THE ST. GEORGE STEAM-PACKET COMPANY'S New Vessel, ST. PATRICK, 300 Tons, Engines of 120 Horse Power, EDWARD GOFF, Commander, WILL SAIL from WATERFORD, for LIVERPOOL, on MONDAY, the 20th Nov., with Goods and Passengers. This fine new vessel will immediately be placed on the Liverpool and Waterford line, and continue regularly on that station, for the conveyance of Passengers and Goods.

JOHN WATSON, Jun., Liverpool.
ROBERT JACOB, Waterford.

November 11, 1826.

TO be LET, the YARD in Charles street, lately occupied as a STAVE YARD by PIM NEVINS, with a Wine Vault at the rere.

Also, a DWELLING HOUSE at the North side of the River, opposite Great Barron-strand street, lately occupied by Benjamin Rudd.

Apply to Joseph Jacob.

Waterford, 11 mo. 1st 1826.

THE COMMITTEE of the GRAND JURY of the CITY of WATERFORD are ready to receive PROPOSALS for such ALTERATIONS as they have decided on in the CITY PRISON; a plan of which may be seen at the Gaoler's Office. The Contractor to be declared on the 17th inst.

NOTICE.—All PERSONS having CLAIMS against the ESTATE of the late JOSEPH F. GOFF, Chelmsford, Esq. are desired to furnish me with their Accounts, in order that the amount may be discharged; and such persons as were indebted to him at his decease, are requested to pay me without delay.

JACOB W. GOFF.

Dunbretown, Nov. 6, 1826.

WANTED for the PROTESTANT ORPHAN-HOUSE at Gaul's Rock, a middle aged MAN and his WIFE (without children), to act as MASTER and MISTRESS, of the best moral conduct, and perfectly competent.

Application to be made to the Committee, at the House, on Wednesdays.

WATERFORD TRACT AND BOOK SOCIETY. A SUPPLY of new and approved RELIGIOUS PUBLICATIONS is ARRIVED at the DEPOSITORY, Henrietta-street, which the Committee recommend to the attention of the public. A considerable allowance will be made to Associations in connection with the Waterford Tract and Book Society.

November 1st, 1826.

COUNTY OF KILKENNY.—DANGAN COTTAGE, near Thomastown, to be LET, furnished, or INTEREST for 33 years to be SOLD. The house is beautifully situated on the banks of the river Nore, and has been of late considerably enlarged and improved. It is within two miles of Mr. Power's foxhounds. There are 14 Acres of Land, and good Stabling and Coach House.

Application to be made to Mr. John Bull, Quay, Waterford; to Mr. Kenny Purcell, Kilkenny; or Mr. Connell Curran, Thomastown.

CORN and PROVISION STORES, STABLING, &c.—To be LET, for such term as may be agreed on, the extensive CORN and PROVISION STORE, lately occupied by Wm. Hunt, and Co., with the HOUSE, OFFICES, &c. joining it—fronting the Quay.

Also, extensive CORN STORE and MALT-HOUSE at Ferrybank.

A FOUR-HORSE STABLE at the rere of the Chamber of Commerce, with COACH-HOUSE, LOFTS, &c.

Apply to Wm. Hunt and Co.

Waterford. August 12.

EDWARD DAVIS (from Bath), OPTICIAN, MATHEMATICAL and PHILOSOPHICAL INSTRUMENT MAKER, begs to announce to the Ladies and Gentlemen of Waterford and its Vicinity that he has taken a Show room at Mrs. PENISTAN'S China Warehouse, on the Quay, until the 18th instant, where he has for their inspection an extensive and superior assortment of the following Instruments, viz.

Telescopes; Microscopes; Opera, Reading, and Eye Glasses; Camera-Obscuras and Lucidas; Landscape Mirrors; Barometers; Thermometers; Cases of Drawing-Instruments; Portatic Sun-Dials; Hydrometers; Compasses; Electrical Machines and Apparatus; Globes; Orreries; Magnets; Quadrants; Levels: Air-Pumps, &c., &c.

Magic and Phantasmagoria Lanterns, with a variety of Slides consisting of subjects in Natural History, Astronomical Diagrams, Views and Public Buildings, Humorous Subjects, &c.

Also, newly invented Microscopic Phantasmagoria Lantern. The great advantages this Instrument possesses, are that by it the minutiæ of every object may be taken, whether of the animal, vegetable, or mineral kingdom; it does not fatigue the eye, and the object appears like nature itself.

Also, Spectacles to protect the eye from the sun, dust, wind, &c., and excess of light under any circumstances.

As the nature of the various defects to which the eye is liable, has been the subject of E. D.'s perseverig study, he is enabled in every case where artificial assistance can prove serviceable, to offer the most decided advantages to persons requiring the aid of his Spectacles with Brazil Pebbles, Azure, and other tints, of which he has a numerous and well-selected stock, ground by the best manufacture, and are all carefully adjusted, so as to suit different extents of vision.

As universal as is the use of Spectacles, and salutary as are its effects, it is to be lamented that the means often resorted to for the improvement of sight, have but too frequently a contrary effect, occasioned by the injudicious practice of persons ignorant of the science of vision, and of the system of rendering Optical Instruments accurate. An opportunity now presents itself to obtain Spectacles of the very best description, as such a variety as the present has never before been submitted to the inspection of the Ladies and Gentlemen of Waterford; and as his stay will be limited to a short period, E. D. would recommend an early application.

Optical and Philosophical Instruments accurately repaired and tested.

N.B.—To those who may honour him with a call, he trusts his charges will be found worthy of inspection, and the most satisfactory references can be given.

Waterford, Nov. 7.

BARRACK CANTEENS.

Office of Ordnance,
Dublin, 27th October, 1826.

THE respective Officers of the Ordnance are ready to receive proposals for renting the Canteens at the undermentioned Barracks, from the 1st January next, until the 1st September, 1829. Particulars may be known upon application at the Corresponding Office, or from the Barrack-Masters at the stations.

The offers to be sealed up, endorsed "Tender for Canteen"—addressed to the respective officers, Ordnance Office, Dublin. Tender to be received after twelve o'Clock at noon, of Saturday the 18th November.

By Order,
MATT. WINTER.

ATHLONE
BALLINCOLLIG
BELFAST
BUTTEVANT
CAHER
CLONMEL
CORK
CAMDEN FORT
HAWLBOLIN
SPIKE ISLAND
DUNDALK
ROYAL BARRACKS
SOUTH GREAT GEORGE'S STREET
PORTO BELLO
RECRUITING DEPOT
RICHMOND
ISLAND BRIDGE
ENNISKILLEN
OLD BARRACKS
NEW BARRACKS
KILKENNY
KINSALE
LIMERICK
LONGFORD
MULLINGAR
NAAS
NEWBRIDGE
NEWRY
PARSONSTOWN
TEMPLEMORE
TRALEE
WATERFORD
WEXFORD
YOUGHAL

The Waterford Mail.

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

VOL. IV.—No. 26. WATERFORD, SATURDAY, NOVEMBER 11, 1826. PRICE 6d.

POSTPONEMENT.

GREAT BARGAINS of superior LEGHORN HATS; Black and Coloured SILKS; French, Plaid, and Shaded RIBANDS; OSTRICH FEATHERS, FLOWERS, &c.—JOHN C. SHERROCK, of Dame-street, Dublin, Bonnet, Ribbon, and Silk Manufacturer to the Marchioness Wellesley, most respectfully informs the Ladies of Waterford and neighbouring Towns, that, in consequence of numerous orders received last week, that could not be executed in time (the new goods having but arrived this day), he is induced to remain until SATURDAY, 18th instant, previous to which day, Ladies will do well to avail themselves of the advantages he offers, which, on Inspection and Purchase, will be found to be at least A SAVING OF TWENTY PER CENT.

Grand Parade; next house to Mr. Castelli's.

Nov. 10.

EXTRAORDINARY BARGAINS.—JOHN P. GALWEY very grateful to his Friends and the Public for the decided patronage he has received in the WOOLLEN TRADE, takes this opportunity of announcing that he has received per the Betsey, Stephings, a large and prime assortment of Gentlemen's Saxony CLOTHS, Ladies' Habit and Pelisse ditto, CASSIMERES, WAISTCOATINGS, COATINGS, and NAP BEAVERS of every description; a variety of BUTTONS, UMBRELLAS, INDIA SILK HANDKERCHIEFS, &c. &c.

Galwey assures the public that from the nature of his correspondence with the Manufacturers, he feels confident that he can sell cheaper than any house in the South of Ireland. Persons in the trade will find this opportunity worth their attention.

Auctions, and Valuations in any part of the Kingdom punctually attended to.

Quay, Nov. 10, 1826.

COUNTY OF WATERFORD.

SESSIONS FOR THE YEAR 1827.

JANUARY SESSIONS.

At St. PATRICK'S HALL, on Monday, the 8th January, 1827.

At DUNGARVAN, on Wednesday, the 10th January, 1827.

APRIL SESSIONS.

At St. PATRICK'S HALL, on Monday, the 16th April, 1827.

At Dungarvan, on Wednesday, the 18th April, 1827.

JULY SESSIONS.

At St. PATRICK'S HALL, on Monday, the 16th July, 1827.

At DUNGARVAN, on Wednesday, the 18th July, 1827.

OCTOBER SESSIONS.

At St. PATRICK'S HALL, on Friday, the 12th October, 1827.

At LISMORE, on Monday, the 15th October, 1827.

The Magistrates are requested to return all informations taken by them to the Peace Office in Waterford, Six Days previous to the Commission Day of each Session, and the Clerks of the different Petty Sessions held in said County are directed to return all informations lodged with them Six Days previous to each Session; or in default thereof, an application will be made to the Bench of Magistrates for their removal.

The Grand Juries will be sworn at the different Sessions to be held in Dungarvan at Eleven o'Clock on the second day of each Session; and all Civil Bills must be entered on the First Day of each Session.

The following persons have been appointed Officers to serve Processes for the County of Waterford, and no Process to be served by any other Person:—

THOMAS MORGAN, of the City of Waterford.
WILLIAM M'CULLA—City of Waterford.
WILLIAN NEARY—Carrickbeg.
RICHARD ELLIOTT—Kilmacthomas.
JOHN CROWLEY—Stradbally.
JOHN MURRAY—Passage.
JAMES BUDD—Tramore.
DANIEL CODY—Dungarvan.
THOMAS HUGHES—Dungarvan.
THOMAS TROY—Ardmore.
THOMAS CAREW—Dunmore.
HUGH QUIGLEY—Portlaw.
PHILIP POWER—Touranieu.
TERENCE DANIEL—South Suburbs of Clonmel.
THOMAS HILL—Annstown.
WILLIAM WALSH—Lismore.
JAMES SULLIVAN—Cappoquin.
ROBERT SMITH—Tallow.
JAMES FOGARTY, Jun.—Clashmore.
EDMOND DOWER—Aglis.

By Order of Edward O'Grady, Esq., Assistant Barrister.

BAT. DELANDRE, Clerk of the Peace.

THE MARKETS.

Waterford, Nov. 11.—The quantity of corn at market yesterday was very limited, particularly of oats and barley: wheat, 27s 6d to 29s 6d per barrel; barley, 16s to 18s 9d; oats, 14s 6d to 15s; flour, 2ds, 34s to 36s per bag; 3ds, 2ds to 30s; 4ds, 18s to 24s; oatmeal, 17s to 17s 6d per cwt. by retail; very dull. Butter has advanced since our last, on Thursday and yesterday 96s to 96s 6d per cwt. was the general price for best quality, and 97s was paid in some instances; weighed at the crane on Wednesday 382, Thursday 514, yesterday 387 firkins; bacon pigs, heads, offall, &c. as last quoted; butchers' meat has fallen in price within this fortnight: beef, 5½d to 5d; mutton, 5d to 6d per lb.; potatoes, 3hd to 4d per 14 lbs. by the bag. We have had a most abundant supply of fish these three last days.

ASSIZE OF BREAD FOR THE ENSUING WEEK.

	White. lb. oz. drs.	Ranged. lb. oz. drs.	Household lb. oz. drs.
Penny	0 5 8	0 8 1	0 10 5
Twopenny	0 11 0	1 0 2	1 5 2
Fourpenny	1 5 6	2 0 5	2 10 3
Sixpenny	2 0 5	3 1 0	3 15 4

Middle price of Wheat and Flour last week, was 30s 0d per barrel, besides an allowance of 8s per quarter on white, and ranged, and 10s on houshold, for the benefit of the Bakers. Purchased by Bakers last week, 1120 cwts. of Flour.

Dublin Corn Exchange, Nov. 7.—The day's market was thinly supplied with grain, with a fair demand prices may be quoted as follows:—red wheat, 30s to 31s; white do., 32s to 34s 6d; barley, 17s to 18s 6d; ditto malting, 20s to 20s 6d; new oats, 14s to 18s; old ditto, 19s to 21s; bere, 16s to 18s.

Clonmel, Nov. 8.—Wheat and oats were, in yesterday's market, in middling supply; wheat from 17½d to 18d, and oats from 13d to 13½ per stone. Bere and Barley in middling supply, the former at 18s and the latter at 19s per barrel. Butter in middling supply, at 88s per cwt. Flour, 2ds at 56s per bag; oatmeal 17s per cwt.

London Corn Exchange, Nov. 6.—We were but sparingly supplied with English wheat this morning, when fine samples fully supported the prices of this day se'nnight, but the inferior qualities were dull sale, and little sought after. Barley is very heavy sale, owing partly to the large supply, but principally on account of its coming in runs of small samples, the quality being very uneven; but where a superfine sample can be selected, Monday's prices are supported. Other sorts were from 1s to 2s per qr. lower. Beans and white peas maintain our last currency, but grey ones are 1s. per qr. lower; oats are 1s per qr. dearer, owing, it is said, to the supply, English oats bearing no proportion to that of foreign, and that this latter will be soon cut off, the navigation of the Baltic being impracticable during the ensuing months. In other articles there is no alteration.

Wheat, 50s to 65s; rye, 30s to 34s; barley, 38s to 43s; malt, 62s to 66s; white peas, 54s to 56s; boilers, 58s to 60s; small beans, 53s to 57s; tick ditto, 49s to 52s; oats, potato, 32s to 35s; Poland, 30s to 34s; feed, 29s to 32s; flour, 45s to 50s; rapeseed, £20 to £22.

Importations Last Week.—Wheat, (English), 3,725 qrs.; Barley 9,007 qrs.; Malt, 4,337 qrs.; Oats, 1,760 qrs.; Wheat,(Foreign), 24,572 qrs.; Barley, 2,844 qrs.; Oats, 29,217 qrs.; Oats, (Irish), —— qrs.; Flour, (English), 9,135 sacks; Flour, (American). 200 brls.

Provisions.—The arrivals from Ireland last week were, 18,830 firkins of butter, 1104 bales of bacon; and from foreign ports, 5007 casks of butter. The butter market continues brisk, prices steady. Bacon declines in price. Butter (1st quality), Dutch, 118s to 120s; Carlow, 102s to 103s; Belfast, 102s; Waterford, 94s to 97s; Cork, 94s, Limerick, 93s to 94s; Dublin, 92s to 93s; Newry, 91s to 92s. Green bacon, 60s to 63s. Lard, 1st quality, 84s; 2d 76s per cwt.

Liverpool, Nov. 7.—The market to-day was well attended by dealers, but owing to the very heavy arrivals of grain during the last week, the sales of both wheat and oats were heavy, and the prices of last week were barely supported. Bonded wheat was in improved demand, and some parcels were disposed of at former prices. Other articles were not much inquired for, and prices remain nominally the same.

LONDON.

MONDAY, Nov. 6.

