

THE LATE MURDERS.

Important Examination before Mr. Markland, Mr. Capper, and Mr. Kinnaird, at the Shadwell Police-Office.

The examination of John Williams took place at this Office late on the night of the 24th, when the facts and circumstances disclosed were found to be of a very extraordinary nature.

On Sunday last, from private information obtained by Hewitt and Hope, two of the Police Officers at Shadwell, they went in search of Williams, and apprehended him at Wapping. On his person were found a duplicate for two pair of shoes, pledged for 2s. and £1 14s. in silver, with a £1 note. On Monday the Prisoner was first examined, and the fact of his having little money in his pocket on the night of the fatal massacre of Mr. Williamson's family had been proved, from his borrowing sixpence of the landlady of the Pear-tree public-house; strong suspicions, however, arose yesterday morning, in consequence of the Magistrate having received a communication from an unfortunate person confined in Newgate for debt. Immediately Mr. Capper proceeded to the prison, and held an official examination, when it appeared that he was landlady of the Pear-tree public-house, Wapping, and that the Prisoner in custody was his lodger, and that he had a maul in his house, answering the description, in every respect, of that found in the late Mr. Marr's house. Every vigilance was immediately adopted, on receiving this account, to obtain the attendance of persons likely to bring the mysterious business to an issue. About seven o'clock in the evening, the Prisoner was brought into the Police Office, which was completely crowded.

John Turner, the lodger, who made his escape from Williamson's house, attended. The Prisoner was brought forward, and the Magistrate particularly questioned the witness, whether he thought the Prisoner at the bar was the man? The witness could not state that he was, but said he had seen him two or three times in Williamson's house. Did not know whether he was in the house on Thursday night last.

Mary Rice was examined. She washed for the Prisoner for more than three years. Knew his stock of linen perfectly well; but had not washed for him the last fortnight.

The Magistrate here rightly examined the witness:—Q. Have you not seen blood on his shirts? A. Yes, I have; on one of them.—Q. Have you seen any blood on his shirts since last Saturday week? A. Yes, I have; one of his shirts was bloody about the collar, like the mark of two fingers.—Q. Was there no other part stained? A. I took no particular notice; the shirt was torn in the breast.—Q. Did you not take notice of the shirt being torn? A. Yes; but judged the Prisoner had been quarrelling, and might have had it torn.—Q. When was it you had this shirt without being torn? A. Last Thursday week.—Q. Will you swear there were no other marks of blood on the shirt? A. There was a little blood on the arms, and several spots on other parts of the body; but taking no particular notice at the time, I washed it, and kept the shirt in order to mend it.—Q. Have you washed out all the stains? I think I must, for I boiled it well in hot water.—Q. What linen have you generally washed for the Prisoner? A. Four linen shirts and some stockings; but never any white handkerchiefs; the Prisoner used to wear black handkerchiefs.

[The Prisoner wore a white neck-handkerchief on his examination.]

Mrs. Vermiloe, the landlady of the Pear-tree, was next examined. Q. Is your husband in confinement? A. Yes, he is in prison for a debt of £20, and has been for seven weeks.—Q. Is there a chest of tools in your house? A. Yes; it belonged to a person gone abroad. She had never looked into it; knew it contained two or three mauls; one of them her husband sometimes used, and it lay in the yard.—Did you never notice the mauls were missing? Not till Monday, when there were inquiries made. Could you identify the maul if you saw it? I don't know.

The Magistrate here ordered the fatal maul to be produced. The Witness was extremely agitated, and burst into tears. After some pause, and a chair being handed for her accommodation, she recovered her fright.

Q. On your oath will you say that this is not the maul?—I don't know. Will you swear it is the maul? I cannot say.

Mr. Markland.—Is the maul similar to the one you have seen in your house?—Yes, it is something like it. The remainder of the questions were of little import, they went merely to the fact of the Prisoner's being at home on the night of the 8th of December, which the witness could not swear to; but she gave him a good character for honesty since she knew him.

The Prisoner attempted to account for his shirt being torn and bloody, and said he had been in company with some man who prevailed on him to play

at cards. He had played one game, and was going home, when he was seized by the collar, and had his mouth cut. He related a conversation he had with his landlady; but she denied his telling her the story, as now related; and it appeared the fracas was antecedent to Marr's murder.

