



Newfoundlander.

No. 91.

THURSDAY, April 16, 1829.

Sixpence.

To be Let.

For such a term of years as may be agreed on, and immediate possession given—

TWO new Dwelling-houses, fit for the immediate reception of families, situate in *Duckworth-street*, two doors West of the Central School, each containing one large Shop and Kitchen on the first floor, one large Room and two Bed-rooms on the second floor, and a spacious Garret.—Application to be made to

April 2. **JAMES HALLY.**

On Lease for a Term of Years, and immediate possession given—

ALL that commodious and substantial DWELLING-HOUSE, OUT-HOUSES, &c. &c., late in the occupancy of Mr. WARNER, Surgeon, deceased, pleasantly and conveniently situated near the King's Beach, in this town.—The house is built of brick, in the best manner, and is in every respect well adapted for the residence of a genteel family. It consists of a large Dining-room, Parlour, Drawing-room, and four or five Bed-chambers, together with a convenient Kitchen, and frost-proof Cellars extending under the whole of the building.

For further particulars, apply to **CHARLES SIMMS,** Attorney for Mr. Thomas Shanks. March 26.

And immediate Possession given—

THAT commodious VILLA, pleasantly situated on *Hawthorn Hill*, lately in the occupancy of George Washington Buxton, Esq., with spacious Out-houses, Garden, &c., and about five acres of Land in a good state of cultivation.

Apply to **PATRICK MORRIS.** March 5.

Notices.

ALL Persons holding Leases under Government for Lots of Ground in the town of St. John's, known by the name of *Fishing Ships' Rooms*, are hereby notified that their respective premises will undergo an inspection between the 5th and 12th days of April next, by persons duly authorized to examine and report on their state, in terms of the conditions annexed or contained in the said leases.

GEORGE HOLBROOK, Surveyor-General. Surveyor-General. *Surveyor-General's Office,* 24th March, 1829.

ALL Persons having Demands against the Estate of **PATRICK MYHAN**, late of this Town, deceased, are requested to send in the particulars thereof; and all persons indebted to the said Estate are hereby required to pay over the same to **MR. PATRICK SHELLEY**, who has purchased the debts.

March 5. **MARY MYHAN,** Administratrix.

Education.

HENRY SIMMS,

Present Master of the Orphan Asylum School. **BEGS** leave to inform the Inhabitants of this town and its vicinity, that he intends Opening an English, Mercantile, and Mathematical SCHOOL, early in *May* next. He flatters himself that, from his practical knowledge of conducting Schools, as well as from the system of instruction he will introduce, advantages will be afforded to his pupils equal, if not superior, to any that can be obtained in this Island; and particularly calculated to facilitate their progress in knowledge and science. The School will be situated in an airy and central part of the town. February 12.

THE Express Packet Boat has undergone a thorough repair, and is fitted out for the purpose of going between Harbour-Grace and Portugal Cove as often as the ice will permit, until the 1st May, when she will commence plying on the usual days.

T. RIDLEY, Agent, Harbour-Grace. **JAMES CLIFT,** Agent, St. John's. April 16.

CATHOLIC ASSOCIATION.

NEWFOUNDLAND.

(From the *Waterford Chronicle*, Jan. 31.)

MR. MORRIS, of Newfoundland and of Waterford, rose to propose a vote of thanks to the gentlemen of that province who were the founders of the Catholic Rent—Messrs. John Cusick and P. Shelly, and Capt. Maurice Phelan. Mr. Morris said, we have great cause to rejoice at the deep sympathy which the people of America feel for the degraded state of this unhappy country; that sympathy is not confined—it extends to every part of the new world, from north to south, from the plains of Abraham to the highest pinnacle of the Andes. The people of America, above all others, are most competent to form a just estimate of your unhappy state—of the withering and blasting effects of despotism and misgovernment, on the one hand, and of the incomparable and enviable advantages of wise laws and constitutional liberty, on the other. Their history exhibiting a splendid example—there the latter commands with a certainty of success the advancement of civilization, wealth, commerce, and population—proving the justice of the opinion given by Sir James Mackintosh, "that liberty is the parent of arts, the parent of science, the parent of commerce, the parent of every virtue." Newfoundland, the part of America to which I belong, wherein I have spent the greater portion of my days, like this country, was a melancholy example that despotism and bad government will counteract the greatest natural advantages, and, like the simoon of the desert, blight and blast every germ of improvement in the soil. Its government was placed in the hands of a set of needy, unprincipled adventurers, who exerted all their power at home, all their influence abroad, to prevent the improvement of the country. They made a monopoly of the trade and fisheries, and worse than slaves of the people. (Hear, hear.) It may appear a paradox, but I hesitate not to state, that the wealth of the country and the ready means it affords those resorting to its shores of making fortunes in a few years, operated more than any defect of soil or climate to prevent its improvement. Adventurers to the other colonies, not possessing such facile modes of realising independencies, had to bid an eternal adieu to their native lands, adopting their new countries. (Hear, hear.) They used every means to clear and cultivate the soil, which, in most instances, in the first settlements of America, afforded the only means of support. They formed miniature governments on the principles of the British constitutions, which fostered every improvement, and laid, on the most solid basis, the foundation of those young countries in the western hemisphere, which bid fair, at no distant period, to leave behind, at an immeasurable distance, the boasted empire of the old world. Unfortunately for Newfoundland, her trade and fisheries afforded such means to gratify the cupidity of the adventurers, that, after a few years, they were enabled to retire, and spend their fortunes in other countries. It is a singular fact, Sir, that since the late treaty with the French and Americans, by which they acquired the best part of the trade in the fisheries, and undermined the monopolists, more general domestic improvement has taken place than for the three preceding centuries. The downfall of monopoly was the commencement of improvement. Judge Ranes, in his history of Newfoundland, in speaking of these monopolists, uses the following expressions: "That they had been in the habit of seeing that species of weakness and anarchy, ever since Newfoundland was frequented, from father to son—it favoured their old impressions, that the country was exclusively theirs, that all the planters were to be spoiled and devoured at their pleasure, that the admirals were the servants of the merchants, that justice was not to be expected from them, and a poor planter who was considered little more than a law-breaker, in being such had but small chance of justice in opposition to any great west-country merchant." Sir, I have been induced to make this reference to the system under which Newfoundland was governed, or rather misgoverned, for centuries, because I think there are many points of great similarity between it and the way Ireland has been governed. Human nature is the same every where. In all ages and countries, the same causes must have the same effects. It is most gratifying for me to state, that his Majesty's government have, within these last few years, taken the state of Newfoundland into consideration; since which period, the greatest