From the *Waterford Mail* we see that the "Grand Order of Liberators" continue their deliberations in that city. On Friday, they got on pretty well; Mr. *Halfpenny*, a shoemaker, having set them to rights, by objecting to the proceedings of the *last* meeting being read. His remarks were admitted to be *all* right, and the rent being considered the *sole* business of the night, they determined on the recommendation of the *good Halfpenny*, in order to turn a *penny*, to stick to the rent as close as *wax*. A Father Murphy made his appearance, and lectured them on the absurdity of their proceedings. He concluded "by requesting, that they would not allow a *single female* in that room in future, as matters were whispered abroad, that, perhaps, had not reached their ears." This was "letting the cat out of the bag," and telling that the *Liberators* were *libertines*. Since this has transpired, we should expect that the parents of the young limeburner, and those of another boy, master *Sin-not* (who promised to bring 30 or 40 shillings to the "Grand Order,") will take care to keep their children from a place where they may experience a greater misfortune than that of being fleeced of their pocket money.—*Courier.*

The peasantry of Munster now enjoy a version of Moore's melodies in the native tongue. The translation has been executed by a Catholic clergyman in the diocese of Limerick.

We are assured, says the *Quotidienne*, that the French government offered to Mr. Canning the grand cordon of the legion of honour, and that the right hon. gentleman declined it.

The lord chancellor has appointed Mr. Jacob, of the chancery bar, a commissioner of bankrupts. This gentleman is the son of Mr. Jacob, who has written upon the corn laws.

LONDON MARKETS—Nov. 3.

IRISH PROVISIONS.—As the great fair in Ireland generally regulates the prices of provisions, we give the full particulars. The actual result of Ballinasloe fair is as follows:—

Sheep sold Oct., 1825	77,296	Sheep sold Oct., 1826	57,636
Unsold	12,579	Unsold	36,597
Grand Total	89,875	Grand Total	94,233

which shows that the stock of sheep penned exceeded that year 4,500, and the quantity unsold 19,000 sheep.

Oxen and Cows sold Oct., 1825	7,866	Oxen and Cows sold Oct., 1826	4,353
Unsold	2,186	Unsold	4,817
Grand Total	10,052	Grand Total	9,200

which shews that, notwithstanding there were 850 head of cattle less at the fair; the number unsold this year exceeds 2,656 head of oxen and cows. The cattle sold at 33 per cent under last year's price. This state of things has confirmed the dealers in their determination not to purchase at all, as they are expecting a great fall in the prices of beef and pork. India beef is offering at £6 10s per tr.; new mess at £4 10s per tr.; new India pork at £5 15s a. £6 per tr.; new mess pork at £3 7s 6d per barrel; and not a purchaser to be met with. The market being bare of good pieces of last year's cure, prices remain steady; say, India beef, prime, £6 10s per tierce; mess, ditto, £5 10s per tierce; India pork, £5 15s per tierce; mess do, £3 12s per barl.; and the weather having been very mild, no shipments, as yet, have been made of new mess beef: as such, every cask of prime has been bought up at £5 10s per tierce for the supply of the Jamaica and West India vessels now fitting out. It is calculated that it is impossible to have any new beef earlier than the 20th of November, if so soon.—*London Paper.*

GREEK STEAM BOAT.

The *Gazette* of Napoli di Romania, of September 16, announces the arrival of a steam boat on the 14th, eight hours after sun set, in the Gulf of Argos. "As soon as it was descried," says the account, "the news spread through the city, and the inhabitants, roused from the arms of Morpheus, hastened to the ramparts, &c. to enjoy this novel sight. The moon shining bright, the vessel was easily distinguished, and, on its anchoring in the port, became the object of general and eager curiosity: boats, filled with people, surrounded it on all sides. Mr. Francis Abney Hastings, captain and owner of the vessel, offered to sell it to the government, which did not hesitate a moment to buy it for £15,000 sterling. Thus it became Greek instead of English, property, and received the name of *Karteria*, (the Perseverance). It is 233 tons burthen, English measure. Thus Greece has also a steamboat." In the following number of the *Gazette de Napoli*, it is stated, "that on the 16th, at ten o'clock, the Greek flag was hoisted on board the steam-boat, amidst a salute of artillery. The members of the Committee of Government, and several members of the National Assembly who had come to view the vessel, were on board during the ceremony. The government, considering the services, the virtues, the natural and acquired talents of Mr. Hastings, has given him the rank of Captain of a frigate, and the command of the *Perseverance*. Captain F. A. Hastings has been, before this, in Greece, and fought for its rights, and thereby acquired the esteem of all the Greeks. He now receives a high rank in the Greek navy, and the command of our first steam-boat. The Greek navy may justly be proud of him, and Greece expects splendid deeds from him, convinced that he is in all respects capable of them."

MELANCHOLY FATALITY.

Extract of a letter from Lisbon, dated October 17, 1826:—"It has scarcely ever fallen to my lot to recount a more painful and affecting event than which I am now about to describe. On Saturday last a private soldier, belonging to the 6th regiment of the line, and stationed in the barracks in this city, was condemned to be shot for desertion, and for uttering various disloyal and seditious words, with intent to seduce others of his corps from their sworn allegiance. The prisoner, after receiving the last offices of religion, was brought forth, accompanied by two Catholic priests, and escorted by forty soldiers of his own regiment to the place of execution, which was on the Campo Grande, a short distance from the city. His coffin was carried just before him, which tended considerably to heighten the solemnity of the scene. He kneeled and prayed frequently on the way, which in consequence prolonged the time of going. About 10 o'clock he arrived at the fatal spot. At 11 he was ordered to march round the troops to admonish them, the two priests directing what he said to his comrades; after which, he returned to his former place, where he fell a victim to an overact of ceremony on the part of the commanding officer. There were nine picked men ordered to shoot him. He kneeled, and was desired by the officer to pull the cap over his face which he did; and whilst the officer turned round (to take a reprieve from his pocket) the poor fellow dropped his handkerchief from his hand, which was understood by the men who were to shoot him as a signal to fire, which they did, and six bullets taking effect in different parts of his body, he fell a corpse. The officer had received the reprieve only that morning, privately, but endeavouring to convey a salutary dread of the crime (which in the present state of the affairs here was considered necessary), and to heighten the terror of the scene, ere he produced the pardon, he overacted his part, and, by dreadful fatality, the poor fellow lost his life."

SWINDLING EXTRAORDINARY.

BRUSSELS, Oct. 31.—The Tribunal of Ghent yesterday condemned Madame la Contesse de Jersey, accused of swindling, to a year's imprisonment, to a fine of 25 florins, and the costs. This was the *minimum* of the penalty.

Nov. 2.—The Countess of Jersey, whose condemnation we announced the day before yesterday, lodged in the month of March last at the hotel of M. de Vos, at Ostend. Being without means to support herself, she sent for M. Herwyn, of that town, to whom she told in confidence the secret connexion which she had had, as she said, with Bonaparte on the island of Elba, with Captain Maitland at Malta, her travels in all parts of the world, and the large sums which she was to receive in England by virtue of the will of the ex-emperor. She assured him that, among other things, she wanted the certificate of her daughter's death, and some other papers, which were in the hands of the said Captain, at Liverpool; and that, on producing those papers, she would receive the enormous sums that were bequeathed to her.

On the credit of this statement, accompanied by tears, M. Herwyn advanced the lady a sum of money, and even gave her a letter of recommendation to a house in Liverpool, in order to go and fetch the papers which were to secure to her the enjoyment of a considerable fortune. But after a residence of some weeks at Liverpool, the lady returned without papers and without money, and having even borrowed of the persons to whom she was recommended some pounds sterling, for which she had been obliged to leave her papers in pawn. Returning to Ostend, M. Herwyn perceived that he had been duped; but he by no means suspected another trick which the lady intended to play him. He had in his hands receipts for the money which he had lent her, and under the pretext of procuring him, instead of these receipts, a regular deed, she got them into her hands again; but instead of giving him another deed in exchange, she decamped from Ostend without paying either her landlord or her complaisant lender.

In this state of things she arrived at Ghent in the month of July, and took up her lodgings in the hotel of the Golden Lion. In order to obtain money, she put in practice the same means that she had employed to captivate the confidence of M. Herwyn. She announced herself as the Countess of Jersey, possessing an immense fortune, pretending to be connected with the highest personages and the first houses in Europe. She gave out that she was in expectation of the arrival of Joseph Bonaparte, and even went to Moorejear to purchase the chateau which she intended for him; she desired to hire and to furnish in the most elegant manner a house in this city; and saying that she had no children living, she promised to leave all her fortune to him who would have the complaisance to advance her a sum of money in the temporary embarrassment in which she found herself. All this was supported by all the charms of eloquence, and a seducing coquetry. Numerous papers, written in a language which few people understand, were also produced, to give credit to the part she played. By means of all these manœuvres she succeeded in obtaining from some gentlemen in the city, not only money, but a house richly furnished with every thing that she wanted to live in the most splendid style. At length people became convinced that this woman was nothing but a swindler, who speculated on the good faith of honest persons to cheat them of money, &c. She was prosecuted by the public procurator. Never was there a more select or a more numerous auditory seen in the court; indeed, the pleadings and the sentence merited the attention of the public.

The Countess defended herself with imperturbable *sang froid*; and her counsel, showed, in an eloquent defence, that a man may have great talents and lose his cause. The judges retired for a long time, and on returning into court pronounced the sentence of the lady, who seemed, while she listened to it, *maitresse de ses sens, et comme accoutumée à de tels jugemens.*

DIABOLICAL PLOT—GUNPOWDER PIE.

PHILADELPHIA, Oct. 5.—During the examination at the police office yesterday morning, Mr. Presser, a master baker, living at the north-east corner of Seventh and Lombard streets, brought before the mayor, and exhibited a pie, the lower stratum of which was composed of gunpowder, the filling of mashed potatoes, the whole being neatly and tastefully covered with a crust of wheat flour, so that in all respects it resembled a peach pie made on a large patty pan. This foundation of wetted powder was in immediate contact with the bottom of the tin, it was about half an inch thick, and may have weighed two pounds. A little girl, whom the people about the bakehouse thought they could not again recognise, brought the pie on Sunday morning last, to be baked, it was put into the oven with a great number of pans and dishes, containing the Sunday dinners of the neighbourhood, and, after being baked for an hour and a half, was drawn out with the other dishes, but no person came to claim it, and it remained in the bake-house until Tuesday night, when a mouse bored into it, and brought out a potatoe, thus disclosing a most diabolical plot, for the destruction of this poor man, his family, and property—and which plot, had it succeeded, would have involved the whole neighbourhood in great danger—the powder crust had become completely stiff, but not entirely dry, the potatoes about half baked, and the upper crust handsomely browned, and was altogether that kind of pie, before it was broken, that would have made the mouth of a hungry man water.

COLONELCY OF THE TIPPERARY REGT. OF MILITIA.—It is stated that there are five competitors for this situation, viz.—Earl of Glengall, Lord Dunally, Captain Hutchinson, J. H. M. Dawson, Esq. and Colonel Dawson.

On Thursday morning a dreadful outrage was committed, in Cashel, on William Phelan, Esq. attorney, as he was enforcing a possession he had attempted to take on the preceding evening of premises in dispute between him and a person of the name of Patrick Grace; on the morning in question he received a blow of a nailer's hammer from George Grace, brother of the above named Patrick Grace, which fractured his skull. We regret to say that his life is still considered in a most uncertain state. The assailant immediately fled, and, though a very active pursuit is still carried on by the police in every direction, has succeeded in secreting himself. In the scuffle that ensued on Wednesday evening Patrick Grace received a blow of a hammer from Mr. Phelan.—*Clonmel Paper, Nov.* 8.

The Quebec papers assert, from "the best authority," that Mr. Kean is the real lessee of Drury-lane Theatre, Mr. Price only acting as a deputy on the occasion. Kean had recovered his health, and was acting his favourite characters to crowded houses.

PRIESTS CROTTY AND KENNEDY.

BIRR, SATURDAY NIGHT, Oct. 28.—As soon as night closed in, the entire town presented one galaxy of light; every house, with the exception of about twenty, was illuminated from attic to ground flour; upwards of 3,000 people paraded the streets, headed by the chapel band, and shouting in triumph for the acquittal of Mr. Crotty; but, perhaps, the most extraordinary feature in the entire business was, the *tune* to which this *Catholic* population paraded through the streets—namely, "THE PROTESTANT BOYS"!! This we understood to be, from the circumstance of the jury having been exclusively Protestant, "*See! the conquering hero comes,*" "*God save the King,*" and other airs, were likewise played until a late hour at night, when the people dispersed quietly, and, we are happy to add, without committing the least outrage, even to the breaking of a pane of glass, that we could learn. A party of the horse police remained opposite Mr. Kennedy's house, and the Rev. gentleman had an escort to conduct him from the court-house every night during the trial. Mr. Kennedy is in actual possession of the chapel; the parishioners dispute his right to it, and refuse to attend his mass, while they flock to the temporary chapel fitted up by Mr. Crotty. On Sunday Mr. Crotty addressed the parishioners—all of whom, with the exception of about *thirty*, attended his chapel. His address was chiefly on the late trials; he concluded by calling on them to conciliate the good will of their Protestant neighbours. Mr. Crotty's chapel, which is capable of holding a number of people, was crowded to excess, during this proceeding, and not merely the chapel itself, but the extensive yard in which it is situated. In fact, we never saw any thing equal to the enthusiastic affection which the great body of the parishioners appear to bear towards Mr. Crotty.

SUNDAY NIGHT.—The rejoicings are continued to-night. A large bon-fire has been kindled outside the town, and the band playing as on the preceding evening.

GAMBLING IN HIGH LIFE.—The winners—the Marquis of Clanricarde, the Earl of Howth, A. O'Neill, Esq., M.P. for Hull, and an Irish Captain B——. The sum lost is stated variously from £6,000 to £10,000—the game *loo*; and the place is an inn at Richmond bridge, on the Thames.—*London Paper.*

The number of Civil Bill entries at Killarney October Sessions was 1575, and at Tralee; 2,240, making a total of 3185 suits at law!

A Russian terrier dog died in Cork, last Friday, at the extraordinary age of 26 years.

Miss Wilkinson, the pupil of Madame Pasta, is still in Paris, and has been honoured by the patronage of the Duke and Duchess of Orleans, the first of the French nobility; and upon every occasion has distinguished herself for her superior style of singing, as well as accompaniment. The fine rich tone of her voice, with its extensive compass, has been greatly admired in the well known air of *Vaga Fui.*

MANCHESTER.—Some depressions in trade have been experienced here for two or three weeks past, such as are naturally incidental to the season of the year. A fear of over-production, in consequence of the vast supply of manufactures which are now in progress, is entertained by many intelligent persons; but we trust that kind of imprudence will not operate eventually, to an injurious extent.—*Manchester Chronicle.*

A Cottage Built for Thirty Shillings.—We find the following suggestion in a pamphlet, which has just been published by Mr. James Miller of Glasgow, which is perhaps worth attending to:—"Suppose clay can be got close by where you mean to build, work the clay well, and then put it into wooden moulds, the same as bricks; when the walls are at their required height, bore the outside of the walls full of little holes about the size of your little finger; when this is done, have a ready mixture of smithy ashes, lime, and sand; let these ingredients be well wrought with water, then plaster the outside of your walls with this mixture; in a short time it will be as hard as some stones, and will resist frost and water, and stand one hundred years." "A man can wheel from the pit clay for 4000 bricks in a day, 2s.; ditto can work clay for 4000 in one day, 2s; ditto can mould 4000 in a day, 2s; ditto can carry to the builder's hand 4000 in a day, 2s; ditto building 4000 bricks in three days, 6s; lime for building 4000, when it can be got reasonable, 16s. Total, £1 10s. Eight or ten thousand bricks will build a neat and commodious cottage, with four apartments. If it is a part of the country where wood and labour are cheap, it can be built at little more than the half of my estimated price."

Menai Bridge.—This stupendous structure, though erected at so great a height above high-water mark, is, it appears, scarcely out of the reach of the lofty masts of a ship. On Sunday, the 24th September, as the ship Cyrus, Captain Wilson Davison, of Newcastle was passing under it, proceeding on her voyage from Liverpool to load a cargo of slates from Mr. Thomas Hughes, slate merchant, of Carnarvon, for New Orleans, she struck her main truck royal mast head in the bridge, which fell upon the deck. At the same period a number of spectators were on the bridge, and from the crash of the main top royal mast head and noise on the ship's deck, they were not a little alarmed for their safety, and rushed to the "terra firma" on both sides. No accident however occurred further than the trivial injury sustained by the ship. The height from the top of the main truck royal mast head to the water was afterwards ascertained to be no less than 116 feet!

