

he had been able to take for nearly two months. I then led him to his room. He seated himself on the edge of his bed and began to pray. He requested me to leave him alone. I returned to the parlor where I found Henry, Caroline, Matilda, and the children. I concealed from them nothing of what had just passed; and the joy of the duchess and Caroline seemed to divert their grief. Mr. Billingham, however, strongly recommended me not to let Lorenzo know that I had divulged his secret; Mr. B. knew, better than we, his virtuous soul. He knew all that it had required to dissuade Lorenzo from returning to a state more isolated, and more painful to nature. Mr. B. suggested that he might withdraw himself secretly, and remain for ever concealed from our knowledge, if he should learn that his mother knew him. We promised to act according to Mr. Billingham's wishes. On retiring, I carried a little milk to Lorenzo, who was still praying. The duchess, who had accompanied me, seated herself in an arm-chair, keeping her eyes fixed upon her son, and seeming unable to withdraw them. She took a little tea with me, and remained conversing a long time. Lorenzo was calm and friendly as usual.

Some days passed peaceably. The duchess was so happy in the presence of her son, that she submitted to all that we desired for Hidalgo's sake. I related to her his whole history, without, however, compromising Lord Walsingham. She comforted herself for his loss of sight, by the satisfaction of being able to be always with him; often even when he wished to be alone, her presence not being discovered. As she had always manifested towards him a particular affection, she formed each day new pretences to give expression to her tenderness, and to lavish upon him every attention.

One evening, Lorenzo, believing himself alone with me, spoke of his mother with evident emotion; of her Christian virtues, and her care of him, doubtless for the love of God. "She cannot," he added, "have other motives for interesting herself in a poor galley slave, whom her son, Arthur, has freed: for I have not concealed this circumstance from her." "O Hidalgo!" I exclaimed, "is it not one and the same thing, to know you and to love you; and, moreover, nature never loses her rights, although veiled in ignorance. A thousand times," I continued, "in order to try him, a thousand times have I been tempted to unravel this mystery, to which you attach so much importance; and procure you the gratification of calling the duchess by the sweet name of mother."

"Cease, Sidney," said Lorenzo, with unusual gravity, "the secret of a friend is inviolable;—and, besides, if you were capable of abusing my confidence, I know my duty, or rather what my engagements to God impose upon me. I know how to escape from my own weakness; think that I forbid you!"

Then suddenly pausing, and falling at my feet—"Lorenzo has no power to forbid," he resumed, with a touching sweetness, "he is your slave, the Marquis of Rosine gave him to you. But this slave, whom you have ransomed, entreates, conjures you not to make him regret his former captivity, by an indiscretion, which will destroy all the happiness he enjoys." "Great God!" I exclaimed, endeavoring to raise him, "you, Hidalgo, friend, my guide, you who are everything to Sidney! Ah! it is well for me to submit my entire will to the slightest intimation of yours."—"I pressed him to my heart—"I love my dependence," said he, smiling; "it is all my delight. I suppose still, that this remnant of sacrifice is agreeable to God!"

He did not suppose that his mother had been witness of this interview, and he concluded by entreating me not to insist any more upon this point, declaring with great emotion that, in the present state of his health, it produced an inward struggle, which he was not in a condition to bear. These last words had the effect he desired, and from that time I forbore all allusion to so delicate a subject.

We passed holy week at Rosine castle, in the most profound recollection. Never can I describe the impression which the sacred ceremonies of that solemn time made upon me, the distribution of palms, the tenebræ, the adoration of Holy Thursday, and the veneration of the cross. My soul expanded to these new sensations, and our holy and divine religion there established its empire on immovable foundations. The residents about the castle were not infected with religious error. Arthur's father had been the first of his name to renounce the Catholic faith. The conversion and death of Arthur, joined to the virtues of the duchess, had soon repaired the evil occasioned by the apostasy of Arthur's father. I observed among the people, a pure and solid faith, and a practice conformable to their belief. I blessed heaven for it, and, with Lorenzo, prayed for the preservation of this precious faith in our unhappy country, the southern portion of which began to witness the progress of heresy.

(To be concluded in our next.)

REV. DR. CAHILL  
ON THE BISHOP OF OXFORD AND THE CONFESSIONAL.

(From the Dublin Catholic Telegraph.)

