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. VI.—No. 561. SATURDAY, DECEMBER 27, 1828. PRICE 6d

6

QUAY.

THE COMMISSIONERS of WATERFORD HARBOUR hereby give Notice, that they will receive Proposals for Erecting a PUNCHED STONE QUAY in Front, and for the full Length of the open space above the Graving Bank; likewise for Improving said Bank.

Specifications for the Works and Terms of Contract may be known, by applying to the SECRETARY, with whom sealed Proposals are to be left on or before the 15th of next Month.

By order of the Commissioners,
GEO. BROWNRIGG, Secretary.

Ballast Office, Dec. 24, 1828.

2

EXTENSIVE SALE OF OAK WOODS IN THIS COUNTY.

TO be SOLD, the WOOD of MOUNT BOLTON, containing 75 Acres, or thereabouts, on the banks of the River Suir, nine miles from Waterford, and [illegible] from Carrick-on-Suir.

ALSO,

WOOD of CRAHANA, containing 66 Acres, or thereabouts, both plantation measure—both are of about 40 years standing. Every encouragement, and the usual time for cutting will be given to the purchasers.

There are also between four and five hundred full grown DEAL TREES at MOUNT BOLTON, which will be sold.

Written proposals will be received by John Bolton, Esq., 7th D.G.; by John Bolton Bowers, Esq., now in Waterford; or by John Hackett, Esq., Mount Prospect, Waterford. If by letter post-paid.

Waterford, Aug. 15, 1828.

3

PROTECTOR FIRE INSURANCE COMPANY,

35, OLD JEWRY, LONDON; AND
No. 9, Cavendish Row, Rutland-Square, Dublin.

CAPITAL—FIVE MILLIONS.

THIS Company is founded upon the principle of a Septennial division of its Profits; two-thirds to the Insured, and one-third to the Shareholders.

The terms of Insurance embrace the recent reductions. Losses settled and paid promptly, and no charge for Policies.

The Albion Company having transferred their FIRE INSURANCES to the PROTECTOR, the same may be renewed as they expire, without additional trouble or cost of any kind.

☞ Insurances falling due at Christmas, should be renewed within 15 days, or they become void.

P. O'BRIEN, Agent,
CATHEDRAL SQUARE, WATERFORD.
By whom
Orders for LIFE ASSURANCES
will be thankfully received, and promptly attended to.

4

WEST OF ENGLAND FIRE AND LIFE INSURANCE COMPANY.

Chief Office, Exeter.
Office for London, 29, New Bridge-street, Blackfriars.

Capital.....£600,000.

PRESIDENT,
ALEXANDER HAMILTON HAMILTON, Esq.

INSURANCES upon Lives are effected by this Company, at a reduction of Ten per Cent, on the usual Rates. And the Insured against Fire, in addition to a Reduced Rate of Premiums, are entitled to a share of the Profits every Fifth Year.

The Fourth Dividend to the Insured against Fire for the five years ending Christmas, 1827, is now in course of payment.

ANNUITIES GRANTED AND PURCHASED.

By Order,
CHARLES LEWIS, Secretary,
WILLIAM LUMSDEN, Agent,
Waterford.

Dated 26th Dec. 1828.

5

£100 REWARD.

WHEREAS, on the night of Monday the 3d inst., some evil-disposed person or persons wilfully and maliciously set fire to two Stacks of Barley, and one Stack of Oats, the property of Patrick and Felix Curry, of the Townland of Clonticarty, Parish of Tynan, and County of Armagh, whereby the same was entirely consumed.

Now, in order to punish the Perpetrators of such wicked and malicious crimes, and to prevent in future a repetition of such practices, in that peaceable neighbourhood; We, the undersigned, will pay the sum of

ONE HUNDRED POUNDS

Sterling, for the Prosecution to Conviction, of any of those concerned in this Outrage; or we will pay the Sum of

TWENTY POUNDS

Sterling, for such information as may lead to their conviction. The above Reward to be paid in proportion to the Sums to our respective names annexed.—Dated at Armagh, this 5th day of November, 1828.

(Here follow the Signatures.)

The Lord Lieutenant, for the better apprehending and bringing to justice the Persons concerned in the above mentioned Outrages, is pleased hereby to promise His Majesty's Pardon to any one of the Persons concerned in the above Outrages, (except the Person who actually set fire to the stacks), who shall, within Six Months from the date hereof, give such Information as shall lead to the discovery and conviction of any, or all of his Accomplices.

Given at his Majesty's Castle of Dublin, this 29th Day of November, 1828.
By His Excellency's Command.
F. LEVESON GOWER.

WHEREAS it has been represented to the Lord Lieutenant, that on the Night of the 18th of October last, about the Hour of 10 o'clock, a Number of Armed Men came to the House of Patrick Kennedy, on the Townland of Killaghagan, the Estate of Lord Viscount Kirkwall, and pretending they were the Police, demanded admittance—on his opening the door, he was instantly knocked down, they afterwards beat him severely, and obliged him to take an Illegal Oath; that from thence they proceeded to the House of the Widow Long, when being refused admittance, they got upon the Roof of her house, and through two apertures they made in the Thatch, they fired several shots into the house, and obliged her elder son to put his hands out of the door, and take an Illegal Oath.

His Excellency, for the better apprehending and bringing to Justice, the persons concerned in the above mentioned outrages, is pleased hereby to promise his Majesty's Pardon, to any one of the Persons concerned in the above Outrages, who shall, within Six Months from the date hereof, give such information as shall lead to the Discovery and Conviction of any, or all of his accomplices.

Given at his Majesty's Castle of Dublin, this 22d Day of November, 1828.
By his Excellency's Command,
F. LEVESON GOWER.

LAW KALENDAR.

COUNTY WATERFORD SESSIONS.—Waterford, Jan. 9; Dungarvan, 12.

COUNTY TIPPERARY SESSIONS.—Clonmel, Jan. 6; Nenagh, [illegible].

COUNTY WEXFORD SESSIONS.—Gorey, Jan. 7; Wexford [illegible].

COUNTY KILKENNY SESSIONS.—Kilkenny, Jan. 6; Thomastown, 13.

6

PATENT AND PROPRIETARY MEDICINES, &c.

THE AGENCIES OR PREPARATION OF
MESSRS. BUTLER,
CHEMISTS TO HIS MAJESTY AND THE LORD LIEUTENANT,
54, LOWER SACKVILLE-STREET, DUBLIN;
(In connexion with the Establishments)
Cheapside, London; and Prince's-street, Edinburgh.

DIXON'S ANTIBILIOUS PILLS. As a mild and effectual remedy in all those affections which have their origin in a morbid action of the Liver and Biliary Organs, namely, Indigestion, Loss of Appetite, Head-ache, Flatulence, Heartburn, Constipation, &c., these Pills (which do not contain Mercury in any shape) have met with more general approval than any other medicine—they are found and acknowledged to be a most invaluable medicine in tropical climates. In boxes, at 2s 9d.

BUTLER'S IMPROVED SEIDLITZ POWDERS.—This preparation, when used according to the directions, forms an effervescing draught as agreeable as Soda Water, yet possessing all the medicinal qualities of the much-esteemed Seidlitz Spring in Germany. A Chalybeate accompanies the Powders, and may be used as a Tonic when required. 4s per Box.

CHING'S WORM LOZENGES—have so long retained their celebrity as a Worm Medicine, that it is needless to say more of them, than that they are applicable to all ages, by following the directions which accompany them. 1s 1½d and 2s 9d.

BUTLER'S FLUID EXTRACT or CORTICAL ESSENCE of RED JAMAICA SARSAPARILLA, (simple and compound), for making the Decoction, as it may be required, in a manner superior to that generally used. A dessert spoonful will make half a pint of Decoction; it is used as an alterative in Scrofula, Scurvy, and other cutaneous diseases, and as a remedy for the improper use of Mercury. 6s and 7s per Bottle.

REAL CHELTENHAM SALTS—(from the Montpelier Spaa, the property of Mr Thompson) containing all the medicinal properties of the Spa Water, have long sustained the highest celebrity for the cure of Bilious affections, indigestion, jaundice, affections of the liver, and the consequent irregularity of the bowels, and are particularly applicable to persons who, from long residence in tropical climates, have laid the foundation of general debility of the constitution. The Crystals, possessing all the properties of the Spa No. 4, are in Bottles at 2s 9d, 4s 6d, and 11s, and their Powder, or Alkaline Efflorescence, at 4s 6d and 11s each—The Magnesian Efflorescence, similar in properties to Spa No. 5, at 4s 6d and 11s each.

BUTLER'S ACIDULATED LOZENGES OF CAYENNE, for habitual Sore Throats, Hoarseness, &c.; recommended also, to Sportsmen and Travellers, as a refreshing stimulus during fatigue, and as a protection against Damp, Fogs, &c. 2s per box.

Dr. JAMES'S FEVER POWDER—(the only genuine, by Mr. R. G. G. James)—is universally approved by the Profession and the Public, and is administered with equal success in Fever, Inflammatory Diseases, Measles, Pleurisy, Sore Throats, Rheumatism, &c. When given in Colds, Catarrhs, &c., it is generally found to check their progress, or shorten their duration. In Packets, 2s 9d and 24s.

BUTLER'S ANTACID LOZENGES of QUININE, for relieving Heartburn, Flatulence, Indigestion, and giving tone to the Stomach, &c. They are extremely serviceable to Gouty and Dyspeptic persons. 2s per Box.

HICKMAN'S PILLS—This Medicine has been long approved, for the relief of Affections of the Kidneys and Bladder, which are attended with the formation of Gravel, Calculus, and those pains of the Back and Loins, which accompany these affections; they allay the pain—neutralize the acid which is the means of forming the concretion, and are found to succeed when most remedies of the kind have altogether failed. In Boxes, at 2s 9d and 11s.

BUTLER'S ESSENCE OF JAMAICA GINGER, for Gouty and Dyspeptic patients; a Tea-spoon of this Medicine is extremely useful, in removing the symptoms of Indigestion, as Flatulence, &c., and a few drops added to Saline Aperients, is attended with advantage, where they are liable to prove cold in the Stomach. The Essence of Ginger and Chamomile is an approved bitter with many persons. 3s per Bottle.

MARSHALL'S UNIVERSAL CERATE—is found to be most efficacious as an application to Chilblains, Ulcers, Wounds, Burns, Scalds, Sores, &c., and is recommended for Ringworm, Scald-head, and Scrofulous Sores. In Boxes, at 1s 1½d each.

BUTLER'S VEGETABLE TOOTH POWDER—This Dentifrice, composed of Vegetables, without the admixture of any Mineral or pernicious ingredient whatever, is free from the usual objections so justly formed against the use of other Dentifrices. Its detersive power is just sufficient to annihilate those destructive particles which adhere to the Gums and the Interstices of the Teeth, and if used regularly, will preserve them to the period of old age. 2s 9d each.

AGENTS—Messrs. ARDAGH, Mall (late Apothecary at the Medical Hall), and Phelan, Quay, *Waterford*—Davis and Heckett, *Clonmel*—Price and Rickards, *Wexford*, &c.—Fitzsimmons, *Kilkenny*—Davies, *Cork*, &c.

THE MARKETS.

WATERFORD MARKET PRICES, DEC. 26.

Butter	3	13	0	to	3	15	0
Oatmeal	0	17	0	—	1	0	0
Bacon Pigs	1	16	0	—	1	18	0
Scalded do.	1	10	0	—	1	13	0
Hides (raw)	0	0	0	—	2	0	0
Second Flour	2	6	0	—	2	8	0
Thirds	1	10	0	—	2	0	0
Fourths	1	0	0	—	1	6	0
Wheat	1	16	0	—	1	19	0
Barley	0	17	0	—	1	1	0
Oats	0	11	0	—	0	14	0
Coals (Newport)	0	3	4	—	0	3	6
Ditto (Swansea)	0	3	0	—	0	3	4
Herrings	1	9	0	—	1	10	0
Tallow, rough, (16lbs. to st.)	0	0	0	—	0	0	0
Potatoes	0	0	1½	—	0	0	2½
Beef	0	0	5	—	0	0	5½
Mutton	0	0	4	—	0	0	5½
Veal	0	0	4½	—	0	0	5
Pork	0	0	4	—	0	0	4½
Fresh Butter	0	1	4	—	0	1	10

Waterford, Dec. 26.—These being holiday times, scarcely any country produce has come to market; what little appeared was sold at our quotations of Wednesday, as above. No change in the price of flour, nor alteration in the assize of bread.

Clonmel, Dec. 24.—For some days we have had a very large supply of wheat at market—prices nominally as last quoted, but certainly not so high in fact; for the same kind of grinding wheat which on Friday brought 2s 1½d per stone, would yesterday scarcely obtain 2s 0½d—in shipping qualities of this grain, the same dullness is observable, as also in barley, which was yesterday inclined to droop a shilling per barrel. Oats continue dull also, and rather lower, say from 9d to 11d per stone, and 11½d in the very few instances there are of tolerably heavy corn. Bacon pigs in exceedingly small supply at last quotations; and butter 65s to 68s per cwt.

London Corn Exchange, Dec. 22.—On Friday the wheat trade experienced a reduction of 4s per quarter, and this morning, having no country buyers at market, with a large arrival of foreign wheat, the mealing trade was exceedingly dull, and although offered at a decline of 5s per quarter under the prices of last Monday, few or no sales could be effected. Malting barley was nearly in a stagnant state, the malsters being unwilling to purchase at 41s per quarter. Beans and Peas of both kinds were dull sale, at an abatement of from 1s to 2s per quarter. Fine oats command our last quotation, but all other descriptions were nearly unsaleable. In other articles there is no alteration.

Wheat, 70s to 88s; rye, 38s to 40s; barley, 35s to 41s; malt, 64s to 70s; white peas, 40s to 42s; boilers, 46s to 50s; grey peas, 38s to 40s; small beans, 40s to 42s; tick do. 36s to 38s; oats (potato), 30s to 33s; (Poland), 28s to 31s; (feed), 24s to 28s; flour, 70s to 75s; rapeseed, £26 to £28.

IMPORTATIONS LAST WEEK.—Wheat (English), 3,441qrs.; barley, 12,906; Malt, 4,778; Oats, 10,767; Rye, —; Beans, 2,449 qrs.; Peas, 1,666; Wheat, (foreign), 22,582 qrs.; barley, 1,627; Oats, 3,160 qrs.; Rye, —— qrs.; Beans, 702 qrs.; peas, 820 qrs.; Irish wheat, 784 qrs.; barley, —— qrs.; oats, 7,058 qrs; English flour, 15,062 sacks; American flour, 63 brls.

Dec. 24.—The mealing trade continues in the same heavy state as on Monday, and there being no buyers from the country, prices remain nominally as on that day. Barley and oats were also heavy sale, but not lower.

Importations since Monday.—English wheat, 900 qrs.; barley, 1,150; oats, 2,200: Irish oats, 2,000; Foreign wheat, 9,600; barley, 1,800; oats, 400; flour, 1,800 sacks.

LONDON—MONDAY, DEC. 22.

We have arrivals this morning from various parts—from France, Germany, Lisbon, Brazil, Mexico, the Havanuah, Halifax and Bermuda.

The French and German Papers continue to publish details of the retreat of the Russians from Silistria. The *Journal des Debats*, in an article from Kalarasch of the 16th ult., insists upon it, that the fine and brave Russian army, half famished, and in the most miserable condition, is quitting Bulgaria in all directions. Part of the cannon have been buried—part carried off by oxen, for all the horses have perished. So great was the misery in the camp before the raising of the siege, that nearly 500 men died in the intrenchments on the 3d and 4th, without reckoning those who were killed in the continual sorties of the Turks.

With respect to General Geismar the accounts are contradictory: some say that he has been reinforced at Crajova by 4,000 fresh troops—others that he has been attacked in his camp at Kalafat, and compelled to abandon it.

