

the day before they begin. Frame your mind into a right state as far as you can, before you begin your prayers; then pray for the light to guide you, and strength to assist you. Consider in how many ways you may hope to do good in the day, and how these may be taken to the greatest advantage. Consider what sins are most likely to tempt us, and how these may be best avoided. It is obvious that a person under these impressions, would not be likely to lie in bed, and, indeed, the rising at a fixed hour so as to allow of time for meditation and prayer, before the work of the day begins, is a species of self-denial, which would be beneficial to all, and the absence of which has converted many a one into an enemy, rather than a servant of God. If an hour spent in devotional duties every morning, will ensure the whole of that which we are seeking for. It would be the means of salvation to most of us. How few are there of those who have at all advanced in a Christian life and who have not adopted this rule, who would not confess that if they had regularly devoted even this short portion of the day to God, they should have been much better Christians than they are. And who ever did this, who will not thank God for it, to all eternity?

It will be hardly necessary to give directions for the performance of the duties which belong to all Christians; it is enough to state what they are; for the manner in which we shall be able to put in execution the plans which we may by doing for ourselves, will so vary according to circumstances, that the rule which will be suited to one person, will hardly apply to another. You ask, What shall I do to day? First, strive to perform all the common duties of life, so as to let your light shine before men, that they may glorify our Father who is in heaven. Try to let every one who is familiar with your manner of life, say, how high the principles are which regulate this servant of God, and what a blessing such a person is to all connected with him. If we are not governed by holy tempers and principles, the world will quickly find it out; i. e., our world will quickly discover it—our servants—our own family. Try to be a kind father—a gentle obedient wife—a dutiful child—a loving brother or sister—a considerate master or mistress. Try to be better in each of these relative duties—do something, and let that something be a step towards a better life. Unless the general plan of your life be such as is irreconcilable to the profession of Christianity, do not change your outward plan of life, but that which you have been accustomed to do. Do not let the world remark at once, how altered a man he is, but let your friends discover that you have mastered many of those faults which they had before deplored in you.—*The Right Rev. T. Fowler Short, D.D., Lord Bishop of St. Asaph.*

### The Berean.

QUEBEC, THURSDAY, NOV. 2, 1848.

It is a cause of great satisfaction that we are now enabled to lay before our readers evidence of the interest taken by the members of the Church in this parish in the labours of the Church Missionary Society which in this year is celebrating its first Jubilee. A Committee has been formed for the purpose of inviting contributions towards the Jubilee Fund, and a liberal beginning has been made, to encourage them in their labours of love. The cause of Missions to the Heathen and Mohammedan was ably and impressively advocated from the pulpit of the Chapel of the Holy Trinity, last evening, by the Rev. GEORGE MACKEE, D. D., Official and Examining Chaplain to the Lord Bishop of Montreal, and a willing response to the Reverend preacher's powerful appeal was given in the collection taken up at the close of the service. We trust that the choir having been struck, it will call forth many more notes of harmonious co-operation in a cause so highly deserving the support of Churchmen; and that the hearts of the Society's Directors in England, as well as of its agents in all parts of the world, will be cheered by hearing that from this part of the British possessions, as from others, a strong and given to the importance and scriptural character of their labours.

We are gratified by learning that in Montreal also the Church Missionary Society has called forth the zeal of those who form and encourage liberal devices for the furtherance of entering into their object the salvation of souls and the extension of the Redeemer's kingdom.

It may not be amiss for the members of the Church to bear in mind what other Societies have found practicable to effect on the occasion of celebrating a Jubilee. The Toronto Missionary Society, chiefly supported by Independent churches, completed the fiftieth year of its operations four years ago, and its efforts raised a Jubilee Fund, was the means of pouring into its treasury the sum of \$22,000. The Methodist body, in celebrating a Centenary, not long ago, made collections which amounted to \$220,000, of which sum \$70,000 were devoted to objects connected with their Missionary Society. The Independent Churches feel their duty to labour with a willing mind and open heart, and that they may be found at least equal to their neighbours in liberality towards the cause of the Redeemer's Kingdom. It is gratifying to hear that the Clergy of the Church of St. Asaph, who have been so long and so faithfully engaged in the cause of the Redeemer's Kingdom, have been so long and so faithfully engaged in the cause of the Redeemer's Kingdom.