From the history of Protestantism, during the past three hundred years, one might suppose that its numerous change of Faith had been exhausted; that no new form of religious profession could now be devised which it had not already adopted; and hence that after the cycle of varieties which it has completed up to the year 1858, it would recommence the old orbit and exhibit again all its past phases. Recent events, however, in this strange "persuasion" prove that newer modifications of creed, heretofore undeveloped, have been discovered within the last two months; and thus a valuable addition has been made to all the former modes of salvation! The last discovery, or as it might be well expressed in play-bill phraseology, "positively the last," is no other than a singular return to Popery. It is an approach to our Auricular Confession: an attempt to connect themselves before the public with our Sacrament of Penance. They fancy

that if the present move succeed, they will appear a part of our Church like a third class carriage on a railway. They imagine that this strange, and like all the other past devices, must still every effort to dress Luther in the robes of Saint Patrick is such a fraudulent cheat that it will be always detected, and the authors of the forgery covered with public ridicule and contempt. But yet there is an inspiring hope in this last Anglican variation. It proves the restlessness of their present religious opinions; demonstrates the existence of their public palpable doubts; argues their conviction of being in practical error on Gospel truth; and may ultimately lead them to seek the true light and the secure road of the Catholic Church. Many, very many, glorious names, once the pride and the boast of their Universities, have been led, by similar uneasiness, to investigate the solid titles of the ancient Altar: have been converted from their former profession of Faith, and are now acknowledged and venerated amongst the brightest ornaments of the Catholic Church.

The interminable changes of Protestantism, although deplorable to its professors, still furnishes to mankind a most important lesson of valuable instruction. It proves by the eloquence of the dismal facts of ages, that the want of a Supreme Shepherd over the universal fold must ever end in the dispersion and ruin of the flock; and hence the number and the folly and the perils of the modern forms of European Protestantism are so many practical arguments to demonstrate the advantages of Catholic official unity, and to knit in firmer bonds, the invincible undivided source of our strength—namely, our undivided allegiance to the universal Head of the Church. From the year 1517 to the year 1558, the "Reformation" successively adopted four different and even contrary creeds: their Ritual denominated their Clergymen as "Minister," and their laymen as "Protestants." They ridiculed the practice, as they called it, of "greasing" the Bishop by consecration: and they laughed at the rite of clerical ordination. Their ecclesiastical records prove their denial of both. They have successively expunged the Seven Sacraments: rejected several Books of the Old and New Testament: transformed Religion into a human institution and placed it under the direct control of Parliamentary legislation. They stripped it of all external forms, denuded it of all self-governing power, and circulated its mutilated copy like the *London Gazette*, to be interpreted according to the prejudices, the passions, the caprice, the ignorance, the vice of the multitude. So far from restraining the evil tendencies of human liberty, this system has encouraged the extravagance of its license: and as all men of experience and religion now admit, it has covered the nation with infidelity, and has flooded society with the grossest immorality and crime. In the present state of fallen nature, what other results could be expected from a printed dead letter, without power to restrain, without authority to enforce, without a head to guide? If the truths of natural science, which are within the range of our reason, require the presence of the master and demand the authority of a head over the pupils what must be expected from the human mind when left to its own liberty in matters of mystery, which are placed beyond the powers of human reason, and can only be learned and believed on Authority and by the gratuitous gift of Faith. This Authority being wanted, and perhaps the grace being not called for, infidelity and crime must ever be the evident and disastrous results of this Biblical Latitudinarianism. If the history of modern England be tried and tested by these principles, the moral and Christian character of the nation will be found a rigid practical conclusion of the premises here laid down. As the "Reformation" advanced, progress of time demonstrated that the Reformers had carried their theory and their definitions too far: that the things could not be claimed by any persons unless those who were rightly consecrated and duly ordained: and that these individuals, too, must be attached to some institution called a Christian Church. Hence there appeared suddenly a deluge of pamphlets proving the consecration of Bishops and the ordination of Priests. Again, their Ministers began to be called "Priests," and the laity assumed the name of "Catholics." Moreover, the Reformed Church is now denominated the "Catholic Church;" while we, in order to carry this new frolic to the climax of ridicule, are now called by these cameleons of the Lord, by the name of apostates and heretics!!

