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# The Leader

"THE one Idea which History exhibits as evermore developing itself into greater distinctness is the Idea of Humanity—the noble endeavour to throw down all the barriers erected between men by prejudice and one-sided views; and by setting aside the distinctions of Religion, Country, and Colour, to treat the whole Human race as one brotherhood, having one great object—the free development of our spiritual nature."—HUMBOLDT'S COSMOS.

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## News of the Week.

WAR has fairly begun between the advanced guard of the Education party and the joint forces of the stationary and retrograde parties. The events of the week have been very important. In the debate on Wednesday, on Mr. Fox's bill, Government has committed itself to an obstructive and stationary policy. On the other hand, the result of the public meetings at Leeds, following up those at Manchester, is calculated to inspire the men who fight for secular education and freedom of opinion with the strongest hopes. The debate displayed a very good muster of the antagonist forces. There was Mr. Stafford, representing the Tory party, which has, of course, every ancient reason to resist the emancipation of opinion in whatever form it may be attempted. The Earl of Surrey endeavoured to excite alarm by connecting the bill and the movement whence it emanated with the most eminent of the out-speaking writers on the state of religion—Francis Newman, Froude, and Foxton; and, while he showed the unabated resolve of his party to resist any attempt to loosen the shackles on discussion, he did no small service in exhibiting the array of genius and talent on the other side. Lord Ashley represented a Protestant imitation of the same retrograde party, prepared to treat as enemies of religion those who cannot consider it to be limited by established creeds. Lord John Russell joined the Opposition, on the professed ground that the majority of the people, whether members of the Established Church or of Dissenting bodies, refuse to be taxed for a merely secular education. Let him see the anticipatory answers delivered at Leeds. He is anxious for education, but he cannot divorce it from religion. And, as nobody can agree upon the religion which should accompany education, he is anxious for that to which he attaches an impossible position. Perhaps he is not unwilling to obtain some credit on both sides; but the substantial fact is that Ministers join the resistance. The educationists and advocates of freed opinion have some spokesmen in the House, one of the most explicit being Mr. Roebuck: but it is clear that the real work must be done out of doors, and that the conflict resolves itself into one between old authority and a young opinion.

Now, what is the relative position of the two parties to this conflict? The party of resistance derives its chief power and influence from being headed for the time by the Government; if the Government had taken the other side, the result would have been different. The resistance will only be formidable while it is headed by the Government; its duration depends upon the Government. The position of the existing Government is not strong. It has not strengthened itself by resisting Mr. Milner Gibson's motion to abolish

certain "taxes on knowledge," whereof the paper-tax is universally the most unpopular. It has derived no strength from the incapacity which Ministers have shown to devise an intelligible reform of the Stamp-tax; from the blunders in the bill for that purpose; from the attempt to evade opposition on these blunders by spontaneous amendments; or from the Ministerial defeat on Monday, when the House of Commons affirmed by 164 to 135 Sir Henry Willoughby's lower scale of duties. In all these respects, the Ministry, which was not strong before, has been seriously damaged.

Now, what is the position of the Educationists out of doors? One to encourage the highest hopes. They have succeeded at Manchester in defeating their antagonists in a pitched battle; this week they have done the same at Leeds. They must be growing aware that their strength increases in proportion to their boldness. Outspeaking wins them respect and sympathy; courage inspires followers with confidence. The manner in which the admirable speech of Dr. Smiles, generous and courageous, was received at Leeds shows the feeling which exists, it be but evoked. The last two or three weeks have incalculably increased the importance and conscious strength of the party. Its members will not therefore be daunted by the resistance to Mr. Fox's bill. Rather they will estimate that vis inertiae at the right value, and only see in that resistance the motive for concentrating their own forces. A little trouble will not be unsalutary, for otherwise the party might have grown over confident and careless. As it is, trust in a right cause, experience of success in agitation, practical success for outspeaking, inspire them with a determined hope.

The issue of the Church contest is scarcely so clear to view. Several curious portents are observable this week. One of the most singular, though not of the most practical moment, is the correspondence between Miss Sellon and Lord Campbell. A devoted follower of Dr. Philpotts, Miss Sellon, superior of the Sisters of Mercy at Plymouth, repudiates Lord Campbell as a committee-man, and eke his money support for her "Orphan's Home," because of his share in the heretical decision of the Privy Council. Lord Campbell cannot understand that kind of mediæval devotion. The Bishop of Bath and Wells has made declaration against the interpretation of the Judicial Committee in the matter of baptismal regeneration. In the Court of Queen's Bench the High Church party have endeavoured to revive an old statute, which would set aside the Judicial Committee and restore the authority of Convocation; and the question awaits a preliminary decision on a point of form. And the Evangelical party, professing magnanimity, but displaying that discretion which is the better part of valour, have resolved not to get up a counter-demonstration against the movement of the High Church. All this is ominous of more dissension.

For other matters the week is not productive in startling incident. Our own "domestic murders," a standing dish of news, are scanty just now, and are outdone by the heartless murder in New York, for which Dr. Webster has just been convicted and sentenced to death. Nor can any of our reported marvels compete with the announcement that the great sea-serpent has endeavoured to land as an immigrant into the United States—fate unknown. In India Sir Charles Napier is vigorously acting with the mutiny in the Anglo-Indian army, much disorganized, but feeling that it has a master.

Is France hastening to a crisis? We might think so, if compelled to credit the rumours on the Bourse, which speak of grave measures of "reconstruction" and "social consolidation" preparing by the President, and of heaps of arms and ammunition found in the "strongholds of Socialism." But the Bourse has its own ends to answer. The President will hardly risk a collision in the face of his unmistakable unpopularity, of which he every day receives new proofs; though Changarnier, they say, would urge him to the chance; the rough General having declared that a year will ruin all, for in that time the very Army will be Socialist.

Banishment to Algiers, — dismissal of schoolmasters, of douaniers, and workmen, — persecutions of the press, — prevention of public meetings, — all seem insufficient to check this dreaded enemy of "Order." One result, however, the reaction has insured, — the greater unanimity of their opponents. The division between the two parties becomes, also, more strongly marked. The choice of M. Eugène Sue, the popularizer of Socialism, and of M. Leclerc, of the barricades, is significant of this. The reaction puts the question neatly enough—"With us are all those who marched against the barricades, with you those who defended them; let the separation be effected, and let God decide." Be it so, replies the *National*: "the bourgeoisie and the people overthrew the barricades, to shake hands together; our enemies would reconstruct them. If M. Sue's candidature had wanted meaning, the meaning would be there; the election of the 28th will be a protest against civil war."

The Pope is in Rome. And, as acclamations were not to be had, it is announced that they were not desired. Indeed, although the priest party paid for them, it was at their own express command that they were not forthcoming. Those strange, stern Romans, have not forgotten the Republic; are not moved even by the affecting account of the tearful parting of Pio Nono and his godly son of Naples,—that good King, in whose happy realm, according to a writer who views affairs with a Legitimist colouring, "order and tranquillity prevail without the presence of foreign troops, and those who do not conspire against the Government enjoy the blessings of a terrestrial

paradise." Nor is the Roman spirit confined to the Capitol. The rebellious Bolognese refuse to attend *Te Deums* for the battle of Novara, refuse to hang out their festival embroidery; but shut their windows and blinds as on a day of mourning, and provoke even clement Austria to "the most rigorous measures." In Piedmont the ecclesiastical privileges are abolished, and the Papal nuncio puts an end to his relations with Turin. Verily the Papacy is declining, in spite of the return.

The Greek question is yet unsettled. It is said that the Czar insists on the restoration of the vessels captured by England before he will consent to any of Baron Gros's proposals. And of course the Czar must be consulted. Lord Palmerston surely will not bully him, even though the Czar insist upon a change of Ministers in Turkey, because the present Vizier is well-disposed to England. Diplomatic relations are not yet resumed between Turkey and Austria.

The Danish quarrel shows a likelihood of settlement; at least of some temporary patching; for Prussia is growing tired of the farce, having no further ends to answer by her "love of German nationality." The Erfurt flame is not yet quite burnt out. The Von Gagerns are very assiduously blowing at its embers: but, as if it were no more, Prussia looks out for other objects of affection; coquettes with Austria, and keeps up a secret correspondence with the Muscovite. Rumours come of offers from the Czar to occupy the Polish and Baltic provinces, and so leave Prussia free to employ her energies in the West. Russian barracks are rising along the Prussian frontier; and it is said that plans have come to Berlin from St. Petersburg, in which even the cantonments of the Russian troops are marked.

The election contest in France is but a type of the European war to come; a war in which the "Peace" party can certainly have no concern whether in its course or its results.

## PARLIAMENT.

### PROGRESS OF WORK DONE. HOUSE OF COMMONS.

**BILLS READ A FIRST TIME.**—Extra-Mural Interments Bill.

**BILLS READ A SECOND TIME.**—Medical Charities (Ireland) Bill—Pirates' Head Money Bill (Lords).

**IN COMMITTEE.**—Stamp Duties Bill, an amendment reducing the scale of duties carried against Ministers by 161 to 135.

**MOTIONS.**—Mr. Milner Gibson's motion for the abolition of the taxes on knowledge was negatived by 190 to 89—Mr. Stoney's motion for a committee to consider and suggest means of removing obstacles and giving facilities to safe investments for the savings of the middle and working classes, carried.

### HISTORY OF THE WEEK.

The Stamp Duties Bill was discussed in committee, on Monday evening, and a number of clauses was agreed to, but the final consideration of the measure was prevented by an important amendment being carried against Ministers. Sir CHARLES WOOD took considerable pains to show that in the bill before the House there was no increase whatever in any branch of the Stamp Duties, but that a considerable number of reductions had been made. The object proposed was, to afford relief in transactions of a small amount. They thought that a rich man, borrowing a large sum, might be fairly called upon to pay a higher proportional duty than a poor man borrowing a small sum; or the great mercantile house borrowing its £200,000 or £300,000 ought to pay a higher per centage-duty than the humble shopkeeper borrowing his few hundreds or his few tens. He calculated that the entire loss to the revenue, from the change, would be about £320,000 or £330,000. Mr. DISRAELI was not at all satisfied with the proposed measure. They were led to believe that its object was to relieve the smaller landed proprietors by a modification of the Stamp Duties; and this was accepted as a very praiseworthy act on the part of the landed interest; but now they were told that the relief to the smaller landed proprietors could only be given at the expense of the greater proprietors, by subjecting the latter to *ad valorem* duties. Had the Chancellor of the Exchequer repeated his original offer, to devote £300,000 of the surplus revenue to the relief of the smaller landed proprietors, this would have been a boon to the agricultural interest; but the matter assumed a very different shape when he proposed to take the £300,000 out of the purses of the large landed proprietors. Sir CHARLES WOOD (Chancellor of the Exchequer) denied that the principle of the measure he now proposed was different from what he formerly stated. When he brought forward the budget he said he was about to make an alteration in the Stamp Duties which would occasion a loss to the revenue of about £300,000 on small sums; that he intended to adopt the *ad valorem* principle throughout, the effect of which would be to diminish the burden upon all transactions under £1000 or £1200, and to increase

the duty upon higher amounts. Mr. BRIGHT did not believe there was any reduction of taxation in the bill as it now stood; and, however good the *ad valorem* principle might be, the rate proposed was much too high. After a desultory discussion which lasted some time, several clauses of the bill were agreed to. A division having taken place upon a motion by Sir HENRY WILLOUGHBY to reduce the duty upon bonds under £50 from 2s. 6d., as proposed by the Chancellor of the Exchequer, to 1s., the numbers were, for the motion, 154; against it, 135: leaving the Government in a minority of 29. As this adverse decision involved a principle applicable to mortgages and other parts of the measure, Sir CHARLES WOOD said he must take time to consider what course he would pursue. The proposed reduction would involve a considerable loss of revenue. The House then resumed, the chairman reported progress, and the committee was fixed for next Monday.

Mr. MILNER GIBSON introduced his motion in favour of the repeal of the taxes on knowledge on Tuesday evening, by moving the following resolutions:—

"Whereas all taxes which directly impede the diffusion of knowledge are highly injurious to the public interests, and are most impolitic sources of revenue, this House is of opinion—

"1st. That such financial arrangements ought to be made as will enable Parliament to repeal the excise duty on paper.

"2nd. That it is expedient to abolish the stamp duties now payable on newspapers in Great Britain and Ireland.

"3rd. That it is expedient to abolish the duties now payable on advertisements in Great Britain and Ireland.

"4th. And that the customs duty on foreign books ought to be repealed."

Before entering upon a discussion of the resolutions he explained that he did not ask any Member to vote for the whole of them at once, but for each one separately. The first resolution called upon the House to declare its opinion that such financial arrangements ought to be made as will enable Parliament to repeal the duty on paper. The produce of this tax is about £800,000 a year, and that sum is not obtained without a vexatious interference, a constant prying and meddling with the entire business of the paper-manufacturer. The restrictions on this branch of industry limit consumption, because they render us unable to compete with foreigners in neutral markets. No article employs a larger number of men, women, and children in its manufacture than the paper trade. Mr. Crompton has calculated that the repeal of the paper-duty would employ 40,000 additional people in London alone. The expenditure of £3000 a year by a newspaper, caused an expenditure of £15,000 a year on wages, a most important consideration at a time when the supply of labour was so much greater than the demand. But the worst evil arising from this tax is its effect in preventing the spread of cheap instruction among the working classes, and retarding the educational efforts that are made by Parliament and individuals. The duty on the paper required for the *Penny Cyclopaedia*, a book intended chiefly for the poorer classes, amounted to £16,500. What an enormous sum to be levied on the publishing of one book! How can legislators pretend to be in earnest in their anxiety for popular education, squabbling about church matters, and doling out a small amount annually for national schools, while they maintain so heavy a tax on the raw material of education? During the last twenty years Charles Knight had spent £80,000 on literary labour, and £50,000 on duty on paper. Here is a tax on capital, and a still heavier burden on mind and talent:—

"In the more expensive description of works the duty increases the risk of literary speculation. Suppose a man publishes a work, how is he to know how many volumes of the work may be sold? He may have 1000 printed, but does he know that he may sell 1000? Every volume is to pay a tax, and if he only sells one or two hundred out of these thousand, he is to suffer a loss by the duty upon those that find no other end but by being sent to the butterman or cheesemonger. The Commissioners of Excise Inquiry dwelt upon this branch of the subject, and said that undoubtedly it was a great injustice to make the publisher of a book pay duty on a large portion of that for which he never got a sale. You do not treat the dealer in gin, brandy, and tobacco in this unjust way. Before they sell to the consumer you do not require the tax, they may bond; but when you are dealing with the publishers of books, who are as important a class as the dealers in gin, brandy, and tobacco, you proceed with a recklessness of injustice, it seems as if, because they may be powerless in producing an effect on this House, and, because they may not have interest in the election of boroughs, and because the paper-manufacturers are spread over the kingdom, and small, and, politically speaking, powerless, you neglect the obvious principles of equity in the levying of your taxes. If we ought to impose those taxes, they ought to exist with something like common justice, and we ought not, by imposing a duty on the whole impression of the work to be published, so materially to increase the risk of literary speculation, and deter men of intellect from giving the benefit of their talents to the community."

Parliamentary committees have already condemned the paper-tax, and he could not help thinking that had the honourable Member for Tamworth been in

office this heavy burden on knowledge would have followed the duty on glass.

The amount of revenue derived from the newspaper stamp-duty was about £350,000. Many people fancy that this is not too large a sum for the postal privileges which newspapers enjoy; but what he complained of was that newspapers had to pay for that privilege whether they used it or not. The Stamp-office has already adopted a distinction with scientific and humorous publications—the *Athenaeum*, the *Builder*, *Punch*, and others. There are no less than fifty-three registered newspapers in London which are printed and published with a portion of their impression unstamped: why not grant the same privilege to *all* newspapers? It is urged that the penny stamp is necessary in order to maintain the respectability of newspapers. There never was a greater absurdity. At present the most infamous trash is published in defiance or with the connivance of the Stamp-office, in cheap publications which pay no stamp-duty. As for the argument that the newspaper stamp is necessary to prevent political theories from being spread among the working classes it is equally absurd. The present system only prevents news or information from being circulated without a stamp. There is no obstacle to the publication of the wildest theories, or the most reckless attacks upon public men. The great mission of directing the minds of the working class, in political matters, is thus left entirely to the unstamped press. The regular newspaper, with its penny stamp, is too dear for them. Lord Brougham had said that "if newspapers, instead of being sold for a sixpence, can be sold for a penny, there would immediately follow the greatest possible improvement in the tone and temper of the political information for the people." Lord Campbell went still further: he hoped the day would come when newspapers would be published for a halfpenny. The penny stamp would be a tax of 100 per cent. on a penny paper, and 200 per cent. on a halfpenny paper; and but for that, newspapers might be as cheap in England as in other countries. We might have a penny weekly paper, and, perhaps, a penny daily paper; while many of the penny publications would, no doubt, become newspapers—furnishing the working man with information, not only respecting the political movements of the day, but also regarding the state of the labour market in different parts of the kingdom. Such newspapers would be of immense use for enabling the working classes to obtain accurate information about the factory system, the Ten Hours Bill, and other questions where they were apt to commit mistakes from want of information.

The advertisement-duty, which was another of the taxes on knowledge:—

"It is a tax of great inequality in its operation, and pressing with great unfairness on the poor—making the poor servant pay as large an amount of advertisement duty on his application for a place as is paid by the rich proprietor who wishes to dispose of his estate, both paying the same amount, eightpence. I remember that Mr. James Mill put the question very clearly. He says that the old fashion was to advertize wares through the public crier, and he puts a case. Suppose that when the public crier was about to announce to the world the sale of a bankrupt's stock, or some important event in the way of news, or to inquire after some lost child claimed by a distracted mother, the exciseman should be close at his heels, and when he attempted to open his mouth, should stop him, and insist upon eightpence as a necessary preliminary to each announcement (for it is a tax upon speech, the only difference being that by being put on paper the announcement is given more correctly.) But Mr. Mill goes on to say that the exciseman making such a demand would be met with universal execration; indeed, he is not sure whether the people would not in such a case try physical force as a means of getting rid of him. Why, the advertisement duty is a monstrous tax upon calamity. You cannot advertise a subscription to a ragged school, or the sufferings of some deserving individual, without paying a large fine to the state."

The amount which the revenue derived from this tax was only £150,000 a-year; a paltry sum compared to the injury which it must do to trade, to industry, and to those in distress. The last resolution related to the tax on books, which produces only about £9000 a-year, a small sum in itself; but amounting to a heavy per centage on the foreign books imported into England.

Mr. GIBSON concluded by moving his first resolution—desiring to take the opinion of the House upon the points severally.

Mr. COWAN, who seconded the resolution, was not ashamed to say that he owed all he possessed to the manufacture of paper. He described the serious injury inflicted on the trade by the heavy duty, and expressed his regret that nothing was to be done this session. When the deputation waited upon the Chancellor of the Exchequer, all the satisfaction they could get from him was that he could not do what was just and proper, in consequence of the state of the revenue.

Sir CHARLES WOOD objected to the repeal of these duties now on the ground that the revenue would not allow it; and he objected still more strongly to giving any promise as to what might be done hereafter.

The paper-duty is an increasing one; last year it produced £810,000, a proof that it does not interfere injuriously with the manufacture. The duty on newspapers also is an improving one; that and the advertisement-duty produced about half a million sterling. This makes altogether £1,300,000; a sum too large for him to sacrifice, at a time when the House was so much disposed to vote for the repeal of taxes, without regard to the revenue:—

“He hoped he was not more nervous than other Chancellors of the Exchequer on subjects connected with the revenue of the country, but he could not look without anxiety to the course which the House seemed disposed to pursue (or at all events a considerable portion of the House) on these questions. Last year the finances had improved, and he had been enabled to announce in the annual statement he had made to the House a surplus of about £2,000,000, and the balance sheet to which he had referred last night showed a balance of 2½ millions. This was satisfactory; but, looking at the character of the present and other motions which had been made, or of which notice had been given for a similar purpose, it almost appeared to him that the credit of the country was in greater danger now than when they had a deficiency instead of a surplus.”