There is just now in the garden of Mr. Locke, at Youghal, a *white rose tree* in full blossom—its second time this season.

Women have been charged with having a natural inclination for coxcombs. The charge is idle, and itself a coxcombry. Let the solemn fops that make it, see if they can succeed. The truth is, that where a woman likes a coxcomb, she does not like him on that account, but because he mingles with his folly those lively and more agreeable qualities, which nature has made to be liked by every body. She likes the cheerfulness of his blood, the flow of his conversation, the spirit of his mien and behaviour—evidences of a nature capable of entertaining and of protecting her. Let a man have these, and be no coxcomb, and she will prefer him to one that is. If she prefers a coxcomb to a formalist, or to one whose egotism is so great as to drown and make desolate his commonest behaviour, in the despair of acting up to his excessive notion of himself, she is wise, and has only chosen the happier fop.

"ESSENCE OF LAZINESS."—There is now lying in the town of Chilmark, Martha's Vineyard, a woman, of the name of Lucy Allen, who went to bed at the age of 16, slightly indisposed, and has remained in it to the present time, being a period of 32 years. Her friends, at first, were apprehensive of the approach of a fever, and sent for a physician. But as it proved she had nothing more than a cold. The doctor gave her a little medicine, and advised her to keep her bed that day. She did so, and moreover declared she would never rise from it again. On one or two of the succeeding days, however, she was prevailed on to sit up for a short time, but never afterwards. She appears highly offended if the thing is even proposed. Notwithstanding this, she still enjoys good health, and the exercise of her mental faculties. Whenever she wishes her bed made, she transfers herself to another standing near, without assistance. Who else can say they have laid a-bed 32 years without rising?—*American Paper.*

For some days a new comet has made its appearance in the constellation of Bootes. The unfavourable weather not having yet permitted astronomers to observe its motion, they find it necessary to await the combination of positive observations, previous to speaking of it. It was discovered on the 22d ult. at Florence, by M. Pons; on the 24th, at Paris, by M. Bouvard; and on the 28th, at Marseilles, by M. Gambart. On the evening of the 1st inst. M. Nicollet, being occupied in examining the comet, was able to perceive across some gleams of light, that, since the first days of its appearance, it had augmented sufficiently in size and brightness to become visible to the naked eye. Its nucleus presents a thick nebulosity, accompanied by a tail several degrees in length. Its right ascension augments about a degree a-day, and its boreal declension diminishes about one degree and a quarter in the same time. The public may easily distinguish it in the north-west region of the sky, when the evenings are fine.—*Paris Paper.*

HIBERNIAN SOCIETY—BALLINASLOE DISCUSSION.

SPEECH OF CAPTAIN GORDON.

After the Rev. Mr. Pope had concluded, Mr. Gordon, one of the deputation from the Parent Society, rose, and spoke nearly as follows:—My Lord—I should have satisfied myself with listening to the statements of those who are much better able to do justice to the cause of scriptural education, and the merits of the Hibernian Society than I am, but standing before the meeting in the responsible character of a director of that institution, I shall without further hesitation proceed to meet the charges which have been alleged against it. I have been at some pains, my lord, to define, to methodize, and to compress the several heads of accusation which the learned gentleman has brought forward. Notwithstanding the difficulty of the task, I trust I have succeeded in such an arrangement as shall enable me to dispose of them without trespassing at very great length upon the patience and attention of the meeting. The learned gentleman has informed us that he looked in vain to the lists of the Hibernian Society's patronage, and committee, for the name of a Roman Catholic, although the society professed itself an institution for the education of the people of Ireland. This is true as it regards the fact, but I must inform the meeting, and the gentleman opposite, that the committee of the London Hibernian Society would hail the co-operation of any Roman Catholic who should cordially assent to the principles upon which the society is conducted. The Hibernian, like other societies, is a voluntary association of individuals who have defined their own principles and rules of proceeding, and if there is a Roman Catholic of respectability in Britain who sincerely consents to the constitution and objects of the society, he is eligible as a director. There is no regulation which would exclude him from the lists of patronage or committees, and I will just inform the learned gentleman that no Protestant, whatever his rank, could be received on other terms than those of unqualified subscription to the society's objects and principles. The gentleman opposite has been pleased to assert that the Hibernian Society is a corrupt body, that its statements are false, and that they are known to be so by the directors themselves. These, my lord, are grave charges, and now for the facts on which they are founded. We are told in the first place, that the society receives the scriptures, which it distributes from an institution, which, upon the authority of a Protestant clergyman, is picking the pockets of the people of England. Now, I will not stop to inquire whether the British and Foreign Bible society be picking the pockets of the people or not. The charge, if it be accurately reported by the gentleman opposite, is founded upon the publication of the Apocrypha, a circumstance which one would have thought was calculated rather to entitle the society to his commendation, but the question as it respects the Hibernian Society, is not what the British and Foreign Bible Society published for Europe or Asia, but what it presented for distribution in Ireland. The Hibernian Society is not responsible either for the conduct or the publication of the British and Foreign Bible Society, beyond the copies of scripture which it gratuitously receives for distribution in this country; and as these scriptures have "God for their author, salvation for their end, and truth, without any mixture of error, for their matter," the gift could not suffer contamination from proceedings at the committee table, even if the society were engaged in picking the pockets of the public to furnish them. The third part of the charge rests upon the assertion of falsified accounts. It has been asserted by the gentleman opposite, that the society has credited the parents of the children at its schools with a sum of money, which they never paid. If the learned gentleman had read the whole of the evidence from which he says he derived this information, he would have met with a satisfactory answer. The case is this:—The Hibernian Society, with a view to the encouragement of subscription upon the part of parents, in cases where there are no local patrons to assist its efforts, credits the schoolmaster with the sum of three pounds annually, which are supposed to be contributed by parents in aid of his salary. This sum, however, is seldom obtained in parts of the country where the people are in a state of poverty, and it is distinctly so stated in the very evidence from which the gentleman has extracted the charge. The fourth head of accusation is founded upon the fact of Mr. M'Donnell's having been denied admission to the committee-room of the society. This is certainly the fact. Mr. M'Donnell did, as he has stated, request to be admitted to a conference with the committee of the society, and as I happened to be present at the time, I distinctly recollect the answer. The secretary was requested to receive Mr. M'Donnell, and to state upon the part of the committee that they wished him to express the objects of his communication in writing, and if they were charges against either the principles or the practice of the society, to reduce them to particular heads. This proposal was coupled with a promise, that Mr. M'Donnell's communication should meet with immediate attention, and the same information was afterwards repeated by the secretary in writing. With regard to the charge of having been denied access to the society's documents, it is also true. Mr. M'Donnell was informed by the secretary, at the request of the committee, that none but members of the institution could be permitted access to the statements and correspondence of the society, but that any information would be furnished which could be afforded consistent with the duty of the committee, to its constituency. The next head of accusation stated, that the Hibernian Society is employed in forcing upon the people a system of education, which is contrary to the consciences of the people, at war with the principles of their faith, and most offensive to their feelings. The first testimony by which I shall meet this charge, is the testimony of those who are the best interpreters of Roman Catholic feeling upon the subject. I meet it, my lord, by the testimony of Roman Catholics themselves. Who are the persons to whom we should appeal for information on this subject? I answer, that it is the parents of children who are found in attendance on the system, and I promise your lordship and the meeting that you shall be furnished with most unequivocal evidence upon the subject. When the royal commission, appointed to investigate the state of education in this country entered upon its labours, an effort was made to abstract the Roman Catholics from every school in which the scriptures were taught, and the reason generally alleged was in substance the same as the gentleman opposite has alleged—the system was offensive to Catholics, and intended to proselytise their offspring. The best way to bring this assertion to the test of experience, was conceived to be the preparation of a certificate, to be signed by the parents of such children as were in attendance upon the schools at the time. Copies of this certificate were placed in the hands of each schoolmaster, with instructions to read it to such as were incapable of reading for themselves, and afterwards to obtain the names or marks of as many as were willing to sign it. The master was afterwards to repair before a magistrate, and make affidavit that the signatures or marks were those of the parties expressed, and voluntarliy given. The certificate, which I shall now read, is a literal copy of one returned to the society's office:—"We, the undersigned, whose children receive instruction in the London Hibernian Society's Free School, situated in Scaravagh, half parish of Cloonlougher, and county of Leitrim, having been called on by John M'Kenney to express our opinion of the merits of said school over which he presides, do acknowledge with gratitude the obligations we are under to the society for the opportunity they have so humanely afforded for the education of our children, and we do freely and solemnly testify that although reading and committing to memory the holy scriptures, without note or comment, be required of the reading classes, in the printed regulations of the society, yet no inspector, agent, or schoolmaster, has at any time since the formation of the school, by any means directly or indirectly, sought to proselytise our children, or attach them to any religious denomination whatever." This certificate is signed by forty parents, and is accompanied by the prescribed affidavit, sworn before A. Johnson, Esq. magistrate. As these documents were simultaneously presented to the parents, about four hundred copies, containing not fewer than twenty thousand signatures were obtained by the society before the measure was discovered by the Roman Catholic priesthood, and it is almost unnecessary to remark, that they exerted every effort to counteract the intention. Now, my lord, if Roman Catholics are capable of expressing their own feelings, the evidence of these certificates is conclusive upon the subject. It has been artfully attempted by the gentlemen opposite, to confound the wide and intelligible distinction which exists upon the subject of education between the Roman Catholic priesthood and the people which they profess to govern; and when we hear of opposition to the Hibernian and similar societies, we are told that it is the opposition of the people—the opposition of the Roman Catholic public. How does such an assertion accord with the fact which I have brought before the meeting?—but more on this subject. It will be found, on reference to the evidence of Mr. Griffith, one of the inspectors of the Kildare street society, that he is anything but a favourer of the plan pursued by the Hibernian Society. On the contrary, he recommends the disjunction of the Kildare street and Hibernian Societies, in the case of those schools which were jointly connected with the two institutions; but what is his testimony to this asserted unity of feeling among Roman Catholics, on the subject of the London Hibernian Society's schools? The following are extracts from his evidence before the commissioners of education inquiry:—"Can you inform us whether the London Hibernian Society's Schools are more unpopular in Clare than they were in 1822?—I think they are. At the same time, in saying unpopular, I should like to explain myself. They are unpopular with the Roman Catholic clergy, but I have observed in going through the country, that the schools are not unpopular with the people, and I have made very extensive inquiries upon the subject." Here, my lord, is the distinction which experience is holding up to the observation of every unprejudiced inquirer; and in this instance it is pointed out by a gentleman, who, although no friend to the Hibernian Society, had made very extensive inquiries upon the subject. But more of Mr. Griffith.—"Do not the Roman Catholic clergy caution the people against these schools?—Unremittingly. Do not they inform them that they are highly dangerous to their final salvation?—They do. How do you account for the peasantry not considering these schools dangerous?—From their experience of them. Do you think that even at present the schools of the Hibernian Society are not unpopular with the peasantry?—I think they are not. What is your opinion, supposing the schools to remain as they are, and the peasantry were left to themselves, would the peasantry in Clare prefer sending their children to those schools (Free Schools, under Priests), or to the London Hibernian Schools?—To the London Hibernian Schools. In what way do you account for that?—From the better progress of the children." In these extracts (and they are in harmony with the body of the evidence in the appendix to the commissioners' report) we have unequivocal evidence of the distinction which exists between the feelings of Roman Catholic priests, and Roman Catholic peasants upon the subject of the Hibernian Society Schools. But more is proved than a mere difference of feeling as to whether the children shall attend the schools or not. It is proved that the Roman Catholic peasantry prefer such schools to those established by their own clergy, even in cases where the education is gratuitously conferred. This, I repeat, is the sworn judgment of one who was no friend to the London Hibernian Society. Another reference to the feelings of the Roman Catholic peasantry, and I shall have done with my learned opponent upon this subject. In the county of Kerry twelve or fourteen schools were established in connexion with the Hibernian Society a few years ago, and contrary to general experience, several of these schools were sanctioned by the priests. This sanction was ultimately withdrawn, and the schools were denounced in the usual manner from the altars. The opposition continued and persecution followed; but the parents and teachers were resolute in their determination, and finding the priests were equally so, they appealed to Dr. Egan, the titular bishop, from their authority, and a petition signed by 428 Roman Catholic parents on the part of 1,360 children was presented to that dignitary. In this petition, or rather remonstrance, the poor people point out the advantages derived by their children from the schools, and demand that they shall be permitted to continue them in attendance—yes, my lord, and they have continued them. There is one circumstance in the case of these schools which deserves attention; they possess no local patronage, and, I believe, with one or two exceptions, they derive no support from the gentry of the country. The remonstrance therefore was not a consequence of Protestant influence acting through the relation of landlord and tenant—it was the genuine expression of parental feeling on the one hand and a well-grounded conviction of benefits to be derived on the other; and the simple question before us is, whether these poor people were competent to speak out their own sentiments upon the subject? I have appealed, my lord, in these cases to the judgment and feelings of the Roman Catholic peasantry themselves, and if their testimony be not considered decisive upon the point at issue; there must be an end to discussion upon that and every other point in which they are concerned. There are opponents to the objects and practice of the Hibernian Society, but these opponents are not to be found among the poor of this country; and never, my lord, in any discussion, or in any society, will I admit of that identity of interest and feeling between the priesthood and the people, by which it is sought to delude and to deceive the public upon this subject. I repeat it again, that there is no sympathy between the Roman Catholic priesthood and the bulk of the laity on the subject of education; and while the former are exerting the powers of both worlds to frustrate the objects of the Hibernian and similar societies, the latter are disposed to welcome the instruction which they offer as the noblest boon which Christianity and British benevolence have ever extended to their condition. My opponent has submitted the following question, and an important one it is:—"Is there or is there not upon the part of the priests a disposition to give education to the people?" In attempting to prove the affirmative of this question, he has stated upon the authority of a parliamentary document that there are 421,000 children returned by the commissioners, and that out of this number there are 397,000 without aid from any society. The first observation which I would trouble your Lordship upon this statement is, that the return is incorrectly stated. If the learned gentleman will be at the trouble of a second reference to the report in question, he will discover that the number of children returned exceed those he has stated by 100,000. Nor is he more correct in his estimate of the proportion of this aggregate, which is without the benefit of assistance from any society, or as he would wish to infer, the proportion of it which is receiving education from Roman Catholic priests. As the right understanding of numbers in this important particular will supply the best answer to the learned gentleman's question respecting the disposition and exertions of his clergy, I shall be at some pains to present your lordship and the meeting with a practical analysis of the subject. By the report of the last commissioners, presented in 1812, it appears that there were at that time about 200,000 children in attendance upon schools of the various descriptions through Ireland, and after being at considerable pains to ascertain the proportion of this aggregate which belonged to schools in which the scriptures were taught, I find that it does not exceed 20,000. This proportion was distributed through the parochial and diocesan schools, the schools of the association, the charter schools, and the few which at that time existed in connexion with the Hibernian and Sunday School societies. By the report of the commissioners of 1825, there are upwards of 500,000 children returned for schools of the different denominations then existing in Ireland, and it will be seen on reference to the lists of the several societies presented in the report, or published separately, that 390,000 of this number belong to schools in which the Scriptures are taught. If 80,000 of these be subtracted for duplicate attendance, there remains 310,000 to be apportioned among the Scriptural societies; and if we add to this number, at the rate of only one hedge school, or fifty scholars for every parish in Ireland (an estimate considerably under the truth) the sum will amount to 430,000. This would leave a remainder of 70,000 to be accounted for in chapels, and other descriptions of exclusively Roman Catholic schools—in schools upon public and private foundations, as those under Erasmus Smith's and Col. Robertson's charities—the public institutions in towns, such as the Foundling Hospital and Marine Schools, with seminaries under Protestant individuals; and if half of the number is permitted to stand to the account of the Roman Catholic priesthood, and their lay fraternities, it is the largest proportion which a regard to truth, and the evidence of official data will admit. [Here Mr. M'Donnell asserted that the calculation was false as it regarded the priesthood.] I maintain it my lord, upon the evidence of numbers and figures, and I ask my learned opponent where the schools to which he would refer us are to be found? Will he tell us that they are to be found upon the lists of the Sunday School Society—the Kildare-street Society—the Hibernian Society—the Baptist Society—the Irish Society—the Methodist Society? Will he tell us that they are the hedge schools of the country? It is notorious that with very few exceptions upon the Kildare-street, and Hibernian lists, they are not to be found among the former, and I suspect that the Roman Catholic Priesthood will hesitate before they compliment themselves with the credit of of the hedge schools of the country. There is, therefore, upon no allowable calculation, a greater number than 35,000 out of 500,000 children, receiving education in Ireland, assignable to the priests, and the different confraternities engaged in education. I might now hold up this calculation as a full and sufficient answer to the learned gentleman's question respecting the disposition of the priests of Ireland to promote education, but miserable as the proportion is to which they could lay claim, at the period of the commissioners' report, it is much too favourable an evidence of their real intentions upon the subject, unless we view it in connexion with the circumstances which produced these schools. It is a fact, my lord, as notorious as any connected with the history of education in Ireland, that the greater part of the schools under the R. Catholic priests were established in opposition to scriptural education. Wretched as the system is, upon which these schools are generally conducted, it is manifest that the object of their establishment was not so much to advance the children in what they profess to teach, as to interfere with their attendance upon schools in which the word of divine truth is unfolded. I assert it, therefore, upon the evidence of experience, that the small proportion of schools to which the priesthood can lay claim, are not to be received as proof of a disposition to promote education, even to the limited extent it has been carried. On the contrary, we appeal to the observation and the consciousness of those persons who are engaged in promoting scriptural education in their parishes, and on their estates, whether the schools in their neighbourhood, under the direction of the priests, have not been established in direct opposition to their exertions. I will not, however, limit the answer to the learned gentleman's question, either to the number of schools under his clergy, the character of these schools, or the motives in which they originated. I must appeal, my lord, to the moral condition of the body over whose intellectual and spiritual instruction they claim to preside. And what is the condition of that body? I will not point to the presence of 30,000 troops, and an armed police, for an answer to the question. I will not even point to the bloody records of your courts of justice for an answer to the question; but I will point to the general ignorance of the divine will—to the general absence of the word of God; and I do so upon the evidence of testimony which, in this case, must be considered above impeachment. In the sworn evidence of Mr. Donelan, one of the inspectors of the Kildare-street Society, who is a Roman Catholic, and nephew to a Roman Catholic peer, we have the following questions and answers:—"Do you find throughout the country a prevailing ignorance of both versions of the scriptures?—Yes, the most lamentable ignorance in our Kildare-street schools. Do the children not know that the testament is the word of God? No, they could not tell that even when I put the answer into their mouths; and if the children of our schools are so ignorant with such advantages, I conclude their parents must be more so. Do you think the peasantry could, in most instances, distinguish between a Testament and any other book of the same size upon a religious subject put into their hands? Upon my word I think they could scarcely do it except where the exertions of the Bible Society have succeeded; but in many parts of Connaught the peasant does not know what a Bible or Testament is." This, my lord, is the testimony of a most respectable Roman Catholic gentleman, and one whose official duties afforded the best possible opportunities of observation upon such subjects. On this gentleman's authority we are presented with the most appalling and almost incredible discovery, that there are multitudes of a people professing the Christian religion, who are ignorant of the existence of the Christian revelation—and what are we taught by the fact? Is there in this discovery any evidence of a disposition to educate the people? Is it required that we should believe in the existence of a zeal to promote education where we have indisputable evidence that the people are absolutely ignorant of the existence of the word of God? And if their ecclesiastical teachers have neglected to make them acquainted with the existence of scripture, are we to be told they have been at pains to make them acquainted with the contents of scripture? But I have not yet done with the conduct of the accredited teachers of the people as they are called. It is not only true that they have neglected to instruct their people either in the learning of this or the next world; it is also true that they have systematically opposed themselves to the circulation of heaven's truth, while the history of profligate and treasonable adventure has had free course through every cabin in the land. (No, no, from Mr. M'Donnell.) I repeat it, my lord, that while the use of the book of God is Sabbath after Sabbath denounced from the altar, and the book itself committed sometimes to the fire and sometimes to the water—as it was in the place where we are now met—the most immoral and deteriorating publication is suffered in the hands of as many as are minded to pollute themselves and society by its touch. Will any one peruse the list of books returned by the commissioners of education, and afterwards deny that it is calculated to poison the principles and deprave the passions of society—and if there be a power at the command of the priesthood which, as daily experience teaches us, is able to keep the book of God out of the hands of their people, have we not a right to expect that it will be exerted with equal diligence to keep *Moll Flanders* and *James Freney the Robber* out of the hands of their people? And if we find that this power is exerted in the one case and dormant in the other case, are we not warranted in saying that the circulation of the one is preferred to the circulation of the other? I will just read to your lordship and the meeting a sample of the books given in the commissioners' report at what are to be found in unrestricted circulation among the peasantry. There are "*The Seven Wise Masters and Mistresses of Rome—The Irish Rogues and Rapparees—The History of Captain Freney—Redmond O'Hanlon the Robber—Captain Grant, a Gentleman Highwayman—The Garden of Love—The Feast of Love—The Effects of Love—The School of Delights—Nocturnal Revels—Life of Lady Lucy—Moll Flanders—Fanny Meadows—Donna Rosina—The Pleasant Art of Money Catching—Devil and Doctor Faustus—Feats of Astrologers—Pastorini's Prophecies—Philander Flashaway—Reynard the Fox—Catechism of the Irish History.*" Now, I appeal to the recollection of the meeting, and to the consciences of Roman Catholics, whether the priesthood have not denounced the practice of reading the Bible, while they have been silent upon the use of such books as I have just read out. In what has been stated, I have confined myself to argument and proof, illustrative of the disposition of the Roman Catholic clergy, as it respects the education of their people. I must now object to the character of the education which they afford. So far am I, my lord, from considering that education as a fit substitute for what we offer, that I regard it as an additional argument why we should urge the systems of the Hibernian and similar societies, by every fair and legitimate means within our reach. It certainly is not my intention to speak disrespectfully of the tenets of any communion, even where I am convinced that they are contrary to scripture, but I will candidly state to your lordship and the meeting, that the system of education promoted in what are termed priest's schools, furnishes an additional reason why I should exert myself in promoting the objects of the Hibernian Society. I shall begin with a brief survey of the schools under a society, bearing the high sounding title of "the Brothers of the Christian Schools in Ireland," and acting under the authority of a Bull from the Pope. If on the face of Ireland we were to look for Christian instruction, we should naturally expect to meet with it in the system of "the Brothers of the Christian Schools"—but what is the result? In the catalogue of books which constitute the library of these schools, as reported by the commissioners, it is in vain that we look for a copy of the scriptures of truth. But while the scriptures are excluded, the *Prophecies of Pastorini* and the *Catechism of the Irish History* are found in the catalogue. On the former it is not necessary I should make any more observations, and with regard to the latter, I shall merely add in the language of the commissioners, that it is a book which is "calculated to keep alive every feeling of religious hostility to Protestants." So much for the system of "the Brothers of the Christian Schools," and I hesitate not to say, that every friend to Ireland is under an obligation to exert his influence in breaking it up. The object of this fraternity may be Christian instruction, in the sense that Christianity is understood by its members, but the tendency of the system is social animosity and political discord. It is not merely calculated to fortify the mind of the Roman Catholic in what every consistent Protestant must conceive to be dangerous error—but it is to kindle and to cherish a feeling of religious intolerance, which is destructive of christian charity and civil union. Such a system, so far from being admitted as a substitute for scriptural instruction, deserves to be opposed by as many as regard the salvation of souls, or the peace of society.