Having attempted to throw down the old Church, and having built an entirely new structure in its place, the result is a complete failure. Every stratagem has been tried to remedy the mistake: yet still every effort proves abortive. The Clergy are embracing Catholicity; the people are flying from this modern Babylon, and their conventicles are becoming more deserted every day. In this rapid decline the Protestant Alliance undertook to procure funds and to organize an Association, which by its real influence, and money, might prop up and maintain the falling fabric. They visited every part of the empire, collected the scattered adherents of their system, examined the vital principles of its practical working, drew up a report: and the reader will not be surprised when he will have been informed that from this unsuspected report there are six millions and upwards of persons professing nominal Protestantism, who never go to Church or any house of worship: and who are ignorant of the first principles of Christian doctrine!! In view of this painful but anticipated result, the Clergy finding that they have lost all hold of the respect or the obedience of their congregations, have, during the past year, adopted the new dodge of introducing amongst them the practice of "Auricular Confession." They fancy this scheme will give them a firm dominion over the conscience of the people, and will bring back their forfeited authority and restore their wandering flocks. All those who have read this Journal are aware of the late Correspondence on this subject by the Bishops of London and Oxford. But the learned Bishops need have no fear of the practice of Auricular Confession becoming general in the Protestant Church. Amongst the many objections which might be urged against "the Auricular Confessors" some *Peritists* would, perhaps, take exception to their singleness, their youth, their fashion: others might not like their married condition: but all would assuredly resist this Jewish practice, believing as they do, that the would-be-Protestant fathers had no power to forgive sin. In writing to some Clergymen on this innovation in the Protestant Church, the Bishop of Oxford could not refrain, while composing his circular, to make a ring at the Catholic Church. In this oblique attack of the Bishop, he gives the public a

clearer view of his temper and bigotry than of his studies and learning; and although I shall not in this place enter into any lengthened discussion on this important subject, I shall say enough to show that Catholicism, which is the amount of Biblical history and theology, which is deemed sufficient for Episcopal pre-eminence in the "Reformed" Church. The sum of the Bishop's remarks in reference to what he calls the "Roman Church" may be reduced to one sentence. His Lordship asserts that the practice of "auricular confession with us is a late invention: and that the assumption of the power of God in forgiving sin is naked blasphemy."

I shall take up each of these points briefly and *seriatim*. I must premise, however, that the word "confess" in the Hebrew, the Greek, the Latin Vulgate, &c., means, in its philological acceptation, "to speak, to utter words, to publish in the presence and in the hearing of one or more persons." From whence it follows that when such a publication, such a confession of sins is made in the hearing of a third person, with the consent and approbation of such third person, these two individuals are beyond all doubt, engaged in the fact, and in the office of auricular confession. I must also add that in every part of the Scriptures, where mention is made of the premises referred to, the words employed on this point are always to confess sins, not sinfulness. From whence we conclude that all the instances stated in the Scriptures, whether of the Apostles, teaching, commanding; or of the people speaking, it was not the vague state of the soul or the undefined *sinful habit*, which formed the matter of the confession. No, it was the defined, detailed number of sins so clearly, so judicially expressed in the one, unvarying, uniform phrase of "confessing sins." Now, we discuss the modern invention of auricular confession!!

"When a man or woman shall have committed any of all the sins that men are wont to commit: they shall confess their sins."—Numbers, v. 6th.

"He that hideth his sins shall not prosper; but he that shall confess his sins shall find mercy."—Prov. 28, v. 13.

"Be not ashamed to confess thy sins."—Eccl., 24, v. 31.

"John the Baptist appeared in the desert, baptising and preaching the baptism of Penance for the remission of sin: there went out to him all the country of Judea and all they of Jerusalem; and were baptised by him confessing their sins."—St. Mark, l. v. 6.

In the foregoing text the Bishop of Oxford will learn that the practice of Confession was adopted by the Jews before the era of Christianity: that the people from the country and from the capital of Judea went into the Desert, to John the Baptist, to whom personally and individually they all confessed their sins; and who, beyond all dispute, heard their confessions. As John was, by the testimony of our Lord himself "the greatest ever born of woman" and as he unquestionably practised Auricular Confession, the Bishop of Oxford will find it rather difficult to persuade his dupes that Auricular Confession is a modern Roman invention. Amongst the Jews it was a type of the glorious reality of the New Law; it kept up their faith in the coming perfection of the New Revelation; it awakened their sorrow for sin: it earned renewed grace for the soul, led to perfect contrition, and thus obtained the remission of sin. So far for the testimony of the Old Law. Now we arrive at the time of the Saviour and the Apostles, from whom I shall select some few texts for the satisfaction of his Lordship of Oxford.

