

BENCH—THURSDAY, JAN. 18. King v. Barrett. C. applied to have a coroner under the following circumstances: On the 17th of February last, in the Queen's Bench, a man named Alexander Boyle was killed in consequence of a fall from a ladder. Boyle was a tenant of a property of Peter Parcell and Mr. Martley's application was granted. Boyle was a tenant of a property of Peter Parcell and Mr. Martley's application was granted. Boyle was a tenant of a property of Peter Parcell and Mr. Martley's application was granted.

WEEKLY CHRONICLE

No. 2014

TUESDAY, JANUARY 28, 1834.

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THE LORDS SPIRITUAL.

(FROM THE CHRONICLE.)
Wolves shall succeed for teachers, grievous wolves. Who all the sacred mysteries of heaven To their own vile advantages shall turn Of power and ambition. Then shall they seek to avail themselves of names, Places, and titles, and wish to join Secular power.
Episcopacy may be of apostolic institution; but let us have chapter and verse for a Christian bishop in the House of Lords. Which of the evangelists laid that sanction or countenance the practice? Which of the acts of the apostles were acts of parliament? What is theology good for, if it does not resolve these questions (to borrow the Alsatian phrase) "in the twinkling of a quinet?" A great for the divine who would not inform us as to any standing even on the fact that is good—what gospel or epistle we are obliged to for the legislation of a Holy or a Bloodright? or by what sacred authority their holy brother of Exeter sheds the sanctifying influence of his presence and philanthropic over the councils of his country? Preley is purely apostolic or it is not. If not, window the chief from the which; abolish what is against the scripture canon; keep what is consonant thereto. If it be apostolic episcopacy, then must all its functions be discernible in the books of inspiration, and chapter and verse there must be for Exeter and London. "Lifting their mired heads in courts and parliaments" is not what we say, then, fair and reasonable? Cite the book and the passage, whether it be St. Matthew, or St. Luke, Peter, Paul, or Timothy, or any two or three of them, or the symphonic consent of all, that enjoin, supports, or lay any degree obliquely warrants that illicit interposition of piety and politics of which that hybrid personage, a bishop, says St. Paul, (enumerating the chief points of the prelatial character) must be: "one that ruleth well his own house." Doubt he says "one that ruleth well his own house?" Or by "his own house" are we to understand the House of Lords? Theology is a matter of bronze; yet no theologian ever so expounded this passage; not even the Rev. Morgan Owen himself, prebendary of Hereford, who deduced in an egregious pamphlet the institution of bishops "from an uncorroborated revelation made to Adam." Such men are mighty at exposition; yet not one of them ever discovered our spiritual heritage in the epistle to Timothy, or elsewhere, throughout the sacred writing; all agree that the "house" the apostle meant was the meek abode of the bishop himself, (for in those days episcopal palaces there were none), not an hereditary legislative chamber, or house of mischief.
The truth is, Christianity knows nothing of prelate, whether, or of its functions, ecclesiastical or civil, such as they now present themselves to the public gaze. The bishop of the twelfth or thirteenth century, armed at all points, and brandishing his sword or battle-axe, at the head of his retainers, on the edge of some bloody fray, fulfilled the episcopal of the primitive church full nearly as the bishop of our more tranquil times, (quoting Ezekiel against the liberties of the Irish nobles, or resisting the deliverance of the West India negro from the planter's lash, with texts from the New Testament. Episcopacy is, being interpreted, "over looker" and the difference between the episcopacy of the first century, and the episcopacy of the nineteenth is this—that the former overlooks the liberty in the sense of disengagement, the latter overlooks it in the sense of disregard. Our lords spiritual overlook religion, its precepts, and interests, in a sense which St. Paul and St. Peter overlooked nothing but themselves and their own fortunes. Our high priests are bishops of ought but their own principles and interests. Were Mammon the avowed divinity of the eighteenth century, all would be square—they would sit in parliament with all fitness, for the servants should breathe the spirit of the master; and that spirit, being the spirit of grasping, would win them to the place where peers are gathered together by their natural gravitation of like to like, the elective attraction with which corruption clings to corruption. But the schemes of Mammon as yet are but in men's hearts; Christ has still the homage of the lips—let practice then keep some measure with profession, or give decency a veil to hide her confusion of face. Decency is the conformity of what the mouth uttered to what the heart thinks; and where is that conformity, when the Christian pastor assumes the political pretensions, and with the gospel of lowliness and unworldliness in his mouth, takes his place amongst thrones, dominions, and principedoms, and walks in the steps of those whose road to heaven is described in scripture as that of a camel through a needle's eye? "Let that mind be in you," says an apostle, "which was in Christ Jesus." But the mind of prelate is another mind altogether, or men would say of a bishop—"We found him amongst the rich and great; and we sought him amongst the poor and humble."
Suppose a man, who had never seen the phenomenon of a prelate, to be suddenly seized with a passion for that godly spectacle, and, in the abundance of his simplicity, to take the bible for his guide, and set out in search of a bishop along the path trodden by the apostles and martyrs, he would reach the grave sooner than the graduation of his way; says he even to turn aside into the bye-ways, the last nook or corner of the globe where he would look for the successors of the fishermen of Galilee would be the House of Lords. He would, as soon expect to meet a coluber at a Queen's drawing-room. A Christian prelate in parliament? A Christian prelate anywhere but in the pulpit preaching peace, at the bedside of disease ministering consolation, or giving an example in his own house of the evangelical virtues of humility and temperance! There has never slain the Minotaur, had he possessed no better clue to the mazes of the labyrinth than the scriptural idea of a bishop would be to the haunts of a political monster which now assumes that appellation. But we are wrong—there is Bishop Judas—he who, for thirty pieces of silver, betrayed his Saviour—sold the living God for a sum of ready money, and purchased with the price of his apostasy from Christ to Mammon that Accidara, or "sell of blood," which Israelite could, as being the first bishop's land upon any re-

