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DEBATE ON IRISH CORPORATIONS.

(From the Times.)

After the lengthed discussions which the question of Irish municipal reform underwent last year, it was scarcely to be expected that any new arguments could be adduced either on the one side or the other. Still the debate of last night was of the deepest interest, on account of the imperative necessity of at once coming to a legislative decision on this subject, and also by reason of the avowed determination of the government to stand or fall by the measure they have introduced. Then, fall they inevitably must, for, as Lord Stanley plainly told them, they never will be able to carry such a measure, opposed as it is by the wisdom of parliament and by the feelings of the British people.

The speech of Lord Stanley was one of the most effective which ever he ever delivered in the House of Commons. It is one which we should imagine, Lord Morpeth will long remember. For, if the noble Secretary having been wise enough to denote that the defence of the government might well rest on the speech of the member for Lisburn, Lord Stanley reminded him of the nature of that hon. gentleman's speech. And what will our readers suppose was the nature of the speech in question? It went to express Mr. Buller's unmingled horror of the Protestant Church, a feeling which the hon. member had taken care to intimate at an earlier stage of the debate. He having with one or two other radicals, vociferously cheered Lord Stanley's declaration, that the object of the supporters of the bill was the destruction of the Protestant establishment in Ireland. Yes, Lord Morpeth, willing as he is to see the defence of government on the speech of Mr. Buller, pronounced himself, and endeavours to persuade the House, that the Irish corporation bill has no such anti-Protestant tendency. This objection was irresistibly expunged by Lord Stanley. He said to ministers, "If, the conservatives, oppose this measure, because we believe it to be fatal to Protestantism in Ireland. You are supported by those who avowedly regard this bill in the same light that we do; and yet you suppose that your opponents and supporters are both wrong, and that you, the monopolizing minority in this House, are the only clear-sighted legislators on this subject." It is not notorious, as Lord Stanley stated, that O'Connell, in his rebel parliament, used the expression, "Give me municipal reform, and I'll effect everything else." Can there be two opinions as to what this *everything else* meant? It means Popish domination. And indeed the Irish question is brought by the noble Lord to the point mentioned by the member for North Lancashire, of the existence of domination of the Protestant Church. It was well observed by Lord Francis Egerton, that the municipal bodies, constituted under its provisions, would pay allegiance to the Popish parliament in Dublin, and that every corporate town in Ireland would be under direct control of a Roman Catholic Association of priests and demagogues, combined for no other purpose than the overthrow of the Protestant establishment. But this association, we are happy to say, spoken out so plainly, as to have cleared the public mind. In the words of Lord Stanley, it will be found that England is not to be bullied by the braggarts of the Corn-exchange, that she will not yield that to a measure which she had with-held from a sense of justice. Speaking of the Corn-exchange parliament, we should be glad to learn from Mr. Ward on what grounds he compares the conservative associations "covering the country," as he expressed it, with the revolutionary meetings in Dublin? Is the hon. member aware that emissaries are despatched by this latter body to all parts of Ireland and that his Majesty's subjects are taxed, under the imprecations of a seditious priesthood, for the rent necessary to carry on this species of civil war? It is to be regretted that the hon. member for St. Alban's does not inform himself on the subject matter of a debate before taking part in it.

Lord Morpeth's speech was rather a reply to charges brought against Lord Mulgrave's government, than a consideration of the great principle involved in the corporation bill. His lordship was, perhaps, right in directing his eloquence to matters of mere detail. But what could he have been thinking of when characterizing the speech of the member for Belfast as bearing marks of preparation, and delivered in a momentary fit of rage? On these points Lord Morpeth's remembrance is the most prompt and accurate instance of self-consciousness which has recently adorned the debates of parliament. It will be perceived that the discussion is adjourned. We doubt not that in the division the people of England will find their representatives showing themselves to be the words of Lord Stanley's friends of the report and contumacy with which the very name of parliament is regarded by the O'Connellite ministry.

THE IRISH DEBATE.