"If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all iniquity."—John 1, v. 8.

"Confess your sins one to another, that you may be saved."—James 5, v. 16.

God had reconciled us to himself through Christ: and hath given to us the ministry of reconciliation."—St. Paul, 2nd Cor., v. 18.

Many of them that believed came, confessing their deeds."—Acts 19.

In the first of the foregoing texts Saint John publishes in the new law, the fact, that a compact has been made between God and the sinner: by which compact, God pledges His faith and His justice to forgive our sins on His part, provided we on our part confess our sins. In the second text Saint James meets the objection, namely, how could men forgive men? in the clear words of confessing one to another: and he thus adds to the statement of Saint John, that the forgiveness of sin, asserted by him, is obtained by confession from man to man. In the third text, Saint Paul uses the word "reconciled" in reference to the compact of atonement, between Christ and his father; and the Apostle declares, by using the same word in reference to the Apostles, that they hold the same official power, between Christ and mankind. The whole text is too clear to admit of the least cavil: and hence it follows that the type of the old law is a recognised reality in the new Revelation: and that the power which the Baptist exercised in image, has been given in solid real completion to all the Apostles. Hence the text in the Acts of the Apostles, namely, that the Christian after having been baptised, and having believed, came to the Apostles, confessing their deeds. From the foregoing texts the Bishop will learn that all the Apostles heard "Auricular Confessions;" and moreover that they exercised the same ministry between man and Christ, which Christ exercised between himself and his father. This ministry of the Redeemer was not an image or a type, nor a form, nor a metaphor, but a real, substantial forgiveness of all human transgression against God. These remarks will, I fancy, satisfy the mind of the reader, on the assertion, where I stated, that the English Protestant Bishop has evinced far more candour than Christian learning in his random assault on our Sacrament of Penance.

The circumstances and the language under which the Apostles and their successors received the command of hearing auricular confession and the power of forgiving sin, develop the happiest scenes in the intercourse of Christ with the Apostles. The warrant, if I may so speak, by which he communicated these exalted, godlike powers, is contained in a variety of passages which establish this supernatural prerogative with a force equal to the conviction we feel of his life, his death, his resurrection, his ascension.

Firstly—When Christ said to the man sick of the palsy, "Thy sins are forgiven thee," the Jews murmured: to whom he immediately said, "Whether it is easier to say thy sins are forgiven thee, or to say arise and walk; but that you may know that the son of man hath power on earth to forgive sin, arise, take up thy bed and walk."

Again, breathing on the Apostles, he said, "All power is given to me in heaven and earth, receive ye the Holy Ghost."

Thirdly, saying to Peter, "Thou art Peter, and I will give to thee the keys of the kingdom of Heaven." And whatever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven."

Fourthly, addressing the Apostles, on an occasion the most touching perhaps of his whole life, he said, "Whose sins you shall forgive they are forgiven them, whose sins you shall retain, they are retained."

In all these legislative enactments he is pleased to adopt such a course of reasoning, such a proof of his own power, as in kindness to appease the wonder of the Apostles while receiving from his lips such an omnipotent commission. First, he expresses the amount of his own power, given to him by his Father in Heaven and earth. Next he proves to them by the cure of the palsied man that, even as man on earth, he has power to forgive sins. Further, he communicates to them the Holy Ghost to reside permanently with them, as the source of the power he was about to communicate. And lastly, he solemnly declares that they have the same power as himself to loose and to forgive the sins of the Christian world. In the entire investigation of this extraordinary power we are delighted while we are compelled to admit that no promise made during his mission has

been published with more God-like solemnity than the warrant under which the Commission has been given. And, as a further proof of the solemnity of this, as of all his promises, we find that the Commission is given in the presence of the whole Church, and that the Commission is given in the presence of the whole Church, and that the Commission is given in the presence of the whole Church.