improvement has been witnessed in the country and in the condition of the people. Newfoundland forms a striking example of the connection between good government and good morals. Shall I refer you with confidence for an illustration of the principles to the history of this colony; it must be pleasing to the divine and moralist, as well as to the statesman and legislator, to observe religion, morals, order, and civilization following in the train of good government, and proving to demonstration that they are the consequences necessarily following therefrom. Before the establishment of a rational government, the greatest confusion prevailed; persons and property were at the mercy of a set of petty tyrants, dressed in brief authority, who exercised their power with all the summary despotism of Persian satraps, or Turkish bashaws. Scarce a day passed without some of the people being flogged, imprisoned, or transported, often without crime—generally without the semblance of a trial. They were prevented from raising sustenance from the earth—from cultivating the soil. They were not even permitted to erect houses upon their own grounds. The insane and capricious mandates of usurped authority were carried to such excess, that the people were not even allowed to repair their houses. To build a house, or repair an old one, was regarded as treason against the majesty of the local government. Thank God, Sir, this frightful despotism is no more; and there exists as much difference between Newfoundland, now, and the same country twenty years ago, with respect to civil liberty, as there actually is between London and Constantinople. Short as the period is since the commencement of the present government, it has gained the affection and the confidence of the people. The distinguished individual, Sir Thomas Cochrane, at the head of the government, has already done more for the internal improvement of the country, than had been done by his predecessors since the island was first discovered by Cabot in the reign of the 7th Henry. The administration of justice is now placed in the hands of men professionally educated, of high character, and who dispense justice to the people with the greatest impartiality;—men who do not ally the "laws to grind the poor, or rich men to rule the law." The happy effects of a wise government, and of a pure administration of justice, is visible throughout the country—crime is banished from the land—in a large population, spread throughout a great extent of country, scarcely any violation of the law is committed—the prisons which, during the reign of despotism and injustice, were crowded, are now untenanted—house-breaking, street or highway robbery are crimes never heard of in Newfoundland, notwithstanding that property is less secured and more exposed in that country, than it is in most others. (Hear, hear.) It is a very extraordinary fact, that during the time that the late Chief Justice Forbes (now Chief Justice of New South Wales), whose venerated name will ever live in the grateful recollection of the people of Newfoundland, and the present Chief Justice, R. A. Tucker, Esq., the successor to his talents and his virtues, presided in the criminal courts a period of twelve years, the severest punishment inflicted by them, on any culprit, was a few months' imprisonment, although during a great part of that time, the poorer classes of the population were suffering great privations from famine and other causes. I have had frequently the pleasure of hearing these learned, upright magistrates from the bench congratulating the people, particularly the labouring classes, on their orderly and peaceable conduct; and having had the honour, in some degree, of enjoying their friendship, I have heard them express the same opinion in private. I fear, Sir, that when I state the absence of public crimes at Newfoundland, and add that the greater part of the working population are Irish, and the descendants of Irish, and that I have known frequently three or four thousand emigrants in one season from Ireland, in a state of destitution thrown into the town of St. John's, I shall shock the faith of the vile calumniators of the people of this country. (Hear, hear.) But, Sir, it is the truth, and I must say, in justice to the wealthier portion of the community, that if the poorer classes of the Irish in that country were not orderly and peaceable, they would be undeserving of that character for gratitude and generosity which even their bigotted calumniators, by way of a makeweight in the opposite scale, sometimes give them credit for. Invariably the greatest kindness and sympathy have been exhibited by the higher orders of Newfoundland for the distressed Irish; and it is only a just tribute to them to say, that they are above the paltry distinctions of

countries or of creeds—that they have long ago committed bigotry to the shades. (Hear.) The improvement in the government and judicature, has brought about a corresponding improvement in religion, education, and morals—the people are remarkable for their attention to their religious duties; and though divided into various sects, and from various countries, that bitter sectarian hostility so visible in these countries, claiming a higher degree of civilization, and loudly proclaiming to the world their pre-eminence in christian doctrines, is not to be found amongst them. The people of the various religious congregations follow the injunction of their Divine Master—"They love one another." Thank God, religious discord, if it ever existed in Newfoundland, exists there no longer. It is only in the profane and fertile soils of the old countries that infernal plants can flourish and luxuriate, spreading its noxious vapours, and causing ruin and desolation within the sphere of its influence. It is an exotic, and will never take root in the young and healthy soil of America. And here let me indulge my feeling of pride and patriotism, as an Irishman, by stating that all those high and social virtues which I have been describing—this high religious perfection—this absence of crime—this generous enlightened liberality, are the distinguishing features of the Irish character in Newfoundland. This, Sir, is not declamation—these assertions are not made for the purpose of gaining your applause or popularity at Newfoundland. I hope I have no occasion to express my sentiments here for the purpose of gaining the good opinion of my countrymen there. What I state, arises from my deep sense of its truth; I know it will not, it cannot be contradicted. I confidently appeal to the Hon. Mr. Tucker, the chief justice of Newfoundland, (now in England) for the confirmation of what I say. He arrived from Newfoundland a few weeks ago at Waterford. A deputation of the merchants in that city, connected with Newfoundland, waited on him to congratulate him on his arrival, to thank him, on the part of their countrymen, for the kindly feelings evinced, at all times; by him towards the Irish, and to invite him to a public dinner, as a demonstration of their respect and gratitude. In declining that invitation, he replied in the spirit of St. John Davies, and said, that he only did his duty towards them, and that there was nothing required to gain the approbation and affections of the Irish, but a pure and impartial administration of justice, which he was determined they should enjoy, as long as he had the honour of presiding over the judicature of that island. A person going to Newfoundland, unacquainted with the true character of the Irish, and only judging of it from the vile calumnies which are so industriously circulated in England, must be struck with the contrast. In Newfoundland the Irish Roman Catholic people are religious, moral, and peaceable. It cannot be the climate or the voyage that has caused this change; no, it can be traced to a very different source; there they are protected by the government and the authorities—justice is administered to them without affection or favour; the higher orders (English and Scotch as well as Irish) treat them kindly, sympathize with them in their afflictions, and relieve their wants. It is, then, the evident interest of the Irish at Newfoundland to be orderly and peaceable; they can as quickly discern their interest as most people. It is a matter well worthy of consideration amongst the higher orders here, whether, if they treated the people in the same kind manner, they would not make them a suitable return. No one thing struck me, during my residence at Newfoundland, with more surprise than to observe how soon the Irish got clear of their local prejudices and prejudices after their arrival. Bigoted orangemen and bigotted Roman Catholics, just reeking from this stew of religious and political bigotry, after a few months' residence in Newfoundland, became the best friends, and laugh, or rather weep, at their folly, and fairly acknowledge that in their country both Protestants and Roman Catholics, Orangemen and Papists, have been used as puppets by the jugglers behind the scenes, for the purpose of perpetuating the misery and degradation of their native country. The Irish character is little understood, and is most foully traduced. I do not blame Englishmen for having prejudices, because I know the apostolic zeal that has been used to mislead their honest hearts and generous minds; but I wish I could command language to express my contempt of those renegade Irish who drag their existence from the heart's blood of the people, and who are loud in their charges against them.

