SAINT JOHN, NEW-BRUNSWICK, FRIDAY, NOVEMBER 2, 1849.

THE Weekly Chronicle.

Volume 12. "Nec Regi, Nec Republicæ, sed utrique." Number 16.

THE SAINT JOHN CHRONICLE,
Is published every Friday afternoon, by DUCANT & Co., at their Office in the Brick Building of L. H. Devober & Son, west side Prince Wm.-st.

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Chronicle Office, Saint John, N. B.

Weekly Almanack.

[The time of high water here given is for A. M.]

Nov.		R. Sun.	s Moon	H.	W.
3	Saturday,	6 48	4 39	7 35	0 57
4	Sunday	6 49	4 38	8 35	1 42
5	Monday,	6 50	4 37	9 73	2 29
6	Tuesday,	6 52	4 36	10 46	3 20
7	Wednesday	6 53	4 35	11 50	4 21
8	Thursday,	6 54	4 34	— —	5 40
9	Friday,	6 55	4 33	1 1	7 5

Last Quarter 7th, 3h. 55m. morning.

MINERVA
LIFE ASSURANCE COMPANY,
84, King William street, Mansion house, London

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The SECOND division of Profits, was made on 23d June, 1847, for the five years ending 31st December 1846. The clear divisible surpplus was then £36 269 7s. 9d. four-fifths of which, have been distributed according to the provisions of the Deed of settlement, among the Policy holders an AVERAGE REDUCTION ON THE PREMIUMS PAYABLE until the next division in 1852, of 31½ per cent.; or gave an equivalent REVERSIONARY BONUS, averaging £8 13s. 5d. per cent. on the sums assurred, on 53½ per cent. on the Premiums received thereon, *during the last five years.*

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RANNEY, STURDEE & CO., St. John,
St. John, N. B. 1849. *Agents for New Brunswick*

National Loan Fund
LIFE ASSURANCE SOCIETY
of London.

EMPOWERED BY ACT OF PARLIAMENT.

Capital, £500,000 sterling.

Exclusive of a Reserved Fund (Surplus Premiums) of £37,000 sterling.

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February, 1848.

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THIS Company is prepared to receive applications for Insurance against FIRE upon Buildings and other Property, at the Office of the subscriber. I. WOODWARD.
St. John, Nov. 11, 1846. *Secretary.*

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Patent Seasoned Floor Cloth
From ½ yard to 9 yards wide, without seam,
FOR HALLS, PASSAGES, &c. &c.

A NEW Set of PATTERNS has been received, and orders for any sizes Hall, Passage or Room, will be immediately forwarded on application to JOHN KINNEAR,
August 31.—3t Prince Wm. street.

HOLLOWAY'S OINTMENT.

EXTRAORDINARY CURE OF A CASE ABANDONED BY

Guy's, the Metropolitan, King's College, and Charing Cross Hospitals.

SUMMARY OF AFFIDAVIT.

Wm. BROOKE, Messenger, of 2, Union street, Southwark, London, maketh oath and saith, that he (this deponent) was afflicted with FIFTEEN RUNNING ULCERS on his left arm, and ulcerated sores and wounds on both legs, for which deponent was admitted an out-door patient at the Metropolitan Hospital, in April 1841, where he continued for nearly four weeks. Unable to receive a cure here, the deponent sought relief at the three following Hospitals:—King's College Hospital, in May, for five weeks; at Guy's Hospital in July, for six weeks; and at Charing Cross Hospital, at the end of August, for some weeks more; which deponent left, being in a far worse condition than when he had quitted Guy's, where Sir BARNSBY COOPER, and other medical officers of the establishment, had told deponent *that the only chance of saving his life was to LOSE HIS ARM!* The deponent thereupon called upon Dr. Bright, chief physician, of Guy's, who, on viewing deponent's condition, kindly and liberally said, "*I am utterly at a loss what to do for you! but here is half a sovereign: go to Mr. HOLLOWAY, and try what effect his Pills and Ointment will have, as I have frequently witnessed the wonderful effects they have in desperate cases. You can let me see you again.*" This unprejudiced advice was followed by the deponent, and a *perfect cure* effected in three weeks, by the use alone of HOLLOWAY'S PILLS and OINTMENT, after four Hospitals had failed!!! When Dr. Bright saw deponent, the deponent, the result of his advice and charity, he said, "I am both astounded and delighted, for I thought that if I ever saw you again alive, it would be without your arm. I can only compare this cure to a charm!!!"

