

# The Waterford Chronicle

No. 2194.

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## INDEPENDENT MEMBERS OF THE COUNTY OF CORE.

The second Session of Parliament in the honor to represent you has now runance of that plan which I adopted which I mean to persevere, I now offer my hands to the hands which you have so long so acted sincerely and, I do not observe that upon every rumor of a dissent, the House as if by magic, dependent, of Ministerial influence, and not to the interests of the people.

My faithful servant,  
FEARGUS O'CONNOR.

A HOAX.  
The Morning Mail, which in the worst of the...  
wicked and intrusive in progress now to...  
practised to our legal throne, as there...  
and by very nearly the same parties...  
We pledge ourselves to the fact, and...  
said that, but for the resistance given...  
to the demands of his colleagues, the...  
been adjusted long since, and Lord...  
to the Lieutenant.

ENGLISH MORALITY.  
INFANICIDES.—At Teignmouth, a young woman has murdered her child, and buried it in her own father.

## AFFAIRS OF SPAIN.

The accounts from Spain are not satisfactory, and disappoint the hopes that were entertained of the enterprise of Don Carlos. He makes no progress, and his party seems too weak to oppose that of the Queen. The petty insurrections in Catalonia are of no use to him. They had been reckoned upon as likely to make a diversion in favour of the Biscayan insurrection, which can hardly maintain its ground alone, and is very injurious to the provinces. People already begin to ask whether Don Carlos will go, and what will be his fate; it is feared that, should he fall into the hands of the Christians, his life will not be safe, for the order to shoot him, in case of his entering the Spanish territory, which was issued while he was in Portugal, has not been withdrawn. Should he fly to France, it is apprehended that his freedom will be endangered by the quadruple alliance, and that he may furnish a counterpoint to the affair of Bayle. His unseasonable expedition is now blamed; and it is wished that he had not left England. As in all such hazardous enterprises, people judge by the event, Zornalacarrery is honoured as the hero of the day; but he is reproached with having sent for the Prince, and for exposing him, perhaps, to the danger of death or imprisonment. However, Zornalacarrery is an able partisan chief; but for his insurrection would have long since been stifled; his talents and courage cannot, however, ensure victory, unless the enthusiasm in favour of Don Carlos becomes more general, and his party more numerous. Under such circumstances it is not likely that Don Miguel should go to Spain, and he does well to keep away; his presence would only injure Don Carlos, for the hatred that subsists between the Spaniards and the Portuguese is unextinguishable. There no longer exists any illusion respecting the issue of the contest; it will terminate in favour of the Queen; notwithstanding this the government is not expected to be lasting, and people are convinced that a republic will soon be proclaimed in Spain. On this supposition the Queen will not be recognised by the constitutional powers of Europe, which would certainly be disagreeable and unpleasant to her. People may, if they please, look upon the recognition as a vain formality, but it is indispensable that a government may be seriously embarrassed for want of such recognition. We know how much Napoleon desired to be recognised by England, and how severely he felt the obnoxious of the English cabinet on this point; and nobody can better than he the difference between a real advantage and an empty favour. Queen Christina will not think herself safe till her relations with foreign powers are regulated, and singular events must pass before she obtains a recognition from the continental powers.

Louis Philip, who possesses political sagacity, would willingly act as mediator, and assist in consolidating the Queen's government. He feels that his own situation is very precarious so long as the Peninsula is agitated, and the Queen is troubled by apprehensions both at home and abroad. It is known that he would be supposed to make sacrifices to obtain the recognition of the Queen, and she wishes to approximate as much as possible to the continental policy. If he could act at his own discretion, in hopes that his mediation would have a favourable result; of course, much importance is attached to a change in the French policy, which, however it might desire to make the July revolution forgotten, has still certain popular reminiscences. To know whether the mediation of Louis Philip will be effectual in favour of Queen Isabella, it must be first known how far the French cabinet will act in concert with the Continental powers. Mentioning the French agents change their tone respecting the affairs of Italy, and do not demand that the influence of France alone should prevail. This is something, and this first step may lead to happy results, for the modification in the language of diplomatic announcements a modification of the political system; but some affected expressions of friendship are not enough; acts—public acts—are necessary before a correct judgment can be formed. This is what is expected of Louis Philip, and if he could resolve to take the straight path, and renounce the ruses of an antiquated policy, the intervention of France would not only assume a different tone towards the west, but be considerably improved in the south. It is thought he will do this, and endeavour less to counteract the intentions of the northern powers. He could only gain by directing his chief attention to his domestic policy.—France cannot keep up so expensive a military establishment as at present, and the question of disarming is of the highest importance to Europe. The first step must be the evacuation of Ancona, for while that place has a French garrison it will be difficult to come to an understanding, or to place confidence in the cabinet of Paris. It is, therefore, possible that the evacuation of Ancona may be taken into serious consideration, and we hear from many quarters, that the French government is likely to agree to it. But the Belgian affairs must also be settled; and here Lord Palmerston is a great obstacle, and his remaining in the ministry affords no pleasing prospect for the tranquillity of Europe. However, steps are making in London to re-open the conference. Should this be done, the diplomatic corps in that capital, which is now rather thinned, would soon be complete again.—*Allegiance Zeitung, Aug. 27.*

## SPECIMEN OF THE ANCIENT GENEALOGY.

He was a country squire of the genuine brown-stone kind—of that class, which the wide spread of cheap books and cheap elate has nearly swept from the halls of their fathers. All about him was inherited. His house, his port, his dress, his jokes, were all as old as Elizabeth. His ideas were moved in an unwary child, of which the centre was himself; with politics he troubled himself little. The Wings he hated as his fathers done before him; and was perfectly sure that he should be burned alive in his own house if the big-girted bloody Catholics came in. He was charitable—that is, he gave much bone-soup to the poor, though continually complaining of their ingratitude. He slumbered in church every Sunday morning, for the sake of setting a good example to the lower orders; and made the parson drunk every Sunday evening, to show his respect for the cloth.—*Monthly Magazine for September.*

## SUGAR THE FINEST FOOD FOR ANIMALS.

(FROM MARTIN'S HISTORY OF THE ANTIQUARIES.)  
Not only do the inhabitants of every part of the globe delight in sugar, when obtainable, but all animated things; the beasts of the field, the fowls of the air, insects, reptiles, and even fish, have an exquisite enjoyment in the consumption of sweets, and a distaste to the contrary; in fact sugar is the alimentary ingredient of every vegetable substance, ennobled with greater or less proportion of bulky nutritious matter. A small quantity of sugar will sustain life, and enable the animal frame to undergo corporal (I may add mental, from personal experience) fatigue better than any other substance; often have I travelled with the Arab over the burning desert, or with the wild African through his romantic country, and when wearied with fatigue and a noon-tide sun, we have sat ourselves beneath an umbrageous canopy, and I have shared with my companion his travelling provisions, a few small balls of sugar mixed with spiced, and hardened into a paste floor. Invariably have I found two or three of these balls, and a draught of water, the best possible restorative, and even a stimulus to renewed exertion.

