The Waterford Mail.

Vol. XV. No. 1573. SATURDAY, JUNE 9, 1838. Price 4½d.

TO BE LET,

TWO GRAZING FIELDS on Gibbet Hill, in the Liberties of this City, containing about 24 Acres. Apply to JOSEPH S. RICHARDSON, Mary-Street.
6th mo., 1st, 1838.

TO BE LET,

THE House and Grounds of Suir View, situated on the Newtown Road. For particulars, apply to JAMES KNIGHT, Esq., (if by letter), post paid.

THE MEMBERS OF THE SHIP-OWNERS' SOCIETY of the Port of Waterford, are requested to attend a Meeting of said Society, to be held at the TOWN HALL, on TUESDAY, the 12th instant, at TWO o'Clock.
Waterford, June 8, 1838.

TO BE LET,

Opposite the Manor and adjoining the Rope-Walk,
IN BLAKE'S-LANE,
HENNESSY'S-ROAD,
A COMMODIOUS DWELLING-HOUSE,
IN GOOD ORDER, with a Walled-in GARDEN, well Stocked with Fruit Trees and small Conservatory.
Application to
GEORGE WHITE, Thomas-street,
or
WM. SHARPE, Auctioneer, Quay.
Waterford, June 6, 1838.

WATERFORD DISTRICT LUNATIC ASYLUM.

THE Governors and Directors of the Lunatic Asylum, are ready to receive Sealed Proposals for supplying that Institution with Beef, Mutton, Ox Heads, Bread, Sweet and Sour Milk, and Soap and Candles, for One year, and also for half a year, whichever period the Governors may prefer, commencing 7th JULY, 1838. Proposals for Sweet and Sour Milk to be given in separate. Bread to be loaves of one pound each. At least six Ox Heads will be required each week. Also, estimates for keeping in repair for one year Plumbers' Work, viz., Pumps, Pipes, Cocks, and Spouts.

Proposals to be left at the Institution on or before the 2d of JULY, specifying on the back the nature of the Tender.

ARDMORE.

SEA BATHING.

THIS most Romantic and beautifully situated Village, lying on the sea coast between the towns of Youghal and Dungarvan, at a distance of only Three miles from the former place and Twelve from the latter, now affords accommodation to families by neat and comfortable Lodging Houses at very moderate rents. The contiguity of Youghal affords the convenience of a daily post and markets for every requisite. The Village is also provided with excellent Stabling, where Horses are taken at livery at 14s per week.

There have been new roads lately made through the grounds adjoining the Village, dividing it into eligible building lots, which will be set on most encouraging terms.

June 5, 1838.

TO BE LET,

FOR SUCH TERM AS MAY BE AGREED ON,
OR THE INTEREST SOLD,
AND IMMEDIATE POSSESSION GIVEN,
THE HOUSE and DEMESNE of MILFORD, adjoining the Marquis of Waterford's Demesne, at Curraghmore. The House is Spacious, with a very fine Garden, and about Thirty Acres of choice ground.

For particulars, apply to ABEL LABERTOUCHE, Esq., Dublin; Mr. PATRICK HAYDEN, Carrick-on-Suir; or RICHARD POPE, Esq, Waterford.
Waterford, May 30, 1834.

LONDON NEWSPAPERS.

J. W. BLISSET,
NEWS AGENT,
7, Carthusian-Street, Charter-house Square, London,

SUPPLIES any of the Daily Morning Newspapers the Day of Publication, at 18s per Quarter; or any of the Daily Mornings or Evenings, the Day after Publication, at 9s per Quarter. Any of the Weekly (excepting the ATLAS and SPECTATOR) on the Monday following, at 2s 6d per Quarter, or 7s 6d per Annum.

The Money can be remitted by Post Office order, and must in all cases be paid in advance, and all letters post-paid.

EQUITY EXCHEQUER.

HENRY BAGGE,
PETITIONER;
BENJAMIM BURTON JOHNSON,
RESPONDENT.

PURSUANT to an order of her Majesty's Court of Exchequer in Ireland, made in this matter, bearing date the 29th of MAY, 1838, I will on WEDNESDAY, the 20th Day of JUNE next, at the Hour of One o'Clock in the Afternoon, at my Chambers on the Inns Quay, Dublin, set up and let to the highest and fairest bidder, for 7 Years, pending this matter, from the 25th Day of MARCH last, all that and those that part of the Lands of Dromore, as late in the possession of RODOLPHUS GREENE, Esq., and his under-tenants, and formerly in the possession and occupation of the Respondent and his under-tenants, situate in the Parish of Aglish, Barony of Decies Within Drum, and County of Waterford, in the petition in this matter, and in said order mentioned.

Dated this 30th Day of May, 1838.

A. LYLE, S.R.

For further particulars, apply to SAMUEL SMITH, Esq., the Receiver, Cappoquin; or to JOHN BAGGE HEARN, Esq., 23, North Earl-Street, Dublin.

PORT NEWS—PASSAGE.

ARRIVED,

5th—H.M. Packet Adder.
Catherine Brown, Belfast, gen. cargo.
Gleanor, Harris, Troon, coals.
6th—William Penn, Hodge, Liverpool, m. goods.
Clonmel, Pond, Bristol, ditto.
Blenheim, Hayden, Placentia, fish.
H.M. Packet Monkey.
Cordelia, Pascoe, Bury, culm.
Minerva, Richards, Glasgow, coals.
7th—Liberator, Angel, Cardiff, iron.
Friends, Howell, and George the Fourth, Gates, Llanelly, culm.
Malcolm, Pond, Swansea, coals.
H.M. Packet Jasper.
Mary, McGrath, Dunmore, ballast.

SAILED,

5th—H.M. Packet Jasper.
Ruby, Minter, London, provisions.
Commerce, Harris, Milford, ballast.
6th—Prince Regent, Wrayford, Swansea, ditto.
Bensley, Moxley, Newport, ditto.
Coquette, Hamilton, Liverpool, flour.
Alexander, Hooper, Cardiff, ballast.
Blucher, Whitty, Liverpool, grain.
Jane, Rose, Swansea, ballast.
H.M. Packet Adder.
Royal Eagle, Allen, Newport, ballast.
Caractacus, Harris, Troon, ditto.
Symmetry, Giles, Newport, provisions.
Brothers, Trenouth, Cardiff, flour.
Belle, Widdicombe, Swansea, ballast.
7th—Liverpool, Meyler, Cardiff, ditto.
Jeanie, Watt, Llanelly, ditto.
H.M. Packet Monkey.
William, Beer, Swansea, ballast.
Swansea Trader, Hughes, ditto, flour.
New Friendship, Lath, Portsmouth, oats and butter.
Phœnix, Savage, Swansea, ballast.
8th—Henry, Rees, ditto, ditto, from Ross.
William Penn, Hodge, Liverpool, gen. cargo.
Clonmel, Pond, Bristol, ditto.
Wind—N. to N.N.W. and N.N.E.

SHIP NEWS.

Arrived from Waterford—at Southampton, 3d, Idus, Hollis.

W. Cubitt, Esq., C. E., is shortly expected in Wexford, with a view to the examination of that harbour.

The Lord Bishop of Limerick has been honoured with an invitation from the Queen to attend her Majesty's coronation.

LONDON FASHIONS FOR THE WEEK.

The weather is still changeable, and the uncertainty has had a marked effect on the attire worn during the past week. A brilliant sun and a clear sky are necessary to bring forth beauty dressed with taste and elegance. Chip bonnets have become, if possible, smaller than before; they are decidedly the smallest worn, and Leghorn the largest. The brim is worn still more off the forehead; and in some instances, barbes of lace have been worn, with good effect, Capotes en crepe are of high fashion, and are exceedingly becoming. Bengal roses are used most generally as the trimming, both inside and outside the brim. Capotes of chip are also seen, trimmed with a marabout of blue and satin. Ribbons are mostly striped, and the colours are delicately shaded into one another. The mantelets and chales are just as much in request as before—coloured ones are gaining ground for young persons, the ends are much narrower than for married women, but in all cases they are trimmed with lace. As evening dress is quite independent of the uncertainty of the weather, we shall quote a dress or two displayed at some of the Court parties in town—one of which was much admired, was a tunic of Indian muslin, doubled with rose coloured taffetas, and trimmed with deep lace, the skirt like to the tunic, and also trimmed with a flounce of lace; the sleeves similarly ornamented. A muslin robe, embroidered in silk, and trimmed with a deep flounce of embroidered tulle, the corsage low, and eapointe. A scarf of black lace was worn with this dress. Shot silks are still the most fashionable article, and lace is used whenever it can with good taste be put on. Fans are becoming more a la mode every day. They are generally large, whilst sun shades are exceedingly small, particularly when used in carriage exercise.

THE LITERARY FUND SOCIETY.

The forty-ninth anniversary of this admirable institution was celebrated by a dinner at Freemason's Hall, on Saturday last. Upwards of two hundred and fifty of the patrons and professors of literature attended. The Marquis of Lansdowne, president of the society, was in the chair, supported by the Marquis of Northampton, the Earl of Shelburne, the Chancellor of the Exchequer, the Sheriffs of London, the Belgian Ambassador, the Brazilian and Mexican Ministers, the Honorable Grantley Berkeley, M.P.; E. L. Bulwer, Esq., M.P.; Mr. Sergeant Talfourd, M.P.; Mr. T. Moore, the Rev. M. H. Milman, Mr. Tooke, Mr. Ainsworth, Mr. Charles Kean, Mr. M'Cullock, Mr. Dickens, Mr. George Cruikshank, Sir Charles Morgan, Mr. Wyse, M.P., &c.

The Noble Chairman proposed "The Queen."

"The Queen Dowager, and the rest of the Royal Family."

The other routine toasts followed, and the Marquis of Lansdowne then proposed "Prosperity to the Literary Fund Society." The toast called forth reiterated cheers.

The Noble Chairman then proposed, "The health of Mr. Moore and the Poets of Great Britain," with three times three.

At the announcement of this toast the company rose *en masse*, and applauded the popular bard in a manner which must have been most gratifying to his feelings,

After silence was restored,

Mr. T. Moore then rose and said—It is with no little shame I call to mind how many years have elapsed since I last took a part in this annual festival—this celebration of an institution which well deserves all that has been so eloquently said this evening, both as to the objects which it professes to assert, and the manner and spirit, as far as I have the means of judging in which those objects are accomplished. There has come, however, a great change over the world of literature within the memory of most of those I have now the honor of addressing—a change which, if it have not already made itself felt in the increased or reduced number of applicants to this fund, for it appears to me capable of either effect, cannot fail, I think, to produce one or other of these consequences. To describe this change in a few words, literature is becoming every day more and more a profession of trade. Instead of being, as in former times, a bright but profitless speculation, in which none but the very rich or the self-devoted would dare to embark—instead of marriage with the muse being a sort of improvident love match, in which beauty and ruin at once stare the lover in the face, she (the lady of Parnassus) has now become what the French call a *bon parti*; and instead of drafts at a fearfully long date upon posterity for that airy and posthumous wealth called fame, she now brings as her dower the less romantic but far more discountable acceptances of a Longman, a Murray, or a Bentley. It is hardly necessary to say that this great change in the world of letters, this creation of a mart, as it may in every sense be called, for the productions of mind, and the consequent increase of the producing power, is all owing to the increased diffusion among the community of those two magical arts, reading and writing. I say 'magical," for they are little less, and it is assuredly by no accidental coincidence that the same word "to spell" has been applied both to the rudiments of reading and writing and the operations of the enchanter. To fell all its wonder, indeed, we must transport ourselves to those times when the secret was in the possession of but a few, and when, as Dryden says,

"What knowledge then there was in them did dwell,
And those were gods who could but read or spell."

Now all are gods in this respect; the only fear being that the few who are still content to remain mere readers may in their turn become writers, and then in what manner the due balance between demand and supply is to be maintained I must only leave to my able and worthy friend Mr. M'Culloch here to determine. I feel that I have succeeded and been rewarded far, far beyond my utmost merits and hopes. Within these two or three years, by an act of favour with which all around me are acquainted, I have been, for the first time in my life, put in possession of an income which was not the immediate product of my own labour; and it is a novelty, at least, not discreditable, I trust, to the literary character, that you see now before you a *litterateur*, pensioned by the crown, without any solicitation on his own part, and, what is of far more importance, without the surrender or compromise of any one of those public principles or feelings of which through life he has been always the humble, but honest, advocate. In drinking your healths, gentlemen, in a full bumper, I beg leave to remind you, as a sort of illustration of the natural connection there seems to exist between literature and conviviality, that the first invented printing types—those of Costar, if I recollect right—were afterwards cast into drinking-cups, to commemorate the grand discovery.

The noble marquis then proposed "the health of E. L. Bulwer, Esq."

Mr. E. L. Bulwer returned thanks.

The noble Chairman then proposed the health of "Mr. Sergeant Talfourd and the Drama."

Sergeant Talfourd returned thanks.

The Hon. G. Berkeley proposed "The health of Mr. Kean" (cheers.)

Mr. Kean returned thanks.

The subscriptions of the evening amounted to upwards of £800; among them was the name of the Marquis of Lansdowne for £100.

FIVE REASONS WHY THE SUMMER IS THE MOST PROPER SEASON FOR PUBLIC DINNERS.

1. Because, owing to the heat, the stomach is in a relaxed state, and less able to bear a load of all kinds of food of different natures.

2. Because, in hot weather, wine, and particularly spirituous liquors, have a tendency to create fevers.

3. Because, owing to the heat, people are disposed to drink most, and consequently, do most for the *good of the House.*

4. Because, there is leisure for amusements out of doors, which are extremely proper when the body is over heated.

5. Because those who happen to be blind drunk may *see* to get home before it is *dark.*—*Court Gazette.*

On Monday a melancholy and fatal accident occurred in the neighbourhood of Dungarvan. A young lad was sent with a horse to graze along the ditches and roads, when he very imprudently tied the halter which was attached to the horse round his body. The horse took head from some cause or the other, and the ill-fated boy was bruised and mangled in the most shocking manner. Death soon terminated his sufferings.—*Tipperary Constitution.*

The bodies of Courtenay (Thom) and his ill-fated followers were buried on Tuesday. Except a *very few* of the maniac's fanatical congregation, none of the persons residing in the neighbourhood of the scene appear to have taken any interest in it.

THE EXCELLENT POPULATION.

(From the Tipperary Constitution.)

A woman, named Mary Murray, of Castle-Otway, was brutally assaulted, on Sunday, the 26th inst. by a fellow named Hogan. He several times, leaped on the body of the poor woman and beat her most unmercifully, with a pitchfork, until he left her apparently lifeless.

As a man of the name of Maylan, from the Mile-bush, was on his return home from the fair of Nenagh, he was waylaid by three men, who beat him, in the most barbarous manner, with stones. He was, at that time, protected from his savage assailants, and brought into a house, for shelter, where he remained about an hour almost exhausted from loss of blood, and was again pursuing his way home, when, about a mile and a-half from the town, he was pounced upon by the same ruffians, who continued beating him, with stones, until they thought they completed their purpose, when they decamped, leaving their victim weltering in his gore.

SAVAGE OUTRAGE ON A LADY.—On Thursday last, as Mrs. Barry, the lady of Samuel Barry, jun. Esq. of Borrisokane, was returning from Nenagh, on her car, drove by a little boy, she overtook a man named Guinan and his wife; the fellow, without saying a word, jumped on the car, and actually threw Mrs. Barry out of it. When she remonstrated on such brutal conduct, he told her "he knew her well, and that he would *trail her blue guts from that to Nenagh*" She strove to evade him, and waited a considerable time on the road until she thought he was gone sufficiently far for her to proceed on her way home; however, in this she was disappointed, for the ruffian waited for her in a place where she could not see him until she came up with him again. He a second time abused her, and made use of the most horrid expressions, not fit to mention; and what is remarkable, and disgusting to relate, his wife urged him on in his vagabond conduct—she even held a stone in her hand, and told Mrs. B. she would knock her teeth down her throat. Most providentially Mrs. B. found out who they were, and summoned them to the Petit Sessions, when Guinan and his wife were fined *Five pounds ten shillings* each, or two months' imprisonment.

THE ARMY.

The depot of the 1st or King's Dragoon Guards, under the command of Captain G. D. Scott, embarked on Sunday morning on board the Severn steamer for Liverpool.

Half a troop of the 2d Dragoon guards marched from head-quarters at Cahir on the 2d inst. to Enniscorthy, and arrived there on the 7th in aid of the civil power.

A Field Officer and two companies of the 19th regiment marched from head quarters at Templemore on the 2d instant to Enniscorthy, in aid of the civil power.

A company of the 99th regiment marched from Enniscorthy to Templemore, to join head-quarters of that corps.

A company of the 76th depot marched from head-quarters at Drogheda to Trim.

On Friday three troops of the 17th Lancers arrived in Liverpool from Warrington, on their route from Northampton and Coventry, under the command of Captain Lawrenson, and embarked at the Clarence Dock Basin, on board the steamers Earl Roden and Severn, for Dublin. Besides Captain Lawrenson there were also with the troops Captain Fielden, Captain Haynes, Lieutenant Croker, Lieutenant Burdett, Lieutenant Broadley, Lieutenant Reynard, Lieutenant Hamlin, and Cornet O'Callaghan. The troops had been ten days on march before embarkation. They arrived in Dublin on Saturday evening, and, after disembarkation at the North-wall, proceeded to Portobella Barracks. The three remaining troops of the regiment were to have arrived in Liverpool Monday, with the regimental band, which attends head-quarters. The 17th Lancers have lain at Northampton and Coventry for six months, and are to lie for the next twelve months in Dublin.

The following officers retired from the service last week:—Lieutenant Tomkinson, Royal Horse Guards; Major Smith, 14th Light Dragoons; Lieutenant Bernard, 24th foot; Quartermaster Peters, 28th foot; Captain Mabson, 59th foot; Lieutenant-Stewart, 80th foot; Captain Grant, 93d foot.

The first division of the 79th Highlanders, under the command of Major Young, arrived in Dublin on Sunday evening, from Glasgow, by the Jupiter steamer.

