

language, to the inspiration of the Scriptures, to the ideas of spiritual life, to the maxims of justice, and to common sense. In all this argumentation on this point, I have not introduced the evidence of tradition or Church history, which, by the connection of an unbroken chain of testimony, would prove the truth of the question at issue, with the same moral certainty as each man could prove the name of his country or the existence of his mother. If, therefore, the audible declaration of sins, before a priest, in the confessional could be a forgery, no faith or credibility could be placed in one line of the New Testament. The truth of one is as rigidly proved as the truth of the other. The idea, therefore, of confessing sins to God alone without the presence of the priest, is a novelty, which, pride, self-love, and immorality introduced at the time of the Reformation. It conceals but it does not heal the wounds of the soul; and it is a fatal delusion which leads men blindfolded to the awful brink. We now come to that part of the Bishop's letter where the Bible is appealed to as the standard of faith.

The abundant and indeed almost the exclusive source of all the varieties of religions and creeds in Christian Europe, is the appeal to the Scriptures in matters of faith, while each individual is permitted to interpret the meaning of these Scriptures according to his own whim, passion, ignorance, bigotry, crime. There are two grave errors in this novel system: firstly, the Scriptures are not a complete treatise on religion, and therefore cannot be a conclusive reference; and secondly, various sects adopt varying interpretations, and therefore, since they present different and contrary meanings and doctrines according to the varying judgments of men, they cannot of themselves present the unerring, unalterable decisions necessary for the immutable truths of God's law.

Firstly, the Scriptures are not a perfect treatise on religion. The four Evangelists tell us the accidental circumstances under which they wrote the gospels: and the other inspired writers give us the local reasons for which they wrote the remainder of the sacred volume. The very assertions they make on these points are a conclusive argument that they did not intend to write a full work, including all the policy, all the system of revelation: but only detached parts to suit particular localities, to meet isolated wants, and to settle some few doctrinal disputes. If all the writers of the New Testament assembled in the halls of the four courts, and declared before the twelve judges that they never intended to write a whole treatise on religion, in those parts which came from their inspired pens, their testimony in such case could not be stronger than their written words to the same effect in the gospels, epistles, and the disjointed parts they have left behind them. They sent the New Testament into the world with this reservation stamped with their own signature on the title page. Why then refer to the Scriptures as a perfect code of appeal and final decision, when the inspired writers themselves, declare with the same pens with which they published Revelation, that these Scriptures do not contain the entire law, and therefore cannot give (in this respect), a final unerring adjudication on matters of faith.

Secondly, the inspired writers tell us that several books and parts of the Old and New Testament have been lost: so that the parts which we have, are even again lessened by the abstraction and loss of not less than twenty-seven other books! They are therefore, doubly imperfect, that is, deficient, as a final record of conclusive appeal. Thus—

- "It is said in the book of the wars of the Lord."—Numbers, c. 21.
"Solomon spoke three thousand proverbs; and his canticles were one thousand and five."—Kings, 3rd Book, c. 4.
"Now, the rest of the acts of Solomon first and last, are not written in the book of Nathan the prophet, and in the prophecy of Ahijah, and in the vision of Iddo.
"Now the acts of King David first and last, are they not written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book Gad, the seer."
"and when this epistle shall have reached you, cause it to be read also in the church of Laddice."—Col. 4, c. 16.
"Isaiah was spoken by the Prophets; he shall be called a Nazarene."—Mathew, c. 2, v. 23.
"I wrote to you an Epistle."—Cor., c. v., v. 9.