In the Protestant Book of Common Prayer, the service for the sick contains the Catholic doctrine on this point: so that the Bishop orders to be read for the sick, dying man, the doctrine which he condemns in us: the very Article of Faith which he declares as blasphemous in us. Thus, the Minister is ordered to repeat an Act of Faith for the sick man, which concludes with these words:—"I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the flesh, and life everlasting." And the Minister then offers the following prayer:—"Oh Lord Jesus Christ who hast left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive these three offences: and by his authority committed to me, I absolve thee from all thy sins."

If the Bishop have sense, let him expunge from his prayer-book the sham creed which he puts in the mouth of the sick man, yet which he condemns as blasphemy: and if he have any remnant of shame left, let him be ever silent on the profession of a faith, which has been devised by men of flagrant moral turpitude: which is the creature of parliament: which is the product of spoliation, and which is a forgery on revelation, and a libel on the character of God.

September 2.

D. W. C.

## IRISH INTELLIGENCE.

THE CARDINAL'S VISIT TO KILKENNY.—On next Monday the city of Kilkenny will be honoured by the presence of his Eminence, the Cardinal Archbishop of Westminster. On Sunday he will preach in Carlow on behalf of the House of Repose, under the management of the good Sisters of Mercy in that town; and, on the following day, his Eminence will arrive in Kilkenny, on a visit to his aunt, Mrs. Butler, of St. John's-place. We need not add that every mark of respect which it is possible for Catholic Kilkenny to bestow will be paid to this illustrious Prince of the Church on that occasion; more particularly as his Eminence may now, like O'Connell of old, boast that he is the best-abused man in the empire. But, in proportion as the organs of Protestantism abuse and revile this illustrious dignitary, so will the ever-Catholic people of Ireland honour his Eminence; and we feel confident that this historic city will give him a reception equal to that which it gave Rinuccini of old, when he marched in triumph through our streets, amid the pealing of bells and the acclamations of the multitude.—*Kilkenny Journal*.

There are many reasons why the Irish people should give his Eminence a triumphant ovation, and a rapturous welcome. He is eminently entitled to our homage from his deep science and exemplary piety, as well as his princely station in the Church. An additional reason may be found in the contrast which the character of his Eminence offers to that of the so-called dignitaries of the heretical Church. They do not sympathise with the poor—they hate and denounce them as idolaters, and contribute to their extermination by inveighing against the "Papists" when addressing their aristocratic congregation.—They do not patronise the fine arts—they execrate their humanising influence from the narrow prejudices of an erroneous and crabbed sectarianism.—Beside these wretched hirelings—who fly when the wolf cometh—the lofty and princely amplitude of his Eminence's character rises with pre-eminent lustre. The Parsons care little for those grand and ennobling arts, painting and sculpture—they take thought in preference as to how best to screw the title rent-charge from their unwilling disciples. Instead of preaching truth, and elevating the holy crucifix, they scream blasphemies, and madly flourish the soup ladle. The mean and malevolent character of these men serves as a foil to render more conspicuous by the contrast the suavity and amenity of the amiable character of this Prince of the Church, as the ferocity of the wolf awakens an additional tenderness for the gentleness of the lamb. Protestantism in this country has its recollections, but oh! how different from those of the True Church. It has made a deep impression on the minds of the people as something at once horrible and crafty, sanguinary and mean. The emancipation of poverty through the stern instrumentality of armed violence, the exhortation of the poor and the aggrandisement of opulence—in short, the terrible history of Protestantism in this country contributes by its contrast to make his Eminence's visit doubly welcome to the Irish heart. Our Parsons sometimes display a specious refinement of manners, but they shamefully shirk the most sacred duties, and though ever eager for mammon, fly appalled from the ghastly face of pestilence and the squalid couch of dying indigence. Their unprincipled renunciation of duties endears to the Irish people the noble aspect of tender charity and the exemplary piety which his Eminence displays; as to the flock which has felt the cruel ravages of the hireling the solicitude of the true shepherd is doubly gratifying. For these reasons the progress of his Eminence through Ireland has been a continued ovation. But above these, his own individual character has made him welcome. His exquisite intellectual culture—his long intimacy with the refined society of the capital of the Christian world—the elegance and urbanity which that polished and matchless society alone communicate—his eloquence of language and dignity of aspect, his humanity, and learning, and accomplishments have all contributed to insure his Eminence that triumph which his holy and lofty station alone richly entitle him to.—*Tablet*.

