charge which refer to the subjects now mentioned. The part preceding the extract inserted in our last number is on what His Lordship calls "the *ex cathedra* of baptismal regeneration," and we must confess that it does not appear to us equally conclusive. But we think it right and fair to lay it before our readers in like manner as we do those parts of the Charge to which we can give our unqualified concurrence. It is as follows:

Conceiving, as I do, that the Articles of our Church are the principal authority to which we ought to appeal in attempting to settle any controverted point, we will in the first instance refer to the twenty-seventh Article upon this subject. We there find baptism described as "not only a sign of profession and mark of difference, whereby Christian men are discerned from others, that be not christened, but also as a sign of regeneration or new birth."

This Article, therefore, declares that regeneration or new birth is conferred at baptism, of which the ablation in water is the acknowledged sign. Now it is impossible, in my opinion, to estimate justly the full effect of this Article without taking into consideration, at the same time, the import of the Ninth Article on original sin. We there find it laid down as the doctrine of our Church, that "every person born into the world deserveth God's wrath and damnation."

But, admitting this to be the case to the fullest extent, a question arises whether a somewhat exaggerated and undue importance has not been sometimes attached to the establishment of this truth. Nothing indeed could exceed in importance, if our eternal salvation depended upon the administration to us of this sacrament. In the case of infants who die before the commission of actual sin, we firmly believe this to be the case; and many a bereaved parent's heart has been consoled by the comfortable persuasion that those of his baptized children, who have departed this world in a state of infancy and innocence, do always in heaven behold the face of their Father which is in heaven?

Is there one among us who can truly say that since the day of his baptism, or even since he took the vows which were then made for him upon himself by the rite of confirmation, he has indeed "renounced the devil and all his works, the vain pomp and glory of this world, with all carnal desires, of the flesh, and that he has not followed nor been led by them; that he has believed all the Articles of the Christian Faith; that he has obediently kept God's holy will and commandments, and walked in the same all the days of his life?" But if he has not done this, of what avail to him is the laver of regeneration in baptism? It is "indeed" merely placed in a state of suspension, but he is not yet regenerated, and if he has failed to observe the conditions prescribed, he must be again turned from the world to God, from sin to the Saviour, before he can derive any benefit from his baptismal regeneration. It is the turning of the sinner from his evil ways; this substitution of spiritual for worldly influences, which, by some has been called regeneration, by some conversion, and by others renovation; but as the most staunch advocate of baptismal regeneration will admit the necessity of it, we are not disputing about words when we deny it to be justly termed regeneration. In one sense, it may indeed be strictly so termed, for certainly no one state of existence can be more different from another state than is that of the man of the world and the man of God; of him who notwithstanding his baptismal vows, has passed through a youth of wild extravagance and perhaps a manhood of careless indifference...

...of him who renounces and converted, if you prefer such words, to regenerated, passes through the remainder of his pilgrimage on this earth in a new state of faith and obedience, looking to religion as the only one thing needful, with new habits of mind, new hopes, and new fears, from those which have hitherto actuated him. For him old things have passed away; behold, all things have become new? When, therefore, the necessity of our conversion to God is preached by some of our Clergy it is by no means inconsistent with the doctrine of baptismal regeneration. We are, indeed, saved by baptism; not the putting away the flesh of the flesh—that is, not by the *opus operatum* of baptismal ablution—but by the answer of a good conscience toward God.