LIBERTY OF THE PRESS—MR. BARRETT.

A highly respectable and crowded meeting took place yesterday, at the Corn-Exchange, to consider the propriety of petitioning parliament for a radical amendment of the present uncertain and undefined libel law, and for a restoration of the constitutional right of publishing the truth on all subjects of great government and legislation. And also, in order to appoint a committee to make arrangements for extending the circulation of the *Pilot*, during the incarceration of its truly honest and noble-minded proprietor, Richard Barrett.
EDWARD S. RUTHVEN, Esq., M.P., presided.
The proceedings were characterized by the most enthusiastic.
Mr. Ruthven said, in taking the chair to-day, I feel that I am discharging a duty to the public at large, as well as to the constituency of Dublin, as this is a question which vitally affects the latter interests of the people; and in attending a meeting, called by my own colleague, I only fulfil a duty I owe to them and him. Notwithstanding the ill-consideredness of some of my family, I felt that private feeling should, in this instance, be sacrificed to my public duty. I regret as much as any man the necessity which calls us all together, and will further the objects of the meeting as much as in my power. (Cheers.)
Mr. O'Connell then rose, and was received with loud cheers. He said—Having, Sir, published that amendment, and having requested this meeting to assemble, it becomes imperatively my duty to state the reasons which have induced me to do so, and to point out the objects I had in view when I called upon these gentlemen to attend here to-day. But, Sir, I cannot proceed without congratulating every person who hears me—without congratulating the country at large, upon the glorious meeting which was yesterday held at the hall of the Guild of Merchants. (Hear, hear.) Certain symptoms, it is said, precede the decay of the human body, and are evidence of approaching dissolution. So, I trust, we may regard the meeting of yesterday, as the certain evidence of the vitality of Ireland, and of every able of feeling—men who, upon other occasions, are found directly opposed to each other, joining in the ranks of adverse parties—appeared yesterday to be governed by the same wish—to be actuated by a community of interests, and to be unanimous in, at least, one determination—to see justice done to their common country. (Hear, and cheers.) I rejoice, then, Sir, at the meeting of yesterday. It is a symptom of coming good. It is a fact pregnant with the events of futurity. It is a prophetic occurrence in which we may place confidence—in which there is no danger of our being deceived—for as sure as to-morrow's sun shall rise, so sure shall the meeting of yesterday ensure the national independence of Ireland? (Continued cheering.) And I have reasons, Sir, for this confidence. The good feeling yesterday was not the result of the meeting—the contrary; it rather created than was the creature of that unanimous assemblage. (Hear.) Every man who took a part in the proceedings of that meeting came there prepared to adopt a certain course—he came there prepared to use a certain line of argument. Every man at that meeting came there actuated by a disposition of kindness and regard for those with whom he was to cooperate. Former dissensions were buried in oblivion—former feuds were forgotten. The spirit which pervaded that meeting was, if I may so speak, the result of a "foregone conclusion;" and the language of every man who addressed the assembly appears to have been dictated by pre-determination. (Hear.) I could not, Sir, refrain from indulging the feelings of my heart, by this brief allusion upon the meeting of yesterday, while I, at the same time, express my anxious hope that the meeting of this day may be equally salutary as far as the objects for which it has been convened. (Cheers.) The objects for which this meeting has been convened are—to remedy the present defective state of the libel law, and also to give our support and our sympathy to the victim—the generous victim—of that undefined system. (Hear, hear.) If the public do not support and sympathize with