### CONFIRMATION.

The Lord Bishop of Oxford, in the course of his Primary Charge to the Clergy of his Diocese, delivered last month, and reported in *The Guardian*, made the following remarks on the uses of the solemnity of Confirmation and proper preparation for it:

He never knew a confirmation where the candidates had been faithfully and laboriously prepared, which did not leave on the parish a great blessing. He felt that the labours of the clergy were never better directed than when laid out in these seasons of usefulness. Every one who was of full age to be confirmed should be brought under training at these seasons, but it was another question whether at the period appointed for confirmation they should be presented to the Bishop. The clergy at those seasons should bring before the Church those great dogmatic truths which unhappily their parishioners knew so little. Each soul should at such a season be fully trained in the doctrines and duties of our holy faith, that he might hereafter be strengthened for the service of his God. Thus he had required from the catechumens a season what riper age than perhaps some of his clergy might have chosen. It was to be regretted that the Church made no other special provision for bringing the children of his flock under the pastor's direct influence and spiritual treatment; and if, therefore, the clergy directed the attention of their children to these subjects which, when arrived at a due age, would qualify them for confirmation, they seized the best opportunity of bringing to their consciences all the power of Christ's Gospel; but without such training it would be entirely lost.

It was not the mere age of the catechumens that made them fit objects for the solemn rite of confirmation. They were at that age unfit if not properly prepared; some, however, might be properly prepared, and anxious to become candidates, before attaining the prescribed age. Under such circumstances, he should always be happy to receive the application of the clergy to except those from his general rule; but at the same time, he would earnestly advise that none should be sent to him for confirmation who were not ready to be partakers of the Holy Communion. Their great temptation was to admit all, but the laxity which permitted the admission of unfit candidates entailed serious evil upon the cause which they desired to serve. They could not be too ready to bring all to a right mind on matters of religion, but they must not shrink in the smallest degree from using that godly discipline which was the main security against those who would press lightly into godly things. Still, in no matter was spiritual discernment more necessary, less they broke the spirit of the humble-minded, while they sought only to stay the over-confident. They must be contented with endeavouring to warn the individual conscience to a sense of its own responsibility, and to charge upon it the ultimate decision of the question. So important did he (the Bishop) feel the question, that in the course of a few days he would put into the hands of his clergy a more detailed exposition of his views than would be consistent with the limits of a Visitation Charge.

**THE STARTLING DISCOVERY.**—The following letter has met our eyes in one of our American exchanges. We have not found it in our English papers, but in order to do the writer justice—having quoted Dr. Hook's charge against him, in our number for October 12—we insert it at once. How Dr. Hook will re-tort Mr. Jephson's counter-charge, or how he will otherwise try to "save his party from the reproach of leading men to the Catholic Church" (meaning the Church of Rome) we are not able to conjecture; but we are very certain that, however he may try, succeed he never will:

"To the Churchwardens of the Parish of Leeds."

"Gentlemen, I have this day received a sermon, published by Dr. Hook, with a preface addressed to you, in which he says, 'You will judge, gentlemen, of the surprise which I experienced when I received information last week that Mr. and Mrs. Jephson had been received into the Church of Rome, not on their quitting Leeds in August, 1845, but in the year 1846, before coming to Leeds; that even then, while professing himself to be a decided Anglican, he was actually a member of the apostate Church of Rome.'"

"This statement, from whatever source Dr. Hook received it, is simply untrue. Neither I nor my family became Catholics till the 4th of August last, when we had the happiness of being received into the Church at Birmingham."

"A paragraph did appear in the *Church and State Gazette*, in the year 1846, to the effect that I had acknowledged the supremacy of St. Peter's Successor; this I immediately contradicted, as I had not then gone further than to be, as Dr. Hook expresses it, 'unsettled'; and so completely was the Bishop of the Diocese satisfied, that I continued to hold my free will, for the purpose of coming to Leeds or some other place, when I expected to find the Anglican system carried out thoroughly. The editors of the *Catholic Directory* probably copied from the Protestant paper, the accuracy of whose information they had no reason to doubt; and placed me and my family in their list of converts without further inquiry. That *Permit's Supplicator* in the title-page of an Almanac means that the Catholic Bishops have examined the accuracy of every statement in it, is really absurd. But the fact is, Dr. Hook knew, at the time I became his Curate, that I had been unsettled; as he says himself, 'that is, that I had had doubts of the claims of the Protestant Church; as some persons, very much in Dr. Hook's confidence at present, have also had. I myself, after I came to Leeds, and before I was licensed to the Curacy, told him, and Mrs. Hook that a report that I had in my family, had become Catholics, had been mentioned in my presence at a party in Leeds; to which he replied to the effect, that I need not trouble myself about it, for that he himself had been held up to reproach in the newspapers as being a Catholic. Not satisfied with this, I told the clerk in orders of the being supposed to be in Dr. Hook's confidence, and offered at the same time to leave Leeds, that I might not bring suspicion on Dr. Hook, whose principles I then believed in, and desired to promote. So that what Dr. Hook treats as a piece of intelligence he received last week, with surprise, he really knew, and acknowledged to be false, from the very

