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[FROM THE MORNING HERALD, APRIL 28.]  
**LANCASTER CONSERVATIVE DINNER.**

Upwards of 200 of the conservatives of this town, members and others of the Heart-of-Oak Conservative Club, dined together yesterday in the Theatre Royal, which was expressly fitted up for the occasion, decorated with flags and evergreens.

E. R. G. Braddyll, Esq., presided, supported on the right by George Marton, Esq., to whom a requisition has been presented, numerously signed by the Conservatives of Lancaster, inviting him to become a candidate for the borough at the next election; and on the left by Townley Parker, Esq., who has also had a requisition from the conservatives of Preston, inviting him to come forward as a candidate for that borough.—The company comprised most of the wealth and respectability of the town.

The boxes and gallery were filled with ladies, and the display of beauty that was exhibited was of that extreme character for which the "Lancashire witches" are so justly celebrated.

After the removal of the cloth, *Non Nobis Domine* was sung, and when the usual loyal and patriotic toasts were given,

The Chairman, in proposing the next toast, said that he would obtrude upon their attention for a few moments—he knew the toast he was about to propose would meet with a cordial reception from all who felt attachment to the time-honoured institutions of their country (cheers.) That meeting, he observed, would, like all meetings having for their object loyal and constitutional purposes, receive the accustomed quantum of abuse from the whig and radical faction. It would be asked, why they made those manifestations of conservative feeling? What should not loyalty show itself amongst the ranks, when they beheld the opposite party leagued together for no other purpose than that of ensuring the destruction of those institutions that had become dear to every one in the land? (hear.) Should they not when the destructives combined to effect the overthrow of the established religion—the downfall of the Protestant church? (hear.) They well knew that the object their political opponents had in view was the separation of church and state, and why, then, should not conservatives unite, knowing, as they did by past experience, that "union is strength?" Why should they not unite for the preservation of their constitution in church and state? (cheers.) The church, they were determined, should be the first object of their attack—the infidel and the bigot—the majority of the papists, and the majority of the dissenters, were all clamouring for measures which, disguise as they best could, would speedily lead to her destruction (hear.) He did not mean to attribute unworthy motives to all who differed from him—no; that would be the doctrine of the ultra-liberal, rather than the doctrine of the conservative (cheers.) He knew that there were many good men who differed conscientiously from him, but, he was sorry to say, he could form no such charitable conclusions respecting the present ministry and their supporters in the House of Commons, unless he did violence to justice and truth—they had seen, from experience, that the radicals were determined to go the "whole hog," even at the expense of sacrificing the best interests of their country, sooner than they should be thwarted in the objects of their ambition. It remained, however, to be seen whether the country would remain satisfied with the destructive measures the present ministers were pursuing. Let every man who valued the blessings of good order and social government rally round the standard of real freedom, and show, at the next election, that they had good sense and sound judgment sufficient to appreciate those blessings, by sending up a second conservative member to represent them in parliament (loud cheers.) Bearing this in mind, he would beg of them not to be led away by any gust of private friendship, to promise their votes to any one opposed to them in their political principles,

for the support of which they were that day assembled (hear and cheers.) Cease not to contend for the rights of the church and the integrity of the British constitution. He would, with these prefatory remarks, propose the next toast—"Our glorious Constitution in Church and State."