He called upon the House not to place the country in a position in which the question of repudiation might be raised. It would be most discreditably to the country to vote away £1,300,000 of revenue without providing a substitute.

Mr. HUME was as little in favour of repudiation as any one, but there is no danger of that. Only let Ministers apply the surplus revenue they possessed to the repeal of the duties in question, and there would be no very great deficiency.

Mr. EWART supported the motion on principle. Mr. AGLIONBY opposed it because, if correct, it would damage Government. Colonel THOMPSON was anxious to see the taxes on knowledge abolished, but could not vote for such a motion till the exchequer could afford it. Mr. ROEBUCK warned Ministers of the danger of letting the people remain without sound political information:—

“The people were about to have political power in this country. He had always supported a large franchise in this country; but in doing so he hoped that the Government would not at the same time put themselves in opposition to the education of the people. If an ignorant and excited people determined to possess power in regulating the affairs of this vast empire, they must obtain it; but he trembled for mankind if they did.”

Lord JOHN RUSSELL did not think that cheap newspapers were the best safeguards against revolutionary excess. No one can say that the present state of France is owing to the dearness of newspapers, or to the want of instruction among the people. In reply to the charge that he and his colleagues cared for nothing but holding on to place, he said they were ready to submit to it from a consciousness that it was unfounded:—

“So long as we can maintain the principles on which we think the greatness of England has been founded—so long as we can keep her in the pursuit of that path which has been placed by Providence for her course, so long it will be a matter of pride to us to be the foremost advisers of our Sovereign. If it should please this House to take a course which we should disagree with, which we should think humiliating or disgraceful to the country to which we belong, then our names must be severed from the possession of power, and we could only lament that the House had taken a course which we thought unfortunate.”

Mr. DISRAELI treated the question simply as a proposition to surrender £750,000 of revenue. He contended that the vote of the previous evening virtually negated the Stamp Duties Bill, so that Government was in possession of a surplus more than sufficient to make up for the loss which would result from abolishing the duty on paper; a duty which it is not only desirable to remove on special grounds, but one which shares the objections to all Excise duties. He declared his intention to vote for the motion.

The House having divided, the numbers were—

For the motion.....	89
Against it.....	190

Majority against..... 101

The other three resolutions were then put and negated without a division.

Mr. SLANEY moved for a select committee on Tuesday evening to consider and suggest means of removing obstacles and giving facilities to safe investment for the savings of the middle and working classes. At present the working man who wished to invest his small savings, in land, for example, could not do so safely without paying a heavy tax, owing to the stamp-duty, the investigation of title and the complexity of conveyance. He did not ask the Government to give anything. All he wanted was to let the working classes have fair play. The motion was agreed to after a slight alteration proposed by Mr. Labouchere.

Sir GEORGE GREY, on Monday evening, moved for leave to bring in a bill to make better provision for the interment of the dead in London and its neighbourhood. The object of the measure, which is founded on a recent report by

the Board of Health, is to avoid injury to the living, and secure decency to the burial of the dead in the vicinity of the metropolis. A suburban cemetery is to be formed, in which the burials from certain metropolitan parishes will take place, power being given by the bill to buy up and extinguish the rights of certain cemetery companies now existing. Compensation is also to be given to the clergy and other parties whom the bill may injure. After a short conversation, leave was given to bring in the bill, which was read a first time.

The adjourned debate on Mr. Fox's Education Bill, on Wednesday evening, was a remarkable one. Mr. STAFFORD opened the discussion by moving that the bill be read a second time that day six months. He admitted that the great mass of the people are lamentably ignorant, but condemned such a mode of instructing them as Mr. Fox proposed, because it trampled on the rights of conscience, and would lead to the worst consequences of centralization. The bill is for the promotion of secular education; the term “secular” in this instance being, as he wished to show, synonymous with “atheistic.” He denounced the Lancashire Public School scheme as “combining all the despotism of tyranny with all the confusion of democracy,” and called upon the House not to endow and give an ascendancy to “the smallest and worst sect in the country, the sect of the secularizers.” This is not a question of non-conformity or of church. “The principles of the bill are at war with Christianity, and therefore the people of England dare not say God speed to it.”

The Earl of ARUNDEL and SURREY, who seconded the motion, endeavoured to show the infidel tendency of the present educational movement. He quoted Mr. Laing's *Notes of a Traveller*, to prove, that the tendency of the Prussian system is to make a man a mere State machine, and that, in France, “all the teachers in the primary schools, in very extensive districts, are Socialists.” A system of mere secular education in England would have the same tendency. To show that his alarm on that head was well founded, he called attention to Mr. Chapman's *Catholic Series* of publications, which he characterized as “books of a high intellectual character, beautifully written, and widely circulated from the highest to the lowest class.” From one of this series—*Popular Christianity*, by Mr. F. J. Foxton, a clergyman of the Church of England—he quoted a passage on “the futile and fallacious idea of teaching Christianity by dogmatical creeds and articles.” Another of the same series was—*A Discourse of Matters pertaining to Religion*, by Theodore Parker, “written in most attractive language, but containing most horrible and subversive doctrine.” He quoted several other passages from *Christian Theism*, Mr. Newman's *On the Soul*, and *Reverberations*, all works belonging to the series published by Mr. Chapman, and bore testimony to the zeal displayed by the writers of them. “Those who promulgate these views are almost as zealous as a Roman Catholic priest in propagating the faith.” “Such measures as the present bill are precisely what are wanted by a school which cloaks itself under the name of Christianity.” Three centuries ago a great Reformation took place, and men set up the Scriptures in place of the teaching of the Church; and now we are on the eve of another great change, in which it is proposed to lay aside the Scriptures entirely. This is the doctrine taught by the new school, and it is extraordinary the damage it is doing.

“The present movement he regarded as that of a mere skirmishing party which would be easily driven in; but what he called on the House to consider was that this was not the last attack, that the two armies were joined, that the battle-cry was ‘religion’ or ‘irreligion,’ ‘God’ or ‘devil,’ and that the issue for which they must fight was heaven or hell.”

Mr. ROEBUCK ridiculed Mr. Stafford's complaint that the bill is an invasion of religious liberty. This was a strange argument to be employed by one who upholds “a Church having peculiar dogmas, calling itself a ‘State Church,’ and taking support from everybody, whether they belonged to it or not.” The speech of the Earl of Arundel was precisely the same in spirit as that of Mr. Stafford. The former represents Grandmother Church, the latter Mother Church, and he had no doubt that some member would be found on the Ministerial side to represent some of her improper daughters. They are all alike; there is a love of domination in them all; and Swift never uttered a truer word than when he said that Jack is no better than Peter.

Lord ASHLEY felt deeply alarmed at the threatening aspect of this question. We have arrived at a momentous crisis in the history of England:—

“There are vast bodies, who called themselves Christians, from whose morality the whole House would dissent. For his part, he protested against the principle that the morality of the Scriptures has nothing whatever to do with its mysteries and doctrines. The moral precepts and the doctrines or dogmas of Christianity are inseparably connected. He only can receive the full force of the moral precepts of Christianity who receives the dogmas and mysteries with implicit belief, and in vain should you attempt to enforce upon the minds of children the parables of the ‘Good Samaritan,’ and the ‘Sower,’ or any of the other beautiful and moral pre-

cepts of the New Testament, if you leave them under the conviction that He who delivered them was a mere man, and not the true and eternal son of the living God.”

The scheme of education proposed was utterly impracticable, and, even if it could be adopted, would do infinitely more harm than good, by sapping all religious principle.

Mr. MONCKTON MILNES condemned the violent theological tone which the discussion had taken. He thought it was quite practicable to give the people secular education without danger to religion. He implored Ministers not to throw away the present opportunity without pledging themselves to take up the question.

Lord JOHN RUSSELL condemned the bill entirely. To establish a system of education which excludes religion would be “a grievous falling off in our duty to religion and to God.” He objected to the despotic nature of the bill, which proposes to give the Privy Council the arbitrary power of levying taxes to the extent of some £3,000,000 a-year, without the intervention of Parliament, and without reference to the wishes of any of the great religious bodies in the country. The whole of the educational systems in England mix up religion with their secular instruction. What right have we then to expect that they will submit to a scheme which would force them to pay for a system of education that entirely excludes religion? He was sorry that he could not give his support to the bill. He admitted that there is a lamentable want of education in the country, and that something ought to be done to supply that want. But they ought to have more accurate information on the subject than Parliament now possesses before they took any steps for that purpose.

Mr. HUME expressed his regret at the speech of the Prime Minister. The Marquis of BLANDFORD expressed his high approbation of it. Secular education would put a suicidal weapon in the hands of unscriptural men, and would undermine the institutions of the country.

On the motion of Mr. ANSTEX the debate was adjourned till next Wednesday week.

The House was chiefly occupied, on Thursday, in discussing the provisions of the Larceny Summary Jurisdiction Bill, which was described by Mr. M'CULLAGH as taking from the humble classes the protection of a competent judge and jury. Sir GEORGE STRICKLAND condemned the bill as unconstitutional and tyrannical. It conferred the unlimited power of torturing, by flogging, all persons under sixteen, upon summary conviction before one magistrate at sessions, or two magistrates at petty sessions. Sir GEORGE GREY did not think there was anything very alarming in the bill. At present the power of summary adjudication was given to magistrates in petty sessions, where the offenders were under the age of fourteen, and he believed it might very safely and beneficially extend to persons two years older.

Mr. ROEBUCK, Mr. BRIGHT, Colonel THOMPSON, and other members spoke warmly against the bill, and especially against the flogging clause, which was ultimately all but expunged by a proviso moved by Sir GEORGE STRICKLAND, and carried by 170 to 89, that the punishment of whipping shall not be inflicted on boys above fourteen years of age. The general impression was that this made the bill useless for any purpose, as the power of punishing youths by whipping is already the law of the land; but Sir JOHN PAKINGTON declared his intention of going forward with it.

The second reading of the Pirates' Head Money Repeal Bill in the House of Lords, on Thursday evening, gave rise to a brief discussion. The Earl of ELLENBOROUGH spoke in very severe terms of the late “military executions on the coast of Borneo.” It never could have been the intention of Parliament to give “head money” for the wholesale destruction of a tribe. Five hundred men had been destroyed in boats, and five hundred more in the jungles, and they appeared to have been engaged rather in international warfare than in acts of piracy. He disapproved of the principle of the bill, which left Parliament to fix the remuneration in cases of action with pirates.

The Earl of ELLESMERE defended Sir James Brooke from the attacks which had been made upon him for his Bornean exploits.

The Earl of ELLENBOROUGH maintained that the slaughter of the natives at Borneo was not a case of repressing piracy. He warned Government against taking possession of Borneo. We have colonies enough already, and are only weakening our naval and military force by occupying places which are of no use to us.

Earl GREY quoted Singapore papers received by the last India mail to show that the late proceedings on the coast of Borneo have been attended with the most beneficial results. Five years ago no unarmed ship could carry on trade in that region; but now, in consequence of what Sir James Brooke has accomplished, lucrative trade is springing up, all danger from piracy being dispelled. He differed from the Earl of Ellenborough as to the policy of making a settlement at Labuan. That place might be made a secure *entrepôt* for our commerce, and it would also

furnish a valuable supply of coal for our steam vessels.

The bill was ultimately read a second time and ordered to be committed on Thursday.

#### THE EDUCATION MOVEMENT.

The movement in favour of a non-sectarian system of education makes rapid progress. Last week the Mayor of Leeds was requested by three different parties to call a meeting on the subject. First of all, the working men, and a considerable number of the middle classes, demanded that a meeting should be held to petition Parliament in favour of Mr. Fox's Education Bill. A second set of requisitionists, including the Reverend Dr. Hook, and other clergymen and gentlemen, wished to have a meeting in favour of a scheme which shall extend and improve education on an impartial basis; and lastly, Mr. Edward Baines, "the leader of the Stand-Still Party," as he is commonly called in Yorkshire, was anxious to have a public meeting also, to enable the less liberal section of the Dissenters to protest against any enlarged system of education, on the ground that it may damage Voluntaryism. The Mayor, most impartially, resolved to please all, by calling three separate meetings for the purpose of enabling the various parties to state their views to the public.

The first of these meetings, which was held in the large court of the Leeds Court House, on the evening of Thursday week, was a very numerous and enthusiastic one. The Mayor opened the business by stating what arrangement he had made for the holding of the three public meetings to discuss the education question. In addition to the present meeting two others would be held on the following Tuesday and Wednesday, and as he could not consistently take the chair at each of these, and sign petitions to Parliament, as he had been requested to do, he thought the best way would be for them to elect their own chairman, and he should withdraw. The proposal was received with approbation, and the meeting immediately elected Mr. Hamer Stansfeld by acclamation.

The Chairman spoke in high terms of the noble step which the working men of Leeds had taken in this great movement. Their requisition to the Mayor deserved to be framed and preserved, like the American Declaration of Independence, as a manifesto from the working men of Leeds of their determination to become independent of those temptations to vice and crime, and to rise above all that destitution and degradation, of which ignorance is the parent. He had given his support to Mr. Fox's bill, not because he entirely approved of it, but because it was a step in the right direction. He was in favour of popular education as a means of enabling the people to obtain the suffrage. Let the working classes become educated and it would be impossible to withhold the suffrage from them. They are told that religion is a bar to the establishment of a sound system of national education; such a supposition is a gross libel upon religion. It is not religion which acts as a bar to education, but sectarianism. True religion draws men together, and teaches them to love each other: sectarianism produces the very opposite result. He would rejoice to see religion mixed up with any system of education which might be devised, if it could be done in a manner satisfactory to all:—

"I would that the pure spirit of the Christian religion were interwoven with every thought and word and deed of man—and consequently should prefer the combination of unsectarian religion with education; but should the working classes prefer a purely secular scheme, and that the religious part should be left to the care and attention of the parents and of the minister of religion, and to the action of the voluntary principle, which its advocates maintain is quite adequate, I would trust them. This is the very plan upon which a very important movement in Scotland is based. Upwards of 600 of the ardent and best friends of education in Scotland, comprising among their number members of all the various religious denominations, have there united on this ground; and let no one brand the scheme as irreligious, for the Scotch are to the full as moral, farsighted, and religious as the English. (*Loud applause.*) Yes, I say, if the working classes do prefer the purely secular plan, let them have it. Educate them upon their own terms—educate them at their own price—educate, educate, educate—(*applause*)—and rest assured that, if once an educated people, they will be all the more likely to be a religious people."—(*Loud cheering.*)

Dr. S. SMILES, in moving the first resolution, delivered an eloquent and effective speech, full of pregnant fact and cogent argument. He commenced by contrasting the commercial and manufacturing wealth, the realized property, and productive industry of Great Britain, with the wretched social condition and education of the great mass of the working people. All recent writers upon the state of the labouring class tell the same tale:—

"The Commissioners of the *Times* and *Morning Chronicle*, the Government Commissioners on the Health of Towns, the Employment of Women and Children, the Factory Commissioners, the Education Inspectors, Lord Ashley and Mr. Kay, are all agreed as to the dense mass of pauperism and ignorance which forms the substratum of English society. About one-half of our poor can

neither read nor write: here is a measure of the denseness of ignorance which exists. About eight millions a year are expended on poor rates: one person in every eight is a recipient of poor relief: this is a measure of our poverty. About three millions a year are expended on crime and its punishment: here is a measure of our criminality. It is a disgraceful fact, which the Registrar-General's report of marriages yearly displays to us—that about one-half of all the men and women in this country who are married do not write their names at marriage, but sign with marks! This may be an imperfect test of education, I admit; still it is a test of unquestionable value, as showing the relative state of elementary education throughout the country. And, if you reflect that many persons who write their names can write nothing else, I think you will admit that this fact alone is conclusive against the efficiency of the present elementary education of the people."

Compare this state of things with what is stated regarding the New England states. In Massachusetts only 1 in 166 cannot read and write, in New Hampshire only 1 in 310, in Vermont 1 in 473, in Connecticut only 1 in 578. Another striking fact was the remarkable want of education among the great bulk of criminals. Out of 252,544 persons committed in England, in ten years, 229,300, or more than 9 out of every 10, are uneducated persons, while only 1085 have enjoyed the advantages of instruction beyond the elementary degree. In a recent report, the Reverend Mr. Clay, chaplain of the Preston House of Correction, mentions that, out of 3700 prisoners under his care, two out of three were unable to read, one half knew not the name of the Queen, and three knew not so much as the name Christ. Great efforts were made to educate those who had become criminals; but why not begin a little sooner, why not try to prevent them from falling into crime, by giving the children of all classes a proper education in public schools? It is owing to the want of such schools that crime has increased so rapidly during the century. At present the proportion of criminals to the entire population is four times what it was thirty-five years ago, and this increase involves an enormous cost to society, in the shape of policemen, gaols, model prisons, courts of law, and soldiers. The want of education also tends to produce and perpetuate poverty:—

"Ignorance leads to poverty, or it keeps a man in poverty; and poverty brings him to the workhouse. Ignorance makes men improvident and thoughtless—women as well as men,—it makes them blind to the future, to the future of this life as well as the life beyond. It makes them dead to higher pleasures than those of the mere senses—and keeps them down to the level of the mere animal. Hence the enormous extent of drunkenness throughout this country, and the frightful waste of means which it involves. Hence the low state of domestic comfort amongst the poor and uneducated—the worse than styes in which they are satisfied to live—the cellar-dwellings, the filthy streets, the unhealthy and indecent life of the mass of our poor,—so gross and indelicate as scarcely to be described in public ears. Hence, too, the want of power among the people—the inability of the masses to cooperate cordially and energetically together for good; the burning discontent, yet the powerlessness to rise above it; the strikes ending in nothing, but to be beaten by those who are more powerful than themselves, mainly because better educated; the hopelessness and dumb despair that breaks out from time to time in turbulent risings, requiring the stern power of the law—of soldiers, yeomanry, and police—to put them down. And what is the remedy? First of all, education—knowledge; for out of education and knowledge come legitimate honour. Need I speak of the advantages of education and knowledge to every man? It is a new creation—by it a man is born into the higher world of intelligence and spiritual life. It gives him new resources; it enables him to rise; it enables him to combine; and civilization itself is but the art of contriving. It makes him thoughtful, foreseeing, prudent, careful of his own well-being and of those about him. It is the beginning and the end of all social and political advancement."