All the Books referred to in the foregoing texts are all lost. Hence not less than twenty-seven books or parts of the Scriptures have been lost, including two Epistles of Saint Paul and one Gospel of Saint Mathew. With what truth, therefore, can it be said that the Scriptures are a certain, unerring standard of appeal in matters of Faith, when the writers of them assure us that they are only detached parts of a whole? And, again, that even these parts are a mutilated copy, being lessened by the loss of twenty-seven books? This short detailed statement and argumentation must, in the mind of any scholar, for ever silence the falsehood and the fallacy of the Church of England, in putting forward the claims of the Bible beyond its legitimate pretensions. This trick and deceit have been adopted in the attempt to do away with the authority, and the existence of the Catholic Church: to disperse with the office, the ministry, the services of the Bishop and the Priest: and to set up an imperfect, mutilated book, to stand in the room of the old Church, the Pope, the Hierarchy, Priesthood, Sacraments, Mass, and the entire framework of the whole Church. As well might it be asserted that the late negotiations in China, Persia, Turkey; the late India Bill, the Divorce Bill, the Canadian Church Bill contain the entire legislative jurisprudence of the British constitution, including the prerogative of the Queen, the privileges of the Cabinet, and the duties of Parliament, as to assert that the Bible, under the circumstances described, contains the whole doctrines of Faith, the efficacy of the ministry, the duty of the Chief Shepherd, and the universal working of a Church existing through all ages, and spread over all the kingdoms and people of the world! I call the special attention of the Bishop of Oxford to these plain, logical and historical statements. The Bible, therefore, presented to the public as a whole Treatise on Revelation, as a final appeal in matters of Faith, as a complete instrument of salvation, is, in the

sense in which Protestantism exhibits it, a fraud on the New Law, and a trick to justify the subjugation, the spoliation, and the persecution of the Catholic Church.

The most untenable argument of the Bishop's circular is that part in which he asserts that "Auricular Confession" is not conformable to the Book of Common Prayer. No learned man, acquainted with the pretensions of this Book, would introduce it either as an authority for deciding the dogmas of Faith, or even as a standard of doctrine, for the period of even one year. Everyone knows that the Book of Common Prayer is the result of an Act of Parliament.—This statement is made in the very Preface of the Book: and the very clauses of "the Bible of Religion," as it may be called, are appended to the work. This book, therefore, has no more authority on matters of Religion than the India Bill, the Railroad Bills, the Spirit Duties Bill, or any other bill passed through the Legislature.—The Religion Bill was originally drawn up by Cranmer, after his first recantation, revised after his second recantation, and passed through the two Houses in the reign of Elizabeth, 1558. To say, therefore, that any religious practice is not conformable to the Book of Common Prayer, is the same thing as to assert that Revelation must be conformable to the legislation of our Parliament; and that no religion or creed can be admitted which cannot procure a majority in its favour in our Legislature? Is not this the same law which was enacted in the hall of Plateau, when the mob were asked, "Which will you have Barabbas or Him who is called the Christ?" Has any man in his right senses ever defended the doctrines of religion because they were conformable to the voice of the representatives of the mob of the nation. If the laws which they enact every year, are often changed the following session, how can any one defend the creed of the Book of Common Prayer, which, as a matter of notorious fact, has no other authority? If an act of Parliament cannot stop the flow of the tide, arrest the course of the planets, assuage the tempest, or postpone an eclipse, how can they command the grave, release the dead, or give laws to Heaven? Of all the absurdities which the Reformation has promulgated, the most preposterous, the most ridiculous, is to appeal to an act of Parliament in matters of Faith. And this argument becomes irresistibly powerful, when it is known as a legislative fact, that this Parliament has actually changed this faith in several notable instances.

But some few extracts from this blessed Parliamentary Book will clear up the point at issue better than all the logic of the schools. Hence I shall proceed to adduce passages on the *Fasts and Feasts*, and on Auricular Confession! from this very prayer-book:—

- Table of Fasts to be observed in the Church of England throughout the year.
Circumcision; Epiphany; Purification of the Blessed Virgin; St. Matthias the Apostle; Annunciation of the Blessed Virgin; St. Mark the Evangelist; St. Philip and James; Ascension; Nativity; St. Peter the Apostle; St. James; St. Bartholomew; St. Matthew; St. Michael; St. Luke; All Saints; St. Stephen; St. John; Holy Innocents.
Table of the Vigils, Fasts, and days of Abstinence to be observed in the Church of England.
The Nativity; the Purification; the Annunciation; Easter Day; Ascension Day; Pentecost: St. Matthias; St. John the Baptist; St. Peter; St. James; St. Bartholomew; St. Matthew; St. Simon and Jude; St. Andrew; St. James; All Saints.

