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## THE CHURCHES.

### DISCUSSION BETWEEN THE REVEREND T. D. GREGG AND T. MAGUIRE.

### EIGHT DAY—WEDNESDAY.

Mr. Maguire—The whole foundation for all the abominable slanders with which the Rev. Mr. Gregg has so long occupied the time of this meeting rests upon a vile pamphlet, entitled "Henry Stephens's Wonders of the World." There is his authority for you, gentlemen—"Stephens's Wonders of the World!" and wonderful are the stories contained in it, but not one of them is true. In Burnet's History some of those falsehoods are set out; but he does not tell you upon what authority he gives them; and Fuller, who wrote upon the subject, tells you that Burnet himself did not believe them, although he put them into his history. I will say a word about the question of apostacy, and then have done with it for ever. Mr. Gregg says that my Church is the Church of Antichrist, and he makes the acknowledgment then that either his Church or mine must be the apostacy. He was not able to shew the time that my Church apostatised; but I shewed him that it was impossible she could ever apostatise, unless Christ had broken his promise to her. I shall again refer him to Scripture. In Matthew it is said, that when our Saviour was sitting on Mount Olivet the disciples came to him privately, and said to him, "When shall these things be, and what shall be the sign of thy coming and the consummation of the world?" And Jesus, answering, said to them, "Take heed that no man seduce you, and many will come in my name, saying, I am the Christ, and they will seduce many." And our Saviour adds, "That his Church is the pillar and ground of truth, and that he shall be with it all days, even to the consummation of the world. The Church was not seduced—she could not be seduced—she was the city on the mount; but many of her members were seduced and went out of her. Luther, and Calvin, and the whole spawn of locusts were seduced—they were seduced by their own foul and ungovernable passions, and they went out—they apostatised—the Church cast them off, and they founded a new religion, and preached new doctrines. So much for the apostacy. I ask you now again, Mr. Gregg, how do you know, or how will you prove to me, that the Bible is not falsely translated—whether your translations be honest or not—whether it has been falsely and maliciously interpolated by the wretched hands of the monks and priests with whom it was, for so many ages, and to whom the world is indebted for the preservation of the Scriptures? How, now, Sir, will you shew me by your Church, or by any authority upon earth, that the Scriptures are the genuine Word of God, and that they have been preserved in all their original integrity? Sir, the Scriptures do not prove their own inspiration. There is not a single passage throughout the whole bible which says that all the Scriptures are inspired. How then Sir, will you prove them, if you do trace up their safe-keeping through the Church to the very hands of the Apostles? There was more roguery, villainy, and malice exercised in the translation of your Protestant Bible than ever was known in the whole world; and the higher you go up the more fraud you will find to have been practised—the more you will observe the retrograde motion, the more, Sir, will Protestants be astonished at the work of those impious hands which have perpetrated such blasphemous outrages upon the Scriptures of God. These men say they give you the Gospels; they recommend them to your perusal; they are to be read by all the world; whilst at the same time they have filled them with fraudulent and wilful errors, wholly opposed to the letter and the spirit of God's Holy Word. When the first translation of the Protestant Bible took place, the errors were so glaring and so palpable that they alarmed the first Reformers; and in another translation which followed, some of those errors were corrected. There have been upwards of eight thousand corrections in the Protestant Bible from the time it was first published up to the present time, and there are twenty-nine corrections yet to be made. Mind, my friends, I do not talk of errors arising from the construction of language, or the difficulty of certain texts; but I talk of wilful and gross perversions of the Word of God by these early reformers, for their own purposes. [Here the rev. gentleman read the names of some of the translators of the Protestant Bible, among which were Luther, Calvin, Coverdale, Beza, Zuinglius, Walton, &c., and then read extracts from the works of each, all condemning each other's edition of the Bible, and pronouncing it hellish and blasphemous]. Calvin said that Luther's translation was the work of the devil, Luther condemns Calvin, Calvin Beza, Beza Zuinglius, Zuinglius Coverdale, Coverdale all the others—but each and all maintaining that his own was the correct version, or that it was, as Luther said, what was the best suited for the purposed of the Reformation. Every man was then, as some of our fanatics now pretend to be, wise in the Scriptures; so that Walton, the celebrated and learned author of the Polyglot, remarked that it was once said by Aristarchus that there could not be seven wise men found in Greece, but that it might then be said that there could not be seven fools found, for that all pretended to have a perfect knowledge of the Scripture, which, above all things else in the world, was most difficult to be understood. Here, Sir, I produce your own writers, who acknowledge that it would have been better that the Scriptures were never published, with the errors and gross perversions which the Reformers were guilty of in the translation of the Bible. [Here the rev. gentleman read from Whittaker and others]. He then proceeded—But what apology do you think has Luther given for adding to the text—that is, introducing a word that was not to be found in St. Paul at all? "Why," said he, "am not I, an apostle as well as St. Paul, and if he wrote the whole text, have not I a right to add one word at least, or, for that matter, as many words as I like?" (a laugh) There was Luther for you! Now I have here Parker's edition of the Bible, where he quotes the sixth commandment; but I will not mention what is expressed in it in the presence of the ladies. I shall pass this over, and point your attention to a few of the glaring errors and perversions which these men have introduced into the Bible. Here they are in the editions printed in the years 1566, 1567, 1577, 1579; and, mark me, all these differ from the present translation, and every translation coming nearer to that which is approved of, and sanctioned by the Catholic Church.

Mr. Gregg.—Mr. Maguire says he stands up to attack the Church of England, but I come here as a Church of England man to defend her. I stand up for Protestantism *in globo*. You are wrong in doing so, said some of my friends. No, said I, I will stand up for the Church of England, because I recognise in her such purity of descent—such purity of doctrine, and such simplicity of views that I will stand for her alone. Mr. Maguire attacks the Church of England, and how does he proceed? He quotes Luther against Zuinglius, and Zuinglius against Melancthon, and Melancthon against Calvin, and so on; and he tells us that there is one Protestant clashing against another. He brings forward these foreign divines contending about straws, and then he says, "there is something for you." Now I ask you, rev. Sir, for I came here to attack your Church, and I put it to the candor of the Roman Catholic clergymen around me, what would you think, if instead of attacking the errors of the Greek Church, if I began to expatiate on the holy water and extreme unction in the Greek Church, or if I shewed you other doctrines which you totally refuse and disregard? The rev. gentleman shews us a number of errors in the early translation of the Bible, and he says, look at that error which you have corrected; look at the second error—and you corrected it; and look at the third error—and you corrected it; and look at the fourth error—and you corrected it. Well, then, Sir, have we not corrected them all? Aye, Sir, I think that is sometimes to the point—I think it is. Now, Sir, you tell us the farther we go back to Protestantism the more corrupt we become. We have a retrograde motion, for the nearer we go to the top of it, the more ignorance, and blindness, and darkness we find. I agree with the rev. gentleman, for the nearer we get to the fountain head of Protestantism, the nearer we get to the tail of Popery (cheers and laughter). Why, Sir, when you breed up your monks in ignorance, and we get them, and they do their best, we must not only lament that they are such bad scholars and so ill-instructed when they came out of Popery they brought their darkness along with them; must we on that account neglect the true gold found in them, because, forsooth, they have been contaminated in the system in which they have been brought up (cheers.) You call us apostates—I tell you, Sir, you are the apostates—and I tell you, I believe in my heart and soul that every Roman Catholic, and especially every Roman Catholic Priest, is emphatically speaking, an apostate (cheers and laughter.) Now, Sir, you say our translation is wrong, or rather, indeed, you say we correct it;—so then we did correct it. But enable us to find out where our Bible is intended or calculated to lead men into error. Sir, you are ignorant of this point, that it is not by single texts taken by themselves that we are to discover the meaning of the Word of God. There is the glory of the Bible—Oh! what a wonderful book it is! I glorify my God for such a precious book. I tell you your Church could not corrupt it—there is so much awe about it, for it demonstrates itself to be from God—such a blessed light shining around it that not all the depths of the apostacy could corrupt it; and in fact such is the nature and character of the book that no single text of Scripture can render it invalid, for it is not the letter but the Spirit of the Bible that is to guide us. First, with respect to Protestant translations, I am not now prepared with documents to enter on that subject, because I did not anticipate the line of argument that he would adopt, and consequently I did not exactly know what books it would be necessary to refer to, in addition to a large number on the table before me; but I will bring Roman Catholic translations here, and I undertake to brand the Roman Catholic Church with translations, so foul, so corrupt, so abominable, so detestable, and containing perversions so monstrously evident, that they are enough to make the hair stand on end. This reverend gentleman, who is the very cream of delicacy—"the spotless, the pure Mr. Maguire," as they have in the song which they sing about the streets—and, Sir, if you believe me, (hear). I do not believe any thing to the contrary about you—not in the least; and I would concede it to every Roman Catholic Priest in Ireland that they are all amiable men; but that does not alter the thing, because there are white devils as well as black ones. But this delicate, pure, and spotless gentleman leaves out the sixth commandment. Who told you it was the sixth commandment? Who told you so, Mr. Maguire? But, Roman Catholics, I shall shew you the reason he calls it the sixth; because he leaves out those awful words, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath or that is in the water under the earth, thou shalt not bow down thyself to them nor serve them," &c. There is the commandment which he leaves out, which makes the commandment which he call the seventh be the sixth in his enumeration, and which we are so indelicate as to read, as we do the whole catalogue from the communion table every Sunday. They leave out that commandment in their catechisms; but I grant you they do not leave it out of their Bibles, but if they could they would. I say instead of opening the Book of God to prove that his Church is pure, he makes the battle to consist in the question—is this the Book of God? and then you presumed to tell me—I call it presumption, Sir,—that I cannot prove the Bible to be the Book of God—why, Sir, are we not the Holy Catholic and Apostolic Church? What, Sir, have we not our Apostolic Bishops? But you say we got them from you; aye, Sir, and if you fling off your filth and husks, and take what we have taken, we will embrace you as a brother—we will give you the right hand of fellowship, and we will thank God you were delivered from your errors (cheers.) Here is the *liber expurgatorius*. Mark how diligently I am running in to every "rathole" to hunt out this Popery—here I shall shew you from this book, which we have got reprinted, that whole passages have been blotted out from the Fathers which they hand down to us, and which they quote as authorities for their doctrines. When their Fathers condemned idolatry and celibacy, they blotted out the expressions.

Mr. Maguire—Well this is my day for attack, but you want to get me on the defence, by coming forward with your attacks instead of answering my arguments; and when I assail your principles you endeavor to get out of it by saying that you are not prepared to answer my arguments to-day, but you will do so to-morrow. Now, when ever I was attacked, have I said that I was not prepared to answer you? You threaten us with bringing proofs of our mistranslating the Scripture. I ask you did I translate the translations of your Church for any trivial or inconsiderable mistake, but for gross wilful, and abominable perversions of the sense of the holy writ? You say that the head of your Church was very near the tail of Popery, and was contaminated by the contact. Now I ask you, did not those men who composed the head of your Church, and who were so very near the tail of Popery, as you say—I ask you did they not bring with them out of Popery a deal of roguery and blasphemy, and indecency, and if that was not the true cause of their leaving Popery, or rather of their being cast out of it. I call on him to produce proofs that his Church is the Church of Christ, and he refers me to the Scriptures, where he says that it shines out so gloriously that no man can be deceived. If the truth shines so brilliantly and clearly from the Scriptures, how does it happen that the Africans of old could not see it, or the thousands of heretics who sprung up at the different times; or how could the millions of every age, and every country who, you say, were plunged in error—how could they have been so miserably blinded as to have mistaken the light which so gloriously shone upon them? He talks about our perversion of the Ten commandments. Well, then, we have the Ten Commandments right in our Bible.

Mr. Gregg—But in your Catechism they are not.

Mr. Maguire—Oh! we have omitted part of them in our Catechism! Why, there are ten thousand texts of the scripture, besides, omitted in our Catechism. He does not blame us for omitting the words ox and ass, &c. in the third commandment, and we do not omit the second, for it is, as we believe, contained in the first. We only give the heads of the commandments in a little halfpenny Catechism; we give what we consider to be the sense; and let me ask you, Sir, how do you know anything about the division of the commandments? Moses never made any division of them, and from what authority have you received that which you adopt? I did not accuse Luther of a simple mistranslation, but of a gross and wilful interpolation, an insertion of a word into the text, and not merely putting it in the margin, or adding it as a note. But this discussion will be published to the world; and to the public I appeal for judgment in the question between us. Believe me the devil is aware of what is going on here, and will triumph in the injuries which may be inflicted on Christianity in general. Believe me there is at this moment jubilee in hell; but when those who may be led astray by your statements and your gloss shall be corrected—when all shall appear clear to their view, there will be then jubilee in heaven. I have declared again and again, from this spot, that I admitted every word of the Holy Scriptures, and that I would lay down my life rather than give up the smallest part of it; but I say that you have no principle in your church which could enable you to prove the Bible to an unbeliever.

Mr. Gregg—My Rev. opponent says, let Mr. Gregg prove the canonicity of the Scripture. I would prove it to an Infidel, or a Jew, or a Pagan. Who converted the Pagans? Go abroad at the present day, and you will find our Missionaries from the Church of England spreading abroad the knowledge of the ever-living God through every Pagan nation under Heaven. We have Missionary Societies, and we have the Bible Society, which has translated the Bible into 150 languages, our Church also translated the Bible into the Irish language. Shew me anything of that sort among you, Sir? But mark me, my friends, the canonicity and veracity of the Bible may be proved in a variety of ways. First of all, we can refer to the ancient histories that we find in the church, and there we do find that from the earliest age the present canon of scripture was the canon agreed on by the whole body of the primitive Church, before it began to adore nails, bones, rags, ships, iron, &c., and to drive the devil out of mortar and stones (laughter). It was held and believed by the church when it was in its purity. We can refer you to our apostolic Bishops. But secondly, and most important, the Holy Spirit is given to us, and it bears witness to every page of the Bible—so that I assert that it is demonstrable, that if this book was found by a savage in a heathen land, who was instructed only so far as to be able to read it, he would discover in it abundant evidences that it was from God, which would constrain him to receive its doctrine, and yield to its truth (cheers). Further, I am asked how I can persuade an infidel or Jew to believe it? I answer—I preach the truth to him—I tell him what the Bible tells me of his soul, and of his sinful state—I picture out to him the true state of his own heart from the Bible, and, from the Bible, I point him to Jesus, as the only Saviour—I represent to him the mode of that salvation—and, as I preach, the Holy Spirit, being present, bears witness to my words, and brings home to his soul the truths which I preach, "not in word, but in power," and causes the man to receive the Bible, in consequence of the testimony which it gives of Jesus. But what is the reason, Mr. Maguire, that you have not said a single word about the "veiled prophets of a pampered and luxuriating establishment," as you set forth in your letter. Here I find you twisting about, and "wheeling about, and jumping," as they say in the song. Just the same thing over, and over, and over, again. How have I acted? Every single day I came forward I brought forth something new; but he is at the same thing still—he is "kicking against the pricks"—he is dashing his head against the "rock of ages," and all the time you are dashing out your own brains. I am dashing out the brains of your foul, diabolical and apostate church (cheers). You are an apostate; and the man who ceases to belong to you, that moment ceases to have the brand of the apostacy upon his forehead. He taxes us with Henry VIII. and the early persons who came from Popery; but are there no persons coming lately out of Popery? Your Priests are running away from you every day. There are whole congregations leaving you; there's the Crottys, the Nolans, and the Burkes (cheers and hisses). He says I have thrown Protestantism overboard; but I have not—I deny it. But, sir, I won't allow you to wander from the question of the English Church. I have chosen to stand by my church on account of her simplicity and purity—and let every man stand by his own ship. If you have anything to say to Independency go to Dr. Urwick. I think he has a word to say for himself (cheers). If you have anything to say to the Presbytarians, go to the Rev. David Stuart, or to the Rev. Dr. Cooke; either of these gentlemen will, I think, give you a job (cheers). We enjoy the right of public freedom—we enjoy to the full the right of private judgment—and I do say, when the right of private judgment is judiciously exercised, it will bring us to the conclusion to which public judgment has arrived. If Mr. Maguire will shew us that the public judgment of our Church is incorrect, he will then do something. But now, what about this division of the Commandments? I say, most foully have you dealt with the Commandments of the living God. If you choose to subdivide them you may; but why omit? Was there not a reason? You have your images, but God forbids them; and you leave out the prohibition (cheers). You know that the whole Church of Christ in this matter is against you; and yet you talk of your Church!—but she is a lame, limping, and a false Church (cheers). I tell you, Sir, that you are guilty of idolatry, and the proofs of it are plain. Come now, I challenge you to come to common sense, and to give up cavils. As you have given me nothing to reply to, but shifted from one subject to another, in a regular "wheel-about turn-about" manner. I will give you a subject to discuss. Now, mark me, I say the doctrine of the intercession of Saints is a damnable error (cheers and hisses). I will prove it to be such abominable and foul idolatry as to make the blood run cold.

Mr. Maguire—Now, Mr. Gregg, in the face of this assembly, I challenge you, to-morrow to meet me on the subject of the invocation of Saints.

Mr. Gregg—And, in the face of this assembly, I proclaim that I readily accept your challenge, and shall meet you on the subject (cheering.)

