

may occasionally have conversed with friends and companions about the controversies of the day. Other undergraduates have lately joined the Church of Rome, who have been the pupils of other tutors. I presume that their secession will not be attributed to me. With this single exception, no pupil of mine has ever taken this step, or left me with any desire to do so.

As my own prospects both in this University and out of it were sure to be greatly injured by the misinterpretation of this event, it is clear that it was not likely to have been my wish to bring it about. My young friend acted on his own convictions, and from no impulse of mine. He was in constant correspondence with Roman Catholics; his every sympathies were, and had been long before I ever saw him, with the Church of St. Augustine and of the middle ages. I am confident, quite confident, that I was not the real cause of his joining the Roman communion.

Those who imbibed him with such opinions before he entered the University are far more instrumental in this matter than I. For who were the real agents?—those who led the boy to the very edge of the precipice, or he who "then," with friendly voice prudently cautioned him not to fall over, which "A Father" acknowledges that I did?

I will not even now pretend to say that I deplore, condemn, or bewail the step which has been taken; I think it was precipitate, unfortunate, injudicious. If I was the unconscious cause, I am fully capable of feeling the responsibility, and I know that I must answer for it; but I do most plainly disavow any intentional dishonesty, secret influence, or duplicity in the transaction.

I am, Sir, your obedient servant,  
THE "RESIDENT MASTER OF ARTS,"  
St. John's College, Cambridge, Oct. 20.

The Beretan.

QUEBEC, THURSDAY, NOV. 26, 1846.

Our first page contains an extract from an Episcopal Charge delivered fifty-six years ago, to which we have given the heading "The preaching of moral duties insufficient." We connect with it the question, how it has come to pass that the evil which in those days required special notice and admonition on the part of the Bishop, addressing his Clergy, has been so far remedied that it scarcely finds a place among those in our day calling for the exercise of a Bishop's vigilance and advice in his triennial Charges? Those acquainted with the history of the Church, since the period when Bishop Horsley lived, well know that a class of Clergy was arising then, and has since grown into widely-extended influence, the distinguishing feature of whose preaching was the setting forth of the doctrines so perspicuously delivered in those Homilies enumerated by the Bishop. It matters not, by what name that class of Clergy were designated, or what other name those close to adopt who adhered to a different strain of preaching: certain it is that a great change came over the nation; the reading-desk and the pulpit speaking once more the same language, the attachment of the Laity to the Church was strengthened, wherever the preaching of "morality being all in all" was superseded by the setting forth of the motives drawn from the Gospel, and by the demand of holiness as the ransom'd sinner's reasonable service. And the cry of Antinomianism, which had been raised against "our Methodists" as the Bishop good-naturedly expresses himself, was raised against those of the Established Clergy who thus brought back the doctrines of the Homilies, because, like the framers of the Homilies, they fetched their doctrine from the Scriptures.

The perversion of the present day is not in a direction towards a return to that teaching of morality which was found insufficient in days gone by: but there will be perversion, as long as the rebellion of the human heart continues, against the demand of that inward quickening, without which outward service is profitless.

The extract is well worth consideration, though an expression occurs in it which we think might let in an error to which Bishop Horsley could not have intended to give countenance: he speaks of works which, "being well done, would be meritorious," but we do not know that any man's works could be meritorious. We can bring ourselves to conceive of a work being well done—though we know of none ever done from an unmixedly pure motive—and then the work might be called unexceptionable: but it would not be meritorious, for all that.

We have, on our first page, inserted the statement of "a recent disclosure," as it is given by the individual on whom, in the matter to which it refers, the blame of a monstrous dereliction of duty and betrayal of sacred trust is laid by the person whose letter, for which we cannot find room in our columns, has drawn forth the one now before our readers. Upon the writer's own showing, the only benefit which he can derive from the statement he makes is, that the foundation for the unfortunate youth's perversion may have been laid before ever he entered the University of Cambridge; he had then been three years at school with a Clergyman, and there, from the account given by the RESIDENT MASTER OF ARTS, he must have been led to hold, in every particular, the Roman Catholic Creed. The first letter laid the blame upon one head; the reply to it only assigns a share in it to another, and he a Clergyman of the Church of England.

The "FATHER" wrote his letter to the Times newspaper "in the hope that it may awaken the authorities to a more decided performance of their duty, and with the desire of warning parents and guardians of the present state of undergraduate society at Cambridge." He had been told that his College had "dismissed this recent son" (the MASTER OF ARTS) which, however, seems to be denied. We must take it for granted, notwithstanding

ing, that he will be prevented from being tutor to any more of the Cambridge undergraduates.