And here I feel that I cannot do better than quote the following passage from the works of Bishop Beveridge in illustration of the view which I have taken upon this subject:—"Although our blessed Saviour saith to Nicodemus, 'That except a man be born of water and the Spirit he cannot enter the kingdom of God, yet he doth not say that every one that is so born shall inherit eternal life. It is true, all that are baptized or born of water and the Spirit are thereby admitted into the Church or kingdom of God upon earth; but, except they submit to the government and obey the laws established in it, they forfeit all their right and title to the kingdom of heaven. They are brought into a state of salvation; but unless they continue in it, and live accordingly, they cannot be saved. Baptism puts us into the way to heaven; but unless we walk in that way we can never come thither. When we were baptized we were born of water and the Spirit, so as to have the seed of grace sown in our hearts, sufficient to enable us to bring forth the fruits of the Spirit, to overcome temptations, to believe aright in God our Saviour, and to obey and serve him faithfully all the days of our life; but if we neglect to perform what we then promised and so do not answer the end of our baptism, by keeping our conscience void of offence towards God and towards man, we lose all the benefit of it, and shall as certainly perish as if we had never been baptized."

To the above, we have to subjoin the remark that we do not at all perceive that the 27th Article, in declaring that baptism is "not only a sign of profession and mark of difference, &c., but also a sign of regeneration or new birth," declares that regeneration or new birth is conferred at baptism; and if we adopt the Bishop's own choice—as we readily do—by giving "a preference to the 39th Article, as the well-considered sentence of the Church upon controversial matters at a later age, when additional light may be supposed to have been thrown upon such points by the researches of the learned, and when the human mind had been more freed from the superstitious of Popery under which it had been so long enthralled," (see extract on our first page) we must certainly conclude that any "apparent variance" between the above Article and the Prayer Book must be reconciled by adhering to the declaration that the new birth is signified in baptism, while the question of its being conferred depends upon the sacrament being rightly received, faith being in exercise, and prayer unto God for the gift and increase of grace being offered up in connection with the outward ordinance.

After this proviso, which refers to the former part of the Bishop's remarks upon baptism, we have to express our concurrence with that larger portion of them in which he combats the idea that baptism effects that change in which "old things pass away; and all things have become new." His Lordship, undoubtedly, has had under his observation cases enough in which the question has been woefully distorted from him: "Of what avail," here, "has been the laver of regeneration in baptism?" And though he has not been induced to relinquish entirely the term "baptismal regeneration" as designating the doctrine of the Church on this subject, he has, notwithstanding, imposed upon himself, as he faithfully does upon his Clergy, the duty of insisting with earnestness upon the sinner's turning from his evil ways—a "substitution of spiritual for worldly influences"—a "conversion" and "renovation" which baptism did not give him.

A STARTLING DISCLOSURE.—Dr. Hook has just preached and printed a sermon at Leeds, in the Preface to which we find some statements of a character both appalling and momentous. He says addressing his Churchwardens:—"I preached this sermon on the 10th of the Church of England, and at your request, I publish it, because, as you are aware, the man has apostatized to the Church of Rome, a few months ago, was officiating as a Curate in this parish. I was desirous of laying before my congregation, in one short discourse, the important subjects upon which I am accustomed to enlarge."