Mr. Maguire—You have nothing else to prove your own scriptures, but the authority of the Holy Fathers. Of what church were they? Who canonised them? In whose communion did they live and die before Protestantism was ever heard of? Oh, Sir, you know well it was the Holy Roman Catholic Church. You talk, then, of corruption and apostacy, and yet you are driven to prove the divinity of your Bible, to this apostacy and corruption. Your friends ought to congratulate you on going back again to Popery. Has Daddy Cooke the Holy Scriptures? Eh, Doctor? Has Dr. Urwick the Holy Scriptures? They all differ from you, you know, and despise the authority of your church. Oh! no, no one has them but Mr. Gregg. Why? Because no one pretends to be inspired but him. Indeed he is the only man I ever knew laying claim to individual inspiration. Where was your church for 800 years after the death of Christ? If you will judge of the scriptures by the scriptures themselves, how will you know how much of it is the right Bible, which contains the eternal word of God. Look at it in the hands of Anabaptists, Moravians, Jumpers, Seekers, Calvanists, Methodists—all differing from each other, and professing they have the genuine word of God? Look what has occurred in Canterbury the other day, where a man told the people he was the Saviour of the world—that he would rise again in three days, and that nothing could molest him. There's bible-reading England for you! (laughter). Look at Johanna Southcote: how many props of Protestantism did she seduce?—about sixty or seventy Parsons were continually dangling after her tail (laughter,) as if she were their Saviour. Did she seduce a Priest? or would she, were she now living? There's your apostacy for you! What care you for apostacy? I now ask him, whether the Holy Ghost is the public judgment or the private judgment? Which is the rule of faith? and if either should come into collision, who is to decide? or who is right, or who is wrong? He talks of images: to-morrow will be set apart for the discussion of that doctrine; and we will see whether he will prove from the Holy Scriptures that it is erroneous. It will be the last day, and it will be seen who does or who does not belong to the Catholic Church of Christ, which was always visible on earth since the days of the Apostles, holy and Apostolic.

Mr. Gregg—What, Sir! so the discussion is to conclude to-morrow? (cheers and hisses). To-morrow is, then, to be the last day! (renewed cheering and groans). Oh! who is it that runs away—who has trembled like a man on a shaking bog? (laughter). Look at him—look at him! (a laugh). I say he is dead beaten (cheers and laughter). He is beginning to shew the white feather; for, he says, to-morrow will be the last day. I declare to you, Sir, if I were not restrained by a sense of what I owe to the chair, I would cover you with shame (laughter and loud cries of "Question.") Mark my time, Sir. Oh, Sir, you are now, indeed, beaten (cheers and laughter). I tell you, Sir, that your canonisation is a mark of damnation. When any man is approved of as a saint by your church, it is an excellent proof of his reprobation. There was one among their canonised men called St. Simon Stylities. This was a man who went into the sequestered parts of the desert, and having lived there for some time, took a freak and erected a pillar six cubits high, on which he perched himself for four years; he left that and built one twelve cubits high, where he stopped for three years; he next built one of twenty-two cubits, upon which he lived for ten years; and, lastly, one of forty cubits, upon which he lived for twenty years, as some thought, without eating a morsel for several days—and this is the person are selected for canonisation by the Roman Catholics! Was there any thing like a saint in that man's life? Did his caprice of dwelling on a pillar entitle him to canonisation? Had he exhibited the spirit of a Christian, and dispensed the radient light of the Word of God, how much stronger would his claim on canonisation be? I publicly announced in a sermon that I preached, that the consecration of a Popish Chapel on Arran-quay, was the giving it over to the devil. Was there a single voice to controvert what I said? None. But in any Priest under heaven had dared to preach a sermon, stating that the consecration of our Churches were of the devil, I would have dragged him before the public to prove his point, or for ever to hold his peace. I tell you that we are the true shepherds of the Church of Christ—that we drive away all the wolves from the flock; and if ever the flock be assailed, we will not allow it with impunity. I will prove your consecration, Sir, to be of the devil.

Mr. Maguire—I wish you would do it.

Mr. Gregg—Did we not reveal to the world the Apocrypha, which you place on a level with the inspired Word, and which recommends self-murder? I tell you, Sir, that everything you have is manifestly corrupted by devil. Again, you tell us that par Church was invisible for 800 years and more. You are perverting the the truth, and you know it. Your apostacy is represented in the book of Revelations, particularly in the 11th chapter. I shall make this book of Revelations hang as a millstone round your neck, and sink you into the depths of the sea. Here we have the apostacy described, and the witnesses against it set down. [Here the reverend gentleman applied to Mr. Maguire and his brethren the awful woes denounced against the scribes and pharisees in the 23d chapter of Matthew.] I say to you, (continued Mr. Gregg) prepare for judgment—come ye out of Babylon, and flee, lest ye be defiled with her abominations.

### NINTH (AND LAST) DAY.

Mr. Maguire, at eleven o'clock, called upon Mr. Gregg to proceed with the discussion on the "Invocation of Saints."

Mr. Gregg—I beg leave to propose, as a preliminary, that the chairman read the correspondence which has taken place relative to the termination of this discussion.

The Rev. Mr. Macnamara could not see what use it would be of, except to delay the discussion.

Mr. Maguire said that he had not the slightest objection that they should be read.

The Rev. Mr. Nangle then read the correspondence between himself and his brother chairman, as to the termination of the discussion.

Mr. Gregg then said he would be exceedingly sorry that anything he said with respect to the Roman Catholic religion should lead any one to suppose that he did not admit that there may be persons of highly amiable character connected with that religion. He would proceed to one marked feature of the apostacy, namely, the invocation of saints, and there was a passage relative to it which fastened the apostacy upon Roman Catholics. It was said that "in the latter times there shall be apostates from the faith, giving heed to seducing spirits and doctrines of devils;" or as it was in the original "doctrines of Demons or concerning Demons." What was alluded to were the doctrines of views originally held by the Pagans, with whom the Roman Catholics were identified. He had this view set forth in the epistle to the Colosians, 2d chap.—"let no man beguile you of your reward in a voluntary humility, and worshipping of angels intruding into those things which he hath not seen, vainly puffed up in his fleshy mind." That was, let not any person seduce them into the unnecessary humility of supposing that they were not entitled to come through Christ to God himself. The great sin of the old pagans was worshipping more Gods than one—the great sin of the modern Pagans is relying on more mediators than one, "for there is but one mediator between God and man, the man Jesus Christ." He would give examples from Roman Catholic books. (The rev. gentleman then read a prayer to the Virgin Mary, in which the petitioner was made to pray that she might be his hope henceforth more than ever, that she would not abandon him but support him lest he fall into despair.) This was one of the dreadful prayers he objected to. He also had a Litany in which Mary was prayed to as the tower of ivory, &c. They had images and crosses consecrated. Let them consider the matter in connection with the light of scripture. The Lord declared that he would pour out the vials of his wrath upon persons guilty of this profanation. "They that make a graven image," are all of them vanity; these delectable things shall not profit, and they are their own witnesses; they see not, nor know that they may be ashamed who hath formed a god, or graven a molten image that is profitable for nothing?" God said, "Woe unto them that say unto the wood arise, and unto the dumb stone arise." When Christ was given to him as the hope of glory, and God told him that he would come and make his abode with him, should he worship the mere external thing. He did not conceive that there was any sin under heaven so baneful as the worship of these idols and images. Their explanations availed nothing whatever. They were monstrous perversions, and at variance with the spirit of true religion. It was their religion that caused Ireland to be a scorn among nations. He protested that one thing which made him weep tears of blood, was the universal contempt that rested upon his country. The mention of Irishman was a ground for wagging the head. Wherever he went he found them degraded, and regarded as unintelligent men; they were carried headlong by the vices which the Lord sent judicially upon them. It was not Ireland alone, but every Roman Catholic country over the world. Let them look to Italy, the land of vice—to Spain, which was the other day the land of tyranny and despotism, and which was now the land of anarchy and confusion—to Portugal, which was a den of thieves, and where every man's hand was raised against his brother. Austria was locked up in despotism. Look to Naples, where the beggars die and are starved in the streets, and the veiled prophets of a luxurious apostacy passed them by, and let them breath out their lives without heeding them. Everything indicated that the marks of the apostacy were found in every Roman Catholic country.

Mr. Maguire said they had all heard his rev friend's diatribe. He was a mighty scolder; but he would soon see the difference between assertions and scripture. They had heard texts, which were all directed against the Jews for idolatry, for they were prone to the sin of idolatry; and notwithstanding the kindness of the Lord, they were found longing after the flesh pots of Egypt and good eating and drinking. The rev. gentleman then read the first commandment from his bible. The Protestant bible had damnably and blasphemously put in, "shalt not make a graven image." According to the Hebrew word it ought to be "graven thing." Likeness and image were synonymous; and to command not to make a graven image and the likeness of anything would be absurd. The commandment of the Lord meant "thou shalt not adore them in worship." What did he say to that? First, they should adore only one God—they were then forbidden to worship any creature for God. They were gross calumnies he uttered, for after all he could make out nothing more than that they worshipped the images as he would his wife; they only paid a religious respect to images. When John prayed for grace from God, and then from the seven spirits which were around the throne he (the Rev. Mr. Maguire) asked how could John pray for grace from the seven spirits, if they were not in heaven. If they did not interfere for him would he pray to them for grace? In Joshua, c. 5, v. 14, when the angel came to Joshua as captain of the host of the Lord, Joshua fell on his face to the earth and did worship, and said unto him, what saith my Lord unto his servant." The angel told him he was only the captain of the host, yet Joshua worshipped him. The angel also showed that some places may be more holy than others—for he said to Joshua—"Loose thy shoes from off thy foot, for the place whereon thou standest is holy," and Joshua did so. In the 1st Kings, chapter 18, verses 7, when Obadiah met Elijah, he fell on his face before him, and in 2d Kings, chapter 2, v. 15, the sons of the prophets bowed themselves to the ground before Elijah. Here Mr. Gregg saw them doing that, he would roar and bellow that it was damnable and idolatrous. St. Paul told them to render honor to all to whom honor was due, and was not honor due to the saints of the Eternal God. He would refer to Matthew c. 11. v. 11, "verily I say unto you among them that are born of women there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he." There it was declared that he was a prophet, and more than a prophet, and yet the least in the kingdom of Heaven was greater than he, was it not lawful to venerate them even in a lower some respect? He would now refer to what St. John said to the angel of Philadelphia, that he would come and worship before his feet, and the angel said to him "See thou do it not." Yet St. John worshipped him, and would he, inspired by the Holy Ghost, have worshipped the angel if it was wrong? Abraham spoke to Lazarus, although there was a great gulf between them, and what did he say when Dives asked him to send some to warn his brethren. "They have Moses and the prophets, let them hear them." How did Abraham know they had the prophets, when he was dead several years before Moses, unless he could hear from Heaven? He would refer to the first Samuel, c. 28. Mr. Gregg would find to his great astonishment that the witch of Endor could bring down Samuel the prophet. If the witch could bring down Samuel to tell Saul the event of the battle, would it be held that angels would not come to the relief of suffering mortals. But with Mr. Gregg, witches could do every thing on earth the holy children of the Lord nothing. In the Psalms, David declared that he would sing before the angels. How would he sing before them if they were deaf men? In Luke, chap. 15, verse 10, it was declared that there is joy in the presence of the angels of God over one sinner that repenteth. In Acts, chapter 5 verse 4, Peter said to Annanias, "why hath Satan filled thy heart to lie to the Holy Ghost." So that Peter knew what was passing in the mind of Annanias. He would now ask were the saints totally ignorant? By and by he would give all the passages proving that angels did hear and help them. He would give all the passages from the fathers, shewing the belief of the church for 1,800 years. He would then quote Protestant authorities, and shew his theological opponent what was the belief of his own bishop, and what had been the doctrines of his church.

Mr. Gregg—I contend that the seven spirits before the throne is a paraphrase for the Holy Ghost; and it is to be recollected that the graces of the Holy Spirit are seven fold. Would it not be regular to mention God the Father, God the Son, and to omit the Holy Ghost, putting seven spirits in its stead? My opponent has referred to the 5th chapter of Joshua, 14th verse, where it is said that Joshua worshipped the angel; "And Joshua fell on his face to the earth, and did worship. But who was that angel? Jehovah—for Jesus Christ went before the Israelites in a cloud and pillar—the angel of the covenant, Jesus Christ. If you read on you will find that it is the Lord who is spoken of: "And the Lord said unto Joshua, see I have given unto thine hand Jericho, and the king thereof"—(applause, mingled with hisses.) I wish I could sprinkle some holy water on these hissers. And are they angry at learning that Joshua adorned the Lord? The act of John we find in the 22d chapter and 8th verse—"And I, John, saw these things, and heard them; and when I had heard and seen, I fell down to worship before the feet of the angel which sheweth me these things;" and again we find the same words—"See thou do it not." It is true that the scripture says, "There is joy in Heaven over one sinner that repenteth;" but it is because the saints in Heaven may know what is doing here, that therefore we are bound to pray for them. There is a non-sequence in this proposition. I might ask for the prayers of my brethren, but is that a reason why I should kneel down and pray to Mr. Nangle in Achill, when here I might ask him to pray for me? When God tells us that the mediation of Jesus Christ is sufficient, we disparage his intercession by presumptuously appealing to others. It is said, indeed, Lazarus prayed to Abraham, a dead man, and therefore, we are to pray to the saints; but Abraham rejects the prayer. This argument, like every other of my learned friend's is a *non sequiter*. Mr. Gregg after speaking of the blessed effects felt by those who received the spirit, said, if you come to the Saviour you will find that peace which the world cannot give. With reference to the witch of Endor bringing down Samuel, it is the opinion of the best commentators that it was not Samuel who really appeared, because the spirit was guilty of a lie in saying "to-morrow shalt thee and thy sons be with me," because Saul was banished to a place of torture, and could not, therefore, be with Samuel. The purpose of the spirit also was to drive Saul into despair, the work of a devil. If your inference is that the devil had recourse to a saint, you are driven more hardly than I could have anticipated.

Mr. Maguire—Luther, in his discourse on the first commandment, says he does not object to prayers to the Saints upon temporal matters. There is Luther for you! Mr. Maguire again referred to Luther on the magnification, and also to his discourse "the articulo mortis," where he stated that it was proper to ask the Saints to intercede for the dying person. I go now to Montague, where he states that he does not deny that the "Saints are mediators of prayers and intercession," the very words used by me. There is Bishop Montague for you, and where is your sanctified brains now, Mr. Gregg? Dupray mentions that Gregory the Great who converted England, Ireland, and Scotland, and sent St. Austin for that purpose, admitted the intercession of the Saints. Whittaker admits that in the 4th century Prudentius held the opinion for which I am contending. But I have also your Book of Common Prayer to which you have sworn, and mark this passage—"Oh! everlasting God, who has ordained and constituted the services of angels, and even in a wonderful order, mercifully grant that as thy holy angels always do thee service in heaven, so by thy appointment, they may succour and defend us on earth, thro' Jesus Christ our Lord. Amen." Where now is the apostacy? My opponent rejects the fathers, although his cathedrals and churches bear the names of saints, St. Michan's, St. James's, St. Luke's, and others. I do not appeal to them as infallible, but as holy men. You will not hear the fathers in defence of Christianity, but like Voltaire, Rosseau, and Diderot, do not believe a word they have written.

Mr. Gregg—I ask him now will he meet me on the question of transubstantiation? (applause and uproar.) Will he shrink from the question, or will he come forward like a man and a christian to meet me upon it? The rev. gentleman talked of departing from the texts of the holy scriptures, but surely, my friends, you will be surprised to hear that Mr. Maguire has not only departed altogether from the scriptures, but that he has been driven to the lengths of quoting Luther before his conversion (no, and uproar.) Yes, my friends, he has actually quoted passages of Luther's works, which Luther himself condemned, and not condemned but totally disavowed. As to the invocation of saints, I admit I said there was joy in heaven for the repentant sinner, and that many of the people were saved for David's sake, but I distinctly deny that I ever said the saints heard us, or could effectually intercede for us. Now, Sir, I have answered all your questions (oh, oh, hisses, laughter, and applause.) We have now, I understand, come to the conclusion of this great discussion—for we must conclude as the rev. gentleman runs away, but I regret he had courage even to remain so long, for he has given us an opportunity to bring the errors of his church to light by holding this discussion, the effects of which will be felt by ages yet unknown (cheering.) You talk of idolatry, and of the priest's power to exercise all to drive away all grief of soul, and expel pain (from the body.) Here we have mixtures and combinations of spittle, salt, and soap and water, and every device and invention of the clerk. Here you have every thing consecrated even the ringing of bells, and their baptism conferred with seven crosses and exorcisms—these are all corrupt, and invalid, for it is not lawful to make

the blessing of creatures the blasphemy of the Lord, who came to raise fallen man from misery and ruin. I will now say one word of Luther respecting private masses. I deny that the devil tempted him to abolish private masses merely to drive him into despair; but he abolished masses for the most powerful reasons—because of the idolatry connected with them, and they are denounced not only by him, but do not the laws of England condemn the Roman Catholic religion as an infamous, idolatrous religion. If they do not think the imputation just, why do not they come forward and have the law repealed. Oh! my Roman Catholic brethren, tremble for yourselves. You are immersed in superstition, and made dupes to the foulest knavery. I shall, when I recruit myself, deliver lectures in this very room, in compliance with the requisition of several persons, and I shall then propose a mode of converting you all; and I thank Mr. Maguire for the power he has given me now over the minds of my brethren—a power which will enable me to collect thousands to come to listen to me, and be converted to the Lord.

