

plunder, and blood, since such a creed would brand the Redeemer as the Messiah of a scheme of iniquity. The following is the extract referred to—

Now, that in one aspect our Church is a Missionary Church, with all the duties that belong to that office, you will not be disposed to doubt. She is indeed, the National Church of this country, not by the law of the land only, but by every principle of ecclesiastical law, as the true successor of the ancient Church of Ireland. This fact has been proved so often and so recently that you are all probably acquainted with the evidence on which it rests. But though she is of right the National Church, a majority of the inhabitants of the country do not acknowledge her as such, but give their allegiance to a rival Church, deriving its origin from an act of Papal authority since the Reformation, and retaining all the errors and corruptions which our Church was then enabled to cast away.

Although Dr. O'Brien is said to be the head of all the Soupers of Ireland, yet by referring the public inquiry to the origin of "the early Reformation," he has signally advanced the Catholic cause: he has forced Catholic writers to republish facts, which, from feelings of social courtesy, or charitable forbearance, they would fain withhold: and having himself volunteered to awaken religious acerbity amongst his unoffending neighbours, he has compelled the unwilling Catholic historian to lift the veil off the undisguised crimes in which the Reformation was generated, nurtured, and matured; and to publish an additional warning to the Irish poor Catholic against the hired and infidel band, which at present degrades the name of Christianity in our country. If the advocates of the Church Establishment published letters in praise of the learning, honour, and virtues to be found amongst the professors of Protestantism, every man of truth and experience in Ireland would, of course, unite their voice of assent to this just national eulogium: but when Bishops so far forget truth, and so much mistake our recollection of past history as to lift their heads in public, and unblushingly to paint early Lutheranism as the Law of God, it is the very last point of reckless imposture to which perverted intellect, wrong teaching, and false conscience can push this national fraud.

With much more plausibility, and with better argument could it be advanced in a letter from Brigham Young, that Mormonism is an improved revelation from Heaven to renovate the decayed frame of Christianity; than to set up the vice and knavery of Germany in the 16th century, as the inspired Restorative of the supposed failure of the ancient gospel. Every scholar in history knows the wicked confederacy from which this Reformation sprung: we know the recorded motives, the names, the characters of the men who planned this Revolution of the Church. The world has long since been made familiar with the proved crimes of that assemblage which met at Speers 1529; and which concocted "the protest" from which they have ever since derived their corporate appellation. Some of these men were persons of known talent, some of extended literature, some of distinguished family connexions, but all, without a single exception, were rebuked by the Church, condemned by the Pope, and branded in admitted public opinion by private or public acts of immorality. In point of fact, these men bore characters as notorious and as foul as the assassins who fired at the Pope, or murdered Count Rossi in Rome, in 1846. They were the Vergers, the Astrazis, the Paolis, and the Mazzinis of their day: and while they rejected the authority of Paul the Third, their Pope, they rebelled against Charles the Fifth, their King; and thus they appear before posterity stamped with the double depravity of infidels to the Church and rebels to the throne. How can it be conceived that same men can make allusion to their Church as being derived from such men; and how can it be believed that God would select persons amongst the most abandoned of the human race to be his chosen apostles: who in the midst of their vices were to perform the office of converting fallen men to a life of purity, virtue, and perfection! Yet this is the doctrine of the Reformation, to which Dr. O'Brien calls the attention of the people of Kilkenny! This principle, when urged to its extreme legitimate conclusion, will prove that prostitution can be the best school for female virtue, that perjury may be accepted by Heaven as an efficient help to enforce truth, that blasphemy may be selected by God as an incentive to true worship, and the devil may be appointed the most accomplished preacher of the new law. This is the Reformation to which the Protestant, the Reformed Bishop invites public inquiry: and hence I call on all my poor Catholic countrymen who know me, to study attentively the late epistle of Dr. O'Brien, to read over again the fable of the mule, and to learn accurately the pedigree, the genealogy, and the lineal descent of the heroes of "the glorious Reformation."