Further table of fasts and days of abstinence in the Church of England:—

- Forty days of Lent; Ember days; Rogation Days; All the Fridays in the year.
Visitation of the sick, when the minister is to call on the sick man to make the following act of faith:—
"I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the flesh, and the life everlasting."
The minister then utters a prayer:—
"O Lord Jesus who has left power in his church to forgive all sinners who truly repent and believe in him, of his great mercy, forgive these thine offences; and by his authority committed to me, I absolve thee from all thy sins."
Who does not see that these extracts are rigid Catholic discipline and doctrine: so that the Book of Common Prayer of 1558 enjoined fasting, saints' festivals, auricular confession, and forgiveness of sins. This legislation is now changed in practice, though retained in the divine book! so that the practices which led men to heaven in 1558, now conduct them the other way in 1858! What a pure standard of faith is this Book of Common Prayer!

The above discipline and doctrine were passed by a majority of votes in the year 1558; and although this bill passed in that year, has not as yet been rescinded by a later bill, still it is certain that the doctrines propounded by the holy parliament of the 16th century, are now laughed at by the parliamentary fathers of the present time! and this is a fact, which I fancy fully establishes the confidence to be placed in Parliamentary bills of religion. What! one reads outside the church, in the Book of Common Prayer, is not at all the doctrine taught within: a system which proves to demonstration that their religion bills are a mere trick for political purposes. The only thing in the world which can be compared to this fraud, on men's conscience, are the false Auctions which one can daily see in some private streets in London—namely.

Most persons who have visited London and resided there for even a short period, must have observed in passing through the streets in the East end of the city, several instances of men crying out "public auction: walk into the auction: step into the auction: great bargains: great sacrifice: only one day more: walk into the auction." &c. From the windows of the houses where these agents are holding forth in their monotonous hoarse occupation, there are hanging, down to the flagway, long pieces of all sorts of cloth, apparently of the very best description, and marked in large figures with prices so prodigiously low that the stranger unacquainted with London could not resist the invincible desire of "walking into the auction" and making a purchase. But while in the act of deciding about going into this cheap shop, his wonder is again excited by seeing a man dressed in the municipal uniform of a town bailiff walking up and

down opposite the same house, and singing out at the very tip of his voice "false auction: false auction: deceptive goods: swindling sale: false auction," &c. These two contradictory cries—one, the agents of the swindlers, the other, the officer of the corporation, are always sure to collect, as a matter of course, a crowd, a dense crowd in the street. If any one be curious enough to "walk in" he runs the risk of losing his money and his watch amidst the gang inside: and if he be foolish enough to buy anything in the shape of goods he will learn that the specimens of cloth exhibited outside are a mere decoy;—and that every article, for sale within, is a collection of mercantile trick and deceit. He will learn to his cost that after one shower of rain the calico he purchases will melt into rags and paint, and the cloth will tear like brown paper. A buyer once deceived never goes there again; he is never caught in the trap a second time.—But still, the swindlers open new shops elsewhere: new strangers are again seduced and betrayed; and thus the deceit is perpetuated from street to street, and from year to year; and the system drags on its detected fraud and perfidious existence. The application need not be explained.

I mean no offence, directly or indirectly, to the feelings of any one in article; but when the Bishop of Oxford voluntarily comes forward without provocation to utter misstatement and bigotry, he must expect that Catholic writers will be always found to meet him in his discursive aggression, encounter him in professional learning, and leave the public to judge whether the Bishop has gained much in the conflict. D. W. C.

IRISH INTELLIGENCE.

NEW CATHOLIC CHURCH IN ACILL.—His Grace the Archbishop of Tuam, dedicated on Wednesday week the beautiful new church, erected by the zealous and indefatigable Father Henry, at the Sound, Acill.

CONSECRATION OF THE CATHOLIC CHURCH OF BALLYGARR.—The above beautiful and spacious edifice has been just brought to completion, and was solemnly consecrated on Sunday last by the Right Rev. Dr. Browne, Bishop of Elphin, assisted by upwards of thirty clergymen from the surrounding districts.

On Wednesday morning last Mrs. Simpson, a Protestant lady of great respectability, was received into the Catholic Church, in the church of St. Saviour in this city. It is said that another Protestant lady is about embracing, if she has not already embraced, the Catholic Faith.—*Limerick Reporter*.

A London correspondent, who has access to early and correct information, informs us that the present Government have under consideration a project for the abolition of the Vicerealty of Ireland.—*Dublin Mercantile Advertiser*.