Harris and Cuthburn, the Prisoner's fellow-lodgers at the Pear-tree, stated, that the Prisoner came home on the morning of the murder, about one o'clock. Cuthburn was in bed, but not asleep; the watchman was going past one o'clock; he was positive that the Prisoner said, "For God's sake put out the light, or else something will happen;" but was not certain whether it was the same morning he heard of Marr's murder. Harris went to bed about twelve, and awoke when the Prisoner came home; but did not take notice of the Prisoner; they all slept in the same room; he had seen the chest of tools; it was left open; he never examined the whole of its contents, but had observed the maul; it was like a ship-hammer, and he believed it had a sharp point.—(The maul was again produced).—Harris thought it was like one he had seen the children play with in the yard. The children here alluded to were the nephews of Mrs. Vermiloe. The Magistrate ordered the eldest to be sent for. As soon as the boy appeared in Court, Mrs. V. was exceedingly affected, and retired.

The little boy excited much interest. The first question was:—How old are you? Eleven years. Did you ever play at your aunt's? Yes, I have many times with my brother.—Did you ever play with a large hammer? Yes, I have, when I wanted a hammer to do my work. When did you see the hammer last? I am sure I don't know. Should you know it again if you was to see it? I think I should; it was broke in the point. [The maul was shown to the little boy; he carefully took it up, and tried to carry it, and looked on it with the most composed innocence.]

Do you think that this is the same hammer? I think it is. Do you know when you last saw it? Oh! I think I recollect, it was about a month since.

The Magistrate, on account of the lateness of the hour, postponed the further investigation.—The Prisoner attempted to speak, but the first question he asked was of such a tendency, that he was desired to desist.—He was ordered for a further examination.

There were eleven men discharged who had been arrested on suspicion of being concerned in the late murders. Each of them gave a satisfactory account, and on their dismissal assured the Magistrate they were ready to give their assistance to find out the Murderers.

On the morning of the 24th, four suspicious characters were brought up for examination. The first investigation was of three seafaring men, taken by the patrol in the Commercial-road. They gave their story, under a conviction of their innocence, and presented the Magistrate with their protections, which were given them for good behaviour. In order to be fully satisfied of the truth of their respective statements, the Magistrate ordered them to be kept in custody.

Mitchell was brought forward, and again interrogated as to what he was doing on the morning of Friday last, when seen in the Borough. The Prisoner began a well-connected story, and commenced his history for three weeks past. After the Prisoner brought his statement down to Wednesday last, he was very minute, mentioning the company he was in during the whole of that day, his borrowing the watchman's coat at night, parting from the watchman on Thursday evening to go to Whitechapel, and continued to mention every place he stopped at till he returned into the Borough, which he reached at a quarter before twelve at night, when he again borrowed the great coat. He told the Magistrate his business, and how he undertook to look after private stills, in hopes of reward from an Excise Officer, who had given him information on the subject.

The watchman was called to corroborate the Prisoner's statement as to time, who acknowledged it was correct.

G. Hicks, Esq. the Magistrate of Union-Hall Office, attended, before whom the Prisoner was brought the day preceding. The clear account given by the Prisoner was so different from his first description, that the Magistrate reprimanded him for his imprudence, and discharged him without further hesitation.

Seven men are now in custody, all apprehended under very suspicious circumstances, in a house very near that of Mr. Williamson's. In the possession of one of them were found two shirts stained with marks very much resembling blood, and a waistcoat carrying also similar marks, the latter bearing upon it the evident imprint of a pruning knife, as if stained with blood. These pieces of apparel were found in a damp state, as if they had been recently washed. The man in whose lodgings they were found stated, that the marks in question were the stains of hop vines, he having been employed as a hop-picker in the county of Kent during the last hop season. They were remanded until the shirts and waist-

coats could be inspected by a chemist, in order to ascertain whether they were the marks proceeding from an animal or vegetable substance.

On the 25th, Mr. Capper, a Magistrate of Shadwell Office, attended on Mr. Vermiloe in Newgate. Mr. Alderman Wood, and Atkins, waited on the Magistrate in the morning, and stated information which was of great importance.