The 6th, or Enniskillen Dragoons, under the command of Colonel Radcliffe, were landed on Monday at Passage, Cork, from the Victory and Osprey steamers, having left Bristol on Saturday afternoon. This splendid regiment, who were particularly distinguished at Waterloo, with the Scots Greys, marched into Cork at 12 o'clock; they leave in the morning at 8½ o'clock, for Caher, to relieve the Queen's Bays, ordered to Dublin. The head-quarters are at the Imperial Hotel.

The situation of Commandant of Ascension Island, is vacant by the death of Captain Bate, Royal Marines, who fell a victim to fever brought there by the African cruisers. Captain Eyans, R. M. had assumed the command, and the Marine force had lost several men of fever.

Mr. Cannon, of the Horse Guards, has published his Records of the following Regiments—The Life Guards, Oxford Blues, King's and Queen's Dragoon Guards, 2nd, 5th, and 88th Regts.

Colonel Considine, with the permission of the English Government, has taken the command of the army of the Bey of Tunis, for the purpose of organizing and disciplining it.

A soldier fell from the ramparts of the Citadel, Plymouth, in endeavouring to leave his barracks without permission last week, and died of the injuries.

Doubts are prevalent that there will be no Brevet at the Coronation.

EPSOM RACES.—FRIDAY, JUNE 1.

Oak Stakes, 50 sovs, each, for three-years-old fillies—mile-and-half—

(98 subs.)

Lord Chesterfield's Industry, by Priam, out of Arachne, (Scott) 1
Lord Suffield's Callisto, by Camel, out of Ursula, (Pavis) 2

Fourteen others started. Won by a length. Value of the stakes £2,850.

The *Sunday Times* says.—"The Epsom of 1838 is over. The two great days have been productive of as many curious events as any former meeting. The winners are principally residents of Epsom, Sutton, and its vicinity. One party sat down at the latter place to dinner, the table holding winners to the tune of £17,000—Mr. Samuel Smith and friends, £10,000. Mansfield of the Greyhound made £160; another landlord £1,500, and his wife £500; Mr. Cromber and Dr. Smith also made good books."

CURRAGH RACES.

The June meeting will commence on Monday week, the 11th of June.

BELLEWSTOWN RACES.

These races will commence on Tuesday, the 26th of June, and continue three days.

EXTRAORDINARY DISCOVERY.—Margate has for many centuries been celebrated for a decisive battle between the Danes and Saxons; entire skeletons, bodies partly dscomposed, armour, and warlike weapons of the most ancient calibre, have been from time to time discovered, exciting the inquiry of the antiquarian and the astonishment of the natives, and many a spear that glittered in the sunbeams lies deeply buried there. A more recent circumstance is now all the engrossing topic, and the good folks of Margate are again wondering. Belle Vue Cottage, a detached residence, has been lately purchased by a gentleman, who, having occasion for some alterations, directed the workmen to excavate some few feet, during whcih operation the work was impeded by a large stone; the gentleman being immediately called to the spot, directed a minute examination, which led to the discovery of an extensive grotto, completely studded with shells in curious devices, most elaborately worked up, extending an immense distance in serpentine walks, alcoves, and lanes, the whole forming one of the most curious and interesting sights that can possibly be conceived, and must have been executed by torch light.

IRISH PRODUCE AND MANUFACTURE.

DUBLIN, 1838.

BRICK—Tullamore per thousand, 19s to 20s. County Dublin, 28s to 30s.

BEEF—Per tierce India, 7*l* 5s to 7*l* 10s; prime mess, 5*l* 10s to 5*l* 15s; plant mess, 2*l* 10s to 2*l* 15s; barrels, 3*l* 10s to 3*l* 15s; provision beef and pork have advanced; stocks light. Prices firm.

BACON—Per cwt, 49s to 51s 0d; heavy, 38s to 40s; pigs' cheeks, 38s 0d to 42s 0d; hams, 48s to 51s; pork per barrel, 85s to 99s; tongues per firkin, 28s to 30s. Upwards.

BUTTER—First per cwt, 92s to 94s; 2nds, 00s; 3ds, 00s. In cools per lb, 8d to 11d; firkin, 91s to 92s; new, 98s.

CANDLES—Export, 7½d per lb; mould, 7s; dipt, 6s per doz.

FEATHERS—From the country, per stone, 7s to 9s; white, 11s to 14s 6d; mixed, 6s to 8s 6d.

GLUE—Per cwt, 60s to 65s.

GLASS—Wine and porter quarts per gross, 34s; do. pints, 30s; do. half pints, 22s; imperial quarts, 42s; do. pints, 33s. 2 per cent. off for breakage.

HIDES AND SKINS—Salted hides per cwt, 26s to 27s; do. calf skins, 3½d per lb.

LEATHER—Per lb Brit., 10d to 12½d; native light, 11d to 12½d; do. 42lb to 45lb per hide, 13½d to 14½d; do. 48lb to 50lb, 15d to 16½d; calf skins, 18d to 21d per lb; slitters do, 14d to 15½d; kip, Irish 18d to 20d; English, 22d to 26d; cordovan, 18d to 20d; bellies, 9d to 11d. No alteration.

LEAD—Pig per ton, 22*l*; sheet, 24*l*; pipe, 26*l* 10s; shot, 2.*l*.

OILS—Rape refined per cwt, 42s; brown rape, 40s; turpentine, 75s to 80s; linseed, 32s to 35s.

RAPESEED—14s to 15s per cwt.

SLATES—Queens, tons, sized, 50s; tons, 35s; quarters in lengths, 50s; half do. 25s; commons, 12s; duchesses 1sts, 9*l* 10s; 2ds, 7*l* 10s; countesses, 1sts, 6*l*; 2ds, 90s; ladies, 1sts, 35s; 2ds, 40s; doubles, 30s; and mosses, 80s, per thousand.

SALT—Per ton, 48s to 50s.

SOAP—White per cwt, 33s to 34s 0d; yellow, 23s to 24s 0d.

STARCH—28s to 30s.

TILES—Flooring per dozen, 4s to 5s.

TALLOW—Melted per cwt, 58s to 62s; bladdered lard, 60s to 62s; rough do, 38s to 40s; fat per stone, 4s 6d to 4s 10d.

TOBACCO—Roll per lb, 3s 4d to 4s.

WOOL—Fleece per 16lb, 20s 6d to 21s 6d; skin, 19s to 20s 0d; new, 20s; advancing, expecting to rise.

WHISKEY, OLD—Imperial gallon, 7s 0d to 8s 6d; new, 6s 1d to 6s 3d; in bond, 2s 10d to 3s.

SMITHFIELD HAY MARKET—Hay, 1s 5d to 2s 8d per cwt; straw, 1s to 1s 10d per do.

SPITTALFIELDS, MAY 24—Bacon, per cwt, 49s to 51s 0d; hams, 48s to 51s; cheeks, 38s to 42s 0d; cool butter, 9d to 11d; firkin, 90s to 96s; bladdered lard, 60s to 62s.

POULTRY MARKET, COLE'S-LANE—Fowl per pair, 2s 6d to 3s 6d; chickens, 1s 8d to 2s 2d.

EGG MARKET—Wholesale, 3s 10d; retail 4s 4d per 124.

POTATO MARKET—Apples, 3s 4d to 3s 6d; cups, 2s 8d to 2s 10d; lumpers, 0s 0d to 0s 0d.

BURGH QUAY.—By boats, cups, per ton, 50s to 55s; pink eyes, 60s to 65s.

BUTTER MARKET—Per lb; cool, 8d to 11d; fresh, 9d to 11d.

FISH—Turbot, per lb, 1s 0d to 1s 3d; crimped cod, 5d to 7d; soles, 11d to 13d; lobsters, 2s to 4s 6d each; oysters 0s 0d to 0s; bulk herrings, 4s per hhd.

COALS—Whitehaven, 16s; Carlisle, 16s; Harrington, 14s; Scotch, 15s; Kilkenny, 35s to 37s per ton; Newcastle 0s 0d.

FOREIGN AND BRITISH PRODUCE AND MANUFACTURE.

ASHES—Montreal pots, per cwt, 30s to 32s; do Pearls, 36s to 38s.

BRICKS—English stock, 46s to 65s per thd.

BARK—British per ton, £9 to £10; Leghorn cork tree, £9 10s to £10; Gibraltar, £11 to £11 10s.

BARILLA—Per ton Sicily, £17 to £17 10s; Alicante, £16 10s to £17.

BRIMSTONE—Per ton rough, £6 to £7 5s.

COFFEE—Per cwt plantation, £7 15s to £8 5s—upwards.

COCOA—Shell per cwt, 40s to 46s; Lisbon, 50s to 56s; Leghorn, 40s; Spanish, 35s to 40s.

CORKWOOD—Per cwt, French £5 10s to £5 15s; Faro per ton, £40 to £54; Lisbon, 36*l* to 40*l*; Port 27*l* to 32*l*.

COPPERAS—Green per ton, 95s to 100s; Blue do per cwt. 47s to 50s.

COCHENEAL—Per lb, 10s to 10s 6d.

FLAX—Per ton, Petersburgh, 9 head, 38*l* to 40*l*.

FRUIT—Raisins, bunch, Muscatel per cwt, 65s to 75s; Muscatel, 60s to 62s; bloom, 54s to 59s; Lexia, 35s to 40s; almonds, Jordan, 10*l* to 10*l* 10s; currants new, 65s to 67s; figs, Turkey, new 80s to 90s.

FISH—Scotch herrings per barrel, 20s 0d to 24s 0d; lyng per cwt, 21s 0d; cod, 13s 0d.

GLASS—Per Crate, A 7*l* 5s; B 6*l* 9s; C 5*l* 19s, C c 5*l* 13s.

HEMP—Petersburgh, clean per ton, 32*l* to 34*l*; outshot, 30*l* to 32*l*; half clean, 26*l* to 28*l*; Riga Ryne, 33*l* to 35*l*; outshot 32*l* to 33*l*.

HOPS—East Kent pockets, 95s to 7*l*; Kent, 90s to 6*l*: Sussex pockets, 80s to 100s.

LICORICE BALL—Per cwt British, 80s; Italian, 7*l* 15s to 8*l* 8s.

INDIGO—Per lb, East India, 5s to 7s; Spanish, 8s to 9s.

IRON—Per ton, foreign, 19*l* to 21*l*; British bar, 10*l* to 10*l* 5s; pig, 4*l* 10s to 5*l*; rod, 10*l* to 11*l*; hoop, 13*l* 10s to 14*l* Prices firm.

MATS—Bass per dozen, 12s to 14s.

MOLASSES—Per cwt, 28s to 30s—firm.

OILS—Cod per tun, 50*l*; olive 53*l* to 55*l*; flask per half chest, 22s to 23s; turpentine per cwt, 63s to 70s; linseed, 28s 6d; pale seal per gallon, 4s to 4s 4d; spermaceti, 7s 0d to 8s.

RUM—Per imperial gallon, 14s 6d to 15s 6d.

ROSIN—Per cwt, 8s to 10s.

RICE—Carolina per cwt, 36s to 38s; East India, 24s to 26s.

SALTPETRE—Refined per cwt, 35s.

SALT—Per ton, fine 38s; coarse, 36s.

SEEDS—New York flax seed per cask, (old) 00s; New York (new) 00s to 00s; English per bushel, 10s to 11s; Riga, per barrel, 0s to 0s; Trefoil per cwt. 21s to 26s. Clover, British, per cwt, red new, £5 5s to £5 12s; do white new, 78s to 90s; French red new, 60s to 75s;

STAVES—United States W O hhd, 00s; barrel per thousand, £15 to £16; Canadian pipe standard, £60 to £70; two inch per hhd, £9 10s to £10.

SPICES—Jamaica ginger per cwt, 60s to 125s; nutmegs per lb, 9s 6d; black pepper per lb, 1s; cloves per lb, 2s 2d to 3s 9d; mace, 11s 6d; white pepper 2s 6d; cinnamon, 10s; allspice, 11d—no alteration.

PARLIAMENTARY BUSINESS.

House of Commons—Thursday, June 7.

ORDERS OF THE DAY.

Woodstock Election; ballot for Committee at three.
Prisons (Scotland) Bill; imposition of assessment; Committee thereupon.
Sea Coast Fisheries (Ireland) Bill; Committee.
Loan Societies (Ireland) Bill; Committee.
Prisons (Scotland) Bill; Committee.
Courts of Justice Buildings (Scotland) Bill; further consideration of report.
China Courts Bill; Committee.
Parliamentary Burgh's (Scotland) Bill; second reading.
Royal Burghs (Scotland) Bill; second reading.
Turpentine Penalties Bill; second reading.
Grand Jury Cess (Dublin) Bill; further consideration of report.
Kingstown and Dublin Harbour Bill; second reading.

FRIDAY, JUNE 8.—ORDERS OF THE DAY.

Controverted Elections Bill; Committee.
Sodor and Mann Bishopric Bill; Committee.
Benefices Plurality Bill; further consideration of report.
Qualification of Members Bill; further consideration of report.
Dean Forest Mines Bill; further consideration of report.
Dean Forest Encroachments Bill; further consideration of report.
Registration of Voters (Ireland) (No. 1) Bill; second reading.
Registration of Voters (Ireland) (No. 2) Bill; second reading.
Prisons Bill; Committee.
Juvenile Offenders Bill: Committee.
Personal Diligence (Scotland) Bill; third reading.
Advocates (Scotland) Bill; third reading.
Registration of Electors Bill; Committee.
Steam Vessels (Thames) Bill; Committee.
Clergy Residences (No. 2) Bill; Committee.
International Copyright Bill; Committee.

THE MARKETS.

WATERFORD, JUNE 8.

In the total want of all supplies of grain, except oats, the prices may be considered nominal.

Wheat, white	35s 0d to 37s 0d
Ditto, red, millers	34s 0d to 35s 0d
Oats, black	11s 0d to 11s 3d
Ditto, white	10s 3d to 11s 6d
Barley, malting	13s 0d to 14s 6d
Ditto, shipping	11s 0d to 12s 6d
Oatmeal, (by retail) per cwt	12s 0d to 13s 0d
Second Flour, per sack	48s 0d to 50s 0d
Thirds, ditto	38s 0d to 42s 0d
Fourths, ditto	24s 0d to 29s 0d
Bacon Pigs, per cwt	38s 0d to 40s 0d
Heads, ditto	22s 0d to 24s 0d
Offal, ditto	22s 0d to 24s 0d
Scotch Herrings, per barrel	25s 0d to 26s 0d
Newport Coals, per ton	18s 0d to 00s 0d
Cardiff ditto, ditto	17s 0d to 00s 0d
Hay	50s 0d to 56s 0d

Butter yesterday from 86s to 90s per cwt.; on Thursday 96s was paid for prime lots.

Weighed on Wednesday, 286; Thursday, 394; and yesterday, 128 firkins.

ASSIZE OF BREAD FOR THE ENSUING WEEK.

	WHITE.			RANGED.			HOUSEHOLD		
	lbs.	ozs.	drs.	lbs.	ozs	drs.	lbs.	ozs.	dr
Twopenny	0	9	6	0	14	6	1	3	2
Fourpenny	1	3	6	1	13	5	2	6	4
Sixpenny	1	13	5	2	12	4	3	9	6

CORK MARKET, JUNE, 7.

BUTTER. To the Merchants.—94s to 95s—94s to 95s—80s to 81s—70s—62s—48s. To the Country—88s—85s—71s—61s—53s—38s—per cwt.

KILKENNY, JUNE 5.

	s. d.	s. d.		s. d.	s. d.
Second Flour	38 0	40 0	Oats	10 6	12 3
Inferior	34 0	35 0	Butter	92 0	94 0
Thirds	20 0	21 0	Bacon pigs	38 0	39 0
Wheat	32 0	36 0	Coals ℘ cwt.	1 0	1 1
Do. inferior	26 0	28 0			
Barley	13 6	16 0			

WEXFORD, JUNE 5.

	s. d.	s. d		s. d.	s. d.
Butter	91 0	92 0	Flour, fine	43 0	00 0
Wheat	33 6	36 6	—— seconds	36 0	37 0
Barley	15 6	16 6	Oatmeal	16 6	18 0
Oats	10 6	11 6	Pork, fresh	40 0	44 0
Beans	19 0	19 6			

CLONMEL, JUNE 5.

	s. d.	s. d.		s. d.	s. d.
Butter	84 0	90 0	Fourths	00 0	00 0
Oatmeal	13 0	00 0	Bere	11 6	00 0
Bacon Pigs	00 0	00 0	Barley	12 0	13 9
Second Flour	00 0	00 0	Wheat	1 9	1 10
Household	00 0	00 0	Oats	0 9	0 10½
Thirds	00 0	00 0			

DUBLIN CORN EXCHANGE, JUNE 5.

We cannot quote any alteration this day in the price of wheat and oats, but there was an improved demand for wheat, whilst the sale of oats was dull.

	s. d.	s. d.		s. d.	s. d.
Wheat, white	40 0	41 0	Oats	12 0	14 0
Miller's red	38 0	39 6	Oatmeal	12 0	14 6
Inferior	35 6	37 6	Second Flour	19 0	21 0
Barley	00 0	00 0	Rape	0	0
Bere	00 0	00 0			

LIVERPOOL CORN EXCHANGE.—TUESDAY.

To-day our market was thinly attended, and the weather being now considered favourable for vegetation, the trade was very heavy. The sales of wheat were limited to retail lots to the town and country dealers, chiefly of Roundland and of the freshest Irish, at a decline of 2d to 3d. Oats were ½d to 1d cheaper; oatmeal 3d to 6d; and flour 1s, and very little demand for them. In barley, beans, and peas there was no alteration. The inquiry for wheat and flour in bond has abated, and prices nominal.

LONDON CORN EXCHANGE, JUNE 4.

The supply of wheat by land samples was moderate this morning, which met with a fair sale on about the same terms as this day se'nnight. There was not much doing in bonded, the buyers not liking to pay the advanced prices at which the wheat is held. Barley is 2s to 3s lower. White peas have declined in the same proportion, and maple and grey are rather cheaper. Beans are a slow sale at our quotations. Oats are in limited demand, at a reduction of 1s per quarter.