We could fill many columns with comment upon this occurrence; but we prefer leaving it to make its own impression. A reference we must allow ourselves, once more, to the assertion that the danger to the Church is past, and that what she wants is peace. Now we assert on the contrary, what the Church wants, is the utmost watchfulness against imminent danger that can possibly be given. A father sends his son from India, to be under the tuition of a Clergyman of the Church of England, from the age of sixteen to nineteen. That the boy will be safe, there, from receiving a leaning Rome-wards, so much, he thinks, the clerical character of his tutor answers for. Instead of that, the pupil goes to Trinity College, Cambridge, holding, in every particular, the Roman Catholic Creed. In that University, he falls in with a private tutor, a Master of Arts of St. John's College, who converses with him freely upon the popular subject of Romanism with just so much see-sawing as amounts to "at least" as much dissuasion as sympathy, in the tutor's own retrospect of the matter; who, knowing him to be so disposed, introduces him to a Roman Catholic Bishop, and, when he finds him determined to join the Church of Rome, seeks to dissuade him, not on the ground of any thing amiss in her faith, but just because he is too young, and his father is at a distance.

The utmost vigilance may not be sufficient to prevent the recurrence of similar cases; but those who have been vigilant will have a conscience void of offence in that matter. How those who have had ever on their lips the assertion that the danger is over, will satisfy their own consciences, is more than we can say.

The "FATHER," whose letter called forth the one from the "MASTER OF ARTS," disposes of the complaint that an "alusive attack" has been made, and that it was so long deferred, by proclaiming the MASTER OF ARTS to be Mr. F. Paley, of St. John's College; and by stating that the father of the perverted youth had only quite recently arrived in the country from India. He further states that the young man was "proffered, if he became a convert to Roman Catholicism, dispensation to appear as a member of the Established Church, to attend chapel at the University, &c., for the openly expressed purpose of deceiving his mother, till his father's return to England, when he was counselled to gradually unfold his apostasy to them." To this latter statement, Mr. Paley himself replies thus: "It is utterly untrue that Dr. Waring proffered the dispensation alluded to in the Times—in the sense there specified. The Bishop acted solely with a view to save, as far as possible, the feelings of a mother." The Roman Catholic bishop may be allowed all the benefit which a denial thus qualified may do him. Of course, he could never offer dispensation to depart from the truth, in any sense that his Church would not find justification for.

We avoid mentioning other disclosures respecting Mr. Paley and goings-on among Cambridge undergraduates, to which publicity has been given in consequence of the publication of this correspondence, confining ourselves to those which have received their confirmation from the MASTER OF ARTS himself. Among them, however, we must advert to the incidental allusion by him, to the fact that "other undergraduates have lately joined the Church of Rome, who have been the pupils of other tutors." It is very evident, that the list of perverts would be much swelled, if all those cases were duly registered, the notice of which here and there leaks out in an unexpected manner. Unexpected, indeed, that the Roman Catholic Bishop should visit an English University to look after his harvest from among the students in that venerable seat of sound learning and religious instruction! No wonder that Dr. Giles of Edinburgh, at the dedication of the Roman Catholic church at Cheadle, burst forth, at the very mention of an English University, in prayer that "an angel might soon be sent to earth with a message of peace to the troubled inmates of those ancient cloisters!" Troubled, indeed! Yes, may the angel be sent with a message which the orator from Edinburgh did not think of! [REV. XVIII. 2.]

Mentioning the dedication of the splendid Roman Catholic Church, built by Mr. Pugin at the expense of the Earl of Shrewsbury, at Cheadle, and dedicated to St. Giles, we are led to advert to a letter in the Protestant Churchman of the 14th instant, from which we learn that a description of that building has been inserted in the New York Churchman (not Protestant) under the following proviso from its Correspondent who sends it:—"The edifice is undoubtedly one of the finest of its class erected since the Reformation, and I have thought that the account, although containing some expressions not to be excused, might interest some of your readers." Are we to understand, that the description is given in the Churchman as of a Protestant place of worship? If so, then those who could swallow that, what would they not swallow!