But how insignificant in sanctity do these first reformers appear when compared with the resplendent brilliant acts of piety, for which their immediate successors under God have been distinguished!! In order to carry out the work of the Gospel to which God called them, they plundered in England, six-hundred-and-fifty convents; ninety-two colleges; one-hundred-and-sixty almshouses; two-hundred-and-fifty asylums for orphans and widows; and between the spoliation of church lands, abbey lands, vestments, church plate and money, they have robbed the Church in England to the amount of our present currency of forty-eight-million pounds sterling!! How like men receiving their commission from Heaven are these public plunderers of the poor! how like the lives of the Saints are these edifying examples of those notorious robbers of property bequeathed for centuries under the sanction of the laws! how worthy the admiration of the Catholics of England! In Ireland too, the history of the blessed Reformers must be eminently calculated to win our Irish love, and to advance the cause of the Kilkenny soupers. Our churches have been seized, our abbey lands sequestered, our race persecuted; and, let it never be forgotten, that seventy-five thousand of our fathers were starved, banished, or put to death, during the single reign of Elizabeth from 1558 to 1603! What a judicious writer is this

Dr. O'Brien, of Kilkenny, to remind us of our obligations to the Reformation! how good-natured it is in him to convert the Butts of Kilkenny! and thus to add another connecting link, in order to bind our hearts more closely to the blessed gospel, which was preached to our fathers through the bullet, the axe, and the rope. Who can avoid being converted to this precious faith while he passes St. Nicholas in Galway, St. Mary's in Limerick, St. Patrick's in Dublin, and St. Canice's in Kilkenny! There the traveller can see with his own eyes, the truculent spoliation of these hypocrites: and there he can make fresh vows every year of standing on his father's grave, and swearing under the blue canopy of God's skies renewed firmness against the calumniators of his race, the persecutors of his creed, and the oppressors of his country. Many thanks to the Kilkenny Episcopal historian for this opportunity of searching out his title deeds of Apostolicity: and of making a discourse to my countrymen on the hollowness of the souper pretensions to the ancient gospel of St. Patrick. If Lord Palmerston, however, would condescend to send one line of friendly remonstrance to this learned and historical Prelate, to beg of him to mind his own business, to abstain from all intercourse with the hired scum of souper scurrility, it would make the Whig Administration more amiable in Ireland, give more recruits to the Indian army, and perhaps add a longer duration to the fraud of the Church Establishment. That part of Dr. O'Brien's letter in which he alludes to the failure of the true church; and, again, in which he asserts its restoration by the reformers is worthy of serious discussion.

There are no passages in Scripture which are written with more official decision, or asserted with a higher legislative enactment, than those clauses which have reference to the infallibility of the true church. I could much sooner believe that the sun lost his place in our system, and failed to balance and govern our local district of creation, than that the central power guaranteed to control and preserve permanently the Church of Christ should fail and mislead the Christian family. The passage in Scripture by which I believe in the existence, the death, the resurrection, and salvation through Christ present to my mind and belief just the same legal, revealed evidence, as the clauses on which I believe in the infallibility of the Church. If the latter can fail, I have no reason to believe in the truth of the former. If one set of clauses can be erroneous, I can have no Christian faith in the other; I may have an opinion, persuasion, but not a faith, I could much sooner believe that all men (unknown to themselves) would lose the use of their eyes, their ears, their limbs, their speech at a given period of their existences, and recover them all again, with equal unconsciousness, than I could believe that the Christian Church could cease to teach and profess the truth of the Gospel, guaranteed by Christ, under the clearest, the most obvious, and the most solemn clauses of the last will and testament. The truths of human life, published by God the Father, are not so strong in my mind, as the truths of spiritual life promulgated by Christ; and neither this earth, nor animal life, nor creation, supply my convictions with any argument, so strong in their practical working, as the sworn promise of Christ; so often repeated, of the enduring unchanging, unfulfilling existence of a central, permanent, living principle in the Christian Church. But only think for one moment of this light being extinguished, this central power having failed; and then reflect on the idea of the most flagrant miscreants in Europe re-lighting the lamp of faith, re-adjusting the erring machinery of human salvation, correcting abuses in which God has been unsuccessful, and setting right the Church in which Christ had failed! Reflect on the idea of incest, abduction, adultery (historical facts), plunder, and all crime, being the triumphant principle employed by God to restore the fallen Gospel, and to re-introduce the fulfilment of the commandments. Many thanks to the Protestant Bishop for affording us an opportunity of informing the benighted people of Kilkenny of the claims which his Lordship and his soupers have on the homage of the fallen Catholics of his diocese.