GALWAY AND NEW YORK.—ALL HALLOWS' COLLEGE.—We are much pleased to announce that first-class berths for eight young Missionary priests, from the above inestimable college, have been engaged in the "Prince Albert" on her next voyage, by the Very Rev. Mr. Rush, at the West Convent, for the United States and British America. This is a feature in the intercourse between Ireland and America which is peculiar to both nations. Irish priests must accompany the Irish people as long as a policy of emigration prevails, and the propagandism of Catholicity in the United States will be through the medium of Irishmen and women.—*Galway Vindicator*.

It is very confidently rumoured in Ecclesiastical circles that Lord John Beresford intends resigning the Archbishopric of Armagh, and that, in all probability, he will be succeeded by the Rev. Dr. Singer, Bishop of Meath, who is one of the leaders of the Evangelical party in Ireland. The Archbishop was born in 1773, and is consequently 85 years of age.—He was consecrated Bishop of Cork in 1806, translated to Raphoe in 1807, to Clogher in 1819, to the Archbishopric of Dublin 1820, and to Armagh in 1822. The annual value of the appointment is £14,400, and the Archbishop has fifty-six livings in his gift.—*Star*. (Fourteen thousand a year and nothing to do is too good a thing to resign!)

The *Kerry Post*, having stated that the Rev. Dr. McDonnell, Provost of Trinity College, Dublin, had been in the habit of frequenting the Catholic Cathedral at Killarney, with his family, he writes to the papers to say that he never attended Mass, only occasionally visited the cathedral himself, and that it was at the evening service only that some of the family were present.

Charles Blakeney, Esq., barrister-at-law, well known on the O'Connell circuit, and universally esteemed for his professional knowledge and tact, has obtained a government situation, with permission to practice as counsellor in Sidney. The learned gentleman sailed for Liverpool on Monday, 30th ult.—*Boyle Gazette*.

The Lord-Lieutenant has appointed James Johnson Clark, Esq., and Lieutenant-Colonel Wm. Fitzwilliam Langan, Esq., as assessors for the assessment of the Poor Law.

Mr. Walsingham, P.P., Derry, has forwarded a sum of £26 6s to the O'Connell Fund, as the contribution of his parishioners.

THE TIPPERARY BANK.—It is stated that the unfortunate creditors of the Tipperary Bank, who, who trusted to the chance of settlement by compositions, have received two dividends amounting together to 3s. 6d. in the pound.

The picturesque little village of Belleek during the past few months has become a scene of unusual activity and bustle of preparation, owing to the discovery of a valuable and prolific bed of the mineral substance requisite for the manufacture of porcelain on the banks of Lough Erne, above Castle Caldwell. It is due to the enterprise of a Dublin commercial gentleman of the highest respectability that this discovery has been turned to account; and there is every reason to anticipate that the speculation will prove a remunerative one.—*Ballynahan Herald*.

THE HARVEST.—The weather for the past week has been, upon the whole, favourable; but in some localities more rain has fallen than could be desirable, consequently some accounts—especially from the northern counties—speak in less sanguine terms than previously of the prospects of the harvest. The following is the monthly report of the *Londonderry Journal*, one of the most trustworthy authorities upon agricultural matters:—

"The crops and the harvest have now proceeded far enough to enable the northern farmers to form a correct opinion of most of the proceeds of this year's returns of agricultural produce; and, though the weather has been very unfavourable for some days, the earliness of the season is a pretty certain guarantee that no injury will result from that cause."

"Most of the wheat crop is now cut, and about one-half of it secured. The spring and summer had all the indications of being highly suitable for maturing a full crop of this grain in our climate, and yet it is not so. Both in quantity and quality it will be in most places much under last year. It may reach an average, but that will be the utmost that can be looked for. Oats are well spoken of, though at one time it was held that they would be short and unproductive; there is, however, a fair average of straw, and, wherever the grain has been thrashed, a perfectly satisfactory account of the yield. Potatoes were never better. The only year since 1845 that could compare with this was 1855, and even in it they were not so generally good. This is a fortunate circumstance, when we take into account the large breadth of land cultivated with them; and, if they had been cut off as we still hold they are liable to be, the consequences, though not so bad as formerly would have been severely felt. Unless there is a large export demand potatoes must be low priced. The rain came in due time to promote the growth of turnips. They are now well grown in the tops, but a little late in producing bulbs. As a whole they appear much better than at the first of September last year; and, unless the autumn should be unfavourable, they will reach a good average. Flax, with a few rare exceptions, cannot be called a general good crop. Its cultivation is rapidly declining in the northern part of the county of Derry. We have not heard of any want of hands to secure the harvest, but they are just scarce enough to ensure good wages and full employment for every one who can work. Plenty of potatoes, cheap bread, and ample remuneration for all industrial employment, now bless the rural districts in the north of Ireland."