There is in one of the Paris Papers a Sketch, called the *Political Horizon of the East*, which deserves attention. It asserts, with great truth, "that if the mutual interests of the Belligerents guided their policy, they would make peace. The deliverance of Greece has taken away the great motive for prosecuting the war—and Russia does not need conquests, but a good domestic administration—the abolition of slavery, the diffusion of education, and improvements in agriculture and other arts. The Sketch takes it for granted that Austria does not like the war on her frontiers, and prefers the Turks as neighbours." The truth and force of these observations are undeniable; but the writer "fears that other counsels will prevail, and that war will be continued." Would we were able to assure him that his apprehensions will prove unfounded!

A palace on the Promontory of Possilippo is said to have been prepared for the reception of the Ambassadors from Poros, during their performance of quarantine. We are rather inclined to believe that when the Ambassadors quit Poros, Naples will *not* be their destination.—*Courier.*

The first division of the Portuguese Refugees did not embark on Saturday, on account of the transports not being ready to receive it. It will embark on the 24th, and sail about the 30th. General Saldanha arrived at Plymouth on Monday, and took the command of the first division.

Despatches from Lisbon were received at the Foreign Office, this morning, dated the 13th. The Decrees that had been issued were working well, and affording additional security to British subjects. They have been effectual also upon the police. The Government had expressed a readiness to meet the views of the British Government, and to attend to the remonstrances made by the latter upon the subject of British persons arrested and in prison.

The *Don Pedro the Fourth*, which was supposed to have been lost, had arrived outside the bar.

Despatches dated the 31st of October, were received this morning at the Foreign Office from Lord Ponsonby and Lord Strangford at Rio Janeiro.

The apostolic party of Madrid continued an active correspondence with their coadjutors of Lisbon, and the alarm excited among them by the accident to Don Miguel had subsided. The ministers of Russia and the United States had daily conferences with the Spanish Ministers for Foreign Affairs, with a view to obtain a recognition of the independence of the South American States.

A machine has been under the consideration of the Commissioners of the Board of Exercise, and is now about to be tried by direction of the Lords of the Treasury, by which all frauds in the distillation of spirituous liquors are, it is asserted, effectually guarded against. At present it is calculated that the revenue is defrauded one-fifth by the abstraction of liquor when undergoing the process of being distilled, and it is against any such abstraction that the machine in question effectually provides.

We are happy to announce that wheat experienced at the Corn Market this morning a further decline. It was five shillings a quarter lower than on Monday last. Matting barley was of very dull sale.

TUESDAY, DEC. 23.

The Archbishop of Canterbury and Sir William Knighton had long interviews this morning with the Duke of Wellington, at his residence in Downing-street.

The Paris papers of Saturday and Sunday, which have reached us this morning state, that the Minister of War was occupied with a plan of attack on Algiers, to be carried into effect in the spring. The command of these troops would be given to General Maison. Bomb vessels of a new form are now constructing at Toulon for this expedition, and orders had been given to prepare a park of artillery. The advices from St. Petersburgh, received at Paris, speake of the immense preparations making by the Emperor Nicholas; but it would seem, from some of the letters, that the termination of the siege of Silistria had caused some alarm in the Russian capital. It was reported at Berlin that a congress would be held at Ancona to discuss the Turkish question.

The Sultan has taken a very efficacious way of showing his sense of the conduct of Jussuf Pacha, who, we think, had better continue for some time on his travels. Twenty-five thousand purses are offered for his head, and thirty thousand to him who will deliver the treacherous Pacha alive to the tender mercies of his master.

Extract from the agent to Lloyd's, dated Buenos Ayres, Sept. 27:—"It is expected that his Majesty's ship Heron will sail for Monte Video to-morrow or next day, with this government's formal ratification of the preliminary treaty of peace signed at Rio de Janeiro on 27th Aug. The blockade is to be removed 48 hours after the ratification reaches Monte Video. All neutral vessels detained since 27th ult. by the blockading squadron, are to be immediately liberated."

The reception of Donna Maria yesterday was precisely such as was to be expected from the kind heart of his Majesty, in whose character a fondness for children has always formed so amiable a trait; but if we may credit some reports, the manner in which her attendants were received, was by no means so flattering. His Majesty carefully distinguished between the person and the politics of his highborn visiter.

HUNTON.—The friends of the afflicted widow, the mother of the late unhappy man's ten children, have begun a subscription for assisting her in the sad change of circumstances; and much to the honour of their sympathy, the subscription is already beyond *two thousand pounds.*

GIBRALTAR.—By the arrival of the Bolivar, Brailsford, from Gibraltar, in the Downs, we have received letters down to as late a date as the 10th. On the 8th and 9th, there were sixteen new cases and five deaths, and the wind continued easterly with cloudy weather, and the thermometer at 61 to 62. The following is the official account to the 5th:—

	New cases.	Deaths.	Discharged.
2d	12	1	157
3d	14	4	73
4th	5	2	6

The number remaining in the hospital on the 4th was 178, and there were twenty-five cases under observation in the camp. There are also 130 sick officers.

A private letter from Gibraltar of the 9th inst. states the fever to remain much as before. We make the following extract:—"The weather continues bad, but the season is so far advanced that the fever must soon be subdued."

MONAGHAN MAGISTRATES—LORD ROSSMORE.

It may be recollected that the Magistrates of Monaghan, met on the 4th of October last, to take into consideration certain publications by Lord Rossmore, which reflected not only on several individuals, but on the great majority of the Magistrates of the county, and to adopt such measures as then entered into a series of resolutions: in the third they said—

"We, therefore, as Magistrates of this county, not only feel ourselves called upon to represent to the Government of this country his Lordship's unwarrantable and repeated attacks upon us as Magistrates, but also think it right to request that an inquiry be instituted, to ascertain whether his Lordship had foundation for such charges; and if found to be unsupported by facts, then we would humbly submit to his Excellency the Lord Lieutenant, whether Lord Rossmore be a fit and proper person to hold the high situation of Governor and Custos Rotuloram of this county, and to sit as such with us Magistrates, whom he has so grossly and publicly scandalised."

The resolutions of the Magistrates were accordingly forwarded to the Lord Lieutenant, to which his Excellency was pleased to return the following answer:—

"Dublin Castle, Nov. 21.

"Sir,—I am directed by his Excellency to inform you, that he has given his attentive consideration to the documents which, at the desire of a numerous body of your Brother Magistrates, you transmitted through me to his Excellency, viz., a copy of the resolutions adopted at a meeting of the Magistrates of the county of Monaghan, on the 30th of October, and an extract from a speech of Lord Rossmore.

"The only portion of these resolutions which appear to his Excellency to call for an answer or observation, is that in which the parties, whose signatures are annexed to it, state that they feel themselves called upon to represent to the Government his Lordship's (Lord Rossmore's) unwarrantable and repeated attacks upon them as Magistrates, and request that an inquiry be instituted to ascertain whether his Lordship had any foundation for such charges.

"I am directed to observe, in reply to the representation and request, that his Excellency conceives the subject, on which his interference is thus requested, is one which would come under the cognizance of a Court of Law with much greater propriety, and with much more advantage to the ends of justice, than under that of any person or persons who could be appointed by his Excellency to conduct such an inquiry.

"I am directed, while I thus communicate the grounds of his Excellency's inability, as at present advised, fully to meet the wishes of yourself and brother Magistrates, as expressed in the resolution to which I have referred, to convey his just appreciation of the readiness which you display to meet all the charges of which you complain.

"I have, &c.
(Signed) "F. LEVESON GOWER.
"C. P. Leslie, Esq., Monaghan."

LIBERALISM EXTRAORDINARY.

A young man, a Protestant, some few days ago, offered his hand to a member of Holy mother Church—the young woman consented, and, in fine, agreed to be

Proclaimed by Banns
In the Church of St. Ann's,
Parish of Shankhill, Belfast,
On purpose to try
This heretic Boy,
As long as their lives would last.

Accordingly, on Sunday, the 14th instant, they were proclaimed by banns.—On the evening of which day, our hero again saw his intended, when she told him a tale of woe. Her father, she said, had beaten her very severely; on which the young lover inquired the reason, for, added he, I thought your father had no objections to me? Neither has he, answered the fair penitent, but he beat me for being called in Church! On the following evening, poor, P—— got an invitation to spend the evening at Miss S——'s uncle's house.—He had scarcely sat down, until the following proposals were made—First, that he should renounce all the errors of Protestantism, by submitting to be baptised with salt-box, unction-box, wax-candle, &c. &c.—Secondly, that he should be married as soon as baptised by the same salt of the earth, holy oils, wax-candle baptizer—and Thirdly, that he should keep Holy Mother Church's will and commandments, and walk in the same unto his life's end! Poor P—— was nearly at a loss for something to say. At last he broke silence, and observed, that, as Miss S——had all her relatives and friends present, he thought it best that he should have his there also—upon which, up starts Miss's uncle, with a big oath, and two or three more besides, adding, "If I thought that you are making a fool of her, but I'd take de worth of it out of your mother's son's Sunday shirt, meaning his skin."—Upon which the whole party commenced a Billingsgate oration against the unfortunate heretic, whose LIBERALITY had led him into the scrape, upon which he avowed his good intentions to return in 20 minutes, which 20 minutes has not yet made its appearance, nor P—— in its place. No, reader, so far from returning, he came to me and asked me if I would propose him as a member of our Brunswick Club (to which I had no objections,) fully proving that he had bored a hole, on purpose that the Editor of *The Guardian* might drive a Constitutional nail into the coffin of Liberalism, falsely so called.—*Correspondent of Belfast Guardian.*

THE LATE LORD LIVERPOOL.

Sufficient justice does not seem to have been uniformly done to the powers of Lord Liverpool as a debater. He had, it is true, no pretensions to eloquence, and yet, as possessing the power of placing his measures in the most unexceptionable point of view, and answering objections, he was, in the House of Lords, unrivalled. His speeches were always an object of paramount attention, and the quickness and rapidity with which he extracted the official information requisite to enable him to make an excellent speech, has often excited admiration. He was frequently, if not always, in the habit of reciting beforehand, what he meant to deliver on any great occasion; and we have heard, on good authority, that the approach of any grand debate was generally dreaded by his Lordship's gardeners, as boding destruction to the dahlias and tulips of Coombe Wood; for, on such occasions Lord Liverpool was generally in the habit of perambulating the walks of his garden, and while engaged in recitation, was too apt to suit "the action to the word" and with his cane to inflict most unmerciful decapitation on the flowers which he encountered in his progress. His manners were remarkably gentle, and, he was fond of domestic life. His confidence in those about him was unbounded; he seldom looked into the details of business, taking every thing on trust. When, however, he observed in any one under him a disposition to assume importance, and to presume on this inclination of his mind, he either repressed the attempt, or banished the individual with masterly dexterity.

RETREAT OF THE RUSSIANS—From Silistria to the Pruth is scarcely more than 130 miles. To compare a retreat which, successfully made, would place the Russians in complete security, with Bonaparte's flight of more than 1000 miles from Moscow, would be to the last degree absurd, were there no other difference in the circumstances of the two cases than the amount of troops to be withdrawn, and the tract of ground over which it was to pass; but mark what very circumstances offer themselves independently of these. The French army was pursued—we hear nothing of a pursuit by the Turks. The French army had confessedly and by design neglected all provision of magazines, &c. The Emperor of Russia had neither reason nor excuse for any such neglect; the French army had to apprehend an enemy in its front at least as much as the pursuer in its rear: and both its flanks were exposed to insult from clouds of Cossacks. No apprehension of such persecution could alarm the retreating Russians. Finally the French, natives themselves of a southern climate, had to fly under a climate of from 58 to 60 degrees of northern latitude. The retreat of the northern bred Russian has been made under a climate of from 14 to 16 degrees more south; yet, inexplicable as it seems, from any thing that we have yet learned, the circumstances attending the Russian retreat, the sacrifice of artillery, baggage, &c., the organization of the soldiery; in short, the essential indications of utter route are described as no less complete than those which left Napoleon's last Russian campaign the most exemplary reverse in modern military history, until that was eclipsed by his still more complete route from Waterloo, when the genuis of Wellington proved an antagonist as fatal to him as the Polar tempests.—*Standard.*

In our Paper of yesterday we took occasion to deny the truth of the statement recently made by O'Connell, to the effect that his Majesty's Ministers intend to introduce a Bill into Parliament for the emancipation of the Roman Catholics. We again deny the truth of this assertion in the most positive manner; as it is a mere fabrication, got up by the Catholic demagogues for the purpose of forwarding their own seditious views. The Noble Duke at the head of the Government has never for one moment entertained the idea of yielding to the impudent threats of the Popish faction. Indeed his Grace has been heard to express his conviction that *the events of the last few months have* EFFECTUALLY SETTLED *the question of Emancipation.* In the mean time, however, we beg to state, upon good authority, that *something will be done for Ireland* in the ensuing Session. What that *something* is, the agitators, will know very soon—much sooner, we imagine than they desire.—*London Morning Post of Wednesday.*

A more awful storm of thunder and lightning, the wind at the same time blowing a hurricane, has not been remembered for many years, than that which was experienced at Portsmouth on Monday. The effects of the lightning have been felt generally in this part of the country. Among other objects to which the electric fluid was attracted, was the mast of the Roebuck quarantine guard cutter, at the Motherbank, which it splintered from the head nearly to the deck. The mast was observed to open about two feet, and again close, and the electric fluid, which struck it with the noise of a cannon's report, was seen to issue from that part, leaving several splinters of the interior of the mast protruding through the opening whence it escaped. At the moment the vessel was struck, so great was the shock, that every person on board became, as it were paralyzed, and some moments elapsed ere each recovered possession of his faculties. A seaman on board one of the brigs lying at the Mother bank was also struck by the lightning, and was considered for the moment killed; he is, however, recovering. The Spire of Ryde Chapel also attracted the fluid. The top of it ignited, and six feet of it were destroyed; the whole, in all probability, would have been burnt, had not an individual, at the risk of his life, volunteered to ascend with buckets of water, to extinguish the flames. This individual has been since rewarded for his courage by a gift of £10 from J. Player, Esq., of Ryde, whose chapel it is, and by other contributions, amounting to a large sum. The gale happily blew from the S. S. W.; the ships at the anchorage, consequently, were protected from its violence under the lee of the Isle of Wight.—*Hampshire Telegraph.*

USE OF THE HORSE-CHESNUT.—If the value of this nut was more generally understood, it would not be suffered to rot and perish without being turned to any account, as at present. The horse chesnut contains a so oaneous juice, very useful not only in bleaching, but in washing linens and stuffs. The nuts must be peeled and ground, and the meal of twenty of them is sufficient for ten quarts of water, and either linens or woollens may be washed with the infusion, without any other soap, as it effectually takes out spots of all kinds. The cloths should however be afterwards rinsed in spring water. The *same meal* steeped in hot water and mixed with an equal quantity of bran, makes a nutritious food for pigs and poultry.

"MISERRIMUS."—In the north cloister of Worcester Cathedral is a grave stone, the only inscription on which is the word "Miserrimus." The stone covers the remains of the Rev. Thomas Morris, who at the Revolution, refusing to acknowledge the King's supremacy, was (with many others) deprived of his preferment, and depended for the remainder of his life on the benevolence of affluent Jacobites. He died in 1748, aged 88. He made it his last request that the only inscription on his grave stone should be in reference to the sufferings he had endured, "Miserrimus."

A RARE CATHOLIC.—Among those who have signed the petition in this town against the concession of further political power to the papists, is a respectable Roman Catholic, who declared, while putting his name to the parchment, that the Roman Catholics had already liberty enough, and the Protestants would be great fools to give them any more.—What will our liberals say to this?—*Manchester Courier.*

THE FRENCH "CONGREGATION"—No. 2.