But, while up to this part of my address to the people of Ireland, I have been discussing the personal characters of the men engaged in the work of this reformation, it will be rather interesting to say some few words in reference to the creed which they introduced in room of the faith which they assert had been corrupted. This part of my subject will be both painful and amusing. Upwards of three hundred years have elapsed since this Reformation commenced its baneful infidelity amongst mankind: millions, tens of millions, thousands of millions, and hundreds of thousands of millions of pounds sterling have been taken from the people of these countries to support this huge swindle, and yet, strange to say, this Church Establishment has as yet no fixed creed! During the lifetime of Luther alone they have had four distinct and contradictory creeds: and although successive Parliaments sanctioned different creeds, still at this moment there is no decided, inalienable Protestant creed. The creed of the Thirty-nine Articles, finally sanctioned in the reign of Elizabeth, is a kind of depot, where the elements of several conflicting creeds are contained, rather than a legislative code of doctrine belonging to any one sect. Like different regiments meeting on the same parade ground, all denominations have freedom in these Thirty-nine Articles: all meet here to select their particular tenets; and Unitarians, Methodists, Independents, Darbyites, Walkers, old Protestants, modern Protestants, all, drink religion together out of this common lake. These Thirty-nine Articles, in fact, resemble the wonderful bottle of the Wizard of the North. There is no description of faith in Europe, (however contradictory or contrary in their individual tenets) which do not all agree, meet, march, and go through their religious evolutions, on the broad parade-ground of the Thirty-nine Articles. The fee-simple of India could be purchased for a less sum (eight and a half millions annually) than this Reformation has cost these countries, and

yet the public has had nothing for this enormous expenditure except a useless hierarchy, an intellectual ministry, a slanderous pulpit, a lying literature, a varying faith, and an infidel congregation. With all its wealth, its aristocracy, its influence, its patronage, its men of first-rate talent and name are flying from it; and its churches in its own metropolis, with royalty for its support, have empty benches under the very walls of the Palace. There is no other thing in the whole world like this Protestant creed, except the "Asymptote," in conic sections, always approaching a given point, but can never reach it.

"The Bishop takes particular pleasure it would seem, in calling this system, or as Cobbet would call it, this thing," as the National Church of Ireland: of course he includes in this definition the mission of Denny the Dicer, and of the London Cabmen, and of the other "suitable persons" sent over from England by the Society patronized by his Lordship. So "this thing" is the National Church of Ireland! Indeed! But what will the Bishop say, if it will turn out that "the thing" is no Church at all? Mr. Miall (it is said), the ex-Member of Parliament, and his associates, have prepared a Bill, to be presented to the House of Commons, to prove that the Protestant Church is a public lie; that there is neither consecration of Bishops or ordination of Ministers in that Church: that it is a mere lay society that hence, in point of fact, they are not entitled to tithes: that their position is one of usurpation and fraud: and that the Parliament are bound to correct this enormous swindle, and to restore to their original use for the poor and for the helpless the revenues so long retained by an illegal society, contrary to the claims of public justice and the decisions of the common law of the land. While other men, such as my humble self, would argue that there is no Church in the premises, from theological grounds, the English Society referred to undertake to add to my reasoning the judicial position—namely, that the Protestant Church is an illegal, false organization; and hence should be deprived of its income and forthwith dissolved.