On Monday, 13th Sept., at a special meeting of the Dublin town council, Alderman Reynolds gave notice, that immediately after the orders of the day were read he would move the following resolution:— "That Alderman Lambert, having openly expressed in this council, on the 2nd ultimo, the day of his nomination to the office of Lord Mayor for the year 1858, that when he returned to his place as a citizen no man would be able to tell what his political principles during the year, has, by refusing to accept the invitation of the Right Hon. the Lord Mayor to dine at the Mansion-house on the 1st instant, on the ground, as is now publicly known in the city, that His Eminence Cardinal Wiseman was to have been present at the banquet, grossly violated his promise—that such refusal, sent to the Lord Mayor at half past six o'clock on the day of the banquet, and signed James Lambert Lord Mayor elect, is an insult to the whole Catholic body, and more particularly to the Catholic members of this council, and believing as we do, that political or religious prejudices ought not to prevent or obstruct social intercourse, we are of opinion that Alderman Lambert is not a fit and discreet person to be elected to the office of Lord Mayor, and therefore that the nomination to that office be cancelled." The alderman was unable to bring his motion on that day with any chance of a long discussion, but gave notice that he would certainly do so in October.

GALWAY AND AMERICA.—According to the *Galway Vindicator* of Saturday the success of the Lever line of packets is even more than an accomplished fact. In proof the following circumstances are mentioned in connection with the sailing of the Prince Albert, which is destined to make her second outward trip across the Atlantic on Tuesday next!—Every berth on board the Prince Albert is engaged—first, second, and third class; and orders were yesterday issued to the agents at the different localities to enter no more passengers, just to prevent disappointment. There is to-day in Galway awaiting shipment by the vessels of this line more than twice as much as can be carried in the vessel for next week, and we may state that such arrangements are being made by Mr. Lever for putting additional vessels on the line as will obviate any inconvenience or disappointment for the future. We speak of these things not in a mere boastful character, but as facts of great significance. To-day we had an opportunity of looking over the book which registers the goods received for shipments to America at the Galway terminus of the Midland Great Western Railway. Every day, and by every train since Monday, large consignments of Goods have been received from almost every manufacturing district of England, Ireland, and Scotland.

ENGLISH MANUFACTURES IN IRELAND.—In an article of the *Globe* on the improved prospects in Ireland, we find the following remark:—"We may live to see the capitalists of Lancashire making Galway a great cotton port, and setting up their mills and looms in the West of Ireland, and thus evading the heavy toll which Liverpool levies upon Lancashire, and through Lancashire upon Great Britain and the world. If this is ever done it will not be done in a day; but every improvement in the West of Ireland, every step towards order, industry, and contentment, will render it more probable and feasible."

Irish Bank Returns.—The last bank returns exhibit a falling off in the circulation, as compared with last month, of £84,445. In the preceding four weeks there was a diminution of £97,696, and in the month ending on the 3rd of July a decline of £260,599; so that on the quarter the decrease is under half a million. Last year the decline in the same three months was £700,000. The falling off in the month is altogether between the Bank of Ireland and the National Bank. The Provincial and Ulster Banks have each slightly increased their issues, and the other banks present no alteration. In the amount of coin held there is, on the month, an increase from £2,384,027 to £2,391,694. The following figures will show the position of the Irish banks in the aggregate now and at the same period of last year:—

Four weeks ending	Average Circulation	Average Coin held
Aug. 29, 1857	£2,248,810	£2,245,415
Aug. 29, 1858	£2,684,962	2,391,694

From the foregoing returns it follows that the Irish banks are now £689,532 below the amount authorized by certificate, and taking into account the coin held, the amount is £2,081,226 below that allowed by law. The Bank of Ireland and the Provincial and Northern Banks are under their fixed issue. The National, Ulster, and Belfast Banks are above it.