They pretend, good souls! to feel the greatest anxiety for men's eternal welfare, whilst at the same time they are, I fear, opposed to their civil and political rights. They oppress and grind the people in this world, I suppose, for the purpose of giving them a stronger zest for the joys they are so anxious to procure for them in the next. When I hear of these arch hypocrites preaching and whining over the benighted state of the Irish, I compare them to the crocodiles on the banks of the Nile, who cry over and devour their victims at the same time. (Cheers.)

Mr. O'Connell rose to second the motion, and said that nothing could gratify him more than the cheering co-operation of the friends of Ireland in America.

The motion of Mr. Morris was then put, and carried with acclamation.

HEADS OF THE RELIEF BILL.

(From the Morning Chronicle, March 6.)

Last night the measures which have been looked for with such anxiety were submitted to Parliament by Mr. PEEL, in a long speech, which was very favourably received by the House.

The Right Hon. Gentleman, in a most earnest and impressive tone and manner, commenced his speech with the following beautiful exordium:—

"I rise, Sir, as the Minister of the State, and by the just authority which belongs to that State—(hear, hear)—to vindicate the advice which was given to his Majesty by a united Cabinet, to insert in his gracious speech to Parliament that recommendation with respect to the condition of Ireland and the disabilities of his Majesty's Roman Catholic subjects which has just been read, and to submit to the consideration of this House those measures by which his Majesty's Government propose to carry that recommendation into effect. Sir, I rise in the spirit of peace, to propose the adjustment of the Catholic Question—(hear, hear, hear)—of that question which has occupied so much of the time and attention of Parliament, and which has distracted the Councils of the King for nearly 30 years. I rise to discuss this subject in the spirit which is enjoined in one of those beautiful prayers by which on this, and on every day, we are enjoined to lay aside all private interest and personal views in our discussions—

"May God grant," in the words of that prayer, "that the result of the Councils of this day may lead to the safety, honour, and happiness of the people, to the public wealth, and tranquillity of the realm, to the uniting and knitting together of the hearts of all persons within the same, in the bonds of Christian charity and peace." Sir, by the magnitude of the interests—by the difficulties which I know have to be encountered—and I undoubtedly am not unconscious of the extent to which these difficulties have certainly increased—and in the magnitude of these interests through these difficulties I am supported by the consciousness that I have done my duty. I have fulfilled the obligations of that solemn oath which I have taken to his Majesty in the capacity of a responsible Minister of the Crown, that in all matters to be treated in his councils, I should there declare my opinion openly and faithfully, according to my heart and conscience. According to my heart and conscience, I believe, the time is come when there is less danger to the general interests of this empire, to the spiritual and temporal welfare of the Protestant Church, in attempting upon safe principles an adjustment of the Catholic Question, than in any other cause which I can suggest to his Majesty. I have stated this opinion on a former occasion, and to this opinion I deliberately and fixedly adhere; unchanged by any acrimony—(hear)—unchanged by any expression of opinion, however general, or however limited; unchanged by the popular estimation; unchanged by the heavier loss of private friendship.

Sir, I say, that looking back on the past, surveying the present, and looking forward to the prospects of the future, I think the time has arrived when an attempt should be made to adjust this question. I have been called upon to make out a case for that opinion—I have been called upon to state the reasons why, in opposition to the course I took before, I now act in this way; and I, with the permission of the House, for the satisfaction of those who differ from me, and the satisfaction of the people of this country, shall strive to make out that case which I have been called upon to make out. I know that I am speaking in the presence of a House of Commons, a majority of which is already prepared to consent to the adjustment of this question. I am quite aware it is unnecessary for me to address any argument to those with the view of getting them to give the measure their support, but I shall do so in what I am about to submit, less from any personal object of vindicating the measure than from attempting to satisfy the great body of the people, that there is more evil to be apprehended from abandoning the question than from bringing it forward, and this fact has carried the force of demonstration to my own mind. Sir, I cannot think of continuing the present system of exclusion in Ireland. Those who urge the responsibility of a measure must determine to what extent they will push certain principles, and if they are satisfied that by pushing those principles to a certain extent they are endangering the establishment they wish to preserve, it is not inconsistent with the course they have pursued, but it is their duty to advise measures not exactly consonant to those they have heretofore urged."

It has been reported with much confidence, that in consequence of the opposition the measure has experienced since the Royal ear was open to the Duke of Cumberland and other intriguers, very considerable changes had been made in it, so as to render it much less favourable to the Catholics than was originally intended. Mr. Peel declared these reports were utterly without foundation. "I beg, Sir, (he said)

in contradiction to reports which have been recently circulated, to state that the measure which I propose this day is the measure on which the Government had resolved previous to the meeting of Parliament. (Hear, hear, hear.)—I say, too, that we have not, in consequence of any objections raised since that time, made any alteration in the plan we then proposed—(hear, hear)—that not only the substance, but the details were then agreed upon—and that in every part this is the measure which, in the consideration given the subject preceding the opening of Parliament, we had resolved on."

"The principle of the measure," he said, "is the abolition of civil distinctions, and of the inequality of political rights. (Loud and long continued cheering.)—Another principle pervades the measure—it is the maintenance intact and inviolable of the Protestant religion, doctrine, discipline, and government—(cheers)—in such a manner as to reconcile the two great objects of the removal of restraints on the civil privileges of the Catholics with the full preservation of the rights of the Established Church." Roman Catholic Peers and Roman Catholic Commoners are to be placed, with respect to sitting in Parliament, on the same footing as Protestants, there being no positive distinction existing between them and Members of the Church of England and Dissenters. This proposition was loudly cheered by the House. So much for the removal of disabilities. Before proceeding to notice the limitations and restrictions, we shall advert to a point which has on former occasions given rise to much excitement; namely, the interference of the Government with the exercise of the Catholic religion, on the ground of the dependence on a foreign superior. Lord Castlereagh, and many other great men, thought the admission of the Catholics to their civil rights should be accompanied with a provision for the Roman Catholic Clergy, by way of ecclesiastical security.