I must say I agree with the framers of this bill: and I am sustained in my views by all the historians, lawyers, and jurists of Scotland. At the union of Scotland with England toward the end of the last century the Scotch Kirk demanded that their superior clergy should have a seat on the episcopal bench in the House of Lords: and stand thus on an equality with the Church of England. When in reply to this request it was urged that the Scotch clergy had no bishops, no consecration, and were, therefore, disqualified to hold the position referred to, the Scotch jurists, lawyers, and historians have written upwards of one hundred books and pamphlets to prove that the episcopal consecration had failed in the Protestant Church: that in part of the reign of Henry VIII., in the reign of Edward, and in the beginning of the reign of Elizabeth, the throne had invariably appointed bishops, had even ridiculed the idea of episcopal consecration; and hence on all hands that the argument of consecration rested on fallacious grounds. Whoever wishes to read this Scotch controversy will understand the arguments which are now in the mouths of all the Methodists and Independents of England; and which may, very soon, give the Irish Protestant bishops something more to do than pasting placards of offence on beer barrels, employing fiddlers, weavers, card players, and the refuse of the town parlious to carry on a system of slanderous misrepresentation and inappreciable rancour, odious to all classes, and disgraceful to the men who are its bigoted reputed supporters.

D. W. C.
Stranorlar, County Donegal, Jan. 14.

IRISH INTELLIGENCE

THE QUEEN v. THE REV. MR. CONWAY.—The Court of Queen's Bench did not pronounce judgment on Thursday on the motion to change the venue, in consequence, it is said, of a disagreement between the learned judges. How far this may be true or not cannot be ascertained until judgment is delivered. One or two important results, however, flow from the postponement, according to the practice of the court. No trial can now take place at the next after sittings even though the crown should succeed on the motion. Next result, that if the venue be changed the trial cannot take place until the after sittings in Trinity Term, because no special jury cases are triable in the short after sittings of Easter Term. So here we have a necessary delay of five months before the great duel begins. There are accidents in time, and it is most probable the House of Commons that ordered the prosecution of the Rev. Messrs. Conway and Ryan may cease to exist before the termination of the trial.—*Freeman*.

THE TRIAL OF FATHER CONWAY.—The trial of the Rev. Mr. Conway, as the result of the Attorney-General's application for a change of venue, will take place in the city of Dublin before a special jury of the county at the close of the next after-sittings, subject, however, to a motion, for which notice has been served, whether the Common Law Procedure Act does not apply equally to criminal and civil proceedings. Delay seems to be the grand object of the defence, and to achieve this end it is abundantly evident that no stone will be left unturned, in the hope that in the chapter of political chances something may turn up that will lead to the rescue of Mr. Conway from the grasp of the Attorney-General.

In connection with this subject (Priest Persecution) we may say, in reply to inquiries made of us by Clergymen and others, that the great and pressing duty of sustaining Father Conway under this most virulent persecution is not likely to be neglected by the country. The affidavits made by the underlings of the Crown charge it as a sort of crime against Father Conway that some parties, including open members of Parliament, had publicly expressed it as their opinion that an humble Catholic Curate should not be left to contend single-handed with the whole power of the Crown, aided by a most powerful and unscrupulous party in possession of every office, and every public influence, and having the purse of the nation to draw on to an unlimited extent. Why even the Crown itself does not put the worst criminals on trial without allowing them some means of defence and surely it can be no crime in the Irish people, and Clergy to see that one humble Priest is not left to sustain, unaided in his own person a political persecution which is mainly directed against Catholic liberty, and the influence of the Catholic Clergy.—The real crime, and indeed deep disgrace, would be if so obvious a duty should be neglected when the proper time came for discharging it.—*Tablet*.