Mr. Maguire said—You will observe that my friend has given us a vast deal of abuse, a great deal of assertion, but not one word by way of argument. I have argued since the commencement of this discussion from the Holy Word of God. I have given no assertion of my own, but from that sacred book. I did not claim credit from profane history, or my own private judgment. No, Sir, my authorities have been all through from God's Holy Book, and from the writings of Protestant Fathers, and so far I have a claim upon your attention. I have not declaimed, nor have I ranted—for where declamation begins common sense ends; and, I ask, was there ever a man who laid claim to private interpretation that was not a heretic, and condemned by the church of God for that was the rock they all split upon. What right had he, or any other man, to reduce me to the necessity of listening to the foul abominations which have been wilfully, and maliciously, and falsely, translated from the Theology of Peter Dens? I declare here, solemnly, that I will prove the scandalous exaggerations and the corrupt and wilful misrepresentations which have been had recourse to with regard to that book, before a fortnight or three weeks—if I have a scholar and a gentleman to deal with. What, Sir, I ask you, am I to stop here until Christmas Day next, and hold a controversy with a man who never answers one argument I put forward? (cheers.) I ask you have I not quoted thirty texts of scripture, to the invocations of saints? and out of these you only attempted to answer two; and God knows how you succeeded. He talked of Antichrist. Ask him—how is it that Henry the Eighth, the original head of his church, got his title "defender of the faith;" and by what strange inconsistency his successors carefully preserved it, although they received it from a pope who must, according to Mr. Gregg's argument, be Antichrist. You know that Moses erected a brazen serpent in the wilderness, and not only that, but he caused figures of men, &c., to be erected before the ark. You talk of transubstantiation, and you ask me will I meet you. Where is the use of my remaining here reasoning and arguing with a man, whose only reply is preaching a sermon, and telling the people to look on Jesus, and blasphemously asserting that you are inspired by the Holy Ghost. Have you put any thing forward with which a man could grapple, or am I to take your word for every thing you say? I ask you to prove 22 out of 39 articles of the Church of England from the Holy Scriptures? Did you do so? I ask you was private judgment (that which made Luther apostatise) your sole rule of faith? You never replied to that. I asked was the public judgment of the church to be the sole rule of faith, and if so, how would you settle a difference between private judgment and public judgment, if they came into collision? You passed that by. I asked you to prove the succession of your bishops up to St. Peter? You did not answer. I asked you to prove your Bible to be canonical, or whether your baptism was valid, and you declined answering. I asked you to prove that fasting was unlawful. You gave no reply. I ask you, Sir, do I run away from this discussion? (cries of yes.) Have we not been nine days at it, and what have you adduced to support your propositions? I have only to say that I hope we shall depart with good feelings towards each other. For myself I have only to say that mine are the same as before the contest begun. I was told I belonged to the serpent—to Antichrist—to the great apostate, and you under these circumstances can't be angry with me for fastening this apostacy on Luther and Calvin, the founders of the Protestant Church.

The half hour having ended, Mr. Maguire and his friends retired from the platform. The Rev. Mr. Gregg having remained a considerable time, during which he received the warm congratulation of several of his friends, who seemed quite elated at the idea of his superiority. The Kentish fire, (cheers and groans) were alternately kept up, until Mr. Gregg, retired, accompanied by the Rev. Mr Nangle and his friends. From the loud expression of public feeling, and the great excitement which pervaded the multitude, the strongest symptoms of riot were manifested; but the vigilance of the police, prevented every thing like riot.

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We copy the following from the *Tipperary Constitution* of Friday:—"It is with extreme regret we have learned, that that useful and charitable gentleman, Captain Long, is about selling his property, and retiring, altogether, from this unhappy and much-disturbed country. It is supposed, and with great probability, that the increase of crime which has deluged this unhappy and unfortunate country, is the cause of his departure—the loss of such a gentleman is irreparable. As a Magistrate, a gentleman, and a useful member of society, he demands the grateful acknowledgments of all classes, which have experienced his conduct, in every department, of public and private life. Some other highly respectable families, we have also heard, intend, likewise, leaving this county. So much for the beneficial administration of a government which is depopulating the country of its useful inhabitants." To those in any way acquainted with the circumstances of the county of Tipperary, and particularly with the melancholy fate of the late Captain Long, (father of the above named gentleman,) who was brutally murdered, some years since, in the open day, within a short distance of his own residence—and with Cooper, Esq., closely connected by marriage with Mr. Long's family—this determination of the last-named gentleman, cannot appear in any way strange. The example of Mr. Long must necessarily, and as a measure of self-preservation, be extensively followed by the Protestant gentry of that Mulgravised and distracted county.

CONSPIRACY TO MURDER.—From the moment that Ireland became thoroughly Mulgravised, we have daily read of murders and conspiracies to murder, by the assassin, and by the perjurer, and bloodshed has been familiar to our eyes, (at least in print,) but till within the last few days never were we more horrified than by the intelligence that a conspiracy had been entered into by some of the infatuated dupes of Popery, within a few miles of this town, to murder Thomas F. Uniacke, Esq., of Lyanbury, one of our Magistrates—a gentleman who has given more employment to the labouring classes in his neighborhood than a score of the Radical brawlers, who contribute so largely to the discontent of the people. Four persons were committed to jail within the past week for conspiracy to murder him, without a cause, except that of being a Protestant, and letting on tenants to pay their tithes, for which he has been noticed, in no favorable manner, at a neighboring Chapel, on several occasions, by a true disciple of Peter Dens.—*Westmeath Guardian.*

THE QUEEN AT ASCOT.—Her Majesty, immediately on her arrival in the Royal stand, appeared at the window, and curtsied with great elegance and condescension to the numerous company assembled in front. She was received with repeated cheers, and was in excellent health and spirits, appearing to enjoy the scene, and to enter into the spirit of the racing. Her Majesty was dressed in a pink slip, over which was a lace dress or frock; she wore a white drawn gauze bonnet, trimmed with pink ribands, and ornamented with artificial roses, both inside and out. She repeatedly, during the day, conversed with great vivacity with those around her, and occasionally surveyed the race through a double opera glass. Her Majesty left after the fifth race, at about a quarter past five: her departure was accompanied by cheering similar to that which distinguished her arrival.

## IMPERIAL PARLIAMENT.

*House of Lords—Wednesday, June 13.*

The House of Lords did not sit.

*House of Commons—Wednesday, June 13.*

The Speaker took the chair at the usual hour.

Mr. BLACKSTONE presented a petition from the High Sheriff and upwards of twenty clergymen of the county of Berks, against the grant to Maynooth college.

Mr. Serjeant JACKSON presented a petition from an individual named William Lane, who stated that his brother was murdered on the 12th of January last in Cork, and that he gave information to the police authorities, which led to the apprehension of Joseph Sherlock, who was tried for the offence, but through a defect in the evidence he was acquitted. A reward of £50 had been offered, and the petitioner having given the necessary information which led to the arrest of Sherlock, he applied for the reward, and was told that he could not receive it without a certificate from the solicitor to the Crown, who on being referred to said, that in consequence of the subsequent conduct of the petitioner, he was not entitled to the reward. He (Mr. Serjeant Jackson) thought if rewards were offered for the apprehension of offenders and the requisite information was given, the party supplying it ought to receive the money, or there would be no inducement to persons to assist in the apprehension of the perpetrators of outrages in Ireland in future (hear, hear.) The petitioner did not pray for the payment of any money, because it would be contrary to the rules of the house that such a petition should be received, but he prayed the house to devise some plan to prevent any detriment to the public, or injustice and loss to private individuals. The honorable and learned gentleman also presented a petition from the minister and Protestant inhabitants of Rathdrum, in the county of Wicklow, expressing their entire disapprobation of the present system of education in Ireland, which has the effect of excluding the offspring of humble Protestants from the national schools.

Sir F. TRENCH wished to say a few words in reference to the petition from the person named Lane, because a few nights ago he took the liberty to ask the noble lord the Secretary for Ireland if he had received information respecting a like refusal of a reward to a man named Carter. In that case a reward of £50 had been offered. Carter prosecuted a person who was convicted, but the Lord Lieutenant thought proper to withhold half of the reward. He (Sir F. Trench) was informed that the consequence of such conduct would be, that when outrages were committed in Ireland, the guilty would often escape justice, because persons would not tender any information which would lead to their detection if there was no certainty of the promised reward being paid.

The SPEAKER reminded the hon. gentleman that there was no question before the house.

Sir F. TRENCH said he had been watching to see if the noble lord would arrive, in order that he might draw his attention to the subject of the petition.

Mr. R. STEUART thought it was inconsistent with courtesy to his noble friend to indulge in these remarks during his absence.

Mr. Serjeant JACKSON said he had placed the petition in the hands of the noble lord because he did not think it right to present it without first making the noble lord aware of it. The noble lord had returned the petition, and knew that he was about to present it.

The petition was then laid on the table.

Captain GORDON presented two petitions from some places in Ireland (the names of which did not transpire), against the pilotage bill and the sea coast fisheries bill.

The waste lands (Ireland) bill passed through committee.

Mr. LYNCH moved the second reading of the tenants for life (Ireland) bill.

Dr. LEFROY said it was not his intention to oppose the bill altogether, but that he should propose several alterations in committee.

Lord DUNGANNON said he has sorry to hear the right hon. and learned gentleman say he would not ultimately oppose the bill. He (Lord Dungannon) considered it one of so injurious a nature, that he should move as an amendment that it be read a second time that day six months.

Mr. LYNCH stated, in reply to the hon. member who spoke last, that the main purpose of the bill was to enable tenants for life, on serving with due notice all the parties concerned, to lay out money in the improvement of their estates, and charge the inheritance with three fourths of the expense. The bill provided, that before tenants for life exercised this power, they should go before a Master in Chancery in the first instance, and secondly before the Board of Works in Ireland; that without the consent of both no such expenditure should be incurred. He hoped that with this explanation the house would agree to the second reading of the bill. The hon. and learned member observed further, that as the law at present stood, the estate of inheritance could not be charged with the cost of improvements otherwise than by breaking the entail. He wished to apply to Ireland a principle which had worked well both in England and Scotland, and it was one which he had no doubt would operate most beneficially for the laboring population in Ireland.

Mr. FEFROY would not object to the bill being read a second time, provided there was an understanding that the discussion should be taken at a future stage.

Mr. O'CONNELL said, it was a dangerous experiment to allow one man to meddle with the property of another. The parties entitled to the inheritance might, in many cases not be the children of the tenant for life; they might be very distant relations, they might not be related at all; jealousy, and even hostility, might subsist between them. It was true that adults could in some instances have the means of defending their own rights before a Master in Chancery, but what would become of the interests of minors? The Board of Works, it seemed, was to be a tribunal occasion on which the tenant for life was to come; that was the first occasion on which he had heard it proposed to recognise the Board of Works in a judicial capacity. Whatever might be the case with respect to England or Scotland, this was a measure which he thought by no means applicable to Ireland. It was a great mistake to legislate upon the assumption that the law was wiser than individuals. It was his opinion that every man should enjoy as perfect a dominion as possible over his own property, and he thought that anything which tended to lessen that dominion diminished the stimulus to the acquisition of property.

Colonel SIBTHORP was extremely glad to find the hon. and learned member for Dublin maintaining the doctrine that every man should have full dominion over his own property (hear, hear.)

Sir R. PEEL said he should support the bill, if it came to a division.

Mr. LYNCH agreed to take the discussion on going into committee.

Lord J. RUSSELL said he should not in this instance oppose the proposition for taking the discussion on going into committee; but he thought it was not a practice that should be frequently resorted to (hear).

The bill was then read a second time, and ordered to be committed on Friday next.

The leases and exchanges (Ireland) bill was read a second time, and ordered to be committed on the 21st inst.

BRIBERY AT ELECTIONS BILL.

On the question that the Speaker do leave the chair,

Colonel SIBTHORP moved that the further consideration of this bill in committee be postponed till this day 3 months.

Mr. O'CONNELL admitted that the bill would lead to a breach of confidence; but between whom?—only between the briber and the bribed.

The house divided, when there appeared—

| | |
|---|---|
| For the motion ... ... ... | ...55 |
| Against it ... ... ... ... | ... 2 |
| Majority ... ... | ...53 |

The bill was committed *pro forma*, and the report ordered to be taken into consideration on Wednesday next.

The second reading of the registration of voters (Ireland) bill was postponed till Wednesday, the 27th instant.

Adjourned.

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The great eight oared cutter match between the Cambridge University and the Leander Club came off on Wednesday. Owing to the well known stamina of the respective crews, the greatest excitement prevailed. The steamers engaged for the friends of the respective parties were crowded, the Thames was covered with boats, while thousands of spectators occupied every point of view. The Leanders won by a length; the victory was disputed by the Cambridge crew, in consequence of the former having fouled. An umpire decided accordingly, and a fresh contest will be the result.

The *Dublin Gazette* of Friday announces the appointment of Thomas T. Vigors, Esq. as a Deputy Lieutenant for the county of Carlow. We hear that he does not possess the fee-simple of a single acre. What a qualification for a Deputy Lieutenant!—*Warder.*

## PRICE OF IRISH STOCKS—SATURDAY.

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|---|---|
| Bank Stock ... ... ... ... ... | — |
| 3 per Cent Consols ... ... ... ... | — |
| 3½ per Cent. Stock ... ... ... ... | 100¼ |
| 3½ ditto new (1830) ... ... ... ... | 100¾ |
| 3½ do. Debentures ... ... ... ... | — |

## LATEST PRICE OF BRITISH STOCKS.

| | |
|---|---|
| 3 p. Ct. Consols, shut | Bank Stock, 205½ |
| Consols for Account, 95½ | India Stock, shut |
| India Bonds, — | |

# The Mail.

WATERFORD, WEDNESDAY, JUNE 20, 1838.

## POLEMICAL DISCUSSION.

The controversy lately carried on in *viva voce* discussion between the Rev. Tresham Gregg, minister of Swift's-alley Free Church—and the Rev. Thomas Maguire, P. P. of Ballinamore, has revived in another form—and the champions (of light on the one side, and darkness on the other), are at it ding dong with pen ink and paper. We are not sorry for this. We rejoice to see the truth sifted; and we trust that Mr. Gregg will keep his adversary at work whilst one grain of chaff remains to be winnowed on the gospel floor—or till the enemy at least shall once more quit the field, shouting victory, but leaving his antagonist to pursue him in his retreat into the *Dens* of darkness.

We have hitherto abstained from any editorial notice of the matters under discussion—because in the first place we wished not to disturb the public mind with an opinion that must necessarily have been premature; in the second, we desired to see what course the controversy was likely to take; and in the third, we were anxious to observe what impression, if any, were made on the public mind, and on which side of the question. These matters, as far as the viva voce encounter is concerned, are now ascertained, and we are both competent and at liberty to give a deliberate judgment.

In respect then of the turn which the controversy took: we think nothing could be better imagined for the abatement of error—and clearing the ground for the establishment of truth. The mind and understanding of the fallen and unregenerate man is corrupt and perverted: his reason is in alliance with error, and therefore easily deceived by the impositions of fraud, and as easily satisfied with the shadows or perversions of argument. An appeal to the reason, therefore, upon abstract points of doctrine is seldom efficacious. The instincts, the feelings, and the passions of humanity—all that portion of the intellectual man that is influenced by common sense though depraved through sin, are yet quick, lively, intelligent, and tangible; no artifice or sophistry can turn aside the blow aimed at their sensibility—nor any ingenuity or impudence elude their scrutiny, when once alarmed. An appeal to them properly and legitimately directed can rarely fail of touching some of the chords of truths and eliciting a genuine response from the heart and head. Accordingly we find that when Mr. Gregg—having sufficiently exposed the dogmatical errors of the Church of Rome and received such replies as sophistry satisfies the erroneous conscience withal—when he turned, we say to facts—when he fastened on the practices—when he opened to the Romish laity the doors of the confessional—and admitted them into the secret tabernacles of the bachelor Priests—when he shewed on the incontestible authority of the class books and text books and guide books of the Priests the intercourse that *must (must,* for it is commanded) that *must* take place, we say, between a bachelor Priest and the women of Ireland—young and old—married or single; when he exhibited in plain and open colours the filth, the abomination, the impurity that takes place in the confessional—and the consequent corruption of the female mind—his appeal to the feelings—the principles—the instincts of humanity was irresistible, and it was evident that he carried with him the conviction of every man in the assembly—his reverend opponent and the corporation of bachelors inclusive.

Mr. Maguire and his chairman complain of the filthiness of the discussion thus brought forward. But whose filthiness is it? Is it not their own filthiness? Is it not the filthiness of the Church of Rome—the filthiness which the Roman Catholic Archbishops and Bishops of Ireland printed and published on their own authority for the use and instruction of the Bachelor Priests? Is it not the filthiness of Peter Dens? The filthiness of Baillie—the very filthiness which is taught in Maynooth? Is it not the filthiness against which Protestants protest, and from which they call upon the Roman Catholics to purge their Church or to leave it? Mr. Gregg did not read one syllable of filthiness which the Roman Catholic Bishops and Archbishops of Ireland had not authorized the Priests to utter to females in the confessional; and if the language and sentiments thus authorized and thus used, be too gross and indecent for any journalist to pollute his columns with—(and all the Roman Catholic journals tell us truly that it is so) let the *men* of Ireland—the husbands—the fathers, the brothers, the lovers—judge whether such language and sentiments are fit to pass in conversation between their wives, their daughters, their sisters, the objects of their affections—and a full-fed and libidinous bachelor Priesthood. The appeal is irresistible—it was irresistible to Father Tom, and he fled from the discussion.