"If I am asked (said Mr. Peel) whether I have any securities in the way of stipend, or interference, or control, I will say at once that I have none. (Cheers.)—I cannot propose an incorporation of the Roman Catholic religion with the State, nor to give it a qualified establishment. I defer to those feelings which have been excited with regard to the religious part of the question. I say at once, that my proposition is, that the Roman Catholic religion shall not be considered as on the footing of an Establishment, but of Dissent. I abandon the veto, therefore, first, because it is no rational security; and secondly, because objections may be made to it which are not worth raising. It is better that we should not take securities which are manifestly of no efficacy. It would be ridiculous, it seems to me, to appoint a Commission for Roman Catholic Prelates, to testify the character of loyalty of a candidate for a See in Ireland. It would give no power to the Crown, while it would impose a responsibility on the Crown." As to the examination of the intercourse with the See of Rome, he had no desire to inspect it, and he believed the people thought the Secretary of State ought no more to interfere in the spiritual affairs of the Church of Rome, than in those of the Wesleyan Methodists. Should danger ever arise after the abolition of the civil disabilities, he should not hesitate to come down to the House, and ask for a law to interdict intercourse with the See of Rome, and to require all correspondence, lay or spiritual, to be submitted to the inspection of Government. With respect to the securities for the Establishment, the repeal of the declaration against transubstantiation would be a relief to Protestants as well as Catholics, but it was no longer applicable when the exclusion should be removed. He proposed the retention of the Oath of Supremacy by Protestants, and he hoped that it would in time be taken by all others; but as they objected to it at present, it was necessary to provide a test for them in lieu of it. He should relieve them from the present oaths of allegiance and abjuration, by incorporating both into one, freed from the terms at present obnoxious to the Catholics. The oath shall be to this effect:—

"I, A. B., do declare, that I profess the Roman Catholic religion. I, A. B., do sincerely promise and swear, that I will be faithful and bear true allegiance to his Majesty King George IV., and will defend him to the utmost of my power against all conspiracies and attempts whatever which shall be made against his person, crown, or dignity, and I will do my utmost endeavours to disclose and make known to his Majesty, his heirs and successors, all treasons and traitorous conspiracies which may be formed against him or them. And I do faithfully promise to maintain, support, and defend, to the utmost of my power, the succession to the Crown, which succession, by an Act entitled 'An Act for the further limitation of the Crown, and the better securing the rights and liberties of the subject,' is, and stands limited to the Princess Sophia, Electress of Hanover, and the heirs of her body, being Protestants; hereby utterly renouncing and abjuring any obedience or allegiance unto any other person claiming or pretending a right to the Crown of these realms. And I do further declare, that it is not an article of my faith, and that I do renounce, reject, and abjure the opinion, that Princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or by any person whatsoever. And I do declare, that I do not believe that the Pope of Rome, or any other foreign Prince, Prelate, person, State, or Potentate, hath, or ought to have, any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm. I do swear that I will defend to the utmost of my power the settlement of the property within this realm as established by the laws; and I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present church establishment, as settled by the law within this realm; and I do solemnly swear that I never will exercise any privilege to which I am or may become entitled to disturb or weaken the Protestant religion, or Protestant Government in this Kingdom; and I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration and every part thereof, in the plain and ordinary sense of this oath, without any evasion, equivocation, or mental reservation whatsoever."

The Catholics are to have all offices open to them, with two exceptions; namely, the office of Lord Lieutenant of Ireland and Lord Chancellor of England. All local statutes and ordinances established in Universities, Colleges, or Schools, to which Catholics cannot now be admitted, are to be preserved

inviolable. The law relative to presentations to livings is also to remain unchanged; and if any Roman Catholic hold an office to which Church Patronage is attached, the Crown shall be empowered to transfer the right of presentation to a Commission. Another provision will be, that it shall not be lawful for any Roman Catholic, in any office, to advise the Crown relative to the appointment to any situation of dignity in the Established Church of England or Ireland. Having disposed of the principle of the measure, and the limitations for the satisfaction of the Protestant mind, Mr. Peel next applied himself to a subject which may be considered rather Irish than Catholic, though the persons chiefly affected will no doubt be Catholics; namely, the elective franchise. Whatever regulations in this respect it may be necessary to apply to the Roman Catholics, he also proposed to apply to the other subjects of his Majesty. He contended that for the sake of the improvement of the moral condition of Ireland, a change in the freehold qualification was absolutely necessary. When the subject was before Parliament in 1825, it was then contended that from the power of making freeholders without check or control, the disposition to divide the land into small parcels was encouraged, in consequence of which the freeholders were the mere instruments of the landed Aristocracy. Since 1825, the influence of the landlords had been paralyzed by the Priests, who had taken from them the power they once possessed, and they had a right to require that spiritual influence should not be exercised in that illegitimate manner. Practically the franchise in Ireland differs in every respect from the same franchise in England; the system in Ireland being for landlords to lease lands to middle men, and the freehold being created through intermediate channels. He did not, however, propose to assimilate the system of Ireland to that of England, but to raise the qualification. Many individuals whose judgment was entitled to the greatest weight were decidedly in favour of raising it to 20*l.*, but he was inclined to be satisfied with 10*l.* At present fictitious freeholds are created, but it is desirable that some mode should be devised of ascertaining the value. The Assistant Barrister is to have the registration of the freeholds, and the power of making any inquiry he may think proper whether the freehold exists. With a view to guard against abuse on the part of this Judge, an appeal is to lie from his decision, as to the title, to the Judge of Assize; and if there is any doubt as to the value, the freeholder to have a right of appeal to a Jury. The Bill will give great satisfaction to the people of the Continent, on account of the restrictions it imposes on Jesuits. "The parties at present here (said Mr. Peel) ought not to be interfered with; but we ought to know their number, and require to have their names registered. We are entitled to require, also, that those communities which are bound by monastic vows shall not extend for the future. There will, therefore, be a provision against the introduction of any extraordinary number of that class of men into this country, to which they have come because other countries have set their faces against them. I feel it right to take securities against the extension of religious communities, the members of which owe no allegiance to any body but to their Superior, who is resident at the Court of Rome." Another restriction may not, perhaps, be palatable in Ireland, the Bishops are not to be allowed to take the title of Sees filled by the Bishops of the English Church. Such are the heads of the measures submitted by Mr. Peel. The part of the Bill which will be most objected to, not in Parliament but in Ireland, will be the raising of the freehold qualification. We confess that of this part of the plan we cordially approve. We are satisfied that were gentlemen in England not deterred from the manufacture of qualification by the operation of the Poor Laws, which might make them pay dearly in rates for their freeholders, the most injurious consequences might follow here from the low qualification as well as in Ireland. As there are yet no Poor Laws to act as a check on the gentlemen of Ireland, we consider the elevation likely to be a benefit to that country. The debate was adjourned over to this day.