Sworn at the Mansion house of the city of London, this 8th day of March, 1842. } WM. BROOKE.
Before me, JOHN PIRIE, Mayor

IN ALL DISEASES of the Skin, Bad Legs, Old Wounds, and Ulcers, Bad Breasts, Sore Nipples, Stony and Ulcerated Cancers, Tumours, Swellings, Gout Rheumatism, and Lumbago, likewise in cases of Piles the Pills, in all the above cases, ought to be used with the Ointment; as by this means cures will be effected with a much greater certainty, and in half the time that it would require by using the Ointment alone. The Ointment is proved to be a certain remedy for the bites of Musquitoes, Sand-flies, Chiego-foot, Yawns and Coco-bay.

Burns, Scalds, Chilblains, Chapped Hands and Lips also Bunions and Soft Corns, will be immediately cured by the use of the Ointment.

THE PILLS are not only the finest remedy known when used with the Ointment, but, as a General Medicine there is nothing equal to them. In Nervous Affections they will be found of the greatest service. These Pills are, without exception, the finest purifier of the Blood ever discovered, and ought to be used by all!!!

N. B.—Directions for the guidance of Patients are affixed to each Pot.

Sold at PETERS & TILLEY'S, No. 1, King Street, St. John, N. B.

THE CHOLERA—DAY OF HUMILIATION IN ENGLAND.

NATIONAL SCOTTISH CHURCH, KENNINGTON.

On Friday evening the National Scottish Church, Kennington, was crowded to excess, and many went away unable to get entrance. It was a day set apart by the London presbytery for humiliation and prayer.

The Rev. W. Mitchell preached an eloquent and impressive sermon from Micah, 6th chap. 9th verse. "The Lord's voice crieth unto the city, and the man of wisdom shall see thy name. Here ye the rod, and who hath appointed it."