The ripping chisel which was found in Williamson's house was conveyed to Newgate, in order to be identified by Mr. Vermiloe. The conference was private, and continued until four o'clock in the afternoon. Mr. Vermiloe gave testimony to the instrument, called a Ripping Hook, being among the chest of tools deposited in his house. We must here remind our Readers that the said Ripping Hook, about two feet in length, was found by the side of Mrs. Williamson, and it is the same which Mr. Vermiloe has deposed that he knew perfectly well. Mrs. Vermiloe, who was so much affected on Tuesday night, that her evidence was very inconclusive, gave, in an unembarrassed manner, the decisive information as to the identity of the blood-stained instrument. The unfortunate person in confinement has likewise given information of another man, who, he conceives, must be concerned in the late inhuman murders.

The Magistrate immediately forwarded directions to the different officers to go in pursuit, and late last night every exertion was used to find out the man alluded to, and we have the pleasure to state, no doubts are entertained of his detection.

As far as can be officially learned, there were only two men concerned in both of the atrocious murders. The fact of Williams having been seen running up the alleys by the side of Williamson's house after the alarm was given, will, it is said, be proved by a person of the name of Johnstone, on the next examination of Williams.

The public now feel some consolation in the hope that a clue for the detection of the villains who have committed the recent massacres will be accomplished with the assistance of Mr. Vermiloe. We give the following declaration of his person:

Williams, previous to the murders, had large red whiskers, which seem to have been cut off very recently before his apprehension; and his hair is cut in a different manner to what it was before; he is about five feet nine inches in height.

It turns out, that he has gone by another name besides Williams, and that, instead of being a Scotsman, as he represented himself to be to the Magistrate of Shadwell Office, he is a native of Ireland.

Vermiloe, the landlady of the Pear-tree public-house, at which the supposed murderer lodged, was liberated from the debtors' side of Newgate, this day, and will be further examined to-morrow.

John Williams, in custody on suspicion of being one of the murderers of the Marr and Williamson families, is now heavily ironed, and confined in Cold-Bath-fields House of Correction.

The mystery which has so long concealed the perpetrators of these crimes, seems now, ere long, likely to be removed. A train of important circumstances has been discovered within the last eight and forty hours. In the course of the 20th, information was received at the Marlborough, in Wiltshire, that a man of very remarkable appearance was detained in custody by the Magistracy of that town, under strong circumstances of suspicion. The description given of him was, that he was remarkably tall, and answered precisely the appearance of the man who was seen to run up Gravel-lane, along with a shorter man, just after the alarm of murder was given. His apparel had been examined; and upon one of his shirts were found a considerable number of blood stains, and the shirt itself was very much torn about the breast and neck. Other circumstances have transpired which tend still farther to clear up every doubt of his identity. A private correspondence has been discovered between him and the man already in custody, which clearly connects them with the shocking transactions. The Magistrate dispatched Williams and Hewitt down to Marlborough, from whence they are expected to return this evening with their prisoner.

John Frederick Richter, a young foreign seaman, residing at the Pear-Tree public-house, where also John Williams lodged, was brought in custody to the office, by Butler and Holbrook. The circumstances of suspicion alleged against him were, in consequence of a pair of blue trousers having been found under his bed, in a damp state, with the appearance of mud having been imperfectly washed away from the knees downwards. The prisoner, when called upon to explain this circumstance, stated, that the trousers in question were left behind in the Pear-Tree Public-house, by a man who had gone to sea. As nobody claimed them, he appropriated them to his own use. He knew of no mud upon them. None had touched them while in his possession; and although he acknowledged having brushed, he denied ever having washed them. He was then examined with respect to his know-

ledge of Williams. He said, he had known Williams about twelve weeks, but not intimately. He never drank with him out of the house, and only now and then held any intercourse with him in the Pear-tree public-house. There was a chest of tools in the house, belonging to a foreigner named John Peterson. There were several mauls amongst those tools, none of which he had seen for the last three weeks. He was then shown the maul found in Mr. Marr's house, which he said was exactly like the maul he had seen amongst Peterson's tools. Peterson had marked his tools with the initials J. P. and upon looking at the same mauls about this instrument, he verily believed that it was the same he had seen at the Pear-tree. He did not know that Williams was an Irishman, from his confession; but he had heard other persons say he was so. He remembered Williams had large whiskers three or four days before he was taken up; but when he saw him last, he did not take particular notice of any alteration in his appearance. It does not strike him that there was much alteration in his face. On the night of the murder of Mr. Williamson and family, he heard a knock at the door a little before one o'clock, and he was afterwards told it was Williams. He never heard Williams ask his landlady for a loan of sixpence. He did not think Williams was a murderer from his appearance, but he had heard that he was employed on board the Roxburgh Castle Indianman. He had also heard, that the Captain of that vessel had observed, that if Williams ever went on shore again, he would surely be hanged. This was in allusion to his bad character on board the ship.