Our readers cannot fail to remember the part played by M. Pelleaux, agent of the "*Society for the dissemination of Good Books*," in the substraction of *Pauline Nachterdale* from justice—theaffair which led to the dismissal of poor M. Clausson.—The *Journal des Debats* of Tuesday gives us some information with respect to the society of which M. Pelleaux was the agent; to the *Chronique Edificante*, which is their accredited organ, and to the books which they distribute. In these days and in our country, where we are told that the light restricsions still imposed upon Roman Catholics are the cause of all their ignorance and want of charity, it must be instructive to know from their education societies and books of elementary instruction, in the most enlightened of Roman Catholic countries, to what degree the absence of restrictions of every kind—nay, the supremacy of the faith of Rome has advanced the enlightenment and improved the charity of the Roman Catholics of France. The *Journal des Debats* commences with the periodical organ of the good book men, from which it selects a sample of the philosophical views of history inculcated by these teachers. The specimen, of which the death of the villain Marat forms the subject is as follows:—"Some think that in putting Marat to death, Charlotte Corday obeyed a republican enthusiasm—that she was inflamed with a spirit of liberty and a misguided zeal of virtue. Others, that the act was one of mere personal revenge. Nothing of the kind was really the case, She had had the misfortune to read bad books: the works of Raynal, the most arrogant of the philosophers, fell into her hands. From these the devil of pride and vain glory, who operated upon her, found means to afflict her with a delusion (monomania) that it was her duty to kill the deputy *Marat*; but why did the devil suggest this particular act? With Marat, of all his servants, the fiend had least reason to be dissatisfied, as every one knows. It was because Satan wished, that by an execrable idolatry this monster should be legally worshipped as a god." So now we find that it was merely to accelerate his apotheosis, as in the case of Romulus, or in order to ensure his canonization, as Southey tells us was designed by the neighbours of St. Romuald, poor Marat was put out of the way. This will appear to our readers, we suspect, a new view of the affair. The *Journal des Debats* next leads us to one of the stock elementary books of this society; it is "the history of the possession by the devil of the Ursuline nuns of Loudun, and the sufferings of father Surin compiled by himself (printed in the year one thousand eight hundred and twenty-seven.) The book fully satisfies all that might be expected from such a title. The following account of the author may be taken as a specimen:—

"Though still young, he was learned in the ways of evil spirits, and had acquired a great renown, when he was selected to be one of the exorcists of the Ursulines of Loudun, then heinously possessed of the demon, through the wicked arts of Urbin. During several years he was engaged in this duty, at once so arduous and dangerous; but his courage was crowned with success. Throughout the whole process of exorcism, he made precise and critical notes of the diabolical phenomena; and added to his own lights those of other exorcists, who were employed before him, and together with him. But the most remarkable trait of this religious saint is, that he had the excessive charity to ask of (we cannot copy *all* the blasphemy)—that the devil might take possession of his own person instead of that of the mother abbess, *Jeanes des anges*; this heroic prayer was heard—the mother abbess was delivered, and father Surin was possessed and tormented *twenty years*. In the intervals indulged to him by the devil he composed this work."

This precious work is, it seems, carefully distributed at the church doors at Paris—of that Paris, which bvasts to give light and knowledge to the whole world. We must hasten through many pleasant and profitable dissertations noticed by the *Journal des Debats*, such as an essay upon the identity of animal magnetism, with demoniacal possession, a lively description of hell fire, and how the condemned will be eternally roasted without purification or diminution of substance—wherein it differs from culinary fire—instructions for making wire or twine scourges for self-flagellation, with plain directions for the number of tails, threads, and knots, and how they are to be drawn according to a scale of sins approved of by the proper authority.

We hasten, we say, through these amusing subjects to come to the charity and spirit of toleration evinced in the *Chronique Edifiante*, of which our instructor of the *Journal des Debats* furnishes the following specimen.—The Jesuit is marshalling a new army of the faith, in which our readers will find themselves holding a conspicuous station.

This Satanic army is divided in three corps. The first corps, which occupies the centre, is composed of *Illuminati Carbonari*, and *Freemasons*. This is the picked division (*elite*). The second corps, or right wing, is composed of *Calvinists Church of England* men, Lutherans, Jansenists, the Dissenters of the little church, in short, of all sorts of heretics.

The third corps, or left wing, is made up of atheistical philosophers, Deists, revolutionists, ancient and modern, and of all the thieves and malefactors of all countries and of all nations.

Satan is the general in chief of this great and prodigious army, and his staff is composed of all the monsters who have committed crimes against *God*, and of those other monsters who are the enemies of *Jesus Christ*. He has for asides-de-camp, Marshals, and Lieutenant-Generals (besides the strongest devils to be had) the chiefs of the *Freemasons* and *Carbonari*. The degrees of Field Marshal, Colonel, and Major, are filled by atheists and PROTESTANT CLERGYMEN; deists and philanthropists the lower ranks.

This is the way in which it is attempted to instruct the youth of *enlightened France*, where the government has a visitatorial authority over every school; and from this we may conjecture how the Jesuits instruct their pupils in benighted Ireland, where, contrary to the case of every other nation of Europe, Roman Catholic or Protestant, Jesuits conduct schools free from any visitatorial authority, and where (we speak advisedly) nineteen-twentieths of the Roman Catholic youth of the kingdom who receive any education are educated by Jesuits.

The *Old Times*, if it can controvert any of these propositions, or the necessary inference from them—that the whole Roman Catholic youth of Ireland must, with or without emancipation be educated in hatred of our Europe, will do immeasurably more for those who hire it, by that one achievement, than by printing the stupid personal libels furnished by its Irish correspondents, or by seven years' indulgence in its own intuitive style of eloquence, calling "bigots and brutes," and menacing "the hulks and the gallows."

PARIS. DEC. 12.

At the assizes for the department of La Drome a young girl, named Mary Anne Arnaud, has been tried for the murder of her sister. The following were the facts:—On the 11th of May, 1828, at eight o'clock in the morning, Frances Arnaud went to a place called Serre Pointes some distance from the village of Brettes, to replace her sister, Mary Anne, who was guarding a flock of sheep. At eleven o'clock Mary Anne came back to her master's house with her clothes in disorder, her face flushed and spotted with blood. After changing her clothes she breakfasted in great haste and went to church, after which she returned to Serre Pointe. At four o'clock she came back to Brettes, and announced that she had not been able to find her sister. The next morning the body of the sister was found horribly mutilated, close to a little river, that ran between steep rocks, at Serre Pointe. Her shoes, and a little golden cross and heart which she wore, had been taken away. Mary Anne Arnaud, on being first questioned by the magistrate, stated that a young man named Lamende had attempted to violate her sister, but, irritated by her resistance, he had torn off her little golden cross and heart, and hurled her down the rocks. Lamende was arrested, but it was clearly proved that this statement was utterly false. Mary Anne Arnaud then gave another account, declaring that her sister had had an epileptic fit, and had fallen down the rocks, and that she (the prisoner), in endeavouring to go tother aid, had loosened a large stone, which rolled down and crushed her sister's head. In a short time, however, she desired to be again taken before the Magistrate, when she made the following declaration:—"What I have hitherto said is not the truth; I shall now truly state what happened. My sister having joined me at Serre Pointe, a dispute arose between us, and from words we came to blows; I pushed her down the rocks into the river; she raised up her hands, and begged me to aid in drawing her out, but I, forgetting all natural sentiment, seized a large stone, with which I struck her on the head repeatedly. My sister at first fled to some distance, with her head and face all covered with blood, but soon after came again towards me, when in my fury, I again struck her, and stretched her dying by the side of the river."

Notwithstanding this very explicit declaration, a rumour prevailed in the country that Mary Anne Arnaud was not the sole author of her sister's death, as it was known that a wealthy farmer, named Lombard, a man sixty years of age, a husband, and the father of a family, carried on a criminal intercourse with both sisters. On the prisoner being questioned with regard to this man she gave another account of the murder, saying that, on the day in question, when her sister came to Serre Pointe, she surprised her (the prisoner) and Lombard *in flagrante*; that she violently reproached them, which led to a dispute between her (the deceased) and Lombard; and that it was he (Lombard) that assassinated her sister.

Lombard was arrested, and, in his endeavour to account for the employment of his time on the morning in question, fell into various contradictions, and compromised himself still farther afterwards by the attempts he made in person to prevail upon Mary Anne Arnaud to retract what she had said against him. On the trial, however, Mary Anne Arnaud persisted in her last version of the circumstances.

The jury, after two hours deliberation, found both prisoners guilty of premeditated murder, followed by robbery; but the court having sent them back to reconsider their verdict, inasmuch as they had not made any return upon the question of complicity, which was necessary, in case the court should negative the principal charge with regard to one of the prisoners—the jury, after a long absence, gave in another verdict, which, by a majority of seven to five, found the prisoners guilty of the murder, and of being accessories, but without the circumstances of premeditation or robbery.

A majority of the court according with that of the jury with regard to Mary Anne Arnaud, she was condemned to hard labour for life; but the same majority siding with the minority of the jury with regard to Lombard, he was acquitted.

The Procurator General immediately entered an appeal against this finding.

On a trial for fraudulent bankruptcy, which has just taken place at Rouen, the following extraordinary mystification was played off;—

The prisoner, named Ricard, a dyer at Yvelot, aged about 35, was clothed in a canvass dress, held a grotesquely formed crucifix in his hand, with which he made numberless flourishing signs of the cross, then threw himself upon his knees, and joined his hands in the attitude of prayer, from which position he started upon his feet, and cut the most ludicrous capers, accompanied by grimaces and contortions of the most strange description.

President: Prisoner, what are your names and address?—*Miserere mei Domine.*

President: I call upon you to answer?—It is in the petition—yes, yes, *Dominus vobiscum.*

President: This is a very bad method you take to save yourself, for no one believes in your pretended madness. To this the prisoner answered by making an enormous sign of the cross, and commenced singing, or rather howling, the celebrated hunter's ronde of the *Freischutz*, to the words *tra la la, tra la la*, beating, with a most obstreporous accompaniment, his wooden shoes upon the floor. He then attempted, in the face of the court and audience, to perform an hydraulic operation which is generally confined to less public places and corners, and was only prevented from doing so by the continued efforts of the gendarmes near him. This farce he kept up during the whole of the proceedings.

The chief physician attached to the prison was examined, and declared that the prisoner's insanity was stimulated, and that he was perfectly *compos mentis*.

The charges against him were, that, in the months of December and January last, he purchased, on credit of several merchants in Rouen, indigo to the amount of 45,000 francs. In the month of February he buried in his garden nine boxes and an iron pot filled with this indigo. In May, his creditors becoming clamorous, he put a sum of 8,384 francs into a barrel, which he threw to the bottom of a pool which was in the court-yard of his house. On the same day he broke the lock of the outer door, and also the lock of the cupboard in which he usually kept his money, and strewed about the floor the linen and other objects which were in it. He then went, with all the inmates of his house, to dine with his brother-in-law, and, on coming away at night, he insisted upon the greater part of the persons present accompanying him home to drink wine. On reaching his house there were all the outward and visible signs of a robbery—he was a ruined man;—his own despair and the tears of his wife left no doubt of the fact—the scene was admirably played, and the illusion perfect. Two days afterwards he had his schedule drawn out by which it appeared that, in consequence of this dreadful robbery, poor Picard was behind his obligations to the tune of nearly 37,000 francs: and, of course, his creditors must be contented with a very small dividend indeed, and for that even he must be allowed time. By some means or other honest Picard's *ruse* was discovered, the indigo was disinterred, and the barrel of money fished up from its watery grave. The value of the indigo was estimated at 30,000 francs, which, with the amount of the money found, gave a sum of 38,384 francs—sufficient to satisfy all his creditors, if he had been honestly inclined, and leave himself a surplus.

This *honnete marchand* was found guilty, and condemned to five years' hard labour and the pillory. Picard appeared to pay no attention to his sentence, but favoured the court with a repetition of some of his vagaries.

At the assizes for the department of Loire et Cher, held at Blois, Francis Thomas Parvenui cure of the parish of Nor-sur-Beuvron, stood charged with the fabrication and making use of a forged will, to defraud and despoil the heirs of the widow Boiffard, of whom he was the confessor and friend.

The fact of the surreptitiousness of the will was fully proved; as also of its having been forged by the cure himself, as it bore the most incontestable identity with his handwriting in the parish registers of births, marriages, &c. The circumstance of his having entered into possession of a large sum of money, by means of this forged document, being also clearly established, the cure was found guilty, and sentenced to six years' imprisonment, the pillory, and branding.

COBBETT AND O'CONNELL.

(From *Cobbett's Political Register.*)

TO CORRESPONDENTS.

A correspondent sends me, cut out of a paper, an extract from one of the speeches of the member for Clare, and urges me to resort to the law against him whom he so justly denominates a "ruffian."

My correspondent says, "O'Connell has said these things of you; will you indict or prosecute the ruffian for libel? If you do, I think the lines in Italics would be a thousand pounds damages at least. Think of it." I have thought of it; and my thinking instantly produced this result; that I should be ashamed to live, if I thought that my character, or my interests, could possibly be injured by any thing this man could say; that I should attempt to degrade an English Court of Justice, by bringing him before it; and that I should be still more ashamed of the degradation that I must suffer by an appeal to any Court, where the presence of such a man has been tolerated. What do I want more than this relative to this man? He declared to the people of Clare upon the word and honour of a gentleman and a lawyer, that, if elected by them, he could legally sit as a Member of the House of Commons; and after having expended fourteen thousand pounds of the Rent upon that election; and after he and his associates have actually paid upwards of fifteen hundred pounds out of the same Rent to one single newspaper, of his own setting up; after all this, the shameless wretch is coming on a mission, the object of which is to obtain a law to enable him and other Catholics to sit in Parliament;—thus proclaiming himself to the world as the greatest fool, or the greatest knave, that the world ever heard of. Is such a man worthy of an answer? Could I say, with truth, that such a man had done damage to my character? To present a declaration, or an indictment, against him, would be to state what I knew to be false. When the viper hisses, or the toad ejects its venom at us, do we answer in words? Do we use arguments with the assailant? No; we either turn away, or, with stick or stone, knock the reptile on the head. If O'Connell were placed conveniently within my reach, I might, perhaps, thus answer him; but other answer from me he shall never have, in my own behalf; though, if he come on his mission (which I believe he will not), I may show him up in the way of sport. The truth is, he feels that I have destroyed him; he feels it; and he raves, as is natural for him to do, under such circumstances; and if any one call upon me to arrest the curses of "this dead dog," I say, as was said of Shimei, "let him curse."

A Dutch newspaper is a very curious illustration of the Dutch character. It is about two-thirds full of advertisements, of which the following are a few examples from a single paper. Marriages occupy a considerable space—some are simple announcements others are a flourish on the part of the espoused:—"To their friends and acquaintances—we, the undersigned, are married." Then come the advices of births, most of which inform the world that the lady has been brought to bed of a "well shaped" child. Of these, all signed by the husband, and they sometimes pour out a flood of affection on the lady. But the announcements of deaths are the most remarkable—some of them you shall hear:—"To-day departed after a sickness of ten days, my beloved wife. She, has left me and her gray-haired mother in a state of despair. Weep with us all who knew her—weep with my children. They have yet to learn her loss, which they will learn too soon." Another, "My deeply-beloved wife died yesterday. She has left me a pledge of love only three weeks old. Bitter is my sorrow."—Again, "In my old age sorrow has overtaken me. Yesterday evening my daughter died, aged seven-and forty years. Those who knew her will know my grief—and those, too, who knew what she was to me. In the comfort of religion I put my trust." Again, "our brave son is dead. He departed this life at——." Yet once more, "Our brave daughter is no more. She died last night, aged only twenty. What parents feel, who in two and twenty weeks have lost their only son and their only daughter, cannot be told by words. Friends of humanity trouble us not with your consolations, but shed a tear with us in sympathy." "After a sickness of a few days, my beloved husband died to-day. Deeply afflicted with my six children, I repose in the hope of his resurrection, and I beg to recommend myself for the sale of coffee, tea and such matters, to the general satisfaction."