From the west the reports are of the most satisfactory character. The *Galway Vindicator* of yesterday gives the following glowing account of the prospects of plenty in that quarter:—"We believe we do not exceed the truth in any manner when we say that the harvest of this year promises to render as abundant a yield to the husbandman as any within the last quarter of a century, and will be gathered in as good and safe condition. The recovery, or resuscitation if we may so call it, of our national eculet potato is this year an unquestionable fact, though we are sorry to see in the organ of one contrading community an unworthy attempt to ignore the goodness of God, and persuade people that a blight had again set in. But it is so old and stale a trick of the 'rogues in grain' in the locality alluded to, that it does not deserve further notice at our hands. The supply of potatoes to our market for the last week was abundant, the quality excellent, and the price by the load 3d. per stone. Next to the plentiful supply of potatoes the most important item in the food of the poor is the supply of fish, and that has at length set in in the Bay of Galway with every promise of unusual success. The fishing boats which went out on Monday night returned next morning heavily laden with fine herrings of large size, which they sold to the dealers at 3s. 6d. per hundred, although on that day week the price was 9s. to 10s. per hundred. During the day they were selling by retail at 4d. to 6d. per dozen. The Claddagh fishermen, a race of people of simple habits, and as honest as any in the world, are in great spirits at the prospect of the fishing season now opened. One boat on Monday night took 3,000 herrings, and the smallest cast was not less than about 500 to one boat. Truly, in every sense Galway is going a-head; and as prosperity seems to set in upon us in every direction people begin to think of the old adage, 'It never rains but it pours.'"

HONOURS TO IRISHMEN.—Mr. Brew, who has held the post of Inspector of Police in Cork, and who has been selected to fill the important position of Inspector General of Police in the new British goid region, volunteered during the war with Russia, and held an arduous place in the Commissariat all through the Crimean campaign. The appointment is worth 1,000l. a-year. Sir Frederick Hughes, who has recently received the honor of knighthood from the Queen, is a native of Wexford. He served many years ago in Persia during a period of great difficulty in that country, and has received from the late Shah the order of the Lion and Sun. When the Russian war broke out Captain Hughes volunteered his services to the British Government to proceed to the East, and more especially to Circassia, accompanying his proposal with plans for the investment of the great military pass of the Vlodj Caucasus, with the view of cutting off Russian communication with the Trans-Caucasian Provinces.

These plans, says a local paper, were approved, and his services accepted by Government, and having been furnished with arms and ammunition he started on his laudable though dangerous mission. The elements, however, were not propitious, and the entire material of the expedition, including a large portion of warlike stores, furnished from his own private purse, were totally lost in the unfortunate Prince during the now historic gale of the 14th of November, 1854, in the Black Sea. Captain Hughes soon afterwards visited the 'Naib' or Viceroy of Schamyl at his mountain home in the very heart of Circassia, to whom he was accredited by Field-Marshal Lord Raglan and Lord Stratford de Redcliffe, our Ambassador at Constantinople. Having conducted that mission to the entire satisfaction of the authorities he returned to the coast, and made a close reconnaissance of the fortress of Anapa, then garrisoned by 13,000 of the enemy. In the performance of this service he narrowly escaped capture."

THE REAL MURDERER OF ELLIS.—The *Tipperary Examiner* says:—"We are informed that a person has declared himself to be the real murderer of John Ellis, and against whom proceedings are only suspended for want of such corroborative testimony as would sustain to convict him; as it would not do to raise public expectation by accepting the self-accusation of a man who might afterwards recant his confession, and so avoid the penalty which cannot be inflicted unless the evidence of an approver against himself or others be corroborated by unimpeachable testimony."