Express (Protestant organ) expresses its entire disapproval of the manner in which the arrival of Cardinal Wiseman in Ireland has been the ground-work of sundry assaults upon the Church of which the Cardinal is a dignitary. "We cannot (says the Express) conceive any benefit likely to arise from controversy conducted in the spirit with which it is usually characterized—much less do we think that a distinguished member of a creed differing from our own should be assailed with denunciations from press and pulpit, as if his appearance were to be regarded like that of a comet pretending dire effects to the community—dangers and disasters to the Church and State, and a total disorganization of faith and morals. With the Cardinal's visit we do not consider we have any right to interfere—the accessories of his clerical rank and the administration of his spiritual functions are not legitimate objects of animadversion. This style of repudiation of errors can never convince the judgment, though it always does embitter the spirit and provoke angry rejoinder; and unless it can be suppressed we shall never enjoy in Ireland such a blending of the people in harmonious union as shall lead us to hope for the happy enjoyment of social prosperity. It is a pity that these drawbacks should exist, while the fair promise of commercial improvement, to which we have elsewhere alluded, is held to our country. How much more useful would it be if the press generally were occupied with the considerations of topics of a useful nature, either for social or natural purposes. It would be far better that their time were employed in suggesting remedies for legal, mercantile, police, or fiscal grievances, and much more likely would it be to produce results of a gratifying nature."

The fervor of the Irish people has been sought to be damped by a series of petty persecutions. A sergeant of Police and three or four privates have been fined for kneeling down and raising their hats to receive the blessing pronounced by the Catholic Archbishop of Dublin, at the termination of the ceremony of laying the first stone of a charitable building in the neighborhood of Phiborough—the inspector on duty permitting them to do so without interruption, and then reporting them. A Protestant policeman, too, evidently with a view to his own promotion, also brings a charge against several of his Catholic comrades of having assisted to draw the carriage of His Eminence Cardinal Wiseman from Marlborough street Cathedral Church, on Sunday, the 5th inst., to the residence of His Grace the Archbishop in Acoltas. The charge was proved to be entirely without foundation, and the Commissioners inflicted a fine of ten shillings on the Protestant constable for making a false report. This malicious fellow is surely not to be permitted to continue to be entrusted with authority. Even the *Times* is forced to admit that "summary dismissal from the force would have been his proper reward."—*Weekly Register*.

A Lay Graduate of Trinity College, Dublin, who seems to have lived very much out of the world indeed, has seen a placard styling the Cardinal, "very prominently, in large capitals, Archbishop of Westminster." The Graduate, thereupon, writes from a "little country village near Athy" to ask the Editor of the *Times*—"Is His Eminence really the Archbishop of Westminster? If not, is it legal publicly and pompously to style him so? If he is, what is the meaning of the offensive Act that was the cause of so much acrimony in this country?" The *Times* (although it makes this letter the text of an abusive article, on which we have bestowed some notice elsewhere) prudently omits to answer the pertinent queries of its correspondent. We will attempt the task. Cardinal Wiseman is, then, really Archbishop of Westminster. It is not illegal pompously and publicly to style him so. The Ecclesiastical Titles Act makes it penal to assume, not to ascribe the title. Lastly, the "meaning of the Act" in question, so truly styled "offensive," is to "produce acrimony" not of course, to prevent either the assumption or the ascription. Nobody ever supposed it could have that effect. What it was meant to effect, and what it has effected, is pointed out in the article we transcribe to-day from one of the ablest of our English provincial newspapers, the *Hull Advertiser*. Its purpose was simply insult and annoyance; the production, for example, of such occurrences as that which took place the other day in Dublin, when the amiable and chivalrous Reviver of the Tournament found himself constrained to undo the work he has so well commenced in Ireland, by affronting the people and their religion; the one in the person of their Chief Civic Magistrate, and the other in that of the most eminent dignitary of their Church in these realms.

PROTESTANT DEMONSTRATION.—On Wednesday evening pursuant to numerous placards and hand bills distributed on the streets and highways, a meeting was held in the Round Room of the Rotundo, for the purpose of reviewing the proceedings of his Eminence Cardinal Wiseman in Ireland. The assembly consisted of between five and six hundred persons, including the apple women who attend the souper schools, "Scripture-readers" in snuff colored black, who are security "for the £40,000 to be given to any Catholic who will produce an entire rule of faith," and a number of children, a Mr. J. Smiley, Esq., F.C.S.I., by whom the chair was taken at 8 o'clock. The meeting was addressed by the chairman, a Mr. Rogers, and Mr. Shea, in the usual style. His Eminence the Cardinal was well abused, and on the conclusion of the speeches, the gathering dispersed, shouting as they passed in groups through the streets.