The day being considerably advanced, it was proposed to adjourn the meeting to the next morning, it being understood that Mr. Gordon was in possession of the chair, and that he was to proceed to the conclusion of his address as soon as the chair was taken, and the meeting resumed.

SECOND DAY—OCTOBER 11.

This morning the chair being again taken by Lord Dunlo, Mr. Gordon was called upon to proceed, and continued to address the chair—

In the continuation of the course of reply, which was interrupted by the adjournment of last night, I purpose being as relevant as the desultory nature of my opponent's observations will admit. I have no disposition to follow the learned gentleman through the range of his yesterday's statements; and it would be impossible (if I were so inclined), without departing from the objects of the meeting. With the political part of these statements I have nothing to do, and what is personal I trust I can overlook. Having said thus much in the way of introduction, I return to the unanswered part of such charges as had reference to the subject before us, and I promise your lordship and the meeting that I shall be as brief as the nature of the accusation will admit. I was stating the objections, which, on religious and political grounds, may be fairly urged against the system of education pursued in schools under the direction of Roman Catholic influence; for if it can be proved that the instruction which they dispense is morally and politically unobjectionable, the Hibernian and other societies have no just right of interference, when the ground is pre-occupied by such schools. I asserted, however, that the system is anti-christian in principle, and calculated in its effects to engender mistrust and political animosity in the breasts of our people; and if so, the existence and increase of such schools, so far from rendering our endeavours unnecessary, supplied an additional argument in favour of the exertions of the Hibernian and kindred societies. I had taken some notice of the education which is promoted by the "Brothers of the Christian Schools." I shall now pass to the schools which are under the direction of the parish priests. In these schools the elements of the Roman Catholic religion are taught in the form of catechetical instruction, and this not merely as a collateral branch of the system; it constitutes the basis of the plan. The catechisms used in these schools are those of Butler and Reilly, and an abridgment of the "*Christian Doctrine.*" These are the standards of the Roman Catholic faith, as it is taught in this country, and they individually bear the sanction of high ecclesiastical authority. The gentleman opposite has been pleased to inform me, that I know nothing whatever about their faith, and that if I had taken the catechism into my hands, I would have found all the moral lessons of Christianity inculcated. Why, my lord, if I were to take the Alcoran into my hands, I should find a great deal inculcated that even Christians would do well to listen to; but the question in which we are concerned is—what do these catechisms inculcate in addition to moral lessons of Christianity? I shall quote for the information of the meeting a few extracts from each. In the catechism of Dr. Butler, bearing the approbation of the four titular archbishops of Ireland, we have the following questions and answers:—"How do you call the true church?—The Holy Catholic church? Is there any any other true church besides the Holy Catholic Church?—No. Are all obliged to be of the true church?—Yes, no one can be saved out of it. Who is the visible head of the church?—The Pope, who is Christ's vicar on earth." In the catechism of Dr. Reilly we have the following information upon the same subject:—"What is the church?—It is the congregation of the faithful that profess the true faith, and are obedient to the Pope. Which is the true church?—The Holy Roman Catholic church. What are the spiritual blessings and advantages whereof the members of the church are partakers?—The sacraments, the holy sacrifice of the mass, the prayers of the church, and the good works of the just. Who are deprived of those spiritual benefits?—Infidels, heretics, and excommunicated persons." In the Christian Doctrine we have the same information in the following language:—"Who is the visible head of the church? The bishop of Rome. Has the church of Christ any particular marks by which it may be distinguished from other religious communions?—Yes." And after reciting the marks—"With what society of Christians do all these marks agree?—With no other but that which is in communion with the bishop of Rome. How is that society called?—The Roman Catholic church?—Who are out of that church?—Infidels, heretics and excommunicated persons." I shall now quote a specimen of theology—"How is the penalty of sin remitted?—By means of satisfactory works? What do you mean by doing an action well?—I mean the doing of it so as in such a manner as God may have no cause to find fault with it. Are good actions of any benefit to a Christian, besides making him virtuous? Yes, for moreover every good action is meritorious, impetratory, and satisfactory. What do you mean by a good action being meritorious?—I mean it deserves to be rewarded by God. What do you mean by its being impetratory? I mean that it claims and solicits God's grace and a continuance and increase of it. What do you mean by its being satisfactory?—I mean that it is capable of atoning for the punishment due to sin. Can a good action be of any service to another besides the doer? Yes, in consequence of the communion of saints. How so? By a good action one may impetrate and satisfy for another as well as himself." Such are the doctrines taught by that catechism which we have been told inculcates all the moral lessons of Christianity, and if scriptural instruction be the object at which we aim, then are we bound in consistency with our own principles, to resist and to oppose the intolerant spirit and the mischievous errors of such a system as I have been describing. I have been asked by the gentleman opposite, whether it was my intention to assert that the tenets of the Roman Catholic religion are inconsistent with the doctrines of Christianity? and I answer without hesitation that the tenets which I have quoted are inconsistent with the doctrines of Christianity, If it be true as the scripture has stated it, that "there is none other name given under heaven among men whereby we can be saved but the name of Jesus Christ," and that "a man is justified by faith without the deeds of the law," then is that doctrine which lays claim to the merit of