Speech of Sir GEORGE MURRAY, on Mr. PEEL's motion for going into a Committee upon the Catholic Question:—

"Although I have never before given any vote upon this question, or taken any part in the discussions which have at various periods taken place in this House, I feel it is now absolutely necessary that I should state my opinions—a necessity which I feel as an individual Member of the House—and still more as a person holding the situation of a Minister. So strongly indeed am I convinced of that necessity, that I think it would be inconsistent with my duty if I failed to express the opinions I entertain upon this most important question. The only occasion when I gave a vote upon any question connected with the Catholics was in the year 1825, and upon the Bill for putting down the Association; and I do not hesitate to express the conviction I had then, and which I entertain to the same extent now, that the existence of such an Association, whether composed of Catholics or of Protestants, was inconsistent with the authority of any form of Government in any country. (Hear, hear.) On the same grounds I voted during the present Session for the suppression of the late Association; but with this additional motive, that I conceived nothing could so much impede or prejudice the discussions upon the measure now before us, and which all persons admit to be calculated to produce such important benefits to the country, as the existence of such an Association while those discussions were proceeding. Although, however, I gave my vote to put down the Association of 1825, I did not take any part in the discussions which afterwards took place upon the Catholic Question. I confess, however, that I had a strong feeling in favour of the claims of the Catholics; but I found the question surrounded by so many difficul-

ties, and saw so little prospect of the contending parties coming to any satisfactory conclusion, that I abstained from taking any part, either by my voice or my vote, in the discussions which followed. Soon after the passing of the Bill of 1825, I was appointed to the chief command of the army in Ireland. This appointment, of course, brought me more closely in connexion with the people of that country; but having, in addition to the duties of Military Commander, being called upon for a short period to fill the situation of one of the Lords Justices, in the absence of the Lord Lieutenant, the situation of the country was brought still more closely under my notice in this double capacity. The result of my observations was a thorough conviction that the country had arrived at a state in which it was impossible it could remain, and that the Government must either advance or recede from the course it had pursued. I say impossible to remain, because all the ties of society were beginning to be loosed, and the bonds which bound man to his fellow man on the point of being broken, (Hear.) Back I knew it was impossible we could go, so as to establish any thing which would merit the name of civilized society. We could indeed, I admit, have formed a state of society founded upon penal statutes, and supported by the sword or the bayonet, but we could form none which would bear the slightest analogy with any thing known or imagined under the British constitution. (Hear.) I would here beg to offer a few remarks upon the observations of those who declare we are going to destroy the constitution. They who form the opinion that the result of this measure will be the destruction of the constitution, seem to have taken up the notion that the principle of the constitution is a principle of exclusion. That is not my notion of it. On the contrary, my opinion is, that the object of the constitution is to diffuse its blessings to all classes of the community. (Cheers.) It is an argument much relied upon by the opponents of the proposed measure of concession, that the present proposal of Government is an infringement on the constitution of 1688. But, Sir, I will not consent to date the constitution of this country from the year 1688. I hold that at that period the best principles of the constitution were upheld, improved, and amended. But the constitution itself is referred to a much earlier date—to the laws and institutions which had been established by Catholic hands, and cemented by Catholic blood. (Cheers.) It has been argued by the Hon. Bart. (Sir R. Inglis) that at some remote period disturbance has prevailed in Ireland; that dissension now prevails there, and, therefore, that disturbances shall continue. So, then, we are to infer from the Hon. Baronet, that discord is to be the perpetual destiny of Ireland, in all future, as it has been in all past periods of her existence. Is it that there is any thing in the peculiar climate of Ireland, or in the brave and generous character of her inhabitants, that should render her impregnable to improvement, and incapable of that tranquillity and civilization which England enjoys, and which Ireland has an equal right to, and possesses equal means to arrive at the enjoyment of? I see nothing in the state of Ireland which should exclude her from the full possession of those advantages which my own country (Scotland) has recently reaped from the advances which she has made in the cultivation of the arts of civilization. (Hear.) And from the opportunities which I have had of forming an opinion during the period that I held a military command in that country, I am convinced that there is no nation which is more eminently capable than Ireland of deriving advantage from the cultivation of arts, science, and manufactures.

It only requires the encouragement of a liberal government to afford her the opportunity of realizing all these advantages; and, in a degree, too, beyond the conception of the Hon. Baronet (Sir Robert Inglis) to form an estimate. The great evil of a divided Cabinet was another point on which much stress had been laid. Upon this subject it is only necessary to refer to the brilliant example of my Right Hon. friend, who has wisely changed his course of action, when he conceived that change was consistent with the service of his country. (Hear.) I rejoice at his change of opinion to that side towards which I have always inclined. In his change of conduct I rejoice, and I hail it as the best pledge that can be given of the satisfactory character of the intended measure. It is the best pledge that can be given, not only on account of the sources and opportunities of knowledge and information which he has peculiarly possessed, but also because his past conduct on this question gives assurance that he will not consent to any alteration inconsistent with the due protection of those institutions of his country which it has been the main object of his political life to cherish and preserve. The measure is the result of the deliberations of the united cabinet. (Hear, hear.)

But my Right Hon. friend (Mr. Peel) has been more conspicuous than any other member of that cabinet in the aid and co-operation which he has given to the success of this measure, on account of his former opinions upon this question. Whatever dangers were to be apprehended, were to be apprehended from the state of society in which the Catholics were placed, and that state can be best corrected by the extension to them of an act of liberality and of justice. The Hon. Baronet (Sir R. Inglis) has referred to the habits of the army, and to what he was pleased to call "the brute force," which, I presume, as a compliment, he designates to be the characteristic of that profession. I can only say, that having spent the greater part of my life in that profession, I found it free from prejudices—I found in the army no differences on account of religious distinction—and it was only in civil society that I observed such differences to prevail. In the army the men of different religious persuasions inhabited the same tent; they moved and were marshalled in the same ranks; and the only competition into which they entered, was who should exceed the other in fidelity to his country, in zeal, in

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DUBLIN, JANUARY 20.