Coarseness is blameable. But truth is not coarseness. It was by plain language the Reformation was wrought. The impurity—the licentiousness; the depravity of the Romish priesthood—the iniquity of the monastic life—the open corruptions of Popery—the sale of indulgences, and the wanton and profane language in which their efficacy was announced, were those circumstances which struck the public mind, when reasoning had failed to make an impression; and it was the broad exposure of such indecencies and filthinesses by Luther and his brother reformers, which smote the world with the instant conviction that the church of Rome could not be the church of God.

We trust Mr. Gregg, who has begun so well, will never lose sight of this great truth; and that he will continue to expose the professional until he has driven from it every misled and corrupted *penitent*, to seek shelter from its abominable pollutions in the holy and undefiled bosom of the reformed gospel church of the united kingdom.

## PARLIAMENTARY SUMMARY.

The House of Lords was engaged during nearly the whole of its sitting on Thursday night, in considering different petitions presented by Lord Stanhope against the New Poor law.

MR. WYSE'S NATIONAL EDUCATION SCHEME.—After a tedious conversation about the site of the new House of Commons on Thursday night concerning which few of our readers will care one farthing, knowing that, wherever built, it will cost the same round sum, Mr. Wyse introduced his education quackery; of the debate that followed nothing is worth a remark, save a just and sharp rebuke, inflicted by Sir Robert Inglis upon Messrs. Hawes and Baines, for calling the Church of England a sect. Mr. Wyse's project is like all the recent education schemes—a scheme to *prevent* not to *promote* education. The success of the "Irish National Board" in covering a land with darkness, under pretence of education, affords them hope, and almost assurance of success, if they can carry their plan into operation: of this, however, there is not, we trust, much danger. The motion of the member for Waterford was rejected by a majority of 74 to 70. Mr. Wyse, with amusing simplicity, quoted the experience of the United States of America in support of his views. We recommend to his notice the letter of the *Morning Chronicle* on the Kentish riot for proof how much wiser some of the citizens of Canterbury have been made by a proficiency in the arts of reading and writing; but Mr. Wyse, as a good orthodox Roman Catholic, knows what he is about, he wants to take the education of the English people from the "Church of England *sect*," as Messrs. Baines and Hawes call it; and if he can effect *that* he will be contented to see our peasantry as ignorant and savage as the peasantry of his own miserable country.

In the House of Lords on Friday night, there was some conversation on a petition by Lord Brougham, seeking protection for, and encouragement of, an invention where the bodies of the departed might be preserved for some time, for the purposes of dissection.

Lord Glengal directed attention to various notifications for large tithe meetings in Ireland, particularly in Tipperary, and inquired whether the Lord Lieutenant had taken precautions to preserve the peace against such alarmingly numerous and illegal meetings?

The Earl of Mulgrave answered that he was not aware that the meetings, because they happened to be in the open air, were illegal, but vigilance would be observed. Considerable conversation ensued.

On the report of the Oaths Validity Bill, an extended discussion took place, the result of which was the retention of the first and the rejection of the second clauses. The other clauses being disposed of, their lordships adjourned.

The House of Commons resolved itself into committee on the Municipal Corporations (Ireland) Bill, which, and the Sugar Duties Bill, &c., occupied the chief part of the evening. The preamble of the former was agreed to, and the bill was ordered to be reported on Monday.

IRISH TITHES.

Lord J. Russell, in answer to a question from an honourable member on the opposition benches, stated that it was not his intention to proceed further with the resolutions upon the subject of Irish Tithes until Friday next.

In the House of Commons on Saturday, Mr. S. O'Brien said that he should move a clause in the Municipal Corporation Bill, enabling the commissioners to take a valuation of property for the present year. In reply to a question from an hon. member, Lord J. Russell said that the subject of appointing a person to inspect steam vessels should be considered. The vestries in Churches Bill was read a second time. The Sodor and Man Bishopric Bill was read a third time and passed. Lord John Russell obtained leave to bring in a bill to settle and describe municipal boundaries in Ireland.

The house then adjourned at a quarter to two o'clock until Monday.

## CAPTAIN VIGNOLES.

In the Court of Queen's Bench, on Saturday, a verdict of "not guilty" was brought in by the jury in the case of that much persecuted gentleman, Captain Vignoles. The grossest prevarication was exhibited on the part of the witnesses for the prosecution.

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At this early season there are four acres of wheat in ear at Brooklodge, the seat of Alderman Simon Newport, in our vicinity. The system of planting observed in this instance, is such as we trust will be universally adopted, the produce being greater than that obtained by the usual method:—The field being planted in beds six feet wide, the seed put down, after the potatoes were taken out, and the earth turned over immediately with the spade.

Mr. Molooey, steward to Thomas Fitzgerald, Esq., of Ballinaparka, on his way home from Dungarvan, on Thursday, was thrown from a tilbury, and killed on the spot.

CAUTION TO CARMEN.—Last week, six men from this neighbourhood were fined at the Mayor's office, Clonmel, in the sum of 2s 6d each, for not having their cars marked with their respective names.

On Thursday, at the dinner given to the Conservative candidates at Limerick, a missile was shot in, it is generally supposed from an air gun, at the chairman; several stones were thrown immediately after, no injury we understand was sustained.

The *Borneo*, from Limerick to Quebec, made her passage in 29 days. She arrived at her destination on the 7th of May.

At the late visitation held by the Archbishop of Tuam, his grace dwelt on the evil of the national education system, and stated that in his four extensive dioceses there were but three clergymen whom he could have suspected of favouring so unhallowed a system. From this statement it appears that the report relative to the Archbishop's interference with his clergy on this subject is a mere calumny.

CANADA.—By the latest New York papers, we perceive that tranquillity has not been entirely restored in the upper province. The *Montreal Herald* states that six regiments will be required in Upper Canada, as the American settlers are ripe for a revolution. The disaffected are emigrating to the States in considerable numbers; and Sir George Arthur intends compelling those who remain to take the oath of allegiance or quit the province within a limited period.

We have the gratification of announcing three Conservative election returns, Mr. Fector, for Maidstone, by a majority of 201; Mr Hope, for Linlithgowshire, by a majority of 120; and Mr. Grant, Inverneshire, without a contest.

The recent blight has so affected the apple trees, that cider within the last week, has risen 10s the hogshead.—*Taunton Courier.*

We have the prospect of as great a crop of hay, spring corn, and potatoes in this district as was ever remembered. Wheat is very thin in places, but looks healthy. The trade since Tuesday has been very quiet. Wheat has been held at full prices, but very few sales have been effected.—*Liverpool Mercury.*

No less than FIVE HUNDRED AND THIRTY-FOUR persons have been committed to jail since the 1st of January last, charged with the committal of various offences; and on this day there are ONE HUNDRED prisoners in custody. This is is not an inconsiderable number for one small county.—*Carlow Sentinel.*

The *Standard* has given us a sketch of the several divisions which took took place on the Irish Corporation Question, during the last and present years. On the first division the Whig Radicals had a majority of 80; on the second, of 55; the third, of 26; and the last [on Monday] of 20.

The *Great Western*, which has sailed for New York, has taken coal enough for the voyage out and home. She was freighted with better than 700 tons of coals, 100 tons of heavy, and about the same quantity of measurement goods, about £62,700 in specie, 2300 letters and parcels from the Post office, and from the *Great Western* Office about 1603, besides a great many newspapers, and upwards of 60 passengers.

SOCIETY OF FRIENDS.—William Dilworth Crewdson, Esq., a highly respected member of the Society of Friends, received the ordinance of Christian baptism at the hands of the Rev. Mr. Norton, Baptist Minister, attended by the Rev. Mr. Calderwood, of Kendal, last Saturday, in the presence of several of his near relations and intimate friends. It would seem, from this and other occurrences which have come to our knowledge, that the minds of the Friends are gradually opening to the subjects of Baptism and the Lord's Supper—points on which they have, from the commencement of their Society, differed from every other denomination of Christians.—*London Patriot.*

*Dejeuners a la fourchette* on the day of the coronation, will be given by the United Service and all the other clubs to the ladies invited.

## CORPORATION OF WATERFORD.

At two o'clock, the hour of meeting, a sufficient number of Members were not in attendance, and a delay of more than half an hour occurred before a quorum came in. The following Gentlemen constituted the Council:—The Mayor (presiding), Aldermen Carew, Evelyn, Milward, Rogers, Harris, Wm. M. Ardagh, Simon Newport, H. Ivie, T. L. Mackesy, Sheriffs Bolton and Hughes, Thomas Roberts, Richard Hassard, Josiah Williams, William Denis, R. J. Burkitt, Henry Denny, John Denis, and Michael Ardagh, Esqrs.

The Town Clerk (Mr. Cooke) read the minutes of the last Council.

Alderman Mackesy referred to a vote passed at the last Council for increasing the salaries of the Medical Gentlemen of the Leper Hospital, and eulogised the manner in which the second Medical Officer (Dr. Burkitt) performed his duties. He also spoke of the advantages which had been found to result from the appointment of the Mayor to be Master of the Hospital. He (Ald. M.) had the honour of seconding that nomination some years since, and he did it because he thought that benefit would be effected by a Medical Gentleman filling the situation, although its duties were not strictly medical. Some persons differed from this opinion at the time, but all the advantages that he anticipated had taken place, and for good order and economy of arrangement, the Leper Hospital might challenge competition with any other Institution in the country.

Capt. Roberts read the proceedings of the Committee since last Council.

Alderman Carew alluded to a recommendation of the Committee that a sum of £7 should be paid to the Very Rev. Dean Lee for damage done to his roof by the removal of snow from the roof of the Town Hall, and inquired whether any architect or man of respectability had been employed to do this work, or whether it had been left to common labourers? It seemed to him to be better in future to employ some person who would be answerable for such damage.

The Mayor said that the work was done under direction of the High Constable. He did not think that blame attached to any person in the matter. The suggestion, however, was a good one, and ought to be attended to.

Alderman Harris referred to another item in the proceedings of the Committee—that £14 be paid to the Rev. Mr. Price for repairs done to the Waterford School. A great deal of expense had already been incurred under that head, and he was afraid that the Corporation had got into a habit of voting sums that they were not quite justified in doing.

Alderman Evelyn and Capt. Roberts justified the vote, the works being indispensible.

Alderman Harris had no doubt of that, but the question was whether the expense was to be defrayed by the Rev. Mr. Price or by the Corporation. He hoped at any rate that they would have no more of such votes.

On the motion of Alderman Carew, seconded by Alderman Ardagh, the report of the Committee was received and recorded.

The Mayor said that this Council was convened for the purpose of admitting some Freemen. This step was actually necessary, as there was to be a registering sessions on the 21st. He did not mean to detain the Council for any other proceedings on that day.

The report of the committee was then read, recommending that Thos. Fayle Nevins, Wilson Kent, James Palmer, and Charles Edward Gadsden, should be admitted to their freedom, the three first by right of birth, the last in right of apprenticeship to the late Mr. Nash.

Alderman Rogers moved, and Capt. Hassard seconded, that these gentlemen be accordingly admitted.

Alderman Harris would take this opportunity of calling attention to a matter of some importance. In former times a distinction was made between the "freedom of trade" and the "great freedom," as it was called, which conferred the elective franchise. He knew that the Reform Act deprived them of the power of conferring the franchise, but he thought that they could still confer the freedom of trade. He had been applied to on the subject by a respectable trader, who did not seek the freedom of the city for the purpose of the elective franchise—for he had it always as a householder—but his object was to free himself of towndues at Liverpool. Formerly, the freedom of Waterford gave a merchant immunity from certain portcharges at Liverpool, Bristol, and Bridgewater. By some means, Bristol and Bridgewater abrogated the privilege, but it still existed at Liverpool, and was a very great object to merchants trading there. A merchant had only to send his freedom cocket to Liverpool, to be inspected and registered there, and ever afterwards he was free of certain charges, whether on imports or exports. He (Alderman Harris) felt that it would be a hardship to shut out so many citizens from this privilege, if it could be prevented. He did not now intend to bring forward a substantive motion on the subject. He threw it out for the consideration of others, and it was his intention at the same future day to propose the admission of one gentleman at least to the freedom of trade.

Alderman Ardagh said that the case of the late Mr. Michael Power, which occurred a few years since, was peculiarly hard. He was nearly entitled to the franchise, but in consequence of the death of some intermediate relative, his inchoate right was defeated.

Alderman Harris thought it most desirable that the privilege should be conferred on some of the citizens. The only injury would be to the Corporation of Liverpool.

Alderman Evelyn—The question is, whether we have the power.

The Town Clerk—There is nothing to prevent it. It is done every day by the Corporation of Dublin.

Alderman Evelyn—That is not the question. They do many things in Dublin that we do not here.

Alderman Harris thought that there was nothing to prevent it.

Alderman Ivie thought that the Corporation had not the power, but he had not looked into the Reform Act with respect to this particular point.

Alderman Evelyn said that in the contested Election of 1802 a man presented himself to vote out of the freedom of trade. His vote was objected to, and the two Assessors who were here at the time, Mr. Burrowes and Mr. Driscoll, decided that the freedom could not be severed, and that if a man was admitted at all, he was admitted to all rights and privilege. If it could be done, he (Ald. E.) would be happy to give the freedom to every gentleman to whom it would be of use.

Alderman Simon Newport thought that even if the Reform Act prohibited it, they could apply to the City Representatives on the subject.

The conversation having terminated, the motion for admitting the four freemen was agreed to.

The Mayor thanked the gentlemen for their attendance that day, and expressed his hope that they would be early in attendance on the next Council day, the 29th inst., when the new Civic Officers would be chosen.

The assembly then broke up.

## IRISH CAPITAL EMPLOYED IN BANKING.

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|---|---|
| Bills held under Discount by the Bank of Ireland ... ... ... ... | £2,500,000 |
| Subscribed Capital of the Irish Joint Stock Banks ... ... ... ... | 2,000,000 |
| Circulation of the Joint Stock Banks ... | 2,100,000 |
| Deposits ... ... ... ... ... | 1,800,000 |
| Private Banks ... ... ... ... | 800,000 |
| London Credit of all (made use of) ... | 500,000 |
| | £9,700,000 |

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A road sessions for the county was held Friday in the court house in this town, for building fever hospitals in the towns of Tipperary and Clogheen, and city of Cashel, about £1,700 were granted; the sum of £80 was granted for getting furniture, &c., for the fever hospital of this town. The enormous sum of £1,100 (subject of course at the assizes to competition) was passed for making a bridge at Quarryhole, between this town and Fethard; a presentment for £4,000 was passed for building a bridge across the river Suir, at Carrick-on-Suir.—*Clonmel Herald.*

On Tuesday night last, as a respectable, inoffensive young man (a Mr. O'Donnell, from Thurles) was proceeding on his way to his lodgings, in Barrack-street, Nenagh, accompanied by two others, they were violently pelted with stones by a large party of fellows. One of the young men who accompanied Mr. O'Donnell received a very serious wound on the arm from a blow of a stone.—*Tipperary Constitution.*

The ship *Albert*, from Cork to Sydney with emigrants, has safely arrived at her destination.

WATERFORD MAIL.

## CATHEDRAL CHURCH YARD.

It will be seen by advertisement that a meeting is convened to take into consideration the proposed plan of building or enclosing this church-yard, by the Ecclesiastical Commissioners, which has been a thoroughfare for more than 30 years, with a wall five feet high and with turn-stile passages. To this mode of enclosure and entrance we most strenuously object.

It would be highly desirable if this place were done away with as a burial ground altogether, which is fully practicable by the 40th Geo. 3, chap. [illegible], secs. 3, 4, 5. The want of a proper place for interment can be no impediment, as we understand that [illegible], Esq., will give suitable ground for the purpose. If the place must be enclosed, let some attention be paid to the health of those in its locality, as well as to the appearance of an improving part of our city; and let us have a railed enclosure with suitable pallisades to correspond with those of the western front, and which will be an ornament instead of a deformity. We trust, in the mean time, that the hints we have thrown out will be followed up by those mostly concerned in this affair, and that no time will be lost in effectuating the desired object.

On Saturday last there was an assembly of the Common Council. It being the first time that reporters from the Press were admitted, pursuant to a resolution previously agreed to at a meeting of the Council, the circumstance is rendered remarkable. A suitable place has been appropriated for the reporters; we hope, when meetings are appointed to take place, that they may be apprized in time to attend. We copy the proceedings in another column.

It is said that Mr. Howley, Assistant Barrister for Tipperary, at present in London, will be created a baronet, and that the Earl of Mulgrave is to be raised to a Marquisate. Mr. Villiers Stuart, of Dromana, in this county, is spoken of with confidence, as in the list of coronation peers. It is thought that, to a certainty, Mr. Spring Rice will not go to the upper house, as that gentleman's eye is fixed on the Speakership, for which, rumour says, he would willingly resign the *treasury*.

An unfortunate woman near York, was murdered by one of her sons, who knocked her down, and getting her head on the bars of the range actually raked the burning coals on her; not content with this, the monster kicked her severely on several parts of the body. A verdict has been returned accordingly. *The wretch is in custody.*

A dreadful mortality, proceeding from the black vomit and yellow fever, prevails in her Majesty's vessels on the African station.

A great sensation has been experienced in Paris for some days past, by the assassinations which have taken place in the day time.

The *Court Journal* continues to maintain its place amongst our fashionable periodicals; the publication of Saturday contains a great and elegant addition to its usual varieties, amongst others, the "Heaven of the Court" stands pre-eminent. We regret want of space suffers us but thus briefly to notice its contents.