"NO IRISH NEED APPLY."—Words, dear fellow-countrymen, taken from the foot of English advertisements, and published for the information of such Irishmen or women as may be seeking for employment in England—spoken and published while Irish soldiers are getting killed and maimed in foreign lands in the service of England, and while Englishmen are fawning and tooting on the property of the Irish people. "No Irish need apply," say the English advertisements for small employments, and where the letter is not written the spirit is acted on. Amongst the people of Ireland, we are sorry to say, there are some who though born and bred on the soil have never felt one indignant heart-throb at the reading of such words. They always fancied somehow or other that they were not included in the insult, they fancied it was only the poor "Papists" that were objects of antipathy in England, they felt certain that "enlightened Protestants" would be always welcome, even though they should have been nursed in the very greenest of the green fields of Ireland, but they were mistaken. On them, too, lay the English insult, on them, too, aye even though they should have on the very blackest of black coats and the very whitest of white neck-ties, and have in their hands the very largest of English Bibles—on them, too, did the English people spit every time they used the words "No Irish need apply." A very fair proof has been given in the following advertisement, taken from the columns of the saintly *Record*:—"Wanted, immediately, a curate of decided piety, and possessing a missionary spirit, to assist the Vicar of a very populous parish in the diocese of Lichfield; a title can be given. No Irish need apply.—Address (prepaid) S. J., Ivy House, Penn Road, Wolverhampton." To us this would seem a very hard hit, but probably the Irish curates and their folk accept it as a particular favour. We believe they would take much more of the same class of article without complaint—they are too busy pitching into the "Romanists" to heed a hiss and a few kicks from their English masters.—*Nation*.

The Bristol Mercury says—"It is intended that a powerful steamer shall run between this port and Galway, in connexion with the Galway line of American steamers."

One hundred artillery are encamped at Glasgow (Kingstown) employed in mounting guns on the Dublin Martello towers. Three officers of Dublin garrison, compromised for £16, to prevent legal proceedings, for annoying respectable females at Dalkey.

MR. W. S. TRENCH.—Mr. W. S. Trench.—We have been told on pretty good authority that Mr. Trench is about vacating the office which he has held in the estate of the Marquis of Bath for the last twelve years. Whether the rumour be true or not, it is not our business positively to state. But it is said that certain tenants on the property forwarded a memorial to their landlord detailing the conduct of Mr. Trench in his management of the estate, and that the result is that Mr. Trench has resigned, or was requested to do so by the marquis. If the rumour be true, and if Mr. Trench has to leave Farney, we are bound to tell him that very few will regret his departure. He has proceeded in a reckless manner, carrying out plans and systems which no one but a madman would have sanctioned. He expelled small holders, consolidated small farms, and invited persons from the black north to rent them; and some of these persons after tilling the land for a few years scampered off, leaving a balance unpaid. But worse than all, he interfered in the marriages of the tenantry, and no girl, no woman could presume to get married on the estate, unless he approved of the match! What a terrible interference with the rights and liberties of the people! Let Mr. Trench's life be long or short, we advise him never again to interfere in matters of this kind. It is none of his business, and he should not dare to meddle with it. It is also asserted that the agency was offered to Mr. Vere Foster, and the tenantry were delighted when they learned that such a kind philanthropist might become agent of the Bath Estate. We fear, however, that Mr. Foster will not accept the agency.—*Dundalk Democrat*.

THE HARVEST.—The *Carlow Post* has the following satisfactory report:—"Our harvest prospects, thanks to a merciful and beneficent Providence, are all that could be desired. We are not yet in possession of the returns made up by the constabulary, under direction of the Registrar-General, but we have reason to know that, when published, they will show that there has been a considerable increase in the sum total of the cereal crops, as compared with the previous years. Oats never promised better, and even the late-sown were more advanced than could have been expected by the most sanguine when the seed was put into the ground. As to the 'murrilles,' their appearance promises the most prolific return of sound healthy tubers that ever gladdened the heart of the farmer. There are some correspondents of the Dublin journals, in the northern counties especially, who croak out that the potato here exhibits symptoms of 'blight'; but we attach but little credit to such mendacious scribbles. The harvest cutting is already far advanced; though in some places adjacent to the town of Carlow the sickle has not yet commenced operations. Everything promises favourable to a plentiful year."