WEDNESDAY.—There were fair supplies of every description of grain up to day. The few parcels of fine free wheat on sale fully supported Monday's prices, barley was somewhat lower. There was a fair steady demand for fine fresh threshed oats at the reduction noticed on Monday. Beans obtained the rates of Monday; but peas were a shade lower.

BIRTH.

Yesterday, in George's street, Mrs. John Blake, of a daughter.

MARRIED,

At the British Embassy, Florence, Captain H. C. Lynch, third son of the late Mark Lynch, Esq., of Duras Park, Galway, to Charlotte Margaret, second daughter of the late John Brock Wood, of Huntingdon-hall, Cheshire.

Edward Dalton, of Ballygriffin, County Tipperary, Esq., to Mary, eldest daughter of the late P. Sheahan, Esq., of Limerick.

On the 1st June, in London, Edward Baldwin, Esq., second son of the late Lieutenant Colonel Baldwin, King's County Militia, and grandson of the late Sir Nathaniel Barry, Baronet, to Rebecca Osborne, second daughter of the late Thomas MacCord, Esq., of Curraghmore, county Waterford.

In the Parish Church of Clontuskert, county of Galway, Thomas Kerns, Esq., M.D., of Westport, county of Mayo, to Elizabeth Mallard, third daughter of the late Colonel Dolphen, C.B.

At St. George's Church, Dublin, George Lawson Hall, Esq., son of the late Capt. Hall, 40th regiment, to Ann Eliza, daughter of Robert Wallace, Esq., formerly of Glou-cester-street, in that city.

Mr. John Clarkson, Grafton-street, London, to Miss Jane Elenor Kelly, No. 17, William-place, Dublin, youngest daughter of Captain Kelly, 88th regiment.

DIED,

Suddenly, on Wednesday evening, Mrs. Hearn, wife of Mr. Thomas Hearn, Hennessy's road.

In Limerick, aged 89, Mr. Edmond Kidd, formerly an eminent clothier of that city.

In Clonmel, in her fifteenth year, Elizabeth Mary, youngest daughter of the late Wm. Markham, Esq., of Carrick-on-Suir.

At the Rev. T. V. Bayne's, Warrington, in the 16th year of his age, John Allanby, eldest son of John Barwis, Esq., of Woodstock, (formerly of Kilkenny,) and grandson of the late Rev. J. Gutch, Registrar of the Oxford University.

In Upper Patrick-street, Kilkenny, Mr. Wm. Cleere.

On the 1st inst., both 73 years of age, Mr. John Ruffell, of Great Bardfield, and Mary his wife. This aged couple had been married 47 years, and were at the same time confined to a bed of sickness.

At Hilton Lodge, Rathmines, Elizabeth, wife of Joseph Grant, Esq.

In Charleston, South Carolina, America, Mr. Thomas A. M'Birney, fourth son of James M'Birney, Esq., of Belmount, Castleblayney, county of Monaghan.

At Youghal, Wm. S. Green, Esq., merchant.

At Dunmanway, on Wednesday morning last, Elizabeth, wife of Mr. John Norwood, of that town.

On the 13th instant, at the Newhall-farm, in Winmarleigh, near Garstang, aged 60, Mr. Thomas Mercer; also on the 14th, at Chipping, aged 86, in consequence of his clothes taking fire, Mr. John Holden, father of Mrs. Mercer, of Newhall-farm; and on the 15th, at the Newhall-farm, aged 84, Martha Mercer, mother of Mr. Thomas Mercer.

MURDER.—The cabin of a man named Henry Bishop, who resides upon the lands of Cregg, parish of Nobber, in the county of Meath, was forcibly entered by three ruffians, (as yet unknown,) who, without assigning any cause, dragged him from his bed, and with a bayonet inflicted five wounds upon his back, from the effects of which he died on the 23d instant.—*Westmeath Guardian.*

CONTROVERSIAL DISCUSSION.

FOURTH DAY—FRIDAY, JUNE 1.

The meeting was as fully attended as on the previous day, and the interest attaching to the discussion seems to continue undiminished. A great number of Clergymen of the Roman Catholic persuasion were present, but we observed very few Protestant Ministers in the room.

The chair having been taken at the usual hour,

Mr. Maguire stood up and said—I call upon the Rev. Mr. Gregg to give us his proofs of the Roman Catholic Church being the Church of Antichrist, with all the etceteras.

Mr. Gregg.—It is not fair to call upon me to proceed now, for we agreed not to alter the order of the meeting, and my opponent is to commence to day, and I call upon him to proceed with his arguments. I will not sacrifice my concluding half hour; but if he gives me the additional half hour, I have no objection to commence.

Mr. Maguire observed that the arrangements which he understood had been agreed upon was, that his opponent should continue his proofs of the apostacy of the Church of Rome; but it was unreasonable for him now to ask for three half hours to his one.

Mr. Gregg declared that Mr. Maguire was mistaken in the matter, and if he (Mr. Gregg) were to commence the attack, he would be under the disadvantage of not having the means of answering his opponent's concluding speech.

Mr. Maguire said he would have the public to decide if it had not been agreed upon that Mr. Gregg should proceed with his proofs of the apostacy of the Church?

Mr. Gregg.—I also appeal to the public.

Mr. Maguire.—Was it not assented to, yesterday, on my part, that you should continue the attack today.

Mr. Gregg.—I claim my privilege. It is optional with me not to proceed, according to the rules regulating the discussion; and, therefore, if I chose to stand upon my right, I could insist upon your going on with the attack; but I do not do that. All that I will not concede is, the giving up the concluding half hour. I appeal to the chair.

Mr. Maguire.—So do I.

Mr. Gregg.—I am sure the judgment will be for me.

Mr. Maguire.—You ought not to seek to prejudice that judgment. Do not forget the saying—"In your patience you shall possess your souls."

Mr. Gregg.—I was attempting to speak, and I have been interrupted. I did not interrupt Mr. Maguire. Now, gentlemen, mark—I commenced my attack upon the apostacy of the Roman Catholic Church yesterday, which I have demonstrated from the prophet Daniel, and did Mr. Maguire make a reply upon this subject? He wished to go home and consider upon it. His concluding discourse was about venial sins, and he did not answer my proofs of the apostacy of the Church.

Some further discus ion took place on this point,

Mr. Maguire stating that the usual order had been, on the previous day, agreed to be departed from, in order to enable his rev. opponent to continue his attack on the Church of Rome, instead of the attack being made on the Church of England. This was done in consequence of Mr. Gregg having had only ten or fifteen minutes to enter upon the subject of this alleged apostacy; and he (Mr. Maguire) had said, the previous day, that he would give him a full opportunity of discussing the question *in toto*. In consequence of the meeting breaking up an hour sooner than on the first day, time had not been allowed for the full discussion of the apostacy.

Mr. Gregg.—The meeting broke up at two to oblige Mr. Maguire.

Mr. Maguire.—I deny it. You said you would not have sufficient time this day to conclude, in the early part of it, your proofs of the apostacy of the Romish Church, and I then said I would give you the whole day to the discussion of the question. What was your observation? "I accept your terms."

Mr. Gregg.—Let Mr. Maguire proceed, and commence his business. He says he has not anything to answer, but I gave him three good hours' work in my quarter of an hour's speech yesterday.

Mr. Maguire.—I will begin when I am desired; but I know why you are reluctant to proceed. You feel and know that you are not sure of the apostacy of the Roman Catholic Church.

Mr. Gregg.—I am as sure of it as that Jesus Christ is our Saviour.

Mr. Maguire, after a pause, said—Gentlemen, my chairman has recommended me, rather than that this discussion should terminate, to forfeit my claim to the contract of yesterday, and I shall do so for peace sake. Permit me to observe that if bold assertion, if artificial, and capricious, and whimsical glosses upon the prophecies, could carry my friend into anything like an apparent victory, there is no doubt he could not have failed for want of sufficient boldness of assertion. But I will shew you—not upon my authority, not upon the authority of my private gloss, which would be as good as yours, but upon the glosses of Protestant commentators and writers—that they look upon every man who holds the same peculiar opinions as you do, either as a knave or a fool (hisses and applause.)

The Chairman, Mr. Nangle, came forward, and said he hoped there would be no manifestation of a similar nature again. It would be violating the terms agreed upon by both parties.

Mr. Maguire.—I beg my friends will give me, not their approbation, I want none, but I want their attention, and nothing more. My arguments upon the great question which we have to decide—I mean with reference to the alleged apostacy of the Roman Catholic Church—could be concluded within twenty minutes, but I intend to go into full details. Before doing so, however, it will be necessary to make some observations (and thus to detain you two or three minutes) upon Mr. Gregg's last half hour of yesterday. If I did not make these observations, there would appear some great chasm when the report came to be published. First—Mr. Gregg quoted a passage from St. John to prove that every sin is mortal, that it is a "sin unto death;" but what will you think when I tell you (I hope it was merely by an oversight) that immediately afterwards the context adds, that there are sins "not unto death." What is this? There is mortal sin which kills the soul, and there is sin which is not mortal. If Mr. Gregg will attempt to say that there is not this distinction between mortal and venial sin, I will prove from the the text the lawfulness of prayers for the dead. The next of Mr. Gregg's points was, that the book of Macabees ought to be rejected as it recommends self murder, but it does no such thing. It speaks of dying nobly. But what was passing in the mind of Judas Maccabeus? That it was more noble to die in one's own profession than to fall into the hands of the enemy. But did not Jephtha kill his own daughter, and did not Sampson pull down the pillars, and perish in the ruins with the Philistines? I will now call my friend's attention to the octavo edition of the Protestant Bible, printed in Oxford—the great University of Oxford. On the authority of the book of Macabees, it relates that a feast was established—"the dedication of the altar"—and that it was celebrated by an octave of eight days. Come to the 10th chapter of John, and there is the only afterplace in which there appears to be any allusion to this feast, "and it was at Jerusalem, the feast of the dedication." We find that Jesus Christ went up to this feast with the disciples. If you look into the margin of the Protestant Bible, you will find in Macabees a reference to this chapter of St. John, and when you look in the margin of the chapter of St. John, you will find reference back to Macabees. This is in the Protestant octavo edition of the Bible printed at Oxford. By what authority does Mr. Gregg reject the book of Macabees? He says the spirit tells him; but what a wide answer is this? By what authority does he condemn the Arian as a heretic and a schismatic? By what authority does he condemn the Rev. Mr. Baggot, because he differs with him in his interpretation of the prophesies of Daniel? Did Rome ever decree and condemn a man as a heretic, without giving him a trial? Were not the Arians, and the other schismatics, heard in their own defence? and was not a Council appointed when Luther appealed from the judgment pronounced on his doctrines? Yet Mr. Gregg declares any man who does not entertain his particular views is not of Christ; and he condemns, in a more intolerant spirit than the intolerant Vatican. In one of the Gospels it is said, speaking of the Virgin Mary, "from henceforth all will call you blessed;" but how could this be if the true Church had been invisible for eight hundred years, and if man, woman, and child, old and young, learned and unlearned, laity and clergy, had, during this period, been buried in dark and dismal idolatry. Having now filled up the chasm to which I alluded, I come now to the apostacy, and will demonstrate that Babylon is not the Roman city, or Papal Rome. The difference is most marked. St. Peter writes to the co-elect Church, which is in Babylon. He was presiding in Christian Rome, and her's in Pagan Rome. [Mr. Maguire here proceeded to read extracts from Dr. Hammond, a Protestant writer, to prove that Babylon was not Rome.] I would ask my friend, is he sure that the scarlet lady sitting on seven hills is the city of Rome? A very eminent writer, Heylin, in his Cosmography, mentions that Constantinople is built upon seven hills; and, after describing the mosques and buildings on these hills, he states that on the seventh hill is the mosque of St. Sophia and a Turkish seraglio. There is for your city with the seven hills. Mr. Maguire adverted to other passages in Heylin, to shew that Constantinople was more likely to be the Babylon than Rome, and the great Turk was the enemy of the Church—the mosque of St. Sophia, now the Church of the unbelievers, had been once the Church of the Christians. There is, continued the reverend speaker, a glorious confusion among your Protestant writers, and Faber differs with all who have preceded him. He differs with Sir Isaac Newton, with Bishop Newton, with Whittaker, and with Joseph Meade, as to Rome being Babylon, or the dwelling-place of Antichrist. I could multiply quotations from the Holy Fathers to shew the fallacy of supposing Babylon to be Papal Rome. Grotius, perhaps the most learned man of his day, says that Satan was to be tied down, and for one thousand years there was to be tranquillity in the Christian Church. Now this tranquillity would last till nearly the end of the world; and how then could Papacy be said to be anti-Christian, when it existed not at the termination of the thousand years, but at the commencement of that period. Paganism was not destroyed until the year 500; and although Constantine had been considered to have subverted the system, it was not destroyed until the time of Theodosius. Taking then the period of one thousand years, as mentioned by St. John, and adding the five hundred years, during which Paganism continued to exist, it will bring us to 1,500 when Luther and Calvin were let loose like imps from hell. Dr. Hammond says the devil is to be chained in every way for one thousand years, and Papacy, therefore, could not be anti-Christian Again Heylin says, that after the invasion of the Goths, when the city of Rome was destroyed, Christianity became fully victorious. I quoted a text from Scripture at which my opponent could only sneer, where Jesus Christ foretold that his lambs would descend among the wolves; and did not the lambs, although persecuted by the Jews, the Domitians, the Caligulas, and the Dioclesians, at length render the wolves milder than lambs, and the mildness of Christianity overcame, and in the year 455 Paganism was buried and gone. Was it not the Roman Catholic church that triumphed over Paganism? Was not the Pope in Rome then, and is he not there since? What does Dr. Cave say? "Heathenism dwindled into nothing according to Isaiah," thus declaring that Isaiah meant the destruction of Paganism, and not the beginning of anti-Christianism. Having given these passages, I will not now shew that Gog and Magog were Luther and Calvin, and that the fallen star was Luther. What does Whiston say? He contradicts himself in several places, but he says that in 456 was the beginning of anti Christianity, and he declares that in the year 1716, Antichrist would come. If the prophecy had been justified, by the event, I would have admitted him to be right. The Protestant Church admits the four first Councils, and I will now advert to the quotation from St. Paul as to the forbidding of marriage and eating meats. The Council of Chalcedon states that if a monk or a nun marry they shall be excommunicated. When Queen Bess received this Council of Chalcedon did she not receive this ordinance? What does St. Paul say? "They marry having damnation, having cast off their faith given to the Church." What was it but giving Christ a bill of divorce, by marrying another husband? Thus, then, for my friend's observations. I want to teach him the Scriptures, and God knows it is necessary. Hear Dr. Hammond with reference to Timothy—"Many heretics were in the ancient Church who prohibited marriage, under the pretence of its being fornication." The same doctrine was held by the Marcionites, who held that there were two principles in human nature, the evil and the good, and that marriage proceeded from the evil. The Manicheans forbid the use of flesh, while others held that swine's flesh alone was forbid. It was in reference to these sects that St. Paul spoke, when he talked of those "forbidding to marry, or to eat meats." But do we forbid marriage? on the contrary, have we not made a sacrament of it, while you have pulled it down from being a sacrament, just as you have done with extreme unction, which you said you would revive again if your Church thought it necessary, although you would not do so on the command of the Scriptures. After referring to Tertullian and Clement to support his opinion of the meaning of the text from St. Paul, Mr. Maguire continued—We say that meat is good, and we are glad to get it, and we only say that it is a benefit sometimes to abstain. I could quote a line of Horace for this. He then quoted the lines commencing *Fecundæ cali ces*, and said this passage means that luxurious eating and drinking may stimulate the worst passions, and restraint is therefore necessary.