In the Church yard of St. Anne's, Soho, there is a marble slab, erected near the grave of that remarkable personage, Theodore Anthony Newhoff, King of Corsica, who died in that parish in 1756, immediately after leaving the King's Bench Prison, by the benefit of the Act of Insolvency. He registered his kingdom of Corsica for the use of his creditors.—The marble was erected and the epitaph written by the Hon. Horace Walpole:—

The grave, great teacher! to a level brings
Heroes and beggars, galley-slaves and kings;
But Theodore, this moral learn'd, ere dead;
Fate poured its lesson on his living head,
Bestow'd a kingdom and denied him bread.

PROTESTANT MEETING AT ASHBORNE.

On Monday, 15th inst., pursuant to a requisition of the inhabitants of the town of Ashborne and its vicinity, a meeting was convened by the magistrates for the purpose of petitioning the legislature against any further concessions to the Roman Catholics. The meeting was convened for one o'clock in the day; but in consequence of there being a meeting of the principal inhabitants on the affairs of the town, the anti Catholic meeting was not held till late; we had therefore an opportunity of making some inquiries respecting the town and its inhabitants. Ashborne is situated 139 miles from the metropolis; it may be said to be a purely Protestant town, as we are given to understand that there has not been a resident Catholic in the town since the French prisoners were there; its population is about 9,000. Compton brook, famous for its prime trout, and as having contributed to the sport of the poetic anglers, Walton and Cotton, glides by there—the principal church is a rectory, of which the Dean of Lincoln is the rector; it is dedicated to St. Oswold by Hugh de Patishall, who was bishop of Coventry, in 1241. There are a considerable number of Methodists, Calvinists, and Baptists here. Sir William Boothby, Bart., is Lord of the Manor; that gentleman was expected to take the chair at the meeting, and the reason he did not, it was said, was in consequence of the recent death of the Earl of Liverpool.

The national school rooms, in which the meeting was held, commenced filling with individuals about two o'clock, when the chair was taken by Sir Henry Fitzherbert.

The chairman having read the requisition calling the meeting, and having briefly stated its object, remarked, as the room continually kept getting more crowded with the inhabitants and county gentlemen, that it would be most expedient if they were to adjourn to the market place, where numbers had assembled. This, however, was not approved of, and the room, which is very large, was crowded to excess.

The petition to both houses of Parliament was then put in and read.

The Chairman said, that all those gentlemen whose sentiments accorded with the petitioners were to signify the same by holding up their hands.

A show of hands then took place, which was in favour of the petition, as it was unanimous, like the Bridgenorth election, all on one side. The chairman then requested that all those who were averse to the petition would hold up their hands—a solitary hand was exhibited, which caused great uproar and shouts of "Who is he? who is he?" (A farmer, from the crowd, "Ah! who is he belike? Mayhap he wants to say summut.") The gentleman who held up the dissentient hand declared that it was held up "in a mistake." He had intended it to have expressed his satisfaction of the proceedings.

A Gentleman moved that his Grace the Duke of Devonshire be applied to, to present the petition to the House of Lords; and that to the Commons should be presented by the county member—Francis Mundy, Esq.

Dr. Greaves, M.D. rose to object to the Duke of Devonshire being applied to to present the petition to the House of Lords. He thought that no individual should present it to either house, that had expressed himself in the least hostile to the views of the meeting. He would propose that the Lord Bishop of the diocese be applied to, to present the petition to the House of Lords.

The chairman said that for obvious reasons it would be more advisable that the petition should be presented by a lay lord, than an ecclesiastical Peer.

Dr. Greaves proposed that the Right Hon. Earl Howe should be the Lord appointed to present the petition.

Captain Gowler rose and said that he begged leave to second that motion, and would at the same time express his sentiments on the subject of the Roman Catholic Claims. He did not intend to trespass upon their time by entering fully into a question which had been so often discussed, but he wished to state his reasons for being averse to any further concessions being made to the Roman Catholics. He had for a considerable period lived in Catholic countries, and had had an opportunity of witnessing the slavery in which the minds of the professors of Catholicism were kept by the influence of the priesthood, and the civil as well as ecclesiastical power the Roman Catholic church endeavoured to grasp in her own hands, which was the case in England till our glorious reformation. Prior to which, millions of our countrymen suffered under her power; and shall we again let the power from our own hands? asked the captain; I firmly answer—no. I am persuaded that the sentiments of the meeting are the same. Our forefathers at last broke their chains asunder, but in so doing how many of their lives were sacrificed! It is said that things are widely different now to what they were in those days, but I say that the disposition of the Church of Rome has not changed in the least. All the superstition and intolerance of former times still belong to her; it is true, in one respect, that she has changed—that is, she does not persecute—but why? Because she has not the power; her nature is not changed. Let a lion from its cage, and it will again show the ferocity of its disposition. He should conclude with expressing his cordial approbation of the views of the meeting, and he congratulated the loyal inhabitants of Ashborne, as being the first in Derbyshire to come boldly forward to petition against the Catholics, for it was quite evident, were they emancipated, that the Protestant constitution would be placed in jeopardy (applause).

The Rev. Mr. Shipley said, that it gave him great pleasure to see the meeting so numerously and respectably attended, as the object of the meeting was of the most vital importance to the country. He said, it may be supposed that when a clergyman comes forward against the Roman Catholics, that he has a view to the emoluments of the church, but he opposed them from principle; and he perfectly agreed with Captain Gowler, that the Catholic religion had not changed one iota, and if they were suffered to regain power, the nation would ultimately become her dupe. As a proof that the Catholics still retain and are anxious again to propagate their superstitious religion, he would read an extract from the scheme of union between the Roman Catholic and the Anglican church, by the Roman Catholic bishop of Ayre; this prelate observes, "once defined, the principles of the Latin church are irrevocable." She herself is immutably chained by bonds which at no future period can she ever rend asunder." Vide vol. II. 384. Feber 355. In regard to doctrine, any concession is impossible; if the church of England, with the bishop, will adopt the doctrines of the church of Rome, she will on her part be inclined to make large concessions on points of discipline. Now, gentlemen, in return for the sacrifice which the Church of England would make on doctrinal points to the Catholic church, according to the Bishop of Ayre, the Latin church would allow no communion in both kinds, the marriage of ecclesiastics, divine service in the vulgar tongue, all the ceremonies, all the vestments, all the sacerdotal ornaments, the decorations of the altars and churches, so that we shall appear outwardly what we were before, though inwardly changed, as the Bishop intimates. In enumerating the evils incurred by our reformation, and established at the revolution in England, continues the Popish prelate, the reformation deprived public worship of its ancient forms, and stripped ecclesiastical ceremonies of all their majesty. At one fell swoop it abolished the merit of satisfactory works, the doctrine of purgatory, prayers for the dead, invocation of the saints, and honour paid to relics and images of the cross. All were swept away—not a particle was saved. Hence it appears, to act with the church of Rome in this point is invitation, we must turn hypocrites; the Roman Catholics will, if they can, be supreme, and by conceding to them emancipation, we are replacing those erroneous opinions which the reformation has abolished. The rev. gentleman said, he could enter considerably further into the details of facts showing the necessity of refusing any further concessions to the Roman Catholics, but having stated thus much, he should conclude by saying, that it was impossible to coalesce with the Roman Catholics without danger to the church and state. The reverend gentleman sat down amidst the plaudits of the meeting.

John Harrison, Esq., of Smelstone-hall, rose, and was loudly cheered. He said that he did not intend to express any opinions on the Roman Catholic question, with the exception that he was a decided enemy to their regaining power; the Protestants had got the reins in their own hands which they had earned with their blood, and he thought it but right that they should maintain the liberty they had fought for, and hand the same power to their children and their children's children. He would be second to none in doing all in his power to prevent Roman Catholic emancipation (great cheering.)

Sir Henry Fitzherbert, Bart. rose and said, that as chairman of so respectable and numerous a meeting he should feel it a dereliction of duty, did he not express his opinions upon the object of the meeting. His sentiments were in perfect unison with those breathed by the petition. It is the acknowledged right of every Briton, when his liberties are attacked, to stand forward in defence of those liberties. When he fears that the constitution is in danger, all his energy is called into action, to repel the enemies of the constitution. It must certainly redound to the credit of the town of Ashborne, that it was the first town in the county that had spirit enough to convene a meeting for such a purpose. They could not sit down calmly at such a crisis, when it was currently reported that his Grace the Duke of Wellington was modifying the laws affecting the Roman Catholics. Thirty-three years have they been endeavouring to procure what they term emancipation, but had failed; he hoped no concession would be made to them—they had tried all schemes, and had actually threatened the government. If we interfered with them, prevented them from worshipping God their own way, they would then have cause to complain and cry out for emancipation. It would never do to give popery the power it had prior to the reformation, or we should sink into the same superstitious ignorance as in former ages. If there was any change in the Roman Catholic religion it would be found in the republican states of South America.

Several other gentlemen of the county addressed the meeting, after which the other resolutions were passed.

Thanks were then voted to the chairman for his gentlemanly conduct in the chair, and the meeting separated, after which the church bells were set ringing, and bands of music paraded the town till a late hour.

The meeting created the greatest sensation in the town that has been known for some time. A stranger unacquainted with the circumstances would have supposed that the news of some great victory had been received, so unusual was the rejoicing.—*Standard.*

Some very important experiments have lately been made in Paris, with the chlorurets of lime and soda, in cases of poisoned wounds and the inoculation of animal virus. The disinfecting qualities of the chlorurets were well known; and it was supposed from analogy that they might be used with effect in neutralising the component parts of animal poisons. The disinfectant property of the chlorurets depending on their affinity for hydrogen, and hydrogen being one of the elements of virus and venom; the others being oxygen, carbon, and, in animal matters, azote, it was imagined that by abstracting, even partially, one of the elements of the poison, the character would be so changed, as to enable nature, without further aid, to get rid of the infection. Dr. Coster, a Paris physician, proceeding upon this reasoning, has recently performed some extraordinary curse in cases of syphilitic and other ulcers, with a solution of the chloruret of soda; and upon animals of different kinds, which had been inoculated with the virus of diseases common to their species, his experiments were equally successful. In several ceases of bites from vipers he found chlorurated lotions and injections perfectly efficacious; and he relates a successful experiment made upon a dog which had been bitten by another suffering under other positively defined hydrophobia. Two dogs were bitten in various parts by the rabid animal; one of them was tied up, and remained without any means being used to prevent the absorption of the virus beyond the application of ligatures above the surfaces of the wounds, and the injection of pure water in the places bitten. The other had also ligatures applied, and the wounds were washed with a strong solution of the chloruret of soda. Thirty-seven days after the animals had been bitten, that to which the chloruret had not been applied became furiously mad, and died in great agony. The other, whose wounds had cicatrized rapidly, was in perfect health, and has remained so from that time. Dr. Coster states that this was the only experiment which he has been able to make on the virus of rabid animals; but the success which attended it was sufficient to hold out a hope that the use of the chlorurets may be found equally valuable in other cases.—*Literary Gazette.*

At the late trial of M. De Beranger, the poet, in Paris, his Counsel, M. Barthe, after alluding to the satires and attacks made upon Princes and the Nobility by Lafontaine, Racine, Labruyere, and other celebrated authors, instanced the indifference with which the English Government treated caricatures and epigrams of all kinds tending to bring Royalty into contempt. He particularly cited some articles which appeared in a London Morning Paper, and read a part of an *Ode to the Princess Charlotte*, inserted a short time before her death, characterising the following expression as much more criminal than any thing to be found in the Odes of Beranger, which were the subject of prosecution, though in England no notice was taken of it:—"Daughter of the blood Royal, thou hast to mourn thy father's dishonour and the destruction of a kingdom. It would be well for thee if each of thy tears could wash away one of thy father's faults." A French Paper says, that when the Counsel had concluded this passage, a feeling of amazement seemed to pervade the auditory at the licentiousness which had been tolerated in a country affecting so much morality as England.

THE SCAPULAR.

(From the Dublin Star.)

When we stated in our last that the creed of a Romanist was founded in "*Romance*," we gave authorities sufficient for our assertion. A thousand instances might be quoted in proof, that our Roman Catholic brethren are kept, and studiously kept, in utter ignorance; an instance or two may not be amiss:—

Inchoffer a *Jesuit*, published a volume to vindicate a *letter* which the Virgin Mary had addressed with her *own hande* to the citizens of Messina; who, when self-evident proofs of its forgery were produced, ingenuously confessed that he knew it was an *imposture*, but that he wrote it *by order of his Superiors*.

A Spanish Jesuit published at Salamanca a volume in folio, entitled *Empyreologia*, in which he dwells with singular complacency on the joys of the celestial abode. It is impossible in the columns of a newspaper to animadvert upon the blasphemous sensuality which pervades this holy work of the *Reverend* Father. When we state that it is asserted that nothing which would not be pleasant to our corporeal senses in this world, could be relished in the next, and that one of the supreme pleasures experienced will be found in "kissing and embracing the bodies of the blessed," we have said enough upon the subject.

But why should we revert to the volumes of ages gone by? Simply to prove that of which Roman Catholics are so proud of boasting, that their religion "is unchanged and unchangable," and that just what it was in 1670 it is in 1828.

The creed inculcated by priests is more than one of "*Romance*"—it is one of fraud and deceit—one, not only of human invention, but devised with diabolical ingenuity for the purpose of prostrating the intellect of its professors, and contributing to the aggrandizement of its priests. The people of Ireland are aware, but those of England are ignorant of the fact, that a great portion of the emoluments of Irish priests, arises out of *fees* payable upon the *blessing* of beads, relics, books, water, and images, to be used by the faithful, or worn on the body, and that to avert danger corporeal, or mitigate punishment spiritual. Amongst the most successful devices practised upon the ignorant, and one which has been the most profitable source of income to its authors, is that of the "Order or Confraternity" of Mount Carmel. There are several thousand members of this order in Ireland who pay enormous sums to its revenues, out of which convents are endowed, mass-houses built, and hundreds of lazy, idle, lascivious, and political priests supported. A book has been published within the last two years, *upon authority*, giving an account of the miraculous institution of this Order, the benefits a compliance with its rules confers on its members—providing they wear a little "*Scapular*"—a bit of brown woollen cloth of two inches square, suspended from the neck, which Scapular must be duly blessed by a priest, the ordinary fees or dues being first paid.

Men in the nineteenth century might doubt whether human credulity were capable of being practised upon to the extent that the passages we are about to extract prove, or whether the clumsy and beastly stories related in the book from which we quote, could gull the most fanatical. Yet the number of which the Order is composed, and the vast sums raised by the contributions of its members, prove the extent to which ingenuity is capable of working upon the fears and passions of an ignorant and superstitious and idolatrous people. The book from which we quote is stated to be "*A translation from the Italian and Spanish languages, by the Very Reverend Thomas Coleman*," (a Roman Catholic Dignitary now resident in Dublin,) "Provincial of the Cal. Carmelites in Ireland;" it is printed, "Dublin, 1826, for the Confraternity of the Holy Scapular, held in the Convent of Whitefriars, 75 Aungier-street," and is entitled, "*A brief account of the Indulgences, Privileges, and Favours conferred on the Order of the most glorious Mother of God, the Virgin Mary, of Mount Carmel.*"

As the inventors of quack medicines invariably guard the public against the danger of *impositions*, such as the great value of their nostrums makes it likely would be practised, our "*Carmelite Provincial*" thus warns the simple:—

Instructions for the brothers of the Carmelits Order exclusively.