beginning of our acquaintance. And Dr. Hook, in the secret of his heart, at this moment knows it to be false, though he affects to believe the contrary, to save his party from the reproach of leading men to the Catholic Church. But he need not flatter himself that his statement will deceive any unprejudiced person; even one of his own Curates, writing to inform me of the sermon and preface in question, uses the following expression:—'As this statement is absolutely incredible by any one, like myself, have once been in your friendship, I should feel obliged by a line from you, empowering me to contradict it upon your authority.'"

"I have the honour to be, Gentlemen, your obedient servant,"

"JOHN M. JEPHSON,"

"Birmingham, Sept. 15, 1848."

**THE ARCHBISHOP AND THE TRACTARIANS.**—A paragraph has been going the round of the papers, stating that the Archbishop has refused to preach at St. Mark's College Chapel, Chelsea, on the ground that there is "too much chanting" practised there. The Paisyite apologist who writes the Church articles in a weekly *Sunday* paper affects to discredit this report, although he is obliged to add, "it has not, so far as we are aware, been contradicted hitherto."

Now, in the face of this suggested doubt, we venture to assert our belief that the report is perfectly true, (and great credit is due to the Archbishop for acting with such decision;) because such an opinion, expressed by the Archbishop, is perfectly in accordance with his previously declared sentiments.

In a correspondence which took place some two years ago, and which was published, respecting the mode in which the service was conducted in one of the churches in his Grace's late diocese, he emphatically condemned the practice now become so common, of turning the solemn services of the Church into a mere *display*.

Another fact, which has come to our knowledge, confirms our conviction of its truth. About a month ago, his Grace, in the discharge of the functions of his high office, had occasion to attend the service of the notorious Puseyite church of East Farleigh. For giving full effect to the new-fangled Romish style of worship, of which the vicar of that parish is exceedingly fond, the latter had secured the superintendence of the choir-master of this very St. Mark's College, under whom his own choir had been trained. The chanting was performed with great spirit; but so shocked (as we have heard on good authority) was the pious-minded Archbishop with it that he afterwards wrote to a gentleman in the parish touching its impropriety, and expressing his decided disapproval of so much of the service being chanted. If such be the fact, (and we feel no reason to doubt it,) we trust the correspondence will be made public, that the whole Church may have the benefit of knowing, beyond all question, the Archbishop's opinion.

But in connexion with this subject, there is another question of some interest, and that is—*Why are the Tractarians so eager to get the new Primate (whose principles they are known cordially to hate) to preach in their churches?* If we mistake not, we detect a little of their accustomed *cry* in this proceeding. They know that the Archbishop is decidedly against them; they were probably frightened, upon his appointment, with the fear that he would soon (unless he could in some way be *guyed*) pronounce his authoritative condemnation of their system, to the inflicting of a "heavy blow and great discouragement," upon their remaining projects; and, therefore, their policy has been to get him to *commit* himself to give a tacit sanction to their practices (thus silencing himself and affording a plea for them) by preaching in their churches. Probably, too, they have adopted this course under the idea that, perhaps, the Archbishop's supposed fondness for preaching was a weak point, through which they might most successfully attack and get the advantage of him. We rejoice, however, to be able to believe that the good Archbishop has proved himself too deep to be caught in the Puseyite trap; and the consequence, we earnestly hope, in this case, may be, as it usually is in all cases of *cooled* policy, that in the trap which they have set for others, the designers themselves will be caught, and most thoroughly pinched, if not utterly crushed.—*Church and State Gazette.*

**ENDOWMENT OF THE ROMAN CATHOLIC PRIESTHOOD IN IRELAND.**—The Lord Bishop of Ossery (Dr. O'Brien), in the course of a charge recently delivered by him, adverted to the anticipated measure, for making provision out of the public funds for the priests of the Church of Rome in Ireland, expressed himself as follows:

"This seems to be the plan at present in most favour, and the English people, by whom it has hitherto been strongly opposed, seem now inclined, in their perplexity with regard to Ireland, to try it as a last resource. The priests, too, are for the most part ready to accept of it. It is therefore likely that the experiment will be made. His Lordship said that on this subject he should speak plainly. All thinking men expect nothing but failure; but if the thing were lawful he should not think himself bound to express his opinion on it; but it was his opinion it was not lawful to endow the Roman Catholic Church. All its distinctive tenets have been strongly and expressly condemned in our Articles and Homilies, which pronounce it to have erred both in matters of faith and discipline—while on the contrary those Articles and Homilies are condemned and annulled by the Church of Rome. How then can we support what we so strongly condemn? True, it may be said that this judgement of the Church does not bind the State; but when we remember that the reformation of the Church was carried on under the sanction and by the authority of the State; that the Church was not abolished, but purified—that she was not a Church, which the State merely adopted, but that on

the contrary helped to make her what she is, and thus sanctioned all her principles—and that the State has still further committed itself by pronouncing in its very enactments certain tenets of the Church of Rome to be idolatrous;—when we bear all this in mind, we must confess that the State has adopted the judgment of the Church, and therefore cannot, with any due regard to principle, endorse the Church of Rome. An objector may indeed say that the State, by removing Roman Catholic disabilities, has undone all this, and now no longer pronounces the Church of Rome idolatrous. But the fallacy of such a mode of argument is apparent. The State has determined to admit Roman Catholics to certain civil offices. It does not, therefore, require from them the oaths and declarations which, heretofore, excluded them. But the State still requires from members of the Establishment (as, for instance, from the clergy) the self-same oaths and declarations which pronounce the Church of Rome to be an idolatrous Church. These oaths and declarations expressed the belief of the State at the time, and they have been set aside in some instances, not because they were believed to be untrue, but because the State determined to remove certain civil disabilities affecting Roman Catholics. His Lordship further declared, that this plain expression of his opinion did not arise from any narrow-minded bigotry—he should rejoice, were it possible without violating principle, to apply to endow the clergy of the Church of Rome; but he felt that this was not possible. It was true that opposition to the Government plan might at the present crisis be thought impudent; but he felt assured that even were there danger, the clergy as a body were prepared to make the sacrifice if required. The people of England, he trusted, would not suffer the Church of Ireland to be subverted; but at all events, the Providence of God was supreme, and he could make no advantage work out good to his Church.—We are in God's keeping both spiritually and temporally—and nothing can injure us but our own unfaithfulness. It would be both foolish and sinful to seek the safety of the Church by compromising the truth."

With reference to the same measure, we find the following article in the *European Times* just received:

"The annual meeting of the Catholic archbishops and bishops has been held during the course of the past week, and among other resolutions agreed to we find one repeating their former declarations respecting the proposal of endowing the Catholic clergy of Ireland. The resolution is in the following words:—'That having observed that a notice has been given of a parliamentary motion regarding a state provision for the Catholic clergy of Ireland, we deprecate such a proceeding. That, having shared in the prosperity of their faithful flocks, the clergy of Ireland are willing to share in their privations, and are determined to resist a measure calculated to create vast discontent—to sever the people from their pastors, and ultimately to endanger Catholicity in this country.'"

**EXCEPTIONS BY THE CHURCH OF ROME IN ENGLAND.**—There is surely none of all the energies of the Reformed Church of England being called forth, when we see the great, the extraordinary exertions which the hostile Church of Rome is continuing to make to enlarge her borders and extend her authority in this Protestant country. The new church in Southwark is the scene of all sorts of experiments of a propagandizing tendency, and Mr. Oakley, the apostate from a pure faith and a more scriptural system, who is to be principally stationed there, draws crowds not only of Churchmen but Dissenters also, to hear him denounce our glorious Reformation as a judgement of God upon this unhappy land, and our pious reformers as little better than so many agents of Satan. But Southwark is not to be the only seat of a catholic church in the metropolitan district. The foundation stone of another was laid by Mr. Wiseman on Wednesday week at Clapham—Clapham, so long the headquarters of Evangelicalism. And it is a somewhat remarkable circumstance, that has for the last few months been performed in a room at Clapham, in which very room the primary association of the "British and Foreign Bible Society," which has since enjoyed such enormous revenues and influence, was formed nearly half a century ago. An order of monks, and a community of the "Sisters of Notre Dame," are about to establish themselves in the same locality. Newman's Oratorians are going to form an establishment at Layswater; and Dr. Whitty, a prominent member of the Romish clerical body in London, is going to join them. The "Passionists," with Father Ignatius (the Hon. and Rev. Mr. Spencer) at their head, are about to found a colony at Hainstead. Dr. Wiseman seems determined to afford every facility and encouragement to the operations of the different orders of monks in London, and the London district. His predecessors, Dr. Griffiths, always deemed it expedient not to allow any but female religious orders to be established in his diocese. But *tempora mutantur*—[times change.]

