The WATERFORD Mail.

This PAPER has a general circulation in the Counties of Waterford, Wexford, Tipperary, Kilkenny, and Carlow.

"This is not the Cause of Faction or of Party, or of any Individual, but the Common Interest of every man in Ireland."

WEDNESDAYS & SATURDAYS. SATURDAY, JULY 9, 1825. [VOL. II.—No. 94.—PRICE 5d.

APOTHECARY BUSINESS.

M. HOYLAND,
KING-STREET, WATERFORD.

IN consequence of the melancholy and unexpected death of DAVID FENNESSY, and the publicity given to the circumstance, M. HOYLAND is induced through this medium to inform her Friends and the Public, that she has engaged EDWARD M'CAN, to succeed DAVID FENNESSY in the SUPERINTENDANCE of her BUSINESS, which shall be conducted as heretofore.

EDWARD M'CAN has been for many years past in Situations of the first respectability in Dublin, and from the strong Testimonials he has received of his Conduct and Qualifications, not only from his employers, but from eminent Professional Characters in the Metropolis, M. HOYLAND, expects through his Ability and Care, to give entire satisfaction to her *Customers* and the *Public* —and hence, still solicits a continuance of Countenance and Support, which she begs to preserve by assiduous attention in every particular. 8th Mo. 7th Mo. 1825.

WANTED,
FOR THE PROTESTANT ORPHAN HOUSE,
AT GAUL'S ROCK,
A MIDDLE-AGED MAN AND HIS WIFE,
(WITHOUT CHILDREN)
TO ACT AS
MASTER & MISTRESS,

Both must be fully Competent, and of the best Moral Conduct.

Application to be made to the COMMITTEE at the House, on WEDNESDAY the 20th inst.

Waterford, June 6, 1825.

TO BE LET.

JOSEPH JACOB
WOULD LET his CONCERNS in QUEEN STREET, all together, or in Lots, containing from 95 to 100 Feet in Width, and 230 to 250 Feet in Depth; nearly One-Half thereof is Covered in with STORES or SHEDS, and on which is a small DWELLING-HOUSE and SHOP. Also, Two RENDERING PANS, with SOAP and CANDLE PANS, and various UTENSILS for the Soap-Boiling and Chandling Business.

This Concern is suited to the Provision Business and convenient to the River. The Tenant can have a YARD opposite of Twenty-five Feet Front to the Quay, and 100 Feet Deep, which is also to be Let.

Waterford, June 25, 1825.

TO BE LET,
TWO ADJOINING HOUSES

At the upper Corner of the South Side of New-street;

ALSO,

A HOUSE IN PETER-STREET.

Apply to Wm. Kearney, Esq. New-street.

Waterford, April 30, 1825.

TO PROPRIETORS OF LIGHTERS.

THE COMMISSIONERS for Improving the PORT and HARBOUR of WATERFORD, *hereby give Notice that they will receive PROPOSALS for SUPPLYING & DISCHARGING BALLAST from and after the 27th Day of September next, for such period as may be agreed upon. Sufficient Security for the due performance of the Contract will be required.—Sealed Proposals to be left with the* SECRETARY, *on or before the 12th of July.*

By Order of the Commissioners.
GEO. BROWNRIGG, Sec.

Ballast Office, June 10, 1825.

THE AMERICAN SHIP
HENRY CLAY,
BURTHEN PER REGISTER 371 TONS,
THOMAS PARKER, Master,
Now arrived from, and will be dispatched again for BALTIMORE *U. S. on or about the 17th JULY next.*

For Freight or Passage, apply to
THOMAS NEVINS.

Ferrybank, 29th June, 1825.

☞ *Capt.* PARKER *will not be accountable for any Debts his Crew may contract in this Port*

FOR PRESERVING THE TEETH AND GUMS.

THE VEGETABLE TOOTH POWDER, has so long been in use, and an appendage to the fashionable toilet, that it is almost unnecessary to offer any recommendation in favor of it. Composed of Vegetables, without the admixture of any Mineral or pernicious ingredient whatever, it is free from the usual objections so justly formed against the use of many other Dentifrices. Its detersive power is just sufficient to annihilate those destructive particles which adhere to the Interstices of the Teeth, to which it gives the most beautiful whiteness, it also imparts a firmness and healthy redness to the Gums, and if used regularly, will preserve them in a sound state even to old age. In Boxes, at 3s 3d each.

The *Adstringent Tincture*, which may be used with advantage at the same time as the Dentifrice, possesses the property of sweetening the breath, and to persons who object to the use of powder, who have tender Gums, and from various causes require a frequent ablution of the mouth, it will be found pleasant and efficacious. In Bottles, at 3s each.

Sold by Messrs. BUTLER, 54, Lower Sackville-street, Dublin; 4, Cheapside, London; and 20, Waterloo-place, Edinburgh. Of whom may be had, their very superior ODORIFEROUS LAVENDER WATER, AROMATIC SPIRITS OF VINEGAR, and AROMATIC SMELLING SALTS.

Agents—Messrs. BULL and PHELAN, *Waterford*; HACKETT and DAVIS, *Clonmel*; REYNOLDS, *Kilkenny*; EVERETT, *Ross*; TAYLOR, *Wexford*. PINN, *Lismore*; O'DONNELL, *Fermoy*; DAVIES, Parade, *Cork*, &c

DIED.

On the 2d inst. at his residence, Killishinihin, near Bandon, Capt. Samuel Kingston.

PORT WINE & CORK WOOD.

DAVID STRANGMAN, and CO. have on SALE, EIGHT PIPES of PORT WINE, choice Quality, imported direct, per the *Phœnix*, from OPORTO.

ALSO a few Tons of CORK WOOD.

Waterford, 7th Mo. 9, 1825.

PORT NEWS, PASSAGE, JULY 7.

ARRIVED,

5th—Dash, Webster, Swansea, culm and earthenware, (for Ross); Maria, Morris, Newport, coals; Wellington Ordnance vessel, White, Dublin, stores.

6th—Hope, Beer, Swansea, coals, Britannia, Jones Workington, do.; Concord, Lymbery, Cardiff, coals, (for Arthurstown) George Ponsonby, Kehoe, Swansea, coals.

7th—Swansea Trader, Crocker and Joseph and Mary, Barry, do. do.; Earl Selkirk, Walker, Liverpool, salt, &c.; Margaret, Thomas, Newport, coals, (for Ross); Thomas, Michael, Whitehaven, general cargo; Four Brothers, Hanlan, Swansea.

SAILED.

6th—Concord, Wagg, Placentia, provisions and salt; Good Intent, Stapleton, Swansea, ballast; Ardent, Williams, Liverpool, butter, bacon, &c.

6th—Shallett, Mason, Quebec, ballast; Hawk, Nicholas, Liverpool, butter, flour, and bran; Ann, Carew, flags and Draper, Flinn, coals, Cork. (from Ross.)

7th—Koningen Van Scoeden, Graap, Elsineur, ballast (from Ross); Speculator, Williams, Swansea, cattle; Devonshire, Lowther, Pillpigs.

ARRIVED FROM WATERFORD,

At London, July 4th; Apollo, Davidson.

At St. John's Newfoundland, June 6th, Providence, Harvey.

WATERFORD MARKETS.—We have scarcely any Grain at Market, and for what appeared the demand seemed dull; Wheat and Oats have declined a little in price. Samples of New Bere were offered yesterday, but not sold; Wheat, 32s to 36s; Barley, 15s 6d to 16s 6d; Oats, 12s 4d to 12s 8d and by measmen, 13s to 13s 6d per barrel; Flour, 2nds, 43s to 44s and in very few instances 45s; 3ds, 37s to 40s; 4ths, 25s to 30s per baz; 317 cwts. purchased by Bakers' this week; Middle Price to regulate the Assize of Bread, 37s 6d, being 1s less than last week. Butter was yesterday, generally, 90s per cwt., but 91s was given in many instances; weighed at the Crane on Wednesday, 458, Thursday, 384; yesterday, 616 firkins. New Potatoes are becoming abundant—from 8d to 10d per stone of 14lbs.

LONDON CORN EXCHANGE, JULY 4.—Our supply last week being small, and the arrivals fresh up to this morning's market being very limited, fine fresh Wheat sold on full as good terms as on this day se'nnight—but the ordinary qualities are quite unsaleable, not the slightest demand for them. Barley remains nominally the same, the malting season having gone by. Oats are 1s per quarter lower, owing to the magnitude of the arrivals. In other articles no alteration.

Wheat	50 to 76s.	Oats (Potatoe)	27s. to 30s.
Barley (Old)	30 to 35s.	(Poland)	26s. to 29s.
Ditto (New)	36 to 38s.	(Feed)	20s to 24s.
Malt	64 to 68s.	Flour	60s. to 65s.
Rye	34 to 36s.	Rapeseed	25l. to 29l.

IMPORTATIONS LAST WEEK.—(Eng.) Wheat, 4,097 qrs; Barley, 464 qrs; Malt, 2,003 qrs; Oats, 8,164 qrs; Rye, — qrs, Foreign Wheat, 435 qrs; Barley, —— qrs; Oats, 140 qrs; (Irish) Wheat, 50 qrs.; Barley, —— qrs.; ditto Oats, 18,655. English Flour 5,800 sacks; American Flour, 100 bar.

Average Price of Corn in England and Wales, from the Returns received in the Week ended June 25, 1825:—Wheat, 69s 5d; Barley, 35s 1d; Oats, 24s 10d; Rye, 40s 11d; Beans, 30s 6d.

JULY 6.—The arrivals since Monday have been small, yet a large quantity of Wheat and Oats remained over for this morning's Market, the demand for which was very trifling, and only the finest samples found buyers at Monday's prices; all other descriptions were unsaleable. In Barley there is scarcely any thing doing, and prices are almost nominal. Arrivals—Wheat, 3,400 qrs.; Barley, 120 qrs.; Oats, 10,560 qrs.; Flour, 5,600 sacks.

LIVERPOOL CORN-EXCHANGE, JULY 5.—There was a good attendance of dealers at to-day's market, and sales of both Wheat and Oats to a fair extent took place, at the prices of this day week for the former and 1d per bushel higher for the latter. In other articles, there was little done.

DUBLIN CORN EXCHANGE, JULY 7.—The supply of Wheat at our market yesterday was small. Fine samples fully maintained last week's prices, and, in a few instances, 1s more was obtained. Oats were very heavy, but without any alteration in prices. There was scarcely any Barley in Market. Flour and Oatmeal were heavy at last quotations. Prime Red Wheat, 37s to 40s; White, 41s to 42s; Oats, 12s to 14s per barrel; Flour, 21s to 23s per cwt.; Oatmeal, 12s to 14s per cwt

CARLOW MARKET, July 6.

	s.	d.		s.	d.	
Butter,	110	0	to	113	0	per cwt.
—— seconds,	103	0	to	00	0	
—— third,	96	0	to	00	0	

CORK MARKETS, JULY 7.

Price of Butter.

To the Merchants	84s	84s	78s	76s	66s	56s
To the Country	74s	72s	68s	64s	54s	44s

Third, Fourth, and Fifth Kegs Six Shillings per Cwt. less. Empty Firkins, best brands, 2s.

CLONMEL MARKETS, JULY 1.—*Butter, 1st quality, 89s 0d; 2ds, 84s; 3ds, 79s.; Bacon Pigs, 00s 0l to 00s 0d; Oatmeal, 14s 0d to 14s 6d; Rendered Lard, 00s 0d to 00s 0d per cwt. Flour seconds, 43s 0d to 45s 0d; Thirds, 38s 0d to 39s 0d; Fourths, 29s 0d to 30s per bag. Wheat, 1s 9½d to 1s 10d; Oats, 10d to 10½d Potatoes, 3d to 5½d per stone; Bere, 00s 0d to 00s 0d; Malt, 00s to 0s 0d; Barley, 00s 0d 0s to 00d per bar.*

BIRTHS.

On Tuesday morning, the Lady of Abram Sargent Esq., Lady-lane, of a son.

The Lady of Capt. Stewart, of the 86th Regiment of a son.

At Castlecomer, the Lady of B. Haughton, Esq. of two sons.

On the 22d May, of a son, the Lady of Major Marshall, Military Secretary, at Gibraltar.

MARRIED,

On Tuesday morning, at Rathaspeck Church, County Wexford, Thomas Irvine, Esq., M.D. Camolin, to Anne, second daughter of William Thompson, Esq., M. D. of Wexford.

In Dublin, Richard Falkiner, Esq. of Mount-Falcon, county Tipperary, to Tempo, youngest daughter of Richard Litton, Esq.

Denis O'Meagher, Esq. of Kilmoyler, Co. Tipperary, to Anna Maria, daughter of the late Nicholas Doherty, of Ballydrihid, Esq.

DIED,

At Oxford, Dr Burton, brother of Mr Justice Burton.

On the 8th inst. aged 22 years, Jane Maria, youngest daughter of the late David Ogden, Esq., of Annsborough, Co. Wexford.

In New Ross, Sarah, daughter of the late Mr Joseph Williams.

IMPERIAL PARLIAMENT.

HOUSE OF LORDS—JULY 4.

IRELAND.

The Earl of HARROWBY laid upon the table a report from the Select Committee of their Lordships upon the state of Ireland. The Earl of DARNLEY was satisfied that the report now laid before the House contained some interesting information and valuable suggestions, but it studiously kept aloof from the only great question that agitated, or was likely to agitate, the United Kingdom. Now, however, and after the Resolution which their Lordships had unfortunately, as he must continue to think, come to respecting the non-removal of the disabilities of their Catholic fellow-subjects, he could not suffer the Session to pass entirely by without once more stating his opinion as to the expediency and necessity there existed of adopting quite another course. He remained of opinion, that concessions ought to be granted, and he certainly had noticed, with some surprise, and not without grief, the opinion now entertained by the Noble Earl (Liverpool), and which he had expressed pointedly in that House, after the attention which he knew the Noble Earl paid to the evidence on which the Report was founded. There was only one way of setting this question at rest, and that was by conceding it, for no go-by would ever do. Notwithstanding the unfortunate vote which their Lordships came to, notwithstanding that their Committee had omitted to recommend more conside on, they would find that there remained no possible way whereby to tranquillize Ireland, and secure her attachment in perpetuity than by granting the Catholic Claims.

The Earl of LIVERPOOL felt it proper to say a word or two in consequence of what had fallen from the Noble Lord. It was represented that he had given, on a recent occasion, a different and stronger opinion in opposition to the Catholic claims, or at any rate, that he had spoken with more determination than formerly. But he would undertake to say, as far as his recollection now served him, that their Lordships would not find that his sentiments were urged more strongly in the last discussion than at former times. As to the other point noticed by the Noble Earl, who thought that the Select Committee, in their Report, might have recommended the Catholic Claims and the Elective Franchise to the attention of that House, he was decidedly of opinion that had the Committee so acted, they would have gone entirely out of their way. He conceived that their Lordships' Committee had done all upon this occasion, that was proper to be done; information had been obtained from all quarters; no evidence was attempted to be shut out; it was, in effect, an open sort of Committee, where no influence had been urged—no compromise made. He certainly did not wish, in the present instance, to provoke a discussion; and he was happy to say that the Report met with the general approbation of the Committee.

The Earl of DARNLEY agreed to what the Noble Earl stated as to the Report just laid upon the table of the House, in which he himself had concurred with the Noble Earl; but he regretted that he differed from the Noble Earl upon a great question, and did not recollect the Noble Earl speaking in the same tone regarding that question as he lately did.

WESTERN SHIP CANAL.

Viscount DUDLEY and WARD reported, from the Select Committee, to whom the Western Ship Canal Bill was referred by the House, that the measure was entitled to be entertained by their Lordships.

COMBINATION LAWS BILL.

The Earl of LIVERPOOL then moved the order of the day for the House going into committee upon the combination laws.

The Marquis of LANSDOWNE, while he admitted the urgent necessity for some strong measures to repress the tyrannical assumptions of the combined manufacturers, and gave his approbation to the general tendency of the measure before the House, complained of the late period of the Session at which it was introduced, which precluded the possibility of giving its provisions a deliberate examination.

The Earl of LIVERPOOL explained that the necessity for introducing the bill at all had arisen out of the wild and mischievous law of last Session, which had been forced furtively through their Lordships' House, or he most certainly should have opposed it; and that the late period at which the pending bill came before their lordships was the consequence of the length to which the Commons' Committee protracted its inquiry into the deplorable effects of the repeal law.

After a few words from the Earl of Darnley, the House went into Committee.

The Marquis of Lansdown proposed to reject the clause imposing the penalty of the *treadmill* upon offenders under the act. The proposition was rejected without a division.

The Bill was then reported, and (the standing order being suspended) read a third time and passed.

BANK NOTES.

The Earl of GROSVENOR said, he rose for the purpose of calling their Lordships' attention to a subject of great importance. A person named Jones, some time back tendered to a certain bank, six of their notes, for which he demanded sovereigns in payment. This they refused. He subsequently tendered to the same bank, notes of the amount of £45, which they also refused to pay. It was stated to Mr Jones that the bank did not conceive themselves bound to pay in cash; that it was sufficient if they paid in Bank of England Notes. The impression prevailed in many other parts of the country, as well as in Bristol, that country bankers were not bound to pay their notes in cash. By the Act of 1797, bankers might be obliged by a summary process, to pay their notes. That clause, however, was omitted in the late Act. It was desirable in his opinion that the summary process of the Act of 1797 should be re-enacted.