The projected debate on the Irish municipal corporation bill was last night brought to a close. Of the speeches of the constitutional side, those of Sir James Graham and Sir Robert Peel deserve particular attention, for the contrast they present in statesman-like reasoning to the faulty declamation of Mr. Buller and the Irish demagogue, who stood forward as the principal champions of Popery and whig-radicalism. From some cause or other, Mr. O'Connell held back, contenting himself with declaring that he was a repealer, depicted by 7,000,000 of papists to try an experiment, which he knew must fail—abstractly the obtaining "justice for Ireland" from a British Parliament. Why, if he felt so certain on this point, he should have said Lord John Russell and his colleagues "outraged" as Lord Stanley called it, to no purpose, it is difficult to conceive. But, perhaps, he felt himself called upon last night to proclaim his devotion to repeal, after the attorney-general, whom he himself had appointed to that high office in Ireland, had made the unlooked-for declaration that he should be a repealer if parliament refused to establish Popish corporation ascendancy. This learned gentleman made another blunder, in attempting to explain away the Pigot appointment. Mr. Pigot withdrew from the general association, a fact which, as Sir James Graham remarked, only proved that Mr. Pigot's sense of public decency was much stronger than that of the government which appointed him to a post of high legal trust while he was actively engaged in organizing a system of unlawful taxation and covert resistance to established institutions.

The principal point urged by Mr. Shiel was, that Ireland had sixty-three members in the House of Commons, who were able to force compliance with their wishes from the whig government, and that force, if they could. To us this appears a very sufficient reason for getting rid of the bill, but certainly none for continuing concessions to a class of persons who have proved that they have neither gratitude nor good faith. Mr. Shiel asked the Right hon. Baronet, the member for Tamworth, why, if he intended to refuse corporations to the Catholics, he did not say so at the period of removing their civil disabilities. To this Sir R. Peel replied, that when the repeal bill was petitioned for, the Irish Catholics at the same time prayed for the abolition of corporations in Ireland altogether, but said not a word of substituting new ones for those of which they complained. Sir Robert also showed that, at the period in question, O'Connell had declared in evidence, that neither in the question of tithes, the union, or on any other could the people of Ireland be agitated after the granting of Catholic emancipation. Yet now, under the threat of the repeal of the union, the Irish church is assailed, the tithes resisted, the voluntary system contended for, and, under the pretence of corporate reform, a side-blow is directed at the existence of Protestantism in the sister kingdom. It is well for Lord Morpeth to talk of the "rotteness of the church;" that rotteness

of the church; that rotteness, as Sir James Graham told him is to be found in the hollow support given by ministers to a church which their royal master is sworn to defend. In the words of the same Right hon. Baronet, the compact at Lichfield house was one which secured office to the whigs at the expense of giving over the established church in Ireland to the national association. Are the members, English, Scotch, and Irish, who voted with ministers last night, aware that, as Sir Robert Peel told the house by the fifth article of the union, it is provided that the established church in England and Ireland should be united in one indissoluble union, to remain in force forever? But what business of this provision if measures are to be passed in parliament, the direct and inevitable tendency of which is to extinguish the very name of Protestantism in Ireland? It would be much to the more mainly course for the whigs to come down to the house with an express proposal to repeal the union at once, than thus to lead their consciences and support to measures proposed by O'Connell for the ultimate extinction of that object, by the degrading process of ready acquiescence on the Protestant establishment of the country.

A scene of the Corn-exchange character occurred in the course of Mr. Shiel's speech when referring to the concession said to have been made by Lord Londhurst with respect to Mr. Buller. The hon. member for Lisburny stated that the benches allotted to the whigs, whose Lord Londhurst was sitting. This was the signal for the most unbecoming and unparliamentary conduct which had some minutes. To men reduced to the last political extremity this may perhaps be pardoned. It certainly was a most marked compliment to Lord Londhurst that the benches of the British constitution to eleven and state should have signified their dissent and hatred, under the poor pretence of attaching a meaning to his lordship's words which in his case in parliament he had explained they were never meant to convey, though Mr. Buller thought proper to declare that those words had never been explained.—*End.*