In order to educate the people efficiently, there must be—a sufficient number of schools—an adequate supply of good teachers—and a sufficient provision for the maintenance of both schools and teachers. Of all these requisites there is a lamentable deficiency at present. The school accommodation is greatly deficient in extent, and still more so in quality; the supply of properly qualified teachers is far inferior to the demand, and this twofold deficiency is owing to the want of funds for educational purposes. The great question then is—how to obtain the funds? It will not do to trust to the voluntary principle for them; that has been tried long enough already. As well might they hope to raise the funds necessary for the support of the poor by voluntary contributions. Indeed, he looked upon a national system of instruction as a higher kind of Poor Law—an intellectual poor law—affording that sustenance to the intellect which the ordinary Poor Law does to the wants of the body. We are told that it would cost £4,000,000 a year to educate the people; and this is considered an enormous sum by men who say very little against the expenditure of £20,000,000 a year on warlike armaments during peace, or the expenditure of £60,000,000 a year on intoxicating drink. He felt deeply interested in this great question of popular education:—

"With me it is infinitely more than a question of statistics—it is more than a matter of argument. A strong

feeling of gratitude impels me to act in this cause. I owe my own education mainly to the fact of a national provision for education having been made in that portion of Britain in which my lot in early life was cast. I thank God that I was born in a country of parish and borough schools—for the public education of Scotland, though inadequate to the efficient education of the people in the large towns, through reason of the rapid increase of the population, has yet an admirable efficiency in the agricultural towns and districts. In the town in which I received my own education—although only of about 2000 inhabitants—there was a parish school maintained out of the rates levied on land, the teacher of which was a highly-accomplished man; and there was a borough school maintained principally out of the borough fund. It was divided into three departments—one for the teaching of the classics and modern languages; a second for teaching mathematics, algebra, arithmetic, and the higher branches of school education; and the third was devoted mainly to reading and writing. The fees of these schools are fixed by the magistrates of the town at so low a rate as to enable all parents to send their children to school, and all the children of the town were thus educated. Besides these, there are several highly efficient voluntary schools, conducted by educated and accomplished men—educated at college. You will never find a Scotchman who will come to these meetings and oppose national education, because he has felt the advantages of it himself. Why, it has converted Scotland from being a most blood-thirsty nation to what it is now; and to know what it is, look to its literature, its arts and sciences, its educational institutions, its religious freedom. Sir, Scotland has turned out some good men, though I myself, a Scotchman, say it. (*Applause.*) But there is another fact I may name. It has always been averred most strongly, by the voluntary educationists, that if you promote national education you will put an end to voluntary activity. Why, the voluntary activity of that little place was far, very far, greater than I have met with anywhere else. (*Loud applause.*) There grew up on this system of school education, twenty-five years ago, other voluntary agencies, such as a Mechanics' Institute, evening schools, and free libraries. There were no less than three free libraries in that little town—one a borough library free to the burghesses and their children, the other two open to the public at large. And in every village and hamlet of the county there were free libraries for the use of the whole population."

The meeting was afterwards addressed by several other gentlemen. Mr. James Harris said the Dissenters told them that there are schools for all who wished to go. This he denied; but, even were it true, there are thousands of working men who refuse to send their children to sectarian schools. They say they have a right to have them educated at public schools, supported by local rates, and under local management.

Mr. William Brook thought the best thing they could do was to go for a plan such as the Lancashire people were demanding.

Mr. Joseph Barker was in favour of popular education, because it would extend and secure popular rights. The present mode of educating the working classes would not bear investigation:—

"He had had some experience of the light in which Sunday-schools were regarded by the several sects, namely, as mere seed-plots or nurseries for their chapels; and added that the ministers and others in these denominations thought far more of the increase of their congregations than they did of the interest of the children. As to subscribing to a general fund for free education, that was out of the question; for the ministers were always afraid lest there should not be enough left for themselves and the support of the chapel. Or, as a minister once said to him, 'It will not do to allow so many cattle to feed on our pasture, or we shall not have enough fodder for ourselves.'"

The following resolutions were passed with only one or two dissentients:—

"That a large amount of the misery, vice, and crime which exist in England is the result of ignorance, which is fruitful also in other great evils—social, moral, and political; and that the main cause of such ignorance is to be found in the defective provision for popular instruction, which the present Government plan of education and the voluntary activities of society are inadequate to supply.

"That, in consequence of the prevailing diversities of religious opinion in this country, and the great difficulties of devising a plan of public education which shall be acceptable to all sects and classes among the people, it is necessary that a measure for this purpose shall be entirely free from sectarian and denominational peculiarities, having for its main object the secular instruction of the children attending the schools, but leaving sufficient time for their religious instruction by parents and religious teachers.

"That any measure of popular education, to be efficient and embrace the entire of the uneducated classes, must be based upon a system of public schools, supported by local rates, managed by local boards or committees specially elected by the ratepayers for that purpose; and that such local boards or committees be empowered to carry out their plans by the provisions of an act of Parliament."

Mr. James Hole, honorary secretary of the Yorkshire Union of Mechanics' Institutes, moved a petition founded upon the resolutions, which was carried unanimously.

Other educational meetings have been held at Derby, on the 12th; at Leeds, on the 15th and 16th; and at Manchester on the 16th.

At Derby the Reverend W. Baines, Baptist minister

of Nottingham, made a long and eloquent speech in favour of Mr. Fox's bill. Resolutions were also passed in its favour, the only opposition coming from the Reverend James Gawthorne (a Calvinist minister), who, through age and decay of memory, was obliged to read a speech against the measure; and occupied an hour and twenty minutes. He denounced it as "an evil to society, an encouragement of vice, drunkenness, idleness, and dissipation; a Godless system, a piece of perfect tyranny, nothing but a Socialist scheme. They wanted Government to educate, employ, and feed all; they even expected to be well clothed, well sheltered, and well educated. (A voice, 'So they should be.') It was nothing else but French Socialism, a vile scheme to upset the present order of things."

The Leeds meeting of the 15th was held in the Music Hall. A resolution in favour of secular education was carried unanimously.

Another meeting was held on Tuesday in the Coloured Cloth-hall-yard, capable of holding more than 20,000 people. Owing, however, to the day being showery, with a drenching rain at intervals, the numbers at one time assembled did not exceed from 3000 to 4000. The object of the meeting was to petition against Mr. Fox's bill. Mr. Hamer Stansfeld moved an amendment in favour of the bill. Mr. Edward Baines spoke for the petition, Mr. Councillor Barker replied. The amendment was carried by a considerable majority.

At Manchester there were two meetings. In the one held within the Corn Exchange, presided over by the Reverend Hugh Stowell, was ostensibly for the purpose of presenting him with an address, but used as an opportunity for declamation against the new measure of the Member for Oldham. From 2000 to 3000 persons were present, and the proceedings terminated with a resolution condemnatory of the "attempts now making to dissociate religious and secular education." Meanwhile a much more numerous meeting held outside the Exchange, and addressed by Dr. Watts and Mr. J. R. Cooper, adopted a counter-resolution, and a petition in favour of the Bill introduced by Mr. Fox.

THE MOVEMENTS IN THE CHURCH.

Among the developments which the Gorham decision has produced is an interesting correspondence between Miss Sellon, the Sister of Mercy, and Lord Chief Justice Campbell. Miss Sellon addressed the following letter to Lord Campbell:—

"The Orphans' Home, Plymouth, March 19.  
"My Lord,—It is with a pain the intensity of which, amidst such apparent ingratitude, your Lordship will not readily imagine possible, that, in writing to express my deep sense of your kindness in consenting to aid the work at Devonport, I have now to request the withdrawal of a name which, noble and honoured as it is, is connected most painfully with a decision which for the present brands the Church of England with uncatholic teaching.

"As a most unworthy yet faithful daughter of that Church, I have, as your Lordship will perceive, no choice left me in working for her but to withdraw from one who has assisted in a judgment which I am bound to believe is so contrary to her fundamental principles as to be fatal to her unless absolutely rejected.

"It is useless to multiply words of sorrow. Your Lordship will know and feel that such a letter as the present ought not and could not be written without much grief and embarrassment. Entreating your forgiveness, and praying that all blessing may attend you and yours,

"I am, your Lordship's humble and grateful servant,  
"PRISCILLA LYDIA SELLO, "Ye Mother Supr."

Lord Campbell seems to have thought Miss Sellon's pure character and elevated motives a sufficient room for waiving official punctilio. He wrote back, earnestly testifying to her piety and benevolence, and begging her to reconsider her request that his name should be withdrawn from the list of those who are desirous of assisting her in the truly Christian objects to which her life is devoted. With a characteristic polemical turn, he added a few qualificatory reasonings respecting the decision. He really believed she must have misunderstood it; "we have given no opinion contrary to yours upon the doctrine of baptismal regeneration"; the two Archbishops, who have approved and concurred in the judgment, are "as much answerable for it as if they had been members of the Court, instead of being only our advisers"; "perhaps you may find that a majority of the pious sons and daughters of the Church of England think that the decision is sound, and that it may heal the wounds from which she has lately suffered." "However," he concluded, "if you remain inflexible, I must submit to your determination, but I shall continue to pray that Heaven may enlighten your understanding and further your labours with its choicest blessings."

Miss Sellon wrote in reply:—

"Need I say that the unexpected kindness of its contents only made me the more bitterly mourn over the unhappy cause which separates me from such a benevolent and noble heart—separates me, as I still hope, only for a time, for how can I believe but that your lordship will in time perceive what is involved in your deci-

sion, and will lament as deeply as any one of us that it should have endangered the Church by the apparent admission of heretical teaching?" "Alas!" she continued, "how could it heal the wounds of the Church to tell us her articles admit of a heresy which her creed rejects?" "I may not believe it although such words are sanctioned by the two Archbishops." "Many hearts since the decision do fail. They believe that your decision is just. \* \* Their faith is utterly shaken. I speak from a bitter knowledge of facts. I see her forsaken by those who have loved her. And you, my Lord, do you also believe the Church of England has been untrue to herself, that her formularies are so constituted that she contradicts her own belief, that she will not maintain the faith of her creeds, that she will admit priests to teach her children that which has been condemned as a heresy?" \* \* The difference of age, and sex, and station; all fade away "while I recollect the wonderful kindness of your letter—the noble reluctance with which you withdraw the aid which once I should have so joyfully and gratefully accepted; and I cannot but speak to you heart to heart." "I am not worthy to pray for you, and yet, if the God of all goodness will hear the supplication of a loving and deeply sorrowing heart, He will bring you to grieve for the injury done to the Church, and will help you to repair it, and give you all blessing in time and in eternity.

"Yours very humbly and affectionately,  
"P. LYDIA SELLO."

Lord Campbell's answer winds up the correspondence. He deeply grieves at her adherence to the "stern resolution" of excluding him from the gratification of being on her committee; "must confess" that she does not seem to have "made any way in proving" that his concurrence in the decision should disqualify him from humbly assisting her "in taking care of orphans, in providing a Christian education for the children of worthless parents, and in mitigating the physical sufferings of our fellow-creatures." He cannot think himself called on to answer her observations on the merits or the effects of the decision, or he could show that she begs the question, and might demonstrate that, whether right or wrong, there can be no reproach cast on the Church by a misconception, and that it can be but a very slight reproach if she has omitted to denounce one false doctrine as heretical when no Christian Church has professed to settle dogmatically all points of doctrine, and when the very Church in which those who most bitterly complain seem disposed to take refuge has studiously left open various questions considered by her of high importance. But he has to submit. He ventures to remind Miss Sellon of the peril she may incur by implicitly giving way to a religious impulse, quoting Lord Erskine's well-known apothegm that "some of the darkest and most dangerous prejudices of men arise from honourable principles"; and his explanatory argument:—

"When prejudices are caught up from bad passions, the worst men feel intervals of remorse to soften and disperse them; but when they arise from a generous though mistaken source they are hugged closer to the bosom, and the kindest and most compassionate natures feel a pleasure in fostering a blind and unjust resentment."

If at any time hereafter she shall relent, Lord Campbell will "joyfully avail himself of the opportunity of again trying to further her benevolent schemes"; and in the mean time remains, with the highest respect, her "most obedient and faithful servant."

The correspondence closes with a letter from Miss Sillon, expressing how much she is "surprised and pained" to hear that her letters have been published:—

"I own, my lord, that I am rather indignant with you, but I am still,  
"Yours humbly and affectionately,  
"P. LYDIA,  
"The Mother Supr. of the Sisters of Mercy."

The Bishop of Bath and Wells has forwarded to the *Times* the following copy of a declaration issued to the clergy of his diocese, and also a copy of his letter to his Metropolitan, the Archbishop of Canterbury, enclosing the declaration:—

"London, April 15, 1850.

"We, the undersigned Richard, by Divine permission Bishop of the diocese of Bath and Wells, within the Church of England, being deeply impressed with the great disquietude which prevails within the said diocese, in consequence of the decision of the Judicial Committee of the Privy Council in the case of 'Gorham v. the Bishop of Exeter,'—

"For the satisfaction of our own mind, and from a desire that our judgment and intention in this matter may be generally known to all whom it may concern within our diocese, do hereby declare as hereinafter follows:—

"Whereas the construction put upon the Articles and formularies of the Church of England by the said decision implies that the remission of original sin to all infants in, and by the grace of, the sacrament of baptism is not necessarily the doctrine of the Church of England, although such remission of sins has been always held to be affirmed in and by an article of the Nicene Creed (to wit), 'I acknowledge one baptism for the remission of sins';

"And whereas doubt has been cast by the said decision upon the teaching of the catechism of the Church of England, that all infants are 'made members of

Christ, children of God, and inheritors of the kingdom of Heaven,' in and by their baptism;

"We do hereby solemnly declare, that it is the doctrine of the Church of England, as of the whole Church of Christ, in all ages, that original sin is remitted to all infants by the application of the merits of our Lord and Saviour Jesus Christ, in and by the sacrament of baptism; and that it is the plain teaching of the Church of England that all infants are 'made members of Christ, children of God, and inheritors of the kingdom of Heaven,' in and by that holy sacrament.

"R. BATH AND WELLS."

In the Court of Queen's Bench, on Monday, Sir Frederick Kelly moved for a rule calling upon Sir Herbert Jenner Fust and the Archbishop of Canterbury to shew cause why they should not be prevented from carrying out the Order in Council of the 9th of March last, in the case relating to the appointment of the Reverend G. C. Gorham to the vicarage of Brampton Speke. He showed by reference to certain Acts of Parliament that the appeal from the judgment of the Court of Arches ought not to have been made to her Majesty in Council, but to the Upper House of Convocation, and to that tribunal alone. He regretted that this had not at the time occurred to those who had argued the case for the Bishop of Exeter, and that they did not refer to the Acts of Parliament which he should cite, for had they done so it would have been unnecessary for him now to be addressing this Court.

"The two acts to which he referred were the 24th Henry VIII., c. 12, and the 25th Henry VIII., c. 19. By the first act, appeals to the Pope of Rome were forbidden and punishable in three classes of causes—in causes testamentary, in matrimony and divorce, and in tithes, obventions, and oblations. By the latter statute the right of appeal was given in all manner of causes ecclesiastical, in the mode pointed out in the first statute (24th Henry VIII., c. 12).

"He then cited the several sections of the act for restraint of appeals (the 24th Henry VIII., c. 12), which, by the 2nd 5th, 6th, and 8th sections, enacted that in 'causes testamentary, causes of matrimony and divorces, rights of tithes, oblations, and obventions,' the appeal should lie (sec. 5) from the Archdeacon, if the matter began in his court, to the bishop, and from the bishop, if it began in his court, to the archbishop of the province (sec. 6); but in case any matter should come in contention 'for any of the same causes, in any of the aforesaid courts, which hath, doth, shall, or may touch the King, his heirs or successors,' then the party grieved might 'appeal from any of the said courts' in which the said matter touching the King should happen to be begun 'to the spiritual prelates and other abbots and priors of the Upper House assembled and convoked by the King's writ in the convocation being or next ensuing within the province or provinces where the same matter of contention is or shall be begun.'"

With all respect towards that high tribunal, the Judicial Committee, it was impossible not to perceive that the Upper House of Convocation was a more suitable body to decide in a matter of spiritual doctrine. The writ of prohibition would lie even after judgment and appeal in a case like the present, where the defect of jurisdiction appeared on the face of the proceedings.

Lord CAMPBELL intimated that Sir Fitzroy Kelly need not argue that point, as there could not be any doubt about it. And, after conferring with the rest of the judges, Lord Campbell said the court would look at the statutes which had been cited, and inform the learned counsel at an early day whether they thought it right to grant a rule.

A strong effort has evidently been made to quash the alarming agitation within the Church; and the following semi-official manifesto in the *Times* of Wednesday will indicate the mode of action:—

"A rumour has for some time been abroad that an address, emanating from the moderate and evangelical parties of the Church of England, was about to be presented to the Archbishop of Canterbury, expressive of approbation of the decision in the Gorham case. We are aware that it has been a subject of anxious deliberation among some of the most eminent men of every shade of opinion, the extreme high church of course excepted, whether such an address might not be advisable, but the determination—and we think it a wise and salutary one—is that no such address should be recommended. The present position of matters, so far as affects these parties, would not be bettered, but might easily be damaged, by any such interference. A decision is given from which there is no appeal, and of which, therefore, there can be no reversal. The competency of the Court may be called in question before the Queen's Bench on some interpretation of some obsolete statute, but its fitness to decide, so far as depends on the quality or character of its judges, is firmly maintained by those with whom would rest the power of altering it. If the Bishop of London begs the Government to support him in substituting a court of appeal differently constituted, the Government declines. If the Bishop of London begs his right reverend brethren to join with him in demanding such differently constituted court, the Bishops decline. If not only the Bishop of Exeter, but another bishop also, beg the Archbishop to summon his com-provincials for purposes of deliberation on this decision, the Archbishop declines. There is nothing, therefore, for which those who are pleased with the decision have to struggle.

"We can well understand that there may have been hesitation in abstaining from some demonstration. It may have been felt that if the great body of religious persons congregating in London did not give a tone of

moderation to any movement that was made, various knots of provincial clergy might undertake separate and perhaps ill-advised action. It may also have been felt that many careless persons might assume, from the absence of any opposite statement or movement, that there existed a general acquiescence in the justice of what those who are agitating for a change in the constitution of the Church and its courts have advanced, and so commit themselves to this party. Undoubtedly there might be some cause to apprehend these consequences; but we repeat, we believe the wisest determination has been adopted. It will very soon be felt by all parties that the decision of the Council must be accepted, whether for better or for worse. Probably nothing will have so much tended to give firmness to the Government, to the Primate, or to the Bishops, than that calmness in the great body of the Church which is above all others the sign of cautious and reflecting minds of a consciousness of strength. It would have been unwise and uncharitable, by a counter-agitation, to have renewed the struggles of this unfortunate controversy. We advise by all means the provincial, moderate, or evangelical party to follow the course adopted in the metropolis. They have no ground to fear that, if there be cause to agitate, there will not be many in London quite ready to recommend and to guide the movement."

#### THE PARIS ELECTION.

The coming election is the engrossing subject in French politics; and of that the most important feature is M. Girardin's reply to the Socialist Committee, who declared that he would have been their candidate if he had not set universal suffrage above the Republic. M. Girardin declares that he places universal suffrage above the Republic, but absolute liberty above the suffrage. If by the Republic the Committee understands the régime of absolute liberty there is no difference between them. M. Girardin withdraws simply to prevent a split in the Socialist party. He says, as regards the candidature of M. Dupont de l'Eure, his name would not signify the Republic, as he forfeited his right to represent that when he voted, after the insurrection of June, that General Cavaignac had deserved well of his country.

Since this the Socialist delegates have by a large majority chosen M. Eugene Sue as their candidate.

The Legitimist papers pretend to give reports of the speeches at the meetings of electors to choose the delegates who were to decide upon the Socialist candidate. These reports are made by the agents of the police, so that there can be no doubt as regards their authenticity. The *Times* and other English papers reproduce them in full. According to them the speeches are always of the most violent character. A few specimens are worth giving.

"In 1830," says a candidate, according to the reports, "I formed one of the hunting party against the gendarmes; subsequently I enrolled myself amongst the St. Simonians; I then became an Icarian Communist; in 1848 I was again at a hunting party—the quarry was the Municipal Guards! (*Thunders of applause.*) It was I, yes, it was I, who planted the Red flag on the Hôtel de Ville. (*Bravos, and great applause.*) Name me. I am a knowing old democratic fox—*un fin renard démocrate.* Never fear, in the conclave I shall be able to distinguish between white ears and red ears." (*Triple round of applause.*)

"Another person, a sculptor, made a profession of the most ultra-Socialism. But it was discovered that he had received many benefits from the Government; had lately asked to be employed in public works, and a studio at the Institute was actually allotted to him: and, worse than all, he was a proprietor. His claims were consequently rejected with contempt."

"Another was enthusiastically elected when he declared that the majority of the Assembly was only fictitious, for the simple reason that it is obtained by legal means. Another said that all existing things must fall into the gulf of Socialism. He was asked what he meant by the 'gulf'? He said he meant the Mountain."