The Earl of LIVERPOOL said there was only one legal tender, and in that every person was obliged to pay. By some accident the summary process alluded to by the Noble Earl was omitted in the late Act. If thought expedient, it might be added to the Act, or re-enacted in a separate Bill. As the law on the subject was now known, and no doubt would remain as to the liability of every banker to pay his notes in cash, no inconvenience could in future arise from a similar refusal. The best security the public could have for being paid in cash was the necessity every bank must feel of supporting its credit.

Lord CLIFDEN complained of the inconvenience to which the Bank of Ireland subjected the public by refusing to pay their notes in sovereigns. They offered guineas, it was true, but they were useless, being out of circulation here, and received only by weight. This was very unfair and unhandsome on the part of the Bank. They ought to get the guineas coined into sovereigns, which they might do without any expense. He had heard from good authority, that the Bank of Ireland, and other persons engaged in the money transactions between both countries, threw every obstacle in the way of the plan for equalizing the currency.

The Earl of LIVERPOOL said he had heard of no such obstruction.

Lord CLIFDEN said he had had it on the best authority.

Here the conversation ended.

The Irish Church Rates Bill went through a Committee.—The Report was ordered to be received to-morrow.—Adjourned.

THE NEW UNIVERSITY.

We have with much anxiety looked through the *liberal* Journals, for some further illustration of the plan and purposes of the London College. They have been all, however, prudently silent, since the *array* of last Friday has awakened the public mind to the real objects and unavoidable tendency of this dangerous project. The progress of our researches has, however, led us to the embryo of the scheme in a periodical work called the *Edinburgh Review*, once of considerable notoriety, but now nearly as "scarce and curious" as the ancient treasures or new publications of the Roxburgh Club. Lord Coke says, that to trace an error to its source is to expose it; and we are of opinion that we cannot offer any stronger motive for regarding this College scheme with jealousy and alarm, than by showing that it is a product of that mint of mischief—the *Edinburgh Review*. We have not room to-day for the article in which the plan of this jacobin and infidel seminary is laid down by the Reviewer; and we must therefore beg leave to postpone, for the present, our observations upon the subject.—*St. James's Chronicle.*

MORE ADDRESSES.

Mr Lawless has published *his* "Address," in reply to the swaggering patriot. The following is a specimen of the mode in which he *twigs* his antagonist:—

"I now turn to Mr O'Connell's letter with as much anxiety for the character of its Author, as for my own feelings. I did not imagine I should ever have seen the day when party spirit and disappointed ambition could have so prostrated the intellect of any man, much less Mr O'Connell, to the humble level of the meanest scurrility and vulgarity. I flattered myself that, in all our conflicts of opinion, the character and the manners of the Gentleman would never have been forgotten; that though we differed on a public question, the swaggering of the bully would never be substituted in the place of reason and argument; I thought, too, that with regard to Mr O'Connell, the disgust which the scurrility of some of his former letters, written in London, had excited, would have been a source of instruction to him, and that, above all, he would *cease* to use language for which he has *piously* determined never to give *any personal satisfaction*; I thought that a brave man, *when so bound* up by *religious feeling*, would be more cautious in what he *wrote* and what he *said*, and that he would not have thus written of an old and attached friend, however great the provocation or strong the resentment."

The Address concludes thus:—

"I shall now give to my countrymen a letter, written by Mr O'Connell, so far back as 1819—that year in which the Reformers of England adopted resolutions in favour of Catholic freedom. Since that period I shall leave it to Ireland to decide who has taken the most consistent, correct, and straight-forward course: his present political or personal enemies, or your sincere friend,

"JOHN LAWLESS.

"Limerick, August 4, 1819.

"MY DEAR JOHN—I cannot refrain from returning you a thousand, *ten thousand thanks*, for the manner you have treated the address of the English people, Oh! it is you *alone* that strikes on the proper string; would to God poor Ireland could place you *at the head of the Dublin Press*; you have, my dear friend, honesty and talent; *keep up your spirits*; this world, I trust, is not made for the Cæsars; the moral ferment, big with liberty is abroad; the tyrant in Germany and in Spain trembles; the people of England are speaking with a voice of thunder; what shall wretched and devoted Ireland do? At all events you have done your duty. Again I beg of you to accept my most cordial thanks. I mean to answer Hunt's letter; I bespeak your approval, if my reply deserves it; it will be more tame than my sober judgment would warrant; but you have spoken, and well spoken, what ought to be said.

"'Believe me ever your's, most sincerely,

"'DANIEL O'CONNELL.'"

The following is a Copy of the answer of his Royal Highness the Duke of York to the Address of Thanks of the Inhabitants of Weymouth, for his Speech on the Catholic Question:

"Horse Guards, June 29, 1825.

"Sir,—I beg to assure you that I have received, with great satisfaction, the Address from the inhabitants of the Borough and Town of Weymouth and Melcombe Regis, which you and Mr Ure have this day been so obliging as to deliver to me by their desire; and I request you will do me the favour to convey to the Inhabitants of Weymouth and Melcombe Regis, my sincere thanks for the expression of their friendly sentiments, and to assure them I have been much gratified by the terms in which they marked their approbation of the part which I felt it to be my duty to take in the discussion of the Roman Catholic Question, involving considerations of such vital importance to the Established Religion and to the Constitution of these Realms.

"I am, Sir, yours, FREDERICK."

"To the Right Hon. Thomas Wallace, M.P."

SINGULAR CIRCUMSTANCE.

The town of Derby has been amused and interested, during the past week, with a most unusual disclosure. A young woman of the name of Harriett Moore, a native of Sligo, in Ireland, had, it appears by her own account, assumed the dress of a boy, between six and seven years ago. She states, that on the death of her parents, she found herself without protection, and this induced her to put on a suit of her brother's clothes, and, in the name of John Murphy, to seek employment in that disguise. She was then not fourteen years of age, and was engaged in service among the Irish graziers. About five years ago, she came over to this country as a drover's lad, and was attending some cattle through Derbyshire, when she was noticed by Mr Clark, of the inn at Shardlow, as a very sharp and attentive youth. He engaged her to remain with him as a helper in the stables, and she continued in his employment, until, by her handiness and care, she got promoted into the service of J. Sutton, Esq. of Shardlow, in whose family she was entertained with much satisfaction for the space of two years, as a groom and footboy. Having, however, given some offence to her employer, she was discharged, and while out of place, she fellowed job employment at the salt works, and lodged at the house of a woman named Lacy. By some accident, this woman became acquainted with her sex, and terrified the poor wench, by telling her, she was liable to be transported for having gone about in male attire. This Mrs Lacy had a daughter, of the romantic name of Matilda; and Matilda Lacy had become pregnant, by a butcher of that neighbourhood. The Lacys, both mother and daughter, then proposed to this female John Murphy, that she should marry Matilda, and father the child, in order, by so doing, to conceal the shame of the unfortunate Matilda, and to prevent the compulsory disclosure of the real father, which the parish officers were insisting upon. John did not relish the thoughts of a matrimonial engagement of this character, but was very much alarmed at the idea of being prosecuted as an impostor who had usurped the dress and callings of the opposite sex. In this distress, poor John Murphy quitted Shardlow, and sought employment in Nottinghamshire. At Chilwell, she entered into the service of a bricklayer, and first learnt to carry the hod, which she has since been accustomed to do with much dexterity and alertness; but when there she had obtained the good will of her master and fellowworkmen, her comfort was broken in upon by the mother of Matilda, who followed her with entreaties and threats, and at length a letter from Matilda herself, reproaching poor John with deserting the object of his seduction, was sent in such a manner as to fall into the hands of John's employer, who being a serious moral man, discharged his servant for conduct which appeared so very depraved in one so young. Apprehensive of the consequences of a prosecution for having disguised her sex, and being at the same time assured by Matilda and her mother that the father of the child would amply supply its wants, and advance a sum of money as an outset, poor John Murphy at length consented, and the marriage ceremony was actually performed about two years since, in the church of Aston upon-Trent. John Murphy was, however, not very easy in the character of a husband; the promised dowry was never paid, and poor John, although work was always welcomed with an industrious spirit, found it was no easy matter to maintain a wife and child, besides a wife's mother into the bargain. John began to seek work at a distance from home, and this often drew the attention of the parish officers towards him. Derby, however, continued to be John's general resort, rather than Shardlow or Aston; and in this town John worked repeatedly as a bricklayer's labourer, for Mr Macdonnell, Mr W. Siodart, and Mr Shenton the slater, by whom she was esteemed, as an intelligent, light-hearted, and hard-working little fellow. It is natural, however, that the family of married folks should increase, and John Murphy began with sorrow to discover that, in spite of existing circumstances, the cares of a father have a most inveterate tendency to multiply. Another Young Murphy was about to make its appearance; and as the prolific Matilda, as well as her children and mother, seemed very likely to become a serious incumbrance to the parish, the overseers were very alert in their inquiries after the unhappy John, who, as may be supposed, had latterly been more shy than ever of home. In fact, the poor girl declares that she should long since have disclosed her sex, had she not been intimidated by the threats of Matilda's mother. However, it appears that, in the course of the last week, the vigilance of the parish officers had rendered the situation of affairs extremely urgent; and, therefore, having made a countrywoman of her own her confidant, she procured feminine habiliments; and on Sunday last, resumed her petticoats, and thus divorced herself from her matrimonial troubles. She is a short, stout, good looking young woman, and states herself to be in her twentieth year; but, probably, on account of her laborious occupations, she looks four or five years older. As she has gained from all her employers an excellent character for industry, sobriety and honesty, her case has excited no small degree of commiseration, as well as curiosity; and as she expresses a wish to get into service in a farmer's family, we cannot help thinking that she would be a valuable acquisition in such an occupation.—*Derby Reporter.*

The *Dorset County Chronicle* contains the following notice:—"Two gentlemen, *True Blues* are wanted to represent the borough of Taunton at the next election."

MR. DONOVAN, lately acting Surveyor and Coast-waiter in Dungarvan, has been appointed to a similar situation in Boston, Lincolnshire.

EVIDENCE GIVEN BY

His Grace the ARCHBISHOP *of* DUBLIN,

ON THE FOURTH DAY OF HIS EXAMINATION,

BEFORE THE SELECT COMMITTEE OF THE LORDS

ON THE STATE OF IRELAND.

Has your Grace any desire to make any corrections or additions to the matters of your last examination? With the permission of your Lordships, I beg leave to state, that there are two Canons, which I had not noticed with sufficient attention, amongst the acts of the third Council of Lateran, and which contain, as far as the system of the Roman Catholic Church is concerned, some very strong matters. The one is the Sixteenth Canon, and the other is the Twenty-seventh. The Sixteenth Canon pronounces, that oaths are not to be esteemed such, but rather perjuries, which are adverse to the interests of the Church. The Twenty-seventh, decrees remission of sins to be granted to those who pursue heretics to slavery and destruction. As bearing upon the points to which I was examined on the last day, these appear to me to be so important, that I beg leave to lay them now before the Committee.

[The same were delivered in, and were read, as follow:]

TRANSLATION.

Sixteenth Canon of the Third Council of Lateran, under Pope Alexander the Third.

OF THE ORDERING OF CHURCHES.

Since in all Churches what hath seemed fit to the major part, and the senior brethren, ought to be without hesitation observed: it is grievous, and deserving of reprehension, that a few, not so much according to reason as of their own proper will, in many ways impede the Ordering of certain Churches, and suffer not the Ecclesiastical regulation to proceed: wherefore we, by the present Decree, resolve, that, unless something reasonable be shewn by those who are fewer and inferior, what has been agreed on by the major and senior part of the Chapter always, without appeal, prevail and take effect. *Nor shall it obstruct this our Constitution if any man shall say, that he is bound by an oath to preserve the customs of his own Church:* FOR THESE THINGS ARE NOT TO BE CALLED OATHS, BUT RATHER PERJURIES, WHICH ARE CONTRARY TO ECCLESIASTICAL UTILITY, AND TO THE INSTITUTIONS OF THE HOLY FATHERS. But if he shall presume to oppose customs of this kind, which are supported by reason and agreeable to the sacred Institutions, *let him be prohibited from participation of the Lord's Body*, until he shall have performed meet penance.

Part of Twenty-seventh Canon of the same Council.

OF HERETICS.

As the Blessed Leo says, although ecclesiastical discipline, content with sacerdotal judgment, inflicts no bloody punishments—*nevertheless it assists the Constitutions of Princes; in order that men, through fear of corporal punishment, may seek the wholesome remedy.* Therefore, since in Gascony, &c. &c., we anathematise the heretics, whom some call Catharia, others Patrini, others Publicani, and other names—and prohibit, under anathema, any one from maintaining or cherishing them in their houses or lands, &c. &c. &c. &c.; but if they shall die in this sin, let no oblation be offered for them, and *let them not receive burial amongst Christians.* - - - We enjoin all the faithful, for the remission of their sins, to oppose themselves manfully to so great calamities, and to defend the Christian people against them by arms. *Let their goods be confiscated, and let it be free to Princes to reduce such men to slavery.* We also, from the mercy of God, and relying on the authority of the holy Apostles Peter and Paul, *remit two years of penance to all faithful Christians who shall take arms against them, and to destroy them by fighting*, at the Council of Bishops or other Prelates. And if they shall delay there a longer period (than two years), we commit to the discretion of the Bishops, to whom the care of this affair has been entrusted, the power of giving them, in proportion to their labours, a greater indulgence.

There is another document, not bearing upon the same subject, but one of a very extraordinary nature, which I wish also to lay before your Lordships. I had it transcribed, under my own superintendance, at the British Museum. It is a Bull of Gregory the Thirteenth, absolving the Irish Papists from their allegiance to Queen Elizabeth, calling upon them to take up arms and rise in rebellion against her; of whom they affirm, that she departed from God, and that God has departed from her, offering to these rebels full remission of their sins for so doing. It is a transcript of a paper in the Lansdowne Manuscripts, No. 96, Article 53, in a collection entitled "Burghley Papers."

The Paper was delivered in and read, and is as follows:—

Brief of our Most Holy Lord Gregory XIII., relative to a faculty granted to James Geraldine, &c. &c., of carrying on war against Elizabeth, pretended Queen of England, in favour of the Catholic Faith:—

GREGORY XIII. POPE.

To all Prelates, Princes, Earls, Barons, and all the Clergy, Nobility, and People of the Kingdom of Ireland health and apostolical benediction. Amongst other provinces of the Christian world, you are disunited from us by large tracts of lands—the Apostolic See has always embraced *(with singular love and especial charity,)* the nation of the Irish, on account of the constancy of their ardent devotion, and their feeling of inviolable sincerity—*very often declared*, towards the Catholic Religion and the Roman Church, and we, from these causes, are moved so much the more by the vexations and afflictions of the same Kingdom, and, as far as lies in us, desire to provide for the liberty and security of the persons, as well as the salvation of souls: Therefore, since lately from a worthy and noble man, James Geraldine, &c. &c. Governor-General of Desmond, in the absence of the Earl of Desmond, as one declares, who for this cause has introduced himself into our presence, we have learned with great grief of mind, how many and great evils, by reason of their love of the orthodox faith and true religion, faithful men suffer there from Elizabeth, who, odious alike to God and man, tyrannically and impiously rules in England, and the Island of Hibernia. And since the same James, from zeal towards the House of God, and desire of restoring holy religion, impelled by the greatness of his patriotism and the innate virtue of his soul, has it in mind to cast off from your necks, with God's assistance, that hard and intolerable yoke of slavery, and hopes that he shall have many associates in so pious a design and undertaking. Therefore, we admonish and exhort you all and several, by the bowels of the mercy of God, that, *knowing the seasonableness of the time*, you will strenuously and with all your might, each man support the piety and fortitude of such a leader, *nor fear a woman, who, already fettered by the chain of an anathema, and falling into disgrace, has withdrawn herself from the Lord, and the Lord has withdrawn from her*, and many evils shall deservedly find her. But in order that with a more ready mind you may be able to obey, to all and singular contrite, and having confessed, or HAVING THE PURPOSE OF CONFESSING, who shall have followed that leader and his army, the asserter and defender of Catholic faith, and shall have joined themselves to him—or, by counsel, favour, provisions, arms, and any other means or plan, shall have promoted his expedition and this holy purpose, *we grant and fully bestow by Apostolic authority, a plenary pardon, and remission of all their sins, in the same form as is usually granted to those who proceed to war against the Turks, and for the recovery of the Holy Land*—Apostolic constitutions and enactments, and other things making to the contrary, notwithstanding. But, in order that these letters may come to the knowledge of all more easily and speedily, we order that to copies of them, in manuscript or print, and sanctioned by the hand of the Public Notary, and by the seal of a person set in ecclesiastical dignity, the same credit be given, as should to these presents, if they were shewn and exhibited.

Given at Rome, &c. &c.

Indorsed, 25th February, 1577.

Bull against the Queen.

For James Fitzmaurice.

Is your Grace aware of a declaration signed by the Roman Catholic Bishops in Ireland, in consequence of and referring to the Bull which your Grace has just delivered in? No; I am not aware of any such.