Great disappointment and considerable loss has been experienced by numbers, who were induced by the advertisement of her Majesty's government, to make arrangements for emigrating this season to Australia. They were promised a free passage, but which, on application, they were informed could not be afforded them! Mr. Smith O'Brien, our correspondent states, will bring this matter before the Colonial office.

In London, on Wednesday evening, an alarming fire broke out in Wapping, in the sugar house of Messrs. Mosca and Birebeck, Denmark-street. Notwithstanding the utmost exertions on the part of the firemen, property to the amount of £3000 was destroyed.

By the demise of the Countess Dowager Poulett, a portion of her ladyship's estates, and a sum of money to the amount of £60,000 devolve on John Yneer Burgess, of Parkenour, county Armagh, Esq.

We perceive that a perfect set of the London Gazette, from its commencement in 1665 to the end of the year 1828, comprising a period of 163 years, is offered for sale by Mr. Deacon, of Wallbrook, London. As it embraces the most eventful periods in our history, this collection is invaluable.

Within those few days 120 stand of arms, besides a large quantity of pikes were taken from the peasantry by the police in the baronies of Moyfeuragh, on the borders of the county Westmeath; the arms were in excellent condition, and some of them loaded.

In the court of Queen's Bench, London, "The Queen *v.* Duncombe," for publishing and exposing for sale disgusting prints and books, sentence of eight months' imprisonment was passed on the defendant.

In the Rolls Court, on Wednesday, the case Blair *v.* Dwyer and others, in which the agricultural bank was concerned, was dismissed, the plaintiff paying the costs of the motion. In this cause there were no less than 4,000 defendants.

In the Court of Queen's bench, Mr. O'Connell's application for *quo warranto* to try the claims of certain freemen of the Dublin corporation, was refused *with costs*.

The Commissioners of the Board of National Education have an enormous balance of £136,747 in their hands *unaccounted for!* The returns give not a single line of a debit or credit account, not the slightest information of the monies received or expended.

By the lamented death of the Rev. Joseph Stack, F.T.C.D., a vacancy occurs in the Junior Fellowship of Trinity College.

Melancholy Case of Suicide.—On Friday evening last, an interesting young lady, named Eliza Duncan, put a period to her existence at her residence, College-street, Dublin, by swallowing arsenic. On the evening in question, the deceased, who was but eighteen years of age, was seen in company with a gentleman to whom she was very much attached, and was heard making use of some expressions of despair, which it appears were disregarded by him. Immediately after this she committed the fatal deed. The gentleman is, we understand, a student of Trinity College.

On Sunday morning between 500 and 600 men assembled near Sunday's-well, Cork, to fight. Nine of the combatants are in custody.

Charlotte Elizabeth, in a letter to the editor of the *Dublin Record*, recommends that a day of general praise and thanksgiving should be observed, in remembrance of the late controversy. This amiable woman has forwarded her *mite* towards the fund for enlarging the Church at Swift's-alley.

Will it be believed that in the nineteenth century, 500 Tyroleans have been expelled their homes for the crime of Protestantism? The details which lie before us are of a painfully interesting nature. The numbers embrace the young and old, the aged and the suckling. The oldest thus torn from his homestead has 91 years upon his head. The Lord will say unto these outcasts "The land shall be before you."

The departure of a son of Van Buren's to attend the coronation of Queen Victoria, has caused some speculation, and more gossip, among the Yankee editors—one of whom naively states his belief that there is not the least danger of young Van Buren involving them in any "entangling alliances" by marrying her Britannic Majesty.

Law Students.—The benchers of the Queen's Inns have made a regulation of great importance to law students, which has been officially communicated to the Provost of Trinity College. Bachelors of Arts or of Laws in any of the Universities of Dublin, London, Oxford, or Cambridge, are entitled to be admitted to the degree of Barristers-at-Law, after attending six Terms in any of the Inns of Court in England, and six Terms in the Queen's Inns in Dublin. The qualification hitherto has been nine Irish and eight English Terms; so that five Terms are saved to graduates.—*Dublin Record.*

Lord Morpeth, the secretary for Ireland, entertained all the joints of the Tail at dinner, at a tavern at Blackwall, on Saturday last.

## UNIVERSITY INTELLIGENCE.

We feel much pleasure in stating that at an examination for the admission of sizars into the University, which was held on Tuesday and Wednesday, the 12th and 13th of June, Mr. [illegible] G. Carroll, who was prepared for College at the Waterford school, since the appointment of the Rev. Wm. J. Price to the mastership, obtained sizarship.

In consequence of the great competition and also the extensive course appointed to be read by candidates for sizarship, it is considered one of the highest classical honors attainable in our University.

## NEWSPAPERS AND ADVERTISERS.

With respect to the circulation of newspapers, there is one question which advertisers should ask, namely—What is the QUALITY of the circulation? and not what is the QUANTITY. It will be esteemed but a slight recommendation by those who have property to dispose of, that by the advocacy of radical principles, a paper becomes the favourite of those who have no money to purchase the property advertised—it will be much more to their interests to know that it is read by the rank, the opulence, and the repectability of the district in which it circulates.

## IRISH CORPORATIONS BILL.

In the House of Commons the Irish Municipal Bill, proved to be in fact Mr. O'Connell's and not Lord J. Russell's bill, went through the committee. One sentence from a short speech of Sir Robert Peel will, we think, satisfy our readers that we neglect no duty in passing silently over the discussion:—

"Sir Robert Peel said that he had not paid much attention to this bill since the £5 qualification clause had been agreed to, AS HE DID NOT MEAN TO ACCEPT THE BILL." This settles the question of compromise, and determines the fate of the bill.

## FATAL ACCIDENT.

On Sunday a fatal accident occurred in the river, opposite Portlaw, to a young man of the name of Keating, who, with others, left this city that morning on a boating excursion. It appears that after landing at Portlaw, the boat belonging to Keating and his companions was unmoored from the quay, by some country people for the sake of amusement, and rowed by them to the opposite bank; which being perceived by Keating, he leaped in and swam in pursuit—the country people, in the mean time, changing their course, and baffling the follower. Seeing that his efforts were fruitless, the unhappy young man intended to cross the river again, when, being about midway, he experienced great weakness, and called for assistance.—At this time another boat, belonging also to some persons from town, was passing; and although they heard the appeals for aid, they passed on, with a brutal remark, we are informed, from one of them, who is in the service of the Harbour Commissioners, leaving Keating to his untimely and dreadful fate.

## THE ARMY.

Thursday the 39th Depot, under the command of Captain De Lacy, arrived in Cove in H. M. Steamer Messenger, and was conveyed to Cork, by one of the river steamers. A detachment of the 36th Depot, with the baggage, marched on Thursday evening for Charlesfort, Kinsale, and the remainder of the Depot marched on Friday morning for the same place. The Service Companies of the 36th are on foreign service in the West Indies since 1830.

On Friday morning the 35th Depot marched into Cork, from Tralee, and embarked on board the Messenger for Portsmouth. The Service Companies of the 85th Regt. sailed from Cove the latter end of July, 1836, for Canada.

The change of Depots between both countries has commenced.

The head-quarters of the Bays arrived at Newbridge on Thursday, under Lieut.-Col. Kearney, who lately took command of this fine corps.

There is no truth in the report that the rank of Major in the British army is to be dispensed with.

The ball and supper at the Dunmore Hotel on Monday last, was well attended by nearly all the rank and fashion of Waterford, as well as its vicinity. We understand that another ball and supper will take place at the same hotel, to celebrate her Majesty's coronation on the 28th inst., when a much larger assemblage is expected.

Yesterday five station houses were taken for the police, they are situated as follow:—Bolton-street, John's-hill, Broad-street, Glen of Ballybricken, and Ferry-bank. John Clarke, Esq., Sub-Inspector of police, accompanied by Henry Alcock, Esq., Dr. Jones, and Mr. G. Wright, C.C. inspected the different places, and approved of their situations.

It is said that his Royal Highness the Duke de Nemours will be the bearer of a superb bouquet in diamonds, valued at 1,000,000 francs, as an offering from King Louis Philippe to Queen Victoria.

There are now whole districts in Kerry, without Magistrates to hold petty sessions, or to administer justice. There is a district between Blennerville and Dingle, thickly peopled, 25 miles in extent, without a single Magistrate.

Sunday last, four sanguinary ruffians, armed, and their features disguised by bog mould, followed the Rev. Mr. Coote's jaunting-car, from his residence towards Doon Church, but not finding that persecuted Clergyman on the vehicle, they searched several cabins by the road, thinking Mr. Coote had slipped off the car to avoid them. Had they found the Rev. Gentleman their object was to murder him in the noon day.—*Limerick Chronicle.*

Mr. J. Corbett Peele, one of the cashiers of the Manchester Bank, who absconded recently, having in his possession upwards of £1000 blonging to the bank, was apprehended at the Hague by a Manchester police-officer, who returned with his prisoner to England on Sunday week. It has transpired during the last two or three days that an objection is intended to be taken, which many think will be fatal to the prosecution. The objection is, that the prisoner, being a shareholder in the Bank, becomes, to all intents and purposes, a partner, and that as such he cannot be prosecuted criminally—on the special ground that, in law, he had a legal right to take the money, such money being joint property.

Dreadful Steam-boat Explosion.—On Thursday afternoon, the *Victoria* steam boat of Hull, in coming up the Thames, burst one of her boilers, by which four persons were scalded to death, and another died in the hospital during the night from the injuries he had received. This is the same vessel which exploded in Erith Reach on the 16th of March last, when the chief engineer and four other persons were killed. The *Victoria* had made only two trips to Hull since her repairs were completed. We are happy to say that, with the exception of one lady, none of the passengers, of whom there were about 80, received any material injury. An inquest was held on the bodies on Saturday, but the result had not transpired at the hour of post.

The Pawnbroking Trade.—The committee on the Irish pawnbroking inquiry were to report on Tuesday, approving of the Monte de Piete system, and reducing the interest payable under the present law, and imposing a tax on the business, which is to go to charitable institutions. There are to be five inspectors of pawnbroking establishments, one metropolitan, four provincial, and a fee of £25 to £30 a year paid on the license by each person in the trade.—*Evening Post.*

The Lady Faversham East Indiaman, on her passage home from Bombay, lost no less than 17 of her passengers by death. They were principally invalid soldiers and sailors.

Walking Match against Time by a Female aged Sixty-five.—On Thursday last the lower part of Belgrave Gate was in a bustle for three hours, with an immense crowd of people, in consequence of a female named M'Millan, aged sixty-five, having undertaken to walk fifteen miles in three hours, for a sovereign. The pedestrian went the first two miles in 24 minutes. She continued her career without stopping and finished her task with 11 minutes to spare. She appeared to go over the ground with ease to herself, and many that accompanied her were obliged to keep up the loose trot. She walked from Melton Mowbray the day previous.—*Leicester Herald.*

Waller O'Grady, Esq. of Fort-Etna, county Limerick, has 23 acres of wheat at present in full ear. It is of the smooth chaff Essex description, and a beautiful specimen.

A large cock of hay, the property of the Rev. H.E. Prior, at Lucan glebe, was maliciously set on fire and burned to the ground on Sunday morning last.

## THE MARKETS.

Waterford, June 20.

There is still no supplies of grain coming to market, therefore the prices continue nominal.

| | |
|---|---|
| Wheat, white | 37s 0d to 38s 0d |
| Ditto, red, millers | 34s 0d to 37s 0d |
| Barley, malting | 13s 0d to 14s 0d |
| Ditto, shipping | 11s 6d to 12s 6d |
| Oats, black | 11s 0d to 11s 3d |
| Ditto, white | 10s 3d to 11s 6d |
| Oatmeal, (by retail) per cwt. | 12s 6d to 14s 0d |
| Second Flour, per sack | 50s 0d to 52s 0d |
| Thirds, ditto | 40s 0d to 46s 0d |
| Fourths, ditto | 24s 0d to 29s 0d |
| Bacon Pigs, per cwt. | 38s 0d to 40s 0d |
| Heads, ditto | 24s 0d to 25s 6d |
| Offal, ditto | 21s 0d to 23s 6d |
| Scotch Herrings, per barrel | 24s 0d to 25s 6d |
| Newport Coals, per ton | 18s 0d to 00s 0d |
| Cardiff ditto, ditto | 17s 0d to 00s 0d |
| Hay | 48s 0d to 55s 0d |

Butter yesterday from 84s to 90s per cwt.

Weighed on Saturday, 185; Monday, 92; and yesterday, 137 firkins.

Cork Market, June 18.

Butter. To the Merchants.—91s—91s—81s—68s—62s—48s. To the Country—82s—82s—72s—59s—53s—38s—per cwt.

Kilkenny, June 15.

| | s. d. s. d. | | s. d. s. d. |
|---|---|---|---|
| Second Flour | 38 0 — 40 0 | Oats | 10 6 — 12 3 |
| Inferior | 34 0 — 36 0 | Butter | 88 0 — 90 0 |
| Thirds | 22 0 — 23 0 | Bacon pigs | 38 0 — 39 0 |
| Wheat | 33 0 — 37 0 | Coals ℘ cwt. | 1 0 — 1 1 |
| Do. inferior | 26 0 — 28 0 | | |
| Barley | 13 6 — 16 0 | | |

Wexford, June 15.

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

Clonmel, June 15.

| | s. d. s. d. | | s. d. s. d. |
|---|---|---|---|
| Butter | 84 0 — 86 0 | Fourths | 00 0 — 00 0 |
| Oatmeal | 13 0 — 00 0 | Bere | 00 0 — 00 0 |
| Bacon Pigs | 00 0 — 00 0 | Barley | 00 0 — 00 0 |
| Second Flour | 00 0 — 00 0 | Wheat | 1 8½ — 1 10 |
| Household | 00 0 — 00 0 | Oats | 0 9 — 0 10 |
| Thirds | 00 0 — 00 0 | | |

Carlow, June 16.

| | s. d. s. d. | | s. d. s. d. |
|---|---|---|---|
| Butter | 84 0 — 86 0 | Wheat | 32 0 — 33 0 |
| Flour seconds | 00 0 — 00 0 | Barley | 13 0 — 15 0 |
| —— Thirds | 00 0 — 00 0 | Oats | 11 6 — 12 6 |

Dublin Corn Exchange, June 15.

The weather throughout the week has been most favourable for the growing crops, and the supply of wheat and oats at market being fully equal to the demand, both articles met a dull sale, and wheat was sold at a further reduction of about 6d per barrel.

| | s. d. s. d. | | s. d. s. d. |
|---|---|---|---|
| Wheat, white | 38 6 — 39 6 | Oats | 12 0 — 13 9 |
| Miller's red | 37 0 — 38 6 | Oatmeal | 12 0 — 14 6 |
| Inferior | 35 0 — 36 6 | Second Flour | 19 0 — 21 0 |
| Barley | 00 0 — 00 0 | Rape | — 0 — — 0 |
| Bere | 00 0 — 00 0 | | |

Market Note for the Week ending June 15.

| | From s. d. | To s. d. | Aver. s. d. |
|---|---|---|---|
| 395 Wheat, per barrel, 20 stone | 30 0 | 40 6 | 37 10 |
| 6 Bere, ditto, 16 ditto | 00 0 | 00 0 | 00 0 |
| 0 Barley, ditto, 16 ditto | 00 0 | 00 0 | 00 0 |
| 1049 Oats, ditto, 14 ditto | 11 0 | 13 6 | 12 5 |
| 7264 Flour per cwt 8 ditto | 8 6 | 23 0 | 00 0 |
| 129 Oatmeal, ditto, 8 ditto | 12 0 | 14 0 | 13 6 |
| *Sold to Mealmen:—* | | | |
| 985 Cwt. of Flour .. .... | 6 6 | 23 0 | 0 0 |
| *Sold to Bakers only:—* | | | |
| 6279 Cwt. of Flour .. .... | 18 0 | 23 0 | 20 11½ |

Wheat and Flour to form the Assize of Bread, at 51s 8d per sack of 20 stone.

| | | |
|---|---|---|
| Receipts of Flour, | 10,959 | 1st from 22 0 to 23 0 |
| Sales do. | 7,264 | 2ds— 18 0 — 21 0 |
| | | 3ds— 8 6 — 11 0 |

Quartern Loaf, 9½d.

Liverpool Corn Exchange, June 15.

We have extremely short supplies of any kind of English or Irish grain to report since Tuesday, and those of flour and oatmeal are equally small; whilst of foreign grain or flour during the same space of time we have no fresh arrivals whatever to notice. Wheat and flour were held with firmness, and though the sales of each were limited, the full rates of Tuesday were steadily maintained. For barley there was some inquiry for Scotland, and about 500 quarters of English and Irish remaining over from former arrivals, were sold, the latter description realising 5s per 60lbs. Having very few country buyers to day, oats and oatmeal experienced a very difficult sale, and both were decidedly the turn cheaper.

London Corn Exchange, June 15.

There has been but little fresh wheat on sale since Monday, and that which arrived by land samples to-day met with a ready sale at 1s to 2s advance. We have a good demand for bonded, which is also 1s to 2s dearer. The supply of barley is limited, and prices remain unaltered, and the same observations will apply to peas and beans. Oats are a slow sale at Monday's prices.