During the crop time in the West Indies, the negroes, although then bred work, become fat, healthy, and cheerful, and the horses, mules, oxen, &c. on the estate, partaking of the refuse of the sugar house, renew their plumpness and strength. In Cochinchina, not only are the horses, buffaloes, elephants, &c. all fattened with sugar, but the body guard of the King are allowed a sum of money daily with which they must buy sugar canes, and eat a certain quantity thereof in order to preserve their good looks and em boudance; there are about five hundred of these troops, and their handsome appearance does honour to their food and to their royal master. Indeed, in Cochinchina, rice and sugar is the ordinary breakfast of people of all ages and stations; and the people not only preserve all their fruits in sugar, but even the greater part of their leguminous vegetables, gourds, cucumbers, radishes, artichokes, the grain of the lotus, and the thick fleshy leaves of the aloes. I have eaten in India, after a six month's voyage, mutton killed in London market, preserved in a cask of sugar, and as fresh as the day it was placed in the cask. In the curing of meat I believe a portion of sugar is mixed with salt and saltpetre. The Kandyans of Ceylon preserve their venison in earthen pots of honey, and after being thus kept two or three years, its flavour would delight Epicurus himself.

## IRISH ELOPEMENTS.

In Ireland, elopements of this nature (run-away matches) are never considered disgraceful, although it frequently happens that they are attended with deep and lasting calamity to the parties themselves. It sometimes happens that the parents of the young persons are well aware of their intention "to run away with one another;" in general, however, the elopement mostly takes place without either their knowledge or concurrence. The arrangements usually made on such occasions are these:—The young man having gained the consent of her to whom he is determined to unite himself, appoints the place and time of meeting; he then goes to some friend to whom he discloses the secret, and asks permission to bring her to his house—a request which, I believe, has never yet been refused; this person is either a relation by blood or marriage for the most part, though a gossip or particular friend is often solicited for the purpose. The young man having thus communicated his intention, sends a stock of spirits to the house of his friend, sufficient to entertain those whom they may think proper to ask. The latter of course meet; but in cases where there may be apprehension that the disclosure of the parties names about to elope would reach their respective parents, the invited friends are left in the dark upon this point. They are informed that such a circumstance is about to take place, and that it is expected they will attend. They accordingly meet, and the night is spent in drinking, singing, and mirth.—*Curry's Tales of Ireland.*

## THE SON OF FRIELDING.

I was introduced one day in St. James's-park to the Fielding of whom you give me so lively an anecdote. He was then a fine old man, though visibly shaken by time; he received me in a manner which had much of old courtesy about it, and I looked upon him with great interest for his father's sake; this must have been in 1817. The year afterwards a book was sent me with this title, "Eternal Punishment Proved to be not Suffering but Privation; and Immortality Dependent on Spiritual Regeneration. By a member of the Church of England." There came a letter with it in which the author (James Fountaine), supposing me to be well acquainted with him, Fielding, spoke of him as his friend, and as holding the opinions which were maintained in this book. All I heard afterwards from the friend who had introduced me to him, was that he was supposed to have fallen into some peculiar religious notions, and that something like enthusiasm was imputed to him—which, judging from the book, it could only have been by persons who had bestowed no serious thoughts themselves upon the most serious of all subjects; for Fountaine (though far from an able writer) has upon scriptural grounds and without any tendency to enthusiasm, endeavoured to establish an opinion in which the heart and understanding might fully acquiesce, as one which would vindicate the ways of God to man. Fielding, therefore, appears to have avoided those errors into which men so frequently fall when they begin earnestly to look beyond this mortal state.—*Sunday-evening from the Autobiography of Sir Egerton Brydges.*

## THE COLOUR OF THE EYES.

That the colour of the eyes should affect their strength may seem strange; yet that such is the case need not at this time be proved; and those whose eyes are brown or dark colored should be informed that they are weaker and more susceptible of injury from various causes than grey or blue eyes. Light blue eyes are *ceteris paribus* generally the most powerful; and next to these are grey. The lighter the pupil the greater and longer continued is the degree of tension the eye can sustain.—*Curtis on the Eye.*

## EXTRAORDINARY REVERSE OF FORTUNE.

On Saturday and yesterday, a little elderly man, with evident appearance of having seen better days, presented himself before the magistrates of Marlborough-street police-office, to relate a tale of subject destitution, and to solicit some trifling temporary succour. It is almost impossible to believe that the ragged object, with all the appearance of poverty about him, could according to his statement at one time, have been at the head of an establishment rivaling the appointment of an Asiatic prince, and in the possession of wealth exceeding that of any known British subject. He is at present engaged in attempting to procure the restitution of a sum of money very little short of five millions sterling, of which he states he has been deprived by the East India Company. An outline of his history he states to be as follows, referring to Mr. Gualter Fergusson and to Mr. Buckingham, M.P., the latter of whom is about to bring his case before the House of Commons, as evidence of its truth. He went out about twenty-six years ago to the East Indies, in the capacity of midshipman. An Indian merchant, of large wealth, named Smith, took a fancy to him, adopted him, and left him the whole of his wealth, on condition of his assuming the name of Smith. Under the name of James Smith, the applicant states he carried on trade as indigo, cotton, and saltpetre merchant, and his property was little short of five millions sterling. In 1822 he was accused of having carried on some sort of illegal traffic, in conjunction with the receiver of Customs, and the troops of the East India Company seized upon all his factories and property, and left him comparatively a beggar. He commenced a suit in the Supreme Court of Calcutta, and ultimately obtained a verdict in his favour, but having been unable to get back his possessions, he came over to England, and since 1830 had been, as he states, memorialising the East India Company, and attempting to establish his claims. In the meantime all his resources have failed, and to such a state of destitution has he been reduced, that for six nights he has been obliged to wander about the streets for want of the means to procure a bed, and on Saturday he was led to this office almost famished for want of food. Mr. Dyer did not think it was a matter which properly came within the cognizance of a police magistrate. The applicant said he should be compelled to ask a little temporary assistance from the parish, as he was wholly destitute. The applicant left the office with the intention of coming again next Friday.

## COURT OF REQUESTS, LONDON.

Monday, the following cases, which carried considerable merit, came before the commissioner. A diminutive old man, named Cashill, was the plaintiff, and a tall, overgrown, gigantic man, named Floyd, the defendant. Commissioner, on looking at the summons, saw that the defendant was sued for 2s. 6d. and asked the plaintiff to state his case.

Plaintiff—Please you, my lord, here goes. My name is Bill Cashill, and I'm verry well known about this ere town as Bill the cobbler. Well, as I was passing this ere kindly little shop, the taps at the vinder and bowls out, "Bill, I wants you." So I I goes, and seed as hows making a vestrot; so, says I, "big dem, you did you call me in for, are you going to shed a tear this wet morning?" He says "ye." Well, I waited in the shop a good long hour, but he did not stand any thing. So I was going, but he said, "Bill, ver's your hurry, for I wishes to arghy with you, as yur a hard man?" I stops, and he says, says he, just as I would to your lordship, "Viel is the nearest hand in sagacity to a christian?" I seed a dog. He sed no. I then said a heelpant. He said no. I seed a monkey, and he sed I was wrong again. I then thought, and thought a long time, and sed I thought it was an orse.—He tells me that I was wrong, and says try again. I tried, and tried for half an hour, and sed I was a parrot. He doubted me again, and I told him I knew it must be one of the handmaids I had mentioned. He sed, "I'll bet you half a crown of it," and I says "done."

Commissioner—And I suppose then you were done? (Laughter.)

Plaintiff—I'll bet me out, my lord, if you please, for I was never in such a place as this ere afore. Well, I sed "done," and he says "down with your dust;" so I puts down a half crown, viel he takes up and puts in his pocket. I says "stop, Jenny, 'tain't lost yet;" but he was verry hupstrosious, and dared me to any so. I sed "Jem, if I've lost it, I'll pay it honorably; but do tell me what handmaid is the nearest in sagacity to a Christian?" So he sed "why, a Jew, you fool!" The Commissioner told the plaintiff that he had parted with his money very foolishly, and he hoped that his loss would induce him to act with greater discretion for the future.