The witness seemed, through the whole of his examination, to answer the questions put to him with great unwillingness, and appeared as if he wished to hold back information within his knowledge. The Magistrate cautioned him to be careful about what he said, and encouraged him not to be at all afraid of speaking the truth from any apprehension of the consequences. He still, however, persisted in his taciturnity upon some interrogatories tendered to him.

Cornelius Hart and Jeremiah Fitzpatrick, both persons suspected of being intimately acquainted with Williams, were examined at some length. Hart denied his having any intimacy with him, and said he never drank a pint of beer with him in his life; but acknowledged that he had drunk some gin with him and Fitzpatrick, but not upon terms of intimacy. He remembered knocking at the door of the Pear-tree public-house, on the night of the murder of Mr. Williamson, in consequence of his being unable to get into his own house. It was the next morning he saw Williams, and then only drank with him, for the first time, some gin, in company with Fitzpatrick, who accompanied him (Hart). He did not know an Irishman named O'Connor, but he knew one Patrick Connor.

Fitzpatrick also disclaimed any intimacy with Williams, never having been in his company more than once or twice.

Richter was examined upon this subject. He did not know of any intimacy subsisting between Williams and Fitzpatrick, and Hart; but he had seen them drinking together the morning after the murder of Mr. Williamson.

Hart denied that he had called to enquire after Williams within the last two days at the Pear-tree public-house; and that he had desired that the landlady would not mention that he had been enquiring after him.

These two persons were desired to hold themselves in readiness to appear again when called upon, and the Magistrate thought proper to order Richter to be detained for the present.

In addition to the evidence already given against Williams, it appears that on the morning after the murder of Mr. Williamson, he was seen to wash a pair of muddy stockings in the back yard of the Pear-Tree public-house; and also that he then had on a pair of tight shoes, which creaked a good deal when he walked. These circumstances, however trifling of themselves when unconnected with other evidences, are of importance, when combined with the time when the murder happened, the place over which the murderers must have climbed when they effected their escape, and, above all, the testimony of Turner, the lodger, who states, that he heard the creaking of shoes in the house at the time the murder was committed.

In the evening the Magistrate resumed their examinations.

John Cuthperson, a fellow lodger of Williams, was again examined, touching a point of material importance. He stated, that on the morning after the murder of Mr. Williamson, when he got up, he saw a pair of his own stockings lying behind his chest, very much dirtied with fresh mud. He took them down stairs into a tap-room, where he found Williams. He asked him who had dirtied his stockings in that manner? Williams said, "Why I and they your's?"—"Yes they are mine," the witness replied. Some little dispute then ensued, as to their right ownership; when Williams took them into the back-yard, and after washing the mud returned them to the witness.

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CATHOLIC DINNER.

[The following interesting particulars, which occurred at the Meeting of the FRIENDS OF RELIGIOUS LIBERTY, were unavoidably postponed till now. Mr. LANCASTER'S speech is given at full length, the first Report of it having been incorrect, and especially in that part of it where he spoke of his Majesty.]

The Rev. Wm. Steele Dickson, and the Presbyterians of Ulster—which was drunk with the most unbounded applause.

When this venerable Gentleman's health was proposed, he was obliged, on account of the crowd that surrounded him, to be assisted to get up on a table, where a Catholic Gentleman supported him while he was speaking, not having recovered from the bruises he received from the persons who lately attacked him in the County Armagh.

Rev. Mr. Dickson.—My Lord, with unfeigned gratitude I acknowledge the honour done to me and the Presbyterians of Ulster, by the flattering manner in which your Lordship has been pleased to recommend us to the attention of this Assembly. An honour, my Lord, which I hope my brethren will duly appreciate; which I shall ever remember with heartfelt gratitude, and endeavour, during my few remaining years, to prove myself not totally unworthy of. But, my Lord, it is not for this honour alone that I now thank your Lordship, and the other promoters of this day's meeting—I thank you for what, in my estimation, is more valuable than all the honours which this world can bestow—the overwhelming pleasure of meeting Irishmen, from every corner of our Isle, of every kindred, tongue, and religious denomination, drawn together by the cords of kindness, and rejoicing in one spirit—the spirit of our holy religion—the spirit of our common Father—the spirit of Love. Yes, Religious Liberty! Sacred Freedom of the Sons of God! To our love of these we owe this pleasure more than mortal!