their servant, the public do not deserve the services of a man who has the magnanimity to suffer for them. (Hear, hear.) I speak of Richard Barrett—(loud cheering)—the generous, the voluntary victim of that law. I read his paper of last night, and I find in it a distinct assertion that he is in goal by his own choice. I find that he was authorized to give up the author, whoever he may be—(laughter)—of the letter for which he was prosecuted; and what was it made him prefer this generous surrender of his own liberty? Oh! he is my friend—I have known him long and well. When my acquaintance with him commenced he was under the influence of prejudice—strong and deeply-rooted prejudice. He was a Protestant, and a Protestant educated in the most fixed antipathy to Catholics. His prejudice had in it that worst trait—a conviction of great intellectual superiority in Protestants over their grovelling and inferior Catholic countrymen. This prejudice, however, his better reason enabled him to overcome. He found amongst his Catholic countrymen an equality in those virtues and endowments which he thought exclusively belonged to those with whom he was in the habit of conversing. He, a Protestant, connected himself with his Catholic fellow-countrymen, and he has since remained equally devoted with them to the service of their common country. (Hear, hear.) I have known the sacrifices he has been obliged to make in breaking many of his principles. With strictness he persevered in the career in which he commenced, and, since he entered upon it, he has not for a moment looked to any personal consequences that might result from the honest discharge of his duty. (Hear, hear, and cheers.) This is not the first occasion upon which he has stood upon the threshold of a prison; and if upon a former occasion he was not incensed within his walls, it was not because he was then less willing than now to make a generous sacrifice of his personal liberty. His self-devotion was then the same as it is now, and it is present only apparently exceeded by the reality of conduct in a prison. (Hear, hear.) Such is the man in whose behalf

GENERAL PROPERTY IN AMERICA.

On the adoption of the constitution of the United States, says Arthur M. Moore in his Moral and Political Sketch, the principal of general incorporation was not only adopted as part of the federal compact, but Congress was even interfered from legislating upon it. In all the States the churches and their property, if they have any, belong not to the ministers, but to the congregations. Thus when a new city is founded, a lot is put aside for the first congregation, which may demand it; trustees are appointed, to whom, and their successors in office, the lands are given or sold for the use of such or such congregation. From that moment the corporation is formed, and becomes a person empowered to bargain or sell, to sue and be sued according to the conditions prescribed by the charter of incorporation. This body corporate collects gifts, borrows money, builds a church, sells parcels of the pews, lets others, sells or lets places in the church-yard, and then elects a pastor, paying him, keeps him, dismisses him, changes him, as it pleases. Sometimes a minister has a fixed salary, sometimes only fees, besides the use of a house or the rent of the pews. In short, each congregation makes its agreement with its pastor as it chooses. Many of these congregations are very rich, many are poor, or waiving their means, become bankrupt, in which case their church is sold by auction like any other property. It often happens that a preacher is thought to preach some doctrine ill-sounding to pious ears. The Bishop or the colporteur excommunicates him; in which case the congregation either changes its religion and keeps its pastor, or changes its pastor and keeps its religion. It generally happens that the congregation form a new sect; then a new corporation is formed and a new church is built or bought. The sect takes, and other churches of the same denomination are established; or it dies with its founder, and the congregation either again changes its religion, or is divided and remains without a pastor.