The rev. gentleman after a very suitable and appropriate introduction, illustrated his discourse by first considering what is implied in the language of the rod, and secondly, how we ought to hear it, that we may profit. In the course of his discourse he remarked:—The cholera has been an awful visitation; during the period of three months, 12,837 individuals have been prematurely swept into the grave. Never, perhaps, were medical skill and science more severely tested, intellect has been strained, energy exhausted, but all has been in vain—the suggestions of the profoundest physicians—the appliances of the most skilful surgeons—the productions of the eminent chemists—all have failed to arrest the progress of this dread messenger. How galling must it have been to a medical man, perhaps one who had attained the highest honours of his profession, and who by his superior abilities and acquirements had attained the confidence of the public and the reverence of his coadjutor—how galling, I say, must it be to such an individual to be called to the bedside of one struck down with cholera—to look upon the haggard and emaciated countenance—to see the dimmed, yet anxious eye—to feel the flickering, feeble, ebbing pulse, and yet with all his skill and learning to have no power to save.—Yet this has been the daily, aye, hourly experience of even the highest-gifted medical man. In the case of Aston Key, one of the first surgeons in this great metropolis, no less than thirty medical men assembled to communicate their experience and what knowledge they possessed of the fearful epidemic, for his relief; but the said consultation was all in vain; such knowledge was too high for them, they could not attain to it. For who by searching can find out God? Who can find out the Almighty to perfection? He alone is the balm of Gilead; the only true physician. He doeth according to his will in the armies of Heaven, and among the inhabitants of this lower world, and none can stay his hand, or say unto Him, what doest Thou? Far be it for me, however, to impugn the wisdom or scrutinise the providence of that God who doeth all things well. Doubtless this scourge is to answer some wise and beneficent end, for our God sometimes moves in a mysterious way to us who are short sighted creatures. Notwithstanding, we are justified in exerting that reason with which the great Creator has gifted us to mitigate the nature and lessen the number of ills to which humanity is heir—and if this visitation shall but induce the inhabitants to walk more closely with God, and be more punctual in searching the Scriptures daily which contain the words of eternal life, and also to be more regular in the observance of the Lord's day, and rejoicing every Sabbath morning when it is said them, "Go ye up to the house of the Lord," this affliction will at last be sanctified to their souls. Besides, if this visitation shall but induce greater cleanliness in the houses and stricter sobriety and morality in the habits of the denizens of this vast metropolis; if it shall but secure the entire abolition of the barbarous and revolting custom of intramural burials, then every lover of his species may cease to mourn, and devoutly recognise the hand of a kind and gracious Providence, may indeed rejoice that this fearful scourge has been a great curse turned into a mighty blessing. For in the midst of wrath, God has remembered mercy. Before concluding his discourse he communicated the following interesting statement, regarding a faithful minister, during the awful visitation of the plague in 1665. Monuments have been reared in this city to kings and queens; to warriors, statesmen, and others; and also to commemorate great and important events—such as the great fire in London. But no monument has been reared to one of the greatest Christian heroes that ever appeared in the City of London. During the awful pestilence in 1665, the Rev. Thomas Vincent at that solemn and awful period was the means of turning many to righteousness. Regarding such a one we are assured from Scripture that he that converteth a sinner from the error of his ways shall save a soul from death, and shall cover a multitude of sins. Therefore we are warranted from the Word of God in asserting that he is now surrounding the throne of God, bearing a crown of glory, brighter than diamonds and more glorious than the stars of heaven. When in the year 1665 London was desolated with the plague—when all who had the means of abandoning its contaminated walls had retired into the country, and when the living who could not remove were deprived of the ordinances, and the dying of the consolations of religion, the Rev. John Vincent, a faithful minister of Christ, declared to his brethren a resolution to which he was determined to act, which justly entitles him to the appellation of a Christian hero. With a noble magnanimity he declared that it was absolutely necessary that such vast numbers of dying people, many of whom even had been abandoned by their own relations, should have at least some spiritual assistance; that he could have no equal prospect of usefulness in the exercise of his ministry to whatever period his life might be protracted; that he had carefully examined the state of his own soul, and could look death in the face without dismay; and that he had solemnly devoted himself on this affecting and mournful occasion to the cause of God and of souls. With sublime self-devotion he entered the contaminated city every Lord's day; through the whole visitation he preached in some parish church; to all that sent for him, whatever state of the disorder they might be in,—nay, although deserted by their own relations—he repaired and presented them with the word of truth; the most extensive and beneficial effects were produced by his ministry, and multitudes passed into eternity blessing God for the instruction which he afforded. And he was signally protected by the Providence of God. He was not abandoned by his great Master. The promise was fulfilled to him, "Thou shalt not be afraid of the pestilence that walketh in darkness, nor the destruction that wasteth at noon-day; a thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."—Though 100,000 persons died in that year of the plague, and seven persons were numbered among its victims in the house where he lived, yet he continued in perfect health all that time, and lived to see the cessation of the dreadful ravages of the disease. Mark the perfect man, for behold the latter end of that man is peace. For the righteous, by the Christian world at least, shall be held in everlasting remembrance. Were a monument even now raised to the memory of this great man, when the judgments of God are again abroad in this city and suburbs, it would do honour to the British metropolis, and transmit the memory of this great Christian hero to distant ages.