The plaintiff was then consulted, and he left the court declaring that there was no justice in the decision, and his determination to apply to the Lord Mayor for redress.

## THE KING OF PRUSSIA AND DR. GALL.

At a grand fet once given at Potsdam all the court of Prussia assembled and paraded before Frederick the King. Among all the embroidered collared courtiers one man alone attracted the attention of majesty, and this was a large, tall, bony-looking old man, in black, with a head of remarkable shape. Frederick could not think who he was, and called the lord in waiting for the purpose of inquiring. "Who is that man in a black coat?" said the king. "At the window with our learned chancellor?" "Sir," was the answer, "it is Dr. Gall, a celebrated physician." (Gall: oh, I should like to prove for myself whether what I have heard of that man is exaggerated, or not. Go and invite him to our table." On the following day at six o'clock a splendid banquet brought together the king, the doctor, and a dozen other persons covered with crosses and orders, but not noble births. "Doctor," said the king, "the report was finished, will you have the kindness to explain to these gentlemen the various disquisitions which their bouy systems indicate." Gall arose, for the request of a king was of course a command, and began to examine the head of his next neighbour, a man of color, who during dinner had been called general. The doctor appeared embarrassed. "Speak out candidly," said the king. "His excellency is fond of hunting," said the doctor "and other virtuous exercises, and must certainly be in his true element when on the field of battle. He has every indication of a warlike disposition and a genuine temperant." The king smiled. The doctor passed on to the next. This was a young man with sparkling eye and dark expression of countenance. "This Gentleman," said Gall, a little disconcerted, "must excel in Gymnastic exercises, must be a great runner, and partial to all the manly sports." "That will do, my dear doctor," interrupted the king; "I perceive that I have not been deceived with regard to your abilities, and I shall not fail to make known that I have myself been the witness of them. The general nearest to you is an assassin, condemned and sentenced to be kept imprisoned for life in chains, and your other friend is the first pick-pocket in Prussia." Having said this the king struck the table three blows, at which signal guards entered from several doors of the apartment. "Take these gentlemen back to their cells," said the king; and then turning to the stupefied doctor, added, "you have sipped with some of the greatest felons of my kingdom; look to your pockets!" Gall obeyed, and discovered that the guests had taken his handkerchief, his purse and his snuff-box. On the following day these articles were, however, returned to him, with a handsome snuff-box richly set with diamonds, and of great value, as a present from the king.—*Le Courier.*

## THE MISER PUNISHED.—Extract from Turkish Popular Tales from the *Noussem Journal Asiatique*.

Under the reign of the great Khalifa, there was a merchant at Bagdad, equally rich and avaricious. One day he had bargained with a porter to carry home for him a large basket of porcelain vases for ten paras. As they went along, he said to the man, "my friend, you are young, and I am old—you can still earn plenty—strike off, I entreat you, a para from your hire." "Willingly," replied the porter. "This request was repeated again and again, until when they reached the house the porter had only a single para to receive. As they went up stairs, the merchant said, "If you will resign the last para, I will give you three pieces of advice." "Be it so," said the porter. "Well, then," said the merchant, "if any one tells you it is better to be fasting than feasting, do not believe him; if any one tells you it is better to be poor than rich, do not believe him; if any one tells you it is better to walk than ride, do not believe him." "My good, Sir," replied the astonished porter, "I knew these things before, but if you will listen to me, I will give you advice such as you never heard." The merchant turned round, and the porter, throwing the basket down the staircase, said to him, "If any one tells you that one of your vases remains unbroken, do not believe him." Before the miser could reply, the porter made his escape.

## THE INITIATED AND UNINITIATED FISHERMAN.

Behold him (the veteran fisher) now at the river side—quik as though his tackle is fixed, and with elevated arm and long taper line floating extended behind him, he commences—light as gossamer falls the fly, and, sweeping gently across the stream, it is withdrawn and again thrown.—Observe that whirling eddy—the fly falls exactly on it—a heavy rolling plug follows—hark to the music of the clicking reel—now the victim founders near the bank—the net is under him—he is scarce. Observe the uninitiated fisher on the opposite side of the stream—he stumps sturdily along the bank, and ever and anon thrusts his head between the openings of the bushes which line the margin of the brook, securing its timid trouts, who hurriedly rush in all directions—now he throws his line—listen to the snap of the fly as he advances his rod ere the line is fully extended behind him—see how wavy falls the line upon the water, raising wide spreading ripples upon its surface—and lastly falls his fly, a huge cloud of feathers, large as a bumble bee. He allows it to float down the stream before the very nose of the latent trout, who suffers it to pass with the utmost indifference; again and again the manoeuvre is repeated, until the fly deserts the line, or the wily fish, annoyed by the continued thrashing, gently turns his tail and proceeds down the stream.—Terns, again, to the veteran—he seats himself in a shady spot, and opening his panoler, therefrom he takes the wherewithal to compass his meal; see how carefully laid-out of sedges he deposits in his panoler five or six brace of spotted *Agonias*, and a brace of five *lutes*.—*New Sporting Magazine.*

A satirical writer wrote one day to *Ygyliffe*, "Sir, I have printed a libel on you. There are 400 copies ready for publication. If you wish to save them, send me 400 letters: I will faithfully remit all the copies." *Ygyliffe* wrote in answer, "Sir, I will not take advantage of your generosity. I should both be loser and loser by such a bargain. The sale of your book will produce you much more."

Table with 3 columns: Counties, Protestant Families, Popish Families. Rows include Galway, Mayo, Roscommon, Sligo, Leitrim, and a Total row.

Table with 3 columns: Provinces, Protestant Families, Popish Families, Total of both. Rows include Ulster, Leinster, Munster, Connaught, and a Total row.

To this account were added observations on the part of the Government; and it will be seen that these observations were made with the view of causing it to be believed that the Protestants were increasing, in proportion to the Catholics. These observations are as follows, and very well worthy of the greatest attention.

Observations on the foregoing abstract. This abstract contains the number of families reported by the hearth-money collectors, to be found in their respective districts throughout the kingdom in the year 1732. And though it appears from their returns, that there were 336,902 families, yet we must take notice, that all the inhabitants of the kingdom are not taken into the account; for neither soldiers or their families, nor those who live in colleges, hospitals, and poor-houses, nor above 2,000 certificate houses, (as those are called, which by reason of their poverty are exempted from paying hearth-money) are included in that number; the former articles not having been within the course of inquiry of said collectors, and the last omitted by some of them in their returns.

From the number of families we may find the number of inhabitants of the kingdom, by allowing such a number of souls to each family as they reasonably may be supposed to contain one with another at a medium.

In order to find out such medium, several gentlemen have had the curiosity to take an exact account of the number of men, women, and children, in every house, in several large districts in the country, and in great towns, and found upon trial, in some parts of the open country, but four and a third, and four and a half in a house; in other parts, where manufactures were carried on, four and three quarters, and five in a family, but in large towns and cities, five, six, seven, or eight, and particularly in Dublin, near ten souls to a house one with another.

This inequality of numbers in country and city houses, seems to arise from hence, that the lower sort of people, who are generally very poor, and make the bulk of the nation, have few or no servants in their houses, but on the contrary send out their children to wealthier families, and furnish them with servants and apprentices, whereby their own families are diminished, and those of the rich are increased.

From what has been said, we may reasonably allow five to a family throughout the kingdom, considering that the largeness of families in cities and great towns will make up the deficiencies in the country.