Mr. Jephson was recommended to me as a Curate, by a clergyman holding a high position in the Irish Church, who informed me that Mr. Jephson had at one time been unsettled in his principles, but assured me that he was devoted to the interests of the Church of England. He showed me a letter from Mr. Jephson, in which he expressed himself to the same effect. Mr. Jephson, who had been Curate of the parish of Norfolk, produced the necessary testimonials, signed by three beneficed clergymen, and authorized by the Lord Bishop of Norwich. To me he was a perfect stranger, but he declared himself to be a decided Anglican. His testimonials, the Parish Church of Leeds, from January, 1847, until June, 1848, when he withdrew on the ground of indisposition. Dr. Hook continues:—"A few days after they had left Leeds, and two months after he had resigned the curacy on the plea of ill health, Mr. Jephson, sent to the senior curate of the parish, a clergyman, insinuating to him, in a letter, that he had been prevailed upon by some persons, to receive at Birmingham into the Church of Rome.—"But the strangest and saddest part of the story is yet to be told. Will not the following fall like a thunderbolt on some of those who are at ease in our Zion? Will not the following Judge, gentlemen of the Surrogate's Court, under these circumstances, be pronounced to have received into the Church of Rome, not on their quitting Leeds in August, 1848, but in the year 1846, before his coming to Leeds; that, even though while professing himself to be a decided Anglican, he was actually a member of the apostate Church of Rome. Of this fact you may receive the proof by referring to The Roman Catholic Directory, Almanack and Ecclesiastical Register, for 1847, of which a copy will be left at the publisher's. This work, which was published in January, 1847, is of indisputable authority, being the Annual Register of the Romanists, which is issued Permissu Superiorum. At page 186 you will find the following passage:—"CONVERTS.—In the Directory of last year we chronicled a few of the leading conversions to our holy faith, most of which were then recent. We now give the names of other converts, who made profession of the (Roman) Catholic faith after the Directory went to press, and also the names of others who have since been admitted into the Church. The list, though select, is by no means complete, for we have reason to know that other distinguished names could be given. Were an enumeration made of all the converts since our last publication, its vastness would excite surprise. The names of the new converts we now give are as follow:—Then follow the names of the fourteen clerical apostates, the fifth name in the list being that of the Rev. J. M. Jephson, Curate of Wibly. At page 187 a list is given of other converts; and in that list occurs the name of Mrs. Jephson, who is described as Mrs. Jephson, wife of the Anglican Minister who also became a (Roman) Catholic."

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Thus certain facts, long suspected—but only suspected—are now established, not only "Evangelical" testimony, but on the evidence of no less a person than the Vicar of Leeds. We find it established beyond a doubt, 1. That an Anglican minister—and if one, why not fifty?—has been publicly ministering, as a curate in one of the largest parishes in all England, for the space of a year and a-half, he being, even before he was licensed to that curacy, a fully admitted member and vassal of the Romish Church! This of itself is sufficiently startling. But— 2. We find also that his superiors,—those who admitted him into the Romish communion in the summer or autumn of 1846,—must have distinctly commenced this fearful piece of hypocrisy and deceit. For how can we suppose that any clergyman could be ministering for eighteen months in the parish church of Leeds, in the sight of many Romish priests dwelling in that town, and watching all that was going forward,—that clergyman being a known and declared convert to Popery,—and yet never denounced by any of these Popes,—except upon the hypothesis, that the whole proceeding was authorized, and the silence of the Romish priests of the town commanded, by the superiors of the Romish Church in this country. So that we may gather from these facts the evident conclusion, that converts and apostates to Rome may be around us and among us on every side, doing their work in silence, known, and yet not revealed, by their elder and superior Romish coadjutors.

3. Our other circumstance deserves some notice. We have now seen, within the last two or three years, seceders to Rome from among the curates of all the leading Tractarian parishes. Mr. Dodsworth's curate, Mr. Bennett's curate, Dr. Hook's curate, have all yielded some concessions to the apostate Church. But the first to which we wish to draw our attention is this,—that in none of these cases does any difference appear to have arisen, between recedent and curate, until the latter resolved openly to join the Church of Rome. The explanation has always been the act of the curate. We cannot remember a single instance in which the incumbent has made a breach, by saying, as he ought to have said, "Sir, you are preaching Popery in my pulpit." On the contrary, the young man has, in every case, gone on, embracing and declaring "all Roman doctrine" from pulpits apparently belonging to the Church of England; and no fault has been found, until he resolved upon the more open and honourable course, of actually joining the Church to which in heart he belonged. And then burst forth his anger, the grief, the upbraiding, of Mr. Dodsworth, of Mr. Bennett, of Dr. Hook, not that the young man had become a Papist, but that he had had the honesty openly to avow himself so.