The first observation we have to make is, that the *Scapular* must be made of wool of a brown or black colour. As to the form, it must be made in two parts, as it is to hang from the neck, so that one part may be upon the breast and the other on the shoulders, and for this reason it is called Scapular, as being a garment which covers not only the breast but the shoulders also. It is not necessary that the *image of our Lady* be sewed to the Scapular and therefore no one need scruple to wear the habit without it, is the *indulgences are gained* by wearing the habit, not by the image.

On this subject the ignorant part of our laity, particularly in the country, are frequently deceived, trusting to pedlars, who, to make away with, and sell their goods, say that the images of our Lady made of tin, or brass, or other metal, sewed in the stomacher, or any thing else, or worn round the neck by a ribbon or string, serve the same purpose as the Scapular. Let them not believe in such tales; for I repeat, they are grossly deceived, gaining not the slightest indulgence, nor any of the privileges of the Brothers of Mount Carmel. Wherefore, let not the Reverend Curates (especially those in whose churches are Confraternities of the blessed Virgin of Mount Carmel) forget to inform their flocks of this error, that the souls committed to their care may not be *defrauded* and *deprived of such great spiritual benefits*.

The second observation is, that in order to be enrolled in the Confraternity of the holy Scapular of Mount Carmel, it is not enough that one takes and invests himself with a habit or Scapular, though it *had* been blessed and left by some one of the brothers, whether alive or dead, and though by means of these Scapulars, there should be experienced many *graces* and *miracles*, but it is always necessary that some Scapulars be blessed and given by a person duly authorised by the Order, whether a Carmelite priest or one of any order, or even a secular priest. When, however, the first is worn out or lost, the brother may invest himself with another *first getting it blessed*. The blessing *he* received when the first one was put on him by the priest is sufficient, so much so, that any one may without scruple change his first habit or any other he has, nay, have several of them for different times and occasions, according to his taste, and one of these will be as good as that which was first blessed, the first investure and reception being quite sufficient.

Lastly, this Scapular must be carried always, both day and night; not crosswise, nor in the pocket or any other part of the person, nor under the bolster or foot of the crucifix, nor on a nail, but always on the neck, as has been said, without ever omitting it. Scrupulous persons, however, should know that wearing it or keeping it on the neck does not render the use of marriage illicit, *nor aggravate any of the sins arising from our frailty*, provided they be not in contempt of this habit.

We now present to the English nation, this monstrous and blasphemous invention for extracting money from the lower order of the uneducated Irish nation. We present it to the better order of Irish Roman Catholics, many of whom, we presume are ignorant of its existence, and would scarcely credit the authenticity of such a document; and we do entreat the managers of the Protestant press, in both countries, to give it insertion in their columns, as tending to prove what Catholicism is in Ireland in the year 1828. It is worth a thousand speeches,

HISTORY OF THE HOLY SCAPULAR.

Of the very high title of the Brothers of the Virgin Mary of Mount Carmel.

The sacred Order of Mount Carmel takes its origin and first rise from the Prophet Elias (about 30 years before the incarnation of the Divine Word, Jesus Christ, Redeemer of the world) who instituted it on the top of Carmel, a mountain situated between Palestine and Phenicia in the Holy Land. It was favoured by the most holy Virgin Mary during her life, with her exemplary conversation on the mountain, and after she had been carried glorious both in body and soul from this vale of miseries to the resplendent throne of the Almighty, where she sits at the right hand of her divine Son, and reigns triumphant amidst those happy spirits, she enriched and adorned it with extraordinary and distinguished favours and numberless privileges, and to show herself the *mother, protectress* and *advocate* of this Order, she honoured it still further with the noble and illustrious title of *the Order of the Brothers of the Mother of God, the Virgin Mary, of Mount Carmel*, including under that title both the brothers and sisters of the Order.

This title was due to the *Carmelites*, not only because they had enjoyed the *familiar conversation* of the Virgin Mary before her assumption into heaven, but also because they had built to the honour and glory of the same mother of God an oratory on Mount Carmel, near the fountain of Elias, where they placed a picture of her, painted by St. Luke the Evangelist, and were the first to dedicate temples to her and *venerate her sacred image*, as is mentioned by many very eminent writers, and confirmed by the Sacred Congregation of Rites in the office of the solemnity of the Virgin of Mount Carmel.

Of the patronage and protection which the Virgin Mary gives to the Order of Carmelites, as being the Patroness and Mother thereof.

The Carmelite Order having spread and extended itself through the provinces of Italy, persecutions arose against it, so much so that some persons with infernal malevolence pressingly urged Honorius, third Sovereign Pontiff, not only to remove the title, but to extinguish and annul altogether this sacred Order, which had not yet been confirmed by the authority of any Pontiff, with which solicitations the Pontiff was about to comply, when one night there appeared to him the Virgin Mary with a look bordering more on severity and indignation than pleasure, who gave him to understand that the Order and Brothers of Mount Carmel were under, her special protection, and warned him in consequence not to consent to the solicitations that were made him, but on the contrary to honour and favour this order of her's, by confirming the title and regulations of the Order, subjoining, *non est adversandum in his dum jubeo, nec dissimulandam dum promoveo*—as if she would say, you must not oppose what my religious Carmelites ask, since I myself have promoted every thing in this order; and she further told him that two of his court opposed to, and enemies of her Order, should both die suddenly that same night, which, on the following morning, he found to be true. Astonished and terrified at this, he told the vision to the Sacred College of Cardinals, and in a full Consistory, by reason of the miracle which all had seen in the persons of the two judges who had perished miserably, he, by a special bull, approved of the Order, and confirmed the so much disputed title;—wherefore, to commemorate such a miracle, and so great a favour, the festival of the most holy Virgin of Mount Carmel was instituted, which is celebrated in July.

Of the origin of the Confraternity of the Sacred Habit, or Scapular, of the Virgin Mary of Mount Carmel.

There were many persons of importance, both for their nobility and devotion in England, who put on the sacred habit of the Order, and thereby rendered it still more venerable and illustrious; among these the first place is due to Saint Simon Stock, which surname was given him for having remained during the space of twenty-years (as much forgotten by the world as he was intimately conversant with heaven) amidst the horrors of a dense forest, in a large stock or trunk of an ancient oak, hollowed out (whether by nature or art, or by the *hands of angels*, we know not) for the habitation of the holy hermit.

Simon, through the *influence* of the Queen of Paradise, left this trunk, and entered a monastery, where he gave himself up to so holy and exemplary a life, that he was esteemed by all rather as an angel descended from heaven, than a mortal man, for which reason, after some years, the blessed Alan, the fifth general of the order among the Romans, having died, he was considered worthy to be elected to the office of general of the Carmelite Order.

The Catholic church was then reduced to a low condition by the persecutions of the heretics, and still more by the prevalence of vice, circumstances that made him greatly fear the ancient beauty of his Order would be defaced by the general corruption.

The saint, finding himself in great difficulties, his heart being oppressed with sorrow, frequently with very great fervour and a profusion of tears, had *recourse* to the most august empress of the heavens, the blessed Virgin Mary, and strongly importuned her, that as she had already showed herself so favourable to this holy order (so long before instituted, and honoured by her with the title of her most holy name), so she should condescend to give it some distinct privilege or mark, by which every one might know that she was its patroness and protectress, oftentimes repeating this devout and affectionate prayer, *Flos Carmeli. Vitis florigera, splendor Cœli, Virgo puerpera, singularis, Mater mitis, sed viri nescia Carmelitis da privilligea, Stella Maris.*

So efficacious were the prayers of this zealous pastor, that they were at last able to obtain from the hands of the ever Virgin Mary, Mother of Grace, a kind and favourable answer; since, one night there appeared to him the great Mother of God, arrayed with the brightest splendours, and accompanied by a great number of happy spirits; with a joyful look, she gave to S. Simon Stock a *Scapular of a brown colour*, and said to him, *Accipe, dilectissime fili, hoc tui Ordinis Scapulare, meæ Confraternitatis signum: tibi et cunctis Carmelitis privilegium, in quo quis pie moriens æternum non patietur incendium: Ecce Signum salutis, Salus in periculis, fœdus pacis, et pacti sempiterne*"—"Take," said Mary, "oh, my beloved son, this habit of your Order, a sign of my confraternity, a privilege to you and all the Carmelites, that whosoever shall *die with it* in a pious and christian manner, shall not suffer in the eternal fire of hell: this is a sign of everlasting salvation, a defence against dangers, a convention of peace and of eternal compact between me and you, whom I shall ever keep under my special protection." So spoke the Virgin, and leaving that sacred habit in the hands of the holy man, she vanished from before his eyes.

Many eminent authors, as well those unconnected with the order as those belonging to it, mention this mysterious and remarkable vision and promise; moreover, the sacred congregation of rites has authenticated it with its approbation.

The holy General being filled with wonderful astonishment and a very pleasing consolation, told the brethren of the convent and others of this signal and sublime favour he had received from the blessed Virgin Mary, not merely for the Carmelites, but also for all Christians; and, in order still further to facilitate the effects of his most anxious wishes, he gave an account of his success to the apostolic nuncio in England, Guido Falconio, who afterwards obtained the Papacy under the title of Clement the Fourth, and also to John Bishop of Northumberland, who, after holding many strict and deliberate investigations, in conjunction with several other Prelates, doctors, and friars, greatly admired and approved of the divine gift, which, in process of time, several sovereign pontiffs sanctioned and adorned with many priviliges and favours.

The fame of this *amazing present* made by the Mother of God to S. Simon, General of the Carmelites, spread itself soon both in England and abroad, whereupon numberless devout persons of every rank came there to participate in so great a treasure. Among the first of those that put on the Sacred Scapular of the Virgin Mary of Mount Carmel were (as history relates) St. Louis, King of France, with Queen Bianca of Castile, his mother, and all the royal family, and many other personages of the first nobility.

The number of the faithful who wished to participate in this most precious treasure increasing daily, they began in many churches of the Carmelite Order, with authority from the bishops and apostolic nuncio, which was afterwards confirmed by many sovereign pontiffs, to *bless Scapulars and distribute them among the people*, in conformity with the intentions of the Virgin Mary, when she called this Scapular *the sign of her confraternity*.

Such were the auspicious beginnings of the ancient confraternity of the sacred habit of our Lady of Mount Carmel, originating principally with the most holy Virgin *herself* and afterwards promoted and divulged by S. Simon Stock, an Englishman and gentleman of the Order of the Carmelites. The many and stupendous *miracles* which are *daily seen* to be wrought in favour of those who are devoted to this holy *habit* give to all a very clear and manifest proof how pleasing to the Virgin Mary is this devotion, now so much celebrated and spread throughout the Catholic world.

The affection of a true mother towards her offspring bears no proportion to that of the Virgin who, to show herself truly the mother of those who wear her *holy Scapular* did not rest *fully satisfied* with having preserved them from BODILY HARM, AND KEPT THEM OUT OF HELL, but also promised, as a truly loving mother, not enduring the sight of her dear and beloved children suffering in the flames of purgatory, that she would free them as soon AS POSSIBLE, *particularly on the first Saturday after their death*, as being a day set aside by the Church for her honour, and bring them to eternal joy in paradise. This privilege was promulgued by the Virgin Mary *in the following manner*:—

John XXII., Sovereign Pontiff, found himself greatly harassed by a schism which the Emperor Louis IV. wished to raise in the church; he used, therefore, to offer up daily prayers to the Most High, that he would allay the tumults that had arisen among Christians, and liberate the church from the impending calamities. Once having risen early, according to his custom, to pray, and kneeling devoutly, his mind being somewhat elevated, *there appeared* to him the glorious Queen of the Firmament, the consoler of the afflicted and troubled, *clad in the Carmelite habit*, and surrounded with the most magnificent splendour, to the great astonishment, and, at the same time, joy of the Pontiff. She kindly consoled him, and promised him her protection and assistance against his enemy, enjoining on him besides, that he should favour, confirm, and give efficacy and vigour to what she the Mother of God had obtained in heaven from her divine Son Jesus Christ; and graciously conceded to the clergy and laity of her Carmelite Order, that had (*these are her words*, confirmed by the Pontiffs), been begun by the prophets Elias and Eliseus, and should publish to all the faithful the precious treasure of the *Indulgences* of the Sacred Scapular which she herself had given to her faithful and devoted servant Simon, and that she, as a most loving mother, WOULD GO DOWN INTO PURGATORY EVERY SATURDAY to free such souls as she should find there *carrying her holy habit*, subjoining thereto the obligations which those would be obliged to perform who should wear it, to merit this so great and so singular a privilege. The whole is minutely related and confirmed by John XXII., in a bull published in March 1322, the first words of which are—*Sacratissimo ut in culmine Paradisi.* In this bull the following words spoken by the Virgin Mary to the Pontiff occur:—*Et a die quo isti recedunt ab hoc sæculo*, (speaking of the Friars and Brothers of the Order of Mount Carmel), *et properato gradu accelerant ad Purgatorium, ego Mater gratiosa descendam Sabbato post, eorum obitum, et quos in Purgatorio invenero liberabo, et ad montem sanctum vitæ æternæ perducam.* Then the Pope, as CHRIST'S VICAR on earth, adds the clause which ratifies the privilege: *Hanc ergo Sanctam indulgentiam accepto, roboro et confirma in terris, sicut per merita Virginis Christus concessit in Coelis.*

This extraordinary Bull called Sabbatine was confirmed in 1412, by the Sovereign Pontiff, Alexander V. by another bull which commences *Tenore cujusdam Privilegii*; and by Clement VII., in his apostolic bull given in favour of the Carmelites in in 1524, the first words of which are, *Dilecti filii Nicolaus Audeth*, which after recounting the indulgences and privileges given to these, continues thus; *Ac die qua a seculo hujusmodi recesserint, ipsa gloriosa Virgo Dei Genetrix Sabbato sequenti post ipsorum confratrum sive, Religiosorum; aut sororum obitum, eos visitando a pœnis purgatorii hujusmodi eorum animos liberabit.* And that no one might think that the Blessed Virgin *is obliged to wait in this manner till the first Saturday*, and go in person to Purgatory to free *her children of Carmel* so as to be unable to free them before it by the mediation of her powerful suffrage and her special protection, the same Pontiff Clement VII., in the Bull, *Ex clementi Sedis Apostolicæ*, dated the 12th August, 1530, after, mentioning the Revelation of St. John, 22d, adds these words: *Ac ipsa gloriosa semper Virgo Maria ipsorum Confratrum seu Religiosorum, ac Sororum Animas post eorum transitum suis intercessionibus continuis, piis suffragiis et speciali protectione adjuvabit.* S. Pius V. confirmed also this privilege voluntarily in the Bull, *Superna dispositione*, dated 20th April, 1566. And, in addition to these, the Sovereign Pontiff, Gregory, in the Bull, *Ut laude gloriosissimæ Virginis*, bearing date the 18th September, 1577, which contains a confirmation of all the favours, indulgences, and privileges of the Carmelite order, recites and fully ratifies this great privileges, specifying the day to be Saturday, in confirmity with the revelation of the Virgin, that the so celebrated name of the *Sabbatine Bull* might not to be forgotten, and because the brothers of this sacred order paid a more marked devotion to the Virgin on this day specially dedicated to her service. And whereas, in the kingdom of Portugal, some persons prevented the Carmelites from pomulgating, in public, as well as in private, this aid promised by the Mother of God to her votaries, the Sacred Congregation of their EMINENCES the SUPREME INQUISITORS passed a decree in 1613, confirmed by Paul V., by which the Carmelites were empowered to preach and notify to the people this signal favour and privilege given by the Virgin Mary to such as wear her habit, which, in fine, is so much privileged by her, that to those devoutly wearing it is a *safe refuge from the dangers of this life, a powerful aid* towards a good death, *and a* SECURITY *of liberation from the pains of Purgatory, as soon as possible, particularly on the first Saturday* after their death—all which favours and privileges are contained in this verse—

"*Protego nunc, in morte juvo, post funera salvo.*"

"I protect you now, in death I assist you, and after that I save you."