**THE ROMANIST CONVENT AT PENRYN** is broken up. The last of the inmates departed this week, and the property is for sale. The locality was exceedingly well chosen as the headquarters of a propagandist mission for Cornwall. The town and parishes of Penryn Creek have fully 15,000 inhabitants. The great mining district of the country, with a population of 70,000, adjoins Penryn, and the towns of Truro, Redruth, Camborne, and Helston, are only eight or ten miles distant. No pains were spared to obtain success. The ladies appointed to conduct it were superior in manners, in accomplishments, in the arts of teaching, and in the art of winning the confidence and affection of their pupils. Protestants sent their daughters to be educated in the convent, and the free school connected with it was well attended. The establishment is broken up, we understand, from the failure of supplies. The revolutionary movements on the continent have cut off assistance to the amount of £50,000 a year, and this added to disappointment in the expected profits of the convent school, has obliged them to abandon the ground.—*Devonshire Chronicle.*

**JOINT-GOVERNMENT BY QUEEN VICTORIA AND POPE PIV IX; IF ROME HAS HER OWN WAY.**—In the *Sydney Chronicle* (the organ of the Romanists) is the following paragraph:—"On the Bull of his Holiness Pope Pius IX., appointing Dr. Goold to the

Episcopal Bench, bears date prior to the letters patent under which Dr. Perry holds office as the Anglican Bishop of Melbourne, Dr. Goold will be entitled to precedence."

**CONVERTS FROM ROME.**—On Sunday, Oct. 1, a class of four respectable men publicly renounced the errors of Popery, in St. Thomas's Church, in the presence of a large and attentive congregation.—They partook of the holy communion, and subsequently signed the roll. The Rev. W. Magee preached an able and impressive sermon from Joel 1, 3, 4. Two of these converts had been introduced by their parents for the Romish priesthood; one of them is a Mr. Henri Gerald Spillan, a graduate of the University of Seville, in Spain, late a contributor to the *Times*, &c. He has an address in the press to the Roman Catholic of these kingdoms on the "Pope's apostacy," which shall appear in a few days; he is also writing a work on Romanism in Spain, which he has dedicated to the Rev. Thomas Scott as a tribute of gratitude and respect. The other is a Mr. David O'Leary whose brother renounced Romanism in the month of July last, and was intended for Maynooth College. It is the wish of these two brothers, at a future day, to become ministers of that "word" which they were taught by the priests of Rome to despise. Another class is announced for the first Sunday in November, which happens apparently on the 5th—a day dear to the heart of every genuine Protestant in these kingdoms, which will be observed as a day of thanksgiving by every loyal Protestant clergyman and his people. Our own Church prescribes a form of worship for the service of that day, at which the people should receive due notice by their respective ministers, according to the order prescribed in the rubric.—*Dublin Evening Herald.*

**SWITZERLAND, CANTON DE VAUD.**—*Progress of Evangelization.*—From a letter by the Rev. C. Chapuis to the Editors of the *Evangelical Christian*.—"Our churches continue to increase in strength, notwithstanding the persecutions of those who are depressed and their pastors receive visits more or less frequent from members of the Gospel, who are sent to them by the 'Commission de l'Evangélisation.' They are also aided by the elders, some of whom are men of solid and enlightened piety, which present occurrences have contributed to develop. The mountain churches situated on the frontiers also met together, sometimes either in a neighbouring canton, or on some secluded height, to offer up, amidst the magnificent works of the Creator, their free spiritual worship to that Saviour who, more than once during his earthly sojourn, caused his divine instructions to be heard on the mountains of Galilee, under the spacious vault of heaven. Thus, the churches of Chastan d'Alé, of Ormont-Dessus and of Morgex have already twice or thrice during the summer, found a rendezvous in some rural valley at the foot of our Alps, while similar meetings were taking place on the Jura, equally consecrated to the purpose of drawing close the ties of fraternal love. These are blessed days, which have some good fruit for eternity; they are remembered with gratitude for many souls have thus received their first salutary impression—many have thus taken a new step towards the path of salvation and holiness."