When I look around me, I conceive myself standing amidst emancipated spirits, emerging from the dungeon of ignorance, leaving their prejudices in the gloomy recess, trampling blind-led bigotry under foot, and congratulating each other on their happy deliverance. How different this, my Lord, from the painful scenes, equally degrading and disgusting, which we have been obliged to contemplate, when bigotry and party spirit, presumptuously arrogating all merit, truth, and virtue to themselves, and impudently usurping the character of religious champions, went out with their brands of discord, and their instruments of death, instead of the torch of mental light and love, to illuminate, cheer, and animate each other in the path to happiness? Times, but as of yesterday, when every town and every village—every market and every fair—exhibited instances of religion martyred in spirit by zeal for the honour of her name. Thank God! this day sanctions the hope, that such scenes shall never more disgrace the character of Irishmen, or stain the mixed meetings even of the meanest among them by wounds, and bruises, and streaming blood. Look around you, my Lord; mark these countenances, where benevolence and joy sparkle in every eye, and glow in every cheek. Here is the Catholic, the Protestant, the Presbyterian, the Quaker, among us! By these denominations we are individually distinguished. The opinions and modes of worship peculiar to each I trust we have adopted upon the best judgment which we could form, and all maintain with a good conscience in the sight of God. Those belong to us as individuals. They are private property. And, in respect to them, we have no right to interfere with, much less to molest, disturb, or injure one another.—(Great applause.)

Here, my Lord, I ought to apologise for my presumption, in mentioning the subject of right, after the clear knowledge, impressive observations, and unvalued eloquence, which have this day been displayed before us. Of this I am perfectly sensible. But, I hope, the warmth of my feelings on this interesting subject will be admitted as an apology for my petulance. Nursed, as I was, my Lord, in the lap of prejudice, and so fast holden in her embrace nearly to the age of manhood, that my heart was too contracted to admit a sentiment of liberality, I should deem myself ungrateful to Heaven, and a traitor to my own heart, if, from the happiness I enjoy in my gradual emancipation from her tyranny, I did not rejoice in the overthrow of her power, and cordially exert my poor abilities to hasten her fall. Thank God! since my early manhood, I have been enabled to do so; and tho' my little success may prove my weakness, I trust that my perseverance, even through sufferings, will prove the sincerity of my heart. And, I hope, my Lord, that you and all who hear me will believe me when I declare, that in these exertions I shall never relax, while God shall please to continue me with reason to think, and a tongue to speak. Nay, my Lord, it is the prayer of my heart that I could expire, in sounding widows the world, the words of inspiration: "Finally, brethren, love one another: Love is of God. He, who dwelleth in love, dwelleth in God, and God in him; for God is love."

(At this part the Rev. Gentleman appeared exhausted, and spoke so low that we could not hear much of what he said.)

My Lord—the great and glorious object of this Meeting—this feast, or rather this festival, and the exalted sentiment which brought us together, induce me to trespass on your patience a few moments longer. The sentiment love of Religious Liberty—the object is to procure, extend, and promote it.—But, what is Religious Liberty? Liberty for the great family of men to assemble when, where, and in what manner their judgment may approve and their consciences sanction, without injury to one another,