These veracious reports were reproduced by M. Baroche in the Assembly, on Saturday, in reply to M. Baune, who demanded of the Minister some explanations regarding the shutting up of several places of meeting, and the prevention of the meetings of electors by the police. M. Baroche complained that the Socialists opposed the principles of the Constitution by determining upon a candidate through a double election. (*A voice from the Left remarked that Legitimists did the same.*) First, said M. Baroche, they appointed 200 delegates, and then these delegates chose a candidate who was henceforth accepted by the whole party. Besides this they discussed questions not connected with the elections. M. Baroche then proceeded to read the reports of the police attending these meetings. After mentioning the cases above cited, he spoke of the Abbé Chatel, who at one of these meetings "had said that Christianity was a profound error, that the first thing necessary was to give satisfaction to the physical organs," and whose words were greeted with rapturous applause.

"At the meeting of Montmartre two individuals wore red cravats. (*Voice on the Left: "Perhaps also red hair!")* A speaker on being asked if he believed in a God, answered that the only visible God whom he recognised was the sun. The chairman of the meeting corrected him, saying that he ought to consider the sun as the clerk of a mightier power. (*Laughter.*) Another said, "After the 10th of March the royalists raised their war cry against the people: we have our martyrs, they are in

exile and prison." (*Interruption on the Left: "So they are."*)

PRESIDENT: "Such approbation is complicity."  
Left: "Judges, judges."  
PRESIDENT: "Only eight or ten voices cried out 'yes,' when martyrs were talked of."  
Left: "No, a hundred."  
Violent agitation, the Left crying out "Judges, judges."

M. BAROCHE: "You cry out for judges; have not the men in exile been judged?"

M. CHAUFFOUR: "The transported have not been judged." After further interruptions from the Left, and from the President, who commented very violently upon the violence of the Left,

M. BAROCHE continued: "In another meeting a speaker said the soil of France belonged to the people; in 1780 the nobles had serfs; now the rich had their slaves." The Minister wound up by saying that the Government had thought it right to close meetings of this sort, and had now explained to the Assembly the motives for thus acting.

M. JULES FAVRE replied:—

"In the Minister's explanation were some points sufficiently serious, and others which he could not so characterize. And, first, as to the satisfaction expressed by the Minister at the elections of the 10th of March, others might think with him that it came rather late, and was possibly somewhat forced. But, if it was so, was that a reason for now preventing the free exercise of the right of meeting. The Minister had stated that public order was disturbed. There was here a question both of right and of prudence; for the right,—the law of the 19th of June, 1849, did not interdict electoral meetings, but only the clubs. The Minister was acting in advance, upon the strength of the new law not yet discussed by the Assembly. It was an invoking of arbitrary power—

M. DUFAURE: "The arbitrariness is in the law."  
The PRESIDENT: "The law is bad where it is not arbitrary."

M. FAVRE could not but express his surprise at hearing men of eminence, who had gained their reputation in the defence of liberty, indirectly defending arbitrary power.

The PRESIDENT: "The speaker, no doubt, confounded the arbitrariness which would rise against the law, which no one there would defend. But there was nothing arbitrary in hindering every one from setting himself, according to his fancy and particular opinion, above the law."

M. FAVRE "accepted the explanation of the honourable and learned President; but it seemed to him that it was understood in every law that its exercise was limited by the Constitution; and the Constitution guaranteed the right of public meeting. They might endeavour to stretch the law by calling the meetings clubs, but they did not become clubs because of a few violent words or ridiculous speeches. And on what proofs did the Minister base even his assertions of these violences? On the reports of the police. Were they exact? They had been told of able and conscientious policemen, very strong too in stenography. He confessed himself ignorant of the existence of this course of shorthand for the use of the police. (*General laughter.*) But, even supposing their extreme ability, he would not accept their reports without examination." M. Favre proceeded to dispute the facts. "With regard to the statement about the sculptor, he had been reproached, not with being a proprietor, but because, being a proprietor, he had accepted a workshop from the Government. So on the false interpretation of a policeman, the right of meeting had been suspended. Another fact. At one of the meetings a man had worn a red neckcloth. But even there (*pointing to the Right*) he saw a whole waistcoat of the same terrible colour—(*General laughter; all eyes being turned upon M. Cunin-Gridaine who wore a scarlet waistcoat.*) If the agent of the Minister had been in the House it would certainly have gone into his report. Another orator adored the Sun. These matters were so puerile that he verily believed one must be a member of the cabinet to be frightened at them. But if there had been really any appeal to the worse passions, then the simple prohibition of public meetings was not enough. There ought to be prosecutions. He would remind them of a fact. In one of the insurrections which had but too often stained their country, one of the first of the insurgents who fired upon the soldiers was wounded. What did they find concealed upon him? His policeman's belt."

M. CHEGARAY: "It is a false statement."  
M. FAVRE: "The proof is in the *Moniteur*. It took place at Lyons, in 1834. He cited this fact, which he had seen, to advise the Minister that in his administration he might encounter agents as evilly disposed. He had said the other day that they were under the government of the police. Had he lied then? Were not these meetings prohibited solely on the report of a police subaltern? That was not sufficient to put down public meetings. Something more was required, too, than these complaints of the Minister of the Interior."

M. BAROCHE defended himself. "Those who attacked him, attacked society—(*Bursts of laughter.*) He was reproached with having been vice-president of a club in 1848. Was that such a great crime?"

A Voice: "Not with having been a vice-president!"  
Another Voice: "But with having turned."  
The Assembly passed to the order of the day.

#### THE STATE OF FRANCE.

At the assizes of the Seine, on the 12th instant, M. Buignier (member of the Constituent Assembly) has been condemned to twelve months' imprisonment and 500 francs fine for having, in July, 1848, taken part in founding an association called *La Solidarité Républicaine*, whose object was the maintenance and defence of the Republic by all legal means.

For the same offence M. Hizay has been sentenced to six months' imprisonment and 100 francs fine; M. Dellescluze, M. Fillette, M. Aubert Roche, M. Dalican, M. Crevat, and M. Lemaire, in default, each to two years' imprisonment and 500 francs fine. All the condemned are deprived of their civil rights for five years. The charge against them was the establishment of the society without sufficient legal authority, and its political character. In defence it was proved by the evidence of the heads of the Ministry of the Interior, and by the Prefect of Police, that proper notice of the foundation of the society had been given and the necessary documents deposited at the prefecture; also that the depositors had been informed at the prefecture that, under the conditions then existing, such deposit was equivalent to a formal authorization. It was also proved that the establishment of the association had been placarded in the streets of Paris, and published in the journals. The Republican aim of the association was offence enough; and the jury found the accused guilty.

The jury lists are prepared by the Prefect. It was this same court which, on the 29th of March last, condemned to imprisonments, varying from six days to one month, the Legitimists convicted of belonging to an armed secret society, whose confessed object was to procure the overthrow of the Republic and the return of Henry V.

The President of the Republic continues to receive indications of his growing unpopularity. In crossing the Champs Elysées, on the 12th instant, on his way to Versailles, to review the troops, one of the horses of his carriage fell. He was immediately surrounded by a crowd, who saluted him with shouts of "Vive la République Démocratique!" On the 13th, on his way to the Palais National, to examine the plans of the markets, the same cry was universal on the whole line of his passage.

Some disorders are said to have taken place at St. Felix-d'Arment, the mayor being pointed out as the instigator. The *Journal des Pyrénées-Orientales* states that last week that functionary came out on horseback, and placed himself at the head of about a dozen individuals, who began to sing demagogical songs and uttered cries, such as "Vive la République Démocratique et Sociale!" "Some day we shall eat the Whites like frogs!" &c. The mayor, it is said, afterwards addressed the crowd, using such extraordinary language that the *Journal* dares not repeat it.

A "revolt" of the garrison at Angers has been spoken of by the journals. The *Ordre*, however, describes a much less important affair, though significant enough:—"A battalion of the 47th (it was the 11th Light Infantry) entered Angers by a faubourg, which is chiefly inhabited by Democrats, who, surrounding the soldiers, conducted them to the mairie to procure their billets. After this the Democrats invited the soldiers to drink with them, and in the evening both soldiers and Socialists promenaded the streets and along the Boulevard, shouting 'Vive la République Démocratique!' General de Castellane has, it is said, ordered the battalion to be broken, and the soldiers distributed amongst other regiments."

It was at Angers that, in August last, Louis Napoleon Bonaparte, while making his tour to Nantes, was feted in the most brilliant manner. There were bouquets, illuminations, fireworks, in his honour; the neighbouring country poured in its population, and wherever he appeared he was hailed with cries of "Vive Napoleon!" The *Moniteur* is ominously silent on the subject.

Dismissals of schoolmasters suspected of Socialism still continue. At Toulon the director of the arsenal has turned off fourteen workmen for singing patriotic songs in a house some distance from the town, where they were spending the Sunday.

In the department of the Lower Pyrenées the police have prohibited the circulation and distribution of all the newspapers. At Cahors they would not allow a patriotic song in a café.

The Assembly has refused the usual grant for the political sufferers of 1830 and 1848.

The general of the first division (Paris), in an order of the day, denounces a lithograph representing the soldiers fraternizing with the people, as an insult to the army, recalling the "unhappy reminiscences of the saturnalia of February."

#### RETURN OF THE POPE.

The Pope has actually returned. The *Moniteur* publishes the following telegraphic despatch:—

"ROME, April 13.  
"The Pope entered Rome last evening at four o'clock. He was received with the most enthusiastic acclamations. The whole city"—(*interrupted.*)

At Terracina his Holiness received the keys of the town, under a triumphal arch, amidst the roar of artillery, but without the acclamations of the people. "In the evening, one Neapolitan and one Roman band of music enlivened the town, which was brilliantly illuminated." Accounts have not yet arrived of the rejoicings at Rome. No doubt, however, they are great, since the Cardinal-Vicar has distributed 25,000 dollars among the poor. No danger is apprehended, as the utmost precautions have been taken, even sportsmen being carefully looked after.

## REPRESSION IN HUNGARY.

Austrian revenge continues to decimate its conquered provinces. Batches of death-sentences, forty at a time, still outrage humanity. Eight of these sentences at Pesth have just been commuted by Haynau to periods of imprisonment ranging from twelve to twenty years in a fortress. Among those sentenced to death is found the name of a Georgey. Some 2000 prisoners have been dragged before the courts-martial. The trial of the Hungarian deputies of the Diet of Debreczin was to commence on the 14th inst., the anniversary of the decree of the downfall of the house of Hapsburg.

The Paris *National* gives an excellent account of the manner of the Hungarian pacification. About a hundred Hungarian soldiers, among them fifteen or sixteen officers, who had escaped the disasters of Villagos and Temesvar, were returning to their native place, furnished with passports, signed by the Austrian officers and surgeons, stating that they were incapable of service on account of their wounds or sickness. They belonged to the Woiewodine (lately the Banat), one third of the population of which consists of Serbes, the other two thirds being Magyars and Germans). To the first, in reward for their savage fidelity, Austria has entrusted the government of the Banat, and even of Theresiopol, with its population of 40,000, all Magyars. Arrived here, the Hungarian officers were seized by the magistrates, deprived of their passports, thrown into prison, and afterwards conducted to Temesvar, the chief city of the Woiewodine. Here, being unable to produce their passports, the authorities having taken them away, they were again imprisoned, and at last condemned to eight years' service, as common soldiers. On the 2nd of April they passed through Vienna, on their way to their regiments, marching haughtily amid the imperial escort, singing their patriotic songs to the sound of the Austrian drum. The following is a literal translation of part of one of them:—

"Be gay! be gay! no despondency,—it would be a triumph for the Austrians. Who will repent? Austria, not we.

"Eight years! it is not eternity. Time passes, and the house of Hapsburg is sinking. Let it fall! Millions of voices repeat our curse."

The Hungarians enrolled in the Austrian regiments preserve among themselves the military distinctions of the revolution. "My Lieutenant," "my Captain," are the titles with which the soldiers continue to salute the officers who have been degraded. They openly conspire, and it is no secret that at the first opportunity they will pass to the enemy.

The primate Scitovski has been promising indulgences to those who pray for the extirpation of heretics. Here is a specimen of a sermon for the purpose. A Franciscan was preaching at Vesprim, on the text—"No safety out of the church." All at once he cried out—"Yes, my brethren, the Protestants will be damned; the devil take me if I do not tell the truth." Then he stopped to wait the effect of his adjuration. As the devil did not come—"Ah!" said he, "it is, perhaps, my cassock that frightens him." So he flung off his cassock and invited him in his shirt sleeves. At last he cried out triumphantly—"Ah! you see, he does not come. I was right."

## THE RULE OF THE CZAR.

A letter by private hand from Warsaw, dated April 5, confirms the account of many arrests of Russian officers throughout the whole of the "Kingdom of Poland," in consequence of the discovery of a long-existing conspiracy between the Russian and Polish youths. Numbers of students at the universities, and persons employed in the courts of law, have also been arrested. The citadel of Warsaw is crowded with prisoners, old and new. Preparations for war are extensively made, though none can tell in what direction the storm may burst. Correspondence with foreign countries is prohibited under a penalty of fifty silver roubles (about £8 6s.) for each letter.

Meanwhile the "beneficent" despot provides for the education of his subjects.

The St. Petersburg official journal publishes an imperial ukase, dated Nov. 29, in virtue of which, from the 1st of January, 1850, no pupils can be allowed in the higher classes of the universities, except those whose nobility is vouched for by the Heraldic College of St. Petersburg. The town classes, the children of citizens, and even of Jews, are admissible on payment of a considerable fine. The number of the universities is limited to eight for the whole Russian empire; and no college is permitted to have at any time more than 300 scholars.

## THE ARMY IN INDIA.

The Indian mails bring accounts of energetic measures adopted by Sir Charles Napier to repress the insubordination which had grown to such a height among the native troops. To the original sentence of the court-martial on the mutineers of the Sixty-sixth Bengal Native Infantry, which was very lenient, Sir Charles Napier appended a note, calling on the court to revise its sentence, and to inflict "a punishment commensurable with the damnable projects" of the

offenders. The court thereupon sentenced five of the ringleaders to death, which sentence the Commander-in-Chief commuted to transportation,—as "a change, but not an amelioration of their punishment; they will remain living examples of the terrible fate which awaits traitors to their colours." In a General Order on the same subject, Sir Charles Napier directs that the Native officers, non-commissioned officers, and private Sepoys of the Sixty-sixth Regiment shall be struck off from the Company's service, and their colours delivered to the Nusseeree battalion, which is henceforth to be called the Sixty-sixth Regiment. "The mutineers of the Sixty-sixth," says the Order, "have brought down ruin and disgrace upon the regiment. When a mutinous corps has endeavoured to seize a fortress which a confiding Government believed it had entrusted to faithful soldiers, it is time that vengeance should fall upon the whole."

The Commander-in-Chief proceeds very severely to censure the conduct of Major Troup, commanding the Native Infantry, expressing his unqualified dissatisfaction that he had not read and personally explained to his regiment "one of the most important and critical orders ever issued by a Governor-General"—the abolition of the Scinde allowance in the Punjab. "Truly, this shows a laxity of discipline enough to destroy the best army in the world." The order further directs Lieutenant Barker to be brought before a court-martial for not doing his utmost to quell the mutiny; and concludes with directions for the reconstruction of the Sixty-sixth regiment, and recommendations to the young European officers of the army to associate as much as possible with the native officers in order to acquire a thorough knowledge of what passes in their regiments.

The same mails bring further particulars of the expedition from Peshawur against the hill tribes of Kohat, to clear the passes and re-establish communications between Peshawur and Kohat; it has not proved so satisfactory as was anticipated. The troops had to traverse a dangerous defile, thirteen miles long, exposed to a constant fire of matchlock-men, so safely posted behind the rocks, that 500 Affreedies were able to oppose Sir Colin Campbell's force of nearly 5000, mostly picked men. The following extracts may show the arduous character of the warfare:

"The company of the Thirty-first, under Ensign Sitwell (about forty men), were returning from the hill on the right, which was lofty, very precipitous, and about a mile distant from the camp, when about half way down, and in very difficult ground, they were suddenly assailed by a volley of matchlocks and showers of stones. Sitwell was shot through the wrist, but instantly called on his men (who were in extended order) to turn and climb up again. Nine men closed in to Sitwell at once, but a second volley was poured into them, and five of the nine fell. Sitwell, now faint from loss of blood, was supported by a Sepoy down the hill. The enemy again fired and killed the Sepoy; Sitwell then fell, and they rushed in and butchered him and most of his party. The glasses in camp showed something was wrong, and a gun was galloped from the rear, which, by keeping up a fire of Shrapnell-shell wherever the enemy were seen in parties, prevented them from carrying away the bodies until they could be brought off, which they were a little before sunset.

"The return of the force through the pass was just like its advance, the rear-guard had all the work to do, and there remained the Commander-in-Chief and Sir Colin Campbell. It was the old story, invisible enemies firing from behind rocks, causing many casualties, varied with one little bit of excitement, viz., when a horse-artillery tumbril upset, the enemy saw it, and immediately darted down the hill to gain the cover of a wall whence they could have shot every horse attached to the tumbril, and caused great loss prior to its removal. The brigadier, however, saw the danger; and calling out to some of the Sixtieth, 'Hurrah, boys, and gain the wall first,' they and a company of the Thirty-first rushed forward, and it was a race between them and the enemy who should first reach it. Fortunately our men did, when the enemy immediately, seeing they were foiled, scuttled up the hill again."

Sir Colin Campbell has lost 107 men, killed and wounded; the enemy, it is supposed, not nearly so many. The passes still remain closed, and a second expedition on a larger scale is talked of.

## FETICHISM IMPERIAL.

A strange account is given by the *Presse* of a superstitious ceremony under the auspices of the new Emperor of Hayti. A funeral service had been performed for the souls of the father and mother of the Emperor. At midnight, after the service, the Emperor and Empress, accompanied only by some few persons, believers in the negro superstitions, proceeded to the cemetery. The Empress walked first, holding a cock in her hand. Two priests followed carrying a sheep and a kid. Arrived at the grave, the priests, by means of certain charms, fixed the souls of the parents of Solouque in a vessel of water. The soul of his mother then spoke, informing the sacrifice that she was much obliged to them for their trouble, but that there was no occasion for the Emperor to feel any uneasiness as his parents were very well off in the other world. The three animals were then killed, Solouque drinking of their blood, and with it making cabalistic signs.

The ceremony was near terminating tragically. "Prince Anulyse-Ulyse, after some discussion about a general's uniform, which he had put on without any right, seized the Emperor by the throat, and was proceeding to do for his Majesty, as the phrase is, when the Ministers, Chamberlains, &c., interfered and rescued him."

## THE SEA-SERPENT ARRIVED.

The great sea-serpent has made his appearance on the American coast once more, if the following letter, which appears in an American paper called the *Christian Mercury*, can be relied upon:—

"Beaufort, March 15, 1850.

"The report of Captain Bankenship and passengers has been verified by many other witnesses. This formidable sea monster has been seen again to-day, we understand, in our waters. When discovered by those on board the steamer, his eminence was in Port Royal Sound, a distance of seven or eight miles from this town. Since that time he has been lazily making his way up Broad River, and was seen, by a gentleman, we understand, to-day in White Branch River, an arm of the Broad. He is reported to be making his way higher up still, when, perhaps, he may be captured. He is described as being from 120 to 150 feet in length, and of proportionate bulk; has the head of a serpent, which he carries, when in motion, five or six feet out of the water. About ten feet from his head is a hump, resembling a huge hoghead, and, as far as he could be seen out of the water, a succession of humps was observed. He was pursued for several miles along the bank of the river, at times the party in pursuit coming very near to him. He was shot at with a rifle or shot gun, which had the effect of making him timid, and caused him to sink below the surface of the water when nearly approached. We understand that a party from this place has been made up to capture him if possible. The plan is to man two large flats with a cannon to each, one going below where he is represented to be, and the other above, and then approach each other, and, when he is discovered, to fire into him. In this way he may be taken if, peradventure, he does not take them first. The Whale Branch is not more than one hundred yards wide, and there is every probability of an animated conflict with this king of the waters within his own dominions; and I suppose it is admitted that the battle must be waged upon his own terms."