A SURGEON'S BILL.—An action is pending in the Nisi Prius Court, Liverpool, brought by Mr. J. W. Wanewright, surgeon, for the recovery of £418, the amount of his bill, for attendance and medicine supplied. The defendants were the executors of the late Mr. James Woodworth, who was for a great portion of his life afflicted with a complication of disorders, requiring almost constant medical aid and attention. It unfortunately happened, that soon after Mr. Woodworth became ill, his wife was also attacked with illness, and for nearly two years the plaintiff was in constant attendance upon both; being sometimes called in several times a-day to Mr. Woodworth. The medical bill occupied 54 closely written pages.—The following is an analysis of the items charged in the bill, which embraces a period from the 1st January 1847, to the 7th February 1849, and which consists of attendance upon, and medicines supplied to Mr. and Mrs. Woodworth, and Mr. Henry Woodworth, their son:—Ordinary visits in the day time, 788; evening and night visits, 209; visits at Ince-bury, 95; at Sale, 1; at Bowdon, 24; boxes of pills, 122; draughts, 11; mixtures, 1290; lotions, blisters, ointment, plasters, &c., 70; injections, 3; prescriptions, 6; cupping, 2; consultations, 8; bleeding, 1; stockings and instruments, 1. There were no fewer than twelve medical men from Manchester summoned to give evidence upon the one side of the other.

A GHOST IN LOVE.—The *Abeille Cauchoise* tells the following story:—"A few nights ago a worthy farmer, living near Yvetot, who has lately become a widower, was aroused at midnight by the loud barking of his dog. On going to it the animal betrayed extreme terror, whereupon the farmer took his gun and proceeded to an inspection. All at once he saw a horrid phantom, clothed in a white sheet, rise behind the hedge. The farmer turned deadly pale, and his limbs shook with dismay. He, however, contrived to ejaculate, 'If you come from God, speak; if from the devil, vanish!' 'Wretch' exclaimed the phantom, 'I am your deceased wife, come from the grave to warn you not to marry Marie A——, to whom you are making love. The only woman to succeed me is Henriette B——. Marry her, or persecution and eternal torment shall be your doom!' This strange address from the goblin, instead of dismaying the farmer, restored his courage. He accordingly rushed on the ghostly visitor, and, stripping off its sheet, discovered the fair Henriette B—— herself, looking excessively foolish. It is said the farmer, admiring the girl's trick, has had the banns published for his marriage with her."

A PRAYER OF URBAN VII.—In rendering it from the Latin original it has been endeavoured to preserve, as nearly as possible, the exact literal sense.

"Lord! we come before Thee, bearing our transgressions, and compare with them the stripes which we have received. If we weigh the evil done by us, our suffering is less, our offence greater. What we have misdone is heavier—what we endure is lighter. We feel the punishment of sin, yet persist in sinning. Our frailty withers beneath thy rod, but our wickedness remains the same—our ailing spirit is racked, yet we continue stiff-necked. We sigh forth our life in sadness, but amend it not in holiness. If Thou forbear we are not corrected—if Thou avenge we are consumed. Being chastened we confess our misdeeds; thy visitation being past our repentance is no more. If Thou put forth thy hand we make our vows—if Thou withdraw the sword they are forgotten. If Thou strike we cry to be spared—if Thou spare we again provoke Thee to strike.—Lord, at thy feet we acknowledge our guilt. Without thy remission we justly perish. Almighty Father, who of nothing createdst us, of thy free mercy give us our desired pardon through Christ our Lord. Amen."