The Rev. Mr. Gregg.—I would ask the Rev. Mr. Maguire where has he got all his wisdom—where he has procured all that he has spoken about the Scriptures? Who speaks? Does the voice come from Rome? Is it the voice of his Church? Is it his own voice, or is it a voice from Leitrim? Is it, I would ask, the voice of his apostate church, or Mr. Maguire's only? He professes to receive the Scriptures simply on the authority of his Church. Is it really his church that has spoken in all that we have heard from him? I would be glad to be informed on these matters. But is Mr. Maguire quite sure that he has given us the precise interpretation of his Church, or is it all his own assertion? But while I make these observations I will tell you that it is no matter to whom this interpretation belongs; it is characteristic of itself; for any thing more bungling or false than that interpretation could not exist. Who could expect that anything which came from Rome—that anything which proceeds from the apostate Church would be true? and if it came from himself, how could we expect but that he would copy after the parent? I am a consistent churchman. I belong to the holy Catholic Church—the ancient Church of Ireland—the United Church of England and Ireland, that never changed her name. I can refer to the old statutes of the realm, which we may call the Church of Ireland, and in which the Church of England is called the Church of England from its establishment. This can be proved from the Magna Charta, in which it is stated that which the Church of England possesses let her keep. So that even in Popish times it was called the Church of England, and our Church was called the Church of Ireland; and we belong to the Church of Ireland, which was established by our Apostles who came from Rome—but not from Pagan Rome, nor Anti-christian Rome, but when Rome was pure and respectable; before the cry went out that she was the cage of every unclean bird, and the source of every thing filthy, foul, and abominable. But the Church of Ireland remained pure long after the mother became foul. We went back to the primitive purity of our ancient Church, and then the apostate harlot sent over to us her missionaries, her monks, and her friars, who injured our country, and who made us a mock and a jeer o the civilised world; and I tell you with all affection, that we never shall see our country such as she ought to be, until we come back again to those primitive and apostolic men who established our Church. I will give you another view of the apostacy, which I will clearly demonstrate, the Lord assisting me. Mr. Maguire referred to the downfal of Christian Rome, and the triumph which took place at that event. I will tell him the passage to which he then referred, for he does not quote chapter and verse as I do. It is to be found in the 12th chapter of the book of Revelations, where we have the battle which took place between the primitive Christian Church and Pagan Rome—where we find that there was war in heaven, meaning the Church, between Michael and his angels, and the dragon and his angels, but they prevailed not—that is, the devil who was hitherto worshipped by men, who exalted him to the throne of God, that is, in their imaginations, he was cast out by primitive Christians, who died for the truth, who sealed their testimony with their blood; and when this glorious event took place we heard a loud voice saying in heaven, "Now is come salvation and strength, and the kingdom of our God, and his Christ, for the accuser of our brethren is cast down, which accuseth them before our God day and night; and they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death." They overcame by the blood of the Lamb, as I expect to overcome, in love and in truth. Let Mr. Maguire examine whether the spirit of truth and of consistency is in me, even that truth which I hope you will be brought in kindness and in love to embrace. It is well he had those English Doctors to produce. I believe that Doctor Hammond, whom he has adduced, said that when Pagan Rome would be overthrown, there would be a triumph over paganism and superstition. But I will shew that my opponent stops short in the quotation; that might do well in Leitrim or in Ballinamore; there he might not be detected, but here, my Roman Catholic brethren, it is otherwise. Allow me to carry you to the next text; pause and mark the change—"Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth he hath a short time." Here he was overthrown in one way, but he has taken up a new plan, and then the cry went forth—"Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth he had a short time." First he attacked Christ by temptation in the wilderness, but he was foiled; then he attacks the Church by force, and he fails; he next tries her by temptation and succeeds. Then the cry went forth—"Woe to the inhabitants of the earth and of the sea," because of the dreadful change which took place—a change which was the ruin of the souls of men. Now, what became of the woman, by which was represented the Church? Here reference was made to the Revelations, xii. 1. 6. What became of this poor Church when this woe went out in consequence of the prevalence of corruption. She was persecuted by the dragon; she fled into the wilderness, where God provided for her twelve hundred and sixty days. Observe, the cry went out, and what followed? We have it in the 13th chapter, where the beast rises up out of the sea, having seven heads and ten horns. There you see is the mystery, and this is what we were to identify with Constantinople, according to Mr. Maguire. But mark this grievous error, in stopping short of the context, just as if a man would stop at the command, "of every tree in the garden ye may freely eat," instead of going on to the account of that tree which was prohibited. Do you remember what we read in the proverbs? "If we answer a man before he heareth, it is folly and shame." And the man who may take up a conclusion on one-half of the tale, would be likely to fall into a grievous error. But to return, I would ask is it Rome or Leitrim that speaks? He has told us of the various opinions of Protestant commentators—of Faber, and Hammond, and Whittaker, and Whitstone, and Need, and goodness knows who besides; and the celebrated Dr. Heylan differed in opinion with the celebrated Dr. Gregg, and Dr. Gregg there stood alone against them all; and so he will, because Dr. Gregg was a Churchman, and Dr. Heyland was not. I did not tie my hands together when I entered the priesthood; but, according to his *Pontificalum Romanum*, he gave himself up solely to the control of his Bishop. He is bound hand and foot to the Church. Mr. Maguire must act as the voice and mouth-piece of his Church; whereas the holy Catholic Church, of which I am a Minister, says to me—your hands are free, use your senses, exercise your reason, and you will agree with me in all matters, having a respectful deference to me as your mother. I have done so, and will not care a straw for any doctrines or any individual opinion not in accordance with the Scriptures—for what is in accordance with the Scriptures is in accordance with the holy Church. I shall give the voice of that Church, for the Holy Catholic Church has spoken; and I shall put on my spectacles, too, in doing so; and I hope that my respected opponent may long have such good eyes as not to want them. I am old, and I have got a family of children, for I do not belong to the corporation of bachelors. I am not bound hand and foot. If I differ with the Church, still I can listen to her voice, and looking to Jesus on my knees, I come to God with the voice of the holy Church. We have this voice of our Church, as regards the Church of Rome, in the homily of obedience; and it will interest you much when I read for you a bull—a wicked roaring bull, with horns ten feet long, although it comes under the gentle name of *Coana Domini*. When the Pope placed these kingdoms under anathemas, the most dreadful rebellions, and I know not what else, followed. The Pope, I say, should be called Antichrist; because in these and other weightier matters—in matters which regard the forgiveness of sin and the salvation of souls—he teaches doctrines and principles directly opposite to that which Christ and the Apostles promulgated. There is another homily which speaks of the worship of images. In it we have the voice of the Holy Catholic Church and our holy primitive Bishops; and my reverend opponent would do what would be much more calculated to serve his cause if he had taken on himself to shew that we had no succession—for ours is a thousand times better than theirs—to prove to us that those primitive Bishops, who came over to our holy Church after they had changed their false principles, had no other succession than to attempt to set up such a heterogeneous mass of opinions about which I do not care one single straw. The grand question is concerned, he must tell me what his Church has spoken? He has said that Constantinople is the great city referred to in the Revelations. Who ever heard at Constantinople of forbidding to marry? Do the Turks who hold Constantinople forbid marriage? I rather think they would come under Luther's standard. Mr. Maguire says, that he recommended ten wives; but the Mahometans would recommend fifty or sixty. Observe what a blessed advantage there is looking at the Scriptures all together, instead of looking at them piecemeal. I ask again, how could it be possible that Constantinople could be represented in the image I brought forward yesterday, as succeeding the dispersion of the Grecian kingdom? but Mr. Maguire did not say one word about that. He tells us about Pagan Rome; but that is his Rome—in his religion Paganism is revived. How could he assert that Constantinople succeeds to the kingdom of Alexander the Great, when it is quite a modern kingdom? I am grieved to see such frightful ignorance. He told us something, to be sure, about the Church of St. Sophia. Is there such babyism about his mind? and I tell you that Popery is pure babyism. Can there be anything more like it than we have in their blessed beads, which we give to children to amuse them, and which they bless for the poor people to assist them in their devotions, instead of looking for the internal inspiration of the Spirit of God? Can anything be more childish than that he should pretend to identify the Church of Sophia with the Temple of God, which represents the whole Church, as if we get in the amazing extent of the Popish dominion of the Pope—that tyrannic Lord of the whole earth—for that dominion may be looked upon as an adequate resemblance of the kingdom of God and that kingdom of God reaches from heaven to earth, whose capital is the new Jerusalem, founded on Mount Zion? I say there is some sort of propriety to represent Rome, in its tyrannical extension to the Temple of God, with such a glorious kingdom; that the temple of God, that the whole Church, should have any thing to do with the Church of St. Sophia. Mr. Maguire has brought forward a vast number of different meanings from Protestant commentators. Now this is a proof that we are right—not that those different persons are right, that would be absurd; and let not Mr. Maguire come forward with a piece of wit to turn things into jest, as he is in the habit of doing. I will read to you now what Daniel says—let Mr. Maguire find the chapter and verse, for I will not tell him—he says, "that many will run to and fro, and knowledge shall increase." Now these very differences of opinion that flash us will tend to elicit truth; and so it is in the scientific world: a man takes a notion into his head, and he runs forward in one direction until he knocks his head against a post, which drives him back; he tries in every direction for his proofs, comparing all things together, and deriving truth from all; and hence it is that the very prevarications among interpreters have assisted me to come to a knowledge of the truth. Had he read my book, it would have done him some good, and it might have saved him from the bungling manner in which he now attempts to answer me. I have asserted that I did not gather my opinion from any one man, but by comparing all, I have discovered that which was right. I saw where one was right and another wrong, and thus derived that beautiful system which the Lord has brought me to see; and I feel the greatest security in standing in the glorious position I now occupy, in assailing the greatest enemy of our liberties and our freedom—the apostate Church of Rome. He attempts to make us think that Faber is on his side of the question; whereas if he had read my book, it would shew him that Faber led me to that knowledge which I entertain, and in which I agree with Faber, with one exception. He demonstrates the Church of Rome to be the great apostacy, but objects to the Pope being called Antichrit. I never meant to say that there was no other Antichrist, but he was conspicuously seated at the head of the Antichristian system; and mark, nominal Protestants, who have not the Spirit of God, that I could put my hands on many excellent men who could glory in saying, and without presumption, that by the grace of God they are enabled to rejoice in the blessed privilege of enjoying the Holy Spirit. Yes, nailors and tailors, tinkers and weavers—yes, they would teach the Cardinals and Pope of Rome, because they are taught of God. Yes, my friends, the humblest among you may attain to the knowledge of that religion which will shew you that the Priests are in fact misleading you. Faber proved the Church of Rome, but he objects to the word Antichrist to the Pope. He is not a true churchman. I charge you, as before God, stick to the Church—do not on any account conclude against the Church, until you make it a matter of serious prayer before the throne of Grace. Faber says the Pope was not Antichrist, because he does not deny the Father and the Son. I will prove that he does deny the Father and the Son. I say there is white paper, and if you say it is black, do you not deny that it is white? I ask Mr. Maguire, is it white? does he not deny that if he says that it is black?

Mr. Maguire.—If you proved all the rest of the arguments as clear as you prove that, it will be well.

Mr. Gregg.—They say that Mr. Maguire can prove that black is white by a syllogism; now if I assert that the great God of Heaven is in that snuff-box, do I not deny him?

Mr. Maguire.—I did not hear the remark.

Mr. Gregg.—If I assert that God is in that snuff-box, do I not deny him? It is the most solemn question that ever I asked in an assembly of human beings. Do I not deny the attributes of the living God? Do I not place God in a position that is mean, odious, contemptible, abominable, foolish, and undeserving of respect? Do I not deny him? I will shew the martyrs went to the stake in the confirmation of their principles, saying as they went—"We go because you deny the Lord that bought you." I will shew you that the great——

Here Mr. Gregg's half hour ended.

Mr. Maguire replied. He said—I will endeavour to run through the very wide course which has been taken by this falcon theologian, for the purpose of making it a matter of difficulty to me to follow him, or connect so many topics in the small space of half an hour. I will begin with what he said last—that was as to the putting of God in a box. I ask my friend, was not Christ upon the cross, and if he was, was not God nailed there? I ask him, was not Christ in the hall of Pontius Pilate, and was it not his body that was there? If it was not God, then it was a mere man. When our Saviour says, "This is my body," will you dare to say that Christ is a liar? You, indeed, try to get out of the dilemma by saying it was only the figure of his body. Why, it was Zuinglius first broached this doctrine, and he admitted he got it from the devil; for he said he got it from a ghost, but he could not tell whether it was white or black. The Jew will have an argument against your religion, in your thus calling to account the Word of God, and confining its meaning to what comes with in the range of your own limited capacity. I tell you, Sir, you have no right to pronounce upon God's Word that such is their meaning, because you cannot understand the one that is most obvious. You admit that there is something more than the mere bread and wine in the Eucharist. I would be glad you would tell me what it is? If there be not, why do you gull, and humbug, and deceive the people by saying that there is? Let me ask you when Christ entered the door of the room where the Apostles were assembled, after his resurrection, was not God in that room? I tell you, Sir, God is in your pocket this moment. God is every where; there is no vacuum for him. But why do I say this to you, when you know nothing of philosophy? Now, gentlemen, mind the dishonest charge—not that he intended it as such—I am sure he did not—he has brought against me. He tells you that I wanted to make out that Faber was on my side. Now I don't want to shew any such thing. I don't care on what side he is. I quoted him to shew that all the Protestant writers on the prophecies, as well as Mr. Gregg himself, differed in opinion; and that not one of them knew what they were doing, or the meaning of a single verse of the Revelations, and that they confused rather than threw any light upon them. I quoted Gregg against Faber and Faber against Gregg—I quoted Grotius, and many other divines; and now, Sir, you turn round on me, and say they were no churchmen. Oh! no; they were no churchmen, because they had too much common sense and too much Christian charity to hold that nineteen-twentieths of the inhabitants of the world were damnable idolators. They were not mad—they did not require strait waistcoats—nor did they ever make such an exhibition as you made yesterday when you roared, and thumped, and stamped, and were near being dumb from inspiration. You talk to me of tailors, and nailors, and sailors; and you say that they know as much of the true religion and of the Scriptures as the Cardinals of our Church. The Cardinals are, I think you will admit, some of the most learned men of the whole world—and I tell you that neither your tailors, nor your nailors, nor your sailors, nor yourself, can know one single word of the Scriptures. I tell you you cannot prove their authenticity—you know not that they are correct, Why? Because you have not the Syriac language in which they were originally written—you have only a smattering of Hebrew. Let me ask you do you know the Hebrew without points? Under these circumstances how can you know that the Scriptures which you have are the true Scriptures? You cannot know it. You may tell me you know it by the Church. I ask you what can the Church know about them during the eight hundred years or more for which she was invisible? Your Church never was in existence before the days of Luther and Calvin. It therefore never had the Scriptures before them. I have challenged you repeatedly to tell me what Church, what man, or set of men, ever believed in, or heard, of the Thirty-nine Articles previous to the reign of Elizabeth? I say, no Church. Therefore your Church invented the twenty-two negative articles. My Reverend friend next went to other subjects. He came once more to beads, and relics, and miracles. He tells me he has the spirit. Now, there is not a single liar or humbugger whose object is to fool mankind that does not say the same. Now, if I were to boast as loudly as he does that I have the Spirit, (and indeed I have a much better right to do so than he,) it would at once be said, and justly, that I wanted to impose on you. If he has the Spirit let him shew me that he has, and I will believe him; but until then I cannot help thinking that it is rank nonsense. He told you that disagreement and differences as to matters of religion only served to confirm the truth, and he quoted the words of the prophet Daniel to support his position. He mentioned that they applied to the faithful hiding from Antichrist; but I say they were not. They were meant, as St. Paul meant the words—"They were driven to and fro, and rocked about by every wind of doctrine." What! is it to be said that being driven about by every wind of doctrine is a confirmation of the truth? Then the more difference as to religion—the more Ranters—the more Socinians, the more Jumpers, the more Muggletonians we have, the more will the truth be confirmed. Next, my friend turned to the invisibility of the Church. Oh! why did he remind me again of that question? I had wished, for his sake, to be done with it. When I pushed for an explanation of his belief on that point, he spoke at one time of its visibility, then of its invisibility, then of both; then he staggered and returned to the invisibility again. I asked him then if the Church were invisible, how could it be Catholic? He did not tell me. He quoted against me the Book of Revelations; but I tell him that nether he nor any one else knows anything about it, or will know, till the prophecies it contains are accomplished. He quoted the texts about the two witnesses. Now, he knows as well as I know, that these two witnesses have not come yet; that they will not come till the days of Antichrist, and that they are Enoch and Elias, who are to suffer in the same place where Jesus suffered, and are to lie there for three days. He knows, as well as I know, that Antichrist has not come yet, and that he will not come till fire has fallen from heaven, and till there are other awful and visible signs of his approach, and I will prove to him that the "time, and times, and half a time" which he is to reign, will be but a period of three years and a half; and I will earnestly beg your attention, while I demonstrate that the Pope, or the continuation of Popes, is not and cannot be Antichrist. I will retain this demonstration for the last half hour, and if I don't prove it, and convince every one in the room who is not wilfully blind of the truth of my argument, I will be content to give up the discussion, and carry it no further. My Reverend Friend has asked, is it not the greatest nonsense that St. Sophia, in Constantinople, should be taken as having anything whatsoever to do with the part of the Revelations relative to the beast with seven heads and ten horns? Why, I beg leave to remind him that I do not give that as my own opinion, but as the opinion of Dr. Heylan, Dr. Hammond, and other Protestant writers. I have their word, their honor, and their conscience for the fact. I take it upon their word, and it is little matter what my own private opinion might be if I exercised it; and yet, notwithstanding the authorities which I quote, you tell me that my assertions are childish, while you yourself have scarcely given me anything since the commencement of the discussion but bare unsupported assertions. I agree with you, Sir, in reprobating the man who attempts to give his own words for the words of God; and I charge you, Sir, with doing so. You give me your own gloss—you tell me you have the Word of God; prove it to me, and then I will believe you. You tell me that our Savour, Jesus Christ, had not in the world a single being to glorify his name, to kneel to him suffering on the cross of Calvary, or to give honor to him by his life for 800 years or more, and yet Christ promised that his Church should last for ever. Is not that giving me your own words for the words of God? Oh! that will stick in your throat; and remember I tell you that it will draw upon you the judgment of God unless you repent. Oh! I wish you would do what on a former occasion I advised another to do. We know great miracles will accompany the time of Antichrist. I hope you will admit that no miracles have been performed since the days of the Apostles. You have read, of course, Dr. Middleton's book, where he attempts to prove that since the days of the Apostle a miracle was never performed; yet we know that numberless miracles have been foretold to be performed by Antichrist. Have you, I will ask, as supporting your position, ever seen a miracle since the days of the Apostles that would impose upon a cat? You never have; and so much for the interpretation of the Scriptures by my Reverend Friend. Again, he tells us that he would not care a straw for the Church, or for its authority; and then he says—"Oh! gentlemen, stick to the church—I am a minister of the holy Catholic Church." Why, the gentleman does not know what he is saying. One time he denies being tied by the Church, and at another time he is so extremely, conscientiously, scrupulously orthodox, that he is tied neck and heels, by the venerable holy Catholic Church—(laughter). So the poor gentleman, from want of principle, does not know what course to steer. He says the Church will be driven into the wilderness. No doubt, in the days of Antichrist, it is foretold, the world will be overrun and conquered; and for this reason, several Protestants declare that Bonaparte was the Antichrist. It was the opinion of Febre, also, that infidel France, in the time of her infidelity, was the great apostate; therefore this apostacy should not be exclusively applied to Rome or the Church. Was not the text this, "That no man might buy or sell save he that had the mark or the name of the beast, or the number of his name," and those who were not so distinguished should conceal themselves in the mountain and the wilderness. Why, even in Ireland we have been obliged to do that, and if that be a mark of the true Church we were hunted like wild dogs, and worse than wild cats. My Rev. Friend says that such things pass for argument at Ballinamore. Why, the people there are accustomed to hear reason, not fanaticism, nor blindness. We don't pretend to individual inspiration there, and we are guided, consequently, according to the rules of common sense. We are accustomed to reason and sense, and not jumping six feet high (laughter.) Why, you (Mr. Gregg) were in a rapture yesterday, and I would have called it a miracle if you had not got suddenly mute. He says, "I don't quote chapter and verse." I tell him I quote the Scriptures, and also from memory, and more shame to him if he does not know where to find it; but if he convicts me of misquoting the Scriptures, there he establishes a great point against me. Was ever a man so confusedly confounded as he was when he talked of "Magna Charta"? Where was Protestantism then, my dear Mr. Gregg? (laughter.) Where were Luther and Calvin—where were the locusts? Hell was not opened—the devil was chained in the bottomless pit—these were the good old Papal times. Was not Magna Charta established by a Roman Catholic Church, a Roman Catholic King, and Roman Catholic Bishops? Was it not established by the convocation and consent of all the Bishops? You want to prove by this act that you had Bishops then, when there was not a Protestant upon the face of the earth. Why did you foolishly quote Magna Charta? It could not have been for any other reason but to destroy your claims to having proved the apostacy of my Church, and to compel me to expose you. If you go at this wild rate, my dear Mr. Gregg, you never will get promotion (laughter.) I tell you seriously I don't want to destroy you; I want to exhibit you as a talented man, and yet you won't allow me to succeed (laughter.) When he says that I have quoted from Protestant authors, and complains of it, what says he? Has he quoted one word from his own Church as his own doctrine? If I quote the doctrines of my own Church, does he, I ask you, care for them? Oh, no! I then want to screen my Church from