Have not the Roman Catholics of late endeavoured to show that there is more resemblance between the doctrines of the Church of England and those of the Church of Rome than has generally been supposed? I think not more than formerly. It has, I apprehend, been the practice very commonly, when there has been an endeavour to induce Protestants to support their cause. I rather believe that it was in Burnett's "*History of the Reformation*," on looking into that Book lately, that I met with an account of a state of things exactly of the same character as we have heard of at the present day, existing above a century ago; resemblances between the Churches of England and Rome strongly insisted upon. One of the most eminent writers the Roman Catholics ever had, Bossuet, exerted himself particularly, not only in his discussion with Leibnitz, but also in his 'Exposition,' to effect a similar purpose. In the latter work especially he has laboured with his utmost ingenuity to induce the Protestants to believe, and the world at large to believe, that the tenets which the Roman Catholic Church maintained were not so far removed from the principles held by other descriptions of Christians as had been commonly imagined. Dupin laboured the same in his correspondence with Archbishop Wake. And in general we find in the history of our own country, that whenever there has been any very great endeavour made on the part of the Roman Catholics to obtain political advantages, they have uniformly put forward in a stronger manner than at other times, the resemblance between the tenets of the Churches of England and of Rome.

Have they not of late endeavoured to prove that resemblance, not only by attributing to the Church of England doctrines similar to those which are acknowledged to be held by Roman Catholics, but likewise by endeavouring to explain away some of the most obnoxious parts of that doctrine which is attributed to the Roman Catholic Church? There are some few individuals who have endeavoured to do both.

Where they make the latter endeavour of explaining away the most obnoxious parts of the doctrines attributed to the Roman Catholic Church, what advantage is there in endeavouring to force them back upon the doctrines which may have possibly been held by Roman Catholics six hundred years ago? The only advantage that I feel is this, that if there be reason to suspect their sincerity, and that this is only assumed to effect an object, the danger of successful deception may be averted. If a person attempts to deceive me for purposes of his own, I may feel it necessary, in self-defence, to detect and expose him.

In what manner do you expose the individual by exposing the Church in ancient times? I have spoken of the Church here as the individual. It has become lately the custom to represent a few individuals who are not, and cannot be authorised to speak for the Church, as the Church. I am reduced to a difficulty, because it is a substitution of things, one for the other, which are totally different. The Roman Catholic Church disclaims all such expositions of individuals, and those very individuals themselves, if pressed by unauthorised concessions from which conclusions may be drawn unfavourable to their Church, are always sure to disclaim them, and at once appeal from them to the decrees of councils and the acknowledged authorities of their Church as the only standard that can and ought to be referred to. I therefore only follow the example of that Church in referring to its own decrees and councils as the only true standard; and I think I am justified in comparing its anciently received system with the modern representations of its doctrines.

Do you apprehend that time, which is said to be the greatest of all innovators, has changed nothing in the practical application of the doctrines of the Church of Rome, in the course of six centuries? We know to a positive certainty, that within a period very short indeed of the range of six centuries, doctrines of that Church have been openly avowed and acted upon, as much in violation of the common principles of society as they could have been in the days of Lateran or Constance. I have handed in to day a paper that sufficiently proves what the avowed character of that Church was at a distance of time much less than the half of that which has been named; and some records, referred to at the last meeting of the Committee, prove that the system had not lost its character at a comparatively recent day.

In what manner is what your Grace calls the Roman Catholic system perpetuated? By those recorded Councils and decrees which the Roman Catholics, one and all, declare to be immutable, and declare also to be the only authentic standard to which any person can refer, in ascertaining what are the true doctrines of the Roman Catholic Church.

Do you apprehend that the spirit of the age has no influence upon education? I conceive that a man may profess to be a Roman Catholic, who is not a true one; and I conceive also that there may be something in the very system that controuls education. Indeed, I rather think it is a notorious fact, that persons of that communion, in the higher situations in this Country, and who ought to have the fullest benefits from education that society can afford, are found generally to be possessed of its beneficial results in a very different degree from those who are not enslaved to the principles of that religion. I think, in short, that the system itself counteracts education, and impairs, when successfully inculcated, its liberalizing influence.

Do you apprehend there is no practical difference between a Roman Catholic now, and a Roman Catholic in the time of Boniface the Eighth? When I am asked about individuals, not having the means of forming a just knowledge of individuals, at a distant period, I am unable with exactness to answer the question. Society itself must have undergone a total change in such an interval. If I am asked what was the conduct of the system then, and what it is now, I am obliged to answer, that it must be concluded to be the same. When I speak of the Roman Catholic Religion, I speak always of the known and acknowledged system of that Church. As to what departure individuals may make, either in former times or the present, from the principles they profess, it is not for me to say.—If it has been found that it is an insincere denomination, and that the persons who profess to hold the principles of that Church do not hold them, I will not say that this may not be turned perhaps politically to account, by those who look only to what may appear expedient; and yet I would not infer much of what is beneficial from an arrangement founded on such a basis, because I cannot but think that individuals, who will not abide manfully by the system, which, according to the rules of their Church, they are bound to profess and to maintain, are not the persons to be most depended upon in any other professions and declarations they may be led to make.

If a man should believe in the uninterrupted succession of Popes from the time of St Peter, and in transubstantiation, and perhaps in some other doctrines generally acknowledged by the Church of Rome, is there any advantage in proving, that in order to be a Roman Catholic he ought to believe a great deal more? I think that to be a genuine Roman Catholic, he has in truth one thing only to believe; that is, that it is his duty to relinquish the exercise of private judgment altogether, and to repose his conscience in the keeping of the Priest. And this being granted, it appears of little consequence what may be the specific doctrines he assents to besides. In doing this he has of course bound himself to whatever doctrines may be imposed upon him by the persons under whose influence his mind is placed; and, in consequence, I am entitled, with respect to such persons, to look back to that system which the teachers of religion themselves maintain—and the presenting to the mind of the individual the whole of what that system requires him to believe, may prove to him a salutary check.

Do you think it better that a person professing the Roman Catholic Religion should believe in the whole system as you understand it, rather than that he should gradually slide into Protestantism by explaining away some of the most obnoxious doctrines attributed to his sect? I do not exactly know what answer to give, as to what it may be better for a person to do in changing from a certain set of opinions to another. It is quite manifest that whilst he abides by the system he cannot pass into Protestantism; and yet if he is not aware of the extremity to which that system requires him to go as a true Roman Catholic, he is not so likely to be desirous to explain away its doctrines. As to the manner in which he is insensibly to slide to the boundary between the Roman Catholic religion and Protestantism, that I do not comprehend.

Must not all change of religious feelings be gradual? The change of religious feeling that I would desire, in order to give me any hope with respect to a Roman Catholic, would be a change to a determination to read the Scriptures sincerely for himself, and to exercise his own judgment conscientiously upon them. This, which is the only true approach to Protestantism, and the only real resemblance to its character, I have not seen put forward by those who would present to us other plausible similitudes; yet every thing short of this is vain. Unless private judgment is exercised by the individual in a conscientious search for himself, of what his duty is, he has taken no real step towards the Protestant religion; and there is no absurdity, however great, connected with the scheme of the Roman Catholic religion, that does not stand its fair chance for continuance, as well as any plausible explanation of particular doctrines can possibly do.

The Committee may understand by the whole tenor of your Grace's evidence, that you are decidedly hostile to any concession to the Roman Catholics? I have no connexion with political concerns; I am asked with respect to their religion. It is the misfortune of the present day, that the Roman Catholics have made now their religion their politics, and their politics their religion; and if the consequence of my having a very unfavourable opinion of the system of their religion be, that I must be supposed to be adverse to their political claims, I cannot help that; it is their act, not mine. As long as I find that the Roman Catholic system, still avowed in that Church, is such as to be in its obvious consequences at war with the peace and safety of society, so long it is impossible for me to desire to give the members of that communion increased power. I feel, that if power be given to those who acknowledge as a vital principle a spiritual supremacy, power is actually given to the person who possesses that spiritual supremacy; and therefore we let into our Constitution a foreign influence of a much more dangerous character than if it were avowedly temporal. I conceive, that admitting the Roman Catholics of these countries subject to such an influence, to the privileges of the Constitution, is not merely admitting so many individuals to certain privileges, but that it is actually making a change in the Protestant Constitution of the Empire. The Constitution of the Realm knows of but one allegiance, Ecclesiastical as well as civil; and the Roman Catholics require in their political demands, before they will accept of what they profess to seek, that we shall in the first instance acknowledge a new supremacy, which from its nature and character must necessarily (as the next world will be felt by every conscientious man to be more important than the present), be paramount over that which the loyal Protestant subjects of this realm consider to be supreme. This appears to me a great alteration; it seems an unjustifiable demand; it is not a petition for admission to privileges, but it is a demand that the Constitution shall abate its own power, and alter its own character. And here is the great difficulty with regard to Roman Catholics. There is scarcely any other description of Religionists in existence that may not be admitted into offices in the State without introducing a new power hitherto unknown to the State. There must in the first instance, be brought in a new Supremacy before a Roman Catholic will condescend to accept of any of those offices that he seems to be so desirous to obtain, but which at the same time he holds cheap and contemptible, compared with that allegiance which in any State is dangerous, a foreign allegiance; but which in the Protestant State of Britain, is eminently dangerous, as being at direct variance with the religion of the empire.

The Committee is to understand that your Grace apprehends danger to the Establishment from any further concession being made to the Roman Catholics? I do, in the present state of things. If additional power be given to that body, the impression upon my mind is, that unless a very material change would take place to neutralise its effect, that power would be employed, or at least is likely to be employed, to the detriment of the Establishment.

Does your Grace apprehend no danger from the withholding of the claims? I do not feel myself at liberty to enter into calculations upon such a subject. I cannot reconcile it to myself to view this question merely as a politician; and indeed, I consider myself not qualified to pronounce on mere political matters. I am afraid to let a notion of expediency rise in my mind against what I feel to be a question of duty. I never can reconcile it to myself to do a positive, and, as I conceive, a permanent evil, on the chance of a speculative and temporary good.

Does your Grace think that Ireland can continue long in its present state with regard to that question? I cannot bring myself to believe that the measure proposed will remedy it; and therefore I am not brought to the comparison. I doubt whether the quiet of Ireland would be secured a year by it; I am sure, at all events, not many.

Does your Grace think Ireland can remain quiet after all which has passed, supposing the claims of the Roman Catholics to be continued to be refused? I look upon that as not the principal consideration. The Government, as I conceive, is to remain unmoved in its true and just position, whatever temporary disquiet may be the result of its deliberate act; and I very much fear that any appearance of a desire on the part of the Government to yield, through the apprehension of disturbances that may grow out of the refusal of the Roman Catholic claims, will secure perpetual disquiet to that Government. I have no notion of a Government which is not a firm one.

Your Grace has stated, in the former part of your evidence, that you have no hesitation in saying, that if England were embarrassed by any very serious war, in which she found it difficult to maintain herself, the effect would be a separation altogether of the two countries; in reference to the supposition of the Roman Catholic Claims being granted, does your Grace think such a result far more likely than in the event of their continuing to be refused? The answer, I recollect rightly, was not simply of the character now stated—it had a bearing, under my present impression, of a more extended nature. Having stated my belief, that the accession of power to the Roman Catholics might be dangerous, I was asked in what way I thought it would be dangerously applied; and it was in reference to that question that I expressed my opinion, that there being assumed a fixed purpose to make use of their power for the subversion of the Established Church, and, as connected with this, for the separation of the countries, that increase of power would supply them with better means for effecting their object, and that there would be more danger of an attempt being made, and of that attempt being successful, when England was embarrassed, than there could be from the exertions of such power as they now possess. In other words, my feeling was, that concession to the demands of the Roman Catholics would lead to a course of things, which would be followed by such an increase of power, as could, under circumstances favourable to the object, be employed more effectively for whatever injurious purposes might be contemplated, than the powers which they enjoy in the present state of things. I, of course, in that answer, looked to various possible modes by which admission to Parliament might enlarge and diversify their means of acting; amongst others, by influencing laws affecting the well being of the Protestant Establishment, which would then be placed in their guardianship jointly with that of the other members of the Legislature. These laws might be so calculated as to raise the confidence and increase the strength on one side, and beat down those on the other; and by these and other exertions, such accessions of power and confidence might be obtained, that if unhappily force were to be employed for the purpose of separation, when the opportunity arrived, the Establishment, and the connexion of the countries would be exposed to greater danger from its operations. This was the general bearing of what I intended to convey. I beg now to say, that I am far from attempting to pronounce an opinion that such a course of things, or that any particular predicted course of things, would be the result; but that greater danger would result from the increased powers, than from their continuing within their present more contracted sphere, is an impression I cannot remove from my mind.

Does your Grace think, from your knowledge of human nature generally, and from your knowledge of Ireland in particular, that subjects who enjoy all the benefits of the Constitution, would be more likely to be disaffected to the State, and to aid a separation, than those who are, as it stands at present, excluded from them? I much fear, from the views I am forced by the existing circumstances to entertain of the Roman Catholics of Ireland at the present day, that the concession of the privileges now professed to be sought, will not prevent those injurious consequences to which the question refers. I am strongly impressed with the opinion (whether rightly or wrongly) that the admission of certain members of their body into the Legislature, unless within a short space of time, it shall be followed by some such accession of power as will enable them to effect other objects, will not afford satisfaction to the body at large. That admission into the Legislature of itself is not regarded by the entire body as the final object, I am fully convinced; but that, on the contrary, it is held by the great majority, comparatively unimportant. The grand object I believe to be, to establish the Roman Catholic Religion in the ascendant in Ireland; and should it be necessary for this purpose to break of the connexion between the two countries, that sacrifice, I have no doubt, would be made, if it were found practicable.

Your Grace would continue of that opinion if the Roman Catholics were collectively and individually ready to contradict it on oath? The persons who had contradicted it on oath I should be bound to believe, and as long as they lived I must conclude they would abide by their declaration; but in twenty or thirty years there would be but few alive who had bound themselves by such an obligation. But I have been speaking of a state of things which is not supposed to continue merely for a short period. I have been answering with reference to a continued course of time, and there can be no continuing obligation of any oath taken by individuals beyond their time. The obligation of an oath cannot be inherited. Your Lordships question looks to the effect, (as I apprehend) of declarations made now by existing Roman Catholics.

Does your Grace attach no consequence to the disclaimer which has been made by persons holding the same nominal situation in the Church of Rome which your Grace holds in the Church of England, and by others, the most influential in their civil capacity, who have, upon oath, disclaimed the intention of making Catholic Emancipation, as it is called, only a stepping stone to subverting the Establishment? As far as those individuals are concerned, I have every reason to hope and be satisfied they are speaking the truth.

Is your Grace of opinion that the admission of the Roman Catholics to equal civil privileges would create any danger to the Protestant Faith? I do not know how it could be called dangerous to the Protestant Faith in those countries, unless by overturning the Protestant Established Religion.

From your Grace's observation, do you think, that a foreign or domestic education of the Roman Catholic Clergy is the most desirable? My views upon that subject have been, that, notwithstanding disadvantages undoubtedly attached to a foreign education, yet, taking it under all its bearings, it is preferable to the education at Maynooth. With all its disadvantages, I should prefer a foreign education.

For what reasons does it appear to your Grace that this is the most desirable? I think the description of Roman Catholic Clergy likely to be had, and which was procured in former times from a foreign education, is superior to that produced by the domestic education of Maynooth. Speculation and experience go together upon the subject. The impression upon my mind, with respect to the Roman Catholic Clergy of former days, was certainly much more favourable than it has been with respect to those who had been educated at Maynooth. There are circumstances with respect to the education at Maynooth, arising from the unfortunate state in which Ireland in latter times has been placed, that naturally enough account for this result. It would seem that whatever withdraws for some time from the scene of fomentation and party a considerable portion of the Roman Catholic youth, and especially those of the description who are to have a leading influence upon the principles and feelings of the mass of their population, may in its own nature be highly advantageous. In Maynooth the Student still breathes, if I may so say, the atmosphere of inflammation. The intercourse is there kept up with those persons with whom he might have been connected before he entered the College; and if that connexion was not a wholesome one, if the individual or his friends have been connected with Associations not beneficial to society and to loyalty, which have been of late too widely spread through Ireland, there is great danger of an influence continuing to work upon him which may be most injurious in its effects. The education there has, I believe, been considered, even by sensible men among the Roman Catholics themselves, to be of a description much inferior to the former Continental education of their Clergy; inferior as to learning and manners, and professional utility, as well as to liberal sentiments and adaptation to society. The instruction which they receive in that place is, as I understand, of a species much inferior to what might be received in the foreign Universities and their learning, being of a nature proportioned to their professional object is, as I apprehend, principally conversant about that very system which seems to present the chief obstacles to the safe admission of Roman Catholics to civil power in a Protestant State. Besides, from the exclusive and predominant study of that system in itself, much injury arises to the mind of the Student. The pride of giving perpetuity to what has acquired command over mankind by the authority of Councils and Popes, through a long series of ages, and this sustained on the high ground of infallibility cannot fail to cause impressions on the young mind which, when not counteracted by the liberalizing effects of a more generalized education tend to elevate extravagantly in his own estimation the individual who finds himself connected with such a system, and whose duty it will become still further to extend and maintain it. But still more injurious do they tend to elevate him, in his comparison of himself with the Professors of every other Christian denomination whom he is taught by this system to consider but as the growth of yesterday, as having to share in the privileges of what he calls the Church, and who, in not acknowledging the authority of that Church, are to be viewed as rebels and deserters from its jurisdiction. All this the books which are their constant study daily inculcate; and this they there learn to be their duty afterwards to teach and to inculcate upon others. How opposite all this is to the liberal effect of a University, where the benefits of society are had, as well as the benefits of a more liberal education, is too obvious for remark. But not only from these views does education in the foreign Universities seem to present advantages above the home education at Maynooth, but, in point of fact, the former as it practically worked before the establishment of Maynooth, brought with it some practical benefits of its own, it was not uncommon in those days as I have understood, for a gentleman of property in Ireland, to assist a Roman Catholic tenant of a worthy description, who might desire to have his son educated for a Priest, by enabling him to fit him out and to defray the expence of sending him to some of the foreign universities; and the kindness did not stop here; but when the young man, after receiving the benefits which education, sought so far, and so difficultly obtained, of the advantages of which he would of course be so desirous to profit—when the young man so circumstanced returned to his own country, the same generous benefactor who had at first befriended him, would frequently, as was very natural, follow up his former kindness by other acts of patronage and good will, forwarding possibly by his influence with the Roman Catholic Bishop or Rector, his appointment to some desirable professional situation; and thus attaching this young man, and all his friends, by lasting gratitude. I need not remark to your Lordships on the vast advantages in the way of cordiality and general good will, which such a kindly bond of connection must have caused, and if such things were frequent, must generally spread through the country. Such was the former state of things, and in such kindnesses re-

ligious differences were often forgotten; at all events generally softened. I much fear, that the effect of the present system is of an opposite character. There is too much reason to apprehend that in Maynooth a feeling hostile to cordiality is fostered, and that, as soon as the young man parts from college and is appointed to some clerical situation, he is in general rather anxious to distinguish himself as a champion for the rights of the Church to which he belongs, and whose supremacy he is desirous to assert. It is generally amongst the young Priests who have been educated at Maynooth, as far as I have been informed, that the forwardness to impress such matters upon the minds of their people, and to intermix spiritual with political concerns, principally prevails.—Therefore, with respect to the Maynooth Institution, I am obliged, upon the whole, to give it as my opinion, that, as it is at present constituted and conducted, it is not favourable to tranquillity, nor, I fear, to the principles of a sound civil allegiance. I am, therefore, in answer to the question, under the necessity of saying, that so far as the education of Maynooth is to be taken as the representative of the domestic education for the Roman Catholic Clergy of Ireland, I consider the foreign education to be preferable to the domestic.