Almost all these pastors who have been sent away from their churches have found new fields of labour open to them, and have had numerous opportunities of proclaiming the good word of God. These compulsory dismissals have led us to places where we should never, perhaps, have thought of preaching the Gospel. It is this consideration which caused it to be said to M. Germond that the Council of State undertook the office of the "Commission de l'Evangélisation," and accomplished the undertaking much better than we should have done. I may say, as to what concerns myself in particular, that I have more than once had reason to admire the ways of the Lord, with regard to my gains and earnings. From Moirans (where I have pitched my tent for some weeks) I have had many opportunities of preaching the message of salvation in the populous villages of the Canton of Neuchâtel, the pastors of which appear to me to be actuated by the best spirit. There are here undoubtedly many of the elements of life, which will manifest themselves still more clearly, if the Church of the Canton of Neuchâtel is called upon to press through a crisis similar to that of the Canton de Vaud.

**DECEASE OF CHURCH.**  
**INCORPORATED CHURCH SOCIETY.**—With reference to the Resolution forming part of the proceedings of the Central Board, as contained in our last number but one, which refers to the appointment of a Treasurer for Quebec, during the absence of T. Tenney, Esq., we are enabled to state that the Hon. W. Walker having declined, H. J. Esq., has kindly undertaken the duties of Treasurer at Quebec during Mr. Triggs's absence.

**THE LORD BISHOP OF MANCHESTER** has taken a five years' lease of St. George's House, Manchester, which is, therefore, to be the Episcopal residence at least for the present.

**JURINE FUND OF THE CHURCH MISSIONARY SOCIETY.**—The undersigned begs to acknowledge the receipt of the following sums on behalf of the above fund:—  
The Lord Bishop of Montreal, £5 0 0  
The Rev. Dr. Mackie, ..... 5 0 0  
The Rev. C. L. F. Haeszel, ..... 1 0 0  
..... 21 0 0  
C. H. GATES, Treasurer.

We are gratified on learning that the Collection after the Rev. Dr. Mackie's Sermon last evening amounted to about £29.

**KING'S COLLEGE, TORONTO.—SCHOLARSHIPS.**—The examinations for the vacant Scholarships took place last week, and were gone through in the most creditable manner. The following are the successful candidates. All except Fitzgerald had other Canada College bursars, and earned high distinction while there:—  
1. GARDEN, J. G.—University Classical Scholar.  
2. FITZGERALD, EDWARD—University Mathematical Scholar.  
3. FARRER, CONSTANT—U. C. Col. Scholar.  
4. TYNER, R.—Honor District Scholar.  
5. ELLIOT, C. F.—Western District Scholar.—*Toronto Patriot.*

**QUEBEC PAPERS.**—Our weekly papers whose publication was daily, during the season of navigation, now commence publishing three times a week, to continue during the winter. Dr. KIMLIN's connection with the *Mercury* as Editor has ceased. A change has taken place in the proprietorship of that periodical.

### Local and Political Intelligence.

The arrival of the *Europa*, at New York, with intelligence from Liverpool to the 14th ult., was mentioned by Postscript in our last, having just been learned by telegraph. The letters brought by her arrived in town on Saturday morning and the papers on Sunday afternoon. The issue of Mr. O'Brien's trial brought the intelligence to which attaches the most melancholy interest, we proceeded at once to insert the account of it, as we had it in the *European Times*, describing what took place on Saturday the 7th of October, on which day the Lord Chief Justice concluded his charge to the jury, and they retired to their room, at about 4 o'clock.

At twenty minutes past five their lordships resumed their seats in the Court-house. A profound silence, lasting for a few minutes, succeeded their entrance, but was soon broken by a slight rustling noise near the door of the jury-room, from whence the jury entered, headed by the foreman, who held the issue paper in his hand.

When the jury were seated, the foreman handed the verdict to Mr. Pedder, Clerk of the Crown, who commenced calling over the names of the jury.

The clerk, having completed the calling of names, asked, in rather a nervous and indistinct tone, manifestly sensible of the painful effect about to follow, "Gentlemen, have you agreed to your verdict?"

The Foreman—Yes.

