

we ever heard the people who argued against the laws of entail and primogeniture called spoliators—(cheers). “The monopoly of the public press.” It has been common with Radicals and friends of education to denounce the stamp on newspapers, and the stringent regulations as to securities. I do not say whether they are right or wrong—whether the stamp is not compensated for by the free transmission by the post—but I do say that a man who disapproves of the stamp and present stringent regulations for newspapers is entitled to speak of the monopoly of the public press, without being considered a spoliator. “The monopoly of religious principles.” This is a clumsy phrase ; but its obvious meaning is the endowments and other *secular* privileges enjoyed by the Established Churches. Does any body call the Voluntaries spoliators ?—(cheers.) “The monopoly of the means of travelling and transit.” It is surely possible for a body of men to complain of the enormous power given to railway companies without being called robbers and spoliators—(cheers). In fact this dreadful clause in the National Petition, if fairly examined and liberally interpreted, gives no ground whatever for the outcry that has been raised against that portion of the working classes who are claiming their political rights. But very little serves the purpose of men who are anxiously seeking a reason for refusing what they feel they ought to concede—(cheers). Having thus detailed the leading points in the proceedings of the Birmingham Conference, and endeavoured to show that there would be no danger in carrying out the great principle it adopted, I may be allowed now to say one word as to the means by which it proposes to work. It does not intend to interfere with any other agitation. It will accept the help of all. It will give tickets to all who approve of its objects, whatever they may call themselves ; but it does not ask any one to separate himself from any organized body of Reformers to which he may heretofore have belonged. In the spirit of peace and toleration—an utter repudiation of everything like force—and an indulgent allowance for variety of opinion, it will go forward to secure that change in our political institutions which its members believe to be necessary for the political and social regeneration of the country.