## KILKENNY MIDSUMMER FAIR.

This fair was held on Thursday last. The supply of cattle was more limited than usual, but rather good prices were obtained for those which appeared. Fat cows rated at from £15 to £18 each; ordinary stock from £10 to £12; and milch cows from £11 to £13. Fat wethers from 40s to 45s; store wethers (shorn) from 35s to 40s; and hoggets, with the wool on, sold so high as 39s and 40s; lambs from 12s to 15s. Pigs not in demand—they brought from 37s to 39s per cwt.—*Moderator.*

## PORT NEWS—PASSAGE.

ARRIVED,

15th—Queen Victoria, Booth, London, gen. cargo.
Pheasant, Fisher, Cardiff, coals.
Ann and Mary, Williams, Llanelly, culm.
Fox, Berriman, Neath, ditto.
Royal Eagle, Allen, Cardiff, coals.
Æolus, Power, ditto, ditto.
Bubona, Thomas, Milford, culm, for Ross.
Lady of Curraghmore, Connell, Swansea, do. do.
Swan, Walsh, Neath, ditto, ditto.
Martha, Knox, Cardiff, coals.
Friends, Brown, Newport, ditto.
Thames, Nathan, Newport, ditto, a market.
16th—Mermaid (steamer) Hearn, Liverpool.
Osprey, (steamer), Stacey, Bristol.
17th—Hippocampi, Fowler, Newport, coals.
James, Murphy, Youghal, tiles.
18th—Fame, M'Carthy, ditto, earthenware.
H.M. Packet Adder.
Diana, Jones, Moysten, coals.
Diana, Nowlan, Youghal, grain, for Liverpool.
19th—Enterprise, Green, Cardiff, coals.

SAILED,

15th—St. John, Hughes, Dublin, wine.
16th—Blenheim, Hayden, Liverpool, grain and flour.
17th—Lord Huntley, Parfitt, Bristol, oats.
Joseph and Jane, Hannah, Dumfries, bones.
Malcolm, Pond, Cardiff, ballast.
Elizabeth, Rogers, Llanelly, ballast.
18th—Louisa, Wallis, Archangel, ballast, from Ross.
Providentia, Bahlruho, St. Ubes, ditto, from ditto.
H.M. Packet Prospero.
Elizabeth, Derby, Tenby, ballast.
Sister Ann, Martin, Ayr, ditto.
Peace, Lewis, Milford, flour.
Concordia, Read, London, oats.
Harmony, Chaddick, ditto, provisions.
Union Packet, Allen, Gloucester, bacon and porter.
Emeline, Trick, Cardiff, ballast.
Mary, M'Grath, Falmouth, grain and flour.
Pandora, Thomas, Pugwash, ballast.
Liberty, Blanchard, Southampton, bacon, &c.
Batsey, Stephings, Liverpool, flour.
Daddon, Methuish, Swansea, ballast.
William and Sally, Jenkins, ditto, ditto, from Ross.
Margaret, Barnes, Porthcawle, oats and flour.
Brighton, Green, Newhaven, provisions and oats.
19th—Hero, Loverlug, Gloucester, grain and flour.
Prudence, Angel, London, grain.
Hope, Llewellyn, Newport, ditto and flour.
Bedford, Rosser, and Elizabeth, Jones, Swansea, ballast.
David Walter, Symons, Cardiff, ditto.
Diana, Nowlan, abovementioned.
Osprey, Stacey, Bristol, gen. cargo.
Wind—S.S.E. to S.S.W. and W.N.W.


THOSE Persons indebted to the late firm of ARDAGH and MACKESY, are requested to pay the Amount of their respective Accounts to Mr. WILLIAM [illegible], previous to 20th July, otherwise their Accounts will be handed to the Law Agents of the late firm, to take immediate proceedings for the recovery thereof, as there are heavy payments to be made at that period.

June 19, 1838.

RICHARD NUGENT & Co., offer for sale on liberal terms:—

5000 First Quality Quebec Logs,
4000 White Oak Barrel Staves,
1000 West India H.H.D.S.,

part of the Cargo of the ROBERT THOMAS, and the HENRY of Glasgow.

Also 115,000 But, H.H.D. Tierce, Barrel, and ½-Barrel Hoops.

Upper Hanover-street, May 28, 1838.

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.


## TO THE RIGHT WORSHIPFUL THE MAYOR.

SIR,

WE, the undersigned, respectfully request that you will be pleased to call a Meeting of the inhabitants of this city, at your earliest convenience, to devise measures to prevent the contemplated enclosure of the Cathedral church yard, according to the proposed plan, which we conceive will prove a serious nuisance.

Waterford, June 19, 1838.

Thomas L. Mackesy.
Charles Ambrose.
James Lawson.
John Corbett.
Philip Tucker.
Henry Ivie.
Eliza Wilson.
William Frazer, clerk.
Henry Whitney.
John Scott.
William M. Ardagh.
A. H. Shearman.
Martha Westwater.
John Cower.
S. Foster.
Jane Bowman.
Wm. Smart, M.D.
Thomas Harris.
Benjamin Doyle.
Lionel Stephens.
Samuel B. Ardagh.
John Briscoe, M.D.
Thomas Roberts.
Higginson Fayle.
John Mackesy, M.D.
Benjamin Graham.
William Lumsden.
Smyth Ardagh.
Henry White.
William Kizbey.
William Glanville.
John Glanville.
James Glanville.
Wm. Milward.
Francis P. Cherry.
James Kennedy, Archdeacon of Waterford.
Ivory B. Gill.
Alexander R. Pope.
John Hamilton.
Thomas Pope.
S. B. Ardagh, clerk.
Moses Robinson.
James Lawson, Customs.
Thomas Palmer.
Richard C. Hearn.
Richard S. Dowsley.
Jacob Penrose.
Wm. Sharpe.
R. Cooke.
William Carroll, M.D.
Henry Pope.
Wm. John Price, Clerk.
Henry Fleury.
Thomas Morgan.
Robert Sharpe.
R. Hobson, Vicar-General.
Charles Smart.

In compliance with the foregoing Requisition, I hereby request a Meeting of the Inhabitants of this City at the TOWN HALL on THURSDAY, the 21st Inst. at ONE o'Clock, p. m. for the purposes therein mentioned.

MATTHEW POOLE,
Mayor.

Waterford, June 19, 1838.

## BIRTHS.

In Dublin, the Lady of O'Gorman Mahon, of a son and heir.

At New Ross, the Lady of Tobias D. Moran, Esq., of a son.

## MARRIED.

At the Cathedral of Elphin, John French, Esq., only son of the Very Rev. the Dean of Elphin, to Mary, second daughter of Daniel Kelly, Esq., of Cargins, in the county of Roscommon.

In Anne's Church, Dublin, John Halaberto Hamilton, Esq., to Maria, third daughter of Wm. Green, Esq., late of Kilbeggan.

At Armagh, Martha, daughter of the Rev. Dr. Miller, to A. H. Rutherford, of Ravensdale Lodge, county of Louth, Esq.

## DIED,

On 15th inst. at New Ross, aged 12 years, Jane, second daughter of Mr. Robert M'Caul. Her sorrowing and afflicted parents are sustained under their privations by a hope that they shall meet her where there will be no more parting, pain, or sorrow.

The 30th May, at the Franklin Hotel, Louisville, Elenor Hopkins Jones, aged 24 years, wife of Mr. Robert L. Brammer, of Waterford.

June 12, at Oldcastle, county of Meath, in the prime of manhood, Dr. Robert Peebles, L.R.C.S.I.

June 7, at Grove House, Clapham Common, after an illness of three days, in the 61st year of his age, Mark Synnot, Esq., formerly of Monasteroris, in the King's county, Ireland.

Death of the Rev. Joseph Stack, F.T.C.D.—This gentleman, who has been much respected for his distinguished attainments as a scholar, and qualities as a man, died suddenly, at Rabeenhuff, the residence of his aunt, Mrs. Baldwin, and within about four miles of Maryborough, early on Friday morning.—*Leinster Express.*

In Upper Baggot-street, Mrs. Levinge, wife of Major Levinge, 71st Light Infantry, in the 30th year of her age.

June 12, after a few hours' illness, at his quarters in Belfast, Capt. Henry H. Wilson, Royal Engineers, and eldest son of the late Hill Wilson, formerly of Purdysburn, in the county of Down, Esq.

Colonel Alexander Hamilton, C.B., late of the 30th, in his 73d year, having commanded the regiment at Waterloo.

On the 12th instant, at his residence, Clonea Castle, in this county, George O'Flinn, Esq.


The attention of our readers is directed to the following communication, (translated from the Italian) addressed to Messrs. Rowlands' Agent, in Corfu.

Bracaniotica, July 10, 1836.

Sir,—Returning you infinite thanks for that efficacious Specific which I have received, namely—the famous "Rowland's Kalydor," I have to request you to send a fresh supply. It was scarcely applied to the bites of the troublesome insects which infest this town, when, in a moment, it allayed their tormenting and venomous effects. I recommended it to a Lady, who unhappily had her face affected with little Pimples, and, I assure you, that besides removing them, her complexion has become more fair and delicate.—This article has excited the greatest admiration of which you must have the best proof from the continued application of the persons to whom I have recommended it—many of whom have expressed to me their satisfaction of its valuable properties.

Waiting, in expectation of the supply asked for,
Believe me, with esteem,
Your most obedient Servant,
Raffaele Fiore.

See Advertisement.


Ballyhack Fair.—Thursday the *Duncannon* steamer, favoured the citizens with a trip to this amusing scene. But few fat cattle appeared:—Milch cows rated at £8 to £12; 2 years' olds, £6 to £8; yearlings, £2 to £4; calves, 4s. to 10s.; sheep, £1 to £1 10s.; lambs, 8s. to 14s.; bacon pigs, 37s. to 40s. per cwt.; store do., 30s. to 40s.; slips, 20s. to 28s.; small, 12s. to 18s. The highest price for horses was £20; from that down to £10 was paid for a few. The supply was inferior. The Temperance tent had a good many visitors; dancing and other sports were kept up till nightfall without any riot or disorder.

The paragraphs which have gone the round of the newspapers relative to the grant recently made by government to the widow of Belzoni are all erroneous. The grant made to that lady out of the Queen's bounty, and at the especial suggestion of her Majesty, was £300, which is to be paid to her in small yearly sums. This will prove, as we learn from a friend of the family, a very seasonable application of the royal bounty.—*Times.*

A Brussels paper states that M. Van de Weyer, Belgian ambassador at London, is about to be married to the daughter of Mr. Betts, a partner in the house of Baring and Co. The lady, it is said, will have a fortune of £300,000.


£8,000
TO BE LENT,
ON APPROVED LANDED SECURITY.
Apply to

JAMES LAWSON,
Secretary to the Waterford Annuity Company.

Waterford, May 21, 1838.

JOHN M'KECHNIE,
(Late Foreman Tailor to RICHARD FLETCHER, & Co.)

BEGS leave to inform the Gentry, and the inhabitants of the County and City of Waterford, that he has removed from the Mall to the Cathedral-Square, where he continues to make Clothes, in the best London style, on the following terms:—Coats, from 10s to 15s; Trowsers, from 2s 6d to 4s 6d; Vests, from 2s to 4s; every other article of dress in the above proportion.

J. M'KECHNIE's reputation, as a cutter, being well understood, he feels it unnecessary to say anything further on the subject.

STEAM NAVIGATION TO NEW YORK.

THE City of Dublin Steam Packet Company's unrivalled safety Steam Ship, the ROYAL WILLIAM, Lieutenant W. SWAINSON, R.N., Commander, 617 tons burden, engines, 276 horse power, will sail from LIVERPOOL for NEW YORK, without touching at any port in the Irish Channel, on THURSDAY, 5th JULY, at Six o'Clock in the Evening.

The character of this superior Vessel for speed and safety is already well established. She is constructed on the safety principle of being divided into separate compartments, by water-tight iron bulkheads, and which has given such security and confidence to the public.

The Royal William will remain ten days at New York, to allow travellers to visit the splendid scenery of the Hudson River, and the celebrated Falls of Niagara. Her return from that port will therefore be postponed until the 29th of July.

The Cabin accommodations of the Royal William are arranged to ensure every comfort to Passengers. Fare 35 Guineas, including Wines and all stores.

An experienced Surgeon will accompany the vessel.

Application for berths to be made in Liverpool to

SAMUEL PERRY,
27, Water-street.

London—to John Osborne, 16, John-street, Crutched friars.
Plymouth—to William Saunders.
Falmouth—to W. and E. C. Carne.
Belfast—to Hill Charley.
Limerick—to W. G. Sibthorpe, Canal Harbour.
Dublin Company's Office, 15, and 16, Eden-quay, Dublin.

N.B. Passengers from any of the above Ports will be conveyed by the Company's Steamers, free of passage money, to Liverpool.

By Order,
P. HOWELL, Secretary.

SELECT TOILET ARTICLES,
*Indispensable for Personal Comfort and Attraction.*

ROWLAND'S MACASSAR OIL,
A VEGETABLE PRODUCTION,

IS universally admired, and acknowledged to be the best and cheapest Article for nourishing the HAIR, prevents it from falling off or turning *grey*, changes grey hair to its original colour, produces and restores HAIR—even at a late period of life, frees it from *SCURF*, and renders the most harsh and dry hair as soft as *Silk*, *Curly*, and *Glossy*; preserves it in *Curl* and other decorative formation, unimpaired by the *Summer's* heat, *violent exercise*, or the relaxing tendencies of the *Ball Room*, &c. To *CHILDREN*, it is invaluable, as it lays a foundation for a *Beautiful Head* of *Hair*.

CAUTION.—Ask for "ROWLAND'S MACASSAR OIL," and observe their Name and Address, in *Red*, on the wrapper, thus,

A. ROWLAND & SON, 20, HATTON GARDEN,
Counter-signed ALEX. ROWLAND.

The *lowest* price is 3s 6d—the next price is 7s—10s 6d and 21s per bottle.

ROWLAND'S KALYDOR,

A mild and innocent preparation, from beautiful *EXOTICS*: it effectually eradicates ERUPTIONS, TAN, PIMPLES, FRECKLES, REDNESS, SPOTS, and all Cutaneous Imperfections; renders the most Sallow Complexion delicately fair, clear, and delightfully soft—imparting a healthy JUVENILE BLOOM, as well as realizing a delicate WHITE NECK, HAND and ARM. It prevents and removes every unsightly irregularity, as well as tenderness of the SKIN, whether occasioned by exposure to COLD, WINDS, the SUN, or any accidental cause.

GENTLEMEN, after Shaving, will find it allay the irritating and smarting pain, and render the Skin smooth and pleasant.

Price 4s 6d and 8s 6d per bottle, duty included.

ROWLAND'S ODONTO,
OR
PEARL DENTIFRICE,

*A VEGETABLE WHITE POWDER*, prepared from *Oriental Herbs* of the most *Delicious Odour* and *Sweetness*: it eradicates the *Tartar* from the *Teeth*, removes decayed Spots, preserves the *Enamel*, and fixes the *Teeth* firmly in their sockets, rendering them *beautifully White*. Being an Anti-Scorbutic, it eradicates the Scurvy from the *Gums*, *strengthens*, *braces*, and renders them of a healthy *red*; also imparts a *delightful fragrance* to the breath.

Price 2s 9d per box, duty included.

ROWLAND'S ALSANA EXTRACT,

*Immediately relieves the most Violent Tooth-Ache*, *Gum Boils*, *Swelled Face*, *&c.*: it is also an excellent Stomachic in cases of *Flatulency*, *Spasmodic Affections*, *&c.* and gives instantaneous relief.

Price 2s 9d—4s 6d and 10s 6d per bottle.

*** NOTICE—The Name and Address of the Proprietors,

A. ROWLAND & SON, 20, HATTON GARDEN,
LONDON,

is engraved on the Government Stamp which is pasted on the *three* latter Articles; also printed in *red*, on the Wrapper in which each is enclosed.

Many *Shop-keepers* offer for sale Counterfeits of the above, composed of the most *pernicious ingredients*. They call their *trash* the "GENUINE," and sign *A. Rowland Son*, omitting the "&," recommending them as being *Cheap*.

Be sure to ask for "ROWLAND'S."

Sold by them, and by respectable Perfumers and Medicine Venders.

GENERAL STEAM ACCOMMODATION.

*BRISTOL, LIVERPOOL, AND WATERFORD.*

ORDER OF SAILING of Steam Packets on the above lines:—

BRISTOL AND WATERFORD.
*OSPREY.*

| FROM WATERFORD. TUESDAYS. | | FROM BRISTOL. SATURDAYS. | |
|---|---|---|---|
| June 5 | 12 Noon. | June 2 | 1 Afternoon. |
| 12 | 7 Morning. | 9 | 7 Morning. |
| 19 | 12 Noon. | 16 | 12 Noon. |
| 26 | 7 Morning. | 23 | 7 Morning. |
| | | 30 | 10 Morning. |

*NORA CREINA.*

| FROM WATERFORD. FRIDAYS. | | FROM BRISTOL. TUESDAYS. | |
|---|---|---|---|
| June 1 | 9 Morning. | June 5 | 3 Afternoon. |
| 8 | 12 Noon. | 12 | 8 Morning. |
| 15 | 8 Morning. | 18 | 3 Afternoon. |
| 22 | 12 Noon. | 26 | 8 Morning. |
| 29 | 7 Morning. | | |

LIVERPOOL AND WATERFORD.
*CLONMEL, ST. PATRICK, AND GIPSEY.*

| FROM WATERFORD. | | FROM LIVERPOOL. | |
|---|---|---|---|
| Friday, June | 1. | Friday, June | 1. |
| Friday, | 8. | Friday, | 8. |
| Friday, | 15. | Friday, | 15. |
| Friday, | 22. | Friday, | 22. |
| Friday, | 29. | Friday, | 29. |

For Freight or Passage, apply to

JEFFERY SMITH & SONS,
Hibernia Wharf, London.
GENERAL STEAM PACKET OFFICE,
1, Quay, Bristol.
JOSEPH R. PIM,
St. George Steam Packet,
Clarence Dock, Liverpool.
R. POPE & Co.,
Waterford.