Another letter in the *Charleston Courier* says:—"Information has just reached us that the said sea-serpent is ashore at the mouth of Skull Creek. If so, the prize is certain, and Beaufort immortalized."

## TRIAL OF PROFESSOR WEBSTER FOR MURDER.

The trial of Dr. John W. Webster, of the Medical College, at Boston, in the United States, for the murder of Dr. Parkman, has terminated, after an investigation prolonged during ten days.

Dr. Parkman was last seen alive on the 23rd of November; he was observed to enter the Medical College at ten minutes before two on the afternoon of that day; from that time he was missing. He was a punctual man. A witness deposed to seeing him every day for fifteen years, and had never known him absent from the family dinner. On the day of his disappearance there was special reason for his punctuality, as he was attending on a sick daughter; for her, too, he had made a purchase, leaving it at a store to be called for on his way home. The utmost search was made for him without success. No one had seen or conversed with him since he entered the Medical College on that Friday afternoon. Dr. Webster had borrowed money of him so far back as 1842. Dr. Webster had been in embarrassment ever since. His property was all mortgaged to Dr. Parkman, who was pressing him to recover his debt. On the Sunday after the disappearance it was ascertained from Dr. Webster himself that they had been together on the Friday between one and two o'clock. On the 30th the Medical College was searched, and in a vault under Dr. Webster's laboratory were found the pelvis and right thigh of a man, corresponding with the description of Dr. Parkman. Afterwards a thorax and left thigh were found in a tea-chest in the laboratory, and in the furnace some bones and a block of mineral teeth.

Dr. Webster was arrested. His conduct betrayed excessive agitation. When the coroner visited him in the gaol he found him lying on his face in extreme distress; trembling, in a state of perspiration, from the excess of emotion, and so helpless that he was obliged to be assisted up stairs. Some water was offered to him, but he was so agitated he could not drink; he passed the glass from him, and spilt some on his clothes.

The trial commenced on the 19th of March. Medical men deposed to having examined the remains found at the college. One of them, Dr. Winslow Lewis, junior, had known Dr. Parkman for thirty years. He described the difficulty of identifying the body; but referred to strong indications of identity. "There were no peculiar marks on the fragments," but "the height of the person could be ascertained to within half an inch." Another medical witness, Dr. James W. Stone, remarked the "extraordinary quantity of hair on the back, sandy-grey, and longer than usual." Dr. Parkman's brother-in-law deposed to the doctor's hair being of that colour. Dr. Stone also remarked "the more than usual development of the muscles of the lower extremities, which indicated much exercise in walking. Dr. Parkman was a great and fast walker." Dr. Stone "thought the person to whom the remains belonged must have been near sixty, from the ossification of the veins." He "knew Dr. Parkman, and there was no indication in the remains other than" he "should have expected to find." "The manner in which these remains were separated would indicate anatomical skill."

There were also some faint and uncertain indications

of violence, an appearance which might have been produced by a stab between the ribs, near the heart. A dirk-knife, belonging to Dr. Webster, had been found in the laboratory. Fresh oil and whiting were on it, as if an attempt had been made to clean it. Dr. N. C. Keep recognised the teeth found in the furnace as Dr. Parkman's.

Dr. Keep is a dentist, of twenty years' practice, and he has given special attention to mineral teeth. He had, since 1825, been regularly employed by Dr. Parkman as his dentist. He identified the block of teeth found in the furnace as having been made by him for Dr. Parkman, in 1846. His evidence was remarkably conclusive:—"Dr. Parkman's mouth was peculiar, in many respects—especially in the relation between the upper and lower jaws; and thus the impression left on my mind was very distinct; I remember these peculiarities with great exactness. The circumstances under which the teeth were ordered were peculiar. Dr. Parkman wanted to be present at the opening of the Medical College, and was expected to speak; and he did not wish to order the teeth unless they would be ready by that time. The time was rather short. The peculiarities of the mouth required as much skill as could be used in fitting the teeth. The great irregularity of the left side of the lower jaw occasioned much difficulty. They were finally finished thirty minutes before the opening of the Medical College. When I next saw Dr. Parkman, he remarked that room was wanting for his tongue. In order to obviate that difficulty, I ground the lower blocks on the inside, to make more space, which at that time was not accomplished with much ease, and required a small wheel on account of the angle formed by the teeth and the plate. This grinding removed the colour of the gum, and also the enamel of the teeth. Two weeks before his disappearance, he called late in the evening, having broken the spring, which I repaired. The day before his disappearance, he called to inquire respecting a servant, who had lived with me. Monday after Thanksgiving, Dr. Lewis presented to me some portions of mineral teeth, saying he was requested to bring them to me for examination. On looking at them, I recognized them to be the same teeth I had made for Dr. Parkman. The most perfect portion which remained was the block belonging to the left side of the lower jaw, I recognized the shape and outline to be the same with those which I had laboured on so long. Several of the other portions had been much injured by exposure to fire. I proceeded to look for the model by which those teeth were made. On comparing the most perfect block with the model, the resemblance was so striking that I had no doubt. This portion which I now hold in my hand belonged to the right upper jaw. The teeth were in the doctor's head the last time I saw him—the day before he disappeared. The presumption is very strong that these teeth were consumed with the head, for when worn they absorb small portions of water, which, when heated rapidly, would explode them, and they would go into a multitude of pieces. If the teeth had been removed from the head, the spring by which they were opened would have thrown them apart, and they would not probably have been found fused together. I find fused in with these mineral teeth portions of the natural jaw."

The janitor of the Medical College gave an account of angry discussions between Professor Webster and Dr. Parkman, relative to the former's debts to the latter; of very particular inquiries which Webster had made respecting the manner in which the place, where some of the remains were found, had been closed up. This witness detailed minutely the conduct of Professor Webster from the Friday on which Dr. Parkman was last seen entering the college till his arrest. The important features were the seclusion of Dr. Webster at the time the murder was likely to have been committed; his evident anxiety to hide something; his confused and anxious manner; his repeated inquiries respecting what was said about the disappearance of the deceased; his untrue statements respecting an alleged interview and transactions with him.

Witnesses swore to seeing Dr. Parkman in the neighbourhood of the college on the fatal Friday; one had seen him enter the college.

Some papers were produced, proving large debts due from Dr. Webster to Dr. Parkman. A discounting clerk in the New England Bank deposed that Dr. Parkman had desired to stop certain payments made to Webster; that Dr. Parkman had told him that Webster was not an honourable man, and that he should be obliged to distress him. This was a few days previous to the disappearance. The clerk added:—"On the morning of the 23rd of November I went to the college to pay Dr. Webster 90 dollars. I passed into Dr. Webster's laboratory, where I found him. He asked me to walk in, when I told him that Dr. Parkman had called on me several times to inquire whether I had any of Dr. Webster's funds in my possession, that I had therefore come to pay over what I had, as I wished to have no trouble with Dr. Parkman. Dr. Webster said that Dr. Parkman was a curious sort of man, and had been subject to fits of mental aberration; so much so, that he was obliged to put his business out of his hands. He then said, 'You will have no further trouble with Dr. Parkman, for I have settled with him.'"

A number of witnesses, examined as to the cash transactions of Webster, showed that he could not have paid any money to the deceased. Dr. Parkman's brother related that Webster had called on him during the search, to state that he had seen him by appointment on the Friday, and had paid him money.

The fearful chain of circumstantial evidence was completed by testimony proving that previously to the 23rd Dr. Webster purchased various articles for which no use could be imagined, except for the removal of the traces of the crime with which he was charged; and by the production of several letters, evidently written to mislead the search after Dr. Parkman, which letters professional witnesses declared to be, in their opinion, in the handwriting (though disguised) of Dr. Webster.

This closed the case against the prisoner on the eighth day of trial.

The two following days were employed in hearing witnesses to character, and in endeavours to shake the prosecuting testimony upon secondary points. Two or three persons swore to having seen Dr. Parkman on Friday at a later hour than that of his disappearance, and later than the time at which Dr. Webster had confessed to being with him. Other witnesses were heard in contradiction of this; and Dr. Webster offered a few remarks—not at all cogent.

The Judge summed up. The jury, after three hours' consideration, returned a verdict of "Guilty." It is said that, after ten minutes' deliberation, they were unanimous as to the remains being those of Dr. Parkman. On the question whether Dr. Webster murdered him, one juror at first dissented, but, after discussion, declared his point of doubt removed.

On the twelfth day, Chief Justice Shaw pronounced the sentence of death.

The effect of the sentence on the prisoner, who had met his trial with composure, was overwhelming. He sank into his seat, and wept in agony.

A strange story is told of a medical student, who, having seen Dr. Webster over the murdered remains of Dr. Parkman, was induced to take an oath not to divulge what he had seen. Some time after he was taken with brain fever, and raved about the murder. He then revealed all he knew to a clergyman, who went to Boston to inform the Government, but it was too late to use the evidence.

#### PUNISHMENT BY THE GALLOWS.

The value of death-punishment has been again illustrated by the execution, on the 11th, at Maryborough, of Catherine Moore, for the murder of her husband, and on the 13th, at Cambridge, of Elias Lucas and Mary Reeder, for the murder of Lucas's wife, the sister of Reeder.

The *Leinster Express* describes Catherine Moore as "an exceedingly pretty woman, and," says the reporter, "never in her life did she appear so interesting as when she moved along, robed in the sable vestments of death, her eye intensely bright, her regular and still beautiful features flushed, her step elastic, her tone of voice clear, distinct, and confident. We have been informed that her conversation and demeanour, from a short period after her sentence until the hour of execution, were most satisfactory and edifying. In her the sublime power of religion was made wonderfully manifest; for, from being a demon of desperation, she became as passive and as meek as a lamb. She yielded her neck to the halter cheerfully, as an expiation to the sins of her past life."

Catherine Moore confessed to the murder of her husband, and detailed the circumstances which led to it. She had been married against her inclination. In consequence of ill-treatment she had been compelled to seek shelter at her mother's. Her husband, having sold all he could dispose of, was supposed to have gone to America; but after some weeks he returned to annoy her. To meet his necessities she pawned her clothes. He insisted on seeing her. She met him in the evening, at the end of her mother's garden, bringing him some whiskey, as he was sick. He drank the whiskey up in one draught, and then commenced upbraiding her for intimacy with other men. Angry words passed, he got into a furious passion, swore that one should go to the devil, as they could not go on tormenting each other; he then dragged her into some briars in a ditch, and pulled out his knife to stab her. She struggled, got hold of the knife, stabbed him, and he fell, roaring out. Afraid of an alarm being made, she kept her hand upon his mouth to stifle his voice. After some time she left him and went in to her mother, who, observing her torn by the thorns and cut, questioned her as to what had happened. She told her a portion of what had occurred. Early the next morning she went out to the end of the garden, where she found her husband dead.

Lucas and Reeder had behaved with great levity at their trial, but afterwards evinced a more befitting spirit. Reeder confessed that she had mixed the arsenic for her sister, and that Lucas had instigated her. Lucas denied any participation. On the day before the execution of their sentence they received the sacrament, and were allowed to converse together. Lucas said, "Mary, I wish they would let thee go free into the world, and hang me alone." She replied, that she was anxious to die, and that she would not depart if they gave her the whole world to go out. She appeared to suffer the most intense grief, her anguish in the last twelve hours being excessive. A little while before the execution, allusion being again made to her confession, Lucas exclaimed, "Well, I have no recollection of telling her to do it, though I might have done so whilst I was in a passion, for my life at times was poison to me."

"The appearance of the space in front of the scaffold was of an animated and almost picturesque character." In front of the gaol is a kind of meadow, in the centre of which rises an enormous mound of earth sixty or seventy feet in height. The portion facing the gaol has a gradual slope almost to the gate of the prison, and upon this descent were gathered an immense mass of human beings, probably between 20,000 and 30,000, mostly females, their excited demeanour, and the gay colours of their apparel—for they seemed to be dressed out in their best—rendering the sight more extraordinary.

Precisely as the clock struck the hour of twelve the mournful cortège was seen emerging from the entrance. A party of javelin-men headed the procession, and on reaching the platform filed off in order to allow the wretched creatures to pass on to their fate. They continued to exhibit the most extraordinary fortitude; the male convict smiling in recognition of an acquaintance as he passed along. On reaching the foot of the scaffold, Lucas bounded up a rather steep flight of steps on to the drop. The hangman then arranged the rope and cap

over his head. While this was gone through, Mary Reeder stood at the bottom of the steps, observing the operations. She was in her turn conducted up the fatal beam. The appearance of the unhappy couple on the scaffold created a thrill of horror throughout the crowd, and, as the rope was being arranged round the neck of the vacant and rather innocent looking girl, piercing screams from all points of the mass collected rent the air.

"One of the magistrates asked Reeder whether she had any desire to make before she left the world. She replied, 'No; I am quite happy, and only hope that all before me (alluding to the mob), and you, gentlemen, are as happy.'" Lucas whispered to the hangman, "I am going to God." As they fell, a voice near the scaffold was heard to shout—Hurrah.

#### MISCELLANEOUS.

The Queen and the rest of the Royal Family are still at Buckingham Palace, and the daily report of the *Court Circular* shows that her Majesty has been taking her usual out-door exercise this week in an open carriage, accompanied by her husband. On Saturday morning three of the horses presented by the Emperor of Morocco, exhibited feats of horsemanship in the riding-school, before the Queen and Prince, and the younger members of the family.

The royal dinner party, on Saturday, included the Duke and Duchess of Norfolk, Lord and Lady John Russell, and Viscount Canning.

The Queen and Prince Albert attended her Majesty's Theatre on Monday evening, when Madame Sontag appeared as *Norina* in "Don Pasquale."

About a month ago the Queen presented Mr. Batty with two out of several Arabian horses received by her Majesty from the Emperor of Morocco. These two animals, white in colour, perfect in symmetry, and pure in blood, were immediately committed to the care of trainers, and are likely to make their *début* on the boards at an early period. About a week ago the Queen presented Mr. Batty with a mare of the same breed and colour. He is proud of her Majesty's present, and bestows all his care and skill to make their training worthy of their blood and their performances acceptable to the royal donor.—*Globe*.

The Lord Mayor and Lady Mayoress entertained the Ministers and their wives, and a large party, in the Egyptian-hall, on Wednesday evening. In acknowledging the toast of "Her Majesty's Ministers," Lord John Russell expressed his gratification at seeing the French Ambassador present, as a token of the intimate union existing between England and France. In returning thanks for "The Foreign Ministers," M. Drouyn de Lhuys drew an amusing contrast between their present agreeable meeting and the warlike employment to which the corporation was frequently called in ancient times. At one time they were required, in the words of an old chronicler, to get ready "good, apt, and tall persons, of agility and honest behaviour, covered with corselets, weaponed with pikes and bills, and dressed in yellow woollen cloth, to fight in Flanders." At another time they were ordered to set forth ships to annoy the King of Spain; and again they were summoned to fit out pinnaces "for suppressing the Dunkirkers." Now, thank God, they were called together, not to oppress or annoy, but to give a hearty welcome to their Continental neighbours.

The Palace of St. Juan and a suite of apartments in the palace are being prepared for the Duke and Duchess de Montpensier, the Prince and Princess de Joinville, and the Infante Don Francisco de Paula, who are expected towards the end of May.

The water of the Jordan is to be procured, it is said, for the baptism of the "Prince of Asturias," the expected heir of Spain.

The marriage of the Prince Royal of Sweden with the Princess Louisa of Holland is fixed for the 19th of July. The Prince Royal was to set out for the Hague on the 8th of April, and will return to Sweden with his betrothed in June.

The Court of Holland goes into mourning for a week, on occasion of the death of Prince Mauritz of Nassau.

The marriage of the Archduchess Isabella, the daughter of the Grand Duke of Tuscany, with the Count of Trapani, brother of the King of the Two Sicilies, was celebrated at Florence, on the 10th inst.

The Duke of Genoa, brother of the King of Sardinia, passed through Lons le Saulnier on the 13th, *en route* for Dresden, where he is to marry the daughter of the King of Saxony.

As Queen Isabella's accouchement will, in all probability, take place about the beginning of July, she will not be able to go to mass until the end of that month, when the royal festivities ought to take place according to custom; but in consequence of that being the season of suffocating heat which our climate favours us with, and when most of the principal inhabitants of Madrid are away, it is in contemplation to defer them until the middle of September, when the fair will attract to the capital numerous travellers, which will be an advantage, especially for commerce.—*Popular*.

Mr. Calhoun expired at Washington on the 31st ult. His death has given rise to great demonstrations of respect, and in Congress eulogistic resolutions of much fervour have been passed. Mr. Calhoun was born at Abbeville, South Carolina, March 18, 1782; his mother was a native of Virginia, his father an Irishman. He was educated in New England, taking his literary degree at Yale College, and studying law at Liehfield, in Connecticut. In 1807 he was admitted to the bar of South Carolina. He entered the Legislature of that state next year, and served with distinction for two sessions. In 1811 he was elected to Congress, and took a prominent part in the deliberations of the House of Representatives. He became Secretary of War, under President Monroe, in 1817. In 1825 he was elected Vice-President; and in



in 1817. In 1825 he was elected Vice-President; and in 1831 the Legislature of South Carolina elected him to the Congressional Senate. To that, the highest branch of the Federal Legislature, the rest of his public career was confined, with the exception of a brief interval, during which he held the office of Secretary of State under President Tyler.

At a Court of Common Council, on Thursday, an address was agreed upon to Lord Denman, on his retirement from the office of Lord Chief Justice.

The members of the Junior United Service Club gave a banquet to Lieutenant-General Viscount Gough, G.C.B., late Commander-in-Chief in the East Indies, on Wednesday evening, as a mark of respect for his eminent services.

Oh Thursday week the masters and scholars at Rugby School took occasion to show their respect for Dr. Tait, their late head-master, previous to his departure to the Deanery of Carlisle, by presenting him with a beautiful piece of plate, and a copy of the Benedictine edition of St. Chrysostom, in thirteen volumes folio. To Mrs. Tait was presented a portrait of her husband, by Richmond, a clock, and a pair of candlesticks.

The Reverend H. P. Hamilton, rector of Wath, near York, is to be the new Dean of Salisbury.

The Reverend W. E. Buckley, M.A., Fellow and Tutor of Brasenose College, has been appointed Professor of Classical Literature at the East India College, Haileybury, in succession to the Reverend J. A. Jeremie, D.D., lately elected Regius Professor of Divinity at Cambridge.

The *Liverpool Albion* says there is no foundation for the report that the Reverend Dr. Vaughan, Principal of the Lancashire Independent College, is a candidate for a professorship in the new college at Manchester endowed by the late Mr. Owen.

The appointment of Judge-Advocate in Ireland, now held by Mr. Walker, and the entire establishment, is to be abolished, and the duties to be transferred to the office of the Judge-Advocate-General in London.—*United Service Gazette*.

Captain Douglas W. P. Labalmondiere has been appointed Chief Superintendent of the Metropolitan Police, in the place of Captain Hay, who has succeeded Sir Charles Rowan as Joint Commissioner with Mr. Mayne.

The state of public affairs at Geneva has induced the celebrated botanist, De Candolle, to resign his chair and the direction of the Botanical Garden of Geneva.

The Lady Franklin, Captain Penny, and the Sophia, Captain Stewart, sailed from Aberdeen on Saturday for the Arctic regions, in search of Sir John Franklin. Captain Penny has been to those regions almost every year for the last twenty years, and has an intimate knowledge of the various inlets and sounds in Davis Straits. He firmly believes that Sir John Franklin is yet alive. The Lady Franklin and Sophia have twenty-five each, including officers, and are provisioned for three years. All the appointments of the vessels are of the most simple and practical description. They have boats similar to those of the ordinary whaler; ice anchors, ice saws, warping apparatus, and every sort of machinery necessary to enable them to make way through the ice. There is also a full and complete assortment of geographical and astronomical apparatus, and, what is of no small value in this important expedition, a large amount of discretionary power conferred on the commander. Captain Penny is to pursue his search in the first instance in Admiral Jones' Sound and the Wellington Channel.