Does not your Grace apprehend that the advantages of foreign education, as stated by your Grace, may be overbalanced by the danger of the *persons so educated* abroad imbibing principles and habits adverse to the free constitution of these countries? I began my answer by saying, that I knew there were disadvantages attending a foreign education; but that, upon the whole, I conceived that they were more than counterbalanced by the disadvantages of that very injurious system which belongs to Maynooth. I do not think, in the present state of things, it is possible to import from any country worse feelings with regard to the community, the Protestant part of the community especially, nor with regard to what is connected with a sound allegiance and loyalty, than the nature of the Maynooth education is calculated to promote; and therefore, with all its dangers, I am still disposed to prefer the foreign education.

Has it fallen under your Grace's observation, that the acquirements of the Priesthood educated at Maynooth have, either in disputation or in their sermons, evinced considerable improvement in intellect within the last few years, as compared with the body of Priests which preceded them? I think there is more of activity. I think it is a more stimulant education; and that the degree of quiescence, comparatively, which belonged to the Priests of former times, was rather advantageous to the community at large. I do not think the activity that is exerted now, is as beneficial to the community as the conduct, and character, and degree of acquirements that belonged to the former Priests.

Independently of activity, does not your Grace conceive that the style of writing and speaking, and the power of reasoning of those individuals, have been much improved during those last few years? I am not aware that the persons who have distinguished themselves by writing and by style were educated there. I do not know of any so distinguished who have been educated there. I have no means of judging of them but from their appearing in print.

Your Grace has not those means of informing yourself as to the acquirements of those persons individually; they do not fall under your observation? I have not.

Will your Grace inform the Committee whether you have had a sufficient opportunity of judging, of any of the Roman Catholic Priests who have had their education at Maynooth, to state an opinion of their want of loyalty to the King? With respect to the Roman Catholic Priests, I take my opinion entirely from what I would call the general notoriety; that is, a frequency of report, collected from persons who have intercourse with them in the country, and who, from their knowledge of them, concur in the opinion that the Priests educated at Maynooth are not as well conducted subjects as those that formerly were in the country.

In giving that opinion which your Grace has collected from others, would it not be fair to state any particular instances of misconduct on the part of any individuals? I do not allege any. I speak merely from general report. There might be particular instances adduced but I do not think it would be fair to connect those which have fallen under my observation with those of Maynooth. I merely speak from the experience of persons who have known them, and from the result of their observation, in which they might possibly be mistaken. I do not contend for the accuracy of the information I have received, but it is the information which has reached me.

Although the persons who were sent abroad received a superior education to that which is now given at Maynooth, were they not few in numbers in comparison with the whole mass of the Roman Catholic Priests? I rather think so; but these are subjects with which I am not acquainted farther than from what I learned from hearsay. I had not had many opportunities of forming a judgment for myself.

Was it not the fact that a small number were better educated, but the majority left grossly ignorant? That might be the case, for aught I can positively say.

Previously to that time those not sent abroad had no means of receiving education, except such as were educated at Trinity College? Some few of the Roman Catholics educated in Trinity College did possibly become Priests. I dare say that number was very small.

With respect to schools for the education of the Roman Catholic laity, is your Grace acquainted with the course of instruction, or any of the books used in these schools? There have been some books used in those schools, and which were printed expressly for the use of the schools, and so entitled, that were exceedingly injurious.

Of what date? When I was in the city of of Cork (when I was Dean from the year 1813 to the year 1819), there appeared, I think in the year 1815, one book especially printed in Cork for the use of schools, which was the most pernicious with respect to loyalty that possibly could be sent amongst the children of the lower orders of Roman Catholics. It was entitled, "*A Sketch of Irish History, compiled by way of Question and Answer, for the Use of Schools.*' That appeared to me to be so monstrous a book, that I sent a copy of it to one of his Majesty's Ministers. I have lately met with one in this town, which I have in my possession. The language of this, if it was circulated amongst schools, which it was generally understood to be, must have been the most injurious to the young mind, with respect to loyalty, that can be conceived; for every thing is calculated to inflame and exasperate against England, and against the Protestant religion, and in a way accessible to the meanest capacity.

Is there any name attached to that? No, there is no name attached to it; but the name given to it in Cork was that of Dr England, who, I believe, was afterwards made a Roman Catholic Bishop in America. There followed immediately afterwards an *History of Ireland* on rather a large scale, and more complete in its form, written by a member of the Ursuline convent in Cork. It seemed to be founded very much upon this, or rather both originally were cast in the same mould as to its matter, but this one more enlarged and complete, and its object equally mischievous.

Does your Grace know whether that is in use at present? I do not know.

Is your Grace acquainted with any other books, which you know to have been books of instruction used in the schools? No, I cannot say that there are any particular books that I just now recollect.

Any Catechisms?—Yes: but I did not class them immediately with those I had been speaking of, which were manifestly intended for the purpose of destroying the loyalty, and exasperating the hostility of the Roman Catholics, even from their infancy.

Does your Grace know what Catechisms were used in those schools? I have the twentieth edition of one of these Catechisms in my possession. I understand that this Catechism, which is by Dr. Butler, has been universally circulated in Ireland for a considerable time back. I believe there was another, Dr. Plunkett's more recently.

Can your Grace state the title and the date of either of them? The Catechism I now hold in my hand is entitled "A Catechism for the instruction of children, by the Most Rev. Dr. James Butler; the twentieth edition, with the Author's latest edition and amendments." The date is as far back as 1798. I procured this in London a few days ago, not having brought one with me.

Is that a book of instruction which appears to your Grace to be improper, and for what reasons? It is a book that I cannot call improper, considering the views of the persons who wish this instruction to go amongst their children. It directly enforces one great principle of the Roman Catholic Church, that no one can be saved without the pale of that Church. It also rejects entire the second commandment, without introducing any part of it, even in the answer that is given to the first, as has been sometimes in larger books; and the other Catechism which I have mentioned, and which is a very recent one, is drawn up in like manner on these subjects. The two points, that of the impossibility of any one being saved out of the Roman Catholic Church, and the total rejection of the second commandment, are found in both these Catechisms of Doctors Plunkett and Butler. There is also contained in this latter, that the faithful must pay tithes to their pastors. This is stated as one of the commandments of the Church. There are several commandments given besides those which were delivered at Sinai.

Does the Catechism teach two sets of commandments? It does. One class, the commandments of God; the other class the commandments of the Church. The Cathechism proceeds regularly through the commandments of the Church, after it has gone through the commandments of God. It says there are six commandments of the Church, and they are these: The first "to hear Mass on Sundays and holydays;" the second, to fast and abstain on the days commanded;" the third, "to confess our sins at least once a year;" the fourth, "to receive the blessed Sacrament at Easter or thereabouts;" the fifth, "to pay tithes to our pastors;" and the sixth, "not to solemnize marriage within forbidden times, or forbidden degrees of kindred." I find also, in the Catechism, in what is called an act of faith, that that which is required in the creed of the Council of Trent is also embodied here, even for the youngest: "I believe these and all other truths which the Roman Catholic Church proposes to our belief, because it is Thou, my God, who hast revealed them, and Thou art truth itself; Thou neither canst deceive nor be deceived. In this faith I desire to live, and in the same by thy holy grace I am most firmly resolved to die." I do not think there is any thing more remarkable or worth noticing; the general course of the religious belief of Roman Catholics runs through the whole.

Is there any other book of instruction your Grace has known to be used in those schools? I do not know whether they are used in the schools, but there is a book for the edification of young persons particularly, which is a very injurious book.

By what author? By Gother. It is a book, entitled "*Instructions and Devotions for Confession, Communion, and Confirmation*"—by the Rev. John Gother; London, printed and published by Keating and Browne, Duke-street Grosvener-square, 1823. It is a book containing very improper matter; some that is quite shocking, in the part called "the Examen on the Ten Commandments," The same matter is glanced at elsewhere; but there it is detailed in a way that might be destructive to the young mind.

Is there any reference to confession? Yes, it is upon that subject particularly, in preparation for confession; in which the individual is directed to examine and to prepare to answer the questions proposed with a view to that very duty.

Is the objectionable matter designated by any particular Chapter? No other than as treating of the sixth commandment, that which is actually the seventh. This is treated of under a number of minute particulars, leading the mind to various views of a corrupting subject, which had better be hidden from the imagination, and blotted out, if possible, from the thoughts for ever.

Given as a ground of confession? Yes, as a means of being properly prepared for confession.

Is that for the instruction of youth? It does not profess to be peculiarly for youth. It is a small book; whether it is recommended to the young especially, or not, I cannot tell. It is a book that presents ideas which, for the purposes of purity, should ever be kept out of sight.

Your Grace does not state that to be, in your supposition, the object of the book? No, by no means; on the contrary. I am quite satisfied it is not. It is for the purpose of religious improvement, according to the views of the Roman Catholic Church; but in this it marks, as far as it goes, the unfortunate character of the system which requires so much minute details of matters that tend to pollute the imagination, but which it pronounces systematically to be necessary for a sacrament of that Church which is called penance.

Is your Grace upon the whole of opinion that it is advantageous to have mixed schools of young persons of both persuasions, Roman Catholics and Protestants? With respect to the lower classes, it strikes me very strongly that it is not so. I can speak more clearly upon their case than upon that of the higher class. With regard to the lower classes, there is very little to be gained in what they call a liberal feeling between Roman Catholics and Protestants, by mixing them together. The very young of the Roman Catholic persuasion are not likely to be affected by any circumstances tending to produce that effect, in consequence of the peremptory directions of their Priests to take care and guard their minds against Protestant perversion, to beware of the heretics in every shape, and to close their ears against their teaching in any matter touching religion, as they would against the teaching of Satan: enforcing these warnings with denunciations terrifying to the young mind, should they listen to anything unfavourable to the true religion, and to the Church in which alone salvation can be had. These, I understand, and have no reason to doubt, are the warnings impressed on Roman Catholic children, when mixed in the same schools with Protestants; and therefore I see no great likelihood of the intermixture of the children leading to liberal and more cordial feelings, either when young or as they advance in life. There are again circumstances which, in my view, render this plan the opposite of beneficial. The Protestant child is injured by it, because, in order that matters should go on amicably, there must be a compromise, by which he loses the benefit of his proper religious instruction; and therefore we make an ill-instructed Protestant, and cannot, under the circumstances of the case, except so far as reading may effect something, make a good citizen in the Roman Catholic religion. I conceive, then upon the whole, that this sort of mixed school is likely to be injurious to the Protestant, and not beneficial to the Roman Catholic, whether we consider the effects upon the latter, either as in reference to his intercourse with Protestant society, or as in reference to his religious principles. There is another injurious effect that commonly arises from this mixed plan. I believe, in general, in schools on this plan, the rule has been to have a sort of selection from the scriptures, and the Scriptures themselves excluded; this selection too of a neutralized kind in order to deal fairly on both sides. If this plan has not been in point of fact, exclusively adopted, it is at all events the sort of plan that such a system of schools must render it necessary to adopt. But any book or any plan which shuts out the Scriptures from the school, and prevents the Protestants from having the full benefit of his religious education, I conceive to be so injurious, that I cannot, as a clergyman of the Church of England, give it my approbation. I should of course prefer the plan by which the children of different religious should be instructed separately.—Let the school be free from all jangling and suspicion and let the Roman Catholic be as well instructed as his teachers can instruct him; but the Protestant by all means be securely and soundly instituted in the truths of his religion, and particularly in that which he should be trained from his infancy to look to and reverence as the Word of his God, and the guide to his salvation. Let him be taught to study this Book in a manner different from that in which he would study any other book in the world—not venturing to catch up its contents by the unassisted exercise of his own judgment, but seeking for every light from the soundest and wisest instruction he can obtain, in order that error may not mix itself with that great rule of thought and life, to which he should be made to feel that every judgment and every act should be referred. The plan that is too commonly acted upon, of making merely what is called a scholar, is, amongst the lower ranks, I fear, injurious. Without good moral and religious instruction, it supplies them with an instrument, without securing for it a proper direction—and this, instead of benefitting, may afterwards embarrass and disturb society. The only thing that deserves the name of education is that wholesome discipline of mind which can be built only upon sound religious instruction.

Does the same objection apply to the mixed education of persons in the higher order? No; I do not think the same objection lies there. I think the higher orders, of course, among the Roman Catholics, have opportunities of having their minds opened and improved by the society with which they mix, and other favourable circumstances. Greater attention is paid to the nature of their education; and living amongst educated persons, in their intercourse with whom thought is of course in some degree exercised, there is not the same likelihood of that perfect prostration of mind under the dictum of the Priest through which he holds such a command over the children of the lower orders, that it is quite in vain to think of conflicting with what he chooses to impress. With respect to schools for the higher and middling orders, I think it possible there may be some effect of a liberalizing nature—and matters may be so arranged through the proper apparatus of the school, as to secure to the Protestant his sound and proper scriptural education

Has your Grace at any time had occasion to become acquainted with the practice at vestries, and the assessments at vestries? Yes, I had a good deal, of course, when I was a parochial Clergyman.

Has that led to any observation, by which the arrangement or management of Vestries might be improved? Yes, I think the present system, as it works, is not an advantageous one. The law has been allowed, in some degree to slide away, and the parish is not properly supported as to its power of assessment. The intention and the plain direction of the law is, that in all matters relating to the building and repairs of the Church, the election of Church-wardens, and the payments of certain salaries, the Roman Catholics are not to join in voting at vestry. But of late as we [illegible] led law after law to the demands of [illegible] of delicacy and conciliation with [illegible] practically been obliged to admit, in [illegible] influence of Roman Catholics in [illegible] regular legal reading upon the [illegible] a short time back been sent [illegible] striking a distinction between the [illegible] at vestries, and the voting at them, and thereby encouraging the Roman Catholics to attend the vestries for the purpose of speaking, and urging their opinions and advice on those subjects of assessment, on which by the law they are not entitled to vote. The consequence of this naturally is, that in some cases Roman Catholics attend, and overpower the vestry by their exertions and by their numbers, so as to interfere with the necessary repairs and proper appointments of the Churches. There was a very marked instance of this nature that occurred within the last two years in a Dublin parish, which caused great commotion and great embarrassment. A plan which occurred to me to be one that might contribute to quietness as well as to fair dealing, with regard to vestries, is, that the entries which related to those matters in which Roman Catholics had no concern by the law, should be kept distinct from the rest; for it was on the ground of their being other matters treated of at the vestry, on which the Roman Catholics were entitled to vote, that they had the right of being present, so as to give them the opportunity of intermixing in those concerns with which they had no lawful connexion. This evil, it appears to me would be prevented, by keeping separate the vestries in which the Roman Catholics had, from those in which they had not, a right to vote. With respect to the subjects of assessment, I think it right to state to your Lordships, that although it has been some times complained, on behalf of the Roman Catholics, that items of assessment have been voted by vestries which have not been strictly legal, and by which they have consequently been aggrieved—yet it has also very often happened, that illegal assessments are made for the purpose of giving the Roman Catholics aid for their chapels; and in truth it should be said, that almost any promiscuous assemblage of persons in Ireland, meeting on any subject in which legal accuracy is concerned, and not having legal advice to direct them, are almost certain not to tread the exact track of the law in all its parts. With respect to vestry assessments, the exact legal discrimination is not generally understood; some few do know what are legal, and what are not. Lately, some pains have been taken to make these matters better known; but, for the most part, those vestry assessments, which are passed without sufficient attention to the law of the case, are matters of general accommodation, in which the members of the parish generally are satisfied to concur. For example, the parish might wish to have a parish constable, or to making some grant to some superannuated sexton or clerk, or some other object of commisseration, or some other matter of general convenience or desire with the parish at large, and acting on the principle rather of a voluntary contribution than of a strict legal assessment, they would not scruple to pass a vote of vestry for the raising some small sum for those objects. In general, there is that slovenly mode of proceeding, on such occasions, in Ireland, that it is by no means fair to infer, that there is an intention to press on any description of persons in these irregular acts. And as a result of these irregular, and very often good-natured acts, it has happened that assessments are very frequently made at vestries to assist the Roman Catholics, and the Dissenters, in defraying the expences of their Chapels and grave yards.