to express their reverence, gratitude, and love, to their common Father, implore his favour, and learn his will. To attain this simple, sacred privilege, has, for years, been the purpose of the humble Petition of the Catholics of Ireland. In the prayer of these Petitions, I have the boldness to affirm, that every real Protestant, on his own principles, must concur. True Protestantism glories in the reflection, that she owes her birth to the love of religious liberty, and boldness to assert her claims. No consistent Protestant, therefore, can shackle on with restrictions in the approach to the throne of your God, or hold up the articles of your belief, or the modes of your worship, as insuperable bars between you and the offices, honours, and emoluments of the State. But, who are likely to be the sufferers by such restrictions? I say, the State.—Restrictions necessarily create jealousy, envy, dislike, and ill-will, between the restrictors and the restricted.—These proceed to enmity, contention, and hatred. Under the baneful influence of these, a People becomes not only divided, but opposed to itself, and leaves little for an enemy to struggle with. But passing this, my Lord, I would ask, what do the No-Popery Minister and the Anti-Protestant Dissenter Administration mean by their last proceedings? Do they believe, that the Catholics and Dissenters have adopted their faith and their forms of worship upon conviction, and hold them with a good conscience? Do they imagine that abandoning these, by a conformity of tongue, would make us good subjects, and men of trust? In other words, can they think that treason against Heaven, extinction of intellect, strangulation of conscience, and the cordial embrace of moral depravity, would be a security for our loyalty and fidelity to the State? But, my Lord, leaving these matters to others, let us soothe our minds by the pleasing anticipations which this meeting suggests. We sit here as in a Temple of Concord, before the shrine of Religious Liberty, binding our souls by a social feast, to support her cause, and promote her interests. That this sacred bond will never be violated by us, I firmly trust. That the day is not far distant, when such festivals shall prevail through every town, and every village of our too-long-deluded country, I fondly hope. When man shall meet man, and Christian meet Christian, in the ardour of brotherly affection, as the Children of God. Nay, my Lord, in the warmth, perhaps wildness, of my imagination, I cherish the hope, that our example this day will not be lost—that it may be extended in its influence through our kindred isle, and unite us all. Nay, I even flatter myself that the recollections of this day will accompany us into the world of spirits, and on our mutual recognition, culminate the joy of each, by the consciousness of all.

John Pratt Winter—with very great applause. Mr. Winter said, that his Lordship might readily conceive how grateful he felt for the notice taken of him; that he was not so vain as to attribute the flattering compliment they had paid him to any deserts of his own. That the private and public virtues of their noble Chairman well qualified him to be the head of so great a people as the Catholics of Ireland. It was highly gratifying that his countrymen were disposed to estimate his labours as of any value, and to have contributed, by his humble exertions, to the advancement of religious liberty, was a satisfactory reflection. That it was the best reward of an honourable man, to live in the approbation of his countrymen. He said, that it would be improper for him to trespass on their attention at that late hour. That he would continue to co-operate with every honest and liberal man in advancing the cause of religious liberty; and that, as far as lay in his power, he would cultivate that friendly and christian intercourse amongst Irishmen, which it was the object of this day's meeting to promote.

Joseph Lancaster, and Education without Profitism. Mr. Lancaster then spoke as follows—None but persons who are not prepared to allow for the very peculiar circumstances under which I address this most respectable assembly. The Religious Principles which I profess present my acknowledging the toast just given; yet I feel your civility, and I wish to acknowledge the thing done, without sacrificing my principle as Friend or Quaker in doing so. I wish to acknowledge the thing done without sanctioning the mode of doing it. I ask your indulgence to the exercise of religious freedom, without imposing my principles on any. I have, in this respect, met many friends of religious liberty before; I have met them in the persons of the sons of our beloved King—(Applause)—I have sat down at tables with Princes of the Blood,\* and have not joined in the toast to their venerable Father, my Royal Patron. They allowed for this on the ground of religious liberty. I did this, not from want of love or loyalty, but because this is a manner in which my religious principles forbid an expression of my feelings in any case. The indulgence I had from them, I hope from you, in all its bearings, is between man and his Maker; and here I avow myself a friend to the free exercise of it, as I hope for the enjoyment of it.

My Friends—I love the quiet walks of life, and without disrespect to you, would have preferred a private circle this evening to a public company.—My principles as a Friend lead me to avoid convivial scenes. Gladly should I have confined myself to the delight of my life, but the call of duty is loud and imperious, and not to be avoided. It would be a sin to leave it undone, as I expect not such another opportunity. If a life devoted to a public work has obtained me either place or respect

in the minds of the public, I come here from principle, to offer the fruits of all my labours a sacrifice, if needful, on the altar of conciliation and brotherly love. What I now do is not without an estimate of the cost. I know the tender ground on which I stand, and the enmity my conduct may excite.—I stand, and (pardon a strong expression) the bell-hounds of bigotry will be let loose upon me; but I have defeated them before, and fear not but I shall defeat them again.