We believe that we are faithfully representing the facts of the case. In the present instance, Dr. Hook tells us plainly, that Mr. Jephson joined the Church of Rome in 1846; but he does not say that in all the eighteen months of his continuance in that curacy, he (Dr. Hook) ever had one single doctrinal difference with his Romish priest. So in like manner, if we remember rightly, from the complaints of Mr. Bennett and of Mr. Dodsworth. They never quarrelled with their Romish curates so long as they would stay with them. It was only when they found their position too painful,—it was only when, being Romanists, they thought it the most manly course to avow themselves such,—that the wrath of Messrs. Bennett, Dodsworth, and Hook arose. But what shall we say of the previous harmony which had existed, when the Romish curate and his Church of England pastor sat on harmoniously side by side? How shall two walk together, except they be agreed? In all these cases, so far as we can see, the parties were entirely "agreed." The final difference arose, not upon the doctrine to be preached, or the rites and practices to be observed, but simply on the one point, of honesty and straightforwardness. If Messrs. Gordon, New, Jephson, &c. &c. (the curates referred to) would only have been content to go on preaching Popery in the pulpits of St. Paul's, Knightsbridge, Christ Church, Pancras, and Leeds Church, they would never, so far as we can see, have been rebuked by Dr. Hook, Mr. Bennett, or Mr. Dodsworth.—London Record.

TITLES TO THE R. C. HIERARCHY.—In the House of Commons, on the 4th of September, Sir R. H. Inglis gave notice of his intention to move next session the presentation of an Address to Her Majesty, praying for the production of a copy of the communication addressed by the Lord Lieutenant of Ireland on the 20th November, 1847, to Earl Grey, respecting the titles by which Roman Catholic Prelates were to be addressed. He should also move for the production of any correspondence which had taken place between the Irish Government and the R. Catholic Prelates on the subject of the Irish Clergy.

LOSS OF THE PRINCE OF WALES STEAM VESSEL.—On the 26th of August, the above steamer was wrecked on the point of Ayr, Isle of Man, but providentially all the passengers and crew, with the exception of three persons, were saved. It was between 2 and 3 in the morning that the vessel came in collision with a sloop, by which her bows were stove in, and the water filled the fore-cabin; the three persons who lost their lives were drowned by the water thus rushing in. The mate leaped into the surf with a rope, and reached the shore; the ship's life-boat was lowered, and the rope attached to it, some of the crew and passengers reached the shore in safety, with great peril, and the

...of the ladies were stove in by the violence with which she was thrown ashore, so that she was of no further service to return to the wreck:—A passenger describes what took place.

"Some of the ladies were calmly collected in the saloon, when I came below the second time after seeing whether there was any hope of our being saved. There was no screaming, no shrieking, no confusion of construction among any on board, which in other cases have been so fearful. The captain, the crew, and some of the able-bodied passengers were all cool, and all active in doing what they could, but all without seeing any means of safety."

"A lady in the saloon proposed prayer, which was gladly responded to by a Clergyman of the Church of England, who then invited all to join him. We knelt down in the rocking saloon, acknowledged the power of God, confessed our sins, asked pardon through Christ and for the comfort of his presence, declared our conviction that he could save us even then, asked him to do so if he willed it, and if he was pleased so to do, that he would impress his mercy on us for time and eternity, thanked him for redemption through Christ, and especially for those who then felt his presence with them. We pleaded too for those who had not then a blessed hope of glory. It was a calm refreshing season of prayer, and God was present with us. All seemed much impressed, for many had gathered in dining wayer. After a while I went again on deck, and to my joy and thankfulness, saw a hawser over the stern, held by six men on shore, and two seamen emptying a basket, ropes were soon tied round it, it was swung over the stern, fixed to the hawser by two running nooses, with one small rope from the basket to the shore, and another to the ship; and in this basket (a million's frail open wicker basket) were the passengers, men, women, and children, landed, over and through 25 or 30 yards of surf, without a single accident, beyond a wetting from the surf and very heavy rain. The women and children as they landed walked up to the light-house, where they (and all in the course of the day) were received, fires lighted to dry them, and every possible hospitality, attention, and kindness afforded to them by the light-house keeper and his family.