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The largest seizure of illicit malt, of which we have ever heard, was made on the 31st ult., near Moyall, county Tipperary, by the 57th party of the revenue police, (Lieutenant Barry); it was removed to Castel on thirteen cars, and contained nearly 600 bushels; four persons were also arrested—the owner of the mill in which this seizure was made had previously received a notice from Captain Rock, directing him to discontinue supplying malt under the penalty of having his mill pulled down, as the Captain has found the practice to be nearly as detrimental to his own followers as to the revenue, owing to the consequent scarcity of grain in the country from this circumstance we are led to believe that the boys of this county cannot live on whiskey alone, notwithstanding the Queen's patronage.

THE WALL-STOWN MASSACRE.

An English lady, named Allan, being on the point of confinement during the absence of her husband, who was in England, the Marquis and Marchioness Pontis de St. Vincent prevailed upon her to remove, with all her furniture and other property, to their house, where she was brought to bed. And after a month, died, leaving the child surviving. As the infant had been registered, as the child of Mr. and Mrs. Allan, and the husband did not come over to France, a M. Daromery was appointed guardian, and soon afterwards commenced proceedings against the Marquis and Marchioness to recover the value of the effects of the deceased, which were estimated at 1,500*l.* and also for a fraud in obtaining from the banker of Mrs. Allan a sum of 2,305*l.*, which had been remitted to Paris for her use, and which, they asserted, was to be applied to the payment of her debts and expenses, but which, in fact, they appropriated to their own use. The Marquis and Marchioness pleaded that the infant was not the offspring of Mr. Allan, but was the fruit of adultery; but the Tribunal of Correctional Police overruled the plea, and decreed that the Marquis and Marchioness should be imprisoned for three months, pay a fine of 300*l.*, and restore the 2,305*l.* they had in their possession. They appealed to the Royal Court against this judgment, and the affair was settled on Thursday, but as they did not appear to support the appeal, the former judgment was confirmed.—*Galignani's Messenger.*

VENERABLE WIDOW PARTY.

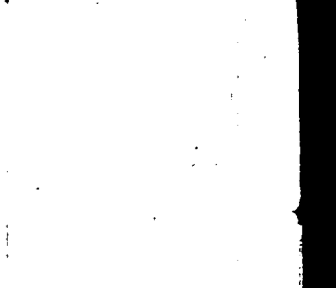
A widow lady of Stamford Monday assembled a Christmas party to engage in a game of whist, which consisted of four ladies, whose united ages amounted to three hundred years; they sat down to cards at the good old-fashioned hour of four o'clock in the afternoon, and entering into the spirit of the game did not separate until midnight.—*Boston Herald.*

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REPEAL OF THE UNION—ADJOURNED MEETING OF ST. THOMAS'S PARISH.

The adjourned meeting of this parish took place on Monday, at the Corn Exchange rooms, Dublin, R. McCLELLAND, Esq., Governor of the Hibernian Bank, in the chair.

Mr. P. O'Connor was appointed secretary, and opened the proceedings of the meeting in a speech of considerable length.

A resolution of thanks to the city representatives having been proposed.

Mr. O'Neill Daunt having addressed the meeting at length.

Mr. O'Connell rose amidst deafening plaudits cheerfully accept (of course I do) the duty you have imposed upon me.

This is not the first time—or will it be the last, on which I have professed myself the servant of my constituents.

Between us, it happens, there is no difference of opinion.—If I differed from them, I would not, of course, vote contrary to my constituents' opinions; but I would not resign the trust they had confided to me.

So long as a man retains the office of a member of parliament, he is bound to act in accordance with the wishes of his constituents—the moment he differs from them, his only honourable course is resignation. (Cheers.)

I have now to congratulate the meeting upon the great progress the question of Repeal is making; not only in Ireland, but even in England, all that are rational and enlightened are in favour of the measure, and in only requiring the question to be properly understood.

On the evening of the meeting I was present at a Repeal meeting in the town of Naas on Sunday, which was attended, at least, by thirty thousand people; and never at any meeting did I witness a more strong or enthusiastic feeling in favor of this mighty question.

On the evening of the same day, I attended a dinner given to one of the county representatives, Mr. Rutven, upon the ground that he was a Repealer. (Cheers.)

At this dinner there were present a sufficient number of qualified freeholders to ensure the return of a Repeal candidate at the next election.