Richard Ostler writes to the *Morning Post*, expressing great alarm at the symptoms of improvement in agriculture which are going on everywhere under the quickening influence of free trade. "I never hear," he says, "of the ravages of machinery and the triumph of steam in connection with farming without thinking of old John Wilson—as good a tenant as ever landlord had. He occupied a farm at Lindley, under the late Squire Thornhill. This was his tale:—'It was well for me my father taught me how to manage a farm. Twice have I been driven from my livelihood by steam machinery. I was first a domestic clothmaker—the mills robbed me of that trade; then I became a cloth-dresser—the 'gigs' spoiled that trade; but now I have fairly beaten both steam and machinery; I have become a dairy farmer, and always keep two of the best bred bulls!' Those bulls were not of 'the Tamworth breed,' they were true Yorkshire bred. Poor John Wilson! Had he been living now steam and machinery would again have unhorsed him! He, good honest soul, never could have learned the scientific philosophic mode of farming, breeding, and rearing."

Mr. Ferrand's recommending to form a "Farmers' Wool League," is causing great excitement among the farmers of Yorkshire. He is to meet them in Doncaster on the 20th; in Beverley on the 27th; and in Malton on the 4th of May. It is expected that meetings will also take place at Richmond, Selby, Ripon, Knaresborough, Thirsk, and other agricultural towns in the county.

On Friday morning a gentleman of Oxford University undertook to ride from Oxford to London and back, a distance of 108 miles, in six hours, unlimited to horses. He started from Magdalen-bridge at five o'clock, arrived in London at twenty-five minutes past seven, and returned to Oxford one minute before ten; thus completing the distance one minute under five hours.

The Marquis of Granby had a narrow escape from drowning the other day. While hunting between Medon Mowbray and Kirby the fox crossed the river, the marquis charged it at full speed where it was impossible for a horse to leap over, and it was with difficulty that the horse and rider were extricated.

A large and influential meeting of shipowners, shipmasters, and other persons interested in British shipping, was held at the London Tavern on Wednesday, Mr. Hume, M.P., in the chair, to adopt measures for inducing the postponement of the bills affecting the British mercantile marine, recently introduced into Parliament

by Mr. Labouchere, until the subject has been more fully investigated, and until British commerce has been relieved of all unnecessary burdens. Resolutions to this effect were passed unanimously.

A number of gentlemen interested in Australia and New Zealand had a conference with the Chairman and Deputy Chairman of the East India Company, yesterday week, on the subject of steam communication with these colonies. The Chairman said the great obstacle to any arrangement for the purpose contemplated arose from the unwillingness of Government and the East India Company to surrender to any private company the management of the steam navigation between Bombay and Suez.

At a steeplechase a jockey was thrown from his horse, on Wednesday week, in the county of Waterford, and killed on the spot.

A large number of men and women connected with the spinning trade, left Drogheda last week for St. Germain, in France, where they have been engaged at a considerable advance of wages.

The boats about Howth continue to pick up portions of the cargo of some ship that has foundered and that appears to have been chiefly freighted with soap.

The library of the British Museum contains 450,000 volumes, and it has been calculated by an officer of the institution that, if they were all required to be placed on one shelf, that shelf would be at least twelve miles in length.

In a certain town of Bedfordshire, a rural couple called at the Registrar's Office, one Sunday morning lately, with a request that he would marry them instantly. The Registrar said he could not perform the ceremony till the regular forms had been complied with, which would occupy three weeks. "Please, sir, if we must wait all that time," said the rustic bridegroom, "could you not manage to do the christening at the same time?"

A vase containing about 180 very old Roman copper coins, a dozen silver ones, and a broken gold ring, was found last week by some labourers, while digging in a field near Dungarvon, in Ireland.

The advantages resulting from the admission of British vessels into the indirect trade with the United States, consequent upon the repeal of the British navigation-laws, are beginning to be felt in the orange trade from the Azores. The cargoes being of a perishable nature, the exporter prefers British to Portuguese vessels. The latter can be chartered at a lower freight, but they take longer time to the voyage, and thereby damage the cargo.

A valuable collection of ancient marbles and statuary has been offered to Cambridge University by Mr. John Disney, of the Hyde, in the county of Essex, with the view of its being placed in one of the public buildings of the University, and being kept together as an Archaeological collection bearing his name.

The *Clare Journal* says that, a few days ago, several spirit dealers sent in samples of whiskey, according to order, in a competition for the contract to supply the Gort Union with that native beverage, to be used, of course, only medicinally. There were a good many samples, and the guardians, of course, deemed it their duty to taste all. But it never occurred to them that whiskey, even when tasted in the course of duty, has certain effects, even upon boards. The board in question, it is said, tumbled down stairs, and some of the planks were as deeply saturated as though the whole affair had occurred in the usual course.

A large sugar refinery is about to be built at Southampton, for the refining of sugar in bond for exportation. It will be calculated to refine from 80 to 100 tons of sugar per week, and will be rented for twenty-one years by a London house in the sugar trade, who intend to import their cargoes of sugar for refining into Southampton direct.

The *Waterford News* mentions, amongst the emigrants from Kilmacthomas, "John Neill, the father of a large family, now eighty years of age; and Mary Nugent, seventy-nine years of age, the mother of nineteen sons, and three daughters."

Mr. J. B. Phillips, of Ardington, was attacked on his way home from Abingdon market last week, by six men, who tore him from his horse, rifled his pockets of six sovereigns, and a cheque for £34, and then ran away across the fields. Two of the robbers have been apprehended.

The Fanny and Jane, a brig bound for Bristol, from London, while proceeding up the Bristol Channel on Saturday afternoon, had her masts, bowsprit, and everything above deck swept away by a waterspout.

James Brown, who gave himself into custody for stealing a letter-carrier's bag, was brought up on Thursday for re-examination. Peckham, the letter carrier, explained the manner in which he had lost sight of the bag, which had been set down at a door, while he was talking with a friend. The prisoner was remanded.

Charles Holden, a labourer, aged forty, has accused himself, to the police, of the murder, twenty years ago, of a young woman with whom he kept company. One night in going across a field-path with her, between Chertsey and Laleham, they had a quarrel, and he gave her a blow with his left hand under the ear, from the effects of which she instantly expired. He then carried the body into a plantation, near to the mansion of the Earl of Lucan, where he buried her, having first made a hole two feet deep with a spade which he got from the tool-house of Lord Lucan's gardener. He then stated the exact place where he had laid the body, and went with two policemen to point out the spot. It appears that in November last a skeleton was found in this very place, but for some reason or other no inquest was held.

At Mallow sessions, a poor man was indicted the other day for stealing turnips, the principal witness being a man called "Mad Tom Eager." The attorney who defended the prisoner endeavoured to shake the testimony of this

witness, who swore that he was as near to the prisoner as "the length of himself;" but upon being further pressed, he coolly said—"Didn't I know what the attorney would be at, and what he'd try to make me swear? Faith I did so; and when I caught the prisoner I knocked him down, and took out my knife and cut off a piece of his ear, that I might match it next day." This terrific statement was mournfully corroborated by the prisoner in the dock, who turned his mutilated ear to the bench, crying out at the same time in a piteous tone, "Oh; wisha me Lard, shure enuf he did crap me!" The worthy assistant-barrister, who was justly horrified at the act, vented his indignation in the strongest terms. The witness seemed to think that he had deserved a reward rather than a reprimand.

A serious riot has been created in Liverpool, in an endeavour by a bankrupt to regain possession of goods about to be sold by order of his assignees. The bankrupt is a merchant and broker of Liverpool. His petition was opened on the 28th of February; assignees were chosen, and put in possession of the property, consisting of furniture, plate, &c. On the 15th of March the officer was ejected by the bankrupt; on the following day, however, the resistance was withdrawn. Shortly after the assignees ordered the property to be sold; and the auctioneer, Mr. Gaskill stationed six men in the bankrupt's house, but afterwards withdrew four, as the bankrupt offered no interference. The two men remained for some time unmolested, but at length, one morning, eight men entered by the window, and turned them out. The auctioneer then dispatched thirteen men, who, after a fight, turned out the eight. So matters rested till next morning, when Mr. Gaskill received information that his men were being murdered. On going to the house a most riotous scene presented itself. "There was a force of fifty men inside the house, and as many outside, the object being to recover possession of the furniture. The bankrupt was taking an active part, and he and his men were assailing the messengers with pokers, sticks, pieces of chairs, or any other weapons that came within their reach. Some of the men had jugs, teacups, and other articles smashed over their heads. During the encounter the bankrupt drew a sword-stick from a sheath, and was about to use it when it was wrested from him, and broken in two. The messengers, unable to resist the onslaught of their more numerous antagonists, were ultimately obliged to give way, and finally leave the house. The goods were then removed, but were subsequently recovered by the officers of the court. The doors and windows of the house were smashed to pieces, and other damage committed, amounting in the whole to upwards of £30."

In consequence of the vote on the ecclesiastical courts, the Papal Nuncio has demanded his passports of the Sardinian Government, and left Turin.

The Portuguese Cortes have been prorogued to the 2d of June. They have already voted the taxes.

A fearful accident was reported in the French Assembly on Wednesday. The iron bridge at Angers has broken down. A battalion of the Eleventh Infantry was crossing; the men were carrying their arms and baggage; the wind blew a hurricane; the chains on one side gave way. The number of the drowned is calculated between 200 and 300.

The theological professors of the Academy of Munster (Germany) refuse to take the oath to the Constitution, except under the express restoration of the Roman Catholic Church. They are, in consequence, suspended.

A letter from Madgeburg of the 15th instant, in the *Cologne Gazette*, announces the sudden and violent outbreak of the cholera at Halberstadt.

The Prussian Supreme Tribunal of Justice has sentenced an editor and a printer to one year's imprisonment "for exciting discontent against the Government by publicly insisting on and spreading garbled and false statements." The culprits had been acquitted by a jury.

All the clubs and democratic societies of Berlin have dissolved themselves since the promulgation of the new law on the right of meeting; but the organization was such that they are still able to keep up their correspondence.

Letters from Bosnia in the *Austrian Lloyd* of Vienna report that Omar Pasha was marching at the head of 40,000 men against the insurgents of that province.

The *Patria* and *Clamor Publico* (Madrid) have been again seized by order of the Government, which seems resolved to ruin both by a series of persecutions.

The booksellers and printers of Milan are petitioning for the liberty of the press, as granted by the constitution of 1849.

A letter from Vienna states that Count Modem, the Russian Ambassador, had presented a note to the Austrian Cabinet, inviting it to intervene in the Schleswig-Holstein question. The letter adds that the Austrian Ministers would comply with the demand.

A letter from St. Petersburg announces that the caravan which transports the gold extracted in the mountains of the Altai had arrived in that capital. It brought 7172 kilogrammes, equivalent in value to about £1,000,000. This is the second caravan that has arrived since the winter set in.

A law has passed the Legislature of Ohio modifying the usury laws of that state, and making it legal for parties to contract (except with banks) for a rate of interest equal to ten per cent. per annum.

The *United Service Gazette* says that Government is so confident of the termination of the dispute with Greece that the reduction of the fleet is to take place immediately. The statement that Sir William Parker is about to resign the command of the fleet in the Mediterranean is flatly contradicted by the *Times*.

Many curious objects for the Archaeologist have been discovered in dragging the bed of the Seine, at Paris: arms of all kinds, all epochs, medals, vases, &c.

M. Ludwig Simon, of Trier, one of the Frankfort deputies, the friend of Robert Blum, has been con-

demned to a fine of 1000 dollars for desertion as an officer of the Landwehr.

The Senate of Turin passed on the 9th instant the law for abolishing the ecclesiastical privileges, to which the King on the following day gave his assent, and it was immediately published and promulgated as a law of the kingdom. The news was received by joyful crowds. This seems to have annoyed the Government, who ordered the cavalry to clear the streets. Several persons were wounded.

The Stadtholderate of Schleswig-Holstein has appointed the Prussian General Willisin to the command of the army of the Duchies, in place of General Bonin. The general has issued a warlike address, saying that the King of Denmark cannot be considered as their king, but only as their duke.

The Erfurt sittings have commenced. Almost the first proceeding is a "triumph" of the Gagern party over the Prussian Government, a majority of 125 to 80 accepting the Constitution and its addenda *en bloc*, notwithstanding the Prussian desire to neutralize its own work, by the insertion of additional clauses. The Gagern Party are in excellent spirits at "having at last done something;" but already rumours are afloat of Prussia's dissolving the Parliament as an easy way to escape the increasing complication.

A most magnificent monument (says a letter from India) has just been completed in the Catholic Cathedral of Sirdhanna (about fourteen miles from Meerut), to the memory of the celebrated Begum Sombre. The whole height of the monument is about thirty feet, and cost in Rome five thousand guineas. It is surmounted by a beautiful statue of the Begum as large as life, while on the steps of the throne, and leaning on the corner, are Colonel Dyce, a Catholic Archbishop, a native General, and a Dewan—all beautifully chiselled in white marble. With the single exception of the throne, which is of Siennite, the whole monument is of the most beautiful Carrara marble.

[The following appeared in our Second Edition of last week.]

### POSTSCRIPT.

SATURDAY, April 13.

In the House of Lords, last night, Earl GREY moved the third reading of the Convict Prisons Bill. In the debate that ensued Lords LITTLETON, WODEHOUSE, LICHESSTER, and STANLEY, expressed their convictions of the necessity of altering our present penal system, but seemed to agree in considering the Government scheme as only a temporary staving off of the real difficulties of the question. Earl GREY in reply combated the objections which had been taken to the system of transportation. He referred to the growth of our Australian colonies as evidence of the advantages to be derived from such a system; but while he thought that transportation should not be abandoned, "he was more and more impressed with the conviction that the penal part of the sentence ought to be inflicted at home." He believed the difficulties in the way of disposing of convicts would be lessened; that convicts might be still sent advantageously to New South Wales and Western Australia, sending, however, only such as had obtained conditional pardons, and keeping the remainder at Van Diemen's Land. He did not anticipate any opposition from Van Diemen's Land, for he already saw that the colony was less averse than in 1846. The opposition at the Cape arose from that being a free colony.

In the early part of the evening Lord CAMPBELL introduced his bill for the regulation of special pleading.

In the House of Commons, last night, Lord JOHN RUSSELL brought forward his motion on public salaries: it ran thus:—

"That a select committee be appointed to inquire into the salaries and emoluments of offices held during the pleasure of the Crown by members of either House of Parliament voted in the annual estimates; into the salaries and emoluments of judicial officers in the superior courts of law and equity in the United Kingdom; into the retiring pensions allotted to the judges; and also into the expense of diplomatic establishments charged on the Consolidated Fund."

In 1848, he said, a committee was appointed to inquire into our military establishments, and, that committee having now nearly completed its labours, he proposed that another should be appointed. The first branch of inquiry would be the salaries of persons holding office at the pleasure of the Crown, and any proposal for the reduction of these could be best considered by a committee composed of independent Members of the House. The second branch was the salaries of the Judges; these had not undergone any investigation for a long time. The last branch of the inquiry related to our diplomatic establishment, and as nineteen years had elapsed since they were put on their present footing, he thought the time had come when they ought to be submitted to revision. One member of the Government, at least, should be placed on the committee, to give any explanations, if necessary. He referred to Mr. Henley's notice of motion for a general revision of salaries, with a view to their reduction, and Mr. Disraeli's amendment on the present motion, as implying that Government were not in earnest in their professions of economy. The best answer to this was to show what reductions they had made in the na-

tional expenditure during the last two years. Within that period a reduction of £3,284,658 had been made in the Army, Navy, and Ordnance Estimates. In the Treasury, one junior Lord, two chief clerkships, one senior clerkship, and four junior clerkships had been abolished, making a saving of £5,345 a-year. In 1849 a saving of £23,000 was made in the Paymaster-General's office; in the Customs, by the abolition of offices and reduction of salaries, a saving of £64,791 had been effected. Lord John justified the salaries of the Treasury:—

"Considering the multifarious duties which are performed by the Treasury Department, as well as the extreme importance of its decisions to the public, and that those duties are discharged by twenty-nine persons at a cost of less than £25,000, I cannot believe that a similar instance of efficiency combined with economy can be found in any other country of Europe or America. Seeing these things, I cannot concur in the comments which are made from time to time on the manner in which duties are performed in the public offices of this country by persons holding permanent situations. It was lately asserted by a very clever but whimsical writer that our public offices are an Augean stable which require an Hercules to cleanse it. My opinion is, that public duties for the discharge of which great intelligence and incessant labour are necessary, were never performed more zealously and efficiently than they are performed by the persons holding permanent offices in the public departments of this country. Those whose duty it is to consider these questions, and to carry reductions into effect, naturally compare the emoluments of persons employed in the public offices with those of persons having similar duties to perform in the Bank of England, the East India-house, and private mercantile establishments. Having made that comparison, I must say it appears to me that in point of salary, and in other respects, the advantage is in favour of the latter."

He went on to mention other reductions which had been lately made. By the consolidation of the Board of Excise with the Stamps and Taxes, a saving of £37,000 had already been effected, and when all the measures now in progress were fully carried out the total saving would not be less than £100,000. Since 1833, 2170 persons employed in the Stamps and Excise had been reduced; making a saving of £259,650 a-year. These facts prove that Government is earnestly desirous to enforce economy in all the departments under its controul. The present committee was proposed with the view of ascertaining what reductions can be effected consistently with the efficiency of the public service, but certainly not in accordance with the notions so warmly taken up by some, that a sudden and general reduction of salaries should be made according to some scale which they have formed in their own heads:—

"It is absurd to found such a proposition on the present price of corn and bread in the market. If we were to adopt such a principle it would be necessary to have a tariff of salaries varying with seasons of plenty and scarcity. Next, if the committee went into this question, they would have to consider what reductions there had been in all the expenses persons in public office had to defray. I have an account in detail of what are believed to be the expenses of a clerk receiving £150 a-year salary, and there are not above one or two items at all considerable in which a reduction had been made. I am speaking of those who are in the permanent service of the Crown. There are various other objections that must be made if it is proposed really and gravely to make reductions on the principle of what is the price of provisions now as compared with another time. Considering the case of a person who had to live in London, paying rent for a house or lodging, and the expenses necessarily attending upon a residence in this metropolis, I think we should find it impracticable to carry out reduction on that principle."

Another point, which he need hardly notice, was the notion, lately started, that the public service would be better carried on if the persons who were to carry it on were altogether removed from the Legislature, and held no seats in either House of Parliament. Such a proposal was quite inconsistent with the machinery of our mode of government. Unless there were persons in both Houses to propose and defend legislative measures, no proper understanding could be kept up between the majority of Members in Parliament and the Executive Government. The value of the present system was demonstrated by the harmonious way in which the Poor Law Board had worked. But he could never believe that a committee of that House, composed of persons of experience, would think of adopting such a chimerical experiment as the one he had mentioned. He now left the question in their hands, feeling confident that an independent committee would deal with it as they ought to do.

Mr. DISRAELI moved his amendment, which will be found in our parliamentary history of the week. He contended that they already possessed sufficient information for the revision and regulation of salaries. If they appointed a committee, how were they to obtain more information? Would they summon the judges, examine them as to the expense of their circuits and make them produce their tavern bills and vouchers? The Government had access to the very best sources of information, and, therefore, it did not need to ask for a committee. If reductions could be accomplished, it was the duty of Ministers to propose them at once. Nothing could be more unconstitu-

tional than this insidious attempt to shift the responsibility of revising official salaries from Ministers to Parliament. The House of Commons was the guardian of the public purse; but by this proposal Lord John would cause it to incur the odium which would be attached to extravagant expenditure. To appoint a committee was only to cause unnecessary delay. Lord John himself could settle the whole of the salaries in question in a single day; whereas the committee would be employed for months without making any actual progress. If this motion were carried, it would be a complete delusion to look for any important reduction of expenditure.

