

On Monday last, Bath was in great excitement and bustle in consequence of bills having been extensively passed, announcing that a public meeting would be held at one o'clock in the afternoon, for the purpose of taking into consideration the propriety of petitioning Parliament for a repeal of the Corn Laws; and, moreover, that Messrs. O'Connor, Esq., would address a meeting in Salisbury, on Wednesday, the 12th inst. Nothing could excite the enthusiasm of the Chartists, most of them feeling very anxious that Mr. O'Connor should attend the Anti-Corn Law meeting. Great was their disappointment at his not being there, though the cause of Chartism was so well supported, so ably advocated by Mr. Henry Vincent.

Long before the appointed hour, the Banquet Room at the Guildhall, the room which had been denied to the working classes, began to fill; and it appeared evident from the commencement that the meeting would end in the union of two classes who had hitherto been separated, namely, the working and middle classes. As the doors were opened, the Chartists were the first to enter, and they were soon joined by the working and middle classes. A number of persons had been sent by the Council of the Chartist Association and the Committee of the Liberal Society, to the effect that resolutions should be proposed by the respective parties, and that the Chartists should have the right of proposing resolutions, and that the Liberal party should be allowed to pass their resolutions on the subject of the Corn Laws, on the condition that the Chartists were allowed to pass a resolution to the effect that the Corn Laws were a curse to the people, and that they should be repealed.

It was also agreed by both parties that a petition should be presented to the House of Commons, and that the Chartists should be allowed to propose resolutions on the subject of the Corn Laws, on the condition that the Liberal party should be allowed to pass their resolutions on the subject of the Corn Laws, on the condition that the Chartists were allowed to pass a resolution to the effect that the Corn Laws were a curse to the people, and that they should be repealed. The resolutions were passed, and the meeting ended in the union of two classes who had hitherto been separated, namely, the working and middle classes.

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VOL. V. NO. 215. FRIDAY, (Saturday being Christmas Day) DECEMBER 24, 1841

PRICE, FOURPENCE HALFPENNY, or FIVE SHILLINGS PER QUARTER.

had vanished; and was pleased at the spirit manifesting that day; the result of that meeting would afford cause for self-gratulation; it was pleasing that they had met under such auspices. There was no likelihood of the people being deceived; they were not to be humbugged by any one. (Cheers.)

The Chairman put the resolution, and it was carried unanimously, and that a humble individual like himself (Mr. Bolwell) had been called upon to second it. He had been asked whether the Chartists were going to be hoodwinked and deceived by the Whigs? He had been asked whether the Chartists were going to be hoodwinked and deceived by the Whigs? He had been asked whether the Chartists were going to be hoodwinked and deceived by the Whigs?

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to debate matters which had lived down privileges. The leaders had acted properly, and the cause would be now a better one than ever. You have now seen the result of the Charter; when we had political power we should be able to make things turn to a good account. He next spoke of the conference held in London, and of the success which had attended the efforts of the Chartists. He then spoke of the efforts of the Chartists in the House of Commons, and of the success which had attended their efforts. He then spoke of the efforts of the Chartists in the House of Commons, and of the success which had attended their efforts.

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NEWTON HEATH.—Mr. John Bailey was announced to lecture here, on Monday night; he did not attend, and great disappointment was the result. We thought enough had been said on this subject before.

ELGIN.—Collected, by Frederick Fraser, at the Morayshire Foundry, 51, for the support of Robert Lowry at the forthcoming Convention, for the Aberdeen District, if he is appointed one of the Delegates.

ROCHDALE.—The cause of Chartism progresses rapidly in Rochdale. At every meeting and lecture, new members are enrolled. The body have taken a large room in York-street, a more central part of Rochdale, capable of containing 500 persons. On Sunday evening last, a unanimous vote of thanks was given to Sharncliffe, Esq., M.P. for not countenancing the New Movement, and Sturge and the League.