od on the merit of human performances false and clusive. Again, if it be true, as the Saviour has ated it, that "after we have done all, we are still profitable servants," the doctrine which teaches that man by his good works may satisfy the justice of od for another as well as himself, is false and ruinous the being who is deluded by it. The intention of acing the scriptures in the hands of our population to teach the relation in which a sinner stands to an fended Judge and a redeeming Saviour; and where e testimony of heaven on this subject is falsified, nd the position of parties changed by the delusion, ere is a greater necessity for the exertions of the Hiernian society than in situations where no instruction has been attempted. We have been asked whether it is fair to charge the priesthood of Ireland with dereliction of duty in the education of the people, hen they were prevented by penal statutes from attempting it. I ask in return what have the priesthood f Ireland been about since the repeal of these penal atutes? Generations have passed from the stage of xistence since the penal statutes ceased to operate as hindrance, and ample opportunity has been afforded for educating every man, woman, and hild in the community; but where are we to ok for the evidence of a disposition to pro- by the change of circumstances? The socie- has been charged with having recourse to falcy in substituting the word conversion for proselyt- m, when both terms meant precisely the same thing. he society in this respect has employed a real disction, and where persons are incapable of underanding the distinction, it is not the society's fault. y conversion, the conductors of the society underand the religious change which it is the object of riptural education to produce in Protestants and oman Catholics indiscriminately—and by proselyt- m they suppose the mere transition from one profesion of Christianity to another; while it is the constently avowed object of the society to effect the one, s no part of its object to attempt the other, and this s been explained at length in every authoritative cument which the committee have published for he last three years. The learned gentleman has en at considerable pains it seems to canvass my evidence before the commissioners of education, and inks he has discovered palpable contradictions in I will just observe, with respect to the assertion general, that the evidence, fairly quoted, will be ound to answer every charge which is brought against on the score of contradiction. Mr. M'Donnell eems to consider that there is much presumption in e attempt to promote an education which is contrar in principle to the views and wishes of the Roman atholic body. I have already shown that the terms oman Catholic body in this sense, signifies Roman atholic priests, and however much the society may gret their opposition, it does not consider itself ameable to their authority. The data by which the Hiernian Society is governed in the definition of its rinciples and regulations are the authority of the ible on the one hand, and the moral condition f Ireland on the other. It finds in the one command to instruct children in a knowdge of even the most difficult part of its conents, and in looking abroad upon the face of society finds both children and adults ignorant of the very xistence of the book. But we are asked what such ducation is to do for the peasantry of Ireland. We sk in return what the absence of it has done for the easantry of Ireland? What has education without e Bible effected for Connaught and Munster? Where, n the face of your island, do you meet with the knowdge and practice of Christianity, but where the Bible open to the people?—and where do we meet with idnight ignorance, moral debasement, social disord, and public outrage, but where the Bible is a aled book? I have been charged with defect of emory, and the proof furnished is, that in one part f my evidence before the commissioners, I stated that he Catholic people objected to education, and in nother place, that they prefer the Hibernian to the Kildare-street Society. I have already dwelt at large pon a distinction in this respect which must be obious to every one concerned in promoting education n Ireland; and I again repeat it, while the Roman atholic people are anxious to obtain education for heir children, and thankful for the education which e offer, their views are thwarted, and their feelings ntraged, by the resistance of those whose duty it is o promote their education. Yes, my lord, 20,000 oices have been raised in attestation of the society's lan and exertions; and not even the terrors of ecclesiastical denunciation, mercilessly dealt out from the sacred altar, have been found sufficient to quench or repress the desire which they feel, to avail themselves of its benefits. With respect to the preference for the Hibernian Society which the learned gentleman has noticed, I certainly did express my opinion that the schools in conjunction with the Hibernian and Kildare-street Societies, would prefer the former, if put upon their choice, and the result has fully justified the observation. Nearly three-fourths of the schools so connected did actually decide in favour of the Hibernian Society when thrown upon the alternative; and the fact is one among many others, which proves the estimation in which the plan of that society is held. It cannot, for an instant, be doubted that the Hibernian Society is more offensive to the Romish priests than the Kildare-street Society, and simply for the reason that the scriptures are committed to memory and made to occupy a much larger portion of the stated reading of the school, and we have the fact before us that this plan of instruction, obnoxious as it is, was generally preferred by the schools in joint connexion with the two societies. An attempt has been made by the gentleman opposite to ridicule a part of my evidence in which I have expressed a belief, founded upon experience, that the power of the priests is supposed to affect the temporal circumstances of the people; and I have been challenged to produce a single instance in support of the opinion. This challenge I am perfectly ready to answer; and as the learned gentleman affected to be very facetiously inclined at the idea of hair falling off, I shall begin with an example in point. Mr. M'Donnell made allusion in the course of his speech to a public rencontre in London with Mr. Butterworth's boot cleaner, as he termed him, and I am rather surprised that he should have ventured an allusion to so tender a subject. The name of the man alluded to is M'Govern, and his history is, that he was expelled from the county of Leitrim, and from Ireland, for daring to read the word of God in opposition to the authority of his priest. What gives additional interest to the case of this man is the fact that he was respected by all who knew him as a sober, honest, and industrious member of society; but he was led by the memorable discussion at Carrick-on-Shannon, to join with many others in reading the Bible, and herein consisted his offence. After this poor man had been denounced and persecuted from his friends and his employment to a strange land, he providentially found employment as porter in the stationary warehouse of the late Mr. Butterworth, and happening to be present at a meeting where my opponent was engaged in rebutting certain charges of Priestly hostility to the Scriptures and education, M'Govern manfully stood forward and presented himself as a practical example of their intolerance. As this circumstance was likely to have its effect upon the mind of the English public, a despatch was forwarded to Leitrim and a mock inquiry into the conduct of Father Cullen was ordered by the titular bishop of the diocese. The result was what might have been expected—a denial of the charges; but no sooner had the circumstance reached London, than M'Govern proceeded before the Lord Mayor, and made affidavit to the truth of what he had previously stated. As the facts stated in the affidavit were public, and challenged the testimony of multitudes who were present, they could not be contradicted; but in addition to public testimony, several Roman Catholic individuals present have since made affidavit of their truth, and a fermentation has been produced by the inquiry in that part of the country which will never subside, while ignorance and intolerance are to be found upon its surface. I must, however, return to my point, and I shall first quote an extract from the affidavit descriptive of the dignified and Christian-like character of the proceeding at chapel:—"One Sunday in January, 1825, Father Cullen was on the altar in the chapel at Gowel, and this deponent heard him publicly say—'There were certain persons in his parish, coblers, tailors, and schoolmasters, who practised reading the Bible; and if they would not give their Bibles up, he would give them his curse and the curse of the congregation.'" Again—"This deponent further states, that last Easter Sunday, the 3d of April, 1825, he went in company with his sister as usual to mass at Gowel chapel; that while deponent stopped to read an advertisement stuck up against a wall, the priest passed by, and spoke to him as follows:—'I wonder, you blackguard, you dare have the assurance to come near the chapel;' to which deponent made no reply, but went into the chapel; that shortly after, when the clerk was calling over the names for the payment of Easter dues, and came to the name of Leitrim, the priest interrupted the clerk, and said, 'I'll engage there is no one from Leitrim to pay—there is M'Govern, a swaddling vagabond, and Bible-reading rascal and reprobate; I dare say he will not come forth to pay." But to come to the point—"The priest then looked most sternly at deponent, and said, 'the swaddling rascal Bible-reader, he (the priest) would make his hair fall off his head in spite of the Bible Society.'" I could proceed, my lord, to describe and to authenticate similar instances for a longer time than I should wish to occupy the attention of the meeting, and I confess I am surprised that the gentleman opposite or any of his party should venture upon the hazardous experiment of throwing out such challenges. There is however one good which I rejoice to say must result from their temerity. It cannot fail to prove to the satisfaction of Roman Catholics, that the informed part of their community are heartily ashamed of the practice, and I call upon those who are now within my hearing, to recollect the pains which Mr. M'Donnell has taken to free their priests from the odious charge of threatening to afflict themselves, or their families, or their cattle, with disease or misfortune, for reading the Bible or sending their children to school. There are many present whose consciences I am persuaded can bear witness to such threats from their priests, and I entreat them to remember that Mr. M'Donnell has been labouring to prove, that Roman Catholic priests are incapable of such conduct. But it is not always the case that the poor man has only to contend with mere threatening when he dares for himself to read and to follow the instructions of the Word of God; and a remarkable instance of this truth presented itself to my own observation not many days back. A poor man of the name of Rowan, tenant to Colonel Jackson, of Enniscoe, ventured to look into a copy of the scriptures which his child was in the habit of bringing home from one of the Hibernian Society Schools, and the consequence was, that he became a convert to the Protestant religion. This was no sooner known than his cow, the most valuable part of his property was destroyed, and a *Rock* notice posted upon his door, threatening himself with unprovided death unless he speedily returned to mass. On account of this threat, and the dread of its execution, the poor man is at this moment a houseless outcast in society; and these, my lord, are the arguments which the tolerant spirit of Catholicism employs in the defence of its principles. We hear much of exclusion and intolerance and persecution, but when out of the pale of the Roman Catholic faith, do we meet with such persecution as reaches to the livesand property of such as dare to open the book of God, and form their own judgment of its sacred contents? Where, in the length and the breadth of Protestant society, are we to look for the example of the man who, having changed his religious profession, has been pursued with unrelenting hostility from haunt to haunt, and from one hiding place to another, until he was eradicated from the soil that sustained him, and driven from friends, property, and employment, an abandoned outcast on the face of the world? Another reference has been made to contradiction in my evidence, and I am charged with saying in one place that the parents of our children are opposed to education, and in another place that they are paying for it. I deny, my lord, that in any part of my evidence I have directly or indirectly admitted that the parents of children in this country are opposed to education, and I request that the gentleman opposite will adduce his authority. If he does, I pledge myself to prove that the evidence in this respect is consistent with itself and consistent also with what I have so frequently noticed as the distinction between the disposition of priests and parents on this subject. But it is objected also to the Hibernian society, that it insists upon the use of a version of scripture, the very sight of which is offensive to Roman Catholics. I meet this charge by stating in the first place, that the Hibernian society does not insist upon the use of the Protestant version of the scripture in its schools; on the contrary it leaves the choice of the version to the patron or conductor—and although the society does not issue the Douay version from its depository, it makes no objection to its use provided it be unaccompanied by note or comment. But when we hear so much about authorised and unauthorised versions of scripture, we fairly demand for the Protestant version an equal claim to the confidence of Roman Catholics—and we fearlessly challenge the church of Rome to produce an authorised version of the Bible. I speak it, my lord, in the hearing of Roman Catholics, that she does not possess a version of the scriptures which is authorised by even her own authority. It is a notorious fact that when the council of Trent devolved the preparation of an authentic version of the scriptures upon Pope Sixtus the 5th, she possessed nothing up to that period which bore the stamp of her own authority; for if she had, the task of inquiry and correction would not have been considered necessary. And what by the way had become of the principle of infallibility up to this period of her history? Are we to suppose such a power in existence while that which demanded its first and most serious exercise—the definition and true meaning of the text of scripture, was a subject in dispute among the most learned of her communion. But after her last and greatest council had pronounced as authentic, a version which had not yet been undertaken, it was at length executed by Pope Sixtus, and a curse pronounced upon whoever should alter the minutest particle of its contents. Not more, however, than two years had elapsed, when the accuracy of his Holiness's labours came to be questioned; and Pope Clement VIII. having undertaken a new version, no fewer than two thousand inaccuracies were discovered in that of his predecessor. Here we have one Pope pronouncing his labours infallible, and denouncing a curse upon whomsoever should question it, while another Pope, no way dismayed by the anathema, undertakes to prove two thousand inaccuracies in the performance. But another question suggests itself in reference to the Roman Catholic scriptures. Has the Clementine edition continued to be the fixed and unvarying standard of the Church of Rome since its adoption? We answer that it has not. I shall not refer to the variety of versions which have been published by authority on the continent; but in Great Britain and Ireland, scarcely two editions have followed the same text; and it is a fact, which probably few Roman Catholics are acquainted with, that the latter copies have been corrected from the Protestant authorised version. Yes, my lord, strange as it may sound in the ears of Roman Catholics, they are indebted for the correction and improvement of their scriptures to the same corrupted and heretical version of which we hear so much; and what is still more extraordinary is the fact, that some of the translations in our version which have been stigmatized by Ward in his errata, as false and corrupt, have been adopted in the editions of the Douay, to which I now refer. The learned gentleman opposite has descanted as usual upon the days when Ireland was the source and centre of light to half barbarised Europe, and I have been informed that my poor country was indebted to her St. Columbanus for the first discovery of the Christian religion. I shall not enter into the question who she was indebted to for her first acquaintance with Christianity, but it is a fact not liable to be questioned, that she was indebted to the Church of Rome for the corruption of it. There was a period when Scotland, as well as Ireland, could boast the possession of a pure and primitive faith. But Scotland had no sooner become an incorporate part of the Church of Rome, than her Christianity underwent a total eclipse, and the most barbarous periods of her history are identified with the Romish Christianity. Under what religion was it that Scotland became one universal scene of ignorance, anarchy, and feudal despotism? and to what change in the national faith does she trace the commencement of her present prosperity?—There was a period in the history of that country when every mountain upon her surface was a barrier to the progress of justice, and every glen in her solitudes the haunt of the freebooter, or the biding place of the outlaw; but it was the dark period of papal domination, and not until she had witnessed the blood and the toils of her Hamiltons, her Wisharts, her Knoxes, and her Melvilles, did she emerge from her savage degradation. These men who counted not their lives dear unto them, proclaimed from her mountain altars that gospel which had been obscured by the errors of a baleful superstition, and restored to her emancipated population the ordinances and the blessings of her primitive Christianity. It is the Bible, my lord, to which Scotland owes her present position in the scale of nations; and whenever the contents of that blessed book shall be unfolded to the mental vision of your own island, she too will rise to that station which she is destined to hold in the intellectual and moral universe. She, too, will burst the shackles of a degrading superstition, and with an unblinking eye, her sons and daughters will court the full blaze of the sun of righteousness. I have now run through such points in the speech of my opponent as I considered it important to notice; the rest I shall pass over without further observation. The task is one on which I entered with considerable hesitation, but a sense of duty was paramount to feelings of personal reluctance; and feeble as my advocacy may be in this great and sacred cause, I will tell the learned gentleman and those of his party, that no considerations, either of public opposition or private mis-representation, shall prevent me, in a reliance upon the divine blessing, from standing forward in its support.

PROTESTANT MEETING.

(From the *D. Evening Mail.*)

On Monday the clergy and gentry of the county of Tyrone entertained Colonel Verner at dinner in Omagh. In the morning the town presented a most lively and animated appearance. The neighbouring towns of Fintona, Clogher, Tillick and Clogher, poured forth their inhabitants; and, about ten o'clock parties of men on horseback, preceded by bands of music, began to arrive in Omagh. From that hour up to two o'clock the people continued to assemble from various directions. Shortly after the whole body, amounting to upwards of 10,000 persons, proceeded to Lisson-bridge where they awaited the arrival of Colonel Verner. Amongst the gentry who were present to meet the gallant colonel, we perceived Sir Hugh Stewart, Bart., Captain Stewart, Mr. D'Arcy Irvine, Mr. Eccles, and several others. It was known that Colonel Verner had slept on Sunday night at Mr. Crossles, in the neighbourhood of Ballygawley, and at three o'clock loud shouting in that direction proclaimed his approach. The moment he was descried the loudest cheering rent the air, interspersed with cries of "No Popery, and Verner for ever." To describe the scene would be but to repeat what has already been said respecting the manner in which Colonel Verner has been received since the election for the county of Armagh. The same, or, indeed, even greater enthusiasm was exhibited, while it was again truly agreeable to witness the respectable appearance and the orderly demeanour of the peasantry who had assembled to greet the champion of their principles. On his arrival at the bridge he left the vehicle in which he had travelled, and having ascended the dickey of Captain Stewart's carriage, was drawn through the town amidst the most hearty and cordial gratulations. When the cavalcade arrived opposite the inn, Colonel Verner addressed the people in a strain of manly eloquence, and concluded by advising them to return to their homes peaceably and quietly—an advice which was not thrown away upon the loyal men of Tyrone. At six o'clock the company began to assemble in the reception room attached to the court-house, and at seven dinner was announced. The banquet was served in the hall of the courts, which was most comfortably fitted up for the occasion. Mr. Vesey, the high sheriff, presided. On his right hand sat Colonel Verner, Mr. St. George, the high sheriff of the county of Armagh, and Mr. Cobbe Beresford—on his left, the honourable Colonel Wingfield, Viscount Corry, M. P., Mr. Barre Beresford, and Mr. Boyton, F.T.C.D. Sir Hugh Stewart sat at the foot of one of the tables, which branched from that at which the high sheriff presided, and Mr. D'Arcy Irvine at the other. There were upwards of one hundred and twenty persons present, and the dinner was served up with more attention to the comforts of the guests than is usually displayed where so great a number are to be provided for. The band of the Tyrone militia were in attendance, and played appropriate airs during the evening. After the cloth had been drawn, the following toasts were proposed from the chair:—

"The king, and may he never forget the principles that placed his family on the throne"—three times three. (Cheers.) Air, *God save the King.*

"The Duke of York, better health and long life to him"—nine times nine. (Tremendous cheering.) Air, *Protestant Boys.*

"The Duke of Clarence and the rest of the Royal Family."

The high sheriff having called for a high bumper, said, he was about to propose a toast which he was confident all present would drink with enthusiasm—

"The Glorious, Pious, and Immortal Memory of King William." Tune, *Boyne Water.* (Cheering which lasted for several minutes.)

"The Lord Lieutenant and prosperity to Ireland."

"The Primate and the Church of Ireland." (Cheers.)

The Rev. C. Cobbe Beresford rose and said—Mr. Sheriff and Gentlemen, on behalf of the primate, and the profession of which I am here the humble representative, I beg leave to thank you for the high honour which you have conferred upon his grace, and the profession of which in this country he is the head. It does not become me, connected as I am with the primate, to act the part of his panegyrist—but I must be permitted to say that his grace does not yield to any of his predecessors in his veneration for the Protestant constitution of this country. The high station which he fills in the Irish church shows the estimation in which he is held by our gracious Sovereign.—(Cheers.)