"When hands enough were landed to carry the broken life-boat as far as the ship, which had been all the while drifting northwards, the water having by this time extinguished her engine fires, she was borne along the shore, another cable brought from the vessel and passed under and around her. The coal shovels were then thrown ashore, and the boat quickly filled with shingle, and thus converted into an anchor, if I may use the expression, which secured the steamer from drifting further north or tumbling over seawards down the shelving shore; then the landing of the passengers was resumed and safely effected.

"Thus our gracious God heard and answered our prayer and I gratefully preserved us—O may it be for ever earnest thankfulness to his service—yes, preserved us when we had no hope of it, at each moment the ship was expected to go to pieces or tumble over to sea, and not only so, but his providence so ordered the place of collision as to render our safety ultimately precarious, as all the seamen agreed, that had it taken place before we rounded the point of Ayr, or in the open sea, we must have foundered, as our bulkheads were not water-tight; or had it taken place a few minutes later it would have been equally fatal from the precipitous nature of the shore.

"Truly God is good and merciful, his mercies are ever all-potent, and I would thankfully acknowledge that ever watchful Providence, which so graciously ordered this event, that we have been preserved from sudden death, though through mercy some of us found, while we thought it certain, that even in death Jesus is a friend that sticketh closer than a brother."

PROVISION FOR DISABLED CLERGYMEN AND WIDOWS AND ORPHANS.—The Bishop of Western New York, in his annual address recently delivered to the Convention of his Diocese, which we find in the Gospel Messenger, records the following instances of liberality, which are worthy of imitation:—"The Rev. Thomas Morris has been compelled by ill health, to relinquish his missionary and ministerial duties at Ellipticville and Olean, where he had laboured from the time of his ordination, Feb. 21, 1831—at Ellipticville the whole period, and at Olean with a brief intermission for fourteen years. I rejoice to put on record the noble act of our brethren and friends in those Parishes, in presenting to this reverend brother a farm of about one hundred acres of land near Ellipticville, as a testimonial of their high regard for their Pastor, and of their affectionate sympathy with him, and his large and interesting family. The gift was most appropriately made on Thanksgiving Day. I am sure that I have the concurrence of every heart in this house in the prayer, 'may the Lord remember them for good.'"

"The Rev. Isaac Garvin, an aged and disabled brother who had from his origin reaped the benefit of the Christmas Fund, has been recently called to his account. By the liberality and true christian kindness of a brother in the Diocese of New York, his family became entitled to some small benefit from the Fund of the Corporation for the aid of the widows and children of Clergymen. That brother has, I think, without Mr. Garvin's knowing it, paid an annual subscription in his behalf, to the Society in New York, and thus secured his family the benefit of the fund."

A COLLECTION OF ORIGINAL SACRED MUSIC, ARRANGED IN FULL SCORES, ORGAN or piano forte ACCOMPANIMENT, BY F. H. ANDREWS, 14 years Organist of the CHAPEL OF THE HOLY TRINITY, QUEBEC.—We have to acknowledge the receipt of a copy of this work which has just issued from the respectable press of Messrs. Lovell & Gibson, Montreal. It contains 89 pages of musical matter, including six Intros, varieties of Sanctus, Kyrie, Eleison, Doxology, &c., and Chants, &c. several occasions; a few Psalms, a Funeral and a Sacramental Hymn. The greater number of the pieces are of Mr. Andrews' own composition; a few of them are from other composers known in the community; but all appear in print for the first time in this work, which we consider a highly interesting publication, and as credible as it is unexpected, in this part of the British dominions. The music, part of which we have heard executed, is of a high order, and well deserves being laid before the public for its approbation and adoption, some of it having become known and valued among those who attend the place of worship in which the author for so many years conducted the sacred music.

The Printing Office from which the work is issued has long been favourably known for the character of the work furnished from it; but the production of printed music is a new thing, and we have been surprised as well as gratified to see it so beautifully executed.