(Cheers.) The electors will, of course, prefer Mr. Moore O'Ferrall. If he coincides with their views upon the question of Repeal; but if it should so happen that Mr. O'Ferrall differs from his constituents upon this most important point, even his high character—and high it is, I freely admit—will not be able to ensure his return. (Hear, hear.)

Before I proceed further, let me express my conviction, and I hope that the implementation of my friend Mr. Barrett will not intimidate any man from using every constitutional exertion to procure a repeal of the Union. (Hear and cheers.)

I feel assured that the people of Ireland will mark their opinion of this proceeding, and that the selection of the Repeal candidate will be the answer to the late proposition. (Cheers.)

It may be said that there is a question between the publisher and the author of the letter. I admit it; but so long as Mr. Barrett does not complain, I care not for the complaints of any other person. No man will ever blame me, than I will to redress Mr. Barrett, and if I know anything of my countrymen, those remarks will be seconded by the unanimous voice of Ireland. (Loud cheers.)

It is my intention, before the close of the present week, to conduct a meeting, for the purpose of considering the best means for complimenting Mr. Barrett for his devotion to the cause of Ireland. A number of persons have spoken to me on this subject, and are most anxious that this meeting should take place. We will all, then, have an opportunity of giving a triumphant answer to this prosecution. (Cheers.)

Mr. O'Connell next alluded to the speech of Mr. O'Neill Daunt, which he pronounced to be a most eloquent and philosophical piece of reasoning; and, after glancing at the attacks recently made upon him by Mr. Evans and others, he proceeded to say—It is curious enough, as a part of history, that I never yet was about to discharge my parliamentary duty—I never yet was about to proceed to parliament at the commencement of a session, that a crowd of calumnies were not arrayed against me, and that accusations were not collected, as if for the purpose of impeding my progress in usefulness. Really, these men, who take this trouble to assailing me, seem to forget that calumny never can injure a man unless he deserves it. (Hear, hear.)

I have been abused now for upwards of thirty years; I have been abused ever since I took a part in politics; and my first commencement in politics was by a speech in opposition to the Union. (Hear and cheers.)

And I am able to say that there is not one sentiment contained in that speech which I have ever shrunk from; and that there is not one opinion thrown out in it that I have not since acted upon. (Hear, hear.)

For the last thirty years, since I commenced agitating for emancipation, I have been more abused than any five hundred human beings ever were either before or since. (Hear and laughter.)

Does that abuse render me of less utility? Does it make me a subject of suspicion to my countrymen? No. (Hear and cheers.)

Does it disturb my tranquillity? No. (Hear and cheers.)

Does it render me more melancholy? No, for I am still as merry and fit as ever. (Cheers and laughter.)

I am now so accustomed to what I assure you I have got a relish for it; and when a scolding person lately abused me, and then attacked a scolding clergyman, that came in his way, as he was writing against me, I actually read his letter a second time, for the very pleasure of the composition, because the letter against myself happened to be well written. (Cheers.)

Mr. Emerson Tennant has come out as the advocate of the Union; and he arraigns as bad the motives of those who are opposed to him. We have a right, then, to inquire who this Mr. Emerson Tennant is? (Hear, hear.)

Since politics commenced, an unprincipled and unscrupulous man never yet appeared upon the stage of political life as Emerson Tennant. Short as has been his career, he has veered about to every side of the compass. In the "Arabian Nights," there is given in one of the stories a description of a sea-rover, which, it is said there, had a green back and an orange tail. (Laughter.)

Now, Emerson Tennant is a land monster of that description. (Laughter.)

Such a camellion in politics never yet existed. (Hear, hear.)

He began his career almost as an unqualified Republican; he published some sort of a pamphlet, in which he sneered at hereditary monarchy, and attacked an hereditary legislator; he talked in it something about the twelfth commandment of a foolish law. I must say that a foolish is far better than a "knavish" face

any day. (Laughter.) He was then a Republican and by one of those lucky chances which few can expect to meet with, and which certainly could not be expected by him, who is certainly not a most enticing-looking person, he had the fortune to fall in for a good deal of money, and with it to change his name from Emerson to Tennant. (Hear, hear.)