My Friends, I came to Ireland in a state of ignorance of the worth and talent of this country. I fear Englishmen are too much in the same state, but you only want to be known, to be honoured and loved. I confess I was in a great degree ignorant, and even prejudiced, but candid truth will make its way to the honest mind; and I now avow my conviction of the virtue and talents of this nation, that no man who is a good member of civil society ought to be deprived or proscribed its privileges, whatever his religion—that no man ought to be prevented serving his country in any way he may be qualified to render it service, or if may require his services, merely on account of his religious opinions. I have known what it is to be persecuted for religion. The motive of this was avowed; if this man does good, it will give him too much influence for any Dissenter to have. These absurd and unwise reasons would have hindered the education of 100,000 poor children, if possible. How different, my friends, is this spirit from that Christian Love which is contracted by no such narrow bounds—love which I now feel for your country, which no floods can quench, nor waters drown, love which teaches us to regard every nation as our own nation, and every man as our own brother. This principle is not a political one, a Catholic or a sectarian one. It will apply equally to Catholic and Protestant, to Jew and Turk. It is a general principle, however it may occasionally be identified or associated; it is a principle of humanity, its beginning and end universal love and peace. I have reason to rejoice in the hospitality of Ireland; I cannot but express the deep sense of the honour done me, as a passing stranger, by Lord Fingall, in inviting me to this respectable meeting of Friends of Religious Liberty. I would gladly have avoided being present, and till making myself conspicuous in the assembly, my till five o'clock this day. I intended to be absent and send a respectful apology; but I came on principle, I came here under a sense of duty, and must do what I have to do now or never; and in giving my what I offer this sacrifice to brotherly love and conciliation, I can and do appeal to all around, that this is the result of no previous arrangement, of no consultation with any persons present; but the force of truth having produced conviction in the confidence of my mind, I come to give a free and unbiassed, a well-principled and spontaneous testimony to its beauty and its power: to do the homage of virtue to the avowal of a principle which is a boon to humanity.

On the subject of education, let me say I have been astonished and gratified, at the commanding intellect I have found among the youth of Ireland. But I have often grieved to see that intellect left in the embryo from ignorance, nay, even left from want of dress, or iron to cauter in the rust, are Friends of knowledge to emancipate it. You are Friends of Religious Liberty, holding up a noble and generous principle on a broad basis. You are Friends also to the abolition of the Slave Trade; but forget not, my Friends, never forget to aid the emancipation of the human mind, from the chains and slavery and crimes of ignorance, by the universal diffusion of useful knowledge.

I have one thing more to add on the subject of Religious Liberty. It is due to you, and no man but myself can tell it you; when the King honoured me with an interview on the subject of education, an intimation of a visit to Ireland on my part was mentioned by himself; and I could clearly see, from some conversation respecting the Catholic Question, that the motive of his conduct on that occasion was the integrity of a tender conscience. At that interview the bond of society and of religion, most indisputably needful to a Monarch, whatever construction may be attached to the King's conduct on that occasion, by persons of different religions, all must agree that the purity and the integrity of the motive do the highest honour to the character and principles of the King (loud and continued approbation). I deal plainly and honestly with you. I am glad to have this opportunity of doing justice to my revered Patron, to whose bounty in giving, and to whose firmness in supporting my plans, I owe a passport to usefulness. The principle which requires justice to all, is my motive to be thus explicit with you, in stating that I am neither to be bought or sold, that I stand an unbiased evidence of fact before you, that I have not had my information from any Minister or Statesman, but tell you what I know and have seen for myself, and I acknowledge with gratitude the candour and attention with which this subject has been received and honoured.

I truly rejoice to see so respectable and loyal an assembly; to see your noble Chairman presiding in a Meeting every way so noble, numerous, orderly, and respectable; to find myself among my friends, and to have seen here Lord Ginnard and Lord Forbes, the relatives of my generous patron Earl Moira, whose name I mention with gratitude. I was indeed in the dark respecting Ireland. I owe to my Friend and Patron the Duke of Bedford the inculcation of more liberal principles than I some years ago was prepared to receive; his gracious liberality drove the veil. The liberality of the meeting of this night has elucidated it with me for ever; I shall not fail to report, on my return to England, to my countrymen and friends, the satisfaction I feel, and the

\* The Dukes of Kent, Clarence, and Sussex, &c. &c. Liberty of attachment has done them high honours.

conviction which has taken place in my mind, and which I now publicly avow; I will not fail to let my mind be known, so far as my sentiment has any weight, that conciliation is the duty of Englishmen to Ireland, that they ought in brotherly love to cement a reciprocal affection, that it is their incumbent duty to stretch out the hand of fellowship, and present the olive branch of peace. Success awaits a noble friendship for Religious Liberty. Be firm and peaceful. In advocating principles favourable to humanity, you will not fail to have the suffrage of every enlightened friend of the human race.