her apostacy; and if I give my own opinion, oh! he does not care a fig for Maguire's authority—that is only Ballinamore logic (laughter.) I quote from the authorities of his own Church—from the most learned men that ever existed in that Church—from the highest dignitaries—higher than he will ever arrive at; but he cannot bear them; and he says "What a bad logician—what an insignificant reasoner, to quote Protestant authorities against me," which, I think, is the *argumentum ad hominem* I could name. Could I do more than shew that he is arguing contrary to his own Church? Why, if he should happen to quote "the Holy Fathers" against me, could I deny their authority? Will he make liars of Jeremy Taylor, Dr. Hammond and Grotius? Were they Protestant liars? Why, if I don't prove this absurdity to you, all your brains in your little head are scattered to the four winds (much disapprobation and applause). I quote the Protestant writers relative to forbidding meat and marriage, and if I quote the Holy Fathers, they are half heresies in your eyes; neither will please you. I was written to—I will not say through your instrumentality—but I was written to by a gentleman to induce me to give up the use of the Holy Fathers. Now consider my mercy and my lenity towards my opponent; I have not quoted one of them as yet; I stand upon Scripture, and confute him out of Scripture alone. I have not given you this Scripture with my own interpretation, but the interpretation of the best Doctors of our Church. I did this because he quoted from St. Paul to prove the apostacy of my Church. I gave the true context, and he talked to me about its not being the true context. Now, why not quote what I quoted, and put what came immediately after, which would have changed the sense? Your argument is obscure; no one who heard you could understand you; and deeply read, indeed, must be the man who could understand the Apocalypse, if he could understand it at all; yet you refer to it to prove that all your forefathers were damned, and buried in dark and dismal idolatry for 800 years and more. You damn the very people from whom your Christianity was derived. Oh! you are indeed a very natural and grateful son of the old Church (laughter). Now, then, I have proved that St. Paul referred to the ancient heresies of the Manicheans, and other sects, and not to the Roman Catholics. Thus I have settled all you have said on this point. Allow me to proceed. St. Augustine, who was nine years a Manichean, what does he say? The Manicheans, he said, taught and preached that the devil joined the male and female in marriage, and therefore he condemned matrimony. In the 19th Book against Faustus, heresy, 46, he proves that we Roman Catholics have nothing whatsoever to do with all the prophecies of St. Paul, because instead of forbidding marriage, we have raised it by the consent of God's authority and that of the Church—that is, we say Christ raised it to the dignity of a sacrament. All we hold is, that when a person makes a vow of celibacy, it is fornication for a person to marry afterwards; but we do not forbid marriage. I have done away, I think, with three of your marks of anti-Christ; and so much for the truth, candor, and correctness of your glossing interpretations.

The Rev. Mr. Gregg.—Well, gentlemen, I can only say that I trust I have not been overtaken in a single unkind word or disparaging expression towards my reverend friend, during this discussion. I hope I have acted towards him as one gentleman should towards another; and if I have laughed at him, I do not count it a sin, but on the contrary I sometimes consider it meritorious; and I shall continue to do it kindly and respectfully, and I shall give him leave to have all the personalities to himself, about my want of brains, &c. But I shall say nothing now whatever on that part. What end shall I now begin at—I have 18 points to speak to. Let us take Magna Charta, in the obtaining of which our ancestors acted as Protestants—they forced it from the tyrant John. When they gained it from John, he complained to the Pope; having previously fallen under his displeasure, his kingdom was placed under an interdict, unless the people would give up that charter, and they were obliged to maintain it, contrary to his decrees and the utmost force the Pope could exert to wrest it from them. I grant you it was like the bursting out of that Protestant spirit, which existed through divine grace in our country. But what a wretched charter is that, contrasted with the liberty we enjoy in these times. They were then bondsmen and slaves in the country; it left us in such a state that at the present day we feel ourselves an enslaved nation. It is to Protestantism that we owe our liberties and all that we possess, and to which Mr. Maguire is deeply indebted. By it he is enabled to act as a freeman, and to deliver his sentiments without any opposition. Could there be such a discussion in Italy or in Spain? No! the long and blessed sword would soon be made to settle the matter; it would make me as quiet as a lamb; not a word could I utter there contrary to the apostate Church. Is there the same free expression of opinion in Italy or in any Popish country under heaven? I tell you there is not, nor can there be. There is the *liber expurgatorius* closing the eyes of the people, and which prevents them from receiving anything but what a higher power would permit them to receive and believe. I hope you will be careful in future in talking of liberty coming from Rome. He says the miracles wrought by anti-Christ are false miracles; and so they are; but I say the true miracles are in our Church. I care not what people say; I think for myself; I appeal to the Scriptures, for I do not set up my own opinion unsupported by the Word of God. It would do so if they were against me, provided they did not run counter to the Catholic Church. [Here the rev. speaker exhibited another painting, something similar to the former one, which represented in various hues, from gold to deep red, the progress of the Church from its pristine purity to its present state of apostacy.] The Reverend Mr. Maguire himself rose up to look at it. Such was the hissing and cheering, that the Reverend Mr. Macnamara (one of the chairmen) was obliged to interpose his authority to request silence. The Rev. Mr. Gregg, pointing to his map, said—There is the primitive gold, the old Roman Catholic Church, in which I glory. Next he pointed out the Irish branch, which, by degrees, apostatized. Then to the scarlet, proceeding deeper and deeper. Next to the Irish Church, coming out in purity from the Romish, and which was corrupted by the devil, and which corruption came to its full about the year 606. Next he pointed to that portion of the painting where the primitive Bishops, perceiving their misery, *in globo*, to a man abandoned their errors, and returned to their primitive purity in the fifteenth century. When the Pope discovered that he was about to lose the fleece, he sent his monks, and friars, and nuns, and missionaries, and here they are, just like the cockles, as my reverend opponent would call them, corrupting, deepening, and mixing themselves up with the pure gold. There is the religion of the modern Roman Catholic Church of Ireland. There is the old Church; there it is deep drunken with the cup of abomination, with which the whole world is intoxicated. Here she comes back again, and is reformed. You all understand it; it is quite clear. Here is the Irish Church coming out of the apostacy, and here is the modern Popish corrupt Church displaying herself in a corrupt mass, assimilating herself to modern Popery. The one is the platform, the other the scheme of truth. We are the reformed old Irish Church. What I want is to make you understand my views; to shew you that I have something like reason on my side; that you may see that I have on my side powerful argument from Scripture, as well as an individual communication with our God and our Father—the God and Father of us all; for my fellowship is with the Father and with the son Jesus Christ; and I hope and trust, that seeing the strong arguments I advance, that you will be properly influenced by those I demonstrate to you. But believe me, I might demonstrate as clear as the sun without effect, unless God gives his spirit to teach; otherwise I could not lead any one of you to the knowledge of what was right, if you continue to oppose it. Here Mr. Gregg replied *seriatim* to the various topics introduced by the Rev. Mr. Maguire in his previous address, adverting particularly to the doctrine of miracles, as set forth in the breviary of the Priests, which he turned into just ridicule.

The Rev. Mr. Maguire then said—I dare say it would be rather unkind of me to refuse rendering any satisfaction to the Rev. Mr. Gregg, if he supposes that I was personal to him in my remarks. I confess he has attacked me upon the weak side; therefore I beg leave to assure him that there is not a man upon earth who entertains better feelings towards him than I do. I commenced the discussion by saying that if at any time I appeared hasty or warm, he would not understand it in a personal sense. Should my friend ever try my feelings towards him at Ballinamore, although theologically opposed to me here, he shall have the best potatoe and sup in the house (laughter.) It is natural enough that I should feel strongly when the head of the Church is described as the damnable apostacy foretold—when a long train of ancestors are depicted to you in colors such as you this day saw depicted. I ask your own hearts, brother Protestants, what would you not feel if you were told that your fathers, grandfathers, great grandfathers, and great great grandfathers were damnable idolators, and the offspring of the beast with seven heads and ten horns? My friend won't be angry with me if I seem apparently hot; but I can assure him that my heart is as straight, as honorable, as strictly charitable and Christian towards him as before this discussion took place; and I confess that throughout the whole of this discussion and the arrangements previous to it, I never met a man of more perfect honor or candor than Mr. Gregg. I shall say nothing of the book of Macabees, because he gives a scriptural proof of the canonicity of the Church. He admits that the letter of the law is with me with regard to self-instruction, but he contends that the spirit of it is against me. I say that the whole of the context is in my favor; we have been quarrelling all through this discussion about the Spirit, and if my rev. friend only laid ordinary claims to the Spirit, I would not quarrel with him; but inasmuch as nothing but my total exclusion from any privilege of this kind will satisfy him, and as I cannot afford to part with all the Spirit, I am compelled to quarrel with him. I shall now proceed, as the crabs do, backwards in my notes. He talks of not calling upon me to work a miracle; I can assure him that I could not do so. Although Christ left power to the Church to work miracles, no individual member of that Church could work a miracle; yet the Holy Ghost promised always to be with the Church; and whenever the attestation of the Holy Ghost is required, it will never be wanting; the apostles had power to work miracles; but they could not do so when they liked. Will my rev. friend please to recollect that the apostles had power to work miracles by casting out the dumb devils, and that Jesus Christ accused them of want of faith; so that the apostles had not the power to work miracles only as it seemed good to the Holy Ghost, now and then. Again, he talks of the miracle of St. Denis. Now I may or may not believe a miracle. Are you aware, Sir, that I am not bound to believe in one single miracle? I would be mad if I denied the miracles, but I am not bound by my Church to believe one of them. Did not Caius admit that Gregory Thaumaturgus removed mountains. Have we not Zozimus, St. Augustine, and Theodosius—did not (I ask you) the Jews declare that it was Beelzebub who wrought the miracles in the name of Christ?—and some of the best writers have attributed those miracles to Antichrist, as the Jews attributed them to the devil. Suppose, now, I was to humbug the miracles revealed in the Gospel, and ask what sort of miracles were those, when Jesus Christ hunted all the evil spirits into the swine, who ran down a steep place and were destroyed, and thus deprived the poor man of his pigs? Your argument, Sir, struck at the root of Christianity. It was foretold that no false miracles should take place till Antichrist should come, and I will shew your want of theology. But it is not your fault, poor man, for you are as learned as any man among them; but it is the fault of the Protestant Church, which is destitute of principle. Whenever Antichrist will come, it is declared that Jesus Christ will "restore back the Jews, Enoch, and Elias, and they will work real miracles." You talk of delusive miracles. Why were not the miracles of the magicians so clear in the eyes of the Egyptians, that if Moses had not made the rod—that is, the serpent—the delusion would have prevailed. They changed their rods into the serpent, and Moses made his rod swallow their rods. There was God not allowing the broad seal of his divinity to be counterfeited. I have proved that I understand the doctrine of miracles as well as you, and that I know the meaning of miracles equally well too. I fully acknowledge that you made a great display about prophecy. I never met the man who could prove anything better than you can when the thing is proveable. Whenever Protestantism comes in question, there my friend, Gregg, is miserably defective; but why, can I blame you?—it is not your fault, but it must be ascribed to your religion. You ought not to confine your sarcasms and ribaldry to St. Dennis, while you have a much better instance in Saint Dunstable, who pulled the devil by the nose. This, I think, would have been far better (great laughter). The friars, poor honest men, believed every word of those miracles when they put them into their Breviaries, and, upon my honour, I believe them (great laughter). I believe, moreover, that God will be working miracles always when miracles are necessary, and you will see what miracles I will prove by and by. You have alluded to the miracle of St. Dennis, and said you could not get it at Coyne's. The Breviary was never translated into English, and, whenever you set about translating it, I will assist you. I will tell you another instance, which would have answered your purpose more than any miracle you have quoted. It is said that a certain Pope came to Portugal, and borrowed the Queen's mare. He rode the mare about, and, when he was gone, the mare became so conscious of having been ridden by the Supreme Pontiff, that she would not allow the Queen to mount her any more (great laughter). I am astonished at my rev. friend's omitting this miracle. Roman Catholics have principles, but Protestants are totally without them. No Catholic is obliged to believe these miracles, and it is a matter of taste whether they do believe them or not. We believe the fact took place, because we would be sorry to suppose our writers told a falsehood. Surely she might have got new tricks from a new and bad rider, and refused to permit the Queen to mount her (continued laughter). But the friars believed this was a miracle, and I may believe that it was or was not one. My rev. friend tells me that my Protestant friends entertain kind feelings towards me. Now, during all my experience in life, I never found any thing else by them; and although their feelings will be, I regret, a little soured against me after this discussion, because I am sometimes obliged to use harsh, and I confess, unkind expressions, for which I feel sorry from the bottom of my heart, yet, I trust they will acknowledge that I was challenged and bearded, not that I blame my friend, Mr. Gregg, for it, because he felt himself bound by zeal. "The zeal of my house hath eaten me up," saith the Scriptures, but I was not the aggressor; and if I have used any strong expression against Protestantism, good God! will not my Protestant friends take into account the tremendous charge of my opponent? He says that all liberty comes from Protestantism. I will ask him does he hold that Thomas a-Becket was a Protestant? You know he resisted King John, the tyrant, and called in all the Conservative Bishops—and you know that Papists are Conservatives in Popish countries—aye, and Tories, too (laughter). Now, I ask you this question, and if you tell me that Thomas a-Becket was a Protestant—although I know you are a gentleman of as much veracity as any man I ever met with—I would never believe one theological word you uttered, because history, common sense, and the monuments of England are against you. This Thomas-a-Becket, who was a Priestridden Papist, collected all the Bishops of England against King John? Did he not die a martyr for resisting King John?—for, while reading the Mass, if I don't mistake—but I don't offer this as a positive fact—at all events, he was performing some of the ministrations when he was assassinated. So much for liberty, and so much for Magna Charta, which was exacted from the tyrant John by a Popish love of liberty. And what did King John do after? Your Queens and Kings are at the head of your Church now; but John was then at the head of it, and mark how he truckled to the Pope. He apologised for his trangressions, and said he yielded to the Holy See, and did Penance for the murder of Thomas a Becket, although he professed he was not the cause of it directly, but indirectly, in consequence of some smart and hasty expressions which he had used in the hearing of one of his courtiers. You will see that the blood of Thomas a Becket has never been effaced, and you may reckon it one of the Popish miracles. Now for the holy picture. I accuse you, Sir, of idolatry. You look at me to see if I am in earnest; I protest I am half in earnest; you worship the picture which you have produced just as much as I ever worshipped an image of Christ or of the Virgin Mary; I tell you before God and man that I never did worship images. Why, what do the Protestants do when they make their processions round the statue of King William? There is an idol—they pay more attention to, and commit more idolatry with, that statue than I ever did in my life to any picture in my Church ("Oh!") Perhaps you will say I am a hypocrite, and that I want to impose upon the people? You will admit that there may be 500 Roman Catholics in this room, and if I have spoken any thing that is not the truth, what a villainous impostor must they consider me if I have said any thing contrary to what I have preached. Would they not exclaim, "Oh, what a wolf in sheep's clothing"? We are taught in private to glorify images—to adore them—to worship them—and yet here he is the villain denying the belief he taught us." Yes, this villain from Ballinamore has the audacity to tell you, Mr. Gregg, that we no more worship images than you do your picture, or the youthful Trinitarians worship the great and rugged statue of the Dutch Glencoe? Now, let us consider awhile the word "adore." You say to your wife, "with my body I thee worship," &c, and we worship images as mere memorials, as a father's, a brother's, or a friend's picture which we revere. You worship your wife; that is, you love her as Christ loves his Church. "Honor thy father and thy mother, that thy days may be long in the land," was one of the commandments. We do honor and respect those images because they put us in mind of the originals. Now, after this public declaration before God and man, if you don't believe us, upon whom will be the curse? I hope to hear no more about images and such stuff and nonsense; we would be idolators before God and man if we did so. We will now hear what Bishop Montague says—"He professed that he was not of the opinion that the Bishop of Rome, personally, was Antichrist, nor the Bishops of Rome successively." This quotation was from pages 74 and 75 of the book. There is also the authority of Thorndike, and I believe you will admit he was a first-rate character in your church? He declares that those who separate from the Church of Rome as idolators are base schismatics before God. Now if you give me your own assertion in opposition to this, Mr. Gregg, are you not the most hard-faced man upon the face of the earth? Mind what Bishop Barker says—(The reverend gentleman quoted the opinion of this divine, which was to the effect that before so bloody an interdict was issued as the destruction of the Roman Catholics and their images against so large a part of christendom, they should well consider it.) To accuse the Roman Catholic Church of being Antichrist surpassed the savageness of the cannibals themselves. So you are a cannibal, Mr. Gregg; you damn both body and soul by accusing the head of the Church of being Antichrist. Bishop Parker goes on—"yet you have no more ground for this than the crude and rash assertions of popular divines." Is not that a touch at Swift's-alley for you? (Laughter). There is Bishop Parker for you, and settle the account with him.

The Rev. Mr. Gregg.—Well, gentlemen, I have stated to you before what my views are with respect to miracles. Now, Mr. Maguire has spoken in reference to what I have said on the subject of miracles, as though I had been arguing against true miracles, or as though there were not validity in true miracles.