Waterford, April 3, 1838.

## THE LATE DISCUSSION.

Capel-street, June 14, 1838.

Rev. Sir—On my return to town I find that, in your last letter to my chairman, the Rev. Justin M'Namara, (which I had the honour of transmitting to Kinsale,) you have the confidence to re-assert that I retired from the field of contest. Without stopping to admire the amusing frontlessness of this contumacious assertion, worthy only of the half-cracked followers of Oliver Cromwell, and the sly inference you desire to have drawn from it, permit me to inquire—"*dato non concesso*"—whether my chairman should have protracted a conference with a man who publicly declared that he came to preach and not to argue—*id est*, to rant, and not to reason—that his Church, for eight hundred years, was visible and invisible—neither fallible nor infallible—that "private judgment" is the rule of faith"—that "public judgment" is the "rule of faith"—that the Holy Ghost is the author of both; and that in case of collision, which would be the Holy Ghost against the Holy Ghost, he would not inform us which was to be preferred—who said he believed the inspiration of Scriptures on the authority of his Church—thus making *his* Church, and not the Scriptures, the ultimate "rule of faith"—who declared he would give *me* no answer, but that he would give it to the Kentish fire boys, who stood shouting on his left—who acknowledged, in his first half hour of Wednesday morning, that he was not prepared to answer me *that day*—and who, when driven from all his other entrenchments, made public profession of his PERSONAL inspiration, in the presence of nearly three thousand persons? I ask you, Rev. Sir, would it not have been the very quintescence of extravagance and absurdity to argue further with a man who referred me to *his own inspiration* for a solution of all my difficulties? I am quite contented with *my* nine days' performance. The disappointed and discontented may bite upon the bit.

I am, Reverend Sir, with respect for the Minister, and sorrow for the man, your obedient humble servant,

T. MAGUIRE.

Rev. E. Nangle, &c.

## THE REV. T. D. GREGG, IN REPLY TO THE REV. T. MAGUIRE.

TO THE IDOLATROUS PRIEST MAGUIRE.

IDOL PRIEST—If you had the wit to bear your defeat with patience, pure compassion would have caused me to treat you with respect. If you had had the common decency to treat an honourable, high minded, victorious opponent with becoming reverence, I would have hoped well of you, and you should have experienced at my hands that charitable forbearance which is somewhat like owing to the vanquished when they are humble and submissive. But you are driven headlong by your vanity, and when you might have stood fair as a candidate for public pity, you fling away the happy opportunity, and seem determined to partake of nothing better than the general contempt. *This* you shall have, I promise you.

Why, Sir, how do you dare to talk of yourself as other than a pitiably beaten man? I protest before the face of the public that I was sick with smiting you, and out of the tenderness of my nature, I would have relaxed the severity of the discipline that I was bestowing on you, if it were not that I feared the wrath of the Lord, and that I had sounding in my ears those awful words—"Thus saith the Lord, because thou hast let go out of thine hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people."—1st Kings, xx. But it seems you are not yet utterly destroyed; then, Sir, I shall use the press to finish this goodly work. For as surely as I live your time is very nearly full come.

And, now, mark—I shall not allow my Reverend Friend, Mr. Nangle, to notice your letter. No, Sir, you are mine, I claim you as my heritage for ever. Your quarrel is with me—with me shall be your battle. We shall have no lagging correspondence between a distant and fully occupied Minister at the far end of Ireland—occupied in the noble work of leading our deluded countrymen, by hundreds, to fling their idols to the moles and to the bats—and a Priest of Baal, flushed with the *placebo* of his blinded followers. We shall have no such *lagging* correspondence as this to fall asleep over between a second and a principal—but we shall have close fighting, day about—letters between the principals themselves, upon the spot—those with whom the public are mainly concerned, and in whom the great interest is felt. Now, Sir,

I.—*I shall take your objections to my proceeding in the discussion, one by one, to shew their folly.*

II.—*I shall characterise your mode of proceeding in the discussion, to shew your weakness—your miserable weakness, and*

III.—*I shall touch upon a few additional points, to shew your wisdom and the nature of it.*

I.—*Then, as to your objections—and.*

1st.—"I came there to preach." Aye, Sir, and I did preach—and to some purpose too. But who told you that I did not come there to reason? I am sure I did not. I told you that I did not come there to sophisticate—that I did not come there to chop miserable logic with you—to trifle with your paltry, drivelling, Thomistic syllogisms, whereby you blind the eyes of the people, involve their souls in ruin, and rob them of their money. This was what I told you. I never told you I did not come there to reason. But "to preach is to rant, and not to reason." I dare say so the poor people in Ballinamore know to their cost. But I beg to inform you that *your* definition of preaching—though it may be sound and valid in your apostate synagogue of satan and in Ballinamore—is not applicable to the practice of our holy, catholic, and apostolic Church, in which to preach means to argue, to reason, to convince.

2dly.—"He said that his Church was visible and invisible for eight hundred years." Let me tell you a story:—One of the shrewd Dublin Priests, who by adhering to the wise rules of Doctor Murray, kept never minding me, and was thus instrumental in compelling me to drag out a useless existence in the obscurity of my Alley, when he had been disgusted by your imbecility during one of the days of the discussion, in which you hammered on visible and invisible, and invisible and visible—and visible and invisible again, and again, and again. I say one of the shrewd Dublin foxes, as he was going out of the room, addressed a brother fox—one of the bachelors—saying, "Alas! alas! what's to become of us? I wish Father Tom had staid at home with his dogs?" I little wonder at the aspiration, when I see that you are puerile enough still to affect ignorance of my meaning on this point. Sir, you know in your heart that your objection is a wretched, miserable cavil, without either sense or reason. Pray, does the sun cease to exist because he may be obscured by a cloud?—is there no gold in a mixed mass before it has undergone the influence of the refiner's fire?—is there no corn in a field because the laziness of lousy friars has allowed it to be overrun with cockles and darnel? Away with your wretched sophistry! Pray, how much salt would it take to make a hogshead of holy water? Come, Sir, answer me that question. *There* is something suited to *your* school of divinity. For, as to expecting you to grapple with subjects worthy of a Divine, or to treat honest and sensible views with manly and Christian candor, I have long since resigned the thought as hopeless. Now, come, pray, do, like a worthy Priest of Belial as you are, *do* tell us, how many holy candles it would take to drive away the devils that tempt a poor Irishman to get drunk? Oh, it would have been well for the bachelors that you had stuck to your dog and your gun!

3dly.—"His Church is neither fallible or infallible." Sir, our Holy Catholic Church is the pillar and the ground of truth—that holy Church against which the gates of hell never shall prevail. No, never! I repudiate from my theology the words *fallible* and *infallible*. They are neither in the Scripture nor the creeds; they have caught the leprosy in Old Rome; the words are leprous words; they have been so long abused by the W——e of Babylon that they are fit for nothing but her necromancies. Your Church, Sir, I tell you plainly is the Church of the devil; and it is proper that we should renounce all epithets, good, bad or indifferent, which have been peculiarly applied to her.

4thly.—"Private judgment is the rule of faith, and public judgment is the rule of faith; the Holy Ghost is the author of both; and, in case of collision, which would be the Holy Ghost against the Holy Ghost, he would not tell us which was to be preferred."

Now, salt blesser! inasmuch as here your understanding, emasculated by Popish delusions, may really feel a difficulty, I shall condescend to instruct you. Come, then, to my knee, thou Mass-Priest, and learn wisdom.

MARK, THEN, SIR, THE WORD OF GOD IS THE SOLE RULE OF FAITH.

Now, 1st, God has spoken, and recorded what he has spoken in the Holy Scriptures.

2dly.—The Holy Church taught of God has pronounced and does pronounce her views of Scripture in her creeds and articles.

3dly.—God does by his spirit open to his children, to each of them in particular, the true meaning of Scripture.

There is, in fact, never any collision between the spirit of God speaking in a private individual, and the same spirit speaking through the holy Church.

If an humble private individual judge differently from the holy Church, he will pray for light, and wait for it, and in due time he will come to a perfect agreement on all vital points with all the holy brethren—with Queen Church.

But if a spirit in an individual be at collision with the spirit in the holy Church, and obstinately continue so, the spirit in the individual is not the spirit of God, but the spirit of the devil, and the conclusion of the individual is not so much private judgment as private misjudgment.

Are you answered, Mr. Maguire?

But, Sir, how *can* you affect to misunderstand? What miserable schoolboyism you are guilty of?—I ask you now, on paper, where there is no running away from the question, is there not a public judgment in the mathematical world? and is there not a right of private judgment, also a full and free right to it? And yet if a man stood up and declared that he had discovered that two and three made six, would he not be laughed at? And suppose he maintained his ground, and said I have a right to draw the conclusion, what should I say? Why I should say to be sure you have the right, but you are an ass all the while.

But, Sir, here is the whole secret of your Thomistical prevarications. Your lying Church asserts absurdities as great as that two and three are six; four and six are seventy-five; and twice three are 666. Ah, Sir, that's a sore number for you! That number makes you sick. I have no doubt it fills you full of alarms. But do I not speak the truth? Is it not gross and offensive absurdity in the sight of God to pretend to drive the devil, by a thundering exorcism, out of salt? Only conceive exorcising salt! and then putting a little of it into the mouth of a person to be baptised! saying, "May it be a propitiation to thee for life everlasting"!—(*Roman Ritual.*) Is not this absurd, Sir, when God declares that his Son Jesus Christ alone is the propitiation of our sins? Is it not grossly absurd to stand up before God, and insult him by a long and ridiculous prayer that he should drive the devil out of lime and sand, and that he should pour the grace and effusion of his holy spirit upon sticks and stones, and I don't know what besides? No wonder, Sir, that you rage and rave at a right of private judgment, which would at once overthrow the tyrannical usurpations of your apostate Church; but rave or rage as you will, down it goes.

5thly.—"He said that he believed the inspiration of Scriptures on the authority of his Church, thus making his Church the ultimate rule of faith."

Oh, miserable infatuation of Popery! I tell you, Sir, "you are drunken, but not with wine; you stagger, but not with strong drink."

So then, if I believe the inspiration of Scripture upon the strong arguments of Paley, for instance—forsooth, Paley is my ultimate rule of faith! Well might the Dublin Priest wish that you had staid at home with your dogs. But, I say to you, stay here, and write such letters as your last, and we shall soon be delivered from the plague of Popery. So then, according to the "matchless Priest Maguire," if I believe on the Rev. Mr. Nolan's authority, that that nasty old gentleman, Doctor Bachelor Bailly's book is the class book of Maynooth, Mr. Nolan is the rule of my opinions with respect to the very nice dainty things which the young gentlemen of that very decent establishment are instructed in, although he never may have said one single word to govern my opinions on the subject!

I tell you, Sir, no matter on whose authority, I originally believed that the Scriptures were inspired. There is a light and evidence in the Scriptures themselves which evidently prove that they are from God.

6thly.—"He would give me no answer, but he gave it to the audience.

I *did* give you an answer, which, on your own principles, you should have been content with. But I had no notion of permitting you to play the Infidel, the Socinian, and the Atheist, as it might suit your convenience, in order to keep me from assailing the strong holds of Popery.

7thly.—I was more than ready for you every day, as you know to your cost.

8thly.—I assert that your denying the absolute necessity for the possession of the Holy Ghost, by each individual Christian, is the blackest brand of your apostacy; for, by that denial, you give the lie to God, who says—"If ANY man have not the Spirit of Christ, he is none of his."—Romans, viii. 9. And again, "God hath sealed us and given us the earnest of the Spirit in our hearts."—2 Cor. i. 22. And again, "The Spirit itself beareth witness with our spirit that we are the children of God."—Romans, viii. 16. Blessed be the God and Father of our Lord Jesus Christ, I am enabled to assert, by a happy experience, that these texts are, indeed, realised to the soul of the believer.

But the whole purpose, object, and end of your apostate Church is to cast God out of the soul, and to give it up to the possession of the devil, that when it is filled full of darkness and ignorance, the bachelors may defile it, pollute it, and trade with it according to their own pleasure.

I deny, with both my hands, that I alleged a personal inspiration on my own part as a ground on which you should receive any thing.

1st.—I gave you Scripture—opened Scripture—as the reason for every point on which we differed.

2d.—I gave you the authority of our Church—the holy Catholic Church—for those points on which we agreed; but

3d.—I alleged the teaching of the Holy Spirit as an evidence for myself alone.

However,

II. *Let us consider how you acted in the discussion.*

1st.—I demonstrated the apostacy of your Church from the 2d chapter of 2d Peter.

You gave me no answer.

2dly.—I demonstrated the apostacy of your Church from the 11th of Revelations.

You gave me no answer.

3dly.—I demonstrated the apostacy of your Church from the 17th chapter of Revelations.

You gave me no answer.

5thly.—I demonstrated the apostacy of your Church from the 12th and 13th of Revelations.

You gave me no answer.

4thly.—I demonstrated the apostacy of your Church from the 2d of Daniel.

You took a night to think of it, and yet you could not find a word of reply.

6thly.—I demonstrated the apostacy of your Church from the 7th of Daniel.

You were dumbfoundered—you did well not to touch it.

7thly.—You perverted Matthew the v., 21 and 22, and I proved it.

8thly.—You made God the rewarder of sin, by Joshua, the 2d chapter.

I exposed the horrid blasphemy.

9thly.—You denied your Saviour Jesus Christ by Matthew, xix., 16 to 22.

I made plain the apostacy.

10thly.—You asserted that no man could commit a sin without will, contrary to Leviticus, chap. v. verse 17, and the whole Scripture.

11thly.—You asserted that Popish Priests were married to the Church, but the Church is married to Christ; consequently the Church which you marry must be a ——.

But it would be a vain task to go through all your errors—all your heresies, and your blasphemies. I have got them by me, and I venture to say they are not less than a round hundred. It is, however, my intention to open them up at my earliest leisure, and expose to the world what a very pretty defender the Popish Church has got in your person. A man who could stand up before 3,000 persons, and going into all the details, tell them the touching narrative of the murder of Thomas a-Becket, and inform them that he lost his life in contending for *Magna Charta*, having been put to death by the tyrant John, although it is notorious that the man was murdered two reigns before John; and then, you blundered, forsooth, "because you belonged to an infallible Church."

But why do I talk? It was not on the last day you were beaten. You could not stand before me one single day during the discussion. You shook—you trembled—you raged—you fumed—you were regularly run dry—you were pumped out—and for lack of matter, you were going over the same thing again, and again until the neutrals pitied you, your friends were ashamed of you, and your enemies laughed you to scorn.

Call to mind the termination of each day's discussion. You remember how my friends rushed up the platform—seized me by the hands with tears of joy in their eyes—almost embraced me, crying out "thank God," "Glory be to God," "you have triumphed gloriously"—while you precipitately retreated, rarely receiving any thing but a look of reproach from some of the disappointed bachelors—the bachelors so very careful of morality that they never rest content until they know the exact nature of the conduct of husband and wife even in the marriage bed, and whose prying curiosity in every Popish country but Ireland makes the women all —— and the men all assassins. In Ireland the light and air of Protestanism keeps our people tolerably safe in spite of you.

But you were not beaten! Well it is no wonder after all that I failed! Alas me! *I* was never doctored by a mass Priest—never was *I* touched with holy spittle—never was I rubbed with holy oil. But mark me, Sir, the next time I meet you, I will procure a sprig of holy palm, and then let me see if you can match me!

III.—*And lastly, let me dwell upon your wisdom.*

You were wise when you ran away, for I do hereby inform you that the longer you stood before me, the more thoroughly you and your apostate Church would have been exposed.

But come, Sir! now, Sir, I take you to task. I ask you, Sir, how did you dare to calumniate the Englishwomen by asserting that any Irishman who went to work in the cotton mills could have his choice promiscuously of any dozen of the English girls? I ask you, Sir, how did you dare to utter so foul a calumny? I pronounce it to be as false a libel as ever was uttered—a barefaced lie, without the shadow of an existence in reality—an atrocious, abominable, and detestable lie! Pray, Sir, which of the Parsons swore to this fact? In which of your records do you find it? I will tell you where you found it—you found it among those standard calumnies which the Priests of your lying apostacy circulate among their flocks, that they may defame the glory of Protestant England—of virtuous—of moral—of holy England—the land of purity, integrity, and high-mindedness. We can easily see the forge from which Mr. O'Connell derives his tools. It is little wonder that Popish laymen calumniate our women, when Popish Priests—when *the* Priest—"the matchless Priest Maguire,"—"the spotless, pure Maguire," as the song says, can stand up before 3,000 men, and add insult to injury by his foul importations of calumny. Ah, Sir! you were very wise to stop before that question was investigated.

But I have done with you for the present; provoke me further, and in my next rejoinder you may depend on it I will give you and your Popery such a shewing up, please God, as it has not got since the Reformation.

You brought this letter on yourself; but now, in conclusion, let me tell you that your own letter convicts you of the very thing you want to get rid of—namely, a defeat. You say I ranted—why, then, did you not expose my rant? Why did you not make me a laughing stock to the community? Sir, there is not one species of opponent I could so easily put down as a ranter or canter—there is not one character that so soon wears himself out, and the patience of his audience, as a ranter. How comes it, then, with such a weakling to oppose you, you ran away? There is no country in the whole world where such a question will meet so ready an answer as in Ireland, and from Irishmen. You ran away, simply because you were beaten.

And now, Priest Maguire, be quiet for the sake of your apostate Church.