DEPARTURE OF THE MARQUIS OF ANGLESEA.

At twenty minutes past eleven o'clock, the Marquis and Ladies of the family left the Castle in their carriages. They do not, we understand, leave this country for a few days; the Noble Marquis's two younger sons are those only of his children who accompany their father, on his way to England.

At twelve o'clock precisely, his Excellency came forth, attended by his staff, mounted his horse, and bade a final adieu to the Castle of Dublin. It was a moment of the most intense interest; one mighty simultaneous expression of acclamation bursting from the assembled thousands of individuals, distinguished and respectable in their country, who thronged the Castle-yard and the approaches to it, hailed the appearance of THE FRIENDS OF IRELAND, in a manner that must have been as grateful to his feelings as it was expressive of their own. The cheering was instantly caught, and promptly responded to by the multitudes without the Castle precincts; and the welkin rang again with acclamations—

"Each tongue was loosed—and a general cry,
Which shook the firmament on high,
Burst forth at once."

Indeed language can scarcely do justice to the general enthusiasm, which ran like an electric fluid through every breast on this momentous occasion. It is almost unnecessary to state, that these demonstrations of generous and devoted zeal were acknowledged by the object of them, not only with that affability and condescension for which the gallant Marquis of Anglesea is so pre-eminently distinguished, but in a manner which strongly portrayed the intensity of the feelings by which he was affected.

At this period, so dense was the crowd that surrounded the Marquis and literally blockaded the way, and so anxious was each to catch a parting glance of their favourite Governor to bid him farewell, that it was not until after some interval of delay that he was enabled to proceed. He appeared in excellent health; his dress was perfectly plain—similar to that worn by him on occasion of his public entry into Dublin. The procession now moved forward, and had a highly imposing effect; a very large number of officers, in gorgeous uniforms, and mounted on superb chargers, surrounded his Excellency, while a long cavalcade of gentlemen on horseback followed.—The acclamations that swelled the body, as it passed onward in its progress, were enormous: every street, lane, and passage, leading into those through which it passed, poured forth their multitudes—the number of the carriages, in particular, was prodigious; and at length, notwithstanding the previous arrangements to maintain the course through the centre of the street unobstructed, in a short time Dame-street and College-green became, by the overwhelming press, absolutely impassable to pedestrians—the flag-ways had been rendered so long before, the dense throng which filled them being necessitated to remain there, one solid immovable mass.

Here and during the remainder of the progress within the city bound, all seemed to vie with each other in their affectionate greetings and manifestations of attachment.—A great many of the horsemen in the far-extended train bore rods, from which waved black banners in testimony of mourning. Several of them bore inscriptions, as "No oblivion," "Anglesea, farewell," &c., &c.; while other individuals expressed their respectful regret by wearing black crapes on the arm. But perhaps the most forcible and most affecting proof of this feeling was that exhibited in the closing of the shops, which was observed throughout with a very few exceptions. Many of the traders who afforded this manifestation of their conviction of the loss they were likely to sustain, might themselves be seen, with their families, at their doors and windows, evincing by the anxiety of their looks the sentiments which occupied their minds at witnessing the passing spectacle. In this way the metropolitan limits were at length cleared by the procession.

The cavalcade had now passed Baggot-street Bridge, and as it advanced was joined by immense multitudes of persons from all directions, principally by those who appeared to have come from distant parts of the country.—The route to Kingston was thronged with all descriptions of vehicles; the greater number were those of private individuals. Detachments of the 7th Hussars were stationed at convenient distances, which fell in with the procession as it moved along. The Noble Marquis proceeded at rather a quick pace till he reached Kingston, all the way receiving renewed testimonials of public gratitude and esteem. Having arrived at the pier, the spot whence his Majesty took his departure, the cavalcade drew up; the shouts of the immense concourse of persons that thronged the pier, quay, and surrounding heights, rent the air. Here his Excellency alighted, and it was with the greatest possible exertions on the part of the military and the police, that the crowd could be restrained from pressing upon his Excellency. Sir Harcourt Lees met him on the beach, and presented the address of the inhabitants of Kingston, to which his Excellency returned a suitable reply.

Mr. O'Gorman Mahon then addressed his Excellency, and told him that he had arrived from Clare, with an address from that County to him. To this the Lord-Lieutenant replied, that under the present state of his feelings he should not wish to reply without first attentively perusing it; but hoped that Mr. Mahon would give it his Secretary, in order that he might be enabled to send an answer to it.

His Excellency then addressing himself to those around him, said, that the affection manifested towards him by the people of Ireland should ever be deeply engraven on his heart. He should ever remember the good people of Ireland, and his parting advice to them was to persevere in that constitution-

al course which had hitherto marked their progress by perseverance in such a course, they must establish their country in the state in which he was most anxious to behold it—happy, united, and prosperous. His Excellency then stepped on board his barge, accompanied by his brother, Admiral Sir C. Paget, Lord William Paget, and his two youngest sons. The instant they stepped on board, the name of "Anglesea" burst forth from every lip—every head was uncovered, and while he pulled round the harbour to the *Pearl* sloop of war, in which he embarked, the cheers were long, loud, and continued. His Excellency repeatedly acknowledged the greeting.—"The principle of the measure," he said, "is the abolition of civil distinctions, and of the inequality of political rights. (Loud and long continued cheering.)—Another principle pervades the measure—it is the maintenance intact and inviolable of the Protestant religion, doctrine, discipline, and government—(cheers)—in such a manner as to reconcile the two great objects of the removal of restraints on the civil privileges of the Catholics with the full preservation of the rights of the Established Church." Roman Catholic Peers and Roman Catholic Commoners are to be placed, with respect to sitting in Parliament, on the same footing as Protestants, there being no positive distinction existing between them and Members of the Church of England and Dissenters. This proposition was loudly cheered by the House. So much for the removal of disabilities. Before proceeding to another other was missed; she immediately pulled back, and received the little fellow on board, who, during the interval, had remained among the crowd.

CATHOLIC ASSOCIATION.

(From the Dublin Morning Register, Feb. 11.)

DISSOLUTION OF THE ASSOCIATION—COMMUNICATION FROM THE CATHOLIC PRELATES.

