

T H E
M A R Y L A N D G A Z E T T E,

Containing the freshest Advices, Foreign and Domestic.

WEDNESDAY, September 25, 1751.

As there is a Scheme on foot for Uniting the Kingdoms of GREAT-BRITAIN and IRELAND, we apprehend the following Proposals for that Purpose, lately publish'd in ENGLAND, and well approv'd of by many, will not be unacceptable to our Readers, in this, and a subsequent Gazette.

A P R O P O S A L for Uniting the KINGDOMS of GREAT-BRITAIN and IRELAND.

THE first Principle of all Schemes offer'd to the Public is their general Unity. This alone should claim a candid and impartial, if not a favourable Attention. Upon this Principle let the following Scheme be tried; for does the Person, who proposes it, wish it may succeed on any other. He truly thinks, and hopes he shall be able to prove, that it will produce to both Nations many more and greater Advantages, than either can enjoy until they shall be united. But before he attempts to enumerate these Advantages, it may be necessary to give a clear and certain Idea of the Union he proposes.

He does not, therefore, mean a general and partial Union, but a complete and perfect Incorporation of the two Kingdoms, inseparably and perpetually united; formed into one Government, under the same King, and the same Laws; represented by the same Parliament; enjoying the same Privileges and Immunities; confined by the same Restrictions, Prohibitions and Regulations in Trade; having the same Alliances, the same Enemies; and paying an equal Proportion of Taxes, Customs, Excise, both in Peace and War, that in all Instances they may become one People in Affection, as well as Interest. And however unequal *Great-Britain* and *Ireland* really are, or may be supposed to be, in every Circumstance of Wealth, Power and Commerce, they may be joined, through all their Parts, in one great Whole, by a fair Scale of Equivalents and Proportions; as two Merchants, of very unequal Property and disproportioned Debts, may enter into Partnership of Profit and Loss in Trade. Perhaps, among all the Works of Nature, there never were two Bodies perfectly equal in Bulk, Weight and Figure; certainly never among the Works of Art, as all political Bodies are. But that Bodies most unequal may, with mutual Advantage, be united, there are numberless Instances, both in Nature and Art.

Let us now endeavour to prove, that by the Union we propose, a new national Interest may be formed, productive to both Nations of more numerous and greater Benefits, than either of them can separately enjoy.

The principal Objects of the Attention of *Great-Britain* are the Protestant Religion in general; her own present Establishment, Ecclesiastical and Civil; and the Preservation of that Balance of Power among the Nations of *Europe*, which can alone maintain their common Liberty. Let us now consider, what Advantages she can propose to herself with regard to the first of these, the Protestant Religion, by her Union with *Ireland*.

The present Inhabitants of that Island are computed at somewhat less than two Millions; but were it cultivated, as it certainly would be under the Influence of an Union, it would be capable of maintaining at least six Millions; and consequently, according to the political Maxim, That Number of Inhabitants are the Wealth of a Nation, it would become three Times richer than it is at Present. This Maxim, it is confessed, like another among the Learned, who tell us, That a Number of Words are the Riches of a Language, must be understood in a restrained Sense. It must necessarily mean, that these Inhabitants are honest, frugal and industrious; for a Number of idle,

extravagant, dishonest People is the Ruin of a Country, as a Number of Words, if not expressive, harmonious and precise, rather oppress a Language with a Superfluity of Sounds, than enrich it with Abundance and Variety.

But we are told, that the *Irish* Natives, who are a great Majority of the present Inhabitants, are an idle, lazy Generation; so perversely, obstinately idle, that the Encouragements of an Union and the Examples of Industry among the Foreigners, who might settle in the Country, would be lost upon them. The Charge of Idleness is acknowledged, but we cannot acknowledge that it is absolutely, like some national Diseases, incurable.

No People are by Nature either idle or industrious beyond the Necessities of Life. What we call Conveniences (generally a larger Term for Luxury) add a new Spirit to Labour, and encourage us to bear the Fatigue, that enables us to purchase them. The *Hollanders*, oppressed and enslaved by the *Spanish* Tyranny, had little of that Spirit of Industry, which hath since made them the most powerful Republic in the World. But without relying upon Examples, we may venture to assert, as a Maxim founded in human Nature, that Man will never work for Man, if he does not find his own, proper Advantage by his Labour.

If this Reasoning appear just, let us apply it to the present State of *Ireland*. A very large Proportion of the Lands there is let from Year to Year, or rather is held at the Will and Pleasure of the Landlord: If he will not take the Trouble of letting his Estate in little Parcels himself, which however is often done, he gets what is called a substantial Farmer, who venturously takes five or six hundred Acres. These are too many for his little Stock to manure, to plow, or to graze. He therefore divides them, and lets some of them to poor Cottagers. Thus the Landlord receives his Rent, the Farmer gets a moderate Subsistence, the Farm, in general, is uncultivated, and the poor Cottager is oppressed. He usually pays thirty Shillings a Year for his House of Clay, with a Garden, so it is called, for his Cabbages and Potatoes, his only Food; and in Proportion for a little Land to graze a Cow, or perhaps half a dozen Sheep. The Rent of his wretched Tenement he pays in Labour, at five or six Pence a Day, while his only Security for the next Year's Possession, is not to improve his miserable Farm, or seem to grow rich in the Cleanliness, or Cloathing, or Food of his Family. If Providence hath not created some Nations to Slavery, and the very Supposition is Impiety, surely no People will labour upon such Terms. Will not human Nature resent such Treatment? It were a very contemptible Being, if it did not.

However, from this Manner of acting, there are, generally speaking, but two Ranks of People in *Ireland*, the very Rich and the very Poor. From hence the two Extremes, perhaps not to be found in any other Country, of Luxury and Poverty. But when the Union shall increase the Number of Inhabitants, the Landlord will not be under a Necessity of letting a greater Number of Acres, than the Farmer is able to cultivate. When he shall find it his Interest to grant longer Leases; when the poor Natives shall be restored to the natural Right of human kind, a Property in their own Labour; if there be not some physical Causes of Idleness in their Climate, they will surely become as industrious, as their Neighbours of *Great-Britain*.

As the Benefits of Trade will probably encourage Foreigners to settle in *Ireland*, so Merchants and Manufacturers, being Protestants, should be invited by a general Naturalization. The Popish Interest there would then become inconsiderable, and *Ireland* would in a few Years be a Protestant Nation. When