Mr. Maguire.—I did no such thing.

Mr. Gregg.—But let me tell Mr. Maguire that whatever may be his ground for believing in the miracles of Christ, I believe them on grounds so totally different, that the very thing that leads me to believe Christ's miracles as true, leads me to believe that the miracles of the Popish Church are false and diabolical. I do not mean to deny that miracles have been wrought in the Church of Rome; but if they have been wrought, I say they have been wrought by the power of the devil; but I believe that the majority of them have been impostures. The Bible tells me not only of the miracles of Christ, but of the false miracles of Antichrist. I know those miracles are false, because they are wrought in an apostate Church—the Church of Antichrist; I believe they are false miracles and impostures, and diabolical delusions, just on the evidence of the Bible. I believe in the miracles of Christ, and I trust I rely on them, and glory in them, because the Lord tells me to believe in them; and I deny the miracles of the Church of Rome, because the Lord tells me so. I saw some faces that seemed to think it no laughing matter to them to hear that profane fable about the Pope and the horse. I saw some serious faces on that occasion; and I beg to remind Mr. Maguire that he is cautioned against the very things that he either with criminal credulity receive, or with timeserving indifference refuses to lift up his voice against it. We are told to refuse "profane and vain babblings, and old wives' fables;" and that caution is the very chapter where the apostacy is foretold and described as "forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving." In continuation we are commanded to refuse "profane old wives' fables." No, Mr. Maguire, that won't answer; you should either find these miracles to be true and believe them, and boldly stand by them and believe them, or you should discover them to be false and reject and oppose them. This should be your natural ground. If the miracles supported truth and holiness, it would be a different matter; but these miracles encourage Roman Catholics in the maintenance of one of the most dreadful delusions that I ever saw in the whole course of my life; that was ever maintained by a divine. They encourage him in the delusion of dreadful falsehoods. Yesterday he laid it down—perhaps he did not intend to do so—but I assert he laid it down, that God will reward a man for venial sin. I beg to ask you is not that dreadful? What is the whole object of the Bible? Is it not to magnify the evil of sin? In speaking on this subject, I beg to ask the Rev. Gentleman what sin is it that

Brought death into the world with all our woe?

What sin was it that was the cause of all the howling of the damned for all eternity? According to his code of morals we are to pronounce it a venial sin. Was not taking a bit of fruit a venial act, from one who could well afford it: Oh, I tell you to avoid such a delusion, the moral influence of which is to lead you to defame and to blaspheme the living God, by representing him as rewarding a person for a venial sin. Now let me come to that very passage which speaks of Rahab; but before I come to it I really must claim the privilege of a good laugh. I really must, Mr. Maguire. You will excuse me.

Mr. Maguire.—Go on; I am helping you.

Mr. Gregg.—Mr. Maguire has told us that Thomas a-Becket was murdered in the reign of John, whereas all the world knows he was put to death in the reign of Henry II., and that the death of Thomas a-Becket had no more to do with Magna Charta than my standing here to argue with Mr. Maguire had to do with that great charter, for it was a great one. Now, judge of Popery, and see how it destroys the magnificent powers of my rev. friend. Now, observe my illustration of the house clock. Now, observe how one error will injure a man, and render him capable of bringing before such an assembly as has not been seen in Ireland for a number of years such trifling and such childish errors. Then the gentleman says, "If you catch me in my quotations you shall be doing something." Yesterday Mr. Maguire talked of the midwives of Pharaoh, and told us that St. Paul referred to the midwives of Pharaoh, and mentioned them as an example of the faith? Now, I say Paul did no such thing.

Mr. Maguire.—What is that? I beg pardon.

The Rev. Mr. Gregg—Now, gentlemen, I do not mention them for the purpose of disparaging Mr. Maguire, because his powers are great, but for the purpose of disparaging his sentiments, for the purpose of disparaging his religion, which is not without principles, for it is full of the foulest and most abominable principles. A religion which is not merely negatively but positively bad, for it teaches the foulest and most abominable things, and leads to the most tremendous delusions of which the human mind is capable; and I say it is the single cause of the degradation of our country. Now I come to the case of Rahab. Oh! that I could persuade Mr. Maguire to employ his powerful mind upon the whole Bible, and not to mind his list of quotations. He gets some old friars, I suppose, to tell him of these miracles; and he quotes them as authorising certain things. Oh! that will do very well for Ballinamore, but when he comes to the Rotundo and gets a Tartar to make the matter plain, it is quite a different matter. Now I shall begin at the beginning, that is the right way. I shall not take a thing in the middle, or in the end merely, without looking at the whole context. The Rev. Gentleman then read Joshua vi., 1——8 verses, "And before they were laid down." Mark this point: she came up unto them upon the roof, and she said unto the men, "I know that the Lord hath given you the land, and that terror is fallen upon us, and all the inhabitants of the land faint because of you, for we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt, and what you did unto the two Kings of the Ammonites, that were on the other side of the Jordan, Sihon and Og, whom you utterly destroyed; and, as soon as we had heard these things our hearts did melt; neither did there remain any more courage in any man because of you, for the Lord your God He is God in heaven above, and in the earth beneath." Now, this leads us to the origin and nature of Rahab's faith; here we have the object of her faith, "The Lord hath given you the land," &c.; secondly, we have the origin of her faith, "We have heard how the Lord dried up the Red Sea," &c. There was the origin of her faith; it came by hearing "I have heard that the Lord hath given you the land," &c. But, thirdly, it did not come by hearing merely, but by observing. She observed, "I know that the Lord hath given you the land, and that your terror is fallen upon us, and all the inhabitants of the land faint because of ye." She knew that there was a trembling all through her countrymen, and one of the reasons I have for believing that Popery shall soon be destroyed here is, I have observed a trembling. I have observed men's hands shaking when they stood forward to oppose the truth as it is in Jesus. I have observed in the opposers of God's truths a secret tremour before the Spirit of the living God, which devils also tremble at; and, my brethren, there is a tremour abroad which will be felt more sensibly when that Protestantism that is now despised will be ascendant. Rahab heard of God—she believed in God and marked the mighty power of God. Was not her faith then a previous thing to her hiding the spies—the hiding of the spies was a good act, but she told a lie about them; that was the lie of a just person—a just person as my rev. opponent says, falls seven times a day; but I may be guilty of a fall to-day, but glory be to God I am justified by faith in Christ Jesus. She was justified by faith, but she should have told them the truth and leave the consequences to God; she told a falsehood, in that respect she sinned; but that blessed Saviour in whom she trusted gave her pardon of her sin through his precious blood; and were I to fall into that sin—God forbid it should encourage me to do so—I would, I trust, be forgiven through the blood of the everlasting covenant shed for me by Jesus Christ our Saviour. Rahab's faith, then, was what justified her; and is it not a dreadful thing to hear a divine standing up, and saying that God will reward a person for committing venial sin? Now let the rev. gentleman grapple with that.

The Rev. Mr. Maguire—You perceive all the tact of this innocent, spiritualised man, who thought to furnish me with sufficient matter to occupy my time so much as to prevent me going into the Apocalypse. I will answer you, Sir, in five minutes, and then I will disappoint you by taking up the Apocalypse. I don't accuse Protestants of idolatry in going round the statue of King William the Third; but we, as much as you, do condemn, abjure, and anathematise the worship of idols. I will never take the least trouble to answer you or any other Protestant this question again. I proved to you there could be no idolatry in the Christian religion, and you never answered me. I assured you I wanted to make it appear that you were against true religion, and that you did not know true or false miracles. I say that God allowed false miracles, to impose upon man, and also that God will always send witnesses to work against the false miracles of Antichrist; but you do not understand that part of theology. There is, however, philosophy, reason, and religion in this, that the eternal God never gave the broad seal of his divinity to impose upon mankind. Again, Sir, you say, you admit miracles upon a different footing from mine. I ask you to prove one miracle of Christ's. You put the Scriptures upon the authority of the Church—you acknowledge the Church is fallible, and prove infallible Scripture upon fallible authority. I would not give a groat for your fallible Church. What infallible thing could be built upon fallibility? Is it honest of you to do this? It is Protestantism without principle; but how can you help it? It will appear in the discussion recorded in heaven and before man against you. Again, you ask me about miracles. I tell you that my Church does not command me to believe them; therefore she allows me to exercise my judgment; but the authority of my Church is quite sufficient for me to prove that they have taken place; but do you prove that they have not taken place? You accuse me of quoting from St. Paul, and using that text unscripturally. Here is the text—"By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." I shall shew you your total ignorance of philosophy and theology. You tell me she ought to have told the truth, and so give the spies up, as she owed this to her King and her country; but she had faith, and she believed that God was the great architect of the whole country, and had a greater claim upon her to act rightly than the King or the country. Rahab was thus reduced to a dilemma—either to give up the spies or to tell an officious lie—"Of two evils choose the least." If both were equal, God could not reward her; but God *did* reward her. Did I not argue that she was only guilty of a venial sin, which did not kill the soul, nor break the bonds of amity between her and God? Now St. James says—"In many things we offend;" and do you contend that Rahab committed mortal sin—do you, Doctor? Now, I shall shew up your Protestant ignorance. I ask you, was it not by telling a lie that Rahab saved the spies? You must then say God rewarded her for committing mortal sin, if you will not allow that it was venial. Which of us is the better theologian? I say God rewarded her for venial sin, rather than that she should commit mortal sin; and you say that she was rewarded for mortal sin; if you say anything at all. I reduce you to this dilemma, and let Trinity College get you out of it, if it can. She told a lie to the King's messenger, and therefore, according to you, God rewarded her for mortal sin; whereas, I maintain God only rewarded her for venial sin;—so much then for your great theology. You thought you had me, didn't you, dear (laughter). Again, Sir, you say you have detected me in an historical error. It is my impression yet that I am right, but I appeal to the auditory if I did not mention the fact with regard to King John and Thomas a-Becket, with the parenthetical remark, that if my memory did not fail, such was the fact. This, however, only shews the necessity of an infallible Church. The moment I got into history I committed an error—I may have failed in history, but did I fail in theology? If I have done so let him shew me up as he did in this instance. In history I commit an error, but when you stick to the Holy Scriptures, I am invincible—as the Holy Father says, "*Ecclesia invicta res est.*" I now assert, however, that Thomas a Becket had every thing to do with Magna Charta. Perhaps I am wrong in this too; but if I am, remember it is history and not theology. I asked you was Thomas a Becket a Protestant or a Roman Catholic, but you did not answer the question. You talk also of the liberty and honesty of your Church. Now, who put Bishop Fisher to death? You may remember that Luther wrote a book against the accursed King of England—*contra maledictæ regem Anglice.* You have proved yourself to possess a little talent for management, for you wanted to avoid the demonstration I promised. If you had succeeded in that you would have had something like a shew of victory; but I am determined that I have the spirit of truth as belonging to the Church of truth, and I will not allow myself to be seduced by your stratagem of rambling from one thing to another. Did you not start with the apostacy of my Church, and did you say one word about it? No; you have given me plenty of old bones, holy water, and such nonsense, but nothing else. The first inquiry is—are we guilty of apostacy? but you produce nothing to prove it. You cannot make us apostate unless you prove that we adore and worship images; therefore, you dare not come to the consideration of principles with me, and you are obliged to beg the question. I call now upon all those who have a soul to be saved to offer up their thoughts to God, and say, here we are poor mortals, accountable beings; and Protestants, Presbyterians, and all those who differ from me in faith, lay your minds, I beseech of you, open to conviction. Mr. Maguire promises to demonstrate to you that the Pope cannot be the Antichrist spoken of, and I beg of you to pay attention to my arguments and demonstrations; let my rev. friend take notes of my discourse, and if I fail in my proofs, I give up all I have said. The rev. gentleman then read the following texts in support of his views that the Pope was not the Antichrist foretold:—Thes. c 2, v 3; John c 5, v 43; Mark, c 13, v 14; Apoc. c 13, v 14; Apoc. c 11, v 3, 6, 7, 8; Daniel 12, 11, Apoc. 13, v 13, 17. The foregoing texts were read for the purpose of proving that the phrase "the son of perdition" mentioned in the first text could not mean the Pope, because if it spoke of a succession of Popes the number would be plural not singular—that the Pope could not be anti-Christ till it was shewn that the Jews had received him—that the sun and moon should be darkened before Antichrist appeared—that no man would be allowed to sell without the sign of the beast upon him, &c.

The half hour here terminated.

Rev. Mr. Gregg.—Gentlemen, the Rev. Mr. Maguire will excuse me from the calamity which he complains of as my fault—namely, that I have not given so much of the apostacy as I should have done; but that arises from his not conceding to me both the first and the last hour; but you are aware that I must follow him when he has got the lead, for he must be answered; and I leave it to those present has he been answered? I trust and pray that the great God of all grace may give him the spirit of listening to the truth. I pray that the God of all grace may deliver him from every dependence on human authority, whether it be Augustine, Chrysostom, Theodoret, or any other human authority; may be be enabled to fling them over board. I certainly defer to the judgment of the holy Church. I do not value a straw human authorities; if you are satisfied with them, that is for your consideration; but Christ says. "Cursed is he that putteth his trust in man, or maketh flesh his arm, or whose heart departeth from the Lord." And if my reverend friend allows himself to be led astray by wandering to these individuals, which, however wise they may be in their generation, are capable of overlooking the grand points which make for their eternal peace, he will not arrive at the simplicity which is in Jesus. I tell him he must become as a child before he can discover the truth as it is in Jesus. Now, I respect his quotations from Scripture, and I shall answer every one of them; and it is for him to say whether my answers are satisfactory to his own mind. The man of sin, he says, is called an individual. I shall be glad to refer to the original, in order that I may not in the slightest degree act unfairly in asserting the opinion I entertain on the subject, and in order to discover what my views are, as they run counter to those which Mr. Maguire has alleged to be his. Now, I would beg to refer the learned gentleman to the passage as it is in the original Greek.

Rev. Mr. Maguire.—Oh! you are obliged to go to the original Greek? Will you not stand by your authorised translation? What will become of the poor ignorant Protestants? God help them!

The Rev. Mr. Gregg.—I do not take his correction. Mr. Maguire says that the man of sin refers to an individual; but I refer to all the learned characters here present whether the passage in the original countenances any such idea:—"*Me tis humas exapatese kata medena tropon, hoti ean me elthe he apostasia proton kai apokalupson ho anthropos tes amartias whios tes apaleias.*" You see, then, the passage ought to be translated *the* man of sin, and not *that* man of sin.

The Rev. Mr. Maguire.—What is the difference between *the* man of sin, and *that* man of sin?

The Rev. Mr. Gregg.—I insist upon it, that there is an essential difference. If there be no difference, let it stand on my side, and if there be a difference, let us contend the point. If it were otherwise than I have stated, it would be *houtos anthropos.* If it were otherwise than I have stated it, it would be anogothos. I appeal to any scholar; I put myself against the Rev. Gentleman, and let the issue decide. But I am not desiring to obtain a victory over the Rev. Mr. Maguire. Let him judge as a wise man whether I have not sufficient grounds for what I say? Mr. Maguire says it cannot mean a line of man, because the man of sin is an individual. Now, I shall bring him to a favorite passage of his in a favorite chapter, Matt. chap. xiv. v. 18—"And I say also unto thee, that thou are Peter and upon this rock I will build my Church, and the gates of hell shall not prevail against it." Now, according to their interpretation, the "rock" is considered by them as referring primarily to Peter; but secondarily to the line of the Popes. The Greek there is *kai epi taute te petra*; in the other passage the article is merely given, while in this passage that addition emphatically pronounced "*epi taute petra*"—"upon this rock;" and yet according to Mr. Maguire, this passage refers to a line of Popes; but when I bring the passage to bear on the man of sin, O then it only refers to an individual. When it signifies a line of saints, then it is all well; but when it signifies an antichristian line of Popes, then it is quite objectionable. Are you now satisfied Mr. Maguire?

Mr. Maguire.—I am not.