Do the vestry laws define accurately the objects for which sums can be levied by the acts of that body? I think they do sufficiently.

Has the intercourse between the Clergy of the Established Church and the Roman Catholic parishioners been, according to your Grace's observation, charitable and kind, or otherwise? Yes; I think, in general, when local causes of irritation do not interfere, charitable and kind.

Bestowing alms upon the neighbours? In the distribution of alms, distinctions, I believe, are hardly ever made. The alms distributed at the doors of the Churches have been commonly given promiscuously, and without regard to anything but actual poverty. Some persons, however, lately felt puzzled about this from the Catholic Rent.

How did the Catholic Rent interfere with that? The idea of many persons was, that as there was a sort of triumph in collecting from the poor even the smallest sum, and that a party feeling of a most dangerous description was encouraged and promoted by this strange system of taxation, which led even the poor creature who received the alms of charity to offer up its pittance to the public cause, it became a doubt in some cases whether such a spirit was to receive even the slightest degree of countenance, and whether the Protestant part of the community was not ministering to its own subversion, by bestowing any part of its means to contribute to the support of those who bestowed all they could to swell the Catholic Rent. This was laughed at by some; but it was thought of by others most seriously, not, of course, in reference to the sum—that would be contemptible—but in reference to the spirit which was excited. I am satisfied that, in matters of private contribution, the Catholic Rent prevented many most benevolent persons, alarmed by the danger with which that strange engine threatened the community, from giving to individual Roman Catholics to the extent to which it is probable otherwise they must have contributed to their necessities.

Are Easter offerings paid to the Clergy of the Established Church in Ireland? I never knew of any.

Any fees on christenings? Not that I know of. There is nothing I believe, given in the shape of fees.

Is your Grace acquainted with the extent or amount of any bequests for the saying mass—Has that fallen within your own observation, or that of any of your Grace's officers. There are two departments with which I am connected, which necessarily yield information on that point, In the first place, in the Consistorial Court of Dublin, where wills within the Diocese are proved; and, in the next place, in the Board of Charitable Bequests, of which I am a Member. It appears from the Records and documents in both, that there frequently are bequests for that object.

[His Grace was requested to lay before the Committee a return from the proper officer of the amount of bequests for masses within the last five years, so far as the same can be made out from the aforesaid sources.]

Has your Grace any knowledge of the extent in Dublin, your own immediate diocese, of what are called Purgatorian Societies? There is at present a Society so named in Dublin. There may be more for aught I can tell; but papers, notifying the existence of such a Society have been sent through Dublin. I have seen some of them. It is, I believe, quite notorious, that there are purgatorian Societies in Ireland. The nature of them is this:—every individual subscribing to the Society pays a certain sum, and is entitled after death to have masses said, according to the money paid, provided his subscription had been regularly discharged, and that there was no arrear due at the time of his death. There are masses to be said, not only for the individual, but, according to the amount, for his relations. This is the kind of paper—(producing the same.)

Does your Grace think that a person who makes a bequest for saying masses, or who engages in what is called a Purgatorian Society, is likely on this account to be a dangerous civil subject? No; I do not suppose he is. I do not see anything growing out of that to make him so. I have merely given an answer to the questions put to me. But I do not myself connect these things further than that they are acts, which, with various others, mark the superstition of the Roman Catholic system, as it is practised in Ireland.

Does your Grace consider that as furnishing any amount of profit or pecuniary support to the Roman Catholic Clergy? Certainly, I should suppose so.

Does your Grace consider, in the Established Church, the recovery of the sick person, after prayers offered for his recovery, on the same footing with the miracles supposed to have taken place after prayers offered by the Roman Catholic Church? I cannot well imagine any two things more remote. With respect to prayers offered for a sick person of whom there is but little hope of recovery, there is not a single petition for his bodily recovery from the beginning to the end. We know of nothing connected with this but one prayer in the visitation of the sick—and that prayer, which is a very fine one, does not glance at the slightest shade of a petition with respect to the bodily recovery of the individual. But comparing this with the miracles of Hohenlohe, and even admitting that such a petition were contained in this prayer, yet there would still be no sort of resemblance whatever. The two cases bear no parallel; for with respect to the case of Hohenlohe, a great part of the prayer offered up by him and recommended by him to be offered up by those who were to co-operate with him in prayer, was addressed to St. John Nepomucene; besides, it is relied upon with much earnestness that the prayer must be offered up by both parties at the same moment of time, making an exact allowance for the difference of longitude, so that it should be certain that whilst Prince Hohenlohe was offering up his prayer for the sick person's recovery, the distant Priest and the other parties concerned should be offering up their's at the same instant. The recovery also is made not only a matter of gratitude for the person recovered, but of triumph for the Church; for it is said that a proof is hereby furnished that this is the true religion, and that it thus presents itself to mankind from time to time, accredited by the Almighty himself. In every bearing, therefore, the two cases are essentially different.—The prayer in our Liturgy is entitled, "A prayer for a sick person, when there appeareth but small hope of recovery."

If there appeared no reasonable hope of the recovery of the individual, if his recovery was despaired of under all ordinary circumstances, and your Grace were to address prayers to the divinity for the recovery of that person, should you not conceive it possible that there might be a miraculous interference of Providence in his favour? It is with the Almighty to display the wonders of his power in miracles at any times, or under any circumstances, according to his good pleasure; therefore the possibility of the thing cannot be questioned; that would be questioning Almighty power. But I could not presume to offer up a prayer for the miracle on the ground of its mere possibility.

Your Grace would not offer the prayer unless you hoped it might be heard? Certainly not. Nor could I justify it to myself to offer such a prayer. I should feel it to be inconsistent. Being convinced that the individual could not be restored but by a miracle, I should deem it a most presumptuous act to petition the Almighty for such a purpose. I should deem it a violation of the spirit and nature of prayer. But as to the prayer in question, that it contains nothing of what is imputed to it, will appear upon the recital. I will beg leave to read it, "O Father of Mercies and God of all Comfort, our only help in time of need, we flee unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body; look graciously upon him; O Lord, and the more the outward man decayeth, strengthen him, we beseech thee, so much the more continually with thy grace and holy spirit in the inner man. Give him unfeigned repentance for all the errors of his life past, and steadfast faith in thy son Jesus, that his sins may be done away by thy mercy, and his pardon sealed in Heaven before he go hence and be no more seen. We know, O Lord, that there is no word impossible with thee, and that if thou wilt, thou canst even yet raise him up, and grant him a longer continuance amongst us; yet for as much as in all appearance the time of his dissolution draweth near, so fit and prepare him, we beseech thee, against the hour of death, that after his departure hence in peace and in thy favour, his soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only son, our Lord and Saviour.—Amen."

Within your Grace's diocese are there any places of pilgrimage?—There are places of superstitious resort.—Whether they be of that direct character that belongs to some of the eminent places of pilgrimage in Ireland, I do not exactly know. There is one remarkable place in my diocese, called Glandelagh, where there is a great anniversary meeting, and there are miraculous cures supposed to be performed there. It is of the nature of a great religious festival; but I do not know whether they view it as a place of pilgrimage. I rather believe not. But with respect to Croagh Patrick and Loch Deargh, they are, I believe, properly speaking, places of pilgrimage.

Are those meetings attended with any immoral and injurious consequences? They are attended with immoral and injurious consequences. Carousing, I understand, goes on after absolution; and the meetings, I have heard, are followed with much immorality.

It has been supposed sometimes, that the year named in *Pastorini's Prophecies* was not 1825 but 1828; has your Grace any reason to believe it is one rather than the other? To any person who will read the argument by Pastorini, it is demonstrable that it cannot lead to the year 1828, in the author's contemplation; it requires but a very slight degree of attention to be satisfied of this. The result of the year occurs in five or six different parts of the argument, and it presents itself in different aspects, and in each the author still returns to the same conclusion, that the year is not later than the year 1825. A loose note of the editor in one place admits the possibility of its being one year later, but he speaks of the date of the printing of the book, so that his seeming departure from the author interferes nothing with the author's own repeated result, and at all events it has nothing to do with the year 1828. The argument of the author is furnished with the evidence of a mathematical argument. It supplies so many corrections of the erroneous notion that the year 1828 could be intended, that it is impossible to conceive how such a conclusion could be arrived at by any person capable of reasoning on the plainest subject.

The existence of many millions of Roman Catholics in Ireland being admitted to be a great national evil, can your Grace suggest to the Committee any practical measure which would have a tendency to mitigate or remove its effects? That is a subject to which I am not equal. But, in the first instance, I am sure it would be a prudent caution not to disturb the quiet of that or any body of people, by exciting expectations which in the end a sound judgment may not gratify. I think a firm and steady course, on such a principle as may be abided by, whatever it may be, would contribute, more than any thing I know of, to produce comparative comfort. But as to the means whereby whatever there is of evil in this state of things may be removed, I am not competent to suggest them; at least, at this moment, I could not venture to propose any.

Does not your Grace think that those expectations have already been excited? Yes; I lament that they have.

What course would your Grace recommend, in order to allay them? To that I am not able to reply farther than I have already done: that the evil might be mitigated by a uniform and steady course of proceeding, according to the wisdom of the Legislature. As to my presuming to prescribe any mode just now, it is quite impossible.

Would your Grace rather recommend that those concessions, which have already been given, should be withdrawn, than that further concessions should be made? That is a measure I must take a long time to consider, before I could venture to express how I should decide upon it. It involves a vast question, which cannot be answered without the deepest deliberation.

[*Here ends his Grace's Examination.*]

[FROM THE COURIER OF *July* 4.]

We have seldom seen a more complete illustration of the infinite diversity of which error on any subject is capable, than in the unceasing variety of "*new versions*" published in certain Journals respecting the late examination of the Archbishop of Dublin, before the Committee of the House of Lords. Some time since, the *Morning Chronicle* told *its story* about a part of the examination of his Grace the Archbishop of Dublin, observing, that its friends the *Dublin Evening Post*, gave "*a different version*"; then came in the *Times* with another version of the matter, and remarking, with all due gravity, that it would be quite *foolish not to believe it!* Now, again, we have another and a different version from the *Dublin Evening Post*—a very long, and, of course, a very *circumstantial* affair—for bills on the invention should be well indorsed with circumstances. Really the *Dublin Evening Post* comes with its last version upon the heels of the *Times*, with all the eagerness and leaney of *Crabtree* correcting *Sir Benjamin Backbite's* story of *Sir Peter Teazle's* duel; and as soon as we shall be convinced of the truth and accuracy of each account given in the Play of the single combat of the Baronet, we shall be prepared to give full credence to the diversified stories we have alluded to in these Journals. The *Times*, in its attack on the learned and venerable Prelate, was kind enough to let his Grace off with a *gentle reprimand*: but the *Dublin Evening Post* speaks more loftily, *reprimands* severely, and even talks of *committing the Archbishop to the* TOWER!!! We are not prepared to say, that if the distinguished Prelate, yielding to selfish feelings, had declined the performance of what he felt to be his public duty in attending the examination before the Parliamentary Committees, he would even thus have escaped accusation from the quarters whence he is now so virulently assailed. We well recollect the charges echoed against his Grace during his short absence from Dublin two or three years since, respecting the funeral transaction, of which he knew nothing whatever at the time. But, as the Archbishop did attend the Committees, and gave highly important evidence, the tendency of a part of which may be opposed to the political views of a certain party, whose *invention* is not

ligious differences were often forgotten; at all events generally softened. I much fear, that the effect of the present system is of an opposite character. There is too much reason to apprehend that in Maynooth a feeling hostile to cordiality is fostered, and that, as soon as the young man parts from college and is appointed to some clerical situation, he is in general rather anxious to distinguish himself as a champion for the rights of the Church to which he belongs, and whose supremacy he is desirous to assert. It is generally amongst the young Priests who have been educated at Maynooth, as far as I have been informed, that the forwardness to impress such matters upon the minds of their people, and to intermix spiritual with political concerns, principally prevails.—Therefore, with respect to the Maynooth Institution, I am obliged, upon the whole, to give it as my opinion, that, as it is at present constituted and conducted, it is not favourable to tranquillity, nor, I fear, to the principles of a sound civil allegiance. I am, therefore, in answer to the question, under the necessity of saying, that so far as the education of Maynooth is to be taken as the representative of the domestic education for the Roman Catholic Clergy of Ireland, I consider the foreign education to be preferable to the domestic.

Does not your Grace apprehend that the advantages of foreign education, as stated by your Grace, may be overbalanced by the danger of the *persons so educated* abroad imbibing principles and habits adverse to the free constitution of these countries? I began my answer by saying, that I knew there were disadvantages attending a foreign education; but that, upon the whole, I conceived that they were more than counterbalanced by the disadvantages of that very injurious system which belongs to Maynooth. I do not think, in the present state of things, it is possible to import from any country worse feelings with regard to the community, the Protestant part of the community especially, nor with regard to what is connected with a sound allegiance and loyalty, than the nature of the Maynooth education is calculated to promote; and therefore, with all its dangers, I am still disposed to prefer the foreign education.

Has it fallen under your Grace's observation, that the acquirements of the Priesthood educated at Maynooth have, either in disputation or in their sermons, evinced considerable improvement in intellect within the last few years, as compared with the body of Priests which preceded them? I think there is more of activity. I think it is a more stimulant education; and that the degree of quiescence, comparatively, which belonged to the Priests of former times, was rather advantageous to the community at large. I do not think the activity that is exerted now, is as beneficial to the community as the conduct, and character, and degree of acquirements that belonged to the former Priests.

Independently of activity, does not your Grace conceive that the style of writing and speaking, and the power of reasoning of those individuals, have been much improved during those last few years? I am not aware that the persons who have distinguished themselves by writing and by style were educated there. I do not know of any so distinguished who have been educated there. I have no means of judging of them but from their appearing in print.

Your Grace has not those means of informing yourself as to the acquirements of those persons individually; they do not fall under your observation? I have not.

Will your Grace inform the Committee whether you have had a sufficient opportunity of judging, of any of the Roman Catholic Priests who have had their education at Maynooth, to state an opinion of their want of loyalty to the King? With respect to the Roman Catholic Priests, I take my opinion entirely from what I would call the general notoriety; that is, a frequency of report, collected from persons who have intercourse with them in the country, and who, from their knowledge of them, concur in the opinion that the Priests educated at Maynooth are not as well conducted subjects as those that formerly were in the country.

In giving that opinion which your Grace has collected from others, would it not be fair to state any particular instances of misconduct on the part of any individuals? I do not allege any. I speak merely from general report. There might be particular instances adduced but I do not think it would be fair to connect those which have fallen under my observation with those of Maynooth. I merely speak from the experience of persons who have known them, and from the result of their observation, in which they might possibly be mistaken. I do not contend for the accuracy of the information I have received, but it is the information which has reached me.

Although the persons who were sent abroad received a superior education to that which is now given at Maynooth, were they not few in numbers in comparison with the whole mass of the Roman Catholic Priests? I rather think so; but these are subjects with which I am not acquainted farther than from what I learned from hearsay. I had not had many opportunities of forming a judgment for myself.

Was it not the fact that a small number were better educated, but the majority left grossly ignorant? That might be the case, for aught I can positively say.

Previously to that time those not sent abroad had no means of receiving education, except such as were educated at Trinity College? Some few of the Roman Catholics educated in Trinity College did possibly become Priests. I dare say that number was very small.

With respect to schools for the education of the Roman Catholic laity, is your Grace acquainted with the course of instruction, or any of the books used in these schools? There have been some books used in those schools, and which were printed expressly for the use of the schools, and so entitled, that were exceedingly injurious.

Of what date? When I was in the city of Cork (when I was Dean from the year 1813 to the year 1819), there appeared, I think in the year 1815, one book especially printed in Cork for the use of schools, which was the most pernicious with respect to loyalty that possibly could be sent amongst the children of the lower orders of Roman Catholics. It was entitled, "*A Sketch of Irish History, compiled by way of Question and Answer, for the Use of Schools.*' That appeared to me to be so monstrous a book, that I sent a copy of it to one of his Majesty's Ministers. I have lately met with one in this town, which I have in my possession. The language of this, if it was circulated amongst schools, which it was generally understood to be, must have been the most injurious to the young mind, with respect to loyalty, that can be conceived; for every thing is calculated to inflame and exasperate against England, and against the Protestant religion, and in a way accessible to the meanest capacity.

Is there any name attached to that? No, there is no name attached to it; but the name given to it in Cork was that of Dr England, who, I believe, was afterwards made a Roman Catholic Bishop in America. There followed immediately afterwards an *History of Ireland* on rather a large scale, and more complete in its form, written by a member of the Ursuline convent in Cork. It seemed to be founded very much upon this, or rather both originally were cast in the same mould as to its matter, but this one more enlarged and complete, and its object equally mischievous.