The work is dedicated, by permission, to the Right Rev. the Lord Bishop of Montreal; we rejoice to find in it a list of highly respectable Subscribers, headed by His Excellency the Governor General; and we hope that it will meet with a more extensive circulation; yet, by sale to those who did not originally patronize it by their subscriptions.

CHURCH OF ENGLAND CLOTHING SOCIETY, 7th Annual Report.—The Committee of Ladies who manage this Society, beg to submit to the public their Seventh Annual Report, and to hope to be again supplied with the means to provide clothing for the ensuing season for those who from sickness and other causes are unable to do so for themselves.

CHURCH OF ENGLAND CLOTHING SOCIETY. Dr. To Cash in subscription, in cash and goods, £106 14 6 Cr. By amount paid for— 436 yards Tweed and Cloth, 532 do. Check Cotton, 532 do. Grey Cotton, 256 do. Flannel, £97 15 9 45 pairs Moccasins, 36 pairs Hose, 42 Sheets & Blankets. By donations in Goods, 7 15 6 105 14 6

RELIEVED: Individuals and heads of families, 76 Children attending National Schools, 81 Number of Articles distributed, 485 Yards of Cotton, Flannel, Cloth, 1417 QUEBEC, 2d Oct. 1848. G. DORRIS, Treasurer. [The detail of Subscriptions and donations given in the document before us, is here omitted.—Ed. B.] Contributions of any kind of Clothing, in aid of the charity, will be most acceptable; and may be sent to any of the undersigned Ladies who form the Committee of Management. Lady Caldwell, Mrs. Montague, Mrs. Burnett, "Nickle, "Corbitt, "Roberts, "Campbell, "Walker, "H. Forsyth, Miss Pike, "J. B. Forsyth, "Scott. Secretary: M. BURNETT.

PAYMENTS RECEIVED.—Honble. Mr. Justice Melan, No. 214 to 317; Rev. Henry Grassie, 259 to 269; Mr. Wood, No. 269 to 280.

TO CORRESPONDENTS.—Received S. G. D.; paper from Daily—to whom are we indebted for it?—Papers by Empire duly received.

Local and Political Intelligence.

The letter-bags brought by the *Cambridge* from Liverpool on the 23rd of September, arrived in Quebec on Monday morning, and the newspapers on Tuesday afternoon. We make large use of the *European Times* in selecting and condensing the following intelligence from Great Britain and the Continent.

It is very satisfactory to us to be able to announce that the weather throughout Great Britain and Ireland has continued to be in the highest degree auspicious. With scarcely any exception, the meteorological returns record daily, from all parts of the country, the most unvarying warm and genial atmosphere. This continued favourable weather cannot but have a most beneficial effect upon the operations of the husbandman in the northern parts of Ireland and Scotland, and must tend in a very great degree to repair the mischief occasioned by the long continued previous inclemency. The great bulk of the crops is now secured, and as far as we can at present form an opinion, we are led to the conviction that, upon moderate good seasons. It will be seen that the Corn market has experienced a slight advance, and the price of potatoes, which much increased, as every day confirms the fact, of a most extensive destruction of the crop, (throughout Ireland, as well as in many districts of England, and a partial failure in Scotland.

England and Scotland continued to enjoy a state of profound tranquillity. Several arrests of Chartists leaders, have taken place in the metropolis and in the manufacturing districts, and they have been committed to gaol. This bills have been found against the Chartists committed in London some weeks ago, and their trials were fixed for yesterday. Some verdicts for seditious misdemeanours have been already obtained, but the public attention is scarcely ever directed to the fact, that Chartists are apprehended and in prison for offences in manufacturing districts will be chiefly brought to trial at the assizes in our towns. All excitement upon the subject appears to have subsided. Trade in all departments; remains in much the same position, as at the departure of the *America*. In some respects, there are no more than usual activity. The Colonial Produce markets are still depressed, notwithstanding the rapid progress which has been made in finishing the harvest; but as holders of goods are rather anx-