THE LORD BISHOP OF LONDON commenced the quadrennial visitation of his Diocese on Monday the 18th of October; the Clergy summoned in certain divisions assembled, respectively, on that and the three following days, in St. Paul's Cathedral, London, and the Bishop delivered a Charge from which we have just room to give one extract to-day. We intend to select more from it for our next number. In the introduction, His Lordship adverts to the failure of the recommendation offered by him, in the Charge delivered four years ago, "with regard to adherence to the rubric. The Bishop, as might be expected, supposes that compliance with his recommendation would have removed evils which exist, while those who declined are no doubt conscientiously persuaded that a course which, on the outset, would have answered all the purpose of a victory to the sectarian party of romanizers in the Church, would only have opened the way to inextricable confusion, a sample

of which is furnished by the attempted use of the surplice in preaching, strenuously contended for by some, as in accordance with the rubric, while others with no less decision repudiate it as contrary to the same, besides its novelty in point of usage. His Lordship does not renew his recommendation: "Desirable," he says, "as uniformly appeared to me to be, I could not but think that it would be purchased too dearly at the price of that increased irritation and discord, which would certainly have resulted from an attempt on my part to enforce, in every instance, compliance with those rules, the observance of which I had contented myself with recommending in my Charge. I therefore deemed it right, after consultation with those whose opinions I was bound to respect, to inform the Clergy as opportunity offered, that I did not require them to observe that degree of rubrical strictness which I had spoken of as greatly to be desired." The passage for which we find room, to-day, succeeds the subject treated in the introductory part of the Charge.

"And this leads me again to protest, in the most earnest manner, against the publication by clergymen of our Church, of devotions and homilies, and questions to be put to penitents in confession, and hagiographies composed by, or principally derived from, authors of the Church of Rome, and tainted with its errors. I know of no more probable method of unsettling ardent and sensitive minds, of perverting them from the simplicity of Scripture truth and worship, and of smoothing the way for their passing into the bosom of a corrupt and deceitful Church. I confess I cannot understand how any person, professing to be a member of our own branch of the Church Catholic, can recollect it in his conscience to be in any way accessory to proceedings, the effect of which upon the minds of those who are imperfectly instructed, must be to diminish the seeming importance of those fundamental differences which separate the Churches of England and Rome—to make them dissatisfied with the doctrines and discipline of the one, and to habituate them to regard with complacency and in due time with affection, the worst errors of the other. I can understand this conduct on the part of one of that Society to whom it is permitted to disguise their real sentiments, and to assume any character which may best enable them to propagate the errors of Rome; but I cannot comprehend the self-delusion by which any person pursuing this course, can persuade himself that he is faithful to his solemn engagements as a clergyman of the English Church. I cannot but regard such a policy as more to be censured and feared than open, honest, undisguised hostility. Deeply as I deplore the loss of those who, from being amongst our Church's ablest and most zealous defenders, have become her bitterest revilers and assailants, I would rather see a member of our Communion pass over at once to the adversary's camp, and from thence hurl defiance and reproach against those whom he has deserted, than that he should continue amongst us only for the dishonest purpose of trying (and such purpose has, in one instance at least, been openly avowed), how much of the Romish system can be engrafted upon our own; in other words, how much of error can be engrafted upon truth; for this and nothing less than this, if we hold in good truth the doctrines embodied in our Articles of Religion, must we believe to be the difference."

THE HOME MISSION. Ireland.—We are happy to learn that a Home Mission has been established in the diocese of Meath, with the full approval of the Bishop. The Mission is strictly Diocesan, under Episcopal control, and subject to such rules as must satisfy the most scrupulous stickler for ecclesiastical order. We wish it God speed, and we hope that every other diocese will follow in the course of usefulness in which Meath has taken the lead.—ACHILL HERALD.

THE REV. DR. TATTERSHALL, Minister of St. Augustine's, Everton, Liverpool, died on the 29th of October last, after a severe but short illness of four days.

LORD'S DAY OBSERVANCE.—The new Directors of the Edinburgh and Glasgow Railway, at a meeting held last month, agreed to discontinue the conveyance of passengers on Sundays, on and after the 16th of this month, November. The mail only is now conveyed on the Sunday.

FUND FOR WIDOWS AND ORPHANS OF CLERGYMEN.—The proceeds of a collection made at Christ Church, Montreal, in behalf of the above Fund, after a sermon by the Rev. W. A. Adamson, were £55 8s. 7d.

The Rev. Wm. Dawes, Rector of St. John's Church, Montreal, on Sunday the 6th inst. when a collection was taken up, amounting to £12 1s. 3d.