MR. FORD, in handing in rent from the county of Longford, would take the liberty of offering some observations on a subject of very great interest at the present moment, and he would conclude by moving, that the Association, at its rising, do adjourn to Thursday. My object in doing so (said Mr. Ford) is to obtain time for deliberation on one of the most important topics ever discussed in any public assembly. (Hear.)—Surely the intention on our part to dissolve is as good as our actual separation, and the short delay I desire will enable us to say, that we have been the victims of an unconstitutional law—not parties to it. From all I have heard, I am honestly and decidedly of opinion that we should act with deliberation, and with this view I move that the Association at its rising do adjourn till Thursday.

MR. SHEIL.—I rise for the purpose of proposing a resolution, which may expose me to some obloquy, but which my sense of public duty in this great crisis of Ireland induces me to press upon you. I shall abandon all the ordinary resources of persuasion, and without any attempt by a preliminary winning of your good will to sway your minds, I shall at once state that it is my intention to move an immediate dissolution of the Catholic Association. (Loud cheers from some, and vehement exclamations of "No, no," from a part of the meeting.)—I come before you with a large credit of Protestant abhorrence standing in my favour—and I, who have been thus the vehement, the fearless, the daring, perhaps the rash and fierce declaimer, or satirist,—or call me what you will—now, in a great change of circumstance, appear before you, with feelings and with convictions utterly different, and am the very first to exclaim—"Dissolve the Association." (Long continued cheering.)—There are many views under which this advice should be considered. I shall begin by authority—authority has been urged against me; let me see how authority stands in my favour—she recommends the dissolution of this body. Lord Anglesea has enforced the necessity of dissolving the Association. (Loud cheers.)—We owe to this champion in our cause, the homage of our compliance. Lord Holland, the kin to intellect and in heart, as well as in blood, of the great Fox, has given the same injunction. Sir John Newport (the Nestor of Ireland) has thrown in the weight of his experience and of his virtue. Maurice Fitzgerald, the descendant of men who were more Irish than the Irish themselves, has thrown his name and his talents into the scale, and, lastly, comes Henry Brougham (the champion of the intellect of England, who, with abjuration equally eloquent and honest, has conjured us to give up our corporate existence. (Loud and continued cheering.)—These are Parliamentary authorities. But I come here, sustained by far greater influence—I come here with two and twenty mitres. (Hear, hear.)—You marvel, perhaps, at me—you do not understand me—I shall explain myself. The Catholic Hierarchy are at this moment in Dublin—the Catholic Bishops have authorized me (I lay an emphasis on the word) to come down to you—(loud and universal cheering.)—and to state their opinions. With this sanction, I bid defiance to all injurious surmise—I do not rely upon Lord Anglesea (though I might rely upon him alone.) I do not rely upon Lord Holland (though I might rely upon him alone.) I do not rely upon Sir J. Newport, and upon Maurice Fitzgerald, and Henry Brougham (a name of great preponderance in the political scale.) But speaking to Catholics, I appeal to the authority of our venerable Bishops, and I throw their two-and-twenty mitres at once into the scale. I want ask who doubts me, but I ask, who doubts them? I come then with an unpopular proposition, with immense popular authority. I stand here the delegate of your Hierarchy. (Loud cheering.)—Having thus far spoken of authority on my side, I may justifiably advert to the opinions of Mr. O'Connell. I have stood beside Mr. O'Connell at a period of emer-

gency. When he was assailed in 1825, I threw myself devotedly into his cause. Had I been addicted to base envy and miserable jealousy, I should have seized the opportunity of assailing him; but, instead of so doing, I exerted whatever powers I have in order to sustain him. Let no man, therefore, tell me, that I disregard his authority, or do not place a just value upon the influence of his opinion. He has done miracles for us; but at the same time I defy that there is any omnipotence in his name. I have opposed him in times of emergency, and I will oppose him whenever it becomes needful again. I therefore declare, without hesitation, that no matter whatever opinion may be entertained or expressed by any individual, I think it my duty to call upon this Association to dissolve itself. (Loud cheers.) I now proceed to state the arguments in favour of that dissolution, which are independent of authority. In 1825 we were absurdly led into a belief that Lord Liverpool was favourable to our cause—this was a mere matter of surmise—the delusion was speedily dispersed. But how stands the case now? We have a speech from the throne—we have a declaration from the Duke of Wellington, and above all, we have a distinct recantation from Mr. Peel. What pretence have we for distrusting the Government, when its chief members have not only contributed their suffrages in our favour, but have receded from the opinions upon which they once so strongly and vehemently insisted? But I put aside all abstract reasoning, and I come at once to the question of expediency. It is obvious that the Association is to be suppressed; an Act of Parliament is in progress for its dissolution. Should we not anticipate that Act of Parliament? We must needs perish. Shall we fall by an honourable suicide, or by the hands of legislative execution? It is quite manifest, that before many days shall go by, the act for our suppression will have been in full force; that will put us down. Is it not, therefore, wise upon our part to meet the Minister, and to take away from him every pretence for an infringement upon the rights of the Irish people? He is preparing fetters—let us show him that they are useless. He is forging chains—let us show him that he has no rivets to which they can be attached. My reasons for the dissolution of this body are few and obvious. It was established in order to carry emancipation; the end is gained, let us disperse. The dissolution of this body will lead to the mitigation of prejudice; that will render the adjustment of the question more easy; we shall give evidence of our disposition to enter into the views of the Minister. The passions of the English people have been invoked; we shall by this measure allay them. Thus we shall render the introduction of penal measures unnecessary, and at the same time convince the people of England that we only aim at a just level of citizenship with our Protestant fellow-subjects; we shall accelerate Catholic emancipation. I see that these reasons have convinced this Assembly. (Cheering.) (Here Mr. Maurice O'Connell handed a note to Mr. Sheil.)—Mr. Sheil: Mr. Maurice O'Connell has suggested to me, that we should wait until we hear from his father. Well, I think that this delay is not unreasonable; I will yield to this application. At the same time, it is manifest that the whole of this meeting are for a dissolution. The dissolution is substantially carried. If I do not press my motion, it is from deference to the appeal which has been made to me by Mr. Maurice O'Connell. I could carry it at once; and let it be known that I postpone the matter until Thursday, as a mere matter of form. The Association is really dissolved. (Mr. Sheil sat down amidst loud and continued cheering.)

LORD KILLEEN.—My first impression was, upon hearing of the present motion, that I should be decidedly hostile to it. Since then I had many opportunities of conversing with persons of great experience and intelligence, and I now think that the sooner we dissolve the better.