Sir B. HALL supported the motion, but should have supported Mr. Henley's motion, had it been brought forward as an amendment.

Mr. HUME inferred, from Lord John's speech, that no further reductions were intended. He predicted that Ministers would pay no attention to the report of the committee, unless it met their own views. He had been on many committees of this kind, but never found that Government paid much attention to any recommendation in favour of economy. Lord John had told them of £2,500,000 which had been reduced, but he had said nothing of £8,000,000 a-year which had been added to our expenditure. He was glad to see the spirit of economy in Parliament. There would be more country gentlemen voting with him in favour of economy and retrenchment than at any time since 1822.

Mr. HENLEY complained that Lord John had not given the slightest indication of what reductions Government intended to make. No question of this kind could be dealt with properly by anybody but Ministers, who alone possessed the necessary information, or could procure it. He would explain his own views at large when the time came, and meantime supported the amendment.

Lord HARRY VANE, Mr. GRANTLEY BERKELEY, Mr. HERRIES, Mr. H. DRUMMOND, and Lord JOHN MANNERS supported the amendment: Mr. COCKBURN, Mr. BRIGHT, and the CHANCELLOR of the EXCHEQUER opposed it.

Lord JOHN RUSSELL, in reply to the complaint that nothing had been mentioned about reduction by Government, said he certainly thought it would be useless to appoint a committee unless he believed that reduction and economy would be the consequence.

The House having divided, the numbers were:—

For Mr. Disraeli's amendment.... 159  
Against it..... 250

Majority against it ..... 91

Mr. HORSMAN moved that the inquiry be extended to the incomes of ecclesiastical dignitaries. After a short discussion, the amendment was negatived by 208 to 95.

Some other business of little importance having been transacted, the House adjourned at a quarter past twelve o'clock.

The ministers of the Congregational Dissenters Union have disavowed "all connection or future communion" with Dr. Nolan.

Mr. John O'Connell has issued an address "to the Repealers of Ireland," declaring that if he do not receive decided encouragement within a fortnight, he will abandon the agitation. He says—"I have struggled to the last moment that I could do so, and struggled all but single-handed. I have gone on to the last, and it is only now, when the last appears to be come, that I declare I can do no more."

Mr. Thackeray has been furnishing the excitable Irish with a new "English insult." In a recent number of his "Pendennis," appeared the following sentence:—

"The greatest criminal, tyrant, booby, Bluebeard, Catherine Hayes, George Barnwell, among us need never despair."

All Ireland was in a blaze immediately, outraged at this "unmanly, gross, and cowardly" assault upon the fair Irishwoman, Miss Hayes, the opera-singer. Three Irish newspapers and a member of Parliament opened fire upon the culprit, denouncing "his intention to insult the Irish nation," classing him with cutthroats damning him to everlasting infamy, and hoping that if he had any defence to offer that he would hasten to make it. A letter from the criminal sent to the *Morning Chronicle*, shows the whole matter to have been like the old story of the Irish officer, who fought a duel with a man who doubted his assertion that anchovies grew on the rocks of Malta, and who, after shooting his opponent, discovered that he meant not anchovies but capers. The Catherine Hayes referred to in "Pendennis," was a murderess who was executed at Tyburn, and who subsequently perished in a novel written some ten years back by Mr. Thackeray for "Fraser's Magazine." The "prompt and chivalrous espousal" of an injured cause "is the anchovy-caper question over again."

The Government of Hanover refuses to recognize the authority of the tribunal to which it has been summoned by the Erfurt constitutionalists.

The Prince of Hohenzollern-Sigmaringen abdicated on the 6th of April in favour of the King of Prussia.

At Munster, in Hanover, M. Temme, who has been for ten months in close imprisonment on a charge of high treason, has been acquitted by the jury.

# The Leader.

SATURDAY, APRIL 20, 1850.

## Public Affairs.

There is nothing so revolutionary, because there is nothing so unnatural and convulsive, as the strain to keep things fixed when all the world is by the very law of its creation in its eternal progress.—DR. ARNOLD.

### THE SUFFRAGE MOVEMENT.

SUPPORT for the great public movement which is to be practically initiated by the conference at the London Tavern on Monday next, is eagerly demanded by many active politicians in all parts of the country, especially in the large towns. We are enabled to proclaim that fact on the most positive knowledge. The delegates who will assemble from so many quarters, unless they possess a more than usual amount of eloquence, will faintly express the solicitude which they leave behind them, that the meeting may prove adequate to its purpose—that it may be distinct in plan, firm in council, energetic in action, and that its main object, a decisive extension of the Parliamentary franchise, may be carried out speedily and effectively. That is the feeling, we say, in all the large towns, especially towards the North. There is no doubt also that the men sent up will be thoroughly imbued with the feeling of their native places, that they will be well-picked men, accustomed to public action, accustomed also to act together, and determinately bent on the object for which they are collected. These traits of the great public conference might be accepted as the strongest omens of success.

The very desire for the conference, and the symptoms of hopeful success, however, give a remarkable significance to a certain *anxiety* on the subject. Why, with so much strength, and so animated a hope, should such a thing as anxiety exist? Why should the solicitude be shown, as it is, to gather recruits in support of the movement? There is manifestly a feeling, not only of aspiration and hope, but also a fear; a fear lest the movement should fail, or that its success should be deferred so long as to amount in present value to failure. The reason, we think, is as plain as the feeling, and it is one that might be obviated. That is to say, it might be obviated if the men who take the lead in the movement possess sufficient strength of character—sufficient candour, practical wisdom, and courage to revise their plan of campaign in a leading essential. The fear of failure has two sources. One is the small progress which the movement has hitherto made in raising the hopes of its friends, or striking its opponents with any sense of irresistible destiny. The other is, that *the People*, emphatically so called, do not come forward in a body to lend their numbers and weight to the movement. Although public and extensive in its dimensions, the movement is not *national*, and it can in no degree pretend to be so. Although aided by recruits from various classes, on the whole the movement is one within a particular class of the population—the middle class, with a contingent from the working class attracted to it by the promise of political and social advantage; with a few recruits of the wealthier and more educated kind, drawn by the usual motives of ambition seeking a ready field. But the movement does not embrace the nation, nor any very large section of the nation. It cannot be described as national south of the Tweed or north of the Thames, nor by any other geographical limit. It, therefore, entirely fails to command either the confidence or the respect due to a national movement.

This unnational character is the direct and distinct result of a direct and deliberate intention on the part of those who have planned the agitation. It was within their choice to make it national or sectional in its objects, and they have deliberately chosen to make it sectional. The main proposition is, to extend the suffrage very widely. There are scarcely any arguments for a very wide extension of the suffrage which may not be used in favour of universal suffrage, under proper checks against fraudulent repetition of votes, or voting by those who have forfeited civil rights. But we will not now enter into the merits of the different kinds of suffrage: we are only considering the broad political effect upon the present movement of the particular limitation which has been adopted, and we will merely now observe that the arguments advanced against the "complete suffrage" of Bir-

mingham, or the householder and lodger suffrage of Mr. Hume are identical with those advanced against universal suffrage. Mr. Roebuck's manhood suffrage is open to the same objections, differing neither in nature nor in degree. The resistance to be encountered, therefore, by these extensive but still limited suffrages is precisely of the same sort with that to be encountered by universal suffrage. But the very fact that it is not universal, that it does not propose to comprise the People as the People, nay, the comparatively trifling fact that "manhood" suffrage is virtually universal suffrage, but somewhat pedantically repudiates the popular name, justifies the People in deeming that its own suffrage, its plan and purpose, are distinctly, deliberately, and expressly repudiated by the promoters of the Conference; and it follows therefore, that the People as a body is disinclined to exert itself in favour of the movement. Hence the remarkable phenomenon that a movement of so much magnitude, and commanding so extensive an interest, still remains a non-national movement.

The reason of this non-nationality, however, thus distinctly recognized, points to a change of Council, simple yet decisive, which may convert it from a non-national movement into a national movement; supposing always that the leaders have sufficient sagacity, candour, and courage, to supply that serious omission in their project.

There is another reason of a similar kind which hampers action: the object proposed, is not one great integer, but a collection of fragments. In that it differs from the great agitation which attained so remarkable a success under some of the same leaders. Many times during the Anti-Corn-Law agitation it was proposed to compromise the main object, and to agitate for something *less* than the total and immediate repeal. There were periods, we know, when the most advanced leaders suffered a depression of their hopes. But, luckily, sturdier counsels prevailed: the Anti-Corn-Law leaders stuck to the "total and immediate," and the seven years' agitation resulted not only in the fulfilment of that one single object, but also in the prompt attainment of many most important consequences to that result. The simplicity of the object, its completeness, and definite character thoroughly fitted it to be the standard of popular action. It was a thing that needed no circumlocutory explanation. Although, like the present movement, it did not command the hearty support of the greatest multitudes, they being engaged upon other matters,—it enabled all the classes who *did* share in it to throw themselves heart and soul into the effort, without holding back their action, lest it should go too far. The peaceable counsels which would have spoiled the Anti-Corn-Law agitation, appear, unluckily, to have prevailed in determining the object of the present agitation.

But even were the professed object of the conference better suited to be the standard of thoroughgoing political activity, the circumstances of the day are such as to render it more than ever desirable to import the People into the agitation. The times are duller,—there is less stir of opinion,—political motives are fainter,—and classes who once were able to raise funds so large, and to canvass recruits with so much energy, are conscious that their own vivacity has greatly died away. It might be said that the political world of England just now is blasé—worn out with excitement. The condition of the People is somewhat different: it is not worn out with satisfied excitement, but, relieved for the time from the worst troubles and sufferings which are apt to instigate movements among the multitude, and thwarted also in that agitation which it maintained so long, the People is politically in retreat. But so far is it from being worn out, that convictions, or even its final hopes, are as living as ever. If anything like a strenuous political effort on the part of the middle classes is less probable than it was in 1839, the reposing People retains all its faculties to be aroused on a summons; and a summons from its fellow-countrymen of the classes prominent in the present agitation, framed in sincerity and heartiness, would be welcomed as political summons never was welcomed before.

The most formidable reasons against the modification of the plan which we would so earnestly submit to the consideration of the leaders have been exploded within these few years. Universal suffrage is no longer the bugbear that it was. No longer blinded by fear, practised politicians are enabled to discern some of the most immediate and the largest advantages which it offers. It furnishes one means of obtaining the popular voice upon

national policy and action. It is a means, therefore, of obtaining, whether for political leaders or for the Government of a country, the popular sanction—that sanction without which any official or political action cannot claim to be "national;" it is a means, and the only one that at present offers, of placing public leaders in communication with the People whom they are to lead. Under the present arrangement of the English Republic there is no such communication whatever. "The voice of the People" is unknown; the leaders have no access to it; their trade is carried on by guess work, and they have to conjecture its success or failure after the fact, through the imperfect utterance of the mob—the turbulent part of the people drawn out in holiday or riot. With universal suffrage the public leaders of this vast community might once more talk about "the country," and patriotism might become something more practical than a classical term for public spirit. Finally, if the leaders of the present movement could recruit their forces, in the lump, by that one contingent, the People, they would obtain for their action a momentum which can in no other way be acquired, and which would at once endow them with a power greater than that proposed by any of their antagonists. An intelligent party thus supported would become at once the most powerful party in the country—the true governor de facto of England.

### MR. ROWLAND HILL'S REPORT ON POST-OFFICE SUNDAY LABOUR.

No topic of sectarian agitation has occasioned more rancour and misrepresentation than that of Sunday labour in the Post-office. With one party the object has, no doubt, been to damage the present Government, by representing it as "Infidel" in its tendencies, and as always anxious to please the commercial and manufacturing classes; with another party the object is simply to use this official annoyance as a means of promoting the general agitation for abolishing Sunday labour of every description;—the end of course sanctifying the means. Let the *Morning Herald* and *Standard* say whether we misrepresent the political party that has been nicknamed "the Saints"; let the *Patriot* and other journals of its kind correct us if we err as to the Sabbatarian agitators. Or rather, if they care for the truth of the matter, let them read Mr. Rowland Hill's Report to the Postmaster-General, showing the results of the measures recently adopted for the reduction of Sunday labour in the Post-office. The whole of the evidence in that report goes to prove the utter falsehood of the charge brought against the Post-office authorities that they have lately been devising schemes to increase the amount of labour on Sunday. The fact, most clearly established, is, that during the last two years every possible effort has been made to lessen labour on that day, and that the measures adopted for this purpose have been signally successful. By closing the provincial offices throughout England and Wales from ten to five on Sunday, by restricting Sunday deliveries in provincial towns to one, and by providing for the transmission of the "forward" letters through London on Sunday, so as to be delivered on Monday, no less than 6000 Post-office clerks have been relieved from Sunday labour on the average to the extent of more than five hours and a half each. And all this has been effected without throwing additional labour upon any other set of men. Instead of requiring a large number of new clerks for the special purpose of carrying out the recent changes, we find that the number of men employed in the London office on Sunday will, in a short time, be less than it was before those changes took place:—

"On the completion of the arrangements, now far advanced, the whole Sunday force ordinarily employed in the London office will be reduced to five or six men, which, even with the addition of the ten clerks employed in the mail trains (and their duties will trench but little on the observances of the Sunday), will make a total force of little more than half that employed before the 28th October last."

And yet all the furious attacks made by the *Standard*, the *Patriot*, and the *Morning Herald*, upon Mr. Rowland Hill and the Post-office authorities, for their threatened wholesale "desecration of the Sabbath," were founded upon the assumption that certain measures were in progress for a large increase of the number of clerks to be employed, and the amount of work to be done on Sunday.

Another document of a very interesting nature has been issued along with the report—a copy of Mr. Rowland Hill's Minute to the Postmaster-General on the total suspension of Post-office business on the Sunday. Mr. Hill had been re-

questioned to submit his opinion as to what would be the result of acceding to the prayer of the Memorial from Birmingham:—"That the transmission and delivery of letters may be wholly suspended on the Sunday," and this opinion he gives in a very deliberate and conclusive manner. His statement seems to settle the question, at least for the present. The conquering of mechanical difficulties, such as would result from a general stoppage of the mail-bags on every road throughout the kingdom at midnight on Saturday, is described as impracticable. Take, for example, the North mail, which now arrives in London at four or five o'clock on Sunday morning. Were the prayer of the Birmingham memorialists granted, the mail-bags, instead of being carried on to London by the railway train which leaves Manchester about nine, would be left behind at Stafford or Wolverhampton, whence they would be forwarded some time or other on Monday morning, according as the railway companies might arrange.

Now, it probably never occurred to the men of Birmingham that, if the mail-bags are to rest from half-past eleven on Saturday night till half-past twelve on Monday morning, the guards will require to watch over them during the whole of that time; otherwise how can any one guarantee the safety of the mails? It is evident, then, that the guards would obtain no relaxation of their hard work from the proposed change; and, if we take all the parties employed in the delivery and transmission of letters throughout the kingdom, we shall find a very small number who would derive any benefit from the proposed reform. Mr. Rowland Hill sums up the whole question in these distinct conclusions:—

"1st. That as the collection and delivery of letters may be suspended in any particular place, without material inconvenience to other places, such suspension might safely be made, whenever applied for with the general concurrence of the inhabitants.

"2nd. That, as the conveyance of the mails could not be suspended on any part of a line without producing inconvenience to all places served by the line, the suspension should not be made except with the general concurrence of all such places.

"3rd. That, to whatever extent the Sunday suspension of branch mails may be thus effected, there is no probability that either the necessities of Government or the convenience of the public will allow of interruption to the mails on the trunk lines.

"4th. That while such interruption would produce great inconvenience throughout the country, deranging the hours of delivery and despatch, and doubling the number of blank post days, it would seriously affect the convenience of London itself, delaying, by twenty-four hours, the delivery of every letter and newspaper contained in the despatch of Saturday night, of many of those of Saturday morning, and some even of previous days, throwing all Sunday's delivery on Monday, and great part of Monday morning's on Monday afternoon, or on Tuesday morning, and so on, producing also a corresponding delay in Monday and Tuesday's arrivals.

"5th. That it would be impossible to suspend all post-office business for twenty-four hours without suspending the conveyance of the mails for a longer time; and that, besides producing the irregularity set forth above, this anomaly involves insurmountable difficulties with the railways.

"6th. That, even if all these difficulties could be overcome, the mere stopping of the mails would, in all probability, add no material relief to that which would arise from the independent measure of suspending collection and delivery.

"7th. That the suspension of post-office business on the Sunday would interrupt the progress of a vast number of urgent letters, thus causing much suffering, and leading to a large amount of contraband conveyance, which, besides injuring the revenue, would reproduce, in another form, the very evil which it is intended to remove."

From this vexatious agitation at least one moral may be drawn, namely, the necessity of frankness in all official statements. Had the Post-office distinctly stated at the outset what its proposed alteration really was, the public would not have been led by a misconception to join in the bigot agitation which seized on this new form of raising the Sabbath question.

#### REPUBLICAN FRANCE.

STRANGE and sad is the condition of France in this third year of the Republic. Infamy abroad and anarchy at home; such seems all the fruit of overthrowing the monarchy. The leaders of the revolution are in exile; those who manned the barricades of February are convicts under sentence, or amnestied criminals, watched by the police; discontent spreads fast among the people; the Government is but a faction wrestling with other factions, all alike the objects of popular hatred; the army follows its leaders to dishonour, or mutinously swells the numbers of the disaffected. The country is divided into two camps. On the one side the party of "order," maintaining their

position by force, yet so fearful that their workmen cannot strike for wages, but the affair is magnified into a revolt, so fearful that a soldier may not vote for the representative of his choice, but he must be ordered to Algiers as one unfit to shadow the soil of France; so fearful that no ordinary measures of Government suffice to assure them, but they must be hedged in, not by the divinity of real worth, but by the usual guards of tyranny, police spies, suppression of the press, atrocious punishments; and on the other side the popular party, dispirited, sullen, distressed, and exasperated at the suspicions, the ill-treatment, the preventions, and the penalties they are compelled to undergo. Two parties, each sworn to destroy the other, splitting up the nation, dividing the house against itself. One may well dread to question the future, scarcely daring to think what disasters so direful a complication may induce, sadly wondering where all shall end. Even from the beginning the Republic has been assailed. The first blow against its stability was Lamartine's famous manifesto of the "non-intervening" policy of France, issued early in March, 1848. In those days of enthusiasm, when before all things it would have been wise to place a high idea before the people, the fatally narrow doctrine of interest (meaning by that isolation for exclusively selfish objects) was substituted for the broad principle of duty towards the whole of Humanity. Not that the manifesto was wrong because of its peaceful disposition, but because for the sake of peace it denied the mutual dependence of nations, seeking fearfully to save the Republic at home at the price of deserting Republicanism abroad. It involved the isolation of France, in the world, her separation from Humanity. It was a lowering of the popular creed, a sapping of public morals. If the nation, as a whole, had but to consult its particular "interests," without care for its responsibility to mankind, why should not the several parties in the nation seek also their several interests, without regard to their duty towards the nation? So faith in the leaders departed. It was but one step from that manifesto to the demonstration in May, and yet a step from that to the insurrection of June, when the reaction floated in triumphantly upon a tide of blood. No wonder that twelve months later the appeal to the honour of France was made in vain. The French are accused of turbulence. In truth it is not to any such charge that they are obnoxious since the revolution of February. The émeute of May, saving the tumultuous "conspiracy" of Blanqui, in which so few were really implicated, was but a peaceful remonstrance from the instinctive justice of the masses, to recal their rulers to some sense of duty towards their neighbours. The terrible revolt in June, though excited by numberless intrigues, though the last desperation of men starving, brokenhearted, after months of patience, even that could have been prevented had the Government dared to deal trustingly and faithfully with the people. History will one day mark that here again Lamartine was wanting. Since then the people have been only too quiet, and that spite of suffering, insult, disappointment, and most vexatious annoyance. It was not matter of congratulation that France could tamely allow her armies to be led to Rome, nor is the quiet submission to laws of restriction and cruelty a thing to be much applauded. It may be urged that universal suffrage, as Victor Hugo remarks, puts an end to insurrection, and shuts the door of revolution. But it is not universal suffrage when the army can only vote against its officers under pain of transportation, when none without the reach of Government influence can vote against Government without the certainty of persecution; and it is but a vitiated suffrage when all political teaching is interdicted. The "extreme" party may be wise in their present policy of trusting altogether to the elections; they may have accurately gauged the public spirit, may know even more certainly than from the failure of the 13th of June that the nation cannot stand the proof of any new appeal to arms. It may be their only course to wait patiently till 1852, hoping then to outvote and displace their present rulers. Be it as it may, still the fact is evidence of weakness. Be their policy the best, they must pursue it under disadvantage, having to teach with the channels closed against them. The reaction are well aware of this. To them time is everything. Give them but a season of power and they may well be content, as it is said they are, to change their policy, to abandon all thoughts of a coup-de-main, to depend upon other measures for the achievement of their

ends. With a police minister to tamper with the elections by prohibiting all political propagandism, all electoral teaching, by harassing and, if possible, crushing the press, and by establishing a jesuitical system of education—dismissing any who are honest enough to educate according to their own convictions, and so corrupting two generations at once—they think to stay the propagation of Democratic and Socialist doctrines, vitiate public opinion, and mould the nation to their own will? If Russia can wait for this they look on their game as near. So they hope to reestablish despotism, whether royal or imperial, or, as seems more likely, "Republican," at least in name, matters not much. It is true they altogether ignore the existence in France of a fast-growing desire for self-government, which even in the moment of their triumph may smite them down. For the proscribed doctrines cannot fail to spread; the pseudo-communism, which is only antagonistic, must, under a rule of repression, rapidly proselytize the untaught people, since misery and wrath are not to be debarred from preaching.