THE POTATO CROP.—The decay in the native esculent, which must now be regarded as unmistakably hereditary, if not perennial, is making melancholy ravages in nearly every quarter of this district, and, so far as we can learn, throughout a much wider division of the country. As has happened for two or three years past, the cruffie—the best of the table varieties of potatoes, now suffers more severely than any other description; while the largest and best grown tubers are found most tainted. Potatoes so injured are to be had in almost any quantity in this market, at from 1s. 8d. to 2s. per cwt., for pig-feeding, for which they are rapidly bought up, and are encouraging the rearing of young porkers. Pickled cruffies sell so high as s. 8d., and even upwards per cwt. White rocks, cays, McMullans, and other sorts in general use in Belfast, are not so much diseased as the foregoing, but are all, more or less blighted. Shipments from this port to England, Wales, and Scotland are moderately brisk."

In connexion with the spread of the disease, the *Northern Whig* contains a communication from Mr. Samuel English, land steward to Mr. Stafford Gorman, Broom Mount, Moira, which may be interesting to the agricultural community. He states:—"I have tried for several years the effect of peat charcoal in preserving potatoes affected by the disease with the greatest success, and can testify that peat charcoal sprinkled among them instantly stops the rot, takes away the bad smell, and renders them sweet and wholesome food. I tried the experiment of keeping potatoes which were diseased for two years in peat charcoal, and planted them the third, and they produced a good crop. In storing potatoes in general it is most efficacious, as it preserves the sound potatoes from being infected by the tainted ones, some of which are unavoidably left among them. Nor is the peat charcoal lost, as I mix it with other manures when the potatoes are removed."

The *Dumfriesshire Advertiser* assigns a curious reason for Sir Hervey Bruce's resignation of the Grand Mastership of the county Down:—"It appears that some time prior to 1857, the Provincial Grand Lodge passed a resolution binding the brethren, at the then pending election, to vote for Sir Hervey Bruce; but, contrary to all anticipations, a large number of Orangemen, disregarding his unconstitutional interference with their electoral rights, took independent ground, and voted for Councillor Greer. These refractory Orangemen were Presbyterians, and numbered altogether about one hundred. They were subsequently arraigned before their district lodges, and expelled from the holy membership. A split in the Orange camp has been the natural and necessary result of such a high-handed and tyrannical transaction. And it is under these circumstances that Sir Hervey Bruce comes forward to place his resignation of the Orange leadership of the county in the hands of his brethren; assigned as his reason, the withdrawal of the confidence of a large portion of the membership, at the same time he does not shrink from acknowledging the 'justness' of the excommunicative proceedings referred to. We are indebted to the *Derry Standard* for the trenchant exposure of the unconstitutional practices of the Derry lodges, whose notions about electoral liberty are almost as peculiar as the ends of the confederation under whose auspices these audacious proceedings were sanctioned and perpetrated."

On Saturday last, Francis, the only son of Mr. Mallon, of Mullarys, came by his death under the following singular circumstances:—"Fastened to a beam in his father's house, the boy, who was just ten years, had a swing; in which he used to seat himself by standing on a form. It appears from the occasion there happened to be a halter round the same beam: when the boy was about to adjust himself in 'the swing,' the form on which he was standing upset, and in falling to the ground the head-stall of the halter became entangled round his neck. There was no person in the house at the time, and the poor boy, unable to extricate himself, was almost instantly strangled."—*Brough Guardian*.

ENCOURAGEMENT TO RECRUITING.—The Royal of two brave young fellows now in the 18th Royal Irish in India, and with it in the whole of the force to which the regiment has gone through, was obliged to beg twopence on Monday last in this city to release a letter which reached the Post Office, addressed to her by one of her sons. She has children at present dependent upon her. She is a woman of excellent character and the best habits. She would not be in the want if her two sons were with her. She has the gratification now, after a long interval, of knowing that they live. But the recompense she receives from the British Government, by which the bravery and glory of our army, is wanted, medals and ribbons and crosses dispensed to it—a relief fund invoked—and tributes of thanks formerly offered, is what?—the liberty to beg!—*Monster News*.

THE CORNACK TRAGEDY.—One single burst of popular indignation is not a fitting termination to the Cornack tragedy. We shall have gained but little if we are satisfied with a few holiday speeches in exchange for the blood of these unhappy men.—A great opportunity is placed within our reach—an opportunity of removing a hideous deformity an opportunity of disgracing our social system, which has long disgraced our social system through opportunity is in danger of being lost through