Mr. E. M'Evoy, M.P. for the county of Meath, has been accidentally shot in the face and one of his eyeballs, whilst out shooting with Mr. George Henry Moore, ex-M.P. Mr. M'Evoy is under medical advice.

THE PROSELYTING COMMISSIONERS.—We wonder that it does not occur to some shrewd, clever, and practical man as Lord Palmerston that this is a most unfortunate time to allow the minds of the Catholic Hierarchy of England and Ireland to be excited and exasperated by the proselyting tricks and devices of the bungling agents of the Patriotic Fund Commissioners. That those retired half-pay officers belonging to the naval and military services, who spend their younger days in cursing and swearing and the enjoyment of Pappian pleasures, and the evening of their lives upon religious platforms—gratifying not unkindred passions in youth and age—should find a pleasant excitement in making stealthy forays upon the Papacy, does not in the least surprise us. Neither are we at all surprised that numbers of unthinking people, secretly sympathizing with the objects sought to be obtained by these veteran abductors, rather give them nods of speechless encouragement than words of censure—even when their imbecile activity is generally felt to be pernicious. But we confess that we are astonished that one in the exalted position of the Premier of this country, and possessed of the keen clearheadedness of Lord Palmerston, should allow the Queen to be deprived of the services of any portion of her subjects, in deference to the bigotry of Admiral Harcourt, Major Ormsby, of Dublin, and the agents, underlings and servants of the commissioners of a fund of which her Most Gracious Majesty the Queen was the illustrious originator. Our common Christianity is in sore peril in India—the Sepoys are burning and destroying indiscriminately Protestant and Catholic churches, schools, and mission-houses—there is a cry raised that men are wanted in India, and yet this is the time when bigots fight over the bodies of orphan children—when soldiers' widows are ejected into denying their religion to obtain a pittance wherein to live, and when, whether with or without sufficient cause, the whole of the Catholic Bishops are led to believe that persons in authority and in office sanction the application of the Patriotic Fund to the making Protestants of the orphan children of Catholic soldiers. We may not share the very strong opinions many people entertain upon this subject. We incline to the belief that it is natural that persons zealous in the holding of any creed should desire to see all children reared in it. While we would do much to prevent such proselytism, if undertaken at the cost of our own creed, we are not disposed to quarrel greatly with it in the abstract. But the Patriotic Fund Commissioners are only trustees for the Queen and the nation. In them proselytism is a species of crime. In them it is the betrayal of an exalted, of an imperial trust. We had expected that so soon as Lord Palmerston could have reported to her Majesty the nefarious circumstances connected with the trial of the successful proselytizers of the Alicia Race, the Queen herself, as a constitutional head of the army, would have comprehended the importance of quieting the alarm excited in the minds of her Catholic soldiers. There is yet time for the promulgation of a healing expression of the royal will. And there is the more necessity for this, seeing that while there is within a fraction of nine hundred thousand native converts to the Catholic religion in India, there are only sixteen thousand Protestant converts. There are 12,800 native Catholics in the presidency at Bombay; 44,480 in the presidency at Madras; 7,500 in Hyderabad; nearly 12,000 in Agra; 23,000 in the presidency of Bengal; 160,000 in Pondicherry, and so on of other places, including a very large number in the Punjab. Now, if the effort-making by the religious world in London to abolish caste in India prove successful, these native Catholic Christians will be the first to claim the benefit of Lord Shaftesbury's pious labours. Nothing is less desirable for the best interests of the country than that the mass of the people of Ireland should get it into their heads that, if they were to die in the service of the Queen, their children would be reared in a different religion from that professed by themselves. On the occasion of the royal marriage there will be addresses to the crown from all classes of her Majesty's subjects. Why should there not be an address from those Bishops who desire an act of royal grace in the matter of the future administration of this Patriotic Fund? There is nothing like the admixture of a few grains of common sense in these things. Without contending that the champions of a sect may not feel a sort of holy pride in gathering stray children into their fold, we put it to John Bull whether a hundred of such victories as that which promises to make a Protestant of Alicia Race would now compensate for the absence of an Irish regiment from India? Besides, there is a small security that children so trained will persevere in the faith inculcated by their proselyting nurses. We have ourselves known some remarkable instances of miscalculations in this respect. But, were there nothing to impede the voluntary action of the commissioners, proselytism at the present time would be, on their part, an insane proceeding. What is wanted, however, is the rendering them powerless for the time to come. Young men, before entering the army, must feel an assurance that if they die in the service the religion of those they may leave behind them will neither be tampered with nor will it operate as a bar to the acquisition of any right or to the enjoyment of any privilege to which otherwise they might be entitled. As not without some jealousy for the prerogative and dignity of the crown in this matter, do we ask Lord Palmerston to look to it without delay. His Lordship, we know, can have no difficulty in suggesting a course for putting all concerned in harmonious motion.