WOMEN TO PARLIAMENTS.—The great question for us is this—by what means shall England be saved? They must be prompt, for all things are urged on to overthrow: vigorous, for they have to resist ferocious enemies; and high principled, for they struggle for the noblest inheritance of man, civil and religious freedom, against every artifice and agency of men to their principle is unknown. Englishmen, meet with, for a moment, let it excite their view, that the first and last object of the faction is the *utter ruin of Protestantism*. The cry is for the substitution of England to the old way of Rome, and in the reinstatement of the old pollutions of Popery in the churches of the Empire. The Papists have no hesitation in avowing this object. "Your church will perish, and with it the heresy of England," say the Popish demagogues. The Popish publications are already insolently congratulating England on the increasing number of Popish chapels and colleges. And the Popish credulities are in all directions sounding their coming triumph. To this purpose all their political movements are subservient. O'Connell is but the creature of the priests; the peasant, for whose wrongs his clamour is raised, are but dust under the march of that arrogant and sanguinary supremacy.—Let not Englishmen, in their lazy confidence imagine that such things are impossible.—Nothing is more within the judgment of Providence than the loss of religion to a people careless of the gift. Where are the early churches of Asia? Where are the Protestant churches of Spain, Italy, and France? Every portion of the civilized world has had a church on Protestant principles in the day of light. Where are those churches now? Removed from nations, negligent of their purity, indolent in their preservation, and thus unworthy of their presence. And what is there to exempt England from the common punishment, if she is found guilty of the common crime? What is there to

save her pastors and her people from the horrid tyrannies, which the returning power of Rome has always exercised upon those who resist her pollutions. We are as far from superstitions as any men living. But who can see the system, the practices, and the purposes of Popery, without seeing their utter opposition to the Scriptures? Who can read those sacred books, without seeing the denunciations launched against all who worship the persecutor of the saints? Who can hear, without conviction, the divine command—"To come out of her lest we perish in her plagues?"—*Blackwood.*

(From the Halifax Journal, March 27.)

EXTRACTS FROM THE INAUGURAL ADDRESS OF THE PRESIDENT OF THE UNITED STATES.

FELLOW CITIZENS,

The practice of all my predecessors imposes on me an obligation I cheerfully fulfil, to accompany the first and solemn act of my public trust with an avowal of the principles that will guide me in performing it, and an expression of my feelings on assuming a charge so responsible and vast. In imitating their example, I tread in the footsteps of illustrious men, whose superiorities, it is our happiness to believe, are not found on the exclusive calendar of any country.—Among them we recognise the earliest and firmest pillars of the Republic; those by whom our national independence was first declared—him who, above all others, contributed to establish it in the field of battle; and those whose expanded intellect and patriotism constructed, preserved, and perfected the insuperable institutions under which we live. If such men, in the position I now occupy, felt themselves overwhelmed by a sense of gratitude for this, the highest of all marks of their country's confidence, and by a consciousness of their inability adequately to discharge the duties of an office so difficult and exalted, how much more must those great spirits suffer one, who can rely on no such claims for favour or forbearance.

Unlike all who have preceded me, the reputation, that gave us existence as a nation was achieved in the period of my birth, and whilst I contemplate with grateful reverence that memorable event, I feel that I belong to a later age, and that I may not expect my countrymen to weigh my actions with the same lenity and partial bias.

No sensibly, fellow citizens, do these circumstances press themselves upon me, that I should not dare to enter upon my path of duty, did I not look for the generous aid of those who will be associated with me in the various and co-ordinate business of Government; and I not forget, with unwearying reliance, on the patriotism, the intelligence, and the kindness of a people who never yet deserted a public servant honestly labouring in their cause; and above all, did I not permit myself hungrily to hope for the sustaining support of an ever watchful and beneficent Providence.

To the confidence and consolation derived from these sources, it would be ungrateful not to add those which spring from our present fortunate condition. Though not altogether exempt from embarrassments that disturb our tranquillity at home, and threaten it abroad, yet, in all the attributes of a great, happy and flourishing people, we stand without a parallel in the world. Abroad we enjoy the respect, and with scarcely an exception, the friendship of every nation; at home, while our Government quietly, but efficiently, performs the sole legitimate end of political institution, in doing the greatest good to the greatest number, we present an aggregate of human prosperity rarely not elsewhere to be found.

How imperious then, is the obligation imposed upon every citizen, in his own sphere of action, whether limited or extended, to exert himself in perpetuating a condition of things so singularly happy. Altho' lessons of history and experience must be lost upon us, if we are content to trust alone to the

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