Mr. Gregg.—Well, I cannot help you. I give you facts and arguments, and if you are not to be convinced it is not my fault. But I see by the countenance of many present that that is a clincher. In the 1st Samuel, 8th chapter and 11th verse, it is said, "This will be the manner of the King that shall reign over you." The article is prefixed both in Hebrew and the Greek. You will find the nature of this King described in verses 11, 12, 13, 14, 15, 16, and 17; now there the King is spoken of as *one*, although it is evident that many were intended. When we say *the* King of England, does it not refer to a line of men? I ask you then whether the common language of the world does not warrant us in adopting this interpretation to the passage in Thessalonians, and whether the letter of the text does not make a strong argument in our favour? I see by the countenances of many that it is a clincher. Secondly, the Rev. Gentleman quotes a passage from the Gospel of St. Luke, in which it is said "If another shall come in my name, him ye will receive," and tells us that that passage refers to the Jews; but now, I beg to ask you, with what propriety can the Rev. Gentleman appropriate to the Jews a general declaration of Christ's will with respect to the Church? I say that passage refers to the Church; and the Pope came in his name, and him they have received; so that there you see the very thing he alleges as a reason for not believing the Pope to be Antichrist, is the very reason for believing him to be so. He says the Pope can't be Antichrist, because he calls himself the servant of the Most High; but are we to believe him when he says so? are we to believe the wolf when he puts on the coat of the lamb, that he is mild and innocent? am I to believe the Pope that he is mild and innocent when I find him blessing the long sword, and sending war and desolation through the earth—when I find him converting the Albigenses, who were lambs into wolves—exterminating them from the face of the earth? it is no proof that the Pope is not Antichrist, because he says he is the agent of Christ. The Rev. Mr. Maguire says next that Antichrist must be a man, an individual, because his number—six hundred and sixty-six—is the number of a man. But, my friends, I will give you a treat.—Apostacy is the name of a thing, apostate is the name of an individual—labor is the name of a thing, laborer is the name of an individual—Roman is the name of a man—for Roman let us substitute *Latinus*—then the number of *Latinus* makes six hundred and sixty-six. The Pope is again called *recte reverendus*, and the number of that is six hundred and sixty-six. He is called *Rex sacerdos*, and the number of that is six hundred and sixty-six—he is called *doctus decepter*, and the number of that is six hundred and sixty-six—he is called *doctor papa, deceptor papa*, and the number of that is six hundred and sixty-six—He is called in the Greek, *to mega therion* (the great beast,) and the number of that is six hundred and sixty six. Various other titles he has, all of which makes up, *in globo*, the number six hundred and sixty six. He says that the Pope cannot be Antichrist, as Enoch and Elias have not come, and that they have not been slain in the streets of Jerusalem. Elias was to come at first, and in reading the text he did not quote it all, or quote it fairly; he left out the middle of it—he said that the two witnesses were to be slain and be dead in the streets of Jerusalem. Now Jerusalem is not mentioned in the text at all—it says the great city, which is spiritually called Sodom and Egypt. The Lord, who was Elijah, was put to death by the Romans, and Roman is the name by which the reverend gentleman and his party go. Is not the sway of the Pope as great as that foretold of Antichrist? and I warn you against the delusions which Popery throws out to seduce mankind You see the reverend gentleman with all his great powers laboring in support of those delusions. You see him laboring against the current of the stream of truth of the living God. It is deplorable to see it. You heard his silly argument that the Pope could not be Antichrist, because he did not order an image of himself to be made and worshipped. I refer him to some of the texts of scripture which he has quoted. St. John says "I saw an other beast like unto a Lamb, but was a dragon." There is the Popish church, the image of the beast, the likeness of the original Pagan Roman empire. The Popish church is well described in having the appearance of a lamb, but being in re-

lity as a dragon. She is smooth and innocent in appearance, but cruel and treacherous in reality. She exercised vast sovereignty and dominion. She excommunicated, and thundered her anathemas and fulminations against those who dare to disobey her, or who did not acknowledge her power; and I ask you, my friends, is not this excommunication a prohibition to buy and sell, a warning to all to hold no communication or intercourse with those who fell under her displeasure, or who would not acknowledge her authority? I ask you, my friends, has not exclusive dealing, even in our own times, been made an instrument to effect sacerdotal purposes? He says his church is not guilty of apostacy from the truth, or of idolatry. Is not prayer to the Virgin Mary apostacy from the truth of Christianity? Can that church be the true church which ascribes such rubbish as this? [Here the rev. gentleman produced something like a woman's old gown, and holding it up to the audience, said]—Can the church be anything but that of Antichrist which says that such old trumpery, as this can do good to a man's soul after he is dead?—[Here the rev. gentleman brought to the front of the platform a large parcel containing pieces of old clothes, bones, beads, scapulars, pieces of candles, &c., and dashed them over his head and about the platform.] Bear with me, my friends: I do not do this to give offence to any; but I do it to shew the contempt in which our church holds such trumpery and abominations. The religion that can sanction things that must be detestable in the sight of the God of purity and holiness, is the religion against which I protest; and it can be no other than the religion of Antichrist. My friends, to-morrow the ladies will be excluded, and that exclusion is connected with an exhibition of more trumpery.

Here the half hour ended, and the business of the day closed.

RELIGIOUS DISCUSSION AT THE ROTUNDA.

CORRESPONDENCE BETWEEN THE CHAIRMEN.

"4, Capel street, June 5, 1838.

"REV. SIR—As in my conversation with you on yesterday and Saturday I failed in inducing you to name any fixed time whatsoever for the termination of the discussion, now in progress between the Rev. Messrs. Gregg and Maguire, I now beg to inform you of my determination, under such circumstances, of closing it on Thursday next.

"In coming to this resolution, I am sure I have the concurrence of every dispassionate and well-thinking individual, convinced as every person of this description is that nine days must afford ample time for the fullest investigation of the two propositions in question; I also consider that by this course I am consulting for the interest of our common Christianity, and for the peace and feeling of society, which must be seriously injured by indefinitely protracting so very exciting a controversy.

"I assent, indeed against my judgment, to its continuance for two days more, in order that it may not be said that I, in any way, took Mr. Gregg by surprise.

I have the honour to be,

Your obedient servant,

"JUSTIN MACNAMARA.

"To the Rev. E. Nangle."

"5, South Frederick-street,

"Nine o'Clock, a.m., Wednesday, June 6, 1838.

"REV. SIR—It was late last night when your letter reached me, and as I could not enter into any arrangement without the concurrence of my friend the Rev. Mr. Gregg, it was necessary for me to consult him on its contents. You will perceive that, under these circumstances, I could not have replied more speedily to your communication.

"I regret that so early a day as Thursday should be named for the termination of the discussion. I should prefer having it continued until Friday, at least. I apprehend no injury to the cause of *genuine* Christianity from free investigation; and as to the excitement which prevails, I trust it will issue in a general and searching inquiry how far the principles advocated by the respective disputants are entitled to that appellation.

"I have further to propose that another day be appointed for investigating the nature and tendency of the questions which the Roman Catholic priesthood are instructed by Den's Theology and the Maynooth class-books to put to females in the confessional. In requiring this, I ask nothing beyond that which the original agreement warrants; that agreement states that 'on one day, *at least*, females are to be excluded.' I need scarcely observe that the words '*at least*' exculpate my proposition from the charge of infringement upon the rules which were mutually agreed to before the commencement of the discussion.

"Permit me further to propose that, as doubts have been insinuated by the Rev. Mr. Maguire as to the correctness of the translation of the extracts from Dens which have already been brought forward by the Rev. Mr. Gregg, six Roman Catholic gentlemen be named by you, to meet six Protestant gentlemen appointed by me, to examine the accuracy of the translation of the extracts alluded to, that they may go before the public with their authentication. This subject at present excites an intense interest among all classes of society, and however my proposition may be received, I think it needful to make it, in order to convince the public that our desire is to put them in possession of THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH, on a subject in which they are deeply interested.

"In conclusion, Rev. Sir, permit me to appeal to your candour, whether, in making these propositions, I do anything more than respond to the letter which was published by the Rev. Mr. Maguire before the commencement of the discussion, announcing the gladness which he felt in the prospect of having 'the claims of the rival churches *fully, freely, and searchingly* investigated."

"I have the honour to be your faithful servant in Christ,

"EDWARD NANGLE."

"Reverend Justin M'Namara, Chairman at the Rotunda."

4, Capel-street, 6th June, 1838.

REV. SIR—In acknowledging the receipt of yours of this morning, I sincerely regret, with every disposition to be accommodating, that it is not possibly within my power to protract the period of our discussion beyond the day I have mentioned. Permit me to remind you, that when I submitted to you more than once the necessity of assigning some particular time for the termination of the controversy, you declined fixing any day, however distant, and reduced me, on my own responsibility, to the necessity of determining one; beyond which, in justice to all parties, I conceived it should not continue.

I adopted the resolution of closing on Thursday after very mature deliberation, and after weighing well the due convenience of Mr. Gregg, and the respect and consideration to which, as one of the parties concerned, he was entitled; and, instead of seeing any reason for altering my intention, I am, on the contrary, the more confirmed in it by the painful exhibition of this day—by the unpleasant collision of angry and party feelings, and by the obvious impossibility of suppressing clamour, and enforcing that order without which no serious investigation into truth should continue for a moment. In addition, I am finally and firmly confirmed in my determination not to prolong this controversy by the sanction which public opinion and the good feeling of every well-thinking individual have given to the course which I have been driven to adopt.

With respect to any further investigation into subjects considered unsuited to the female ear, I hold in such reprobation such wanton departures from modesty and Christian delicacy, that I could never feel myself justified in acceding to the renewal of a discussion which outraged every decent and becoming feeling, and which, I know, pained to the heart my venerated friend Mr. Maguire; who, from the commencement, deplored the dire necessity of entering into subjects, the unreserved circulation of which has been ever condemned by the wisdom and holy spirit of the Catholic Church.

In reference to your proposal for authenticating the translations of Dens, I cannot see the necessity of erecting a particular tribunal to try the correctness of any passages from that author, more than from any others that have been appealed to during the discussion by the respective disputants.

I have the honor to be, your obedient servant,

JUSTIN MACNAMARA.

P.S.—I am instructed to inform you, that should any exception be taken to the general charges of mistranslation of certain passages of Dens alluded to by Mr. Maguire, he is prepared fully to justify, through the press, "every insinuation" which you allege he has made.

To the Rev. Edward Nangle, &c.

5, South Frederick-street,

10 o'clock, A.M., June 7, 1838.

REV. SIR—I have to acknowledge the receipt of your letter of the 6th inst., announcing your determination of withdrawing from the discussion. I need not enter into any examination of the reasons which you assign for your decision—the public need no assistance to enable them to form a correct judgment on the subject.

In refusing to engage in any further investigation into the nature and tendency of the questions which the Roman Catholic Priesthood are instructed to put to females in the confessional, you represent the demand for such an investigation as is inconsistent with the modesty and delicacy of feeling which characterise the true Christian. We leave the fathers, husbands, and brothers of Ireland to judge between us—let them say whether certain interrogatories, which cannot, in your judgment be read in the hearing of an assembly composed exclusively of men, without an outrage on decency, be pressed on their daughters, their wives, and their sisters, in the confessional, without a departure from "modesty and Christian delicacy."

As to the extracts from *Dens' Theology*, which my friend, Mr. Gregg, brought forward in the discussion, I proposed "to erect a tribunal" for their authentication, because I know that the subject to which they relate is one of paramount and absorbing interest to the public. Your refusal to submit the passages in question to such a test, can only be viewed as a virtual acknowledgment of their accuracy, which fully meets the object which I contemplated in making the proposition.

In conclusion, it is now fully understood that the discussion terminates without my concurrence; that Mr. Gregg desires to continue the controversy, while Mr. Maguire declines it, and retires from the field of contest.

In closing this correspondence, I beg leave to acknowledge the courtesy which I received at your hands during the time of our official connection, as joint Chairmen of the meeting.

I have the honor to remain, your faithful servant in Christ.

EDWARD NANGLE.

Rev. Justin Macnamara, &c., &c.

PRICE OF IRISH STOCKS—THURSDAY.

Bank Stock	—
3 per Cent Consols	93¼
3½ per Cent. Stock	—
3½ ditto new (1830)	100¼
3½ do. Debentures	—

LATEST PRICE OF BRITISH STOCKS.

3 p. Ct. Consols, shut	Bank Stock, 204½
Consols for Ac, 95⅛	India Stock, shut
India Bonds, 74 pm	

The Mail.

WATERFORD, SATURDAY, JUNE 9, 1838.

THE DEMAGOGUE'S FALL PROGNOSTICATED.

We were greatly struck with a passage in a recent number of the *Chronicle*—so descriptive of the demagogue's present position and prospects, that turning up our eyes in grateful thanksgiving, we exclaimed, "*Magna est veritas et prevalebit*—behold the effect of truth on the mind of a converted dupe!" This hopeful symptom of renovation we must not withhold from our readers—and to exhibit more clearly the truth of the oracle and the sagacity of its prophetic powers, we shall interlard [in brackets] with the names and things which are to be properly understood. It runs as followeth:—"The tortuous and eccentric conduct," says the *Chronicle*, "pursued of late by one of the most illustrious among the *modern* champions of liberty, [Mr. DANIEL O'CONNELL, *kat'-exochen*, or by way of pre-eminence] is a mortification to his public [the Radical press]—as to his personal [his children, grand children, sons in law, &c.,] admirers; and is beginning to be regarded by the country [Ireland] from one end to the other—as a symptom [here beginneth the prophecy] of the not distant fall from his high estate [the Tribute] into the most profound abyss of political delinquency" [a seat on the judicial bench.]

It is very true that our contemporary hath not uttered this with a specific application to the Irish demagogue, and hath very craftily adumbrated his meaning under another illustrious name: but it will serve for any or every demagogue—and as Daniel O'Connell is

Knight of the shire and represents them all,

it is applicable with more truth to him, who is the concrete and concentration of all the patriotic ingredients that constitute a public impostor, than to any of the minor fry o political charlatans.

There is moreover this much comfort and certainty in reserve:—that if our contemporary hath not *now* applied the passage to the Irish deceiver—the day is not far distant when he will—if he be the honest patriot that he affects to be—apply it with ten fold unction to the back and shoulders of the brawny mendicant who lives merely by the successful humbug which embroils the country in agitation.

That Daniel is the knave described, or such a knave, we now proceed to shew on grounds which the *Chronicle* cannot dispute. The *Chronicle* is in the first place, a friend to a legal provision for the poor. If this be a just and expedient measure, Mr. O'Connell ought above all men to be its advocate—for he owes all he is, and all he lives on, to the stupid confidence of the poor and their lavish contributions to his yearly income. But when a bill was brought forward in favour of the poor, Mr. O'Connell laboured for its defeat—by moving it be read a second time at the end of six months (when parliament would not be sitting); and when the bill had passed the Commons he entered his protest against it in the office of Irish affairs—inasmuch as its effect would be to diminish his (Mr. O'Connell's) political power! Let the poor starve rather than diminish one jot of Mr. O'Connell's patronage! Again, the *Chronicle* is the warm advocate of the *extinction* of tithes—and preposterously enough—for the *appropriation* of them afterwards. Now so is Mr. O'Connell—or rather, so he professes to his Irish followers to be. And yet he is the very man who has invented a bill for *realizing* tithes to the full extent by commuting them into a RENT CHARGE; and he is the very man—as we learn on the authority of a ministerial journal—the *Examiner*—who has been privately urging Ministers for the last two years, to abandon the appropriation project!!

If that man be not a political knave, we know not what knavery means.

And now for his prophesied downfal. The symptoms are neither few nor fallible. We shall only allude to two: viz., the defeat and exposure he suffered from the tradesmen of Dublin, and the refusal of his agitating registration society to trust him with the balance of their funds, or obey his orders in any respect. Ah! Mr. *Chronicle*—Mr. *Chronicle*—these are pregnant signs of the times—and they indicate with infallible clearness "the not distant fall from his high estate," of the false God of the poor Irishman's weak idolatry.

Proclamations are posted through the city, offering a reward of one hundred pounds, by the Lords Justices, for the apprehension and conviction of the rioters at the tithe sale at Ballycanvan, on Friday week; the reward and a free pardon, to any person engaged in the riot, for information and prosecution to conviction, except those who actually assaulted the police.

DUNMORE HOTEL.

We are pleased to inform our readers that this establishment opens on Monday next. The numerous apartments lready engaged in this establishment, and the satisfaction expressed by those who have visited it are sufficient guarantees that the pledges made by the proprietor will be amply fulfilled.

RELIGIOUS CONTROVERSY.

(From the Evening Packet.)

It will be seen by a correspondence elsewhere between Father Macnamara and the Rev. Mr. Nangle, that Father Tom has at length made up his mind on the *expediency* of sounding a retreat, of shrinking from the further overwhelming consequences of his own challenge—a challenge oft repeated, and as oft recanted when the Rev. R. J. M'Ghee was in the case. The Rev. Mr. Macnamara, Father Tom's Chairman, in coming to the determination of closing the discussion this day, pined "twixt love and duty," as appears by his first letter. He assented "indeed" against his judgment to its continuance for two days more. His own opinion was, that the interest of the "common Christianity" of himself and the Rev. Mr. Nangle—or perhaps he meant the common Christianity of all—would be best consulted by stopping the discussion much sooner. He thought also that the peace and feeling of society must be seriously injured "by indefinitely protracting so very exciting a controversy," nor would he consent to a single day longer, though solemnly entreated so to do by his fellow-Chairman, who sought nothing more than was promised by Mr. Maguire, a full, free, and searching investigation of the rival Churches.

Though perfectly willing to allow the investigation to proceed to an indefinite period, with a view to disclose to the world THE TRUTH, THE WHOLE TRUTH AND NOTHING BUT THE TRUTH, the Reverend Mr. Nangle asked but for one day more to expose the abominations of the Confessional, as conducted under the tutelage of the Rev. Doctor Murray's safest book of theology, written by the filthy Peter Dens, yet this reasonable request would not be granted! Are we wrong in designating the theology of the Priests filthy and abominable? Let Father Macnamara answer the question. In reply to Mr. Nangle's request in this behalf, Mr. Macnamara, speaking of Dens' Theology, says,

"With respect to any further investigation into subjects considered unsuited to the female ear, I hold in such reprobation such wanton departure from modesty and Christian delicacy that I could never feel myself justified in acceding to the renewal of a discussion which outraged every decent and becoming feeling, and which I know pained to the heart my venerated friend, Mr. Maguire."

Here we have it admitted by Father Macnamara that the *Theology of Dens* "is unsuited to a female ear"—that it is calculated "to outrage every decent and becoming feeling;" add yet we know that Titular Bishop Murray has recommended his Priests to employ the language thus described in private, in the confessional, with married females! Is not this one fact sufficient to compel rational men to keep their wives at home, to take care that their feelings shall not be outraged, and their ears polluted by the Priests in the confession room or confession box?

Father Macnamara tells us that Father Maguire's feelings have been shocked by the discussion of these subjects; and we can very well understand why they were so shocked. In truth, Father Macnamara, unwittingly, we think, assigns the true reason why Father Maguire's feelings are shocked. What is that reason? It is because the discussion has made known to all, that which the Church intended should be only known to the Priests and to such married women as, in the heyday of their blood, would listen to such defilement. This is the plain, the simple inference from the admission of Father Macnamara. He tells us that Father Maguire—

"From the commencement deplored the dire necessity of entering into subjects the unreserved circulation of which has ever been condemned by the wisdom and the holy spirit of the Catholic Church."

Mark what "the wisdom and the holy spirit of the Church" has ever condemned! What is it? It is the unreserved circulation of subjects which are intended only to be known by the society of bachelors, and by such married women as are found panting to be made acquainted with all that the Priest can tell! A curse must dwell upon the land where Popery triumphs. Father Macnamara affects to be nervously apprehensive of offending the moral delicacy of his female friends. Where was this sensitiveness when he and Father Tom consented to the terms of the original agreement—one of these terms being "that for one day at least" these very abominations which excite his horror shall be openly and searchingly discussed? Then it was the Reverend Fathers should have objected. Yes, Fathers Tom and Justin—

"Tum decuit metuisse tuis nunc sera querelis,
Haud Justis adsurgis, et inrita jurgia jactas."