THE CROSS BEFORE CHRISTIANITY.—Cortes was particularly struck with the same solid materials, and rising several storeys in height. In the court of one of these he was amazed by the sight of a cross of stone and lime, about ten palms high. It was the emblem of the god of rain. Its appearance suggested the wildest conjectures, not merely to the unlettered soldiers, but subsequently to the European scholar, who speculated on the character of the races who had introduced there the sacred symbol of Christianity. It must be regarded as a curious fact, that the cross should have been venerated as the object of religious worship both in the new world, and in the regions of the old, where the light of Christianity had never risen.—*Conquest of Mexico.*

POPULAR OPINION.—Popular opinion is more often right on particulars than on *generals*. Thus, the judgement of the people is more correct on questions of morality and individual behaviour and conduct, than on questions of speculation and abstract truth or a general expediency and a course of policy. Thus, too, in affairs of state the opinion of the people is entitled to greater weight with respect to the existence of political evils than with respect to their remedies. The people can, by their own feelings and observation, ascertain the existence of physical and patent evils—such as famine, high prices, mercantile ruin and panic, oppressive taxes, corrupt and partial administration of justice, insecurity of life and property. But what are the proper remedies for these evils, or, indeed, how far they may be remediable by the power of the government, the people are in general less able to form a correct opinion.—Accordingly, it may be observed that, when once satisfied that the existence of the evil is admitted, they are often disposed to defer the authority of statesmen and political leaders with respect to the choice of a remedy. It should be added, that popular opinion is more to be relied on in reference to complaints against old than against new laws and institutions. With respect to the former, people judge, in general, from observed facts; against the latter they are sometimes prejudiced by a few interested or passionate leaders; before the institution has been established, or the law had been carried into effect in such a manner as to be fairly judged by its results; and a popular clamour, not founded on any real suffering or inconvenience, is thus excited.—*The Influence of Authority in Matters of Opinion.*

FEEDING AND MANAGING MILCH COWS.—The grasses, particularly the clovers, are the best summer food. When these begin to fail, the deficiency may be supplied by green corn, which is very sweet and produces a large quantity of milk of excellent quality. The tops of beets, carrots, parsnips, and the cabbage and turnip leaves are good. Pumpkins, apples, and roots may be given as the seed fails. Give only a few at first, especially apples and gradually increase.

Roots are of the greatest importance when cows are kept on day fodder. Potatoes, carrots, beets, turnips, parsnips, artichokes, and vegetable oysters, are fresh and fine in the spring before the grass starts.

Potatoes produce a great flow of milk; but it is not very rich. A little Indian meal is good with them to keep up the flesh and give richness to the milk; and this is the way with beets and most kinds of turnips, as they tend largely to milk. A little oat meal, to keep up a fine healthy condition and impart a rich quality to the milk and gives a lively gloss to the hair of cattle, and softness and pliancy to the skin.

In all cases of high feeding in the winter, particularly when cows have but few roots, short or bran are excellent to promote digestion and keep the bowels open. Three pints each of oil and Indian meal, or two quarts of one and one quart of the other, is as high feeding in these articles as cows should ever be allowed. On short, bran, and roots, they may be fed liberally. Four quarts of Indian meal in the long run, will dry up and spoil the best of cows, so that they will never recover.

Carrots are among the very best roots for milch cows, producing a good but not very abundant quantity of rich milk, and keeping the cow in good health. Parsnips are nearly the same. Ruta Baga are rather rich and keep up the condition.—To prevent an unpleasant taste in the milk from feeding turnips, use salt freely on them, and milk night and morning before feeding with turnips.—Cabbage turnip, or turnip rooted cabbage below ground, has no such effect. It resembles ruta-baga, is raised in the same way, and yields as much or more.

Some keep cows in the barn, by night, in the warm season. They are saved from storms and more manure is saved. There should be good ventilation in hot weather. Cows are much better for being kept in the barn nearly all the time, in cold weather. To drink freely of cold water, and then stand half chilled to death, is highly injurious. But they should go out a little while daily, in favourable weather, and be driven round gently, for exercise. Inaction is death to all the animal race.