"Colonel Verner, our distinguished guest, the tried friend of the British Constitution."—(Loud cheers.) Tune, *Croppies lie down.*

Colonel Verner rose and said—

To you, Mr. President, and to those kind friends by whom I am surrounded, I beg to return my sincere and heartfelt thanks, and to assure you and them that if any stimulus were wanting to induce me to persevere in that line of conduct (from which I have never deviated), it is amply supplied by the expression of your approbation, conferred upon me this day; and sincerely do I congratulate you upon the unanimity which prevails throughout your county, and cordially unite with you in this public demonstration of your sentiments towards that great cause in which we are all so deeply interested. My political principles are so well known to you all, that I consider any comment unnecessary. (Cheers.) Indeed, to them and to the part it fell to my lot to take in a neighbouring county at the late election, am I to attribute the honour of becoming your guest this day. An occasion then presented itself of proving by my actions the sincerity of my professions in support of those principles, and I gladly availed myself of it. I hailed with pleasure the hour when my humble services were likely to be called into action, and my heart beat with pride at finding myself called upon by the Protestants of the county of Armagh to assert its independence. It were useless to detail the several causes which led to the (in some respects) unsuccessful issue of that contest; suffice it to say, that similar scenes to those which disgraced other counties, were acted there. The same system of threats and intimidation prevailed, and the chapels teemed alternately with abuse of me, and eternal damnation pronounced against all those who supported me. However, in justice to the highly respectable and independent Protestant gentry of that county, I think it right to state, that all those efforts would have proved ineffectual, had not a coalition been formed against me, and that at a time when a *solemn pledge* had passed the lips of one of the parties to stand neuter; and who declared that no junction had or could take place between him and any other candidate. But I was astonished afterwards to find that the Nobleman whose property that candidate represented could have the power, by a pledge he had given in London, of absolving his brother from the engagement he was under in the County of Armagh. However, I did my duty, and have been amply rewarded by the repeated instances of kindness I have since experienced. But powerful and flattering as these testimonials have been, there is an inward satisfaction I cannot avoid entertaining, and that is, the reflection at having, by my exertions, contributed to revive that spirit which had for some time lain dormant, and which only required to be awakened, to burst forth with renovated vigour. That spirit has now exhibited itself in its full zenith. The Armagh proceedings have kindled a flame which burns throughout the kingdom. (Hear.) The people of England will no longer be permitted to remain in ignorance with regard to the real sentiments of the Protestants of this country. The deep laid and dark designs of Popery will be exposed to light, and Protestantism will again flourish throughout the land. (Cheers.) I have heard much said about conciliation, and many arguments made use of in favour of granting what is termed Roman Catholic emancipation; some of them are so truly absurd that I cannot avoid mentioning one. I have heard it said that if we do not submit to those demands "we shall be forced to do so by the French bayonet." You must all allow that this is a very *pointed* argument. At the same time, I cannot for the life of me conceive why we should be intimidated by the *threat* of a French bayonet in our own country, when we never yet were afraid of the reality in any other—and when we have the same weapons to oppose to them with which we met and defeated them in the very heart of their own. (Cheers.) But to prepare us for this as I must suppose, the son of one of Bonaparte's generals is instructed to repeat at a public meeting as much as he could recollect of the speech prepared for him by one of the whippers-in to the Roman Catholic association; and all this is permitted to take place unnoticed by the government, although they well know that were an Englishman to utter in France one fiftieth part of the inflammatory language reported to have been made use of by that Frenchman at Ballinasloe, his Majesty's ambassador at Paris would find it a difficult matter to save him from a dungeon—or had any man in England dared to traduce and vilify the character of that illustrious individual, the heir presumptive to the throne, the attorney-general of that country would not have hesitated to take such proceedings against him, as his presumptuous and unfeeling conduct merited. (Cheers). I should like to ask in what way the Protestants are to be conciliated? Are they so insignificant a body as to be considered as *nought* when put in competition with the six millions we so frequently hear tell of; occasionally increased, (*ad libitum*) to suit the purpose of the speaker. But were they ten times that number, is that any reason why the former services of the Protestants are to be disregarded? or that that eventful period within the recollection of many whom I now address to be forgotten, when they were designated by the title of the saviours of their country? Are they to be trampled on, to further the views, or gratify the vanity or ambition of any man, be he ever so great, even were he the representative of *Majesty* itself? Do they not bespeak the rank, the wealth, and the respectability of the country? and are they expected tamely to submit, and relinquish those rights and privileges which they enjoy under the constitution of their forefathers, which was purchased by their blood, of which they are the guardians, and which they are bound to transmit unsullied and unimpaired to their posterity?—and for what purpose? To endeavour to conciliate a people who declare that they will not receive at our hands any favour as a boon; but demand from us what they choose to claim as a right; whose intentions cannot be mistaken, when they tell us they are the same to-day and for ever, unchanged and unchangable; who are taught from their earliest infancy to loathe us, as though infected with a plague; to treat us as a body with whom no communication should be held; professing a religion which dooms us to everlasting torment, and with whom no faith ought to be kept. The mask of conciliation has been seen through. The alarm has been sounded, the Protestants are now on the alert, and only require to be united and firm, to render all the attempts of their enemies futile. Before I sit down, I beg leave to propose a toast, which I am sure you will have as great satisfaction in drinking as I have in proposing. I announce to you—

"The health of our President, your worthy High Sheriff." (Cheers.)

(*To be continued.*)

CATHOLIC MEETING.

DUBLIN, Nov. 7.—A separate meeting of the Roman Catholics took place at the Corn Exchange Hotel yesterday, at half-past three o'clock, the Hon. G. Ffrench was called to the chair.

Mr. Conway, in the absence of Mr. O'Connell, moved that a petition should be submitted to the next aggregate meeting for the revision and correction of the corporate monopolists of Ireland, and particularly the corporation of Dublin. He was delighted to find that even the corporation had only one champion among them to support intolerant principles, he meant little Davy M'Cleary, the tailor; he remembered the time when Jack Gifford set the corporation on fire with his eloquence, there was a host to second him, but now it is otherwise, even the other day when a motion was made to petition for the recal of the Marquis Wellesley the motion was scouted. Mr. Conway's motion was seconded and passed.

Mr. Lawless then rose, he supposed that as this was the day they were all to be installed into the order of liberators, the learned gentleman, Mr. O'Connell, was preparing the insignia, or dressing himself up both mentally and externally, to demonstrate what a valuable system it was. (Laughter). In his absence he would move that a petition should be sent forward, praying the legislature to do away with the oath taken by the members of parliament that they believed the Roman Catholic religion to be superstitious and idolatrous.

Mr. Conway inquired, would it not be as well to extend the motion to the doing away with the test oath, by which Roman Catholics would get into parliament at once.

After some observations from Mr. Dwyer, Mr. Browne, and others, Mr. Lawless pressed his motion, which passed unanimously.

Mr. O'Connell stated that he had received £10 from Mr. Dillon Bellew, for the family of the late Mr. Hay. He also had received from a Protestant corporator, £5, and £1 from a Protestant gentleman; together with subscriptions from different members of the bar. After several other observations he submitted that the petition of the Roman Catholics should be confided to the Marquis of Lansdowne, for presentation in the house of lords, and to Sir Francis Burdett for presentation in the Commons, should that gentleman be in England, he being at present on the Continent, for the benefit of his health.

Mr. Lawless said, that for his part he hoped he would not be in England. He had every respect for Sir Francis Burdett, and he did not forget his services, but when he recollected that he supported the bill for depriving the forty shilling freeholders of their elective franchise, he thought they should pause before they placed unlimited confidence in him—until he should redeem his character by such a retraction as some of his most respected friends had made on that subject. It had been said that he merely acceded to the measure; he would say, that acceding was adopting, and thought this last act had obliterated the value of many of his virtues. (Loud cries of "No, no.") He thought the petition should be confided to Mr. Brougham.

Mr. Dwyer spoke in favour of the motion. He said that Sir F. Burdett had been long the friend of the Catholics and of freedom, and we could not now give our petition to any other person to present to the House of Commons, without it being considered a kind of vote of censure on Sir Francis Burdett.

Some warm words ensued between Mr. Bric and Mr. Lawless.

The Rev. Mr. Kirwan came forward and begged to be heard a few words—if he did not feel that occasion imperatively demanded it, he would be very sorry to trespass on the attention of the meeting; but as the minister of peace, he felt it to be his duty to interpose himself between those ebullitions of angry feeling, which, he was sorry to say, he had more than once had occasion to lament in their discussions, and which could not tend to any thing useful to their cause. He would beg gentlemen to recollect that it was the cause of the country they were labouring for, and therefore should never let personal disagreements form a part of their conversation. He hoped the irritation which had sprung up, would be now allayed, and that the great object of their meeting would be proceeded in without any further interruption. (Cheers.)

Mr. O'Connell hoped for the return of good humour—Sir Francis Burdett, he considered as of the school of the old English Gentleman. He was of no party in Parliament; he neither was a Whig nor Tory, he neither fought in the ranks of the ministers nor the opposition. He wished that instead of being but one such man in the House of Commons, and 600 of a description such as he (Mr. O'C.) had witnessed in a former House of Commons, that it was composed of 600 such men as Sir F. Burdett. Who was it, he would ask, that opened the eyes of England to the atrocities in this country in 1798—who held up to their view the lash and the triangle, and drew such a picture of the leaders of those horrors as made Castlereagh cut his throat—it was Sir Francis Burdett. (Cheers.) We have enemies enough—let our strength be employed against them and not against our friends.

Mr. O'Connell next brought forward the question as to a resident agent in London. He eulogised the abilities of Mr. Eneas M'Donnell, whose services were so valuable to the Roman Catholics, and in no instance more so than in the summer months of this year, when the Biblical Societies held their meetings, they met in the months of April, May, and June; they were indefatigable in their exertions to abuse the Catholics, and make money for themselves—they assembled at five o'clock in the morning, at two in the afternoon, and at seven in the evening to discuss breakfasts, dinners, and tea, and tracts, and calumnies against the Irish Catholics. Mr. M'Donnell, however, met them on the very ground, he exposed their peculation, and the English, who would give any sum for religious purposes, but who did not like to be swindled out of any thing, withdrew their support—and that society which at one year seduced £140,000 out of the pockets of the public, could last year get but £8,000. They wanted an agent to give information during the sitting of parliament, and a more proper man than Mr. M'Donnell could not be found. He never knew a man of more information, or of a more logical mind; his speech at Ballinasloe ought to be printed at the public expense; at that meeting where a mere accident had prevented bloodshed, and where if there had not been such a magistrate present, as the hon. gentleman who now filled the chair, murder would probably have been committed.

Mr. Lawless, in testifying his confidence with Mr. O'Connell's opinion as to Mr. M'Donnell, wished to know if Mr. M'Donnell was still considered as in receipt of £300 a-year, the matter being purely a finance question.

Mr. Conway said there was no vote rescinding the former vote of the Roman Catholics appointing him.

Mr. Lawless wished to know if they were to pay him for hunting the Biblicals. If he choose to amuse himself in April, May, &c., in this way, he, for one, would be very much obliged to him; but he thought they should husband their means, and that £150 was quite enough for a session's work.

A voice from the crowd—We ought to give him £500 if we could.

Mr. Lawless—I admire that expression of Irish generosity. That man, whoever he is, is worth fighting for.

Stranger—You wouldn't like to fight for nothing yourself. We wish you every success; but we also wish the same to Mr. M'Donnell.

Mr. Lawless was glad to hear these expressions, in which native generosity even overstepped the means of the association. £150 was too much for a summer's run.

Mr. Bric—You had better give him a weekly salary.

Voice from the crowd—Major Sirr gives more to his spies.

The question was afterwards put and carried.

After which, some routine business being transacted, Mr. Ronayne was called to the chair, and the meeting broke up.

SIR HUMPHREY DAVY'S PROTECTORS.

The Dartmouth frigate, Captain Henry Dundas, was brought into dock this week, to have her bottom examined, after having the copper protected on the plan of Sir Humphrey Davy; when it was found that the influence produced by these protectors, in preserving the copper, had produced a most extraordinary effect, for by reducing the oxidation which before took place, on the copper, which separated from it most of the substances that adhered to it, the bottom had become extremely foul, so that within ten or twelve feet of the protectors, it was entirely covered, and in thick patches all over, of serpula, oysters, muscles, and other shell fish, and so firmly had they adhered to the copper, that it was found impossible in many parts to clean it off. The oyster and muscle were foreign, interspersed with foreign weeds. Some of the other species of shell fish were natives, and had no doubt, from their size, been collected on the bottom before she left England. The bottom had placed upon it three cast iron protectors, about seven feet long and five or six inches wide, one on each bow and quarter, about three feet below the surface of the water, and one on each side amidships on the keel. The protectors were removed, and the oxide caused by the iron cleaned as much as possible, previous to the ship being taken out of dock. It is now fully established that Sir Humphrey Davy's experiment for preserving the copper on ships' bottoms, has failed; that is, the cast iron protectors doubtless preserves the copper, but they operate at the same time so much to increase the foulness of it, that the remedy is worse than the disease. The protectors are, therefore, ordered to be removed from all sea-going ships, and be continued only on such as are in a quiescent state.—*Hampshire Telegraph.*

AN "APOTHECARY."

"SNITCH'S" REFLECTIONS.—Mr. Charles James Snitch, apothecary, who lately appeared in the Court of Conscience, claiming a guinea for having attended Mr. W. West, when that lively gentleman was supposed to have poisoned himself, has published the following reflections on the subject of abstinence from physic, in a letter addressed to the Editor of the *Morning Chronicle*. Should his medicines be as fine as his writing, the name of Snitch will become celebrated, and its fortunate owner may almost calculate on being called "The immortal Snitch." "With regard to that Commissioner," says Mr. Snitch, "who said that eighteen-pence would supply him with emetics for twenty years and that he thought that sum was all the defendant ought to pay, I have to say such an observation is poor, paltry, pitiful, and was he not a man I would tell him he is below contempt; but for the sake of human nature and the honour of the form in which he is created, that sentiment does not exist in my mind, nor can it in any one whose faculties are capable of making an approach to the study of creation. He who soars the highest will feel the least contempt at any of his Maker's work. All are necessary to fill up the mighty quantity of creation. The least is necessary to the greatest; for, without the contrast of the least how would the greatness of the great be apparent? To that Commissioner I will not raise the finger of scorn, lest he regard it as a compliment—and I am not anxious to do him homage."—*London Paper.*

ARSON.—Charles Thomas White, aged 23, bookseller, was convicted of feloniously setting fire to, and burning a certain dwelling-house, in Holborn, with intent to defraud the British and County Fire-Offices. In May last, he increased his insurance 2,500*l.* without any visible cause; within two months the house was discovered to be on fire, and in August it was again on fire; when the flames were extinguished, the remains of two burning links were found on the premises, and evidence was offered to prove that on the evening before the fire, White purchased some links.—*London Paper.*

Tuesday a man was found dead on the mountain of Forth, (in the parish of Kilmannon.) He is of low size, slender in person, and about 28 or 30 years of age; his hair is brown, and he was dressed in a blue body coat, black waistcoat, blue trousers, pair of Wellington boots newly vamped and soaled, a beaver hat, and white yarn stockings. He was warm when discovered. No mark of violence was observed on the body.—*Wexford Paper.*

COPENHAGEN, OCT. 17.—The prices of corn continue to rise.

TO CORRESPONDENTS.

Our correspondent from Youghal should have sent us the paper to which he refers.

The Mail.

SATURDAY, NOVEMBER 11.

THE KNIGHTS.

The Knights Liberators refuse to be any longer reported in this journal. The gang are unable to support the mask further. They are now then, and we proclaim them as such, an illegal confederacy. The suspicion hanging over them from the first, is now fully confirmed. They are held together by an unlawful oath; their meetings are *secret*; and their objects are of a nature not to be mistaken. If they escape the penalty of the law, we know of no feasible ground but their absolute insignificance, on which their impunity can be defended. Wretched and contemptible as they are, however, we really think they ought to be crushed—as vipers not incapable of some degree of mischief. There are people we know, who cannot endure the sight of a toad, though it is questionable whether the creature be capable of doing any serious harm. An army of such reptiles, however, would be offensive, and therefore the breed should by all means be discouraged as well out of feeling for the fastidious, as regard to common decency, and the dictates of prudence. *Obsta principiis*, is a maxim, by neglect of which a moral and political as well as physical plague has oftentimes been inflicted. Our rulers should be wise in time, therefore, and having sufficiently indulged the community with the royal sport of 'Liberator hunting,' bring it at length to a close, by destroying the cover, and scattering the grand crosses for ever.