The Lord Bishop of Toronto has issued a Circular to request the Clergy of the Diocese to read, on the three Sundays succeeding the receipt of the Circular, at morning and evening service, immediately before the Litany, or before the Prayer for all Conditions of Men, the form of prayer for relief from death and scarcity, set forth by the Archbishop of Canterbury (see our number of October 29th) with the substitution, simply, of the word "dominions" instead of "islands" in the first paragraph of it.

PROTESTANTISM.—Events are now occurring in Hungary which are not unimportant. Your readers know doubtless, that towards the close of the sixteenth century, the greater portion of this country belonged to the Protestant communion. Since then the Romanists have recovered their former preponderance, either by bloody persecutions, or by jesuitical artifices. Unhappy Hungary has been put to fire and sword. Whole villages have been burnt, and the peasantry compelled by blows to go to mass. Atrocious barbarity, for which Rome evinced neither shame nor regret! There was besides, a law which forbade entering the protestant communion, under the severest penalties. But lapse of time, the progress of principles of tolerance, perhaps also certain political considerations, have induced the cabinet of Vienna to abrogate these oppressive laws. It is now allowed to every inhabitant of Hungary to adopt one church or another, Romanism or Protestantism, without annoyance.

This tolerance has produced a remarkable change. Formerly, there were, every year, 800 to 1000 protestants who embraced popery. Now it is just the reverse. Since the new law, there have been reckoned 900 conversions to the Reformed faith, and only 35 proselytes to Romanism. This movement has been very striking at Pesth and in other towns of Hungary. Several of the nobles, Baron Deresenyi, count Waldeck, and even some members of the monastic orders, have become protestants.—New York Observer, from a French Correspondent.

TOLERANCE OF THE CHURCH OF ROME.—PENNSYLVANIA.—A Spanish corvette arrived lately with a government commissioner, and a bishop and priest of the church of Rome on board. The commissioner ordered the Baptist missionaries immediately to leave the Island, as the bishop and priest would take charge of the spiritual interests of the people. He assigned no cause, as far as I have been informed, but that such were his orders, as the Spanish Government admitted of no toleration in matters of religion, either in the mother country or in her colonies. The severity of this order was, however, relaxed after a few conferences; and they were allowed a year to remove with all that belonged to them, during which time the Rev. Mr. Sturgeon is allowed to officiate both in church and school. They are breaking up and removing to Bimbia, on the opposite coast, where they encourage themselves the Lord has work for them to do, and a blessing to bestow greater than here.—Western Episcopalian. [What would the Church of Rome say, if her missionaries were dealt with in the same manner in the British Colonies?]

REPORTED SECESSION OF A FAMILY TO THE CHURCH OF ROME.—A statement having been published by several London newspapers, upon the authority of the Dublin Evening Post, that the Rt. Hon. Charles Tennison D'Eyncourt, M. P. for Lambeth, with all his family, had conformed to the Church of Rome, that gentleman has addressed a letter to the Record to declare the statement erroneous. His oldest daughter had, to his great grief, joined the Church of Rome, but himself and every other member of the family "remain unshaken in their firm attachment to the Protestant religion."

GREENWOOD CEMETERY, NEW YORK.—The Moravian Christians have long ago set us an example in their places of interment and monumental structures and inscriptions, which we have just begun to imitate. Instead of gloomy vaults, enclosed in iron and rock; which the sunshine and the free air of heaven never visit, the green sod is the tomb of the departed brethren, the grass and sweet wild flowers its fitting garniture, while the simple but most touching inscription, "gone home," tells the passer-by what is the Christian's hope in death when he lies down to rest until the morning of the resurrection.

The feeling inspired by a walk through Greenwood Cemetery is in harmony with this. Repose is the prevailing spirit of the place. As we proceed, the dead are every where around us, in their beautiful and quiet resting places. They slumber in the pleasant shade of trees waving over them in fresh verdure and luxuriance. They sleep beneath quiet mounds on which the wild flowers grow as if scattered there by the hands of angels passing over them. They rest by the side of dim forest-paths or on the banks of quiet waters, whose unbroken depths reflect the blue heavens by day and the stars by night. Sweet is the sense of repose inspired by this rural city of the dead! As we wander through it, the wish rises involuntarily in our hearts that our grave may be in a place like this until the trump of the angel shall announce the resurrection morning.—Protestant Churchman.