RENNAL.—Mr. Beasley, from Accrington, lectured here on Sunday evening last, to a crowded audience in the Old Mill, and a large number of persons attended. Several memorials in behalf of the political convicts from the out-boat ships, were brought in, and the Council requested the whole should be in by Sunday next.

MANNINGHAM.—The Chartists of Manningham met at Mr. Brian Sted's, at eight o'clock on Monday night; Mr. Arden delivered an excellent lecture on the Charter, and on the necessity of union for obtaining it.

NEW LEADS.—The Chartists of this locality met in their Association Room, on Sunday night last, at five o'clock in the evening, a chairman was elected, Mr. Thomas Ibbotson delivered a lecture on the Charter, and the necessity of union among the working classes, in order that they might cause the Charter to become the law of the land.

SWINDLE LANE END.—Mr. Joseph Brook delivered an interesting lecture on Sunday night last, at the Wesleyan Chapel, on the Charter, and on the necessity of union among the working classes, in order that they might cause the Charter to become the law of the land.

HOLLINGWOOD AND FAIRFAX.—On Saturday evening last, the trial of Robert Emmet, Esq., was performed in full costume by the Chartists, and the necessity of union among the working classes, in order that they might cause the Charter to become the law of the land.

OLDBAM.—The Council here wishing to arouse the good and true of the working classes of Oldham, agreed a few weeks ago to engage Mr. Wright, of Stockport, to give a series of lectures, and to have a public meeting on the Charter, and on the necessity of union among the working classes, in order that they might cause the Charter to become the law of the land.

NOTTINGHAM.—On Sunday morning, the members of the Democratic Library passed a resolution, in the opinion of this society, that the Monthly Magazine, London, and the rights of labour, were working men's rights, and the rights of labour, were working men's rights, and the rights of labour, were working men's rights.

BARNESLEY.—The Chartists held their weekly meeting on Monday, Mr. Frank Marfield in the chair. The Secretary read a letter from the Secretary of the National Chartist Association, and the rights of labour, were working men's rights, and the rights of labour, were working men's rights.

STOCKPORT.—On Sunday night last, Mr. O'Brien gave a luminous exposition of the basis of the Charter, and the necessity of union among the working classes, in order that they might cause the Charter to become the law of the land.

REDDITCH.—On Friday evening last, Mr. Mason lectured here on an enthusiastic meeting, on the Charter, and the necessity of union among the working classes, in order that they might cause the Charter to become the law of the land.

MANCHESTER.—On Sunday morning last, the South Lancashire delegate meeting was held in the Association Room, when the following resolutions were passed, and the rights of labour, were working men's rights, and the rights of labour, were working men's rights.

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literary imitation of them in the nineteenth century we know that our whole colonial system is a close copy of the ancient system as to all its vices, without one feature of its redeeming qualities; wh

we want to impress on the minds of our readers is the fact that in these early migrations of various hordes acted conjointly, and not individually; and that they neglected none of the means necessary to secure their object. They fixed their eye upon a spot which they deemed desirable, and they resolved to obtain it. It might be that it was already appropriated, but arms and bravery might subdue the natives and give the possessions into the hands of the invaders; and arms and bravery therefore were never lacking in an emigrating expedition. But the men who had crossed the ocean in search of a distant home, and had cut throats by thousands in order to secure a new home, were too "noble," too "right, honourable" to attend to matters of trade and industry; and thus an inferior race of bondsmen became necessary to provide for the wants of the blood-stained conquerors; and hence were always, to some extent, snatched from the jaws of death to be manœuvred with the chains of slavery, and slavery was ever an ingredient in the ancient states. But, to preserve the state from perishing in its new home, civil government, or rather military government with civil functions, was absolutely necessary. Hence the capitalists, or chiefs, were absolute but not despotic. They might rule, but as a condition, they must provide; to have left the people in want would have been virtually to abandon their right to rule. From all this it is plain