If there be 336,902 families in the Kingdom, and if we allow five to a family, then those families will contain one million nine hundred and thirty-four thousand five hundred and ten souls, and if we add to them the 12,000 soldiers and their families, and all such who live in colleges, hospitals, poor-houses, and the unincorporated certificate houses above mentioned, none of which are included in the aforesaid number of families returned by the hearth-money collectors, we may very well conclude that there are very near two millions of inhabitants in the kingdom.

will be seven persons in the Protestant family, and four in each of the Popish families. In this case, as the proportion of families is two to one, so the proportion of individuals, or of Popish to Protestant originally belonging to those families, is also two to one. From hence it follows, that though there be many Popish servants in Protestant families, yet if we suppose all families to contain an equal number of souls, they will be all taken into account as much as if they had still remained in their own families, or had been separately reckoned in the families where they live.

This may serve as a rule in political arithmetic, that when we know the number of families in any country, we may find the number of inhabitants, by allowing five souls, or any other number, as a proper medium to each family; and by knowing of what persuasion or religion the heads of those families are, we may also find the number of persons of each persuasion nearly; for that number will be in proportion to the number of their respective families. Provided, however, and upon this supposition, that they are equal breeders, and that the members of each family continue to be of the religion of the head of the family, and that there be no accession of the people to either side from other countries; for in such cases the proportions may vary a little. It cannot well be supposed that the women of the same country are equal breeders, except that the poor have generally more children than the rich; but as to the other cases, it must be allowed, that many Protestants come yearly into Ireland, from England, Scotland, and Wales, and settle with us; but no Papists come into Ireland but such as before went from thence; and many servants taken from Popish families, and others, become Protestants, and continue so. This true that many Protestants have of late years left the Kingdom to settle in America, and 'tis no less certain that many Papists do yearly go abroad, either to enter into foreign service, or to make their fortunes, who never return again; this may make a diminution of the stock of people in the nation, or in some measure lessen their increase, but will make little or no variation in the proportion between Protestants and Papists, the decrease on both sides, on account thereof, being very near in proportion to their whole numbers.

This abstract confirms another sort of computation, made use of to show, that there are not three Papists to one Protestant in Ireland, which computation was grounded on the following suppositions, which are generally allowed to be true. 1st.—That the province of Ulster contains more than the fourth part of the inhabitants of the Kingdom.

2dly.—That there are so many Protestants in Leinster, Munster, and Connaught, as there are Papists in Ulster; and therefore supposing all in Ulster to be Protestants, and all in the other three provinces to be Papists, the consequence must be, that there are not three Papists to one Protestant; now it appears by the abstract, that Ulster contains more than a fourth part of the families of the whole Kingdom, and that the Protestants of the other three provinces are more in number than the Papists in Ulster, and consequently the Protestants must be more than a fourth part of the whole.

Sir William Petty, in his "Political Survey of Ireland," page 8, published in 1672, computed that there were then in Ireland three Protestants to eight Papists; it does not appear upon what grounds he made this computation; but this is certain, that whatever was the disproportion in number between Protestants and Papists in 1672, the present disproportion must be much less, considering the great numbers of Protestants, who soon after the revolution, and ever since, have come over from Great Britain into Ireland, and settled amongst us.

Most of the computations concerning the number of Protestants and Papists in Ireland have hitherto been made without any good or probable foundation; the general notion was, that the disproportion between Papists and Protestants was much greater, than what appears by this abstract; but this very probably was owing to this, that such gentlemen who took particular notice of the great number of Papists in some parts of the Kingdom, did not make proper allowances for other parts, where the Protestants are more numerous. But now that we have a distinct account of all the Protestant and Popish families in the Kingdom, returned by the hearth-money collectors, who could with ease make a true return of the heads of families, whether they were Protestants or Papists, and we presume have done it with tolerable exactness, pursuant to the directions they received from the commissioners of the revenue for that purpose; we may reasonably believe the same is near the truth. And though there may be mistakes in some of the returns, yet as such mistakes may be on both sides, there may be little or no difference in the whole. And if there should be a mistake of 1,000 or 2,000 families on either side, this will make but an inconsiderable variation in the proportion which they bear to one another, when taken altogether.

As the bills of mortality for the city of Dublin give some light to that part of the abstract which relates to the said city, I shall here observe, that it appears from the accounts of burials and christenings of Dublin for seven years, ending the 25th of March, 1735, published by William Mullaiken, registrar, that at a medium yearly for the said seven years, 2,519 persons were buried in Dublin, and 1,578 christened; so that the christenings were near two-thirds of the burials. But no account being taken of the number of children born yearly at that time, we may apply that defect by taking notice, that it is found by many observations, that in very large cities the burials exceed the births, but in the country the births exceed the burials.

We will, however, suppose and allow the births and burials to be equal in Dublin, viz. 2,519 each; now we must take notice, that the burials mentioned in the bills of mortality for Dublin comprehend those of all persuasions who are buried in Dublin; viz. Conformists, Dissenters, and Papists; but the number of these christened or baptized comprehends the children of Conformists only, who are reported by the clerks of the respective parishes to be christened therein, exclusive of the children of Dissenters and Papists. So that the children of Conformists alone, which amount to 1,578, are very near two-thirds of all the births, which are 2,519. And if we add to them the children of Dissenters, they will both together make up considerably more than two-thirds of all the births, which agreed very well with the return of the hearth-money collectors, which makes the proportion of Protestant to Popish families in Dublin as nine to four.

It is true that many who die in Dublin are buried in some adjoining burying-places in the country, and are therefore omitted in the bills of mortality, so that the number of deaths are more than the burials. And it is no less certain, that many children of Conformists are omitted in the number of those christened; but as these omissions on both sides may be nearly in proportion to their respective numbers, there may be little or no difference in the whole.

From hence we may easily account for that great inequality which constantly appears between burials and christenings in all the bills of mortality for London and Dublin; the christenings in London not being more than three-fourths of the burials, and in Dublin not quite so-obitrid; when at the same time in Paris and other places the births are commonly more than the burials, or very near equal to them. But this is owing to the different manner of keeping their accounts of the bills of mortality; for in Paris they keep an account of all burials and births, both in London and Dublin only of burials and christenings; and in the article of christenings none are included but the children of those of the established church.

This abstract is published for the satisfaction of those who are curious of political arithmetic, which has been often of service to rectify mistakes, clear up difficult points, and furnish useful hints for the advantage of the public.

This, then, was the state of the case a hundred years ago. We have no government official return of the relative numbers of the whole kingdom of a date later than that which I have just inserted; but I have before me an account relative to the county of KILKENNY, drawn up in consequence of an order of the House of Lords, and communicated by the Bishop of Ossory, and bearing date in the year 1800, thirty-four years ago. According to that account the total population was then, 100,191. The increase of population from 1731 to 1800 was from 42,108 to 100,191; and in the same period, the decrease of Protestant families was three hundred and twenty-four, reckoning five to a family, makes six hundred and forty-eight. Instead of increasing with the population even, there is a decrease of Protestants, while the population has been more than doubled. Upon what ground, then, is any one to expect that the Protestants will ever increase, and what grounds can there be for the upholding of this church?