MR. M. BELLEW read two resolutions, which he intended to propose; one was for an address to the people of Ireland. He thought this should be done, for the purpose of showing that they did not dissolve in such a hurry, as that they could not manifest attention to them to whom it was due. The last resolution was, that relying on the assurances given to the Catholics in the speech from the throne, the Association should, at its next meeting, adjourn sine die.

MR. LAWLESS had, in an early part of the evening, given notice of a motion for adjourning sine die. He thought it as well to waive his notice, but he would reserve to himself the right of proving, and he was certain of demonstrating, that instead of dissolving, they should adjourn sine die.—(Cries of "No, no; a dissolution.")

FINAL MEETING.

There was a meeting of the Association on Thursday, Sir Thomas Esmonde in the Chair.

The amount of rent acknowledged to have been received for the week, was 915l. 16s. 10d.!

The following letter from Mr. O'Connell having been read:—

"Batt's Hotel, Dover-street, London,
10th February, 1829.

"MY DEAR FRIEND,—Here I am prepared to make that experiment on which so much of the fate and fortunes of our wretched country depend. My right to sit and vote in Parliament is, I may venture to say, demonstrated. I defy any lawyer to lay his finger on any statute that enables the present House of Commons to create a forfeiture of the seat of a Member for not taking the odious oaths, or, that even empowers that House to administer these oaths. It is said that a very eminent Chancery barrister, Mr. Sugden, has written a pamphlet against any right, in which, with singular inaccuracy, he has totally omitted a most important statute. I rejoice not a little in the blunder of this legal Statesman. I fancy that his book, whatever effect it may have on

his fortunes as a man on the road to high professional station, will not add much to his already high professional reputation. I will answer him to-morrow.

"The great and engrossing question now is—What shall be done with respect to the immediate dissolution of the Catholic Association? I have thought of it much and deeply, and I confess, I cannot bring myself, for the present, to advise that measure. No man living would go further than I would to conciliate the Protestant mind, and to reconcile the mistaken—no man has, I venture to assert, gone so far as I have gone to do so. My conduct when the King was in Ireland—my conduct when in 1825 the delegation was here, prove that my disposition to conciliate exceed my discretion as to the means of conciliation. I am exceedingly anxious to conciliate every single Protestant in the British dominions, but I shudder at the idea of pleading guilty to the charges contained against us in what is called the King's speech, but what is known to be the language, not of our gracious Sovereign, but of his Ministers. Ireland never yet trusted but she was betrayed; that truth is now perpetually before my eyes, and I for one do not wish to be a party to any measure, either by direct co-operation or indirect assent, which goes to diminish the sum of constitutional liberty, or to introduce any precedent fatal to the freedom of British subjects.

"Great as my reluctance is to dissolve the Association before the law terminates its career, of course I never will be a party to any violation of the law. I am also bound to add, that it is the unanimous opinion of all our old and consistent supporters in Parliament, that the Association should on Tuesday next—that is as soon as it can do so—dissolve itself. In this opinion, Lords Milton and Ebrington, Messrs. Villiers Stuart, the Knight of Kerry, Mr. Pousonby, Mr. Gratton, Mr. Brougham, Mr. Power, Sir J. Newport, Mr. S. Rice, Sir F. Burdett, with a long list of other friends, in both Houses, concur. They say that the Ministers are determined to carry a suppression bill, and not to stir one step in the emancipation bill until the former is carried. The dissolution of the Catholic Association by a vote of its own, is therefore but an anticipation by a few days of an otherwise inevitable result. They add, that with respect to any condition to be annexed to the bill for emancipation, the Association can do nothing, even if such conditions be intended, because the suppression bill will be in force before the bill for emancipation shall be brought in.

"With respect to conditions, I have heard this—that it certainly is not intended to interfere by the emancipation bill with the forty-shilling freeholders. This bill exists in a quarter which ought not to be deceived. It is also, in like manner, believed by more, most likely to be well-informed, that the Duke of Wellington does not intend to seek for any species of vestigial arrangements. This is very consoling. To this, however, I desire to pledge myself, to use all the constitutional means in my power to procure the defeat of any emancipation bill coupled with either of these measures. Never, never will we consent to receive emancipation at the expense of the 40s. freeholders, or of the discipline of our Church. We are ready to do all that honest and conscientious men should do to conciliate. We are ready to hold out the hand of fellowship, and to render the heart of affection to our Protestant countrymen; we are ready to give our treasures and our blood for the support of the throne and the maintenance of the constitution. All we require in return is an equalization of civil right with our Protestant countrymen.

"Send forward the petition as speedily as possible.

"Address the people to be tranquil, and to take care not to be goaded into any violation of the law; all our hopes of liberty would be lost by any one act of violence. Let the people confide in your counsels, and there are still in store days of peace and tranquillity for Old Ireland.

"Believe me always very sincerely yours,
DANIEL O'CONNELL."

MR. SHEIL said, I rise to move that the Catholic Association do stand dissolved upon its rising to-day. I stated at considerable length my reasons for making this proposition upon Tuesday last. Let us dissolve the Association. If the Minister acts a false part in our regard, we can readily rally again; but if a fair and equitable adjustment of the question be made, he is an enemy of his country who would perpetuate its divisions. The course which I recommend is this: let us determine to dissolve; let us pass a series of resolutions declaratory of our motives for so doing; let us protest against any unnecessary abandonment of the rights of citizens; let us discontinue the collection of the Rent, but preserve the finance committee, in order to pay our debts and wind up our pecuniary concerns; let its meetings be private, in order that there may be no pretence for alleging that we maintain a shadow of the Association, and let its measures be subject to the revision of an aggregate meeting. Mr. Sheil concluded by moving a dissolution of that body.

MR. LAWLESS rose and said, he would have the honour of seconding the motion of his friend Mr. Sheil.—The motion was opposed by several members.

The motion of Mr. Sheil was carried at a late hour, and the Association was declared to be dissolved.

MR. EDDERBURN, afterwards Lord Loughborough, was once asked whether he really delivered in the House of Commons a speech which the newspapers ascribed to him. "Why to be sure," said he, "there are many things in that speech which I did say, and there are more which I wish I had said."

Printed and Published every THURSDAY, by the Proprietor, JOHN SHEA, at his Office opposite the Custom House, Water-Street, where Advertisements, &c. will be thankfully received and carefully attended to. Orders will also be transmitted by Mr. THOMAS FOLEY, Merchant, Harbour-Grace.—ONE GUINEA per annum.