The Chairman then rose to propose "the House of Lords." That noble house, he said, was entitled to the gratitude of the whole country—was entitled to the gratitude of every man who had an interest in the preservation of those institutions under which they had enjoyed so many blessings. When he looked at the nature of the conflict in which that noble house had been engaged, and the dangerous tendency of the measures to which they were opposed, he thought they might indeed say "Thank God we have a House of Lords." It was true that the House of Peers had drawn down upon themselves the deep hatred of the faction whose revolutionary designs they so successfully opposed; but they were not intimidated, and, therefore, the radicals were clamouring for a reform of the House of Lords. This reforming of the House of Lords simply meant this—that when one party in the state became stronger than the other, and saw that they could prevail over the other party, they would say, "take care of yourself for if you do not act as we please, we will reform you." They all knew well the modern acceptance of the word reform—it meant the dethronement of the king and the overthrow of the constitution (hear, hear.) It was a fact now well ascertained in the country that the most respectable portion of the inhabitants looked up to the House of Lords with confidence and respect (cheers.) And he was sure that when the present party feeling had passed away, generations yet unborn would proclaim to the world that the House of Lords was equally entitled to the gratitude of the country with the barons of England, who wrested from a despotic monarch that inestimable blessing, the "Magna Charta" (loud cheers.) It might certainly appear invidious to select any individual in conjunction with the House of Lords within whose walls so many illustrious individuals were to be found—yet none had been so eminently conspicuous in combining the hero and the statesman as the Duke of Wellington (loud cheers.) His military deeds raised the country to a high state of renown and ensured peace and security to its inhabitants. When he might have reposed upon the laurels he had earned in the field of battle, he turned the energies of his great and powerful mind towards the internal government of the country, in order to secure to it in peace those advantages which his wisdom and his valour had achieved in war (loud and enthusiastic cheers.) While the noble duke conducted the foreign policy of this nation, the name of an Englishman was a passport throughout the world. Was it the case at the present day? But he would not insult the noble duke by putting him in comparison for a moment with the most contemptible minister that ever managed the foreign policy of this country (cheers.) He trusted, however, that when he next met them together, he should be able to congratulate them upon his Majesty having called the noble duke to his councils—(great applause.) He would give them them "The House of Lords, and the Duke of Wellington"—three times three.

Song—"The battle and the breeze."  
A splendid white silk banner was here brought into the room. It was presented by the ladies of Lancaster to the Heart-of-Oak Conservative Association, and had in the centre, the bible, the crown, and sceptre and was inscribed with the motto, "Fear God and honour the King."

The Rev. Mr Mackworth then addressed the meeting and said, that the ladies of Lancaster, understanding that the members of the "Heart-of-Oak Club" were sincerely attached to the institutions of their country, presented them with that banner in testimony of their approbation of the objects for which they were united, with an assurance that they felt deeply and warmly for the prosperity of a society established for such purposes. In taking that step the ladies of Lan-

caster were most anxious to protect themselves from any suspicion—that they desired to assume a character that would be incompatible with their station in society.—Placed by their Creator in a sphere which precluded them from taking a part in public affairs, they conceive, that, in justice to themselves, and that country of which they form a part, they cannot, in times like the present, look on, and see their dearest interests neglected, and not use such influence as they possess to encourage those who boldly make a stand for the maintenance and defence of their just rights ("hear, hear," and cheers.) The occasion and the necessity would, therefore, plead their apology. We think that the time has arrived when even weak women may consistently arise and put on strength to uphold the cause of religion and truth by her assistance (cheers.) It was little, perhaps, that woman could do, but yet she was bound, and the ladies of Lancaster felt that conviction most deeply, to exert that little in gratitude to the merciful Creator who had bestowed upon her the blessings she at present receives and enjoys; and if she looks carefully around her she cannot but feel alarmed at the criminal character of the times. Leaving, however, these general remarks, the ladies of Lancaster present, with the utmost feelings of kindness, that banner to the association, to encourage them in the path of duty. The ladies presented the club with a banner, upon which was inscribed the only true principles of liberty—"Fear God and honour the King."—(cheers.) It was the Bible that should support the crown—it was the altar that sustained the throne—the interests of man could be upheld only by maintaining the cause of God—(loud cheers.) The rev. gentleman sat down amid loud cheers.

The Chairman then rose, and said, that if any man was wavering in his purpose, he would surely require no other stimulus than the knowledge that his cause was supported by those upon whom they always looked with feelings of affection and regard—(hear, hear.) Under that banner they would be led to fight the battle of the constitution; and soon, he hoped to achieve the victory—(cheers.) He was sure that no one would object to drink to "the health of the Ladies"—three times three.

Song—"The Wives and Mothers of Britain," composed by Mr Storey.