These facts which all come from undoubted authority, are quite enough to satisfy any reasonable man that this establishment ought not to be attempted to be upheld any longer. If any one is led up to a religious score, the Protestant religion is receiving an injury and not a benefit from this establishment; because the daily decline of the members of the church in point of numbers must, unavoidably be a great injury to the church; and must do injury to it in England, as well as in Ireland. Whether it was right, in the first instance, to endeavour to impose the Protestant establishment upon Ireland is another matter; but that it can never be upheld there, without prodigious injury to the whole Kingdom, is certain. Before, however, I speak of the expense of upholding this establishment, let me insert another document, showing the decrease of the Protestants from the year 1731 to the year 1831, which shows, as far as thirty-seven parishes are concerned, that the decrease has been greater in proportion since the Union than before. This account is made out from the census returns, as far as relates to population, and from the personal inquiry and examination of Mr. Finn, as far as relates to the relative numbers of Catholics and Protestants. He has challenged contradiction.—No one contradicts; and my readers may rely on the accuracy of the account; as well as on that of the observations appended to it. This account, and these observations, are as follow:

Table titled 'DIocese of Ossory. Statement showing the Relative Increase of Population in the progress of a Century in Thirty-eight Parishes, indiscriminately chosen in the Diocese of Ossory, to compare the state of the state and decline of Protestantism in the same period; together with a view of the manner in which Parochial Benefices are held by the Clergy of the Establishment as regards residence, &c.'

Observations. (1) Incumbent resides in another Diocese, and has also the Vicaral Tithes of the Parish of Kildrilloe. (2) This is one of six Parishes held by one Incumbent—non-resident. (3) See Kilkenny—non-resident. (4) Same as Ballyvaughan—non-resident. (5) This is one of three Parishes forming the Union of Duncannon—Tithes, £280, of which £100 is paid to the Vicar—non-resident. (6) Is one of six Parishes held by one Incumbent—non-resident. (7) This is one of two Parishes held by one Incumbent—non-resident in either Parishes, and has another

benefice in the Diocese of Ferns, where he resides, of the duty of the 24 souls for £50 per annum. (8) This is one of six Parishes held by one Incumbent—non-resident. (9) Incumbent resides in the Diocese of Tuam, on his Benefice of Dunmore, which produces £616 3s 1d per annum. (10) This is one of three Parishes which form the Union of Foulis. (11) Incumbent resides in a Glebe-house here—he has two other parishes in the County. (12) This is one of five Parishes held by one Incumbent—non-resident. (13) This is one of two Parishes held by one Incumbent—non-resident, who has the foregoing Parish, resides in his Glebe-house, on a Glebe of eleven acres, built for him by Assessment on the Parish. (14) Incumbent resides—Tithes £209. (15) Incumbent resides in a Glebe-house, on a Glebe of 15 acres. Built for him by parochial assessment of £800. The tithes amount to £700 per annum. (16) This is one of three Parishes held by one Incumbent—non-resident. (17) This is one of three Parishes held by one Incumbent—non-resident. (18) Incumbent resides—has Clonary parish—Tithes of both £285 per annum. (19) As above. (20) Incumbent non-resident—Tithes £516 18s 5d, and has three other parishes in the Diocese. (21) The Incumbent resides in the Glebe-house, on a Glebe of 18 acres, erected for him by an assessment on the parish of £800—he has two other parishes in the Diocese. (22) This is one of the three parishes held by one Incumbent—non-resident in any one of them, having another benefice in the Diocese of Kilkenny, of great value—the Glebe lands are worth £200 per annum. (23) This is one of three parishes held by one Incumbent—non-resident. (24) Incumbent non-resident. Tithes £210. (25) This is one of fourteen denominations of parishes held by one Incumbent, who is non-resident. (26) Incumbent resides—has 13 other parishes in the Diocese. (27) This is one of the foregoing parishes held by one Incumbent. (28) Incumbent resides—Tithes £250 per annum, and has five other parishes in the Diocese. (29) These two Parishes form part of a Union of six parishes, that of Callan where the Incumbent resides. (30) This is one of six parishes held by one Incumbent—non-resident. (31) Incumbent similarly situated as the last named Parish—non-resident. The Church erected in 1817, at an expense of £1,400 assessment. Tithes, £267 besides that of four other Parishes in the Union. (32) This is one of three Parishes held by one Incumbent—non-resident. (33) This is one of the five Parishes held by one Incumbent—non-resident. (34) Incumbent—non-resident. (35) This is one of three Parishes held by one Incumbent—non-resident. (36) Incumbent resides in a Glebe House, on a Glebe of 15 acres, built for him by assessment on the inhabitants. (37) This is one of three Parishes held by a Vicar—Tithes, £553 10s 10d, of which £184 12s 3d is paid to the Vicar.

Here it appears that there are forty-three Catholics to one Protestant; or at least that there are only one Protestant out of every forty-three persons in these parishes. Only one Protestant; who serve, out of every forty-three persons; and with this fact in your mind pray look at the observations of Mr. Finn appended to this account, and then say, not whether it be just that these revenues should be thus applied, but whether it be possible for them to continue to be thus applied. Here you have a true picture of the state of Ireland with regard to this church. Here you have before you the real state of all the tithes and all who are bloodied in Ireland; the real cause of the sufferings of the people of that country; and so far from the upholding of that church being conducive to the upholding of the church in England, it must, if attempted to be upheld now, be the cause of pulling down the church in England.

It was upon this ground that I petitioned Parliament in 1829 to repeal and put an end to this Irish church altogether. The Duke of Wellington and Sir Robert Peel, in supporting the Catholic Emancipation Bill, declared one of their objects to be, to make the Protestant church in Ireland more secure. I gave it as my opinion that it would not only make it less secure, but must lead to its extinguishment in a very short time. Even had we proved that I was right, and if that petition had been listened to we never should have heard of the troubles that now exist. If the church of Ireland had been extinguished at once, as it justly might have been, the church of England would not have been affected by it; the least in the world. Now the case is different. The mulctree friends of the church ultimately prevailed in considering of the two churches, indissoluble; in considering them as one and the same; and they seem resolved that the church of England shall be dragged down along with the church of Ireland; which it is utterly impossible any longer to uphold.

Now let us look at the expense of upholding this church. It is very well known it has been proved in five hundred instances, that the army, the police, the peace-preserving force, and indeed all the extraordinary force unknown to the constitution have been demanded solely, and kept up solely, in consequence of the upholding of this church. Allowing eight thousand men to be necessary to be kept up in Ireland at all times, even if the country were in a peaceful and desirable state, there are now twenty four thousand men, consequently the sixteen thousand are kept up solely in order to uphold this church. The police stationed about all over the country, and the peace-preserving force, besides the recruiting force kept up at DUBLIN, to be sent off in cases of emergency, some of these would have any existence were it not for the sole purpose of causing the tithes and the dues of the church to be collected;—I shew, for the sole purpose of upholding this Protestant church as by law established. So that the cost, the actual cost, of upholding the church, amounts as follows: The police force £228,820 8 2d Peace preserving force 56,751 10 3 Dublin police force 10,000 0 0 Effective army 816,000 0 0 £1,201,572 7 3d

This is what we pay annually for upholding the church in Ireland! Far better to withdraw the church, and pay the incumbents and patrons out of the consolidated fund, because there would then be no turmoil and no bloodshed. The whole of the tithes payable to the clergy do not usually amount to this sum: in the County of Kilkenny the police alone now costs within a mere trifle as much as the amount of the tithes and the rest of the glebes! The amount of the tithes in the county is twenty three thousand pounds; the amount of the glebes seven thousand pounds; these together make thirty thousand pounds; and last year the cost of the police alone in KILKENNY was £29,253, though observe, in 1820, before the passing of the Emancipation Bill, the cost of the police was £27,701. Giving to Kilkenny its share of the standing army, the police and army maintained solely for the purpose of upholding this church cost a great deal more annually than the worth of the tithes and glebes of that church!