Does your Grace know whether that is in use at present? I do not know.

Is your Grace acquainted with any other books, which you know to have been books of instruction used in the schools? No, I cannot say that there are any particular books that I just now recollect.

Any Catechisms?—Yes; but I did not class them immediately with those I had been speaking of, which were manifestly intended for the purpose of destroying the loyalty, and exasperating the hostility of the Roman Catholics, even from their infancy.

Does your Grace know what Catechisms were used in those schools? I have the twentieth edition of one of these Catechisms in my possession. I understand that this Catechism, which is by Dr. Butler, has been universally circulated in Ireland for a considerable time back. I believe there was another, Dr. Plunkett's more recently.

Can your Grace state the title and the date of either of them? The Catechism I now hold in my hand is entitled "A Catechism for the instruction of children, by the Most Rev. Dr. James Butler; the twentieth edition, with the Author's latest edition and amendments." The date is as far back as 1798. I procured this in London a few days ago, not having brought one with me.

Is that a book of instruction which appears to your Grace to be improper, and for what reasons? It is a book that I cannot call improper, considering the views of the persons who wish this instruction to go amongst their children. It directly enforces one great principle of the Roman Catholic Church, that no one can be saved without the pale of that Church. It also rejects entire the second commandment, without introducing any part of it, even in the answer that is given to the first, as has been sometimes in larger books; and the other Catechism which I have mentioned, and which is a very recent one, is drawn up in like manner on these subjects. The two points, that of the impossibility of any one being saved out of the Roman Catholic Church, and the total rejection of the second commandment, are found in both these Catechisms of Doctors Plunkett and Butler. There is also contained in this latter, that the faithful must pay tithes to their pastors. This is stated as one of the commandments of the Church. There are several commandments given besides those which were delivered at Sinai.

Does the Catechism teach two sets of commandments? It does. One class, the commandments of God; the other class the commandments of the Church. The Cathechism proceeds regularly through the commandments of the Church, after it has gone through the commandments of God. It says there are six commandments of the Church, and they are these: The first "to hear Mass on Sundays and holydays;" the second, to fast and abstain on the days commanded;" the third, "to confess our sins at least once a year;" the fourth, "to receive the blessed Sacrament at Easter or thereabouts;" the fifth, "to pay tithes to our pastors;" and the sixth, "not to solemnize marriage within forbidden times, or forbidden degrees of kindred." I find also, in the Catechism, in what is called an act of faith, that that which is required in the creed of the Council of Trent is also embodied here, even for the youngest: "I believe these and all other truths which the Roman Catholic Church proposes to our belief, because it is Thou, my God, who hast revealed them, and Thou art truth itself; Thou neither canst deceive nor be deceived. In this faith I desire to live, and in the same by thy holy grace I am most firmly resolved to die." I do not think there is any thing more remarkable or worth noticing; the general course of the religious belief of Roman Catholics runs through the whole.

Is there any other book of instruction your Grace has known to be used in those schools? I do not know whether they are used in the schools, but there is a book for the edification of young persons particularly, which is a very injurious book.

By what author? By Gother. It is a book, entitled "*Instructions and Devotions for Confession, Communion, and Confirmation*"—by the Rev. John Gother; London, printed and published by Keating and Browne, Duke-street Grosvener-square, 1823. It is a book containing very improper matter; some that is quite shocking, in the part called "the Examen on the Ten Commandments," The same matter is glanced at elsewhere; but there it is detailed in a way that might be destructive to the young mind.

Is there any reference to confession? Yes, it is upon that subject particularly, in preparation for confession; in which the individual is directed to examine and to prepare to answer the questions proposed with a view to that very duty.

Is the objectionable matter designated by any particular Chapter? No other than as treating of the sixth commandment, that which is actually the seventh. This is treated of under a number of minute particulars, leading the mind to various views of a corrupting subject, which had better be hidden from the imagination, and blotted out, if possible, from the thoughts for ever.

Given as a ground of confession? Yes, as a means of being properly prepared for confession.

Is that for the instruction of youth? It does not profess to be peculiarly for youth. It is a small book; whether it is recommended to the young especially, or not, I cannot tell. It is a book that presents ideas which, for the purposes of purity, should ever be kept out of sight.

Your Grace does not state that to be, in your supposition, the object of the book? No, by no means; on the contrary, I am quite satisfied it is not. It is for the purpose of religious improvement, according to the views of the Roman Catholic Church; but in this it marks as far as it goes, the unfortunate character of the system which requires so much minute details of matters that tend to pollute the imagination, but which it pronounces systematically to be necessary for a sacrament of that Church which is called penance.

Is your Grace upon the whole of opinion that it is advantageous to have mixed schools of young persons of both persuasions, Roman Catholics and Protestants? With respect to the lower classes, it strikes me very strongly that it is not so. I can speak more clearly upon their case than upon that of the higher class. With regard to the lower classes, there is very little to be gained in what they call a liberal feeling between Roman Catholics and Protestants, by mixing them together. The very young of the Roman Catholic persuasion are not likely to be affected by any circumstances tending to produce that effect, in consequence of the peremptory directions of their Priests to take care and guard their minds against Protestant perversion, to beware of the heretics in every shape, and to close their ears against their teaching in any matter touching religion, as they would against the teaching of Satan: enforcing these warnings with denunciations terrifying to the young mind, should they listen to anything unfavourable to the true religion, and to the Church in which alone salvation can be had. These, I understand, and have no reason to doubt, are the warnings impressed on Roman Catholic children, when mixed in the same schools with Protestants; and therefore I see no great likelihood of the intermixture of the children leading to liberal and more cordial feelings, either when young or as they advance in life. There are again circumstances which, in my view, render this plan the opposite of beneficial. The Protestant child is injured by it, because, in order that matters should go on amicably, there must be a compromise, by which he loses the benefit of his proper religious instruction; and therefore we make an ill-instructed Protestant, and cannot, under the circumstances of the case, except so far as reading may effect something, make a good citizen in the Roman Catholic religion. I conceive, then upon the whole, that this sort of mixed school is likely to be injurious to the Protestant, and not beneficial to the Roman Catholic, whether we consider the effects upon the latter, either as in reference to his intercourse with Protestant society, or as in reference to his religious principles. There is another injurious effect that commonly arises from this mixed plan. I believe, in general, in schools on this plan, the rule has been to have a sort of selection from the scriptures, and the Scriptures themselves excluded; this selection too of a neutralized kind in order to deal fairly on both sides. If this plan has not been in point of fact, exclusively adopted, it is at all events the sort of plan that such a system of schools must render it necessary to adopt. But any book or any plan which shuts out the Scriptures from the school, and prevents the Protestants from having the full benefit of his religious education, I conceive to be so injurious, that I cannot, as a clergyman of the Church of England, give it my approbation. I should of course prefer the plan by which the children of different religious should be instructed separately. —Let the school be free from all jangling and suspicion and let the Roman Catholic be as well instructed as his teachers can instruct him; but the Protestant by all means be securely and soundly instituted in the truths of his religion, and particularly in that which he should be trained from his infancy to look to and reverence as the Word of his God, and the guide to his salvation. Let him be taught to study this Book in a manner different from that in which he would study any other book in the world—not venturing to catch up its contents by the unassisted exercise of his own judgment, but seeking for every light from the soundest and wisest instruction he can obtain, in order that error may not mix itself with that great rule of thought and life, to which he should be made to feel that every judgment and every act should be referred. The plan that is too commonly acted upon, of making merely what is called a scholar, is, amongst the lower ranks, I fear, injurious. Without good moral and religous instruction, it supplies them with an instrument, without securing for it a proper direction—and this, instead of benefitting, may afterwards embarrass and disturb society. The only thing that deserves the name of education is that wholesome discipline of mind which can be built only upon sound religious instruction.

Does the same objection apply to the mixed education of persons in the higher order? No; I do not think the same objection lies there. I think the higher orders, of course, among the Roman Catholics, have opportunities of having their minds opened and improved by the society with which they mix, and other favourable circumstances. Greater attention is paid to the nature of their education; and living amongst educated persons, in their intercourse with whom thought is of course in some degree exercised, there is not the same likelihood of that perfect prostration of mind under the dictum of the Priest through which he holds such a command over the children of the lower orders, that it is quite in vain to think of conflicting with what he chooses to impress. With respect to schools for the higher and middling orders, I think it possible there may be some effect of a liberalizing nature—and matters may be so arranged through the proper apparatus of the school, as to secure to the Protestant his sound and proper scriptural education

Has your Grace at any time had occasion to become acquainted with the practice at vestries, and the assessments at vestries? Yes, I had a good deal, of course, when I was a parochial Clergyman.

Has that led to any observation, by which the arrangement or management of Vestries might be improved? Yes, I think the present system, as it works, is not an advantageous one. The law has been allowed, in some degree to slide away, and the parish is not properly supported as to its power of assessment. The intention and the plain direction of the law is, that in all matters relating to the building and repairs of the Church, the election of Church-wardens, and the payments of certain salaries, the Roman Catholics are not to join in voting at vestry. But of late as we have in Ireland yielded law after law to the demands of that body, at a feeling of delicacy and conciliation with regard to them, we have practically been obliged to admit, in many instances, the influence of Roman Catholics in matters of this kind; and a regular legal reading upon the law of vestries, has, within a short time back been sent abroad into circulation, making a distinction between the being present and speaking at vestries, and the voting at them, and thereby encouraging the Roman Catholics to attend at vestries for the purpose of speaking, and urging their opinions and advice on those subjects of assessment, on which by the law they are not entitled to vote. The consequences of this naturally is, that in some cases Roman Catholics attend, and overpower the vestry by their exertions and by their numbers, so as to interfere with the necessary repairs and proper appointments of the Churches. There was a very marked instance of this nature that occurred within the last two years in a Dublin parish, which caused great commotion and great embarrassment. A plan which occurred to me to be one that might contribute to quietness as well as to fair dealing, with regard to vestries, is, that the vestries which related to those matters in which Roman Catholics had no concern by the law, should be kept distinct from the rest; for it was on the ground of there being other matters treated of at the vestry, on which the Roman Catholics were entitled to vote, that they had the right of being present, so as to give them the opportunity of intermixing in those concerns with which they had no lawful connexion. This evil, it appears to me would be prevented, by keeping separate the vestries in which the Roman Catholics had, from those in which they had not, a right to vote. With respect to the subjects of assessment, I think it right to state to your Lordships, that although it has been some times complained, on behalf of the Roman Catholics, that items of assessment have been voted by vestries which have not been strictly legal, and by which they have consequently been aggrieved—yet it has also very often happened, that illegal assessments are made for the purpose of giving the Roman Catholics aid for their chapels; and in truth it should be said, that almost any promiscuous assemblage of persons in Ireland, meeting on any subject in which legal accuracy is concerned, and not having legal advice to direct them, are almost certain not to tread the exact track of the law in all its parts. With respect to vestry assessments, the exact legal discrimination is not generally understood; some few do know what are legal, and what are not. Lately, some pains have been taken to make these matters better known; but, for the most part, those vestry assessments, which are passed without sufficient attention to the law of the case, are matters of general accommodation, in which the members of the parish generally are satisfied to concur. For example, the parish might wish to have a parish constable, or to making some grant to some superannuated sexton or clerk, or some other object of commisseration, or some other matter of general convenience or desire with the parish at large, and acting on the principle rather of a voluntary contribution than of a strict legal assessment, they would not scruple to pass a vote of vestry for the raising some small sum for those objects. In general, there is that slovenly mode of proceeding, on such occasions, in Ireland, that it is by no means fair to infer, that there is an intention to press on any description of persons in these irregular acts. And as a result of these irregular, and very often good-natured acts, it has happened that assessments are very frequently made at vestries to assist the Roman Catholics, and the Dissenters, in defraying the expences of their Chapels and grave yards.

Do the vestry laws define accurately the objects for which sums can be levied by the acts of that body? I think they do sufficiently.

Has the intercourse between the Clergy of the Established Church and the Roman Catholic parishioners been, according to your Grace's observation, charitable and kind, or otherwise? Yes; I think, in general, when local causes of irritation do not interfere, charitable and kind.

Bestowing alms upon the neighbours? In the distribution of alms, distinctions, I believe, are hardly ever made. The alms distributed at the doors of the Churches have been commonly given promiscuously, and without regard to anything but actual poverty. Some persons, however, lately felt puzzled about this from the Catholic Rent.

How did the Catholic Rent interfere with that? The idea of many persons was, that as there was a sort of triumph in collecting from the poor even the smallest sum, and that a party feeling of a most dangerous description was encouraged and promoted by this strange system of taxation, which led even the poor creature who received the alms of charity to offer up its pittance to the public cause, it became a doubt in some cases whether such a spirit was to receive even the slightest degree of countenance, and whether the Protestant part of the community was not ministering to its own subversion, by bestowing any part of its means to contribute to the support of those who bestowed all they could to swell the Catholic Rent. This was laughed at by some; but it was thought of by others most seriously, not, of course, in reference to the sum—that would be contemptible—but in reference to the spirit which was excited. I am satisfied that, in matters of private contribution, the Catholic Rent prevented many most benevolent persons, alarmed by the danger with which that strange engine threatened the community, from giving to individual Roman Catholics to the extent to which it is probable otherwise they must have contributed to their necessities.

Are Easter offerings paid to the Clergy of the Established Church in Ireland? I never knew of any.

Any fees on christenings? Not that I know of. There is nothing I believe, given in the shape of fees.

Is your Grace acquainted with the extent or amount of any bequests for the saying mass—Has that fallen within your own observation, or that of any of your Grace's officers. There are two departments with which I am connected, which necessarily yield information on that point, In the first place, in the Consistorial Court of Dublin, where wills within the Diocese are proved; and, in the next place, in the Board of Charitable Bequests, of which I am a Member. It appears from the Records and documents in both, that there frequently are bequests for that object.

[His Grace was requested to lay before the Committee a return from the proper officer of the amount of bequests for masses within the last five years, so far as the same can be made out from the aforesaid sources.]

Has your Grace any knowledge of the extent in Dublin, your own immediate diocese, of what are called Purgatorian Societies? There is at present a Society so named in Dublin. There may be more for aught I can tell; but papers, notifying the existence of such a Society have been sent through Dublin. I have seen some of them. It is, I believe, quite notorious, that there are purgatorian Societies in Ireland. The nature of them is this:—every individual subscribing to the Society pays a certain sum, and is entitled after death to have masses said, according to the money paid, provided his subscription had been regularly discharged, and that there was no arrear due at the time of his death. There are masses to be said, not only for the individual, but, according to the amount, for his relations. This is the kind of paper—(producing the same.)

Does your Grace think that a person who makes a bequest for saying masses, or who engages in what is called a Purgatorian Society, is likely on this account to be a dangerous civil subject? No; I do not suppose he is. I do not see anything growing out of that to make him so. I have merely given an answer to the questions put to me. But I do not myself connect these things further than that they are acts, which, with various others, mark the superstition of the Roman Cathelic system, as it is practised in Ireland.

Does your Grace consider that as furnishing any amount of profit or pecuniary support to the Roman Catholic Clergy? Certainly, I should suppose so.

Does your Grace consider, in the Established Church, the recovery of the sick person, after prayers offered for his recovery, on the same footing with the miracles supposed to have taken place after prayers offered by the Roman Catholic Church? I cannot well imagine any two things more remote. With respect to prayers offered for a sick person of whom there is but little hope of recovery, there is not a single petition for his bodily recovery from the beginning to the end. We know of nothing connected with this but one prayer in the visitation of the sick—and that prayer, which is a very fine one, does not glance at the slightest shade of a petition with respect to the bodily recovery of the individual. But comparing this with the miracles of Hohenlohe, and even admitting that such a petition were contained in this prayer, yet there would still be no sort of resemblance whatever. The two cases bear no parallel; for with respect to the case of Hohenlohe, a great part of the prayer offered up by him and recommended by him to be offered up by those who were to co-operate with him in prayer, was addressed to St. John Nepomucene; besides, it is relied upon with much earnestness that the prayer must be offered up by both parties at the same moment of time, making an exact allowance for the difference of longitude, so that it should be certain that whilst Prince Hohenlohe was offering up his prayer for the sick person's recovery, the distant Priest and the other parties concerned should be offering up their's at the same instant. The recovery also is made not only a matter of gratitude for the person recovered, but of triumph for the Church; for it is said that a proof is hereby furnished that this is the true religion, and that it thus presents itself to mankind from time to time, accredited by the Almighty himself. In every hearing, therefore, the two cases are essentially different.—The prayer in our Liturgy is entitled, "A prayer for a sick person, when there appeareth but small hope of recovery."

If there appeared no reasonable hope of the recovery of the individual, if his recovery was despaired of under all ordinary circumstances, and your Grace were to address prayers to the divinity for the recovery of that person, should you not conceive it possible that there might be a miraculous interference of Providence in his favour? It is with the Almighty to display the wonders of his power in miracle, at any times, or under any circumstances, according to his good pleasure; therefore the possibility of the thing cannot be questioned; that would be questioning Almighty power. But I could not presume to offer up a prayer for the miracle on the ground of its mere possibility.