Cows and other animals are badly managed.—They are not watered in short days until ten o'clock in the morning, and their last chance for drinking is about four in the evening. Thus they go sixteen hours without drink, and during that time they take nearly all their food, which is as dry as husk. They suffer to a great degree from thirst, and then drink to excess. As a remedy give cattle part of their breakfast, and then water them and water again after finishing the morning meal; and if kept up, water again at night. If it be too much trouble to take good care of stock, then keep less, and they will be as productive, and more profitable if well managed. We have fed sheep that had constant access to water within eight or nine rods, and after eating thirty or forty minutes in the morning, they would all go and drink.

Milch cows are injured by being driven far to pasture, especially in hot weather and still more if hurried by thoughtless boys.

THE HISTORY OF IRELAND, By Sir Thomas Wright, Part XV, London: Tallis, St. John-Street.

This part of Mr. Wright's "History of Ireland" embraces chiefly the important period of 1641, when the sister isle was under the dominion of that great man, Oliver Cromwell. With this commences the fifth book of that admirable work, the second chapter of which is devoted to an interesting and clear narrative of the great conspiracy to overthrow the English Government. This is followed by an account of the insurrection in Ulster, and the massacres attendant thereupon; the alarm in Dublin, the proceedings of the Irish government and the English parliament, the defection of the Lords of the Pale, the critical position of Dublin, and the siege of Drogheda. The county of Armagh was the scene of great outrages at the commencement of the rebellion, and many Protestant preachers and the officers of government were brutally slaughtered. In his more detailed account, Mr. Wright says of

THE MASSACRES.

Above three hundred Protestants were murdered at Dungannon; about two hundred were drowned in the Blackwater on the borders of Armagh and Tyrone; the same number were thrown into a lough near Loughgall, in Armagh; and three hundred were at one time drowned in a mill-pond in the parish of Killarnen, in Tyrone. These and many other atrocities of the same kind rest on the testimony of one of the officers of the garrison of Charlemont, who was kept a prisoner by O'Neill, and who obtained his information from the rebels themselves. Another sufferer declared that he had witnessed the slaughter of a hundred men, women, and children, who were driven like dogs a distance of six miles, the rebels goading them on with pikes and swords, and then they were all drowned in the river Bann, in the county of Armagh. In the parish of Kilmore, in Armagh, all the inhabitants were stripped naked, and many of them killed before the rest were turned adrift; many of them were placed naked in the pillory, stocks, and there kept till they confessed where they had concealed their money. Others, to the number of two-and-twenty, who appear to have been chiefly women and children, were driven into a thatched house, and there burnt. This latter circumstance was deposed to by more than one witness, one of whom, a woman whose husband had been killed, said that the murderers "most boldly made brags thereof, and took pride and glory in imitating their cries, and in telling the deponent and others how the children gaped when the fire began to burn them." She added, that, to her knowledge, "the rebels within the county of Armagh did act and commit divers other bloody barbarous cruelties, by burning, drawing, hanging, the sword starving, and other fearful deaths; and that they did drown at one time, betwixt Tinon and Kinnard, sixty British women and children—their respective husbands and fathers, and all their male friends that were men, being murdered before." The widow of the Protestant parson of Loughgall declared that she heard an Irish cow-boy in that parish boast that his hands were so weary with killing and knocking down Protestants into a bog-pit, that he could hardly lift his arms to his head. Similar massacres took place in Antrim and Down, many of which were deposed to by the archdeacon of Down, Dr. Maxwell, and other persons of respectability who had escaped. At Down, by Sir Phelim O'Neill's express orders, they dragged Dr. Maxwell's brother, Lieutenant James Maxwell, from his bed, when in the height of a burning fever, and carried him to a distance of two miles from the town, where they killed him; and they took his wife, who was in an advanced state of pregnacy, stripped her naked, and drove her to the Blackwater, and then, while she was in the agonies of childbirth, the child half born, they threw her into the river, where she was drowned, amid the jeers of her persecutors. Great numbers of the tender sex underwent similar barbarous treatment. Every check, however trifling, which O'Neill experienced, was the signal for new atrocities, and he hesitated at no treachery to obtain victims on whom to exercise his vengeance. Sir William Brownlow was induced to surrender Lurgan on the promise of security to its inhabitants, but the town was immediately given up to plunder. At the siege of Angher, the insurgents showed their hatred to every thing English by torturing even the English cattle; and when they were compelled to raise the siege, O'Neill ordered the whole Protestant population of three adjacent parishes to be massacred. The defeat at Lisburn drove him to a sort of madness of ferocity. Lord Caulfield and a number of other prisoners were brought out and murdered. In some places the English were driven, twenty or thirty together, into a house, and burnt; in others they were slain with pikes and spears, or hanged. The women, especially those with child, were ripped up and torn to pieces.—They were tantalised with the promise of being conducted in safety to Dublin, and under this pretence sent out in troops, naked, to be outraged and slaughtered by the insurgents on their way.—Multitudes were thrown into the rivers and bogs, and drowned. One of O'Neill's most savage agents was an officer named Manus O'Kane, who, after the defeat at Lisburn, collected numbers of the Protestants and drove them to the bridge of Portadown, in Armagh, whence they were all precipitated into the river Bann, and those who attempted to escape drowning were piked of shot as they came to the shore. This bridge of Portadown was notorious for the multitudes who were there thrown into the river.