Why, then, is this church upheld? If it should be pulled down, or the letting of it fall should pull down, the church of England; will it take the trouble to think a little upon the subject, that to attempt longer to uphold the church in Ireland, to preserve in coupling it with the church of England, is the surest possible way of pulling down the latter. The great ground in defence of the church of England is, that it is the defence of the poor man's church; that it provides religious teaching free of expense to him who has no real property in the country; that it provides a place of worship and administration of all rites and ceremonies for him as well as for the rich; that he has as much right to his services, as the rich, and the performance of all its services, as the rich, having the lands and houses distributed amongst them, have been obliged to leave reserved to the poor man this his share of the country in which he was born, and which he is bound to defend against all enemies; that to take this church from him, and to tell him to go and hire and pay a minister would be a breach of the social compact which him; that this church is one of the most sacred rights of the poor man; and that therefore the government is bound to uphold it. This is the great argument in defence of the church of England, and indeed the only argument upon which any church establishment can be defended in defence of the church of Ireland? Is it the poor man's church there? No, and it never was; it never was established; properly speaking, never established. The poor man does seem to be something which he abhors. It might be proper to attempt to establish it; but it is not proper to attempt to uphold it by force such as I have been describing; and at such a dreadful expense, of every description.

It is of the greatest importance, that the same attention now issued by the King should be directed with fidelity and with promptitude; for now we are about to have the first official account of the relative number of Protestants and Catholics in Ireland. When we have that, we shall see how the case really stands; and, if it be as I expect, it will be impossible to uphold this church any longer; and if the friends of the church of England be really its friends, they will apply themselves to facts and to arguments to show that there is no earthly resemblance between the two cases.

It will be the duty of the Irish priests and the gentlemen, and all intelligent persons in every parish in Ireland, to adopt every precaution in their power, to prevent these inquiry commissions from receiving false information: it will be their duty to see, as far as they are able, that the commissioners receive true information; for if they do not receive it, they cannot communicate it to the Government. It may be the duty of the commissioners to make a true report; it is of the greatest possible importance, that they should make such a report. The present happiness of Ireland may depend upon that report; and it is, therefore, the bounden duty of Protestants, whether Protestant or Catholic, in all the parishes, to afford to the commissioners every assistance in their power.

With this piece of advice, I conclude this article, hoping that it will have a tendency to produce every reasonable man, that there shall be peace in Ireland, until the Protestant hierarchy be removed; and that, so far from the upholding of the church of Ireland being necessary to the upholding of the church of England, any further attempt to uphold the former must inevitably tend to pull down the latter.

A Lawyer retained in a case of assault and battery, was cross-examining a witness, in relation to the force of the blow struck. "What kind of a blow was given, asked the lawyer? "A blow of the common kind,"—"Describe the blow,"—"I am not good at description,"—"Show me what kind of a blow it was,"—"I can't,"—"You must show me,"—"The lawyer appealed to the Court." The Court told the witness that if the blow was as heavy as he was showing what kind of a blow it was, he must do so. "Do you think,"—"I think the witness,"—"The witness,"—"Well, then, since you cannot say it was the kind of a blow,"—"At the same time, selling the action to the word, and knocking the established principle of Coke upon Littleton overboard."

HALLOWEEN IN AMERICA.—The constitution of the country declares that no particular religious belief or denomination of Christians shall be established by Government to the exclusion of any other; and that the free exercise of religion, without holding as a sound doctrine, that as soon as the people are free and independent, it would be a just government if his liberties were he required to worship his God otherwise than according to the dictates of his own conscience. Under such a view, and by his own constitutional provisions, it will be readily assumed as a fact, that the various sects of professing Christians to be found throughout the United States in their good days, in proportion to the number of their good deeds. The framers of the federal constitution were so perfectly guarded on this subject, that the sabbath of day of rest; in which were alluded to in that most important instrument. Each and every state, however, in its individual capacity, has exercised her regulating authority, in the observance of the first day of the week as a day of rest, humiliation, and prayer, and enjoying under penalties the cessation of all unnecessary business on that day.—Traveller's Statistics.

EXTRAORDINARY ABSTINENCE.—The London People, a paper published in Blacking, has the following curious circumstance. It mentions having seen, a few days ago in the court-house at Wigan, in the person of T. Sams, wife of Joseph Flint, from St. Martin's. This woman has scarcely taken any nourishment for 14 years and a half, but supports her existence by a few spoonfuls of milk, tea, or hot water, which she only swallow drop by drop. She eats scarcely three or four days within the twelve months. She does not feel any pain, but when she drinks her stomach, she is often obliged to vomiting. Her appearance is healthy, and she walks without difficulty. Her diet then have in vain attempted the administration of sugar, which she occasionally applies to her mouth.

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Handwritten notes and advertisements on the right margin, including 'No. 366', 'THE WATERFORD CHRONICLE', and various notices.



THE WATERFORD CHRONICLE.

PRICES OF IRISH STOCKS—SEPT. 4. Government Consols, 3 per Cent. 97 1/2

The Waterford Chronicle SATURDAY, SEPTEMBER 6, 1834.

Just as we were going to press, the Mail of Wednesday, which had been detained by the unusually boisterous state of the weather, arrived. It contains no news of importance. The following are extracts from Tuesday's Mail:

The Paris papers arrived to-day add but little to our information. They contain some news of Rudi, which we presume, we may call official, as it is found in the Monitor, but which only assures us that the object of Rudi's movement was to invade the Baston. We have already stated the results of the riots at Madrid, of which only is said in the Paris journals of Saturday, and have only to add, that on the 25th, the date of the last riot, that capital was tranquil. As might be expected, the financial situation of Spain continues to excite great interest both in Madrid and Paris.—Courier.

We have received Jamaica Papers of July 25, when no great unbusiness seems to have prevailed in that island. Undoubtedly precautions were taken to preserve the public tranquillity, special constables had been sworn in, and so forth; but we see nothing in these papers to indicate that great alarm was felt. There was an earthquake at Cornwall, on the 21st; but it did not do any mischief, and it was followed the next day by a most furious tornado.—Courier.

There was an arrival this morning of Hamburg Papers to the 30th ult., from which we learn that Queen Adelaide signalled her recent visit to her native country by several donations, amongst the rest one of 200 ducats to one place to repair the school-house, which was in a ruinous state, and another of 100 ducats to another place for a similar purpose.—True Sun.

IRISH CHURCH COMMISSION.

We publish from Cobbett's Register an article that appeared at the first issuing of the Irish Church Commission, together with the interesting observations of Mr. Finn, who has successfully exerted himself in procuring several important documents connected with the subject. The statement taken from the Diocese of Ossory affords a fair specimen of Protestantism throughout all Ireland compared with what it was a hundred years since. In that time it will be seen that the number of Protestants have actually decreased while the population itself has been more than trebled. The case as it here stands, is open to every eye; there is no trickery—no juggling—no suppression of ex parte statements of facts—the return has been made from government documents. It challenges inquiry, and, if possible, contradiction. Out of 37 parishes, and a population of 64,235 souls, there are but 1,438 Protestants, while in one single parish there are 3,325 Catholics! To uphold this absurdity, to preserve even this miserable proportion the energies of the country have been depressed, the poor have been made poorer, a numerous and extravagant constabulary force has been maintained, and life and treasure has been expended to an incalculable amount. Into these facts the Irish Church Commission is sworn to examine faithfully, and from its report government must determine whether the revenues of the Church are in proportion to its wants. We might the enemies of Church Reform have opposed the issuing of this Commission with might and main; they spoke truly when they said that it was a death-blow to church property, it is so—for it will unmask the nothingness of their idol—it will expose the glaring deformity of this system of legalized peculation; it will destroy every pretext for denying or delaying the curtailment of the surplus revenues. Ministers have pledged themselves to act in conformity with the report of this Commission—and it behoves every lover of justice to supply it with all the accurate information in his power. The conclusion of Cobbett's observations tending to this point are highly useful; and cannot fail of proving interesting to our readers. It gives a statement of the return of Protestants and Catholics, made by the hearth-money collectors in the year 1731 throughout the whole of Ireland, when the proportion according to government was three to eight. From the one diocese now before our readers, it can be plainly seen that the proportion is as one to forty three, and all in the space of a century, a pretty argument for the eloquence of Marcus Beresford at the next Protestant meeting. While the population is doubling and trebling itself with inconceivable rapidity, poor Protestantism is seen advancing backwards like the picture of Juggernaut upon a crab. It can easily be imagined what a figure it would now cut, if it had not been supported by the leaves and fishes. We trust, however, that the fishes are about to swim away, and for what remains the Parsons must pick crumbs of comfort from the adage, "half a loaf is better than no bread."

