

Miscellaneous.

Old and Young Ireland.

—Nova Scotia can scarcely understand what is passing in their own capital, without reverting to some things which have occurred in Ireland.

The Nova Scotian who could do this would naturally suppose his political relations if he had any, with the Irishman he addressed.

Yet there are certain persons, calling themselves Irishmen, in this community, who think that they have a right to do this towards our Mother Country.

To a good many people it appears a puzzle how we got this present faction into our midst. The explanation is very simple.

In 1628 James the 2nd, who was driven by the Protestant spirit of England into exile, fled to France, and thence to Ireland.

Whole regiments were disbanded and reconsumed in the Catholic religion. The new soldier, it was said, never passing an Englishman without cursing him and calling him by some foul name.

As I did in 1829. During the lifetime of O'Connell, with all the feelings of sympathy and affection which were his, he could not but be a Catholic.

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resistance, and famine and disease were sure to be left behind. This, then, was the state of Ireland when the Catholics had it nearly all to themselves.

They did so determine, and they shaped their policy and their legislation accordingly. They ruled the Island for more than a century, and, as the historical records, gave to the mass of the people who were subjected to the more power or consideration than the New Englanders gave to the North American Indians.

In 1800 the Act of Union passed, and Ireland was incorporated into the Empire and represented in the Imperial Parliament. This measure, whether wise or unwise, at least was carried by the most corrupt and venal scoundrels who sold the Irish Legislature.

With any or all of these transactions, Nova Scotians had nothing to do. We read of them as we read of the civil wars of France—the religious persecutions of the Government of the partition of Poland.

What Irishmen and Germans and Frenchmen have got to do in this country, is what they are entitled to be spoken, the great body of them, for nearly a century, by the Nova Scotian, who, under such circumstances, triumphed in the misfortunes of Jamaica, Jersey, or Caylon.

When I commenced public life as a journalist, the Catholics of Ireland, down trodden and oppressed by their own countrymen, who, as I have shown, acquired by the sword the mastery over them, were struggling under the leadership of O'Connell, for a share of representation in the Imperial Parliament.

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In 1841 every Catholic Irishman was excited about Repeal. An association was formed here, and addressed frequently by the Rev. Mr. O'Brien and by others who took the lead in the movement.

O'Connell tried, but could not carry Repeal by peaceful and constitutional expedients. He would not sanction the employment of physical force, or countenance open rebellion.

They confided in their own show talents and scoffed at the Liberator's caution and experience. Dan saw what was coming. His folly and ingratitude broke his heart.

When in the full tide of their experiment upon the nerves of John Bull, these Young Irelanders had their admirers here. Messrs. Condon, Compton & Co. were the agents, and received the money of each, and to any body else who would listen to them.

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The New York Citizen of the 19th July last is now beside me. To show the true character of this paper and its Editors, let me trouble you with a single extract from a letter which I have just received.

And besides all this, her Majesty's ministers know well (for I enjoy the privilege of their distinguished attention) that I am one of those who in America look forward with enthusiastic pleasure to some attempt of the British Government to coerce, bully, or oppress the people of this country.

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