THE LANDSOWNE ESTATES—ACTION AGAINST MR. TRENCH.—A correspondent informs us (*Traveller Chronicle*) that "an appeal is about to be made to the friends of tenant justice throughout the country, to set on foot a fund for testing the legality, in the person of one of the serfs on the Landsowne estate, of the arbitrary fines and imposts which Mr. Trench has inflicted, from time to time, on those wretched people. An action at law will clearly be sustained, and the whole merits of a case so important to the advocates of tenant justice brought in strong relief before the empire. Woe, however, to the Curia who leaps into the breach for his fellows, unless he be sustained and indemnified by every honest man in the country."

THE LANDS OF DRUMSCOE AND BONNEFINGLAS, in the county Mayo, containing 323 statute acres, subject to £50 per annum, were sold by auction on Monday, after a spirited competition, for £2,300, the purchaser also paying the auction fees. The same property was sold in the Incumbered Estates Court, in July last, for £2,000.

From the official return published in the *Irish Farmer's Gazette*, it appears that within the week petitions for the sale of property in the Incumbered Estates Court to the amount of £2,900 have been presented. Among these were petitions for the sale of the estates of Mr. W. Horwood, situated in the Queen's county, of the annual value of £1,213, and of the Clare estates of Francis Westropp, the rental of which is estimated at £1,244. During the coming week property to the extent of £1,780 annual value will be put up for sale by the Commissioners.

We (*Nation*) are extremely happy to learn, as will be our readers, that the Very Rev. Mr. M'Keelo, the highly esteemed pastor of Castleblayney, is speedily recovering from the effects of the recent assault perpetrated on him, notwithstanding the severity and number of the wounds he received.

The promotion of Mr. Serjeant O'Brien to the Irish Bench will render vacant one of the seats for the City of Limerick. Major Gavin, a gentleman of considerable local influence, and Mr. John Ball, formerly member for Carlow, are the candidates, both on the Liberal interest.

On Thursday, while Colonel Kitchener, the new proprietor of Grotto, County Kerry, was engaged in watching the fall of a tree in his recently acquired demesne, the tree fell on him, breaking his collar bone and seriously injuring the upper part of his chest. He lies still in a most dangerous state having never recovered consciousness. The greatest fears are entertained for his life.—*Clare Freeman*.

In the hour of England's prosperity she has not been found willing to do an act of generosity or even of justice to Ireland; it was only when the hour of difficulty was upon her that she made concessions.—The whole political history of these kingdoms has proved so much, and the knowledge gained from its perusal has been put into the shape of an oft-quoted maxim—England's difficulty is Ireland's opportunity. This is called an ungenerous saying; but justice precedes generosity at all times, and there is a duty upon Irishmen of being true to themselves. Will the opportunity be taken advantage of now? If it is not, then we deserve to be wronged for ever.—*Meath People*.