QUINTINO.

We take the following amusing account of Portuguese vagabond from a work on Portuga lately published:—

Quintino is a native of Portugal; he was born in a hut, between Sacavem and Povoa, about nine miles from Lisbon; his father was a cow-doctor, and his mother sold second-hand clothes at Villa Franca.

When Quintino was only five years old, he was compelled to get his living by picking up manure on the road, which he carried home in a small basket.

His mother (like the Irish women, who send their children out to beg in the streets of London) allowed him no breakfast till he brought home a basket full of manure; but he soon found a plan to save himself the trouble of waiting until he got himself a basket full, in order to earn his breakfast; he applied to every one that passed, saying he had neither father nor mother, and was very hungry. After he had by this means satisfied the cravings of hunger, he was in the practice of burying the surplus money he might have possessed (for he had no pocket). His mother's sagacity, however, soon discovered poor Quintino's proceedings, from his not going home to breakfast, and frequently not for the whole day.

A new treaty was therefore made, but not till after Quintino got a sound thrashing. He was obliged to bring home four baskets full every day, or pay ten reis (about a half-penny) in default of each basket, which of course he had to beg, borrow, or steal. To his great regret, however, the new basket was one that he had stolen from behind a bullock-cart, when the driver was asleep, and which was larger than the old one by one half. To this part of the contract Quintino demurred, but his mother asked him, "if he himself did not grow bigger!" called him a young rascal beat him severely, and crying out to him all the time, "As you grow larger, you villain, you shall do more work."

Senor Quintino began at length to reflect seriously how he should avoid doing more work, or indeed, doing any work at all, and he hit upon the following plan. He went every day to an image of the Virgin Mary, which was placed on the road-side, a little way out of Sacavem, and prayed that she would not let him grow any bigger.

When, in reciting his history, he came to this part of his story, he said with great simplicity—"You see what a fool I was; I have always been sorry ever since; do not you perceive clearly, now, why I am so small?"

As he grew older, he became far better known on the road: being in the habit of helping himself to any thing portable from the country carts which travelled that road; so that at twelve years of age, he was obliged to retire from his native place, and think of some more honourable way of procuring a livelihood. He knew his predatory course of life was wrong; and to adopt dis own words,—"when I was twelve years of age I began the military life, and was under Gomez Fareira. My arms were too short to make a good drummer, and my drum was always dragging on the ground. I was not more than five years in the army when I was discharged. I next went to be esquire or body servant to an old noble lady who was very poor, and could not afford to keep a better servant."

Quintino, at this juncture, according to his own account, had only, in the way of wardrobe, a soldier's jacket; but the old lady, who was an economist, soon arranged him a coat, and he became very speedily "one of the family." There were two other servants in this establishment—a comon servant and a ladies'-maid; the latter and himself frequently used to sit and play cards with the old lady, when no better company could be obtained; but on these occasions the old lady (probably considering the honour sufficient) always forgot to pay her lossnge, as well as servant's wages.

The ladies'-maid was old and ugly, but nevertheless very fond of Quintino; but as he had a love affair in another quarter, he was anxious to get away from his place. For more than three years he received no more than fifteen shillings in the form of wages or money: but he was in the habit of selling a little corn now and then on his own account, which was brought to the old lady by way of rent. He usually shared the profits with the ladies'-maid, which he could not well avoid, because she had the keys of the granary in which it was kept, though he candidly acknowledged that he always cheated her in the price, "because she was ugly."

The young lady, however, who was mistress of his affections, was a shoemaker's daughter, and her father offered to instruct his intended son-in-law in the art and mystery of the craft; but he said "he would not learn it, because it was hard work, and he never liked work in his life." From some of the numerous causes which happen in the best of families, as Quintino said, something happened in this family to break off the match; in consequence of which, the son of St. Crispin beat our hero in such a manner, that he was resolved to be revenged. He seized a knife, and made a rush at his antagonist, and cut his head most severely. Supposing he had mortally wounded his enemy, he (after the Portuguese fashion) fled to a convent to save himself from justice.

This convent was a little distance from Lisbon.—The friars received him with their usual hospitality in such cases. He told them he had killed a man in a passion, and would be glad if they would employ him.

The friars, at this time, happened to be in want of a lago (a lay brother) and asked him if he had face enough to beg? He promptly replied, that he had been brought up to that profession; they next cut short one of their habits, cut his hair close, and dressed him up in the costume of a mendicant friar.

They gave him a large bag, and a snuff box. He told them he did not take snuff; they said, "No matter, when you meet with a countryman, give him a pinch of snuff before you ask charity, and you will be sure to get something from him."

After being drilled for about a fortnight in the art and mystery of begging, Quintino set out one day with his bag, which was made like a purse, with two ends to it, and an opening in the middle. This bag was slung over his shoulder; they told him to put the money in the front, and the black puddings, or other provisions, behind. Being remarkably short and thick, he made a very curious looking friar, but he had very good luck in his new vocation. On the first day, without walking any great distance, he came home at night, with his bag full of beans and pigs' puddings at one end, and about three shillings and sixpence in copper, at the other.

The prior was greatly pleased with him; the next day he rested, and the day following started again on another road; they gave him a route from a book kept for that purpose.

After he had been with them a fortnight, one Sunday afternoon, as he was sleeping in the garden at the back of the convent, the prior and syndic were walking together. They stopped just as Quintino awoke out of his sleep, and he heard them talking about him; the prior observed, "He is too great a fool to cheat us;" to which the syndic replied, "If he meets with none of the lagos of other convents in his rounds, he will do for some time; besides, he is afraid to leave us."

This was all Quintino could distinctly hear, but immediately began to think what a fool he had been, not to have pocketed already some of the money.

The next time he went out, he began to lay aside a little cash for himself, and so continued for a long time, until he had saved about ten moidores.

He was now growing very corpulent, like all the friars, and every body laughed at him, owing to his short stature and rotundity of carcass.

After being nearly two years in the convent, and cautiously avoiding the place where he imagined he had committed the murder on the poor shoemaker, he began to think of doing something on his own account.

He went one day to a fair at some distance, to beg, and among others in his rounds, he stumbled on his old sweetheart, the shoemaker's daughter, selling lemonade. He looked at her, and passed by her two or three times; his heart beat with emotion, and he thought it probable she might not recognise him in his disguise as a friar, so he resolved on speaking to her.

He went up to her stall, and asked charity of her; she knew him immediately, and cried, "God be praised! is that you, Quintino?" He said, "Yes, but for God's sake, dont call me Quintino; call me Friar Peter, that's my name now." "I'll lay a wager," cried she, "you have been at some of your tricks, or why did you alter your name?" "Why!" said he, "because I killed your father." She burst into an immoderate fit of laughter, saying, "My father is in the fair somewhere, you did not hurt him."

Quintino was astonished and pleased beyond measure; he expressed a great desire to see the shoemaker, and attended the tent or stall while she went in search of him. They soon came together, embraced each other, all animosity ceased, and they retired into the tent to take refreshment.

Our hero thought he liked Theresa better than ever, and communicated to her and her father how much he was possessed of in ready money. They persuaded him, as may be imagined, not to return to the convent, but to set up in the lemonade business. The lady explained to him the profit on this article, as follows:—six penny worth of lemons, and the same sum for a quart of treacle, with a barrel of water, one penny, would, at a farthing a glass (the ordinary price in Portugal), bring a return of six or seven shillings.

Quintino was seduced by these arguments, and resolved on leaving the convent; but he was obliged to return once more, because his hoard of money was hid in the garden, which fact he communicated to the shoemaker and his daughter. These worthy people laid their heads together; their first resolve was to go at night and get over the garden walls; but, on reflection, Quintino thought that dangerous. Theresa, however, showed her female sagacity, by recommending "that he should go home that night, and give up all he had in the sack, say he was very much fatigued, and that next day he would not come home, but beg the fair out, which lasted only two days longer; that he could beg a great deal in those two days, and might beg a day or two afterwards in those parts, before he threw off his friar's habit."

This plan was adopted; and when the time came, he went home, and of course no suspicion was entertained; he told the friars "it was too far to come home after walking all day, and that he would return when the fair was over."

During the night, he went and got his money from the garden; and next morning met his dear Theresa and her father. He lodged his money in the lady's hands, and made the most of his time during the fair; and as soon as that was over, they all set off together towards Lisbon. He was afraid of begging again on the road; and when it was night he took off his capuchin habit, and hung it on a hedge with the white bag upon it. They pursued their journey, and arrived at Lisbon about twelve o'clock the same night.

Next morning, the shoemaker went out and bought a coat and hat for Quintino, but he could not stir out of the house, on account of his hair being cut short, and his neck shaved all round. This was an unlucky circumstance, and a wig was proposed, which the shoemaker went in search of, and soon came home with a second-hand wig; they cut off all the remaining hair he had, and when he put his wig on, and was dressed, no one would have known he had been a friar.

The shoemaker now proposed he should marry his daughter, which he agreed to, and they set about arranging matters for the ceremony. This took them more than a month, and they were finally married.

They then resolved on trading to the different fairs in the lemonade trade. They went into Alentejo, and the summer being rather cool, people did not drink so much lemonade as Quintino and his wife could have wished. In consequence of this the whole family took to drinking wine and brandy.

In about twelve months, all the money he had obtained by begging was gone, and Mrs. Quintino and her husband did not agree so well together; he also fell out with her father, and, in short they parted, and our hero went off to Lisbon. He was there some time, but could procure no employment.

He then went to Coimbra, where he obtained a situation as assistant to the kitchen gardener of a convent; and after living a considerable period in that capacity, he went to a farm belonging to the friars, for the purpose of taking care of the cattle; here again he continued for some time, but often lamented having put off his capuchin habit.

He obtained nothing from the friars but his food, and now and then some old clothes; he resolved therefore to leave them, and one morning, instead of taking out the cattle, he set off to Oporto.

On arriving at this city he made his way into the barracks amongst the soldiers; with them he lived a short time, fetching them water, and assisting them to clean their accoutements, &c.

He next procured an old suit of drummer's uniform, with which he equipped himself, and then joined a blind beggar who played the guitar. Quintino, having a tolerable voice, was the vocalist, and they went round all the country fairs on a begging expedition.

Being by nature a beggar, and having had instruction from the very best school of beggars, the monks and friars, it may be supposed he succeeded tolerably well in his new calling.

In one of his excursions he met his father-in-law again, at a fair, who was still carrying on the lemonade trade; this was more than seven years after they had parted the second time, and Mrs. Quintino was dead. He observed, on relating this part of his history, with some emotion, that "it had always hurt his conscience to think he had abandoned her."

He then followed his last occupation for some years longer, when the blind man, who was old when they began to travel together, died.

He then went to Lisbon, and was taken up by the police for some trifling offence; they were taking him to the common prison, but he told them ne was a military man, and insisted upon his right to be taken to the castle.

The soldiers took him there with a view of humouring the eccentricity of his character; he remained there a long time a prisoner, but at last was liberated. Having become acquainted with those prisoners he left behind, he was employed by them as a servant or messenger on various occasions, and thus had continued in that employment, with their successors, for about four and twenty years, to the present time.

This man's story, as given by himself, was much longer; but I have related the more interesting part of it. I asked him, at the conclusion, why he threatened, "that he would carry the marmalade after those who offended him, and what that threat implied?" To this he replied, that "when any man went to be hanged, he (Quintino) always carried the marmalade after him, and when he required it, he gave him a piece to moisten his mouth, and what was left he had for himself, and five sentimes in money; but," added he, "there are now very few hanged; the last was a grenadier, a great big fellow," he said, "who ate two basins of marmalade on his way to the gallows," and concluding, most emphatically, with "D—n his chops, he did not leave me a morsel!"

TEMPERANCE.

A large meeting of merchants of Caledonia, county Vermont, has been lately held. They resolved to refrain from the use of spirituous liquors for themselves and families, and persons in their employ; and to discontinue the sale of them in their stores, whenever public opinion will authorize the measure. They then invite the citizens in the respective towns to meet and express their opinions previous to the first of January. Under such circumstances temperance will obtain the vote of the county.—During a late visit to New England, we were much delighted with what we saw and heard indicative of a reformation on the subject of intemperance. In riding 260 miles by stage, we did not see one driver, nor one passenger, who seemed addicted to this vice. The general call was, at the various stopping places, for "a glass of lemonade," "a glass of spruce beer," "a glass of water," &c. while rum, with its kindred poisons, appeared to be almost forgotten.—*New York Observer.*

Mr. Canning proclaimed in Parliament, that the war declared against the French Republic, and carried on with such vigour and success against the Corsican usurper, was a war against opinions, in which the Monarchical principle was committed against the Democratical. This war cost England five hundred millions of money; and hard as the debt now presses, Englishmen think the victory cheaply bought, which suppressed on the Continent the pestiferous and bloody doctrines of the French Revolution.—But these doctrines, though suppressed abroad, were not quite extinguished. It is in vain to attempt to conceal the fact—indeed 'twould be impossible—for no secret is made about it—that part of the population of England—namely, the Radicals—and all the Roman Catholic population of Ireland, are infected with them. Here they have survived the rebellion of 1798. Let any man read the speeches delivered in the chapel of Clarendon-street, at the Popish Aggregate Meeting held there on Tuesday week, and if he be an honest man he will not hesitate to declare, that the promulgation of revolutionary doctrines, and not the question of Catholic Emancipation, was the real object of that assembly. In fact, the "Catholic Question," as it is called, at present occupies very little of the attention either of the Roman Catholics, their Association, or their Journals. Attacks upon the State—upon property—upon the Church—upon the laws of the land—upon both houses of Parliament—upon the Royal Family—the collection of revenue—the organization of the populace—the estrangement of the lower ranks from the superior orders of society—the engagement of foreign states in the cause of the Irish Papists—these are the staple both of the business and the harangues of the demagogues, to the all but complete exclusion of the grievances hitherto alleged as the ground of complaint. The "Catholic question," at length appears to be what we have always proclaimed it, the mere stalking-horse for revolutionary designs; the concession of it would only so far satisfy the revolutionary party as it would give them power and means to execute their ulterior projects. Sooner or later a check must be given to this spirit. If his Majesty's Ministers be the men we take them for, both honest and wise—this will be done at once. The hydra may be crushed in his shell by an infant, which it would require a Hercules to stifle at its full growth. Power is all the monster wants to be a scourge to these nations. Concession of political privileges includes that power. Here then is the place to make a stand; this is the time to overwhelm the growing evil. Republicanism stalks behind Popery; if we let the one too near us, the other will be close at its back to punish our credulity. And then will be exemplified the somewhat less than metaphorical inuendo of Mr. O'Connell's quotation from Churchill, For then shall

"every Villiers feel,
The keen, deep-searching of a Belton's steel."

Dublin Mail.

We would recommend Mr. Hume, should the *Morning Herald* of to-day come athwart him, to read that part of it relative to the Dublin Catholic Association and its Secretary, with £400 a year salary. We should not be surprised if Mr. Cobbett, in one of his *Registers*, were to notice the matter. We know of every able men, Curates in Ireland, who maintain wives and large families on £100 a year. In a pecuniary respect they had better turn Catholics, in order to get hold of some of the good things arising from the rent. We think that Pat. Pry, one of our Correspondents, might dilate a little on this subject. If the Irish people do not, in the long run, get tired of the Rent, we shall be surprised.—*Morning Herald.*

IRISH WIT.—A correspondent has sent us, the following as original; but even if it should not happen to be so, a good story is not the worse for being twice told. In the month of July or August last, a sturdy Hibernian, whose brogue was as fresh as his habiliments were otherwise, accosted an honest Wigtonshire farmer, and asked if he could give him a "hap' worth to do." The Gallovidian stared at such a question, but as autumn was approaching, he inquired of the stranger if he was in quest of shearing. "Aye, shearing, mowing, bidding, stacking, or any other job that's going, your honour." This led to farther colloquy, and after various questions and answers, the farmer said, "then, I suppose, you came to Scotland for sport." On this Pat stepped a pace or two back, shrugged up his shoulders, cocked his eye, and screwing his features into a look of great significancy, replied, in a tone which seemed to hover between jest and earnest—"Faith, as to that, your honour is clane and entirely wrong. Travel for *want*, by the Powers, that would be an April errand; but *prehaps*—with a knowing nod and wink—*prehaps* your Honour does'nt know that an Irishman has *want* enough at home." At this sally the farmer burst into a hearty fit of laughter, took the stranger home, who proved a faithful servant, and has kept him in his employment ever since.—*Dumfries Courier.*

Waterford Mail.