Your Grace would not offer the prayer unless you hoped it might be heard? Certainly not. Nor could I justify it to myself to offer such a prayer. I should feel it to be inconsistent. Being convinced that the individual could not be restored but by a miracle, I should deem it a most presumptuous act to petition the Almighty for such a purpose. I should deem it a violation of the spirit and nature of prayer. But as to the prayer in question, that it contains nothing of what is imputed to it, will appear upon the recital. I will beg leave to read it, "O Father of Mercies and God of all Comfort, our only help in time of need, we flee unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body; look graciously upon him; O Lord, and the more the outward man decayeth, strengthen him, we beseech thee, so much the more continually with thy grace and holy spirit in the inner man. Give him unfeigned repentance for all the errors of his life past, and steadfast faith in thy son Jesus, that his sins may be done away by thy mercy, and his pardon sealed in Heaven before he go hence and be no more seen. We know, O Lord, that there is no word impossible with thee, and that if thou wilt, thou canst even yet raise him up, and grant him a longer continuance amongst us; yet for as much as in all appearance the time of his dissolution draweth near, so fit and prepare him, we beseech thee, against the hour of death, that after his departure hence in peace and in thy favour, his soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only son, our Lord and Saviour.—Amen."

Within your Grace's diocese are there any places of pilgrimage? There are places of superstitious resort.—Whether they be of that direct character that belongs to some of the eminent places of pilgrimage in Ireland, I do not exactly know. There is one remarkable place in my diocese, called Glandelagh, where there is a great anniversary meeting, and there are miraculous cures supposed to be performed there. It is of the nature of a great religious festival; but I do not know whether they view it as a place of pilgrimage. I rather believe not. But with respect to Croagh Patrick and Loch Deargh, they are, I believe, properly speaking, places of pilgrimage.

Are those meetings attended with any immoral and injurious consequences? They are attended with immoral and injurious consequences. Carousing, I understand, goes on after absolution; and the meetings, I have heard, are followed with much immorality.

It has been supposed sometimes, that the year named in *Pastorini's Prophecies* was not 1825 but 1828; has your Grace any reason to believe it is one rather than the other? To any person who will read the argument by Pastorini, it is demonstrable that it cannot lead to the year 1828, in the author's contemplation; it requires but a very slight degree of attention to be satisfied of this. The result of the year occurs in five or six different parts of the argument, and it presents itself in different aspects, and in each the author still returns to the same conclusion, that the year is not later than the year 1825. A loose note of the editor in one place admits the possibility of its being one year later, but he speaks of the date of the printing of the book, so that his seeming departure from the author interferes nothing with the author's own repeated result, and at all events it has nothing to do with the year 1828. The argument of the author is furnished with the evidence of a mathematical argument. It supplies so many corrections of the erroneous notion that the year 1828 could be intended, that it is impossible to conceive how such a conclusion could be arrived at by any person capable of reasoning on the plainest subject.

The existence of many millions of Roman Catholics in Ireland being admitted to be a great national evil, can your Grace suggest to the Committee any practical measure which would have a tendency to mitigate or remove its effects? That is a subject to which I am not equal. But, in the first instance, I am sure it would be a prudent caution not to disturb the quiet of that or any body of people, by exciting expectations which in the end a sound judgment may not gratify. I think a firm and steady course, on such a principle as may be abided by, whatever it may be, would contribute more than any thing I know of, to produce comparative comfort. But as to the means whereby whatever there is of evil in this state of things may be removed, I am not competent to suggest them; at least, at this moment, I could not venture to propose any.

Does not your Grace think that those expectations have already been excited? Yes; I lament that they have.

What course would your Grace recommend, in order to allay them? To that I am not able to reply farther than I have already done: that the evil might be mitigated by a uniform and steady course of proceeding, according to the wisdom of the Legislature. As to my presuming to prescribe any mode just now, it is quite impossible.

Would your Grace rather recommend that those concessions, which have already been given, should be withdrawn, than that further concessions should be made? That is a measure I must take a long time to consider, before I could venture to express how I should decide upon it. It involves a vast question, which cannot be answered without the deepest deliberation.

[*Here ends his Grace's Examination.*]

[FROM THE COURIER OF *July* 4.]

We have seldom seen a more complete illustration of the infinite diversity of which error on any subject is capable, than in the unceasing variety of "*new versions*" published in certain Journals respecting the late examination of the Archbishop of Dublin, before the Committee of the House of Lords. Some time since, the *Morning Chronicle* told *its story* about a part of the examination of his Grace the Archbishop of Dublin, observing, that its friend, the *Dublin Evening Post*, gave "*a different version*"; then came in the *Times* with another version of the matter, and remarking, with all due gravity, that it would be quite *foolish not to believe it!* Now, again, we have another and a different version from the *Dublin Evening Post*—a very long, and, of course, a very *circumstantial* affair—for bills on the invention should be well indorsed with circumstance. Really the *Dublin Evening Post* comes with its last version upon the heels of the *Times*, with all the eagerness and decency of *Crabtree* correcting *Sir Benjamin Backbite's* story of *Sir Peter Teazle's* duel; and as soon as we shall be convinced of the truth and accuracy of each account given in the Play of the single combat of the Baronet, we shall be prepared to give full credence to the diversified stories we have alluded to in these Journals. The *Times*, in its attack on the learned and venerable Prelate, was kind enough to let his Grace off with a *gentle reprimand*; but the *Dublin Evening Post* speaks more loftily, *reprimands* severely, and even talks of *committing the Archbishop to the* TOWER!!! We are not prepared to say, that if the distinguished Prelate, yielding to selfish feelings, had declined the performance of what he felt to be his public duty in attending the examination before the Parliamentary Committees, he would even thus have escaped accusation from the quarters whence he is now so virulently assailed. We well recollect the charges echoed against his Grace during his short absence from Dublin two or three years since, respecting the funeral transaction, of which he knew nothing whatever at the time. But, as the Archbishop did attend the Committees, and gave highly important evidence, the tendency of a part of which may be opposed to the political views of a certain party, whose *invention* is not

the least of their talents, we should be rather surprised if there were *not* some new charges trumped up against his Grace, by the stickfers of that party - nay, we are not at all astonished even at invented or imagined *reprimands*, and committals to the Tower!!

The crowded state of our columns this post is such as unavoidably to exclude some interesting articles for which we had hoped to find room. On Wednesday we shall endeavour to dispose of this arrear.

The Mail.

WATERFORD, JULY 9.

(From the Courier of Wednesday.)

PROROGATION OF PARLIAMENT.

This day both Houses of Parliament were prorogued, not by his MAJESTY in person, but by Commission. The Royal Commissioners having taken their seats on the Woolsack, a message was sent to require the presence of the Commons at the bar, and the SPEAKER shortly after appearing, attended by a considerable number of Members, the LORD CHANCELLOR proceeded to read the following Speech:—

"MY LORDS and GENTLEMEN—The business of the Session being now brought to a conclusion, we are commanded by his MAJESTY to express the great satisfaction which he feels in releasing you from your laborious attendance in Parliament. His MAJESTY returns you his warmest acknowledgments for the zeal and assiduity with which you have prosecuted the inquiries into the state of Ireland, which he recommended to you at the opening of the Session. It is a particular gratification to his MAJESTY, that the tranquility and improved condition of that part of the United Kingdom, have rendered the extraordinary powers with which you had invested his MAJESTY, no longer necessary for the public safety. His Majesty is happy to be able to announce to you, that he receives from all Foreign Powers the strongest assurances of their friendly disposition towards this country and of their desire to maintain the general peace. While his MAJESTY regrets the continuance of the War in the East Indies with the Burmese Government, he trusts that the gallant exertions of the British and Native Forces employed in operations in the Enemy's territory, may lead to a speedy and satisfactory termination of the contest.

"GENTLEMEN OF THE HOUSE OF COMMONS—We have it in command from his MAJESTY to thank you for the supplies which you have granted to him for the service of the present year; and at the same time to express the satisfaction which he derives from the reduction you have found it practicable to make in the burdens of the people.

"MY LORDS AND GENTLEMEN—His MAJESTY has commanded us to assure you, that he is highly sensible of the advantages which must result from the measures you have adopted, in the course of this Session, for extending the commerce of his subjects, by the removal of unnecessary and inconvenient restrictions, and from the beneficial relaxation which you have deemed it expedient to introduce into the Colonial system of this country. These measures his MAJESTY is persuaded will evince to his subjects in those distant possessions the solicitude with which Parliament watches over their welfare. They tend to cement and consolidate the interests of the Colonies with those of the Mother Country; and his MAJESTY confidently trusts that they will contribute to promote that general and increasing prosperity, on which his MAJESTY had the happiness of congratulating you on the opening of the present Session, and which, by the blessing of Providence, continues to pervade every part of this Kingdom."

THE QUARTER'S REVENUE.

The official details of the Revenue for the Quarter ending July 5, have just been made public, and furnish a most gratifying statement. The result of a comparison of the Revenue for the two last Years, is an increase of Income, in the Year just closed, of £1,713,000; and the total increase in the Quarter ending July 5, 1825, exceeds that of the corresponding Quarter of last Year, by no less than half a million, the precise amount of the excess being £504,041.

MOST IMPORTANT IMPROVEMENT—NEW LINE OF ROAD.

From the insulated situation of Waterford, and the mountainous country by which it is surrounded, every undertaking which has for its object the opening and facilitating our communication with other places, becomes an object of extreme importance and value. As Waterford is the natural, and should be the principal, market of the county, it is, of course, peculiarly of moment that the state of the roads should admit of an easy intercourse between them; and yet it is a fact that the main road from the city into the county is, for the nearest four or five miles, an absolutely unsafe and dangerous road for a coach to travel, by reason of steep hills, which it would be impossible to level. It is now proposed to make a new line; and from the Map and estimates which we have seen, we must say, that a greater improvement, or one which would be of more decided advantage to the City, we cannot well devise. This line would commence at the end of the Mall, and proceed in a direct line to Bowling-green lane—thereby opening a new and beautiful street.—It would continue through the gate of the Manor of St. John's, and onward through Prior's Knock, Kilbarry, and Knockneasargh—meeting the present line at Whitfield, the estate of Mr Christmas. We believe on the whole road between this City and Cork, there is no one part to be compared (in point of inferiority) to that which would be avoided by the proposed line, which, whether regarded as a great improvement singly to the City, or as a vast opening into the County, and means of expediting our increasing, and likely still more to increase, intercourse with the City of Cork, must be regarded as equally advantageous and desirable. The nearer part of this line too would form part of one which we certainly hope one day to see opened, namely, that to Tramore, by Kilbarry and the low ground (a road much wanting, and one which would be a perfect level, and full a mile and a half shorter than the present road). It has been approved of at the County Sessions, but we are sorry to learn, that this great improvement was negatived at the City Special Sessions on Thursday. It was negatived, we understand on the More of expense; but really we do not think that a sufficient case was made out in that respect. The estimated expense on the City is £3,000, odd; but though that sum may appear considerable, yet from the manner in which it would be raised it would be but little felt by individuals, and would actually become *inconsiderable*. The whole sum would in the first instance be advanced by Government on Mortgage of the Presentment, re-payable (without interest) by half yearly instalment at the rate of five per cent. The yearly tax on individuals would thus be scarcely felt, and would be paid, we should think, for an improvement so striking, so interesting to the City, and so generally acceptable, without a murmur. We are sorry, we repeat, that this project has been negatived at the Sessions; but as it will nevertheless come before the Grand Jury at the Assizes, we have the strongest reliance that it will meet with approbation at the hands of a spirited and discerning jury. Niggardliness is not customary, nor is it becoming a system that the trade and interests of our City will be made to keep pace with those of other places. But we have a still stronger argument to adduce on this subject, and one which we know will weigh deeply (as involving a direct *breach of faith*) with our fellow Citizens on whom will devolve the full consideration of this question; we must reserve it however for a future number.

THE CHURCH OF IRELAND *Magazine*.—Such has been the decline of literature, and so complete has been the extinction of original publications in this country, that the issuing from the press of a simple *Monthly Magazine*, is become a matter sufficiently novel and important, to arrest our attention and engage us in speculation. Were the character of works of this description at the present day, such as it formerly was, we should indeed feel differently on the subject; but it is altogether changed. The mere repositories of "anecdotes and verses" have long since given place to periodicals both morally and politically influential—to productions which operate on the mind, and direct the opinion of Society. We cannot therefore feel indifferent in witnessing an effort to establish this long neglected but important department of letters in Ireland. The work to which we are now alluding, is indeed of a decidedly religious character; but considering the existing state of feeling in this country, we apprehend that *religion* is an indispensable ingredient to any publication aiming at popularity, and that it is through this medium that the intellectual energies of the country must necessarily be awakened. It is the chord which most powerfully touches our feelings; and far from thinking it one which we should avoid to strike, we are most decidedly of opinion, that it is the very one which should unceasingly be appealed to. Temporary heats and discord may indeed be the immediate consequence; but great and lasting good, will be the ultimate result. Since there is no engine in this country for stifling opinions, and thoughts are free, the true way, if not to bring men to be of one mind, at least to teach forbearance and toleration, is to insist on the privileges which the Constitution gives, and leave it to reason to decide the contest. An advantageous and permanent peace is always best obtained by decided and vigorous warfare.—From the first number of THE CHRISTIAN EXAMINER, or, CHURCH OF IRELAND MAGAZINE, which we have just seen, it is evident that this periodical will be no neutral in the struggle now going on between the Church of Rome and Protestantism. Two articles in this number—the first on the *State of Ireland*, and another—*A Review of the Bible Discussions*, not only shew this, but abundantly prove that a powerful and formidable champion has already entered the lists. We are glad to observe the decision with which the writers have at once taken their side. The work has begun with spirit and with talent, and it will be a lasting disgrace to the Protestants of Ireland, if in times like the present, they do not rally round it with their patronage and support. This is no period for lukewarmness and indifference. While the Papists are taught to act, and the great majority do act, on the most rigid and narrow-minded system of exclusiveness, and this, with the yell of "liberality" (!) for ever in their mouths, the Protestants are justly chargeable with a most unseasonable indiscriminativeness. Let them differ on questions of civil immunity as they may, still the support of Protestants and of Protestant institutions, and above all, of that religion, (and the glorious freedom of MIND connected with it,) which they in common profess, is a paramount duty demanded of them, for the neglect of which we do not find that the cant and jargon of the day has invented an excuse even by name. The EXAMINER, however, or we are much mistaken, will have but little occasion for an appeal of this kind. The principles which it advocates are maintained with an abilility which will *ensure* the highest popularity to the work, which in other respects is highly instructive and interesting.—It has come out, we may add, in a manner truly creditable to the publishers.

COMBINATION.

MURDER.—Wednesday morning, between eight and nine o'clock, a party of Ruffians, about fourteen or fifteen in number, armed with bludgeons, attacked three men near the Gas-works at the draw-bridge, near Ringsend, Dublin.

The principal object of their vengeance was a young man named Andrew Merchant, an apprentice of Mr Morton, the ship builder, whose yard is in the vicinity of the draw-bridge; he was conveyed to Sir Patrick Dunne's Hospital immediately after the villains left him, in such a deplorable state, that he died in a short time afterwards. The second person is an aged man, a joiner, of the name of Richard Neale, also in the employment of Mr Morton; he lies in a melancholy state in a room in Townsend-street. The third person happened to be merely on the road, and having, in consequence of the noise, looked back to see the cause, and having been observed, some of the party followed him; he made his way into a field; he was pursued, knocked down and dreadfully beaten; he lies dangerously wounded in the head and various parts of the body, in Mercer's Hospital.

About ten o'clock the Police Office in College-street was opened; an investigation of the circumstances connected with this horrible business commenced before the sitting Magistrates, Sir Garret Neville and Mr Gabbett, and the Peace-Officers continued until four o'clock bringing in different persons whom they conceived could give information that might lead to the detection of the perpetrators of the murder and outrage. But as it might defeat the ends of justice, we shall not at present disclose the full particulars of the evidence given by the different witnesses.

It appears that for some time threats had been held out against the apprentices in Mr Morton's employment, he having taken a greater number than the combinators, according to their rules and regulations, allow. About the hour above mentioned, men to the number stated, armed with oak sticks, about two feet long, were seen under the walls of the Gas concerns, waiting until Mr Morton's workmen were proceeding to breakfast; when they were attacked as already stated.

About five o'clock in the evening Alderman Montgomery held an inquest on the body. The sister of the deceased identified the body; some of the witnesses examined at the Police Office deposed to the facts. Dr. Stack, and Mr Nealty the resident apothecary, proceeded to examine the body; they stated that the principal fracture on the head of the deceased extended from the top of the parietal bone to the base of the skull; there was a considerable extravasation of blood; the temporal bone was completely broken through—there was another wound on the right side of the forehead. The Jury, after a patient investigation, returned the following verdict:—"The deceased was murdered this morning, between eight and nine o'clock, by some person or persons unknown."

Mr Goodison, the Chief Officer at College-street Office, with several of the Peace officers, have been unceasing in their efforts to discover the murderers.

The unfortunate young man that was murdered was about twenty one years of age; he was a native of Kinnegad, in the county of Westmeath, and was but a short time an apprentice to Mr Morton; he received 8s. per week wages, out of which he supported a poor sister out of place, who is now in a miserable state of destitution.

The poor stranger, who accidentally witnessed the horrid transaction, and thus became himself the object of vengeance, turns out to be a pedlar from the country, who had been bathing, and was returning to town.

We understand that a fraud to a very considerable amount has been committed on the Stamp Office, and that the business will give some employment to the Gentlemen of the long robe.—*Dublin Paper.*

A clause is introduced into the Foundling Act, compelling the Foundling Hospital in Dublin to receive children on payment of five guineas.

CIVIC DINNER AT WEXFORD.