On Tuesday night last the worried *Knights* fairly proclaimed war against publicity. The reporter of THE MAIL, who attended as usual, when about to approach the only situation in the room in which, according to the arrangements it is possible to take notes, found the desk premeditatedly occupied. He was told that he should have no accommodation there. The lights were extinguished, and the voice of the room was distinctly in concert 'that there should be no more tattling in the *Orange* journal.' One gentleman indeed proposed that our reporter should be allowed to resume his place if he would *pledge* himself to report the sublime oratory of the hedge-schoolmasters, the shoemakers, and the *assa fœtidas* of the Order, at full length; but this ridiculous proffer being treated just as it deserved, the note-book was shut up, and the violations of grammar and of common sense, flowed forth with an impetuosity bearing a just proportion to the awkward restriction which had been so happily got rid of. We are fully in possession of the substance of what these would-be desperadoes attempted to disburden themselves of, 'notwithstanding the darkness of the Popish school-room'—and we promise them they shall hear more from us.

On Monday last one hundred and fifty young gentlemen were admitted as students at the University; and we feel much pleasure in stating that Master Edward M'Lean, son of Mr. Benjamin M'Lean of this city, obtained second place, on equal answering with Mr. Gwynne, to whom the first was awarded. Master M'Lean was prepared for college at the Waterford school.

The Duke of York.—On Monday the report of the state of the Duke of York's health was—"His Royal Highness continues to go on extremely well."

A noted character named —— *Wallace*, was yesterday committed to the city gaol, by Henry Sargent, Esq., deputy mayor, for burglariously entering an unoccupied house at the manor, belonging to Mr. Bell.

It is rumoured that a copy of the Protestant resolutions lately passed at Fermanagh is to be sent to some leading noblemen and gentlemen of high-church principles in every county and city in Ireland for adoption.

GALWAY, NOV. 6.—*Another Conversion to the Catholic Faith.*—James Wilson, a private in the 15th regiment of foot, was this day received into the Roman Catholic Church by the Rev. Mr. Roach, C.C. There was an immense assemblage of the people present who were highly edified.

CHARITABLE BEQUEST.—Abraham Mason, late of Dublin, ironmonger, has bequeathed to the trustees for the time being of the Wesleyan Methodist Society, White-friar street, in Dublin, one thousand pounds, for the express purpose of assisting the founding of a seminary for educating and preparing religious young men for the ministry and propagation of the gospel in Ireland, to be called the "Wesleyan Irish Missionary Society," or any other name consisting therewith the said trustees think proper; to be paid them in twelve months after his decease.

The port of Larne is added to that of Belfast. The services of the collectors at Larne are, by a treasury order, dispensed with there, and the entire of the establishment is placed under the care of Henry William Baylee, Esq.

Custom duties received at the port of Tralee for the month of October, £106 15s. 10d.; Ditto, at Clare, £107 2s. 6d.; Ditto, at Kilrush, £10 9s. 11d.

Mr. Persse, of Roxborough, county of Galway, will shortly lead to the hymeneal altar, the beautiful and highly accomplished Miss O'Grady, daughter of the respected lord chief baron.

The receipts at the English Opera House, on the night of Mrs. Connor's benefit, was £330. Lord Harborough has sent most humanely £20 to the family of the late Mr. Connor.

Mr. Macready has made his first appearance before an American audience. The New York papers are filled with eulogiums upon him.

It is a mistaken idea to suppose, that the being possessed of a *game certificate* affords protection to a person shooting. He must also have obtained leave from the proprietor of the lands over which he shoots—otherwise he is liable to an action for trespass.

Lieutenant-Colonel Rolt, on half-pay, Unattached, has been appointed assistant adjutant-general on the staff in Ireland, and attached to the western district under the command of Major-General Taylor, in the room of Lieutenant-Colonel Woolridge, who has resigned.

The principal officers of the royal engineers immediately connected with the general survey of Ireland, now making by order of government, are Captain English, at Lisburne, Captain Lancey, at Belfast, Captain Yule, at Coleraine, Captain Waters, at Londonderry, and Captain Wright, at Dungiven.

NEW-ROSS BIBLE ASSOCIATION.

The anniversary of the above association was held on Thursday last, when a numerous and highly respectable meeting was convened. The operations during the past year have been extensive, and it is hoped, useful. The report stated the interesting fact that the first Bible Society ever known in Ireland was formed in the town of Ross. It is peculiarly gratifying to state that the Society of Friends kindly granted the use of their meeting-house, and that Mr. Samuel Elly, a highly respected member of their denomination presided on the occasion.

The meeting was addressed by the Rev. Mr. Hardcastle, Rev. Mr. Watson, Rev. Mr. Dillon, Rev. Mr. Cuffe, Mr. Banks, and the Rev. George Carr. The latter gentleman dwelt at some length and with considerable force upon the consistency of all religious denominations uniting their exertions to distribute the Word of Life. He particularly showed the propriety of circulating the scriptures "*without note or comment*," as affording an opportunity to persons of every persuasion to examine impartially the peculiar doctrines for the support of which an appeal is made to the scriptures of truth; this object, he contended could not so easily be attained where the text was incumbered by the glosses which interested and pre-conceived opinions might suggest. With much effect he replied to the pointless and now almost exploded argument of the danger arising from the possibility of perversion, by adverting to the humble character of those who heard our Lord and his apostles speak, their discourses he contended might as well be mistaken and perverted by them, as the record which contains them, by any in the present day. The enemies of the Bible Society he remarked, supposed they had cause for triumph by reason of the difference between the Edinburgh and London Society, and the consequent diminution of funds; the reverend speaker however clearly showed that *no real decrease* was experienced; and that although the same annual income might not be received by the British and Foreign Bible Society, that the funds of the Edinburgh Society would be available for the same object, which the members of each desired to promote.

LIBERATORS' PETITION.

To the Editor of the Waterford Mail.

SIR,—The following "petition" having fallen accidentally into my hands some time since, I was struck with the secresy with which the Knights hoped to have carried their point, they not having even hinted at such a step at any of their meetings. I resolved, however, to sift the matter to the bottom; and having got a friend of mine (a member of the Order) in a soft mood one evening, he informed me that the petition was got up privately, lest the Mail-man should hear of it, and humbug them on the subject, and that it was to have been presented to the House of Commons by H. V. Stuart, Esq. I now give you the benefit of my discovery, that you may be able to counteract the designs of the "Sir Knights," and if you think proper, indulge your readers with a perusal of the petition.

I am, Sir, your well-wisher,
A PROTESTANT.

TO THE RIGHT HON. AND HON. THE KNIGHTS, CITIZENS, AND BURGESSES, IN PARLIAMENT ASSEMBLED.

The Petition of the Body designating themselves "Knights of the Order of Liberators of Ireland."

Humbly sheweth,

That your petitioners have, since their formation as a body, been unceasing in their exertions for the good of their country, as well in endeavouring to obtain by all constitutional means the repeal of those laws affecting the Roman Catholics, as in the protection of those incorruptible and patriotic individuals, who so nobly fought for their religion, and priesthood at the late election—the forty-shilling freeholders.

That your petitioners, in order the more effectually to forward the above objects, have been accustomed to hold public meetings each night in the week, for the purpose of installing such candidates for the "Order of Liberators" whose claims were fully recognised (*the sine qua non* of which claims were, that the parties should have contributed to the Old and New Rent, or have distinguished themselves in favour of the Catholic candidate at the late Waterford election), and also of establishing and extending the collection of the Rent among all classes of Roman Catholics.

That your petitioners, as a further means of promoting the extension of their body, appointed deputations to visit the different parishes in the adjacent counties where they conferred the honour of knighthood upon such of the peasantry as had paid the Old Rent, voted against their landlords at the late election, and were also contributors to the New Rent, so called—and such has been the success of their labours in this respect, that out of some hundred medals (the insignia of the order) which they provided themselves with on such occasions, they invariably found the quantity inadequate to supply all their wants.

Your petitioners feel conscious that if they were to enumerate all the services which they have rendered the cause of emancipation, and the benefits conferred upon the 40s freeholders by their exertions, they would occupy too much of the time of your honourable House, and therefore they proceed to state the grievance of which they complain.

That your petitioners, on each night of meeting, appointed a chairman and secretary, and devoted one night exclusively to Rent affairs, by handing in to the chairman the various sums collected, accompanied with such observations as the nature of the circumstances might suggest. The remaining nights were devoted to general business, and on some of those occasions many of your petitioners have exerted themselves beyond their natural strength, in holding up to public detestation all who supported the execrable Beresfords at the late election, and also all persons who felt opposed either from principle or otherwise, to their demands; nor did your petitioners ever fail to urge upon their body and the Roman Catholics at large, a strict observance of the 7th rule of their order, viz. "To deal with none but those of their own persuasion, or with such Protestants as had evinced their liberality by paying the Catholic Rent"—and such has been the great exhaustion to which your petitioners have been reduced by their long speaking, that they have often declared that any thing short of "Quakers' beer" would slake their excessive thirst.

Your petitioners have, since they acquired notoriety by the public acts of patriotism herein detailed, been greatly ridiculed by the Orange Press, both in England and Ireland. Cold water has been thrown upon their exertions, and every word and every action of theirs is caught at by those base hirelings, and held up to the whole nation to be laughed and sneered at by what they are pleased to term, the sensible part of the community. Their vocations have been published to the country with the most invidious designs, and the bitterest sarcasms cast upon them. The appellations of "Gallipot," "Bolus," &c. &c. have been most unsparingly applied to them; and instead of appearing respectable in the eyes of the world, as they conceive they ought, they are looked upon as the most contemptible set of would-be orators that ever disgraced this or any other country. How galling this must be to the feelings of your petitioners, they leave your honourable House to judge.

Your petitioners now come to the primary cause of all their misfortunes, and humbly but earnestly entreat the attention of your honourable House while they relate it.—A few years ago a public journal started into existence in Waterford, styling itself *The Waterford Mail*, but has since arrogantly altered its title to that of "The Mail." This journal has since unhappily attained a degree of respectability and extensive circulation unknown to any provincial paper in this country. Its principles are totally at variance with Catholic Emancipation, and it has even endeavoured to represent that measure as inimical to the Protestant interest. This, and this alone, is the cause of your petitioners being likely to fall into obscurity as well as contempt. Nor does this journal confine itself to animadversion upon the proceedings of your petitioners alone, but exhibits to the world every little *faux pas* which the Catholic clergy may be guilty of. It spares neither priest nor bishop, and it is really hard that nothing which has a tendency to bring these reverend gentlemen into contempt can escape its observation. It is through the medium of this vile print which has a reporter at the meetings of your petitioners, that their proceedings are published to the world, and as all its base coteraporaries derive their information through this channel, your petitioners humbly yet earnestly entreat your honourable House to pass an act for its total suppression; and your petitioners pledge themselves by the sacred order to which they belong, that ere a month elapses after its extinction, their unimpeded exertions will have achieved for Ireland all that she can desire, and make her as she ought to be in the scale of nations—

"Great, glorious, and free,
"First flower of the earth, and first gem of the sea."

And your petitioners as in duty bound will ever pray.

To the Editor of the Waterford Mail.

Dungarvan, Nov. 4, 1826.

SIR,—I think I have good reason to charge the *Waterford Chronicle* with not acting justly by either the public or myself, in its published account of the resolutions adopted at a meeting, incorrectly styled "the Fishermen's," held in this town last week, for the purpose of refuting certain passages of a speech imputed to Lord George Beresford at the Derry dinner. Sir, I must commence by informing you, without fear of contradiction, or intending to boast, that I was every bit as influential in getting up that meeting as either of the respected priests of this parish—or Mr. James Allen, the clerk of the great chapel, who brought the resolutions without at all consulting "the fishermen," ready drawn up and prepared by the friends of religious liberty in Waterford.

The chairman of the meeting was Robbin Carberry, the *tobacconist*, Main-street, in this town. In stating this fact I do not in the slightest degree mean to reflect on Carberry, than whom there is not a more industrious shopkeeper in Dungarvan, nor one in his line of business more remarkable for giving a poor man a large pennyworth of snuff, and a good cut of tobacco for a halfpenny; but I state this circumstance to contrast Robbin Carberry's calling with my own, and to show thereby the invidious distinction the *Chronicle* has drawn between us, and the deception that is sought to be played off on the public.

Robbin Carberry and myself are upon a perfect equality in every respect, and particularly as to personal qualifications, and being in a very humble way of livelihood; and this being the case, the *Chronicle* had no just right to make the difference it has done between him and me.

Robbin Carberry, sir, as I observed before, was chairman of "the fishermen's meeting," as it is called.

I filled the chair when he left it, and also moved the first resolution. Robbin Carberry is styled by the Chronicle "*Esquire*," whilst James M'Sweeney is only set down as "*Mister*." Now, sir, the public will decide why a TOBACCONIST, should be an *Esquire*—and a *publican* at same time but a *Mister*.

I do not quarrel with the *Chronicle* or James Allen for only putting me down *Mister*, for in reality I do not even conceive a person in my humble way is entitled to the epithet—and still further I do not think a person who stands behind a counter selling snuff and tobacco, is entitled to *Mister* either, let alone "*Esquire*." But I am indignant that any distinction should be made between Robbin Carberry and myself; and since the published account appeared he is so vain of it that he has never entered my shop, nor scarcely deigns to salute me when we meet in the street.

It is grossly deceiving the public to call people *Misters* and *Esquires*, who are in no respect worthy of either appellation. To persons acquainted with the localities of the place all is well, they only laugh at the thing; but the public at large are really deceived, and more importance is given to fishermen's meetings and such like, than they really deserve. It is too much the custom of the Chronicle to *dub shopkeepers and tradesmen Esquires*; and I believe only for the purpose of giving eclat to meetings and proceedings, which otherwise without bearing a respectable appearance would be looked on with contempt.

I am, sir, your obedient servant,
JAMES M'SWEENY,
Publican, and one of the chairmen of the fishermen's meeting.

CONVERSION TO PROTESTANTISM.

A few months since a young gentleman belonging to the revenue, then stationed at Gortlan, in the parish of lower Badony, though of the Roman Catholic persuasion, occasionally attended worship in the established church. This circumstance having come to the knowledge of the priest of the parish, he called on his stray sheep, and warned him of the danger he incurred by frequenting such a place. The young gentleman said he did not think there could be any harm in going to hear the Word of God, wherever it was read or preached. The priest assured him there was, for that without the pale of the "Catholic church" there was no salvation, and that by exposing himself to error his mind might be contaminated. And is it really your decided opinion, said the young gentleman that those who are not in communion with her cannot be saved?—the priest replied in the affirmative. Then, I solemnly declare, said the other, I'll never enter a Roman chapel as long as I live, and he went forthwith to the Rev. Mr. Roberts, the rector of the parish, and after detailing the above conversation to him, read his recantation, and became a member of the Protestant church, to which he has since steadily adhered, rejoicing at his deliverance from that spiritual tyranny which the church, in which he was brought up, exercises over her deluded votaries. We pledge ourselves for the truth of this. We could name both the young gentleman and the priest, but we consider it unnecessary.—*Derry Journal.*

SALE OF INDULGENCES.

The following humorous story (says Dean Milner, in his church history) may seem unworthy of the dignity of history, but it is recorded by the cautious Seckendorf, and may serve to shew the almost incredible length to which the Popish agents proceeded in the detestable traffic, so clearly laid open by this anecdote:—"When Tetzel, the agent of Pope Leo X., was at Leipsic, a nobleman, who suspected the imposition played upon the people, asked him, 'can you grant absolution to a man for a sin he intends to commit?' 'Yes,' said Tetzel, 'if the proper sum be actually paid down.' The nobleman immediately paid down the sum required, and, in return, received a diploma, signed and sealed by Tetzell, absolving him from the guilt of the unexplained sin, which he secretly intended to commit. Not long after, when Tetzel was about to leave Leipsic, the nobleman inquired respecting the road he intended to travel, waited for him in ambush, in a convenient place, attacked and robbed him there, beat him soundly with a stick, sent him back again to Leipsic, with his chest empty; and, at parting, said to him—'this is the fault I intended to commit, and for which I have your absolution."

MORTALITY IN THE NETHERLANDS.

