





































































































































































































































































as if he were a chattel, and one of the beasts which perish? Is this that kind of property which claims universal respect, and is it clothed in the hearts of all, with that sanctity which makes it inviolable? I resist the claim, I deny the title: As a lawyer, I demur to the declaration of the right; as a man, I set up a law superior in point of antiquity, higher in point of authority, than any which men have framed, the law of nature (what will your friend, Mr. Bentham say to this?) and if you appeal from that, I set up the law of the Christian dispensation, which holds all men equal, and commands that you treat every man as a brother. Talk not to me of such monstrous pretensions being decreed by acts of parliament." (Speech of Mr. Brougham, July 13, 1830. Hansard's Parliamentary Debates, New Series, vol. xxv. p. 1176.) The Irish, I fancy, will echo this language, and say, speaking of the claims of the Protestant clergy. "Talk not to us of such monstrous pretensions being decreed by act of parliament." The English will retort this on you, when you again claim for the property of the church the same sanctity as for the fruits of industry. Is that "clothed in the hearts of all with that sanctity which makes it inviolable." Such language, however, is much more convenient to hold in relation to the negro, who will not act upon it, than to the Irish and English who will. The sympathies of lawgivers are properly awakened for the suffering slaves of other people: for those who are the slaves of their own decrees, such as the Irish peasant and the English labourer, they have only whips, fetters, the gallows, and the smiting sword.

5. See Cooper's Lectures on the Elements of Political Economy, Columbia, p. 352, et sup.
6. Several accounts have lately appeared in the paper, of parishes, particularly in Berkshire, being unable to raise money to pay the weekly allowances of the paupers.
7. The comparative little influence of eloquence, noticed in the text, ought to be a sufficient reason why no class of men should be afraid of the press. In fact, those who controul and restrict the press, are conscience-stricken criminals.