The Mail.

SATURDAY, DECEMBER 27.

☞ *A couple of Boys would find employment at the Office of this Paper.*

IMPORTANT

LETTER OF THE DUKE OF WELLINGTON TO DOCTOR CURTIS, THE ROMAN CATHOLIC BISHOP.

A great sensation has been produced in this country by the publication of a letter from the Duke of Wellington to the Romish Bishop, Doctor Curtis. It will be found along with the *preface* of the journal which first promulgated it, in another part of our paper. Other comments will also be found on it, in a speech of Mr. O'Connell's at the Roman Catholic Association, and elsewhere.

Presuming our readers to have diligently perused the text, we shall now proceed to make a few observations, and in doing so, it shall be our study to abstract ourselves from all party feeling, and simply to consider the rationale of the instrument, and what effects it is likely to produce. Let us begin at the beginning—"*You do me justice in believing that I am sincerely anxious to witness the settlement of the Roman Catholic Question.*" The Roman Catholic Journal interprets this into a declaration in favour of Catholic Emancipation. We ask the most ordinary reader—do the words admit of such a construction? What right has the Journal to take a meaning out of the words, which in their universal acceptation in our language, they do not convey. His Grace is pleased to say that he is anxious to witness the *settlement* of the Roman Catholic Question—no more; what right then has the Journal to say for him, what he does not think proper to say for himself? His Grace continues—"*which by benefitting the State, would confer a benefit on every individual belonging to it.*" These words merely express an opinion common to all classes, and from which no rational being has ever dissented, or could dissent.

This is certainly the first proper section of our text—and if there were nothing subsequent to throw light upon it, we believe we may safely say, that the words express nothing but what the warmest anti-catholic in the kingdom would heartily subscribe to. Who does not wish for a *settlement* of the Roman Catholic Question? Who does not think that such a settlement would be a *benefit to the State*, and consequently to every individual in it?

Sections 2 and 3, as we would distinguish them, contain his Grace's Opinion on the "probability of the Settlement taking place," and "the Reason for that opinion."

He says, "*I see no prospect of such a Settlement;*" for which he immediately assigns his reason, namely, that so much party and violence attends it (the question), "*that it is impossible to* EXPECT *to prevail upon men to consider it dispassionately.*" If the letter had ended here,—so entirely do we differ from the *Post* and Mr. O'Connell, we think, that, so far as concerned the present Premier, *never was game more completely up*, than that of the emancipationists—never was any thing more clear and decisive. We have shown that the expressed anxiety for *settling* the question, is nothing but what every individual, anti-popery or otherwise, entertains; and no paraphrase is wanting for these words, "I see no prospect of this settlement"—"it is *impossible* to *expect* to prevail on men to consider it dispassionately." Why the language is strong as possible against even an attempt at any pro-popery measure. No man could expect the author of such language to countenance any thing of the kind; nay after this, the Duke should be esteemed to act inconsistently were he not to *oppose* so hopeless, and as he must think, so mischievous an undertaking. We repeat it, that so far—and this is the body of the instrument—so far, the letter is a complete negative to all propopery expectations; but there is a *postscript.* His Grace perhaps felt that he was leaving his *peninsular friend* too much in despair, [Doctor Curtis was formerly known to the Duke on the Peninsula, and is said to have rendered him some service there] and he throws him a crumb of comfort, a bone to pick, in these words—"*If we could bury it*" (the question) "*in oblivion for a short time, and employ that time diligently in the consideration of its difficulties on all sides (for they are very great) I should not despair of seeing a satisfactory remedy.*" Mr. O'Connell discovers an Hibernicism in the phraseology of 'burying in oblivion' and at the same time 'applying diligently' to the *same question,* and certainly the bull would be incurable, if the obligation to do these opposite things were intended to be laid upon the same parties; but what his Grace would convey we take to be, 'if *we* (that is, *we* who are at the head of affairs, *we* who are the guides and leaders) could prevail on *the multitude* to forget the subject, and allow *us* to examine its difficulties undisturbed, I should not despair *then* of seeing,' &c. This is in truth the only loop in the whole letter for all the Catholics and pro Catholics to hang a hope upon. There is positively no other. But what is the support even of this? why, a condition which, with all submission, we take to be next to impossible, namely, a general *oblivion* of the question!

Such, closely followed and examined step by step, is the plain and literal construction of this letter on which the Roman Catholic Journal and Mr. O'Connell, we think so foolishly, exult.—Taken altogether, the single point upon which they can justly congratulate themselves is, that the Duke of Wellington intimates, obliquely, but certainly does not say in words, that in *some shape or other*, he is disposed to *some sort* of concession, the extent and manner unknown, and the *way to it*, extremely intricate and difficult. This inference we do grant they may draw, and we own it is with regret that we acknowledge they are enabled to do so. We consider, however, the difficult situation in which the Noble Duke is placed—we consider what a temptation every Minister is under to hold out *some* hope of the possibility of composing so arduous and vexatious an affair—and we reflect that our reliance must continue to be where it has been for some time placed—not on *any* Minister or *any* Administration, but on the strength of general opinion—on the voice of the Protestant people of England and Ireland, and upon the august Sovereign who sits upon the throne. These considerations render us very inapprehensive about any remote and inferential opinions in *favour* of popery, drawn from a letter—the burthen of which is to announce the *hopelessness* of any attempt of the kind.

Those who have hitherto defended the constitution from the baneful influence of popery, we trust will continue so to do, still. WE, the Protestants, have taken our stand, neither to thwart, nor to favour any Minister, but to maintain the Constitution, as it was established at the glorious revolution of 1688, and we thank God, as it still is. We do believe that the firm expression of our sentiments is a most wholesome and useful exercise of our right as subjects at all times, but now particularly. We abhor popery both as a political and religious system, and our simple prayer is, that no further concessions may be made to it. "No Surrender" is the short and intelligible motto of our adoption, and we trust that those who entertain the sentiments to which it is the key, will neither be induced nor deterred by any circumstances, from freely expressing what they strongly think.

THIS DAY'S MAIL.

LONDON—WEDNESDAY, DEC. 24.

THE QUARTER'S REVENUE.

A report has been current all day in the city, that an increase of MORE THAN FOUR HUNDRED THOUSAND POUNDS on the corresponding quarter of last year is confidently expected. Gratifying as this intelligence is, it is still more gratifying to find that the increase is said to be principally in the Excise.

CITY, TWO O'CLOCK.—We have no arrivals, but in the absence of news, the Funds show a disposition to advance. The improved state of the present Quarter's Revenue is one reason assigned. Consols opened at 87⅛, and soon afterwards advanced to 87⅜ sellers; Reduced, 86⅞ 87.

It is asserted, on the faith of a letter from one of the Portuguese emigrants at Plymouth, that the destination of these refugees has been changed from Brazil to Terceira.

FROM THE COURIER OF TUESDAY.

We have inserted an account of a dinner at Maidstone yesterday, which the persons who assisted at it choose to call the Dinner of the *Friends of Civil and Religious Liberty.* This is the title which, impertinently enough, the friends of the Catholics arrogate to themselves exclusively. They are dissatisfied with the Constitution in Church and State, and think it not sufficiently free without the infusion of Catholic bigotry into it. Be it so. Let them entertain their own opinions, but do not let them give themselves a character which the country at large will not ratify. After the victory which the Constitution gained on Penenden Heath, we cannot feel any disposition to quarrel with the harmless dinner at the Star Inn. Wine consoles men often under disasters—and the beaten pro-Catholics did very wisely in having recourse to a good dinner to soften the anguish of defeat. We are told that the room was *tastefully* decorated. Banners were displayed, with devices, which probably were never in such juxta-position before—a *green* silk one, with the words "*Catholic Emancipation,*" and near it was a device of "*King and Constitution,*" which Constitution, Catholic Emancipation will impair if not destroy. The Earl of Darnley gave, as the first toast, "The health of his Majesty, and may he never forget the principles which placed his family upon the throne of these realms." Did the drinkers recollect what those principles are?—principles which are in direct opposition to the object which the diners met to celebrate. The King swears to maintain the Protestant reformed religion, established by the law—he swears to maintain that which *has been* established; and in this part the coronation oath differs from the part that precedes it, in which he promises and swears to govern the people according to the statutes in Parliament agreed on. This promise and oath may be taken prospectively—that is, to govern according to the statutes that *may* be made. But that part of the oath which regards the Protestant church, binds the King to maintain it as it *has been* established. We therefore join with Lord Darnley, not only in praying, but in feeling a perfect conviction, that his Majesty will never forget the principles which placed his family upon the Throne.

The other toasts, and the speeches, do not call for any particular observation. Each of the leading persons present had his health drunk, and each inflicted a speech upon the company. This is innocent enough, and we do not quarrel with it; but do not let these men presume to question and malign the motives of all who differ from them. They, forsooth, are the only enlightened beings, the real lovers of freedom, and we are a parcel of fools and bigots. Be it so—and fools and bigots we shall remain, if, to deserve that character, be to think always that "Popery"—to quote the strong and eloquent expressions of the Reviewer of Sir Robt. Inglis's two speeches* :—

"Popery is a fatal superstition; and a Protestant State must not trust its vital interests—its existence, to Papists. Call this bigotry if you please—if you please to be a fool. We have light rather than darkness—knowledge rather than ignorance—freedom rather than slavery; therefore no Catholic Emancipation. We desire to see all our Christian brethren—the very lowest—sitting in Heaven's sunshine; in other words, reading the Bible—therefore, no Catholic Emancipation. We desire to see all the people down to the clay-hut or hovel, priest-taught, but not priest-ridden; with their consciences in their own keeping, within the sanctuary of the inner spirits, into which no fellow-creature is privileged at all times to intrude; and, therefore, no Catholic Emancipation. We desire that Christianity shall be the stability of the State; and, therefore, that Christianity may not change its divine character, from celestial sinking into terrene—no Catholic Emancipation. This is our bigotry; with which we are embued, both in blood and in brain—in all our thoughts and in all our feelings."

* In the second Number of *Blackwood's Magazine* for December, p. 812.

PROPHECY, AND VERACITY.

Mr. O'CONNELL—I am aware of the details of an Emancipation Bill. It is drawn. The Duke of Wellington has given it to the Bishop of London, that he may get the majority of the Bishops to assent to it. It will be brought in by the Duke of Wellington into the House of Lords.—*Mr. O'Connell's speech in the Association, Dec. 11.*

The COMMENTARY—I am anxious to witness the settlement of the Roman Catholic Question—but I confess I see no prospect of such a settlement. —*Duke of Wellington's Letter to Dr. Curtis, same date.*—[*Dublin Statesman.*]

THE ASSOCIATION—THE RENT.

(From the *Dublin Evening Mail.*)

The promised explanation with respect to Mr. O'Connell and the Rent, turns out to be no explanation after all. It now appears, that although the contributions were lodged in his own name, and to his private account, he forsooth wrote a letter to Mr. Dwyer, authorising him to draw checks, so that the offices of Bookkeeper, Secretary, and Treasurer, the duties of which are the most opposite and incompatible, were concentrated in one individual, and Mr. Dwyer had not only to keep the *secrets*—but the *money*! This is sheer nonsense. The assertion cannot be true, for Mr. O'Connell could not delegate the power as stated; and if the contributers are satisfied with the explanation, they deserve to be plundered. We do not say that Mr. O'Connell is a dishonest man—we do not believe he is—but we know that he is a *needy* one; and that he is paying six per cent. for borrowed money. This fund ought never to have been secretly placed under his controul, as it appears to have been; but yet so omnipotent is he in the Association, such sway does he exercise over its members, who are in fact his tools and his *creatures,* that they who hark-in loudest when he leads the cry—dare not—we say it emphatically—*dare not* upraise their voices in the way of inquiry into this extraordinary and mysterious affair. But the people begin to doubt. The receipts of the last week amount only to a few pounds. Next week they will be less.

The letter of the Duke of Wellington was of course brought under consideration; and Mr. O'Connell's joy and *gratitude* (the sycophant) knew no bounds. It is a circumstance, and one worthy of remark, that not another individual present expresed an opinion upon this document announced by the Leader as one confirmatory of emancipation. The speech was made for the purpose of inducing gulls in the Provinces to suppose that the game is not yet up, and that a little more rent may be attended with beneficial consequences. Mr. O'Connell's appeal to the country for an escort of Gentlemen, becoming his dignity, was received with three cheers. If ten persons of the rank stated accompany him to Parliament, he may take his seat without the slightest opposition from the *Evening Mail.*

QUEEN OF PORTUGAL.

(From the *Court Circular* of Tuesday.)

It having been notified, that his Majesty would receive the young Queen of Portugal, yesterday, at his new palace at Windsor, a considerable degree of public interest was excited in the town of Windsor, and on the road leading to it from Laleham, where the Queen resides.

The young Queen of Portugal and her suite, arrived in four carriages at Bishopsgate, and proceeded up the Long Walk in the following order:—In the first carriage was the Treasurer of the King's Household, and the Chevalier Almeida, one of her Majesty's Chamberlains: in the second carriage was Viscount de Itabayna, the Brazilian Minister; in the third carriage were the Marquis and Marchioness de Palmella; in the fourth carriage was the young Queen, attended by the Marquis de Barbacena, the Countess Itagipe, and the Chevalier de Saldanha. A company of the life guards escorted her Majesty, an officer riding on either side of the carriage.

On the cortege leaving the Long Walk and entering the town of Windsor, her Majesty was received with loud acclamations by a numerous body of Portuguese, who had assembled there.

The Queen was received, on her alighting from her carriage, by two of the great officers of state—the Lord Chamberlain and the Lord Steward.

Her Majesty entered the palace by the King's entrance at a quarter-past two o'clock, and, on her arriving at the top of the staircase, was received by the King, who addressed her in French.

The King was accompanied by the Duke and Duchess of Clarence, the Duke and Duchess of Gloucester, the Duke of Wellington, the Earl and Countess of Aberdeen, Mr. Secretary and Mrs. Peel, Lord Farnborough, the Hon. R. Gordon, &c.

His Majesty and suite appeared in the morning or half-dress Windsor uniform. The young Queen remained with his Majesty two hours, leaving the Castle about four o'clock, on her return to Laleham.

Sir Edward Codrington was among the spectators to witness the young Queen's arrival.

The Duke of Wellington came to town on Sunday night from the seat of the Marquis of Chandos, at Wootton, Buckinghamshire. His grace was visited yesterday morning, previous to his leaving town for Windsor, by the Lord Chancellor and Mr. Secretary Peel, who with Sir G. Murray, returned on Saturday night from Wootton.

The two pilots from Ilfracombe who rendered their assistance to the Russian squadron have been remunerated with the sum of £300. On the pilots arriving at the mooring of the squadron off Lundy Island, they found the vessels in great distress, and immediately cut their cables, and proceeded up channel to Kingroad. The pilots have been retained on board the fleet, on a handsome salary. Considering the violence of the gale, it may be considered a providential interference that the vessels were not wrecked on the numerous rocks by which they were surrounded.—*Bath Journal.*

PORT NEWS.—PASSAGE.