T. D. GREGG.

Vestry, Free Church, Swift's-alley,
15th of June, 1838.

## CONTROVERSIAL DISCUSSION.

TO THE EDITOR OF THE EVENING MAIL.

Tanderagee, June 13, 1838.

DEAR SIR—The idea of rebuilding the Free Church in Swift's-alley, and procuring a suitable residence for its Minister, in testimony of the valuable services of the Rev. T. D. Gregg, is so laudable a plan of giving expression to our feelings, that I trust every Protestant will contribute who has felt interested in the result of the late discussion, in which Mr. Gregg has faithfully maintained and fearlessly stood his ground, while his adversary has fled the field. I found no difficulty in procuring one hundred shillings from as many individuals in a few hours this day. I trust I shall be able to remit the same amount from the town of Portadown; and while I regret I cannot afford time to render further aid in collecting for this object, I beg to state I shall be happy to receive and forward any sums entrusted to my care in this part of the country.

I remain, dear Sir, very truly,

HENRY JOHN PORTER.

I shall feel obliged by your handing the enclosed draft of £5 to the Secretaries, and entered as follows—One hundred friends at Tanderagee, £5.

## REVISION OF THE MAGISTRACY.

This subject has created a great stir among our contemporaries.

On religious grounds we sincerely rejoice that the names of all *Clergymen* have been omitted. We believe that no Minister can perform the functions of a Magistrate without thereby forfeiting much of his influence as a Christian Pastor. At the Petty Sessions, he is brought into contact with the most depraved portion of society, where he has to witness the conflict of angry passions, where he sees selfish men girt up for jealous competition or vindictive retaliation, demanding an eye for an eye and a tooth for a tooth—thus rendering his mind familiar with all that is mean and malicious, and corrupting his good manners with the worst of evil communications. Will not the recollection of such scenes follow him into the family circle, into his own chamber, and even into the pulpit? Will not his spirit be irritated, his imagination defiled, his spirituality impaired, and his standing as a Minister lowered by this mingling in the agitation of the lowest and most malignant elements of society, for the purpose of expounding coercive laws and inflicting bodily punishment. When the people go to hear him in the Church, will they not remember the Court-house? Will not those who were "cast" in trial, censure their clerical judge, and, as a consequence, stumble at his preaching? Thus offences will come; but woe to those by whom they come.—*Belfast Christian Patriot.*

SMALL *v.* ATTWOOD.—In the Court of Exchequer Chambers, London, on Saturday, after the minutes of this case had been spoken to, an order was drawn up, in pursuance of judgment, directing that the plaintiff should pay to Mr. Attwood the sum of £9,000 costs, together with the sum of £32,000, the amount of the four months' instalment, and £46,000, the amount of the instalment, not paid; and that the plaintiff have two months allowed him to pay the last sum.

TAGLIONI'S RETURN.—Taglioni has returned to ravish the senses of the town with the wonder and beauty of her performance of the impossibilities of French dancing. She has moulted no feather of her lightness—not a scintillation of her brilliant movements is dimmed—we miss no delicate inflection of her transcendant grace. She stands on tiptoes firm as a statue chiselled by Canova—and looking as lovely; her bound is beyond all bounds. The being before us in gliding airy motion, is no mortal, but a bodiless creation of limbs crowned with a bust that presides in smiling serenity over all their trippings and plungings, their twirlings and twistings—floating buoyantly erect on the waves of motion. What a foot! The long high arched instep and tapering toes seemed formed to be the pedestal of support to a creature that rests on one leg—the other waving in the air, or stretched out as if to festoon the light drapery that veils their symmetry. On one leg, as on a pivot, revolves with equable swiftness, the delicate structure of silk and gauze and flowers, the other playfully vibrating the while—beating time to the triplets of the orchestra on its fellow—or hovering round it caressingly. Anon, perched on the point of one toe, like a feather poised on its quill, the sylph seems as if a zephyr would waft her away if her lover did not restrain her flight.—*London Paper.*

TURBOT.—We believe there never was so many turbot caught as this season. On Saturday week, they were so abundant in the market, that one of not less than 3½ feet in length, and of excellent quality, could have been freely purchased for one shilling.—*Aberdeen Herald.*

## TO THE EDITOR OF THE TIMES.

Sir—As the prospects of my country for some time must depend upon the conduct of the Ministers and their support in the House of Commons on next Monday, and as Mr. Sheil and O'Connell have assumed the guidance of that house upon the questions of the Irish church property and the £10 rate municipal qualification, no time should be lost in considering their claims to confidence. *Before emancipation was obtained*, Mr. Sheil (as reported in the collection of his and Mr. O'Connell's speeches published in 1828) declared, "instead of endangering the stability of the established religion, and of the gorgeous institutions by which it is attended, Roman Catholic emancipation would contribute to its permanence. It is because it is now opposed as a barrier to concession that we regard it with hostility."—(Page 331). "If Catholic emancipation were substituted for the harsh and inefficacious measures which our opponents recommend, a general reconciliation between all classes would be produced, mutual confidence would be created, and an interchange of cordial feeling would take place—the obstacles to education which arise from political causes would be removed—the habits of the higher orders would be insensibly communicated to their inferiors—a reliance on the law would be diffused—*the people would be taught respect and gratitude to their superiors*—and the latter would grow anxious to cherish and protect them."—(Page 374). In his evidence before the committee of the House of Commons, March 3, 1825, he deposed—"The influence of the priest in elections arises from the question of Roman Catholic emancipation, *and none other.* It is in reference to that question that it is exclusively exercised. He could not, I think, produce any impression on the lower orders, except on some subject *immediately involving a religious question*, and not collaterally connected with it."

*Since emancipation was obtained* Mr. Sheil has been a candidate four times, I believe, for the representation of the county of Tipperary, and has upon every occasion been proposed by a priest. In January, 1835, as reported in the *Freeman's Journal* and *Parliamentary Test Book*, he declared his sentiments in a public speech as follows:—"If the clergy of our church are warranted in struggling for the maintenance of tithe, are not the clergy of the national religion equally justified in laboring for its annihilation? Let the British Parliament do *justice*; let the great moral nuisance be abated; let the scandalous sinecurism be put an end to; let the gross anomaly that exists in Ireland be removed, and the Catholic clergy will retreat within their temples. The deep detestation that prevails through Ireland is to be traced to the fatal pertinacity of British legislation in maintaining an institution against which common sense, common justice, and common humanity revolt." On the 23d of July, in the same year, he spoke of the same established church in the House of Commons, according to the corrected report of his speech, as—"The church on which a faction fattens, by which a nation starves; the church from which no imaginable good can flow, but evil after evil in such black and continuous abundance has been for centuries, and is to this day, poured out; the church by which religion has been retarded, morality has been vitiated, atrocity has been engendered." On the 29th of Sept. in the same year he besought the co operation of the Catholic clergy with his election proceedings, and on the 15th of December he addressed an appeal upon the same subject "to the people of Tipperary," in which he said, "I appeal to all, but, above all, to the clergy. Priests of Tipperary on you I call at this juncture. Invoke your flocks, and tell them that at this great crisis every thing is at stake." In addition to this total change of doctrine we find his practice to be concurrent with that change, supporting the repeal of the legislative union, and holding out to the excited multitude his own personal example of litigious resistance to the payment of tithes lawfully due and lawfully demanded.

Next, as to Mr. O'Connell and the £10 rate, it is not doubted that the ministers, in their second thought resistance to that amount, are coerced by his commands. In his second letter to his constituents against the Irish Poor Relief he says, "This bill has originated with the Grey SECTION of the Cabinet, and that section is necessarily tinged by the unextinguishable hatred of Ireland and Irishmen, which is well known to rage in Lord Grey's breast." In the present instance, the O'Connell section of the Cabinet appears to predominate; and it would well become each member of the respectable old Whig party to consider to what extent their character may be affected by a blind, factious submission to the dictates of that defamer of their leader.

When fixing the amount of qualification for municipal electors in Ireland, particular reference should be made to the powers of taxation invested in the corporations by the bill, and to the danger which experience teaches us to apprehend from the election of practised factious jobbers, who, under the guidance of some griping leader, might draw largely, for his own advantage, upon the several municipal treasuries throughout that entire country, by using various pretences and pretexts, including fees nominally for legal advice and direction respecting corporate affairs. The proposed general audit in Dublin would come too late, especially during the rule of a ministry subsisting itself upon the same influence. Indeed, if I am not much misinformed, it will ere long be made appear from official returns that the closing of a troublesome Irish education account, and the re-opening of a long-closed Peninsular commissariat account, may be much facilitated by a submissive hint in aid of mob-leading partisans from Dublin Castle and Downing street to certain audit offices.

Nothing can be less reasonable than that Mr. O'Connell, for instance, should expect to regulate any legislative measure for the assessment, levy, or disbursement of public funds in Ireland, after his past conduct in similar matters, and the uniform suppression, concealment, or withholding of satisfactory accounts of every material fund under his control. Let us glance for a moment at some of the most important in amount or principle with which he has been connected.

1st. THE CATHOLIC RENT.—He prevented its being applied to its original purposes, and, at the same time, he devoted a very large proportion of it to purposes not contemplated or intended, and to which he had himself solemnly and positively sworn before the committee of the House of Lords in 1825 it should not be applied. He appropriated other parts to himself and his retainers, including, for example, one sum of £300., demanded, and, after some timorous hesitation, obtained by him for his own "personal expenses" on proceeding to Clare in 1829, to be re-elected at the public cost, although the committee had, previously to his making that personal demand, remitted £2,000 to his friends as a commencement, to defray the election expenses in the event of a contest, which was not expected, and, in point of fact, did not take place. He did not distribute a single farthing at the chairing, or even pay for the chair, or expend any part of the £300 on the occasion. No account of this appropriation has ever been submitted to public view, but, on the contrary, the system has been one of sheltering concealment in reference to that fund.

2d. THE JUBILEE RENT.—Notwithstanding his repeated pledges and promises, no public account has been given of the receipts or disbursements of this fund. It never will be given. It was a rank job throughout.

3d. THE O'CONNELL TRIBUTE, *alias*, "The Great Extortion," now carried into its tenth year of inglorious existence.—He has, even in this, violated the intent and objects of the collection, as originally announced, by grasping all to himself. He beats all to nothing all puffing rivals and predecessors, be they lottery puffers or jet-blacking puffers, or pill puffers. Since the commencement of his attack, about six months ago, upon the unfortunate "defaulting parishes," as he styles them, but less than two or three hundred original and separate puffs have been published by him with all due pomp of circumstance in his own official gazette and the other Ministerial journals of Dublin, exclusive of numerous puffs copied from the provincial papers. They present, altogether, to the admiring multitude, an apt illustration of his consistent doctrine in support of the "voluntary principle!" That doctrine is exhibited thus practically, in all shapes and shades—the puff courteous, and the puff contemptuous; the puff postulant, and the puff petulant; the puff cozing, and the puff complaining; the puff sublime, and the puff speaking; the puff diffident, and the puff denouncing; the puff swaggering, and the puff swindling; the puff mendicant, and the puff termagant; the puff heartless, and the puff humbugging. The collection of puffs could be turned to good account, with the aid of appropriate rhymes and wood-cut "comicalities," to be entitled, "The O'Connell Tribute, or the Voluntary Principle Illustrated; by Paddy, the Puffer."

The sum extracted from the Catholic population of Ireland by such practices would have erected 17,000 cabins or cottages for the peasantry at £10 each, thus providing permanent residences for upwards of 100,000 of them; or two school-houses in every Catholic parish in Ireland, at £85 each; or 300 chapels, with enclosed grave-yards, at £550 each or 340 chapels, without grave-yards; or the one-third of the sum would have enclosed two grave-yards in every Catholic parish in Ireland—all much desired and much wanted in that country. I ask, for the hundredth time, what has he done for that peasantry? In promoting public works, manufactures, fisheries, or education, nothing; in the seasons of their sufferings, in the years 1822, 1831, and 1835, so far from having assisted us to obtain aid for them, he raised obstacles to their relief.

4th—THE DUBLIN CEMETERIES FUND.—It originated in a contribution from the Catholic rent, several years ago; and, although very many thousands of pounds have been received, no account of the receipts or disbursements has been published. A public meeting was held on the 26th of last February to inquire into the matter, and, after some most suspicious opposition from his friends, a committee of inquiry was appointed, and promises were made that ample facilities for full investigation would be afforded. Nevertheless, I question whether any explanation has been given, or any facility afforded, or the committee even permitted to inspect the books or accounts. There could not be much trouble in publishing every sum, amounting in the whole to £50 or upwards, paid or lent to any single individual, or for his use or benefit, specifying names and dates. I should like to see it.

5th. "THE RATHCORMAC FUND."—The circular soliciting aid for the families of the nine men killed at Rathcormac, and for the wounded, was published in the *Cork Southern Reporter* of the 30th of December, 1834, signed by a committee consisting of "Edward Roche, Kilshannick; Gerard Barry, J. P.; C. O. Donovan, P. P.; W. O'Connell, Treasurer; Justin M'Carthy, R. C. C., Secretary." On the 12th of February there was published in the *Cork Southern Reporter* a letter, addressed to the editor, dated "Rathcormac, February 10, 1835," and signed "On the part of the committee, William O'Connell, Treasurer." It is stated that "At a meeting of the Gurtroe Committee, held on Sunday, February 8," several sums were voted to the friends of the killed, and to the wounded, all whose names are given, "making in all £72," and adding "between hospital expenses, nurse tenders' fees, postage, printing of circulars, &c., there have been £30 more disbursed, leaving a balance of about £200 on hand." They state that there are "about 70 persons, the entire of whom are almost totally dependent on this charity;" that "the greater part of the above-named have only got as much of their dividends as will relieve them from the immediate pressure of want. The remainder is held over for the purchase of some little permanent holding, or to secure a certain annuity for them." The amount was increased by subsequent contributions, including £25 remitted to Mr. Daniel O'Connell by Mr. Russell, from Edinburgh, in the July following. Nearly two years and a half have elapsed since the publication of that statement and promise, during which period the sufferings of those poor people have been made available to the factious purposes of Mr. O'Connell and his confederates throughout the United Kingdom. It cannot, therefore, be deemed a hasty or premature intrusion to inquire whether from that time to the present any "permanent holding," or any "certain annuity," has been purchased for any one of those 70 persons, or whether, in fact, this large "remainder" of the contributions has been distributed amongst them at all, in any form; and, if not, what has been done with it? Why has not some public statement of the items of receipt and disbursement been given, specifying dates and names? Is it true that a single professional individual has received a large portion of it in the form of fees? Is it true that the amount received by that individual was larger than the dividends granted to the families of the killed and to the wounded, all put together? Such a public statement of receipts and disbursements, *signed by every one of those five members* of the committee, would even now be acceptable. One thing is certain—Mr. Daniel O'Connell could procure, if not command its publication, within a week from the publication of this letter. Will he do so? In order to facilitate the course which I suggest, I will, in case you favour this communication with insertion, address a paper, containing it, to each of the five members of the committee, directed to the post town of Rathcormac.

When Mr. O'Connell shall have given to the public a full and fair account of the receipts and disbursements of those five funds, I, for one, will raise no objection to his influential interposition in the arrangements for constituting bodies which will be empowered to impose taxes upon their neighbours. But, until some such accounts shall be published, I would put it to every man of honour and honesty, whether Mr. O'Connell's nomination of the qualifications of such bodies should be recognized, and be admitted also to obstruct, nay, altogether to prevent, the settlement of the three great Irish questions which have so long agitated the Parliament and the public, with much prejudice to the best interests of every portion of this united kingdom?

I have the honor to be Sir,
Your obedient servant,
ENEAS MACDONNELL.

Chelsea, June 9.

Last week, the house of Mr. Kelly, of Cashel, was entered and robbed.

INTENDED MANŒUVRE OF NAPOLEON AT WATERLOO.—"I had," resumed the Emperor, "combined a bold manœuvre, with a view of preventing the junction of the two hostile armies. I had combined my cavalry into a single corps of 20,000 men, and ordered it to rush into the midst of the Prussian cantonments. This bold attack, which was executed on the 14th with the rapidity of lightning, seemed likely to decide the fate of the campaign. French troops never calculate the number of an enemy's force. They care not how they shed their blood in success. They are invincible in prosperity. But I was compelled to change my plan! Instead of making an unexpected attack, I found myself obliged to engage in a regular battle, having opposed to me two combined armies, supported by immense reserves. The enemy's forces quadrupled the number of ours. I had calculated all the disadvantages of a regular battle. The infamous desertion of Bourmont forced me to change all my arrangements. To pass over to the enemy on the eve of a battle! Atrocious! The blood of his fellow countrymen be on his head! The malediction of France will pursue him."—*Recollections of Caulincourt, Duke of Vicenza.*

It is contemplated by the Harbour Commissioners to procure an additional dredging vessel, for the much desired purpose of cleansing the channel and improving the approaches to our city by the river. Our river at present is in a most neglected state—in fact, our quays will shortly be inaccessible to any thing like large steamers. The mud which is continually washing out for the last two hours of the ebb-tide from behind the New wall will shortly constitute banks that will stop up the navigation altogether, if not removed. It is a well known fact, that vessels drawing only fourteen feet of water, with valuable and perishable cargoes on board, have been obliged to wait for some days at Horseshead before a steamer could come to tow them up.—*Cork Standard.*

WATERFORD:—Printed and Published by the Proprietor RICHARD HENDERSON, on the Mornings of Wednesday and Saturday—Wednesday, June 20, 1838.