The moment he did that, he started for the representation of Belfast, as a Reformer and a Radical.—There was something in his favor—for, though he could not deliver himself extempore, yet, if he had leisure to get a speech by heart, he could repeat it off. (Hear, hear.)

The people of Belfast found other candidates, another Mr. Tennant and Mr. Sharman Crawford. The people of Belfast are keen; they sounded Mr. Emerson Tennant as a careful housewife sounds crockery—they "sounded" him, and, to follow up the same phraseology, the found him "a crack." (Loud laughter.)

Accordingly the reformers of Belfast dismissed him. What did Mr. Emerson Tennant do? He had hitherto been showing merely his green back—he immediately displayed his orange tail. (Laughter.)

He immediately turned to those whom he had formerly been opposed to. In parliament he is to be found in the tall of the ministry, and in Belfast he is at the head of a club opposed to the ministry; and yet, there is the fellow who imputes motives and intentions to men. (Cheers and laughter.)

The history of this unfortunate country cannot disclose in it any one, who has ever taken part in that history, so unworthy of public confidence as this Jack-of-all-trades. And what is he looking for? Part of the public plunder. He wants no traffic in politics. He is one of those rascals who is never satisfied until he has eaten his way into the cheese. Heaven bless poor John Bull, he has made many a cheese for such rascals to nestle in. (Hear and laughter.)

Emerson Tennant is seeking for place or title, and I believe he has vainly enough to seek for the latter. I wonder Lord Wellesley has not made him a knight, as his lordship has a fancy for making them. (Hear and laughter.)

See how he is playing his game—it is evident from that neither integrity nor honesty belong to him. (Hear, hear.)

I remember, at the time of the unfortunate Union, there was a Mr. Alexander in Parliament. He was from the peculiarly of his voice, designated "bubbles and spunk." (Laughter.)

Many of his friends voted against the Union—they argued with him; they entreated him, as friends, as relations; they even invoked him by the spirit which should actuate his party, not to vote against them. Mr. Alexander was inexorable. They asked him why he would vote for the Union? He would not give a reason—he could not give. At length, one of them said, "My dear Alexander, will you sell your country?"

"Sell my country," said he, "yes, and damn glad I am to have a country to sell." (Cheers and laughter.)

That is precisely Emerson Tennant—he is exceeding glad to have a country to sell. (Laughter.)

There he is in the market; he should pin a paper on him—"who, bids most?" (Hear, hear.)

I stamp—I impress his reality on his forehead—there he is to be bought—where is the purchaser to be found? (Hear, hear.)

But I deplore that there should exist in Ireland an established party of the Conservatives of Belfast, who would think of having him as a leader—he would sell them for his own advantage. (Hear, hear.)

The whole history of his life has been this—he may be told to him in a few words. Every opinion you supported you adopted to advance your own interest; and you flattered the moment that you thought the change would be of the least service to you. It seems that Mr. Emerson Tennant is in this position, that with the corporation of Belfast, he is bound up to make the corporation reform as useless as possible, and to reduce to a monopoly the corporation franchise in that town. As Belfast is the property of Lord Donegal, and as the entire corporation consisted there but of 12 persons, under his influence, it is sought to continue that monopoly of power. It is the object of Emerson Tennant and the gang, he has confederated with, it appears, to perpetuate that monopoly. (Hear, hear.)

I tell Emerson Tennant, and the corporation allied with him, if the report of what they have done, and which has been published in the newspapers, be accurate, they are guilty of an illegal combination, and if they attempt to act upon it after a corporation reform is carried, I trust that there will be energy enough amongst the people of Belfast to indict him and them for a conspiracy, and to have it followed up to a conviction. (Hear and cheers.)

I do not think it at all necessary to give any better reasons, in answer to Emerson Tennant upon the subject of the Union than those which have been so admirably advanced by my friend, Mr. O'Neill Daunt. As to his saying that if a Parliament were given to Ireland, there should be a parliament for every county in England, it is ridiculous. There are about one hundred thousand inhabitants in a county in England. Is the case the same with Ireland? Why, we have eight millions of inhabitants!—(Hear, hear, and loud cheers.)

The argument of Emerson Tennant is as strong as that of some one who said to a man, "Why are you putting four horses to a mail coach?" He was asked why four horses should not be put to it. "Oh, then," answered the objector, "if you put four horses to the mail coach, every single horse will think he has a right to carry a mail—for if four horses have a right to carry a mail, one horse has an equal right to carry it." (Hear, hear.)