Unavoidable press of business precluded us from sooner noticing the entertainment given on the 29th ult. by Robert Hughes, Esq. Mayor, on the occasion of the Mayor Elect (Colonel Johns) being chosen for the ensuing year. We understand the company consisted of a larger number than usual, and their firm and loyal attachment to our Glorious Constitution shone forth most conspicuously in the several speeches delivered in the course of the evening.—Amongst the toasts we noticed the following:—

The King—*God save the King.* The Duke of York—*Duke of York's March.* The Duke of Clarence—*Rule Britannia.* The rest of the Royal Family—*Hail Brunswick's Star.* The Lord Lieutenant and prosperity to Ireland—*Patrick's Day.* The Primate and the Church—*Croppies lie down.* The Lord Chancellor. The Duke of Wellington—*Conquering Hero.* Lord Liverpool and his Majesty's Ministers. The Commander of the Forces—*Grenadier's March.* Lord Ely and the Corporation—*Push about the jorum.* The Glorious Memory—*Boyne Water.* The County Representatives. The Protestant Ascendancy—*Protestant Boys.* W. Wigram, Member for the Corporation—*Money in both pockets.* The Bishop of Ferns. Lord Courtown and the Resident Nobility of Ireland. Mr Peel. Lord Farnham. Mr Goulburn. The High Sheriff. The Archbishop of Dublin. The Glorious Revolution of 1688. Mr Saurin, late Attorney-General. The Exports of Ireland. Sir H. Lees, Bart. The Yeomanry of Ireland. Sir A. B. King, Bart. Sir Robert Wigram Bart. Master Ellis. Memory of George Ogle. That upright and Constitutional Prince, his Royal Highness the Duke of York, Heir Presumptive to the British Throne; long may he live to inherit the principles of his august father, the late King—(Three times three.)—*Wexford Herald of Wednesday.*

LIBERALITY.—On the 1st of July, as it appears, by ancient custom a flag was hoisted on the Round Tower of Roscrea, by order of the Magi-trate, it was shortly after taken down, and in the evening it was carried in triumph through the town, and subsequently burned, at the head of a large multitude of persons. A Meeting of the Protestant inhabitants was held, to take the subject into consideration, and resolutions passed. We have seen a letter from Roscrea, dated this morning, which states—'Another flag, like a Phœnix, arose from the ashes of the first, last night, and this day an immense mob broke open the door of the Tower, pulled down the flag, cut it in pieces, gave the fragments to a multitude of boys, who proceeded with them through the town, with horrible yells; all this without interruption from the Police.—*Limerick Chronicle, July 6.*

CLONMEL, JULY 6.—Last week a farmer, of the name of George Lane, residing on the lands of Millbrook, lost his life by a thrust of a cow's horn, which having entered his neck, penetrated the windpipe. The cow had just calved, and seeing a dog behind Lane, rushed at it, when the unfortunate man, on turning his head around to see what irritated her, received the thrust aimed at the dog.

On Monday evening a carpenter, of the name of Keefe, fell off the scaffolding attached to Mr Grubb's Mills, Caher, and was so injured that scarcely any hope is entertained of his recovery.

On Wednesday last a party of armed men set fire to a barn and out-office, the property of Thos. Millett, Esq. on the lands of Liskaveen, near Littleton; for which daring outrage the only cause assigned is his having lately taken under the Courts a farm, whence two defaulting tenants were ejected.

A few days since a gang of coiners were detected at full work in the barony of Galmoy, through the vigilance of the Constabulary, under the command of Rober Barry, Esq. Chief Constable. A quantity of base money, and a variety of implements for coining, were found in the possession of these men, who were subsequently committed to our county gaol by Robert Neville and George Walsh, Esqrs.—*Kilkenny Moderator.*

A new Daily Paper, on Protestant principles, is about to be started in Dublin, in consequence of the change in the sentiments of the *Star.*

(Extract of a letter from Donaghadee.)

"On Friday last at Donaghadee, a snake was found in a dwelling house belonging to one of the coast guards. It was under the floor, the necessary repairs of which was going forward, when, to the workmens' surprise, they found this creature, which was about two feet in length. The place where the house is built was (about half a century ago) a *barren waste*, full of bramble and weeds. Probably the snake had been brought from Scotland, (as has sometimes been done, to try if such venemous creatures would live in this country,) and earthed itself in the agonies of death; because, upon trial, neither snakes, adders, nor moles, will exist in this land. Indeed its exemption from venemous creatures was remarked by Solinus and other ancient authors, centuries before the existence of St. Patrick, who is fabled to have banished them from Ireland."

His Majesty's grand ball took place at St. James's Palace, on Monday night. The company consisted of upwards of 500 persons, and formed a most brilliant assemblage. The supper, which was a standing one, was laid out in the splendid banquetting-room, and his Majesty's superb service of gold plate was produced on the occasion. The King himself supped with the members of the Royal Family and a select few in a private apartment, owing to his slight indisposition. Amongst the nobility, &c. invited, were the Marquess and Marchioness of Lansdown, the Earl and Countess of Liverpool, Earl and Countess of Harrowby, Marquess and Marchioness of Salisbury, Count and Countess of Munster, Duke and Duchess of Leeds, Duke of Brunswick, most of the Foreign Ambassadors, Mr. and Mrs. Peel, Mr. and Mrs. Canning, Duke and Duchess of Beaufort, the Marquess and Marchioness of Hastings, the Earl of Donoughmore, Lady Sarah Robinson and the Chancellor of the Exchequer, Lord and Lady Colchester, &c. &c. &c.

COLONEL OLIVARI.

A Spanish Officer of some celebrity has escaped from the lange of Ferdinand, and is safely arrived in London. It is Lieutenant-Colonel Jose Olivari, better known in Spain as the "Madman of Saragossa," Col. Olivari was confined nine years ago at Saragossa, by order of Ferdinand, for having declared himself a friend to Liberty; and he would have been hanged if he had not so well counterfeited madness that his persecutors were deceived, and waited for an hour of sanity that they might glut their vengeance, and at the same time afflict their victim. The most horrible means were taken to try if Olivari was really mad. Incredible as it may appear, it is nevertheless a fact, that he was chained upright for sixteen months in his dungeon, except at the periods when he was dragged before the Tribunal. The firmness of Olivari enabled him to resist all the efforts of his persecutors to discover that he was not mad, and his constitution withstood the attacks which were made upon it. He was released at the Revolution, and served the Cortes faithfully. About two years and a half ago he was at Madrid at the King's levee. "Are you not the Madman of Saragossa?" said Ferdinand. "I am, Sire." "You see" said Ferdinand, laughing, to his Courtiers, "the old adage is true—it takes a wise man to make a fool." At the fall of the Constitution, Olivari was again imprisoned, and a few weeks ago was to have been hanged, but escaped by jumping over the wall of his prison yard, and has thrown himself on the hospitality of Englishmen.

MRS BECHER.—We have made particular and anxious enquiries on the subject of the paragraph relative to this Lady, which originated in a Brussels Paper—and have much pleasure in stating that, so far from her being at Paris, and about to undergo an operation for Cataract, she is now with her husband Mr Becher, M. P. at the Family Mansion, Ballygibbin in this County, in the full enjoyment of health and spirits, and participating in the pleasures of the social enjoyment, for which Mallow and its vicinity are so distinguished.—*Cork Constitution.*

Galignani's Messenger of Saturday mentions, that the Spanish Government was actively employed in equipping a force of 3,000 men at Cadiz, for the Havannah.

Lord Cochrane is at Tunbridge-wells with his lady.

Lord Cochrane's first inquiry (on the Piranga being boarded), was, "Do you know if Lady Cochrane is at Tunbridge Wells?"—not, as has been stated—"Has the Catholic Bill passed?"

The Duke and Duchess of Northumberland arrived at Northumberland House about six o'clock on Saturday afternoon, from their Embassy to the King of France, on his Coronation.

Nine branches of the Provincial Banking Company will be forthwith established by the Directors in the principal cities and towns of Ireland.

A Branch of the Bank of Ireland is to be established in Galway.

Messrs Corry and Little are appointed Agents to conduct the Branch of the Bank of Ireland in Newry, to open on Monday.

The University Printing Office, at Glasgow, employs 100 men and boys.

Mr and Mrs Secretary Peel entertained the Duke of York, and a select party, to dinner on Sunday, at their residence in Privy-gardens.

The Archbishop of Cashel held his Visitation in Cashel on Thursday week; an appropriate and excellent Sermon was preached by the Rev. Mr Galwey. His Grace entered minutely into the state and concerns of the Church, and was highly gratified with the reports and examination of the highly respectable Clergy of his extensive diocese.

On Sunday evening that distinguished Divine Doctor Adam Clarke, arrived in Cork, in the *George IV.* to attend the Methodist Conference, which is about to assemble there. Wednesday evening at seven o'clock, he preached an excellent Sermon in the Wesleyan Methodist Chapel, in Patrick street, and such was the anxiety manifested to be present, that shortly after the doors were opened, the Chapel was crowded to excess, and many were disappointed.

On Monday week Mr DOHERTY an Irish gentleman, Member of Parliament, and a relation of Mr Canning, had the honour to present to the King, the Dauphin, and the Dauphiness, an address signed by more than 3,000 of the inhabitants of Buckinghamshire, where his Majesty Louis XVIII. resided during his stay in England. Sir George Lee, the proprietor of the estate of Hartwell, which the King chose for his residence, was one of the subscribers.—*Journal de Paris.*

It is stated that the Marchioness of Londonderry (late Lady Castlereagh) is to be married to Mr Planta, Under Secretary of State.—*Sunday paper.*

An Amateur Society who keep pigeons at Antwerp, sent, for a stipulated wager, eighty-four of their birds to Paris, whence 13 of them were let go on the 27th ult. at seven o'clock in the morning, and arrived back at Antwerp about noon. One of them arrived at half past eleven.

Extract of a letter from Hanover, dated June 22—On the 19th a solemn *Te Deum* was performed in all the churches of this capital, in grateful commemoration of the victory of Waterloo, gained ten years ago.

The staple products of Brazil, and the great sources of wealth, are coffee, cotton, and sugar, which, with gold, precious stones, drugs, dye-woods, tallow, and hides, they export, in return for our manufactures, to the amount, it is said, in the year 1820, of £1,860,000.; and in 1821, of £2,230,000. The annual revenue of Brazil is stated to be about £2,500,000., which is nearly double its amount during the residence of the King. It arises, principally, from duties on imports and exports, and the fifth of the produce of the gold mines. The whole value of this metal, annually produced, is supposed to amount to about one million sterling.

We are sorry to learn that the Gas-works are in a great measure suspended for the present, owing to a strike amongst the Masons. Their wages which were 15s., they require to be raised to 20s., per week.

Ten of the sixteen remarkably fine Oxen, which we lately noticed as having been exported from this City, were sold in Bristol immediately on their being landed, at £36 British a head, having been purchased by the exporter at £25 each. They were much admired by even the greatest connoisseurs amongst our English neighbours.

A steam packet sailed on Saturday from London for Hamburgh, the first that has ever made that voyage. It is expected to reach Hamburgh in 60 hours.

The *Allgemeine Zeitung* of the 29th ult., gives an account, dated Odessa, June 13, of some naval operations between the Greeks under Admiral Sachtury, and the Turks commanded by the Captain Pacha, in which the latter is said to have lost some frigates.

NEW SOVEREIGNS.

We have seen a specimen of the new coinage of sovereigns, of which a few have been sent from the mint to the bank. The coin will not be in circulation for a week or two. The coin is certainly much better executed than any that has been issued for some years. The head of the King is plain (without a wreath,) from a die executed, we believe, after Chantrey's bust, and possesses considerable relief as well as delicacy. On the reverse are the arms of the Kingdom on a shield, surrounded with a scroll border, and surmounted with a crown. There is no attempt to distinguish the colours of the coats by lines according to the rules of blazonry, (as was done in the half-crowns and other coins) so that the whole of the bearings are in a plain bright ground, which adds to the clearness and simplicity of the effect. The whole of the inscription is not on one side, as in the old sovereigns, but "Georgius IV. Dei Gratia, 1825," around the head, and "Britanniarum Rex, Fid. Def." on the reverse.—*London Paper.*

Several actions for libel have been brought against the publisher of *Harriette Wilson*, and in one case alone (that of Lady Lamb), the damages, if the affair really comes forward, must be tremendous. A gentleman who knows the family of this profligate woman, informs us, that since the publication of the Memoirs, one sister, a highly respectable woman, married to a surgeon, has scarcely quitted her house. Another, a virtuous and beautiful *girl*, who was teacher at a first-rate boarding school, has been compelled to give up her situation; and two of the male branches are similarly situated. *Harriette*, herself, is still in Paris, proud of her infamy, taking no pains to conceal who she is—on the contrary, she frequently boasts of her work. In her married name of Rochfort, she has more than once obtained admission into good society, but the invitations have never been repeated. She is still a good looking woman, and is full of vivacity.—*London Paper.*

The following announcement appears in the *Leeds Mercury*, of the 21st of May:—"It is with great reluctance I have to state to the public, that my wife Martha and myself vary in opinions; but after a long conversation, we mutually agree to part, and live separate from each other; but the new law says when partnerships are dissolved they must advertise, so, I say, I will not be answerable for any debt or debts she contracts—James Binns."

A FRAGMENT.

Yes, he was formed to win a woman's love!
For in the soft eloquence of that voice
There dwelt a power—it was almost magical—
Which told the deep emotions of the heart.
His was no soul that could be lightly moved;
With him 'twas all a calm—deep, cold, gloomy,
As the dull grave—or, like the fierce tempest,
Raging with wildest tumult.

And yet
(So strangely wayward was his nature)
He would wring tears of agony from eyes
On which he gazed with love's idolatry,
And fill, with pangs unutterable, the heart
In whose dear life-blood more than flowed his own.
But then came the bitterness of self-reproach.
When her pallid cheek met his aching sight—
When her stifled, deep-drawn, sighs fell upon
His ear—when he beheld the once-laughing
Eye, sad, spiritless, and fixed with mute
Upbraiding, look on him—and when he felt
The burning pressure of that fevered hand
Which had so freely given him a heart—
Oh! how even his proud spirit did scorn
Itself, and sue for pardon!

————But 'twas too late.
The hapless girl went broken-hearted to
Her grave. And HE—fearful retribution!—
HE LIVED!—to know, and feel, that thus she died.

SUMMER ASSIZES, 1825.

LEINSTER CIRCUIT.

County of Wicklow, at Wicklow, Thursday, 14th July.
Wexford, at Wexford, Tuesday, 19th.
Waterford, at Waterford, Monday, 25th.
City of Waterford, at same place, same day.
County of Kilkenny, at Kilkenny, Friday, 29th.
City of Kilkenny, at same place, same day.
County of Tipperary, at Clonmel,* Thursday, August 4
The Right Hon. the Lord Chief Justice, } Justices.
The Hon. Justice Johnson. }
John Domville, Esq. } Registers.
Thos. Johnson, Esq. }

HOME CIRCUIT.

County of Carlow, at Carlow, Monday, July 11.
Kildare at Athy, Thursday, 14.
Queen's County, at Maryborough, Monday 18.
King's County, at Philipstown, Thursday, 21.
County of Westmeath, at Mullingar, Monday, 25.
Meath, at Trim, Thursday, 28.
The Right Hon. the Chief Baron } Justices.
The Right Hon. Lord Norbury }

NORTH EAST CIRCUIT.

County of the town of Drogheda, Wednesday, July 13.
of Louth, at Dundalk, Thursday, July 14.
of Monaghan (at one o'clock), Monday, July 17.
of Armagh, Friday July 22.
of Antrim, at Carrickfergus, Wednesday, July 27, of the town of Carrickfergus, at Carrickfergus, July 27.
of Down, at Downpatrick, Monday, August 1.
The Hon. Baron M'Clelland, } Judges.
The Hon. Justice Jebb. }

NORTH WEST CIRCUIT.

County of Longford, at Longford, Thursday, July 14
Cavan, at Cavan, Saturday, 16
Fermanagh, at Enniskillen, Thursday 21,
Tyrone, at Omagh, Monday, 25
Donegal, at Lifford, Saturday, 30.
City and County of Londonderry, at Londonderry, Wednesday, August 3.
The Hon. Justice Moore } Justices
The Hon. Justice Burton }
Arthur Moore, Esq. } Registers
Samuel S. Reeves, Esq. }

MUNSTER CIRCUIT.

County of Clare, at Ennis, Monday, July 18.
Limerick, at Limerick, Friday 22.
City of Limerick, at Limerick, same day.
County of Kerry, at Tralee, Thursday, August 2.
City of Cork, at Cork, Tuesday, 9.
County of Cork, at Cork, same day.
The Hon. Baron Pennefather } Justices.
The Hon Judge Torrens }
Samuel Delap, Esq. } Registers.
Andrew Torrens, Esq. }

* It will be seen that the ensuing Leinster Circuit terminates at Clonmel, and not as heretofore, in Kilkenny

PRICE OF IRISH STOCKS—July 7.

Bank Stock		252½
Gov. Deb. 3½ per Cent. ...		98⅛
Consols 3 per Cent.		90
Gov. Stock, 3½ per Cent. ...		97½
4 per Cent. New do.		4⅛ 5
Royal Canal Stock		—
Grand Canal Loan, 6 per Cent. ...		—
City Debentures, 4 per Cent. ...		—
Mining Company, Ireland ...		2⅛
Royal Irish Mining		2½ 2
Imperial Mining		—
Hibernian Bank		17/18

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