

with every civil and social deprivation, but at last their "emancipation" was at hand. They were lifting up their hearts to God, and their heads among their fellow-men. It is no exaggeration to say that the resolute stand made by their six consecrated champions at Derry, increased their confidence in themselves, in their clergy, and in the faith of their fathers. The temper, the scholarship, the firmness of Fathers O'Loughlin and O'Kane, McCarron, Mc'Leer, Maginn and Quinn, filled them with courage to act manfully. It is evident from the challenge that it was not only a religious controversy, but an exhibition of the reasoning powers and native gifts of the old race against the new. The Rosses, Bloxhams, Boyds and Hendersons were not deficient in talent or acquirement; some, or all of them were graduates of Trinity College, one of the best endowed Universities in Europe. Their opponents were mainly the young *alumni* of Maynooth, then struggling into celebrity. But neither their College nor the Irish Church had any need to be ashamed of their champions in the famous Discussion at Derry.*

Cotemporaneously with these oral discussions, the Catholic Association continued its political agitation for the abolition of the remnant of the Penal Code. Under the

* As stated above (in the text), the authenticated Report of the Discussion was published in 1828, simultaneously by Curry, of Dublin, and by Coyne of the same city. It forms a thick volume of over 500 pages, but each day's debate is numbered separately