But this point has been powerfully opposed by Mr. O'Neill Daunt—I may remark, that if it be useful to have the legislatures of these kingdoms together—the consolidation of so much power in one body be of such immense advantage—the consolidation of the Roman empire would be of infinite use to the world, and its restoration a blessing. What does the antipath of Russia say? That he has done immense good for Poland—he has consolidated it with the Russian empire. There is a specimen of one of the great advantages from a Union.—(Hear, hear.)

The antipath says he has a right to unite Poland with Russia, and to make it "the member of a mighty empire." (Hear, hear.)

The community of language should make people of the same state, is the opinion of Mr. Emerson Tennant, as it was of Mr. Pitt. Why, the Emperor Nicholas is endeavoring to satisfy Emerson Tennant's notions in this respect, for he has made it penal in Poland to speak any language but that of the conqueror. (Hear, hear.)

Emerson Tennant ought to be sent over to Nicholas—he would make an excellent viceroy of Poland, and no man would enjoy the dignity more than Emerson Tennant. (Laughter.)

Is the man ignorant that Ireland contains eight millions of inhabitants—that it contains within 300,000 of as many inhabitants as England did at the time that the Union passed. In 1800, England had but eight

millions three hundred thousand inhabitants, and yet England at that time was engaged in a war with the entire of Europe—she not only bore a part in that war, but she was triumphantly successful in it, and she had, too, Ireland, by means of the rebellion, which commenced in Mr. Tennant's own town of Belfast, a part of her weakness instead of being a portion of her strength. (Hear, hear.)

Who then, will tell me that Ireland, with her eight millions of inhabitants, is not entitled to all the rights, privileges, and duties of an independent nation? (Hear, hear, and continued cheering.)

I am delighted that men are coming to argue this question with us. I remember that for two or three years they would not condescend to reply to us—they ridiculed, or they talked of brandy and blood, and persecutions, and fighting to the death against us. (Hear, hear.)

And here I would observe upon Mr. Emerson Tennant's want of veracity—he tells us that since the coercion bill came into operation agrarian disturbances have ceased. I would only call upon him to read his friend Conway's paper, the Post, where he will find eighty eight or nine proclamations respecting murders and the worst misdeeds, and some of them, too, committed in the province of Ulster.—(Hear, hear.)

So much for Mr. Emerson Tennant's history of the coercion bill. (Hear, hear.)

I now come back to the question of remaining with respect to the repeal of the Union. What does Emerson Tennant say? What is his argument? What is his reasoning in that speech, which he has hashed and cooked, and stewed over to make it fit to appear in any way before the public? I defy him to show any one argument to prove that it would do any mischief to either England or to Ireland. He deals, to be sure, in wholesale assertions, and he says that Ireland has prospered since the Union! (Hear and laughter.)

There is a fellow to reason with! He says it has prospered! It is one of those political economists, who assert that a country is the better for absenteeism? Ireland, I admit, would be better if some that are in it became absentees, provided they left their property after them, and the sooner he would abscond the better, for I own that his absenteeism would be of that kind which would be useful to the country.—(Cheers and laughter.)

Now he shows that the Union has been useful to England? He has no argument as to assert this? Let him read the English newspapers; let him go into any of the agricultural counties; let him inquire if the poor rates of England have not been enormously increased since the Union? Let him also ask if wages have not considerably fallen from what they were before the Union? What will he be told, if he makes these inquiries—that the poor-rates have enormously increased, and that the wages of the laborer have frightfully decreased, since then. It is Irish poverty that has caused this. Irish poverty influences both. The laborer comes from Mayo, and Sligo, from every parish in Connaught he comes in the spring, and he sows the seed; and in the autumn he is to be found reaping the harvest. They take one-third of what which an English laborer would receive, and which, if he were offered, he would refuse with scorn. The English laborer is then thrown upon the poor-rates; and thus the poverty of Ireland is pressing upon them. In Lincolnshire the English laborers cannot be employed, because there is the Irish laborer to understate them there; and when I say this, I speak of nine-tenths of the agricultural districts in England. (Hear, hear.)