Clerk of the Crown—"How say you? Is William Smith O'Brien guilty or not guilty?"

After a considerable lapse of time, the foreman, in a low, suppressed murmur, pronounced "Guilty." Tears might be seen and sobs heard in every part of the court. Mr. O'Brien alone maintained a composed aspect, and acknowledged the verdict by slightly inclining his head to the jury.

The foreman of the jury essayed to say something, but his self-possession seemed to fail him, and he said, in a harsh undertone, to the Clerk of the Crown, "Mr. Pedder, can't you read the text?"

The Clerk then read from the paper what follows:—"We earnestly recommend the prisoner to the merciful consideration of the Government, the jury being unanimously of opinion that, for many reasons, his life should be spared."

The Clerk of the Crown then resumed his seat, and for about five minutes an unbroken silence prevailed, the eyes of all being fixed on the clerk, who possessed countenance of the prisoner. At length,

Chief Justice Blackburne said in a low voice, "Adjourn the court to ten o'clock on Monday morning."

Proclamation to this effect was made. Mr. O'Brien was then removed from the dock, and the building was soon empty.

Part of Monday morning (the 9th ult.) was taken up by attempts by the prisoner's Counsel to show why sentence should not be pronounced against him. These having proved unavailing, the Clerk of the Crown read Mr. O'Brien what he had to say, why the sentence of the law should not be passed upon him. We insert the remainder as we find it in the paper before us.

Mr. O'Brien said—My lords, it is not my intention to enter into any vindication of my conduct, however much I might have desired to avail myself of this opportunity of so doing. I am perfectly satisfied with the leniency which I have performed my duty to my country—that I have done only that which, in my opinion, it was the duty of every Irishman to have done, and I am now prepared to abide the consequences of having performed my duty to my native land. Proceed with your sentence. (Cheers in the gallery.)

### THE SENTENCE.

The Lord Chief Justice then proceeded, amid the most profound and painful silence, to pronounce the extreme sentence of the law upon the prisoner. He said—"William Smith O'Brien, after a long, painful, and laborious trial, a jury of your countrymen have found you guilty of high treason. Their verdict was accompanied by a recommendation to the mercy of the crown. That recommendation, as yet unacted upon, we shall send forward to the Lord-Lieutenant, to whom, as you must know, exclusive of myself, belongs the power to comply with its prayer. It now remains for us to perform the last solemn act of duty which devolves upon us, to pronounce that sentence, by which the law marks the enormity of your guilt, and aims at the prevention of similar crimes, by the example and infliction of a terrible punishment. That that you would reflect upon that crime, and dwell upon it with sincere repentance and remorse. Oh! that you would regret it as it is regretted by every rational being—that you would feel and know that it is truly and substantially as repugnant to the interests of humanity and the precepts and spirit of the divine religion you profess, as it is to the positive law, the violation of which is now attended by the forfeiture of your life. The few words you have addressed to the court, however, forbid me proceeding any further with this subject. It now only remains for the court to pronounce the sentence of the law." Here his lordship assumed the black cap, and amid a silence at once solemn and painful, read as follows:—"That sentence is, that you, William Smith O'Brien, be taken from hence to the place from whence you came, and be thence drawn on a hurdle to the place of execution, and be there hanged by the neck until you be dead; that afterwards your head shall be severed from your body, and your body be divided into four quarters, to be disposed of as her Majesty shall please, and may God have mercy on your soul!" (The most profound sympathy followed the conclusion of this sentence, and continued to manifest itself for several minutes afterwards.)

Very contradictory rumours, as might be expected, prevailed as to the probability of the sentence being carried into effect or not. The unfortunate man's mother had instigated to implore the clemency of her Sovereign. The papers generally spoke in favour of mercy being extended to him; no doubt, need be entertained that if the interests of the nation seem at all to admit of it, his life will be spared; but the language held by Mr. O'Brien himself, and the manifestation of approval given by persons who probably profess to be his friends, in the Court itself, will render it very difficult for the Queen's advisers to recommend the exercise of Her Majesty's prerogative by showing mercy to a man who has caused unspeakable misery to his countrymen, even to the shedding of blood, and who affirms in his speech to the Judges that he considers himself to have performed his duty to his native land.

Mr. Terence Bellew McNamee was but upon his trial shortly after sentence had been passed on Mr. O'Brien, and on Thursday the 12th was found guilty of high treason, his recommendation to the merciful consideration