A NEW WAY TO LABEL.

While in England the authorities, headed by the Lord Chancellor, are endeavoring to modify the libel law, our neighbours the French are blessed with an Attorney General that appears determined to pull the other way. From the Morning Chronicle we find that M. Buchez Wilton was placed at the bar for a libel against the King. But the manner in which he perpetrated this grave offence was the most surprising part of all. He made plaster casts of pears strongly resembling the King's effigy, and these casts he had the audacity to vend amongst his Majesty's loving subjects.— Indeed his predilection for pears was most surprising; in paper, lead, and plaster he gave specimens of his ingenuity, and even the very sign over his door

was that of the 'Poire Mollie,' or soft pear. It is hard to conceive how looking a resemblance of one's Monarch could be made libellous. Louis Philippe surely does not labour under any of those personal disadvantages which once erected a Roman king to forbid his statue to be erected, and the reign of witchcraft is gone by, when the terrors of a royal head might bring the unfortunate sculptor to the gibbet or the stake. Perhaps the sapient Attorney-General imagined that lead was rather an unhappy metal for a cast, and that it might afford scope for ridicule to the wags of Paris. "Dust to dust—why not lead to lead?" At all events the proceedings appeared so perfectly ridiculous, that a general impulse of laughter was generated amongst the audience, whereupon the Procureur General got up, and begged that the court might be cleared, and the public excluded, which accordingly was done. However, the jury were men of sense, and acquitted the poor prisoner, who was an ex-Comitee of the Volunteers of July, or one of the successful Revolutionists of 1830. This is a new instance of French law, and shews to what a length its officers venture to proceed. Wily, Blackburne, had as he is, would hardly attempt to prosecute a man in Ireland, though he gifted King William's figure on every pear and apple from Doughhaed to the Giant's Causeway.

PLEDGES.

The Freeman's Journal of Thursday, speaking of a letter of Sir W. Gossett's, in which that Gentleman most unwarrantably infers that the Protestant clergy shall have the assistance of the military, if resistance be apprehended, makes the following observation:—"If after all that has been said and done by Ministers and the atrocious faction since the title bill was read in the house of hereditary mischief makers, government intend to aid the faction in their sanguinary and wicked project by allowing the military and police to go into Ireland, Ireland must in justice to herself proclaim eternal war against this ministry. We must be unanimous in our opposition to the Wellingtonian course adopted formerly against the Wellingtonians. Our representatives must be particularly pledged to resist against the Whigs on every question." Our contemporary has, we think, gone too far. We trust that no constituency will ever ask, or representative be inclined to yield, a pledge, which would in itself be a prostration of intellect unjustifiable by any possible event. If Ministers directly or indirectly uphold libels, they must be put out; but to pledge opposition to them on "every question" would be an enslavement of the elector and the member.

MR. COBBETT.

The following is a copy of a letter from the member for Oldham:—"Normandy Farm, August 29, 1834. My DEAR SIR—I shall start from this place about 6 o'clock on the 6th September. At that place I have to tell you the day on which I shall leave it, and the day on which I shall be in Dublin. I shall go alone; I am resolved to suit myself down amongst 'the wild Irish' (as the phlegmatic of old ricking Bess taught the people of England to call them) and to let 'the wild Irish' do what they like with me. I need only now add that I am your most humble and obedient servant, and most faithful friend, WM. COBBETT."

Passengers from Bristol on Wednesday, per Nora Creina:—Messrs. Whelan, Daly, Massey, Newson, Fitzgerald, Rivers, Shook, Miss Powell, Mrs. Whelan, Mrs. Fitzgerald, Mrs. Moore, Mrs. Daly. Mr. James Roe, M.P. and Mr. Dominic Rooney, are getting up a Liberal Club in the county Tipperary, under the advice of Mr. O'Connell. Mr. Joseph Grubb is re-elected Treasurer of the Cloumel Turaripie Board. Lord Donnellan is expected this week on a visit to Mr. O'Connell, at Darrynaun Abbey.—Limerick Chronicle.

The Belfast Banking Company has declared a bonus of £2 per share, for the last half year. The late Judge Jebb has left five sons and a daughter; his eldest son is Prebend of Donoughmore, near Limerick, and married to a daughter of General Burke, C.B. Governor of New South Wales; his second son is a lawyer at the English Bar, and his third a Barrister at the Irish Bar. The daughter is unmarried. We are sorry to learn that twelve pigs, the property of Mr. Walsh, of Coolwell, were killed by lightning on the evening of Monday last. His barn was also completely shattered on the same evening by the power of this destructive element.—Wexford Independent.

FATAL ACCIDENT.—On Sunday evening a man named Foughlana (Anglic Coughlan) was killed by a fall from his horse, when in full gallop down a hill, on the public road leading from Blackwater to Carradoc. It appears he was running his horse against another belonging to a man named Doyle, when the dreadful accident, which deprived him of life, occurred. Contentions of this nature on the public roads cannot be too strongly reprobated.—Wexford Independent.

In the list of new members added to the Irish Church Commission is a Mr. Lascombe, who is, at once was, a Deputy Commissary in the Barrack Board. Two or three Roman Catholics have been also slipped in to report on the expediency of upholding Protestantism in Ireland. On the first day of November next, the Clergy will in all cases be entitled to ask the landlords for payment of the tithes; and in the cases of tenancy at will and from year to year, in short in all cases where land is held without lease, the Clergy man will have to look to the landlord alone for payment. The only case where the clergyman can be thrown back upon the tenant is that where a lease, made before the 16th of August, 1832, is in existence.

On Thursday night se'night, about nine o'clock a terrible explosion of gas occurred at a gin shop situated in Berwick-street, London, by which almost the entire building was destroyed; such was the force of the concussion that the front of the shop was blown to the opposite side of the street. GIANT FAMILY.—A young Welshman enlisted in the Royal Horse Guards, a few days since, whose height is six feet four inches, and who states himself to have a brother residing in the principality of the height of six feet nine.

MARCUS BERESFORD AGAIN! The very reverend gentleman, Marcus Beresford, has addressed a letter to the editor of the Standard, in which he refers to his late "bloody" speech, and says that he has, in consequence of the observations of the Evening Post, received a communication to the following effect:—"This letter is anonymous; but the peculiarity of the style may enable the reader to make a pretty good guess at the author. In fact, the effusion betrays its paternity."