The atrocities of Rory Maguire and his followers in Fermanagh nearly equalled those of Sir Phelim O'Neill. On the 24th of October, this chief surprised the castle of Lisnaskea, where the insurgents put to death about one hundred Scots by the halter and the sword. At the castle of Monaah about ninety Protestants were basely murdered; and marching thence to Tullah, the insurgents, having obtained possession on the promise that all who were in it should be saved, had no sooner entered, than they brought their prisoners into the castle lawn, and first stripped them and then put them to the sword. The insurgents were at this time marching to Enniskillen, and their whole route was marked by a continued repetition of similar outrages. Above a hundred and fifty men, women, and children had taken refuge in the castle of Lisgoole, apparently a mansion of no great magnitude or strength. The insurgents appear to have made no attempt to enter, but they collected wagon loads of straw, piled them up against the walls, and thus set fire to the building, and as the inmates attempted to escape, they thrust them back into the fire with their pikes and swords.—They are said to have been in this instance encouraged in their work of slaughter by their priests; and they pursued it with such little remorse, that when they saw the whole in a blaze they were heard to shout joyfully, "Oh, sweetly do they fry!" One woman in despair leaped from a window to the ground, where she was immediately stripped and killed; next morning the insurgents found her dead body with a child clinging to her breast, upon which one of the murderers seized it and dashed out its brains. At Clones, on the borders of Fermanagh and Monaghan, they buried seventeen persons alive. In some places they introduced unusual refinements in their cruelty. In the county of Mayo, they compelled a woman to kill her husband, they then compelled her son to kill his mother, after which they hanged the son for matricide. In the same manner in Sligo, they made a son kill his father, and then hanged the son. In Cavan there was at first less blood shed than in the neighbouring counties, but the English population were driven naked from their homes to starve in the woods, and they were treated with every insult and cruelty on the way. The bridge of Belturbet, however, in this county, obtained the same notoriety for the number of persons drowned in its river as that of Portadown; and the massacre here was said to have been instigated by a woman, Rose O'Reilly, the wife of one of the insurgent leaders. The rebel women too often forgot the tenderness of their sex, and they then become more cruel and ferocious than the men.

A Colchester tradesman closed his shop on Wednesday last, and affixed outside the following notice:—"Gone to the Regatta—open again at seven o'clock." The hour having elapsed and the shop remaining closed, some cruel wag appended the following postscript:—"Drunk, and can't get home."

PREVENTION OF POTATO DISEASE.—A plan has been practised most successfully by an extensive potato-grower in Holland, and by some leading farmers in this country, to arrest the disease, by cutting the tubers with a very sharp knife close to the ground, and covering the stumps left with two inches of soil. The potato grows to a full size, and keeps well for keeping.