VALIDATION OF THE STUDY OF MEDICINE.—At the distribution of prizes awarded to the most deserving medical students at the Queen's College, Birmingham, on the 22nd of last month, the Rev. J. C. Miller introduced the following remarks, which were loudly responded to by the assembled audience: "He had heard it said, that to be a medical student in London was to be a dissipated young man. Now he saw no reason why it should be so in Birmingham. There was also a charge of a still graver nature made against medical students. It was said sometimes that the researches they were called upon to make through the human frame led to Materialism and Infidelity. It would be a most mournful conclusion, indeed, if they were to turn the wonderful works of the Creator against the Creator himself, and derive from those researches conclusions in opposition to his revealed word. It was said in holy writ that they were 'fearfully and wonderfully made;' but they should recollect that these words were preceded with 'I will praise thee'—because I am fearfully and wonderfully made.' He hoped most sincerely that the researches which would be made in that College would lead to beneficial results. The more deeply they pursued their studies, the more would the works of their great Creator develop themselves before their eyes. If they pursued their studies impressed with the conviction of the importance of the great principles of religion, they would derive incalculable benefits from their studies, and contribute by their knowledge to the amelioration of a fallen and sorrowing world."

COLLECTION FOR MISSION SCHOOLS AT ACHILL. Previously acknowledged, £3 14 0 Since received from Novr. 19th. Sunday School of Trinity Church, Montreal, 6 0 0 " Mrs. E. Platt, do, 5 0 0 " A Friend, Quebec, 0 2 6 20th. Anonymous, 0 1 3 £14 17 9 C. H. GATES.

FRENCH CHURCH DU SAINT SAUVEUR, NEW YORK. To the Editor of the Beretan. Dear Sir and Brother, Allow me to add to my last statement the following: From Rev. W. Dawes, of St. John's, £0 10 0 " " M. Willoughby, of Montreal, 1 10 0 " St. James' Church, Kingston, after Sermons, 8 1 3 " The Lord Bishop of Toronto, don. 1 10 0 £11 11 3 Yours gratefully, C. H. WILLIAMSON.

APPOINTMENTS UNDER THE SCHOOL-ACT: By His Excellency in Council, to be a Board of Examiners for THE CITY OF MONTREAL:—Reverend James Ramsay, Messrs H. Hudson, V. G., Reverend Alexander Mathison, Messrs L. V. L. Villeneuve, Reverend H. Wilkes, Messrs A. B. Trudeau, Rev. Charles Churehill, Jacques Viger, John Young, George Weekes, Frederick Griffin, Francois X. Valade, and Paul Filiatrault, Esquires. THE CITY OF QUEBEC:—Messrs Chs. Frs. Baillargeon, Reverend John Cook, Messrs Ant. M'Mahon, Reverend George Mackie, Messrs Patrick Esquire, Honble. A. W. Cochran, John Duval, Esquire, Reverend James Cremazie, Legare, Esquire, Reverend David Drummond, Antoine Cazeau, and John Bonner, Esquires. And by His Excellency, upon the recommendation of Dr. Meilleur, Superintendent of Elem. Schools, to be School Commissioners for the City of Mont-

real: Messrs A. de Charbonnel, Rev. C. Bancroft, Messrs A. F. Trudeau, Rev. J. M. Cramp, Albert Furniss, Esquire, Reverend Caleb Strong, P. L. Letourneau, John Douglas, Pierre Beaubien, William Lunn, J. U. Beaudry, and Andrew Watson, Esquires.

To Correspondents:—Received W. A.—H. A.— pamphlet from R.—J. D.—A Subscriber, one of the pieces of poetry does not say who is the author of it, which is an objection.

PAYMENTS RECEIVED:—Mrs. D'Arcy Boulton, No. 53 to 156; Mrs. Mortimer, second volume; Mrs. Willoughby, two copies, No. 130 to 156; Messrs. T. G. Anderson, No. 49 to 152; Thomas Sawtell, No. 10 to 130; Howard & Co. No. 137 to 158; Thomas Mussen, No. 137 to 158; Andrew Hayes, No. 138 to 159; Robert Morris, No. 138 to 159; John J. Day, No. 138 to 159; Brown & Childs, No. 138 to 159; Edw. Pooler, No. 105 to 156; Wm. Poston, No. 136 to 157.

Local and Political Intelligence.