"London, August 16, 1834. "Beresford, Minister of Hell—You mean, I suppose, scoundrel, you imp of Hell—oh, Minister of his Satanic Majesty, do, pray come over here and learn the sympathy that is for you!!! and the impious crew who are roaring for the loss of the Bosphorus by devils. You would fight, would you? Ah! you would fight for the leaves and fishes—your monster of iniquity. You a minister of the Gospel! What blasphemy to call such a scoundrel any Minister than that of Hell! The appeal to Englishmen. Ah! fool, you'll appeal in vain; they are sensible of the enormities of the church, and church, indeed! The church founded on no authority, but! Strange how, if so founded, no minister—blessed be his name!—is about leaving the Divine fabric to stand or fall as it may!!! The establishment is going wrong. Down comes the Temple of Babel, and what will become of the 'Lovers of the Phylisines'? The Parliament church!!!—not that of Divine authority, no; but the church conceived in lust, brought forth in iniquity, and established in tyranny, is going wrong, and will be overthrown. She would live over three hundred years, so she is not at all at an end. Where, Beresford, where, pray, is all the force, all the lumbrago, about Divine foundation. Bah! you fool, it is all over; come over here, and see how the church is swallowed up by various sects; come over and tell them that the church of Ireland is not the church of the tithes—and see what a laugh you will have put into your 'Bouch', as the French term it. How would they pity you? Come over and erect Englishmen for 'the poor and weak ministers of the Gospel' Do come, for you will see the 'Lovers of the Phylisines' your courage would ooze at the tops of your fingers, like 'lob Acres'."

THE TEN COMMANDMENTS. The Editor of the Waterford Chronicle issues ten commandments, calculated for the meridian of Yankee land. He has our thanks for the hint; a strict observance of them would most surely aid to the happiness of editors and subscribers in a southern latitude. We profess to have faith in the creed, and hope the time is not far distant when the commandments will not only be proclaimed, but practised by every newspaper patron in the United States.

1—Thou shalt subscribe for the paper printed in this country. 2—Thou shalt not take the newspaper without paying the subscription money previous to the printer's being able to be fed of the fat of the land, and to have their purses filled with the riches of the earth, though they seldom get either. 3—Thou shalt not steal another's articles and publish them as thine own. 4—Thou shalt not write prose, or insane rhymes; and expect thy vile effusions to be published as the outpourings of youthful genius. 5—Remember the advertisements and keep the printer blessed with the fulcrum thereof. 6—Thou shalt not borrow thy neighbour's newspaper nor any thing else that is his, but go to him that hath to sell and buy for thyself. 7—Thou shalt not fly into a passion when thy milk and water communications, and thy stolen thoughts, are rejected by the editor. 8—Honor the contemporaries of the type and gall, and set always a good example before thy brother's eyes. 9—Remember the ladies—and beware. For if thou presumptuously prevail on them to marry, the clerk of the court shall issue his license, and thou shalt be brought unto the altar, and there be made to exchange thy state of single blessedness for one of double dullness; and therefore have no more peace. 10—Beware of meddlers and double faced politicians, of sea serpents, and of scoundrel scolds. "Evil communications corrupt good manners."

CHURCH RATES IN ENGLAND. The good people of Manchester seem determined, as the government have not kept their promise of relieving them from church rates, to throw of the burden of their own accord. "The tug of war" between churchmen and Dissenters has been going on ever since Monday, and terminated in the decision, but an immediate one, that the rate for the current year should not be paid. "The amount of the rate is exceedingly small; but the principle is the same if it were one farthing or ten shillings in the pound.—Liverpool Journal.

LORD ALTHORP. CHARACTER OF ONE LORD DRAWN BY ANOTHER.—"Lord Althorp appears to have remarkable influence with his party, and generally with the House of Commons; but why and wherefore, it is not very easy to divine. There is great loss Assamie and good temper about him; his industry and perseverance are great; he is modest and deferential of his own opinions, and candid in acknowledging his errors. This seems about the sum total of his great qualities. (17) He is not very conversant with more than half the lot of most men. Of his powers of eloquence, it would be cruel to detain; he is neither the sumner nor the James Esdaile; he has scarcely the capacity to call a cock. Unlike Sir John Pultney, he is seldom very warmly taken out of the world, he is often the cause that will in other men. As a Minister, he has entangled the Government in more scrapes—he has committed greater blunders than all his predecessors for the last half century. The portrait we have drawn of him is far from altogether the best ideal of a great statesman—the man of his party, and the leader of an office of the House of Commons. Neither will it account for the devotedness which a considerable portion of that assembly bear him. His high rank—his candour, which disarms resentment—his perfect good temper—his incapacity, which provokes no jealousy, and takes the sting out of all his insinuations to account for this. He is also a thorough bred gentleman, whatever truth there may be in the remark of the Examiner that he is a god greater spoiled. On the whole, it may be safely predicted that he will eventually get out of the world as a man of high rank, and a high position, and a high degree of credit than that of adding his noble son to the Bills of Mortality." The above extract is from Lord Alvenley's reply to the Edinburgh Review, which has just been published.

STATE PENSIONS FALLING DUE THIS WEEK. (FROM THE WEEKLY TRUSTS.)

Table with 3 columns: Name, Amount, and Date. Includes names like Bernard, Edward, Black, Jean, Black, Mary Ann, Pinnaman, Emma, Halifax, Gertrude, Halifax, Charlotte, Halifax, Marianne, Halifax, Caroline, Halifax, Catherine, Halifax, Elizabeth, Handfield, Catherine, Handfield, Ann Margaret, Handfield, Eliza, Handfield, Isabel Ann, Leigh, George and Mary, Penrose, Jane, Rooney, Honorable Ann.

DIVISIONS OF THE SPANISH CONSTITUTIONALISTS. The first were the Freemasons, headed by the celebrated Arguella; their object was to establish a liberal monarchy. The second were the exaltados, who wished to gradually modify the constitution, and the introduction of a second chamber, numbering in its ranks our present premier, Martinez de la Rosa, Florida Blanca, the Duke de San Fernando, and many others of distinguished rank and talents. The third and last were the conservatives, who based their operations upon the third article of the constitution, viz. the sovereignty of the people, and whose object it was to organize a popular confederation throughout the Peninsula. The life and soul of this party was and is Romero Alpentis; in whose motto has been—'Malos principiosism libertatem non quitiam servitutum.'—Monthly Magazine for Sep.

Groups are daily exhibited for sale in the neighborhood of the Bank and Stock Exchange, London, at the moderate price of 10s. a brace.

JUDICIAL APPOINTMENTS IN

(FROM THE MORNING CHRONICLE.) The death of one of the justices of the peace in Ireland, unfortunately affords a desirable occasion of proving to the people the necessity of a more liberal and judicious administration of justice. It is a fact, which has been for some time past, that the popular Journals are not so liberal in their criticisms upon the administration of justice, as they were some years since. It is a fact, which has been for some time past, that the popular Journals are not so liberal in their criticisms upon the administration of justice, as they were some years since. It is a fact, which has been for some time past, that the popular Journals are not so liberal in their criticisms upon the administration of justice, as they were some years since.

LORD BROUGHAM AND THE CHAIRMAN. (FROM THE MORNING CHRONICLE.) The Chairman has signified his intention of moving the libel law by his speech in the House of Commons. Upon the subject of criminal information. Upon the subject of criminal information. Upon the subject of criminal information.

THE ADVANTAGE OF PROCEEDING BY PETITION. (FROM THE MORNING CHRONICLE.) The advantage of proceeding by petition is this—it respects the Court of King's Bench, and his integrity, his impartiality, and his station to the favour of the feeling inseparable from the possession of the honours of his country. We depend upon the maintenance of that, with such correctives, it should be imbued with kindly sympathy, and that the public voice should be the voice of the government.

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