that the ancient system of emigration secured those who engaged in it ample provision, again war and a due protection for life and property. Now, let it be carefully observed that in every system of colonization the spirit which animated the Phœnicians and the northern tribes must rule in its failure—its utter and entire failure—is certain and inevitable. The manner of its development however, in the present age, must be essentially different from that which prevailed in times of old. Like the Chartists, the emigrant's motto must be—  
 "God is our guide; no sword we draw;  
 No battle-field, no carnage, no waste of life."  
 Their object must be to obey the Divine command, and, taking to themselves yet unappropriated portions of the earth "subdue them" to their will; as plains rendered fertile by their own industry "increase and multiply."  
 To this end, it is clear that the emigrants must be organized. They should be formed previous to their leaving their native shores into joint stock companies

of at least one hundred couples with children as dependants forming a society of not less than one thousand souls, with rights guaranteed and privileges secured. Each of these tribes would form the nucleus of a future state; and it should be, *must be provided with all the requisites for its comfort, prosperity, and permanency.* To each of these collective joint stock companies should be appropriated in shares proportionate to the number of adult emigrants to be their property and that their successors *living in the colony* for ever. This would secure the independence of the colonists who, after the first year, should have the elective control of their internal affairs and the most free and unrestricted rights of trade and commerce with the mother country. One of the most essential requisites to the success of these infant colonies is capital—not accumulated but diffused throughout the whole mass. And this must be supplied in ample measure by the parent state; for Government being the agent. All sums advanced for this object should be by way of loan: not a penny should be given without a provision made for its repayment; and all the loans should, after the first year, become chargeable with interest at five per cent., and be repaid by moderate instalments as the colony became prosperous through industry and profitable industry. Every shareholder would, of course, have the right to sell his property at any given time; subject to the condition of the purchaser becoming a resident; no absenteeism should

be allowed on any account.

This is what emigration should be when necessary. Next week we shall try to show that, if this country were rightly governed, no such thing would be needed for ages to come.

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**JOINT MEETING OF CHARTISTS AND CORN-LAW REPEALERS, AT BATH.**

Elsewhere we give a report of a large meeting at Bath, which seems justly to have excited much attention. It seems that the Chartists and Corn Law Repealers of that city have coalesced, and thrown into one stock their grievances. We rejoice cordially to see this. It is evidence of onward progress. The "Liberals" are on their last legs when they require Chartist crutches. Let the people beware. Let them not forget 1830-1-2. Let them keep their own place, and this Bath meeting may be the initiative of a nearer approximation to cordial union with the middle classes than was by many hoped for. But be cautious. Be wary. Do not let us be again caught into thinking that we have got the secret to help us for universal justice, when,

[illegible]

meeting as a stratagem of the Repeal-mongers  
seal a march upon the people, who they knew  
would not have a meeting to their  
selves. We shall be glad to have a meeting to  
correct; but let the people, at all events, lo-  
out.

A MERRY CHRISTMAS.

AFTER the appalling revelations of the "great  
Cotton Lords above alluded to, with equal  
misery, and want, and wretchedness abounding  
through the whole land of Merry England  
who can sit down to a good dinner with his  
friends, and pass coolly round "the com-  
piments of the season." We cannot. Our fel-  
lows and our religion alike forbid us to do more  
than to draw to our hearts' content, and say  
any man's mistaking us for votaries of "rueful  
persuasion," but we are now constrained to eschew  
merriment, and must recommend in place of  
merriment, a good dinner.

"Repeat, ere it be too late, and the reward  
your unrighteousness have visited you." To tell  
poor oppressed wretches, "Arise from torpor, and  
industry and courage, and the power of the  
hand, one and all, on the axe which your  
selves have made."

ferings have sharpened; 'lay it at once to the roof of the foul tree, and let corruption be plenty you to be no more planted.' The earth right be done, and peace obtain, and plenty be diffused; and old England shall again become a 'meadowland,' and the grateful consciousness that the peace of our good God and guide are made the law of social life shall cause the widow's heart to sing, and the face of the labourer to be brightened as he hears the future celebrations of his advent as the 'merry Christmas,' which, as it 'comes but once a year,' is anticipated with delight by

old and young.