Oh, but Father Tom did not apprehend that his task would have been so laborious, or that there would have been so much peril incurred by "Holy Mother Church." He fancied he had found a green horn in the Rev. Mr. Gregg, who has turned out to be what Father Tom would call—what, if we are not misinformed, he has called "a Tartar." The holy pair of bachelors have caught a Tartar, and therefore all their sensitiveness for female delicacy and feeling. Father Tom is, we presume, too well acquainted with the classics not to know that *sero galiatum duelli poeniteat*. It is worthy of note that Father Macnamara decided on concluding upon a day which gives to his friend, Father Tom, the last speech. A man confident in the truth and justice of his cause would have come to a different decision. Sufficient has been disclosed to open the eyes of mankind to the iniquities of Popery, which is a soul-destroying and body-enslaving system, that may be aptly designated misanthropy.

PRIVATE CORRESPONDENCE.

LONDON, TUESDAY, JUNE 5.

There is good reason to believe that Ireland will ere long enjoy the blessings of peace and prosperity. The three great questions are likely to become law. Ministers, it is understood, seeing that they are likely to be defeated on the subject of the test of qualification for the corporate franchise upon the bringing up of the report, have yielded to Sir Robert Peel's demand in this behalf. The Corporation Bill will therefore pass, as will also the Poor Law Bill, improved in such way, by the Duke of Wellington's amendments, as will give the landed proprietary all the advantages, without the disadvantages of a law of settlement.

This good will be effected by making each union chargeable with the expense of supporting, in the workhouse, its own poor, who will be entitled to relief in preference to strangers. Besides the protection to the landlords, from making each union chargeable with its own expense, the preference given to the residents of unions, will prevent the migration of destitute persons to localities where they would be strangers. The noble Duke's amendments will make the bill a safe measure, and render it acceptable as well to the people as to the Landlords in general.—*Evening Packet.*

A letter has been addressed to the *Evening Mail* by the proprietors of the Topographical Dictionary, stating their determination not to prosecute the action commenced against that journal, the venue of which was laid at Westminster. This proceeding is extremely creditable to the good taste and discrimination of the Messrs. Lewis, whose best protection should be in the judgment of the public.

Her Majesty has spontaneously forwarded to the fund for erecting a monument to Nelson the magnificent donation of 500 guineas.

The Lady Mary Talbot, daughter of the Earl of Shrewsbury, is fixed upon as the principal train-bearer to the Queen at the coronation.

Vandenhoff, the tragedian, is returned from America.

Sunday night an alarming fire broke out in Kindrum House, Roscommon, the residence of the widow of the late M. Conry, Esq. Unfortunately, before assistance could be procured, the house, furniture, and every thing within the walls became a heap of smouldering ashes.

Lady Elizabeth Matthew has left Llandaff-house, Thomastown, for Dublin.

In the town of New Ross, which is now made a bonded port, so great a mania for building prevails, that eight new streets are marked out.

One of the most important operations in surgery, that of tying the Femoral Artery, for the disease called Femoral Aneurism, was performed at the Limerick Infirmary on last Saturday, by J. Wilkinson, Esq. This is the second case, of a similar nature, successfully treated by this gentleman.

Ensign Lewis gets promotion by the premature death of Lieut. Bennett, 45th, in the violent conflict with a party of rioters, commanded by a fanatic, named Courtenay, or Thoms, near Boughton, Kent, last week. Lieut. Bennett was interred with military honours at Canterbury, on Saturday, an inquest having been previously held on the body, and a verdict of wilful murder returned. Four persons have been committed for the murder.

NEW BIRDS.—Three new genera of birds, hitherto entirely unknown to science, have been sent from Madagascar by M. Bernier, to the Museum of Natural History in Paris.

The engineer party, stationed hitherto at Mount Misery, have removed to the vicinity near Tramore.

IRISH POOR LAWS.

The following are the amendments to be proposed by the Duke of Wellington on the clauses of the Irish Poor Law Bill; in Ireland this measure is looked to with fearful expectation:—

Add to clause XVIII.—So, nevertheless, that in making or altering such electoral divisions no townland shall be divided.

Clause XLI.—Line 5. After the Words ("take order") insert the following:—"In the first place, for the necessary relief therein of all such destitute poor persons as by reason of old age, blindness, lameness, or other infirmity may not be able to work, and of destitute orphan children, and in the next place for"

Add to Clause XLI the following:—Provided always, that in any case where there may not be sufficient accommodation for the relief of all the persons applying for relief whom the guardians shall deem to be destitute poor, the guardians shall relieve such of the said persons as may be resident in the union before, or in preference to those who may not be so resident.

Clause A.—(After Section XLI)—And be it enacted, that the commissioners shall cause to be printed for the use of every union a sufficient number of register books for making entries of the descriptions of persons admitted into and relieved in the workhouse according to the form in the second schedule to this act annexed, and in such register books shall be printed upon each side of every leaf the heads of information herein required to be registered respecting the persons so to be admitted and relieved; and every page of each such book shall be numbered progressively from the beginning to the end, beginning with number one, and every place of entry shall be also numbered progressively from the beginning to the end of the book, beginning with number one; and every entry shall be divided from the entry by a printed line.

Clause B—(After Section XLI.)—And be it enacted, that the commissioners shall furnish to every board of guardians, for the use of the master or other principal resident officer of every workhouse, one of such register books, at a reasonable price, the cost whereof shall be borne by the union in which such workhouse shall be situate; and every such master or officer shall, as soon as conveniently may be, register in the said book the particulars required to be registered according to the form in the said second schedule, touching every person to be admitted into and relieved in such workhouse.

Clause C.—(After Section XLI.)—And be it enacted, That the board of guardians of every union shall cause accounts to be kept of the expense incurred in respect of the persons relieved in any workhouse within such union, and such accounts shall be made up at the end of every six calendar months; and the board of guardians shall charge against the electoral division as formed by virtue of this act, at the end of such period, the proportion of such expense as shall appear to have been incurred in respect of every person so relieved, who shall be stated in the registry to have been resident within any townland included in such electoral division; and the expense incurred in respect of every person so relieved and not stated in the registry to have been resident within a townland situate in some electoral division of the union shall be borne by and charged against the whole union: provided always, that it shall be lawful for the guardians elected for any two or more electoral divisions within any union, by writing under their hands, to agree that all charges in respect of destitute poor persons resident within such electoral districts respectively, shall thenceforth be borne in common by such electoral districts; and in such case such agreement, having been first signed by the said guardians, shall be signed and sealed by the commissioners, and one part thereof deposited with the commissioners, and a counterpart or counterparts thereof signed by said guardians and signed and sealed by the commissioners, deposited with every clerk of the peace for the county or counties in which the said union shall be situate; and every such clerk of the peace shall and is hereby required, upon the receipt of such agreement, part, or counterpart, to file the same with the records of such county, and from and after the depositing and filing of such last-mentioned agreement or counterpart the same shall be for ever binding upon such electoral divisions, and shall not be revoked or annulled, anything herein before contained to the contrary notwithstanding.

Clause D.—(After Section LIV.)—And be it enacted, that in making every such rate due regard shall be had to the amount which shall in manner aforesaid have been ascertained to be chargeable upon any electoral division, in respect of its proportion of the expenses incurred in the relief of persons within the work house of the union, during the period to which the last account of such expenses shall extend.

Some of these amendments, it will be observed, touch only on details; others involve principles of the greatest magnitude, viz.—the amendment on clause XLI.; and clause C, after section XLI.; also clause D, after section LIV. The two latter are particularly important, as introducing new principles into the bill: clause C, in conjunction with the addition to clause XLI, establishing a kind of provisional law of settlement, within certain limitations—and clause D, regulating the proportion of expenses to be borne by each electoral division of a union.

CANADA.

QUEBEC.—Five companies of the Quebec Light Infantry have determined to honour the arrival, in their city, of Sir John Colborne, by "turning out" to receive and welcome him.

TORONTO.—The criminals under sentence of death have been respited; Montgomery, Anderson, and Mordeu, for forty days, and Theller until the Queen's pleasure shall be known. There is therefore no probability that capital punishment will be inflicted in any of these cases, or in any other growing out of the recent rebellion.

Dr. Morrison's trial for high treason took place on Wednesday last. Dr. Morrison being an old resident in Toronto, and one of the members of the Assembly for the county of York, his trial excited an unusual degree of interest. The jury returned a verdict of 'not guilty.' The announcement of it in the court occasioned great cheering, which could not be suppressed for some time.

A very large barley field, near Fermoy, has been in full ear this week past, and will be fit for the sickle in a few days more.

The price of potatoes in Fermoy market last Saturday fell from 6d. to 3½d. per weight of 21lb.

A Goose of the Poland kind, belonging to Mr. Thomas Crawford near Fermoy, has just hatched her *second* batch of goslings this season: the same goose has, for the last *three years* laid the egs, and hatched *two* broods of goslings every season. Her owner has refused £5 for her.

Two men were so severely beaten at the late fair of Conna, in the Barony Kinnataloon, Cork, that their lives are despaired of.

There is no truth in the statement of the *Morning Herald* that Mr. Morgan O'Connell was ever spoken of for the clerkship of the Ordnance.—*Globe.*

We have received the Paris Journals of Sunday. The Chamber of Deputies has voted a pension of 100,000 francs to the Countess of Lipano, ex-Queen of Naples, and sister to Napoleon.

J. Hayes, now residing at Hook Norton, aged 96, lately walked thence to Chipping Norton, a distance of five miles, to receive his pension. He is supposed to be the only individual remaining who was on board the Royal George, ship of war, at the time that vessel sank.

The Knight of Glin leaves Glin to attend the Coronation.

A negotiation is pending to encourage the importation of Irish butter to Portugal again.

The crops in Scotland will not produce an average crop this year, and the wheat in store is very short.

The Dublin and Liverpool packets raised their fares on Monday to 15s.

There are 29 registry notices for the borough of Clonmel, at Carrick-on-Suir sessions, the 19th instant.

A scale of prize money, according to tonnage of the vessel, is to be substituted for the head money now paid to the captors of negro slaves.

There is just now a large field of luxuriant wheat at Cottage, in the South Liberties of Limerick. The grain is of the best quality at this season, and the ear fully blown, only wanting the heat of summer sun to attain maturity. What renders this early instance of fertility most singular is the circumstance of only seven stone of seed being given to the acre, which in other cases is double that quantity to the same extent of ground.

Colonel Wyndham this week personally inspected our different local institutions, and made a present, in the first instance, of £100 to the County Infirmary, £50 to the House of Industry, £50 to the Fever Hospital £50 to the City Infirmary, £10 to the General Dispensary, £10 to the Mendicity, £10 10s to the Lying-in-Hospital, £10 10s to the Protestant Orphan Asylum, and smaller sums to other charitable establishments, which in the aggregate have thus dispensed most acceptable relief to all.—*Limerick Chronicle.*

IRISH CORPORATE REFORM.

It was rumoured in London, on Monday, that Lord John means to strike on the amount of franchise, and, as the Irish phrase runs, to "split the difference." His proposition, as reported, is to be, that "seven pounds," in place of "ten," should be the *maximum*. This is so mean and rascally a proceeding, that, bad as *he* is, we almost question the possibility of his taking such a course. But Sir Robert Peel will not abate one farthing; and there will be no corporate bill passed, excepting such as meets the full concurrence of the Conservative party. Ministers are now in a dilemma from which they cannot escape. It would be treachery to help them out of it.—*Evening Mail.*

WESTMEATH ELECTION COMMITTEE.

WEDNESDAY.

The committee met shortly after two o'clock.

Mr. Wrangham said, the petitioners waived their objection to the list of commissioners, therefore the only business before the committee was to direct a commissioner to examine witnesses in Ireland to issue in the usual form. The list of commissioners returned to the Speaker must be produced, and then each party would strike off one in rotation, until it was reduced to three.

The usual routine and formal proceedings were then entered into. At the conclusion a commission will issue in the usual form. From the number of objected votes to be inquired into it is impossible the commission can be returned during the present session, and consequently the present members will retain their seats until the next meeting of parliament.

(From the Times of Tuesday.)

Some alterations in the mode of calling in Exchequer bills, which are now in operation, will require attention from the holders, who may otherwise lose something in interest by not presenting them at the proper time. It has been usual for the government in almost all cases to give them 12 months to run, but when the issue of last September was made it was apparent that the American crisis was so nearly at an end that some reduction of the interest upon them must be practicable in the course of two or three months at most. The September bills, therefore, had six months' currency given to them instead of twelve, and the same course was followed with those in December, which thus became severally due in March and June of this year. The bills of June, 1837, had the usual time to run, and hence the bills of June and December, 1837, are all to be exchanged at this time. The new bills of March and June of this year will take the old form in having 12 months to run, and, consequently, there will be no exchange of Exchequer-bills till March next; and the only periods for exchanging will be in March and June of each year. The effect of this will be, that if the holders of either September or December bills of last year neglected to send them in to be exchanged on or before the 18th inst., they will lose nine months' interest, as the practice at the Treasury is only to effect such changes within the time declared in the periodical notices for that purpose. There is a very general complaint in the City on this head, and it is said that many persons who were ignorant of the alteration have already suffered the loss of three months' interest in neglecting to exchange the September bills in March last. The notices on this subject ought certainly to have been more explicit on this particular point. The short bills were an accommodation to the Treasury more than to the public, and they should have been reminded when they became due of the departure from the usual practice with respect to such bills.

DEATH OF THE LORD CHIEF BARON JOY.

We deeply regret to announce the demise of this highly gifted judge. His death took place at his residence, Woodstown, county Dublin, at two o'clock, yesterday (Wednesday.) The late lamented chief Baron was called to the bar in Trinity term 1788.—*Dublin Record.*

NATIONAL BOARD OF EDUCATION.

Three new members have been added to the Board of Commissioners—namely, Sir Patrick Bellew Bart., Mr. Sergeant Greene, and the Right Hon. T. F. Kennedy.

THE ROBBERY OF 12,000 SOVEREIGNS.—Mr. Thomas Rogers, of Gloucester-terrace, New-road, Mile-end, Oldtown, from whose residence it has been alleged three boxes containing 12,000 sovereigns, had been stolen on the night of Sunday, the 29th of last month, appears as an insolvent.—*Morning Herald.*

We understand that Colonel Considine, with the permission of the English government, has taken the command of the army of the Bey of Tunis, for the purpose of organising and disciplining it. We believe we may add that this gallant officer will have the British rank of Major General whilst thus serving on the continent of Africa.—*Observer.*

The whole of the parties at the Palace have been postponed. Rumours of the typhus fever and the measles having made their appearance in the household has been officially denied, but the whole is enveloped in mystery.—*Morning Herald.*

The Queen has been graciously pleased to grant a pension of £200 a-year to Mrs. Belzoni, the widow of the celebrated traveller.

At the coronation fair in Hyde-park, the different articles for sale and amusement are to be named after the Queen and her ministers. Thus, there are to be Victoria nuts, Melbourne pies, Russell brandy-balls Rice-cakes, and races by Glenelg and Palmerston donkeys.

The Spanish government have come to the resolution of preventing the sale and distribution of the edition of the New Testament published by the Bible Society of London.

The Canadian papers state that an affair of honor took place at Quebec between Captain M'Cord, of the Volunteer Artillery, and Ensign M'Donald, 34th regiment, who fired two shots each without effect, and then left the ground. The difference arose in Ensign M'Donald not having ordered out the guard to salute Captain M'Cord's company of Artillery, when passing.

We mentioned last post that the Mayor had appointed William Morony, Esq. to the offices of clerk of the Crown, Peace, &c. vacant by the death of Mr. Parker; since then, we are informed government has appointed Mr. William Roche, Solicitor, to the same offices. Whether government have the right to make such an appointment, is greatly questioned.—*Limerick Standard.*

A beautiful specimen of the trifolium incarnatium, now growing on the lands of Mr. James Kenselah, at Park, in full blossom lies at our office. It has already reached the height of two feet and a half—and promises a most abundant and nutricious mass of food; and we hope will become a favourite crop with our agriculturists. Mr. K. deserves credit for his spirit in introducing so useful a plant into this county.—*Wexford Independent.*

Mr. Curran was once asked, what an Irish gentleman just arrived in England could mean by perpetually putting out his tongue. "I suppose," replied the wit, "*he's trying to catch the English accent.*"

DUNGARVAN.—(From our Correspondent.)—While the Magistrates were a few days ago considering the circumstances of the murder of Mr. Keefe, the newly appointed Magistrate, Mr. Pierce Barron Stafford, of Repeal Lodge, arrived, to the great astonishment of the meeting, which instantly dispersed, as if the Riot Act had been read. Mr. Stafford has, in consequence, been dubbed "the Riot Act Magistrate." Mr. Newell, the other new magistrate, is very ill, and he has an action pending over his head for an alleged act of trespass. It is now said they will be sent out to the West Indies, as Stipendiaries, as the Magistrates here have evinced a determination not to touch pitch.—*Evening Packet.*

On Wednesday, after the discussion at the Rotundo, a brace of "the society of bachelors" returning thence, in a car, were stopped at a turnpike-gate on the north side of the city, and the usual toll was demanded. One of the *Reverend* gentlemen replied "We are Christ's viceregents on earth, and on holy business, and we must pass free!" The toll-man, however, was not to be cheated or cajoled by such nonsense, and he very properly insisted on his legal demand which amounted to 4½d. At length one of the bachelors drew from his pocket the enormous sum, and handed it to the demandant, exclaiming—"I pay you now, but, if the money be not returned before four o'clock to-morrow evening, I will excommunicate you and curse you from the altar!"—*Evening Packet.*

An address of condolence was on Friday presented to the Marquis of Ormonde, (occasioned by the recent death of his lamented father),) on the part of the Mayor and inhabitants of Kilkenny.

The fair of Ballingarry on Tuesday was one continued scene of riot. About 8 o'clock an old man was killed in an affray by a blow of a stone, on that day twelve months his brother was murdered on the same green by the same party!—*Kilkenny Moderator.*

WATERFORD:—Printed and Published by the Proprietor, RICHARD HENDERSON, on the Mornings of Wednesday and Saturday—Saturday, June 9, 1838.