ARRIVED.—23d and 24th, None.—25th, Nora Creina, Stacey, Bristol, gen. cargo.

SAILED.—23d, Bristol (steamer), Beale, Neath, ballast.—24th, Gipsy (steamer), Owen, Liverpool, gen. cargo.—25th, Brothers, Morgan, Pill, pigs; Concord, Lymbery—Charles, Jeffery—Saltren's Rock, Turner—Heart of Oak, Bowen, Newport, ballast: Thetis, Thomas, Bristol, wheat and flour; Wharfinger, Cosens—Malvina, Chappell—Sir John Newport, Nicholls—Economy, Jones—Lord Ebrington, Day—Clonmel, Davis—Athalia, Williams—Mary, Clear—Friends, Brown—Prosperous, Mitchell—and Bonaventura, Renteria, before mentioned; Elizabeth, Fisher, Bristol, cattle; Three Sisters, Jones, London, butter and bacon; Pomona, Simpkis, Youghal, coals (from Liverpool); Town of Ross, Key, Newport, ballast (from Ross;) Three Sisters, Barton, Liverpool, grain (from Dungarvan); Active, Hullman, London, butter (from Wexford); Nancy, Organ, Dungarvan, coals (from Newport); Sybil, Farish, Chepstow, ballast; Cleopatra, Hewett, Liverpool, grain and flour; Ant, Morgan—and Mary, Shea, Milford, grain and flour; Becton, Townsend, Plymouth, wheat and flour; Agenoria, Evans, Cork, culm and bark (from Neath;) Alert, Symons—Alert, Davis—Star, Burke—Mary, Elliott, Pearce—Elizabeth, Wallis—Selsey, Lancaaster—and Favourite, Duck, before mentioned. Some of the above vessels put back in the night.

Arrived from Waterford.—At London, 21st, Janetta, Murphy.

FROM THE DUBLIN EVENING POST OF TUESDAY.

LETTER OF THE

DUKE OF WELLINGTON

TO THE

CATHOLIC PRIMATE OF IRELAND.

On the importance of the following letter from the Prime Minister of England, to the head of the Catholic church in Ireland, it is not necessary that we should expatiate. We have, for the first time, distinctly and emphatically his Grace the Duke of Wellington's opinion in favour of Catholic emancipation. Nay we have an expression of his anxiety to carry the measure if possible.

We said not six months ago, that the time might come when his Grace's name would be popular in the Catholic Association. We think the time is approaching very rapidly. It is only for the Association to meet it with corresponding sentiments. They are strong in their UNION, in their ENERGY—let them now evince that MODERATION which belongs to STRENGTH. The Duke deprecates violence. We know as well as any person that what is called the violence of the Catholic Association has been the fruits of a re-action, or rather the consequence of the position in which the Catholic people have been placed. We are sincerely of opinion, that the time has arrived, not for a suspension of agitation by any means, but for a firm and dignified moderation of tone and language. Their enemies are now decidedly in the wrong, both in principle and practice. The language of the Brunswick Clubs, and particularly of the parsons, has given deep offence to all moderate and decent men. Let these be the objects of our execration and contempt—hurl upon them all the epithets expressive of derision and detestation, which our very emphatic language can supply. But we would deprecate with the utmost earnestness any deviation of our just resentment against the Brunswickers to any other channel. Let them fret, rave, and call, for the extermination of the people. Let them heap obloquy, if they dare, on the Duke of Wellington and the Cabinet. It is not our policy—it would not be common prudence—nay, it would be injustice, not only to the Duke, but to the country, to follow their pernicious example.

It is now quite manifest that the cabinet is not anti-Catholic. The head of the government has declared his anxiety to carry the measure of emancipation. A moiety, or nearly a moiety, of his ministers have manifested a similar disposition. From the head of that government to the head of the Catholic church in Ireland, sentiments have been conveyed, which must make the deepest impression not only upon Ireland, but upon the empire. We regret, we confess, that this communication of his Grace's sentiments was not made at an earlier period—for we are satisfied, that if it were made six months ago, the Brunswick Clubs would not now be in existence. As to the violence which exists, the Duke of Wellington may be assured that it arose principally from the silence which was observed as to his Grace's real sentiments on the question of emancipation. The only counterpoise to the mischief, were the well-known opinions of the Marquis of Anglesey, and his continued residence amongst us. We can now state, we think, with confidence, that all the doubts which were hitherto entertained on the subject, and which filled the country with such serious apprehension, are removed, and *that his Excellency will continue his high functions in this country.* We hope and trust, nay *we believe*, that his Administration will be crowned with the glory of aiding in the settlement of this great question. In the mean time we repeat it again and again—we must be firm—we must be energetic; but above all, we must be *temperate.* A Protestant meeting will be held on the 20th of next month in this city—at which resolutions will be submitted, and we doubt not, will receive the sanction of the assembly, embodying these sentiments, and expressive of the anxious desire of the most important and opulent portion—as well as that embracing the highest ranks of the aristocracy, in favour of Catholic Emancipation. The following is his Grace's letter to Doctor Curtis:—

"London Dec. 11, 1828.

"MY DEAR SIR,—*I have received your letter of the 4th instant, and I assure you that you do me justice in believing that I am sincerely anxious to witness the settlement of the Roman Catholic Question, which, by benefiting the State, would confer a benefit on every individual belonging to it. But I confess that I see no prospect of such a settlement. Party has been mixed up with the consideration of the question to such a degree, and such violence pervades every discussion of it, that it is impossible to expect to prevail upon men to consider it dispassionately.*

If we could bury it in oblivion for a short time, and employ that time diligently in the consideration of its difficulties on all sides, (for they are very great,) I should not despair of seeing a satisfactory remedy.

"*Believe me, my dear Sir,*

"*Ever your most faithful humble servant,*

"WELLINGTON."

The following observations are from the *Dublin Statesman* of Wednesday:—

"The Letter of the Duke of Wellington to Doctor Curtis, read in the Association Rooms yesterday, has occasioned a greater sensation in Dublin than has been produced by any document within our memory. We acknowledge its importence in three very material points of view. In the first place, the Duke avows his anxiety "to witness the settlement of the Roman Catholic Question," which, his Grace says, would benefit the State, and *every* individual belonging to it. The Duke, it is therefore manifest, must be disposed to concession, and the sentiments which have been attributed to him, up to the present hour, of being strongly opposed to the claims of the Roman Catholics, are not, certainly, entertained by his Grace. In the next place, the Minister deprecates the party feeling which has been mixed up with the consideration of the measure—a feeling lately much excited by the formation of the Brunswick Clubs. It will not be necessary, we think, to argue from these premises analytically, in support of the opinion, that Lord Wellington must be unfriendly to the Associations in question upon this ground. In these points of consideration, the Duke's letter affords some cause of exultation to the Roman Catholics, and they have already indulged the notion of their triumph by writings and speeches, and every kind of joyous demonstration. But there is a third, and a still more important view to be taken of this letter. "I confess," the Duke says, "I see no prospect of such a settlement." The inference from these words plainly is, that Ministers, contrary to the generally received statement for some months past, have no measure of concession to propose—that no Catholic Bill is in preparation—that the Cabinet altogether despairs of any present arrangement, and that whatever may be the personal sentiments of its respective members, it acknowledges the voice of Protestant England as being superior to its influence and power.

"And so it is—Lord Wellington's opinions are only the opinions of Lord Wellington; and we must here remark, that the desire to see the Roman Catholic Question set at rest, has been expressed, even in still more strong and anxious terms by almost every Brunswicker who has spoken on the subject for the last three months. Offensive allusions were made yesterday to "Stuck, and Boyton, and Seymour, and Romney Robinson," and others—yet, these gentlemen will, each of them, repeat and echo the yielding sentiments of the Duke of Wellington. They, *too,* desire—we *all* desire, to see the question set at rest; but we desire this, as we do many other things and blessings, which, like it, are beyond the reach of probability and hope. We are as firmly persuaded as we are of our existence, that in the present temper of the British people, no proposition of the kind can be hazarded by any Minister—even by him whose intelligence and valour have saved the empire."

ROMAN CATHOLIC ASSOCIATION—TUESDAY.

Stephen Coppinger, Esq., in the Chair.

Dr. M'Dermott, as Secretary, read t of proceedings at Halifax, enclosing £100. The report was marked with the unanimous approbation of the meeting.

AMERICA—EMANCIPATION—DUKE OF WELLINGTON.

Mr. O'Connell, who had entered but a few minutes previous to reading the last address, moved that they should in all instances be referred to the committee, for the purpose of a suitable reply being sent to them. Nothing, continued the honourable gentleman, can be more pleasing than to see this manifestation of American sympathy (hear, and cheers.) We have already received addresses from Carolina, Savannah, and Charleston, and contributions from Halifax, Boston, New York, Norfolk, and Philadelphia (hear, hear, and cheers). It is cheering to perceive that the Catholics have excited a sensation beyond the Western Ocean, and that the merits of our question are becoming universally known. Our fathers have suffered, and we too are accustomed to it. We are subjugated—our minds are used to narrow and confined views, and a limited prospect can satisfy our imaginations. It is not us, but the young blood of Ireland, that should excite fear in those who withhold from Ireland her rights. Daily and hourly are there pouring into the Association the contributions of children, and juvenile clubs are extending over every part of the country. The young blood of Ireland is, indeed, burning, and it must either illuminate its destiny, or it must be extinguished for ever (hear, and cheers). But I look to happier days—I expect much better for my country (hear). The first Minister of the Crown has at length avowed his sentiments, and they cannot but be regarded favourable to Catholic emancipation (loud and continued cheers). He who has known the glories of Waterloo, and whose military career of fame may be considered as complete, is now about to enter upon a career of substantial glo . before which his former fame must dwindle into forgetfulness, and in which neither Russian nor Prussian can claim a share and of which neither captain nor soldier can take a part; but which must entirely belong to himself (cheers). He is pledged to this course by a letter which I shall now read to you. It is a letter addressed by his Grace to Doctor Curtis, and I call upon you to mark the first sentence—see how the Prime Minister writes to the Catholic Primate of Ireland. Mr. O'Connell then read the first passage:—"London, Dec. 11, 1828. My dear Sir,—I have received your letter of the 4th inst., and I assure you that you do me justice in believing that I am sincerely anxious to witness the settlement of the Roman Catholic question" (loud cheers). What a *pill* that is for the Brunswick kennels!—(laughter). What a complete *dose* for the bloodhounds!—(loud laughter). Oh! how I should like to see Romney Robinson grinning over his fat goose at dinner, after reading that sentence (laughter). "I am sincerely anxious to witness the settlement of the Catholic question, which, by benefitting the state, would confer a benefit on every individual belonging to it" (loud cheers). Am I really reading a document that comes from the Prime Minister of England? (hear and cheers). He now declares solemnly and deliberately, that emancipation would not only benefit the state, but also confer benefits upon every individual belonging to it; it would be of advantage not only to the Catholics, but it would do still more—it would be useful to the Protestants, and, thank God! the Presbyterians could not be excluded from it—(cheers). "But I confess that I see no prospect of such a settlement. Party has been mixed up with the consideration of the question to such a degree, and such violence pervades every discussion of it, that it is impossible to expect to prevail upon men to consider it dispassionately." We shall see that presently. But the Duke of Wellington then observes—"If we could bury in oblivion for a short time, and employ that time diligently in the consideration of its difficulties (for they are very great), I should not despair of finding a satisfactory remedy." Now (continued Mr. O'Connell) I cannot possibly conceive how we can, by burying a question in oblivion, discuss it, so as to ascertain its difficulties (hear and laughter). I am afraid that the proposition must involve such an absurdity as would be attributed to the Duke's own country (laughter). But here is the Premier Minister first conceding the essential necessity of the success of the measure, and then deploring party spirit as the obstacle to that success. Never were there men who would more joyfully and willingly fling from them every species of party than the Catholics, if they could but be assured that justice would be done to them. We would combine heartily with every class of the King's subjects, and our gratitude shall, indeed, be thankfully recorded to the British Minister who accomplishes our emancipation. "If the Duke of Wellington will perform this service," as a public journalist said some time since, "he will become as great a favourite with the Catholic Association as any member of it." When he does this, he certainly will; but not a moment sooner—(hear.) I break no confidence in reading this letter; in the affairs of the Catholics I have no secret—(hear and cheers). The contents have been known to many for several days. The autograph of this letter is in Dublin. What I have read of it is but a copy; but this is of so much importance that I move its insertion on the minutes—(hear and cheers).

THE RENT.

Mr. O'Connell wished to call the attention of the meeting to a subject of a personal nature. He had before stated he had discovered with surprise, that the Catholic rent had been lodged to his credit in the Hibernian Bank. He would mention a few facts explanatory of this transaction. When the New Association had been formed, the Hibernian Bank had refused to open an account with it, and upon what principle he could not conjecture. The only thing that could then be done was to lodge the money to the credit of the Treasurers of the old Catholic Association, Mr. Mahon, Mr. M'Loughlin, and Mr. Lynch. This plan, however, was abandoned, as those gentlemen refused to let it stand in their name. Under those circumstances it was proposed to the Committee that the rent should be lodged in his name under the head of No. 3, and that Mr. Dwyer should draw checks for it, as it might be wanted. All this had *totally escaped his memory,* and from the period of his giving the letter which sanctioned this regulation, up to the hour that the matter had been spoken of, he had never spoken once on the matter. He had seen some observations on this subject, in that part of the mongrel press, half Orange and half Catholic, which seized on every occasion to misrepresent them. He had read the paltry impudence of *The Morning Post* on the subject. Such paltry animadversions would vex any one but himself. Mr. O'Connell concluded by moving, that it be referred to the Committee to inquire into, and report on the receipts and disbursements of the Association, and upon the present state of their funds.

Mr. Staunton seconded the resolution.

Mr. O'Connell said, that the real business of the meeting ought to commence. He had already given nine notices of motions which he meant to submit to the Association, and he should begin with the first. It was a motion calling upon a certain number of gentlemen to accompany him to London *whenever* he should proceed to that metropolis to take his seat in the Imperial Parliament. He would distinctly pledge himself to his country to be there on the 3d of February. On the fourth he should be engaged in making the necessary preparations, and on the 5th he should take his place in the house of Commons (loud cheering). He *hoped* to be in the house before the address in answer to the King's speech would be read from the Speaker's chair. The qualification oath, as to landed property, he would take, but no other. His attempt to sit in the Imperial Parliament might make him liable to prosecution for a misdemeanour; but, *perhaps,* before they could determine on the place in which they should lay the *venue,* he might bring the question before the House of Lords, and try whether they had any right to indict him for a misdemeanour. He was legally and constitutionally entitled to go *before* the House of Commons and assert the rights of the people (cries of hear). An illegal vote might deprive him of this right, or a second Cromwell might order him and the speaker also to depart from the House of Commons; but he would assert that, if such a proceeding was taken, they had no precedents to bear them out, but those of Oliver Cromwell and John Wilkes (cheers). Three provincial meetings, and one aggregate meeting of the Catholics of Ireland had agreed that so many *gentlemen* from each town should accompany him to London whenever he went to take his place in Parliament; and be called upon his countrymen to know would they give him the support they had promised. If the other Irish representatives were to rally round him the first day of the session, and should concur with him in bringing in a bill to abolish those abominable oaths, which were taken by Protestant members of Parliament with reluctance and regret, they would do a service for their country greater than had ever been achieved since the period of the abominable union. If the Parliament refused his right they should repeal the union. He would go to Parliament as the advocate of universal, civil, and religious liberty—as the advocate of *radical* and constitutional reform, and as the advocate of a radical and comprehensive reform in that code of laws which made so many men not know the east from the west, nor the black from the white in the statute-book (laughter).

Mr. O'Gorman Mahon rose to second the motion proposed by his friend, the Member for Clare.

The meeting then adjourned until next Tuesday.

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