Our "Liberal" contemporaries are rather unfortunate in their pets. We have no pity to throw away upon them, however. Whenever an agrarian outrage was perpetrated in this country, who so loud in denunciation (and very right) of the "skulking assassin?" Who so obvious in the meantime, of the wrong which had provoked that dark retribution? But when the murderer, or subornor of murder was an educated Italian "patriot," and not an ignorant Irish peasant—a MAZZINI, not a MacSWINEY; a GALLAGHER, not a GALLAGHER—who so mild in condemnation, so earnest in excuse? How many of these humbug advocates of popular rights have ever championed, manfully and sincerely, the rights of the people of Ireland? How many of them have uttered a word of protest against the Arm's Acts and Coercion Acts of every kind, which have been the distinguished features of Whig legislation in behalf of this country? No; the highlings know better than to offer those discerning patrons who have it in their power to reward the journalists of their party with such snug sinecures as have already marked their "grateful recognition" of the services of Mr. John Forster and Mr. Tom Taylor. Therefore though they are always ready to howl in concert against Naples or Rome, or even (when not prevented by a hint from Lord Palmerston) against Austria and France, it is foreign despotism alone that moves their celestial ire, and they cannot afford to concern themselves with the oppression of their fellow-subjects especially in Ireland.—*Nation*.

The writ for Wicklow election will, of course, be issued after the re-assembling of Parliament. The Hon. Granville Leveson Proby is so far the only candidate, nor is there any great likelihood of a contest. Mr. Proby is a supporter of the Palmerston Ministry.

LIMERICK ELECTION—AFFAIR OF HONOUR.—Now that the representation of the city is fairly open, the candidates and their friends are hard at work, and electioneering squibs have gone forth to the public disparaging the claims of r. Ball and Major Gavin. Arising out of the circulation of one of these productions a very unpleasant circumstance has taken place—one which, but for the prompt intervention of friends, would have resulted in the detestable system of duelling, which, in former times, characterized many of our Irish elections, and led to fatal and lamentable results. It appears that a placard was issued representing "that Mr. Ball had no claims whatever upon the constituency of this city—that he was a stranger and unknown to the people except as a Whig hack—that he pledged himself not to take office until tenant right was made a cabinet measure, but that he did so notwithstanding, and that the notorious John Sadleir did the same." The placard in question was anonymous, and Captain Ball, brother of Mr. John Ball, feeling indignant at the imputations contained, met Major Gavin (his brother's opponent), whom he accused as the author. Major Gavin repudiated connection with it, and said he believed it was written by Mr. John M'Donnell, his conducting agent. Captain Ball replied that he would only deal with principals, and should have an explanation, upon which some hot words ensued, and the Club House was appointed for a subsequent interview, which took place. Captain Westropp, as the friend of Major Gavin, waited upon Captain Ball in one of the rooms of the club, and demanded a retraction of the offensive words used by him to Major Gavin, and a friend was also named by Captain Ball. The matter having become known, great consternation prevailed, and numerous friends waited upon the parties to remove the matter. The Rev. William Bourke, F. P. of St. John's a strenuous supporter of Mr. John Ball, at once waited upon that gentleman, and told him that if such a proceeding as that contemplated was not at once abandoned, and altogether put aside, he and the Roman Catholic Clergy who were in Mr. Ball's interest would abandon him. The matter remained until next morning, when, I understand, Captain Ball by desire of all concerned for his brother, gave Major Gavin the required apology, and so the matter terminated. Since the occurrence took place Mr. J. O'Donnell has avowed himself the author of the objectionable placard, and circulated a letter bearing his signature, reiterating the statement it contained. That the ensuing contest will be a fierce and angry one there is much reason to apprehend. The congregated trades of Limerick have declared in favour of Major Gavin, having, through their president, Mr. O'Regan, published an attack upon Mr. Ball, and barrels are borne nightly through the streets as a demonstration for Major Gavin. Mr. Ball is supported by the agents of Lord Clare and David Leahy Arthur, Esq., of Cork—each has great interest in the city and liberties.