Perhaps, however, this poverty does not press upon the manufacturing interests. Let it be said in the manufacturing towns—allow me to proclaim in them, "the Union is repealed; there is work enough for 'em at home." (Cheers.)

If I could do this—if I could remove from the manufacturing towns all the Irishmen to be found in them, what would be the situation of the English artisans? The master manufacturers, instead of joining in a combination against their demands, would be coming to look for them, and to offer them higher wages. (Hear, hear.)

Why have not the English artisans higher wages? Because of the poverty of Ireland—she sends her artisans there to look for work, and they are readily admitted into manufactories, because of the lowness of their demands, and because, when they have worked until blood and bones are both wasted on them, they can be easily transported back to Ireland, a mere *caput mortuum*, to sate out the lives of life in their own desolate and degraded land. (Hear and cheers.)

The English like to hear of glory and victory, and Wellington and Waterloo, but they also like, and small blame to them, to eat of beef and mutton. (Hear and laughter.)

Now, what happened in Dublin the last time that famine assailed the people, and that money was collected for their relief? Both here and in Cork a great portion of that money was used in transporting to Leeds and other manufacturing towns, Irish artisans, free of any expense. (Hear, hear.)

The Irish of those men beat down the price of wages. A very little superfluity in the market of labor lowers it much more than could be at first supposed. Men underbid each other, and reduce the price of wages to its lowest possible limit. It is thus that the poverty of Ireland tends to the weakness, the distraction, and even the insecurity of England itself. (Hear, hear.)

England cannot be secure while she has so much to apprehend from the secret oaths and secret unions of the unemployed artisans. (Hear, hear.)

In point of money, of temporal advantage, and even of her own security, the Union has been the greatest curse to England which has ever taken place. (Hear, hear.)

I find by the newspapers, that the ministry are, like Mr. Canning, going to send an army to Portugal. Suppose they go to war, which would it be better for England that Ireland should be disintegrated or contented? If she be disintegrated, it will be necessary for England to have an army here to keep the people in awe; if contented, Ireland would send her an army to aid her. (Hear, hear.)

A story has been told of a transaction which occurred on the borders of Wexford, a short time after the rebellion. Some of the unfortunate men who were out in that rebellion, concluded in gangs of eight and ten, and went about supporting themselves by robbery. They attacked the house of a gentleman, in which there was a strong box, that he had a good deal of money in—he called upon his servants to come down and help him. "Why don't you" said he "come down and aid me, don't you see how I am fighting?" "No blame to you to fight," answered the servants, "have you not a thousand guineas in the strong box—that have we to fight for but a ragged shirt and a short allowance of poor potatoes." (Hear and laughter.)

Why, the unfortunate Irish peasant has not even the ragged shirt to fight for? (Hear, hear.)

In the book of Burgeon White, which has been recently published, there is an account

given of five-and-thirty inhabitants of one parish in this city, and how many blankets do you think there were among the thirty-five individuals? One.—(Hear, hear.)

This, remember, is the result of a personal investigation. It is the statement of a gentleman who, at the imminent danger of his own life, made every exertion within the power of humanity, to stop the dire pestilence that devastated this city. (Hear, hear.)

Burgeon White has been one who has afforded one of the noblest and the best examples of that devotion, heroism, and disinterestedness, so characteristic of, and so extremely honorable to, the medical man. (Hear, hear.)

Burgeon White, in his inspection and discovery, that there was but one blanket among thirty-five individuals, Emerson Tennant, you should have one thirty-fifth part of a blanket this year, and on it should be posted this—There is a fellow who would continue to give one blanket to every thirty-five persons in Ireland! Only look at another point of view. England is stocked with manufactures—the socks which Irishmen here are not able to purchase them. Let but the people of Ireland have the incomes they themselves value so much in Ireland, and the four-and-thirty who are so without blankets, would be disposed of them. What does that signify when Irishmen here are not able to purchase them. Let but the people of Ireland have the incomes they themselves value so much in Ireland, and the four-and-thirty who are so without blankets, would be disposed of them. What does that signify when Irishmen here are not able to purchase them. Let but the people of Ireland have the incomes they themselves value so much in Ireland, and the four-and-thirty who are so without blankets, would be disposed of them. What does that signify when Irishmen here are not able to purchase them.

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