In this principle I stand before you, let others associate it as they please, even with politics, of which I am no judge, being out of my province; I have no approbation or disapprobation to give them at any time; I simply avow myself a friend of Religious Liberty, and hope that the day is not far distant, when Bigotry and Intolerance will be driven out of the world, and the very name lost in the shades of never-ending night.

I can only add my best wishes for Ireland, my respects to this Assembly, and say, that the honours of your hospitality and attention will ever live in my grateful remembrance. About two o'clock Lord Fingall left the Chair and departed. Major Bryan was then called to the Chair, and his health drunk with very great applause. The honourable Chairman retained his seat, and thanked the meeting for their kindness and attention. He said, that he would support the claims of the Catholics to the best of his ability, and stand by them against either foreign or domestic enemies, who would attempt to wrest from them what little constitutional privileges they possessed. That, for his part, he expected no good could be done for the empire while the present obnoxious Ministry remained in power; but he was prepared to uphold the cause of the Catholics in defiance of either bigoted or tyrannical men. (Very great applause.)

He sat for near an hour in the Chair, and immediately on his leaving it, the meeting dispersed; neither accident, irregularity, or indecorum having occurred on this glorious and important occasion.

DEADLY OCCURRENCES AT TUNIS.—The Turkish soldiery have long been discontented at the Government of the country being in the hands of a Moorish family. They therefore formed the design of completely extirpating it, and erecting a Bey of their own nation, in like manner as has been done at Algiers. The Bey was informed of the conspiracy, but would not believe it; however, he either suffered himself to be persuaded not to go to Tunis, or was guided by some good genius. In short, he did not leave Bardo on the day which was appointed for the massacre. The Turks now suspected that their design was discovered, or were fearful that their secret could not be kept a week longer if they should delay putting it into execution till the next Friday. They therefore broke loose at nine o'clock in the evening of the 30th of August, and like madmen broke into the shops, most of which were plundered or burnt. As the people every where fled to arms to stop this tumult, the Turks took with them the booty they had made, and being 2200 men strong, marched to Gaspara, the chief fort of the city. This fort was occupied by a Turkish garrison, who immediately opened the gates to the rebels, who, after having put themselves in a posture of defence, proceeded to nominate a Bey and appoint a Government; but the Minister of Marine at Porto Farus acted with the greatest prudence, and as soon as he was informed of the insurrection of the Turks, he armed the Arabs and the Saaves, or national troops. At the same time the Prime Minister of the Bey arrived at Tunis, with all the troops that he could collect. The rebels had hoisted the green flag, which is that of the Grand Signior, in token of insurrection. All the forts of the city received orders to fire on Gaspara, where the rebels had intrenched themselves. In the morning, an English Marine Officer and a French prisoner, who were lately arrived from Malta, and were appointed by the Bey to direct the artillery of his troops, caused about 20 bombs to be thrown into the fort of Gaspara, which so terrified the besieged, that about 1700 of them took to flight. On the 1st September, 5000 of the insurgents, who still remained in Gaspara, laid down their arms and surrendered. Thirty of the ringleaders were brought before the Bey, who upbraided them with their rebellion, and then had them thrown into the most dangerous cells. Several of them were taken by the Arabs in pursuit of them, and not daring to encounter them in the plain, they retired to the mount Gabel Essaim, about twenty leagues from Tunis, where they put themselves into a posture of defence, resolved to sell their lives dearly. Although the number of the rebels was dwindled away to 1600 men, yet they still made opposition to the Arabs, who were about 6000 strong; at length victory inclined to the strongest party, 500 rebels laid down their arms, the rest were left dead on the field of battle. On the side of the Arabs 2000 men lost their lives. The Bey commanded that the pretended Bey, the Minister nominated by the rebels, should be sent to him; and with regard to the rest of the prisoners, the Bey gave permission for them all to be killed, which the Arabs, inflamed with the greatest hatred to the Turks, immediately put in execution. The five Chiefs were strangled, and the children imprisoned. The Bey gave the whole of the great booty which was taken from the Turks to the Bedouins and the other Arabs.

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I mean the advocates of ignorance, and the Anti-Manuscript Reviewer.