SNEEK, OCT. 28.—The mortality here is uncommonly great, for 117 deaths have already occurred in this month, whereas, in the last ten years, the average *annual* number of deaths has been between 135 and 140.

ARNHEIM, NOV. 1.—We learn from Friezland that the mortality in the month of October was, in most places, greater than in the preceding month. It was thought that the severe weather had produced some good effect, but the time was too short to speak decidedly.

Serjeant-Major Tanner, 69th regt. has been committed to Plymouth Bridewell for a month, and degraded to the rank of a common soldier, for insubordinate conduct.

ANECDOTE.—On the 25th of October, 1694, a bowl of punch, was made at the Right Hon. Edward Russell's house, when he was Captain General and Commander-in-Chief of his Majesty's forces in the Mediterranean seas; it was made in a fountain, in a garden, in the middle of four walks, all covered with lemon and orange trees, and in every walk was a table the whole length of it, covered with cold collations, &c.; in the said fountain were the following ingredients, viz., four hogsheads of brandy, eight hogsheads of water, 25,000 lemons, twenty gallons of lime juice, thirteen hundred weight of fine Lisbon sugar, 5lb of grated nutmegs, 300 toasted biscuits, and lastly, a pipe of dry mountain Malaga. Over the fountain was a large canopy, and there was built on purpose a little boat, wherein was a boy belonging to the fleet, who rowed round the fountain, and filled the cups to the company, and in all probability more than 6,000 men drank thereof.

On Sunday last (the anniversary of the gunpowder plot) the Lord Bishop of Down and Connor preached a very eloquent sermon in St. Ann's Church, on a part of the 17th verse of the 7th chapter of St. Matthew, viz.—"But a corrupt tree bringeth forth corrupt fruit." The view which his lordship took of the politico-theologic tenets of the Church of Rome, and their effects on society, made a deep and a lasting impression on the numerous and respectable congregation assembled on that occasion; and it is, we find, the general wish of all who heard the discourse, that it should be promptly published.—*Belfast Paper.*

DUBLIN, Nov. 9.

LAW INTELLIGENCE.—The present term does not seem to promise a very rich harvest to the gentlemen of the long robe. In the Court of King's Bench, on Tuesday, being the first law argument day, the parties in most of the cases called on were not prepared. The day was, therefore, occupied in motions of no public interest.

Yesterday the master of the rolls transacted the business of his court in the King's Bench, the Rolls Court being occupied by the judges who held a Court of Error.

POWER *v.* PROPRIETORS DUBLIN EVENING MAIL.—In this case a verdict had been obtained against defendants in the summer assizes of 1825 for £300. In the November following an application had been made to the Court of King's Bench to set aside the verdict on the ground of excessive damages, which was refused with costs. A writ of error was subsequently issued to stay execution, which came to be argued yesterday before the judges in a Court of Error. Counsel having been heard on the part of the proprietors of the *Mail*, the court, without calling on the opposite side, affirmed the original verdict, with costs.

The Duke de Montebello and suite visited the different courts on Tuesday. They expressed a great anxiety to see the attorney-general, and, we believe, were introduced to him.

RICHMOND PENITENTIARY.

The Rev. Mr. Donovan, who manages the examination on behalf of the titular archbishop, Dr. Murray, elicited the following curious hearsay evidence respecting himself, from one of his own witnesses, in reply to his question, viz.—

By Mr. O'Donovan—What opinion had you of me while you were here? I certainly had the highest opinion of you.

The court did not think it necessary to ask such a question—but Mr. O'Donovan wished to put it, as he heard his character was to be attacked.

Question repeated—What opinion had you of me as Roman Catholic chaplain, as to my moral conduct, while you were here? I knew nothing against your moral conduct, sir. I certainly heard something about *your kissing one of the girls*! but I did not believe it.

Court—That need not be taken down, I suppose.

To the prisoner—You may retire.

SMUGGLING IN HIGH LIFE.

——Get money, money, still,
And then let virtue follow if she will.—POPE.

On Saturday when Mr. Canning arrived in the harbour, the Custom-house officers boarded the packet to inspect the luggage, and they observed a number of packages which did not bear the mark which exempted them from the scrutiny of the Revenue-servants, and one of them was opened, which was found to contain French Silks. The valet declared that the package was neither the property of his master nor himself, nor had it come there with his knowledge or consent. The declaration appeared very unsatisfactory, as the vessel was engaged for the exclusive use of Mr. Canning and suite, and it was presumed, that whatever was on board must be their property, or at least came there with their knowledge, particularly as the packages were made to match, and were intermixed with the despatch bags and luggage belonging to the Right Hon. Sec. The valet was then desired to select what packages he did avow as the property of Mr Canning, or his suite, and, after having done so, there remained five or six unclaimed; these, on being examined, contained French Silks, amounting in all, in value to about six hundred pounds. As may easily be supposed, the Right Hon. Gentleman felt rather awkwardly on the occasion. The business was however, kept close for a short time, but it was deemed so serious an imputation that the Lord Warden and Mr. Canning came to town, and a strict investigation was set on foot. The master of the vessel was at first implicated, but he has cleared himself so satisfactorily, as to be acquitted of any participation in the ingenious trick! and it appeared that a person in Dover had managed the affair with a correspondent on the other side of the water, who got the packages clandestinely placed amongst the luggage, where they were found, trusting to the probability that Mr. Canning would, by the custom-house officers, never be suspected of smuggling, or, if he were, that he would be permitted to pass with impunity. There is little doubt, says the *Morning Post*, that there must have been, at least, one person on board who knew of the transaction, and who was to have managed the affair on this side of the water.—*London Paper.*

AFRICAN EXPEDITION.

By the kindness of a friend (says the *Dumfries Courier*) we are enabled to lay before our readers the copy of a letter addressed by the well-known Captain Clapperton, to one of his connexions in this quarter. It is dated from Hio, or Eyo, the capital of Youriba, 22d of Feb. 1826, and is highly interesting on many accounts:—

"No doubt you, and all my other kind friends in our dear native land, would be much alarmed for my safety, when the sad news of the deaths of my party reached you, as bad news always travel fastest. I certainly was very ill when poor Pearce died, but the circumstance of having to act as my own doctor, and the powerful medicine I took, I believe saved me; not forgetting the divine power, which ever, when a man is plunged in deep distress, gives him new courage to exert himself, and bear up against all misfortunes. You may in some measure guess my feelings, when so many deaths occurred so rapidly in so small a party. It is impossible for me to express them. I may tell you how I acted when poor Pearce died, whose death affected me most. After closing his eyes, I sat before the corpse, with my head between my knees, for nearly an hour, without saying a word. I then ordered a light and a watch to be kept over the body, and crawled to the place where I had to pass the night, and next day saw him buried; and read the church of England service over him. This was the most trying duty of all. It is little to see a man die, but to see the earth thrown on one whom you know, loved, and revered, when living; the last and best, and kindest of your companions; that is indeed a burden. You may think it strange that I, a Presbyterian, should have read the service over the dead, but it is a good thing for the living. All my servants attended, as also the most respectable of the town's people through Poyers. I have been well used here; and depart in two days for Yoori, where poor Park was killed. I will get all his papers, if not sent home by Belko, and hear every circumstance connected with his death. I have made important discoveries here, as every foot is new ground. I have passed over a range of hills which were not known to exist before; and traversed one of the most extensive kingdoms in Africa, the very name of which was unknown to Europeans. In the capital of this kingdom I have remained upwards of two months. The celebrated Niger is only two days' journey to the eastward of me; its course to the sea in the Bight of Benin can be no longer doubtful. I would say much more in this letter, but copies of my journals, with all my observations, have to be sent home. I trust you will write by the way of Tripoli, as the western route is doubtful. Yours, &c.

"HUGH CLAPPERTON."

The Right Rev. Doctor O'Shaughnessy, Roman Catholic bishop of Killaloe, has had one thousand copies of the correspondence between the Roman Catholic archbishop of Tuam and the lord bishop of Norwich, printed and circulated.

Fatal Affray at Arva.—On Wednesday we inserted an account of an unfortunate affray at the fair of Arva, in which two men, named James M'Cabe, and Edward Donohoe, were shot. William Irvine, Esq. held an inquest; the following is the jury's verdict:—"We find that the said James M'Cabe and E. Donohue came by their deaths by gun-shot wounds, on the 1st of November, fired by a party of police, in their own defence, stationed in this town on said day."

A journal of Lyons announces that a house is in a state of forwardness, to be built entirely of cast iron.

INCREASE OF FEVER IN DUBLIN.—From the 1st of January to the 1st of May, the number of patients registered was 2,500, averaging about 600 per month:—

In May	852	In August	1628
June	962	September	1768
July	1193	October	1839

(From the *Courier.*)

O'Connell is making up for his late absence from the Dublin Catholic meeting, by a daily display of vulgar fury. We find, on Friday, at the Corn change, he indulged in the following striking reflections:—

"There was a time when the English people had good heart and a feeling for their fellow-citizens. But it is melancholy to see many of them led now by such a pitiful organ as the *Courier*. At the Armagh dinner Lord George Beresford he was told by a man, who was told by a woman, who was told by a priest, that so and so, &c. (A laugh.) And upon such evidence as this does the *Courier* basely arraign the conduct of the Catholics of Ireland."

Notwithstanding his tremendous severity towards we will not quarrel with the "melancholy," inspired by the *leading* influence of the *Courier*. When he talks of the weakness of the evidence against certain indiaries, and about Lord George Beresford being told by a man, who was told by a woman, who was told by a priest," we must set the matter right. Such a description might impose upon an Irish assembly who would listen to him, but shall not impose upon the public. The base and infamous threats, and the horrid blasphemies which Lord Beresford mentioned, were taken down by a friend of his lordship from the lips of a poor woman to whom the miscreant priest had uttered them. Is this far-fetched evidence?

A WINTER'S DAY.

'Tis dreary of a winter's day,
To hear the flood-brook brawling,
But more—(for ah! it marks decay),
To see the sear'd leaves falling;
Oh! falling one by one along
The path they closely shelter'd,
Or swept by the storm further on,
To rock or hill sequester'd.

'Tis dreary to behold the snow
Over the wither'd pasture,
And every hill and valley low
Without a single creature,
Save here and there a few birds weak
Hover bereft of fleetness,
To search—(but ah! in vain to seek)
A morsel 'mid the bleakness.

But, see! the garden, once so proud
In all the smiles of beauty;
Pall'd over with a snowy shroud,
So sad—so melancholy,—
For not a blossom sweet is seen,
Around the plot perfuming,
No, nor a vestige of the green
Of Spring is there now blooming.

And see the comely forest bower
By yonder winding river,
Left desolate without a flower,
Without the willow's shelter,
Amid the trees all naked now,
All bar'd of ev'ry verdure,
For icicles of sunless snow
Are now their only vesture.

Now all this dreariness will pass
From off the face of nature,
When spring enrobes again with grass
Yon wither'd hill and pasture;
But ne'er alas! on man forlorn,
Does lovely beauty linger,
When once youth's spring—(so bright in morn)—
Sets in the snows of winter.

Yet hark—there is a *sun* that gilds
Life's dark and dreary winter,
If poor unstable man but builds
His *faith* upon the Saviour:
If he but rests his hope—his trust
Upon "*that blood once given*"—
Then far beyond a world of dust
His lasting home *is Heaven*.

HYEMS.

The temper of mind which leads men to depreciate and vilify what they ought to admire, is an acquired sin. Admiration is like devotion, a natural as well as a generous feeling; and men must be corrupted before they become vain, and fastidious and irreligious.—*Quarterly Review.*

BIRTHS.

At Tipperary, the lady of Captain Chandler, 10th Foot, of a son.

At the house of her father, Captain Coffin, R.N. in the Island of Guernsey, the lady of Captain Galloway, 10th regt. of Foot, of a daughter.

DIED,

On Monday, at the Infantry Barracks, Miss Browne, sister-in-law to Paymaster Boyde, of the 11th regiment.

On Friday, in Dublin, Mr. Edward Purcell, of Clonmell; for several years connected with the office of clerk of the peace for the county of Tipperary.

On 6th inst. aged 20 years, Eliza Anne, second daughter of Montiford J. Hay, Esq. of Molesworth-street, Dublin.

On Monday night, at his house, Courtbrack, after a few hours' illness, Denis Lyons, Esq. formerly an extensive merchant in Limerick.

At Rockwell, county of Tipperary, Miss Jane Saukey, the infant daughter of counsellor Sankey.

On Tuesday last, in Killarney, Mrs. Meredith, the amiable and accomplished lady of Richard Meredith, of Dicksgrove, Esq.

On Thursday last, in Tralee, in the 72d year of her age, much and deservedly lamented, Jessica, wife of Richard O'Connell, Esq. M. D.

At Routh, the Rev. J. L. Hutchinson, A. M. rector of that place.

PORT NEWS—PASSAGE.

ARRIVED—Nov. 7th—Sophia, Rogers, Glasgow, coals, (to Dunmore); Union, Cowie, Limerick, oats, (for Glasgow), —8th—John, Stagg, Whitehaven, coals.—9th—None.

SAILED—7th—Waterford, Hodge, London, bacon, butter, and lard; Star, Bishop, Bideford, lime-stone; Ocean, Chalacombe, Newport, ballast; Alfred, Maine, Swansea, do.—8th, Prosperity, Devereux, Wexford, culm, (from Milford); Nautilus, M'Donagh, Galway, coals.—9th—Earl Talbot, Potts, Liverpool, wheat, (from Hamburgh); Active, Connor, Wexford, coals, (from Newport); Sarah, French, Liverpool, wheat, flour, and butter; Isabella, M'Donald, do. do. and oatmeal; Alexander, Dodd, do. do.; John Pedder, Tisdall, do, do; Olive Branch, Angel, do, do (from Dingle); Four Brothers, Booth, and Oporto Packer, Pridham, Newport, ballast; Edward, Turner, Bideford, lime-stone; Daniel, Nelson, Bristol bacon, &c.; Union, Cowie, Glasgow, oats, (from Limerick). 10th—at 8 A. M. Wind—W. by S.

ARRIVED FROM WATERFORD.—At London, 5th, Aurora, Howlan.—At Liverpool—Mary, Braithwaite; Apollo, Lewis; Liffey, Murphy; Sally and Ann, Thompson; Iris, Pagan.

NEIGHBOURING FAIRS.

COUNTY WATERFORD—13, Lismore, Ballinamultina; 15, Kilcomragh.
COUNTY TIPPERARY—13, Ballingarry, Clanoulty.
COUNTY KILKENNY—13, Castlemorris.
COUNTY WEXFORD—13, Limerick.
COUNTY LIMERICK—13, Nantenaut; 14, Balliscanlan.
COUNTY CARLOW—13, Clonegall, Rathvilly; 14, Borris, Hacketstown.

PRICE OF IRISH STOCKS.

	Mon.	Tues.	Wed.	Thurs.
Bank Stock	——	——	——	235
Irish 3 per Ct. Cons.	80⅜	——	——	80⅜
Do. do. reduced	——	——	——	——
Gov. Deb. 3½ Ct.	89⅛	89¼	89⅜	89
Do. Stock 3½ per Ct.	87⅛	86⅛	86⅛	86⅝
Do. New 4 p. Ct.	96¼	96¾	96	96
G. Canal L. 6 p. Ct.	——	59¼	——	——
Royal Canal Stock	——	——	——	——

*** This Journal is extensively circulated in the counties of Waterford, Wexford, Tipperary, Kilkenny, and Carlow, and is taken at all the public news rooms. It is filed at the Commercial Buildings, and at Johnston and Co.'s, Newspaper agents, *Dublin*—at the Chapter, and Peile's Coffee-houses, and at Newton and Barker's, agents, *London*; at the Exchange News-room, *Liverpool*; and at various other places of public resort in both kingdoms.

SUBSCRIPTION YEARLY.

Country ..... £2 8 0 } British.
Town ..... 2 5 0 }
(Less 3s., if paid in advance.)

Days of Publication—Wednesday and Saturday.

Published at the Waterford Mail Printing office, Old Exchange Place, Quay, by WILLIAM DART, to whom all orders for subscriptions, advertisements, &c. are to be addressed.