Mr Marton then rose to propose the health of their worthy chairman. He never felt greater pleasure in proposing a toast than he did on that occasion. Their worthy chairman was a member of a family noted for their good conservative principles, and he himself had been from the first dawn of manhood an able, enthusiastic, and gallant defender of those principles which they were net to encourage—(loud cheers.) He (Mr Marton) was one who had strong hopes that ere long they would have Mr Braddyll in the situation of their representative; but he was sorry to find, from the state of their worthy chairman's health, that those hopes could no longer be cherished; and he fondly trusted that Mr Braddyll would find in the quiet retirement of domestic life, that health and happiness of which he was so deserving. He concluded by proposing "the Chairman's health"—three times three.

Mr Braddyll briefly returned thanks. He stated that the same that had induced him to offer himself as a candidate had also induced him to decline the honour, namely—a sense of public duty; for, while he would not shrink from the task if his health permitted, neither would he offer himself for the performance of duties to which his present state of health rendered him unfit.

Colonel Parker then proposed "the health of Mr Marton," their future representative. The gallant Colonel described Mr Marton as a gentleman entertaining a strong desire and firm determination to exert himself for the preservation of church and state—for the preservation of those things which their forefathers had taught them to venerate, and which a long life and mature judgment had convinced them was the only secure palladium of British liberty (cheers.) He had forwarded to Mr Marton a requisition more numerously and respectfully signed than any

that had ever emanated from that borough before; and he was sure that when the day of election came, they could return Mr Marton with ease if they chose to make proper exertions—(loud cheers.)

Mr Marton, upon rising to return thanks, was received with loud cheers. He said that when he first became a member of that association he was convinced that much good might be done to the cause through it—that it would be the means of uniting the conservatives. But it was not by doing together and drinking conservative toasts that they would be able to render their cause prosperous: they would best consult their interests by sending individuals of conservative principles to represent them in the house of parliament—(cheers.) He had been requested to offer himself to their notice a short time ago. He declined, however to do so until he had become acquainted with the opinions of the electors. A requisition, numerously and respectfully signed, had been subsequently presented to him, and he had now no hesitation in declaring that he would come forward whenever an election took place (cheers.) He deemed it unnecessary to enter into any explanation of his political principles. They were well known. He was a conservative; and as such would uphold the king, lords, and commons, and the union of church and state—(cheers.) He would endeavour to the utmost of his power to reform all real abuses; but at the same time he would resist to the utmost of his power, the tide of democratic innovation—(continued cheering.)

After several other toasts had been given, The Chairman, in proposing the next toast said that while the clergy of the church of England were most exemplary in the fulfilment of their sacred duties, there was no portion of that highly useful but calumniated body of men more deserving the esteem and regard of every Christian than those of this diocese. They were always to be found ministering to the wants of those around them. The poor always found a friend in them, and never asked their advice or assistance in vain—(hear, hear;) but these were times in which even virtue and integrity were unable to ward off the shafts of malignity and calumny. It, therefore, was not to be wondered at that if a clergyman should take his part in defending the religion and institutions of the country, the whole body should be taunted as officious and meddling if England was to be a land of liberty, he could not see why the clergy should be debarred the free exercise of their opinions.—Their birth, their habits, their education, talents, and reflection, render them more peculiarly fit for the exercise of those opinions. Almost the whole body of the clergy were in favour of constitutional principles, and in the discharge of their duties in obedience to the command of their Great Master, they inculcated and practised obedience to all placed in authority over them. It was high time, therefore, that the clergy themselves should thus speak out—it was high time that those who were friendly to the church should speak out, and not see her condemned unheard. Upon the welfare of the church depended that of the country—the church was the bulwark of the state; if she fell, all must speedily follow. He was certain they would not look on while the ministers of God's word were insulted—(no no)—No, Englishmen would not see their church deserted—that church to which they invariably applied when the time of affliction was at hand. The Chairman concluded by proposing "the health of the Bishop and Clergy of the diocese"—(loud cheers.)

The Rev. Mr Gibson returned thanks on behalf of the clergy.

Many other toasts were drunk and responded to previous to the company separating.

The most knowing, are the most desirous of knowledge; the most virtuous, the most desirous of improvement in virtue. On the contrary, the ignorant think themselves wise enough; and the vicious are, in their own opinion, good enough.