The 4th of Nov. mail from England, by the "Acadia" steamer, arrived on Saturday morning, after a very quick passage across the Atlantic. The "Great Western" steamer left Liverpool four days before the Acadia; and her arrival was announced in Montreal only a few minutes before her competitor. Since the last mail, nothing seems to have occurred of much consequence; the English journals being principally occupied with subjects which have for some time past engaged much of the public attention; viz. the distress in Ireland and the measures necessary to relieve it; the stranding of the "Great Britain" steamship, and other matters possessing more of local than general interest. The unfortunate steamer just named remains ashore in Dundrum Bay. Her owners are still making vigorous efforts to protect her in her present disastrous position, and to remove her into deep water: an experiment was about to be tried, under the direction of Mr. Mackintosh, where the power of gunpowder was to be applied towards effecting the desired object; but time only will show whether the effort is successful. The conduct of Captain Hosken has been severely criticized by the London Times and other leading journals; and, in addition to the direct pecuniary loss which he is said to sustain by the wreck of a vessel in which he was a large proprietor, it is likely that the late disaster will weaken, if not destroy, that public confidence in his skill and judgment which his former successful career in the "Great Western" had created.

With regard to Ireland, there seems but little improvement. We annex a paragraph from Willmer & Smith's paper on the subject.

"The news from Ireland is painful. There may be, probably there is, some exaggeration in the accounts of starvation and destitution; but, after making a liberal discount for every imaginable species of ingenuity on this head, enough remains to show that in various districts the poor people are in a wretched plight. But while there is so much misery stirring, the evil is increased by the conduct of the people themselves. The charitable interference of the Government seems to have destroyed that self-reliance, which, under the most favourable circumstances, is not a marked feature in the character of the nation. Instead of looking the evil boldly in the face, and putting their shoulders resolutely to the wheel, the peasantry in many parts of the country, where public works are being undertaken, in order to mitigate the evil, are higgling about the rate of wages, and actually demand a higher scale of remuneration from the Government than they were in the habit of receiving from private individuals! The Lord Lieutenant has been so much annoyed at the absence of all sympathy, and the want of gratitude on the part of the people, that he has given pre-emptory orders, where such annoyances prevail, to the servants of the Government to withdraw, and leave the dissentients to their remedy."

Lord John Russell has addressed an excellent letter to the Duke of Leinster, President of the Irish Agricultural Society, setting forth the duties of the Irish landlords and people in the present crisis, which is deserving of an attentive perusal. The Government have determined not to require the attendance of Parliament before the usual season, conceiving that the Irish members may be more useful by active exertions in their several counties than by making speeches in the House of Commons: it has also been decided not to open the ports for the free admission of grain. It will be observed, from the following report of the Liverpool Corn-market, that prices have considerably declined. Since our last report extensive sales of Wheat for shipment to Ireland have been made and to-day (Nov. 23) further large sales of foreign Wheat were effected for that purpose. At yesterday's market the trade bought very sparingly of Wheat, although holders submitted to a decline of 3s to 4d per 70 lbs for all descriptions, except hard Spanish, which alone sustained late prices. Irish Flour, upon a dull sale, gave way 2s per sack, and Starch, as well as Canadian, both free and in bond, met a very slow demand, at an abatement of 2s 6d per barrel.

The arrivals in Liverpool of timber-laden ships from Quebec have been numerous during the past month, consisting of 59 vessels, 23,484 tons, against 39 vessels, 24,235 tons last year, but the demand for consumption has also been on an extensive scale.

Letters from Ireland give sad accounts of the state of disorganization at present existing: the people showing, in many places, a disposition to obtain food by violence. The Government seem anxious to do all in their power towards the relief of the poor, by giving employment on a large scale; but they appear equally determined to repress lawless violence; and the following statement of the troops in Dublin shows the force concentrated in the capital.

"The 1st division of the 6th Dragoon Guards (the Carbineers) disembarked from Liverpool at the North Wall Dublin, on the 31st ult., and marched into the Royal barracks, where they are to be stationed, making the third regiment of cavalry doing duty in this city. The garrison now consists of the 1st and 13th Light Dragoons, the Carbineers, the 3rd Buffs, the 26th, 68th and 83rd Regiments of Infantry; the depot of the 45th, a troop of Horse Artillery, and three companies of foot ditto.

THE ADMIRALTY STATION AT COVE.—Active arrangements are in progress for the purpose of carrying out the intentions of the Board of Admiralty respecting the improvements at Cove. The workshops and stores suitable to a naval station are to be built on Haulbowline Island with all the expedition possible. Preparations are also being made to surround the island with a quay, according to a survey of the engineer, Captain James, and under his inspection. Part of the design is stated to be the construction of a pier for the secure reception of vessels.

The Repeat Rent has declined to £57 weekly! SWAMPING.—At the Police-court, Liverpool, last month, a fellow named M'Kenn, of Tithbarne-