"Produce" the line of policy thus laid down, as a political mathematician might say, and in the sequel we see results haply to be put down but to rise again—the terrible phase of a servile war— anarchy; then despotism, then again rebellion, wiser for its severe experience, founding anew the Republic.

After all the reaction must be conquered: but meanwhile of how much mischief and consequent suffering it may be the cause. It is sad to think of the days through which France may have to pass.

#### A DESERTED VILLAGE.

THE episcopal domain of Riseholme, near Lincoln, lately witnessed an interesting and instructive spectacle. In the park recently purchased for him by the ecclesiastical commissioners, the venerated Bishop was engaged in laying the first stone of a church to replace an ancient fabric which formerly stood on the same site, and which was destroyed some years ago, together with the rest of the village, by its former proprietors.

The motive of the demolition was twofold—first, to form a park for the proprietor of the lordship; and, secondly, to eject from the parish those who immediately or remotely might become a burden on its funds. The cottages of the labourers being thus pulled down, the unfortunate inhabitants were compelled to take shelter in such neighbouring villages as could afford them harbour, or in the city of Lincoln, distant some three miles from Riseholme. Thus did the convenience and interest of a single family spare not the dwellings of the humble poor, nor scruple to demolish even that which the destroyer regarded as the house of God.

This is, unhappily, no uncommon case; in numberless parishes throughout the land, from the destruction of old cottages or the refusal to build new ones when required by the wants of an increasing population, the poor have been driven to a distance; and though employed when required, on the soil, they have been forced to walk to and from their labour a distance of two, three, and even four miles each way.

The recent change in the law of settlement, with its required industrial residence of five years, has tended to aggravate the evil, sufficiently deplorable before. It is now more than ever the interest of the landlords who hold entire parishes in their own possession to drive the poor into the towns, or into villages owned by many small proprietors, where competition readily furnishes them with abodes, and the proprietors cannot evade or transfer the charge upon the poor-rates.

The social wrong of these proceedings is immense and evident. Besides the physical suffering and fatigue induced by distance of abode from work, and by constant exposure to weather, which render the labourer prematurely old and decrepid, see what not only he but society loses in the disruption of all ties between the labourer and the soil on which he labours, the abrogation of all bonds save that of interest between him and his employer, and the removal of himself and his family from the genial influences of intercourse with the owner, the pastor, and the instructor of the village whence he has been expelled.

All these ills have befallen the sons of the soil of Riseholme through the demolition of their village and their church. The Bishop has commenced the work of reparation in the reconstruction of the latter. It would be well if, having restored the

house of prayer, he would do the same by the houses of the worshippers. However this may be, it must be the care of a Government regardful of the best interests of the country to protect the labourer against so selfish an exercise of power as drives him and all his fellows from their homes, even though the prevention be as potent as a national poor-rate, or something more potent still.

**JOHN BULL'S CATHOLIC BULWARKS.**—A high Church journal has ferreted out an ecclesiastical grievance which has at least the charm of novelty. The *John Bull* is credibly informed that a treasonable design is on foot "to cast a slur upon one of the bulwarks of the Catholic faith within the precincts of the royal palace." Certain parties, it would appear, of a heretodox character, have taken it upon them to prohibit the use of the Athanasian creed in the Queen's private chapel. The *John Bull* affirms that the Athanasian creed is "one of the bulwarks of the Catholic faith," and if that be given up, what is there to hinder the whole edifice from being overthrown? What imparts a possible probability to this tale is the fact, that vast numbers in the Church of England have learned to condemn the Athanasian creed, as a proclamation of fierce intolerance; and even the Ministerial *Globe* has not long since given currency to a proposition for disusing it. One wants to know the truth of the new tale. Why should not the Bishop of London take it in hand—why should he not boldly come forward in the House of Lords, and ask why the Athanasian Creed is not read in the Chapel Royal? We should like to hear Lord Brougham's speech on the occasion—whichever side it may happen to adopt.

**THE FREE PARTY IN FRANCE.**—M. Emile de Girardin is rejected by the electors of Paris because he "sets universal suffrage above the Republic." His reply is noteworthy, inasmuch as it throws light upon the state of opinion in France; for it is a distinct expression of the doctrine of an important and increasing party, a school which forms a sort of link or transition between the French extreme Republicans, and the Free-Trade, Free-Church, Non-intervention, and Financial and Parliamentary Reform Party in England. M. de Girardin places universal suffrage above the Republic, but liberty above universal suffrage. He defines absolute liberty as all the liberties united together: the liberty of worship, of the press, of meetings and associations, of labour, of trade, of banking establishments—every liberty, in fine, required for the full exercise of individual sovereignty in the unrestricted development of human intellect. He sets nothing above absolute liberty, because he considers any government imperfect and condemnable which, in order to exist, needs to aim the slightest blow at liberty. For liberty is not to be made consistent with any form of government; but the government should be made consistent with liberty. To that word *Liberty* M. de Girardin refers every progress, universal suffrage, and the Republic. This is the school of Proudhon, which we may call the school of intellect, to distinguish it from Red Republicanism, or the party of faith—to whom the Republic is an article of belief; and also from the Reaction which bases itself upon a lower view of the national or party interest.

**MAZZINI AND THE SWISS GOVERNMENT.**—Swiss independence is no more. The "altar of liberty," so grandly described by M. Escher, in opening the Swiss Diet, a few days since, has verily some strange offerings upon it. The days are gone by "when the Morat men swept on—

"Like a pine-clad hill  
By an earthquake's will  
Hurl'd the valleys upon."

The brave burghers have discovered that discretion is the better part of valour, that "non-intervention" is safer than courage. *La Suisse*, of the 12th instant, publishes the answer of the Federal Government to the note of Sardinia, demanding the expulsion of Mazzini. The Federal Government is anxious to be at peace, does by no means intend to be a focus of plots and propagandism endangering its neighbours, had, therefore, even so long since as September last, ordered the expulsion of Mazzini, and will expel him when he can be found. But it must not be thought to take this step because it is threatened; nay, it thinks the Sardinian menace must have been applied, not to it, but to Mazzini. Else the Swiss Government would recollect what is due to its own dignity, and would certainly—protest. "Spiritedly" of course, like Lord Palmerston on behalf of Hungary. To that level has the Republic sunk!

**MR. HUDSON IN IRELAND.**—Mr. Hudson, M.P., has been paying a visit of inspection to several estates which are about to be brought to the hammer under the operation of the Encumbered Estates Bill, and the general impression is, that he intends to make large purchases. What his means may be of investing extensively in that kind of property we cannot pretend to guess; but one thing is clear, that if he has any spare funds he cannot put them out to much better purpose than in buying an estate in Ireland, especially if he can find one of those to which the *Standard* alludes as "selling for eighteen months' purchase of their former value." What rack rents these wonderful estates must have commanded in the good old days! Probably three or four times their real value. A few purchasers like Mr. Hudson would rather help to raise the value of Irish estates. If he could only inspire the same confidence in his superior skill and sagacity among those who are about to buy farms in Ireland as he did among English railway shareholders six or seven years ago, he would give a marvellous impulse to improvement in that unhappy country. And, redeeming Ireland, he might also redeem something else—his own kingly renown. No longer Railway King, why not—bating the high treason—King of Ireland?



### Open Council.

There is no learned man but will confess he hath much profited by reading controversies, his senses awakened, and his judgment sharpened. If, then, it be profitable for him to read, why should it not, at least, be tolerable for his adversary to write.—MILTON.

WE are still obliged to keep back some communications; although, with one exception, the full and compacted style in which the letters that we publish are written enables us to represent each class of the communications that have reached us. The subjoined letters, more than one of them by writers of standing, may serve as a useful example to other correspondents who have taken less pains to pack their meaning into a manageable compass.

The exception to which we have referred consists in a single letter, conveying a rather vehement imputation that we are hostile to religion. The writer somewhat mistakes our purpose. But, if Dr. Sleight will couch his statements and arguments in a more specific form, we shall be happy to accept the communication that he promises.

#### ON THE CREDIT SYSTEM.

SIR,—I perceive in your paper of April 13 a proposal to enact for the whole kingdom the principle which the *Standard* suggests as a cure for the bad debts and profligate expenditure at Oxford. I hope you will give more prominence to this suggestion, and endeavour to excite public discussion concerning it. For myself, I had feared that this was a theory which practical men would deride, until I heard it strongly advised by a Scotch farmer, a shrewd man of business, guiltless of superfluous theories. It now appears to me that minds of so different an order, in the most opposite circles, are disposed to assent to the doctrine as to give hope that public opinion is ripening towards this view.

I would begin by enacting that "no shop debts should be recoverable in law." This would cut off at once the disgraceful system by which fashionable gentlemen prey on tradespeople. It would lower all prices to the present cash prices. It would deliver tradesmen from an immensity of care, which at present ruins the happiness of thousands. It would diminish the bankruptcies of shopmen, and the severe losses which they inflict on the merchants who supply the shops.

When the measure had become established as to shops it would afterwards be clearer into what classes of mercantile debts it could safely and equitably be carried.

Direct investments of money and positive contracts must necessarily remain under the protection of law; but the credit system is so great a bane of English happiness that to cut it down from its present artificial luxuriance into real *trusting of one who deserves trust* would be one of the greatest boons to this trading nation.

Pray do not let the subject drop thus.

FRANCIS WILLIAM NEWMAN.

#### DIFFICULTIES IN RECIPROCAL AID.

SIR,—As you have announced your intention in good earnest of giving scope for the discussion of all questions relating to social economy, some of us plain people may hope to see intelligible answers given to the multifarious suggestions which start up, as it were, to thwart us, as soon as we think we have obtained some ground to stand upon.

With many others, doubtless, I read your article upon "Christian Socialism" of last week with intense interest. But here at starting a difficulty besets me, which I will venture to communicate for the purpose of having it removed by abler hands than mine.

Charity is enjoined throughout the whole of Holy Writ, not as a virtue to be practised by the rich only, but by all men. Now, as no man comes into the world provided with any special fund to dispense in bounties, but as the exertions of any association (call it nation, or what you please) abundantly suffice with common prudence to cause them to multiply, it would seem that no extraneous aid from man's generosity was calculated upon in the scheme of Providence, without which the human beings

which he allowed to come into existence would necessarily perish.

When my thoughts wander into this channel,—and who at the present day can refrain from thinking on such matters?—it appears to my simple view a kind of arrogant pretension on the part of one man to set himself up as the caretaker of another. Moreover, being a little accustomed to dealings with sharp-witted tradesmen, the unkind suspicion will force itself that when, not merely individuals, but whole classes of a community, undertake to do that for whole other classes which, it seems, God intended that every man should do for himself, there must be some strong, and perhaps selfish, motive to impel to what, in a well-ordered state of things, would be a work of supererogation. Such benevolent persons seem (at least some) to be more bent in making their fellow-men satisfied with their actual lot than with striving to remove the causes which render that lot an unhappy one. As every human effort in a false direction tends but more and more to disorganize the scheme of Providence, and thus eventually to increase suffering amongst men, this difficulty, which a charitable mind meets at starting when called upon to provide for others, deserves some reflection.

To illustrate my meaning, I will take the case so warmly advocated by your contributor of the seamstresses and tailors' workmen. For the relief of this class of the labouring poor, the point held up to aim at is an increase of wages. An unfair allotment of wages must arise from disorganization either in the labour market or in the sources whence consumers draw their incomes, by which these incomes become smaller than they ought to be. Here, then, is my point. Is it an effectual remedy for some who happen to have abundance (a small minority) to give up all control over their superfluous wealth in order to make their neighbours contented under a vicious state of things; or would not their exertions be better directed to inquiring into the reasons why any labour should not find its due employment, or why the consuming class has grown limited in numbers or straitened in resources? In the one direction the most ardent benevolence finds its field limited by exhaustion of means; in the other no boundary would seem to be set to the perfectibility of national organization and freedom of exertion.

I find, too, a second difficulty, which has, doubtless, also struck many other readers, in the plan of a society for the purpose of directly, *i.e.*, artificially, raising any particular description of wages. It is this. No class of workmen (whether with the head or with the hand) stands isolated. The interests of all are so linked together that one part of the chain cannot be affected by good or by evil without the results being, with more or less force, felt by some of the remoter parts. Were we, for instance, violently to disarrange the present system of slopselling by raising a portion of wages, which means raising the price of the articles now sold so cheaply, the consumption would inevitably be checked. To meet this, I know the benevolent protectionists of the workpeople say that would make no difference, since higher wages would be paid for what was sold. It does not require much skill to point out that these high wages would necessarily be confined to fewer hands, by which a new complication in the tailors' work-market would be caused. But it is surely also wrong to confine one's views to this market only. If I give up a glass of wine or a saddle horse to meet the increased cost of my own clothing or that of my family, I diminish the earnings of vinedressers, sailors, merchants, and glassmakers in one case; in the other I throw a groom, a grazing farmer, and ploughmen, *pro tanto*, out of employment. I do not see how the richest can change his mode of living (expenditure) without deranging the system of which his expenditure has formed a part, nor how a penny-piece can be given where no return is exacted without robbing the fund of the industrious.

This is my difficulty, and my firm belief is that Providence never intended one man to depend upon the favours of another. But who can walk our streets without confessing that some grand derangement of the providential scheme has taken place, and that we have no time to lose in trying to set our house in order? The question is, how is this to be done? and I have troubled you here with the doubts and difficulties originated by the scheme of what has been called "Christian Socialism." Perhaps some of your correspondents will throw more light upon the matter which is now so obscure to, sir,

Yours truly,

Pall-mall, April 10, 1850.

EGERIA.

#### SUNDAY LABOUR AT THE POST-OFFICE.

Macclesfield, April 15, 1850.

MR. EDITOR,—It is become almost a universal theory that men ought never to ask others to do for them what they can as well do for themselves. Unfortunately, the maxim is only a theory: few men have yet learned to practise it. This fact has become more strongly impressed on my mind by seeing so many petitions from those who call themselves the religious portion of the community recorded in the proceedings of the Legislature. These parties call upon Parliament to do away with Sunday labour in

the Post-office, and urge as one reason for doing so that we are a Christian people, and consequently ought to keep the first day holy. Now, sir, I consider it highly desirable that Sunday labour should be diminished as much as possible, not only in the Post-office, but every other department, both public and private—in short, I look upon the Sabbath as intended to be a day of rest and recreation. But if it is really a fact that we are a Christian people, surely there can be no necessity for asking Parliament to make a law compelling us to do what ought to be looked upon as a Christian duty, to be performed by the people themselves voluntarily. Surely a Christian nation could withhold its letters from the Post-office for one day, if the delivery of them on the Sabbath is contrary to the spirit of its religion.

I make it a principle to post no letters (except in cases of absolute necessity) so that they will be in the hands of the post-office authorities on the Sunday. It is not because I belong to the "rigidly righteous" that I act thus, but because I think we ought, as far as we conveniently can, to compress the labour of the week into six days. There are, doubtless, many instances in which it would be cruel to delay the delivery of a letter for twenty-four hours, and for this reason it appears to me desirable that the whole matter should rest on the public spirit of the nation at large. It is in the power of those who write letters to diminish Sunday deliveries by at least nine tenths, by simply posting none but those of absolute necessity on or for that day.

A few weeks ago there were petitions lying at all the churches in this town against Sunday post-office labour; these petitions were signed by considerable numbers of the various congregations, yet the very persons who signed them were on the same day (and the day was not different from other Sundays in this respect) the cause of adding an hour or two to the labour of the letter-carriers. It is a well-known fact that the delivery on Sunday morning takes longer than on any other morning in the week; and this is owing chiefly to tradesmen—the signers of anti-Sabbath-labour petitions—keeping the postman waiting at their doors to deliver their letters, which, on other mornings, are laid on their counters in an instant.

Anxious at all times to give every one credit for good motives, I cannot believe that people can be truly and earnestly sincere who make a great fuss about the desecration of the Sabbath, and petition Parliament for its protection; while at the same time they are the principal cause of the very evil they so loudly reprobate. H. R.

#### SUBSISTENCE AND LAND.

Monday, April 8, 1850.

SIR,—The fallacy of the "Right" of every one to subsistence from the soil, it seems to me, may easily be shown thus:—

A certain number of persons take possession of an uninhabited island. The land is equally divided amongst the individuals. The population increase—the land is subdivided till it can be divided no longer, so as to furnish subsistence to each possessor. Manufactures, trade, and commerce are introduced—those who have no land are supported by these means. Have they any "reason" or "right" to complain of not being in the possession of land when they are supported from other sources?

Again: some of those who possess the equal divisions of land are idle, ignorant, or improvident. Their land is not sufficiently productive. They sell their land to others more industrious, enlightened, and prudent, and are content to work for the purchasers for wages. It is a common fact that there are men who can work better for others than for themselves. This is found to be the case with the Irish. In this case have they who have no land any "right" to complain that they are not landed proprietors?—or they who have a small portion of land any right to complain of those who have thus obtained larger possessions? In either case I can see no "right" to complain. The doctrine that "society" or "Government" ought to support or find labour for each individual seems to me most pernicious, as interfering with that individual industry, prudence, and self-dependence, which are the only legitimate and wholesome sources of subsistence and greatness of character. In proportion as men depend more upon others than upon themselves, they become feeble, inactive, and degraded.

Instead of telling the ignorant, the imprudent, the idle, the vicious, the generally incapable, to look to assistance from "society" or "Government," far better surely would it be to direct their attention to the numerous instances, which continually occur, of men rising by their own unassisted exertions from poverty and obscurity to competence or wealth and honourable reputation, and to bid them obtain knowledge, and exercise prudence and industry, if they desire to be similarly distinguished. Remember, if we endeavour to take all demerit from poverty and ill success, we at the same time destroy all the merit (and thereby the most potent stimulus) in the successful exertions of independent prudence and industry. F. B. BARTON.

## Literature.

Critics are not the legislators, but the judges and police of literature. They do not make laws—they interpret and try to enforce them.—*Edinburgh Review.*

THE action of Literature upon Society has very much changed of late years, with the changes which Literature itself has undergone. The enormous extension of the public press—extension in quality, no less than quantity—has stultified individual influence. Within the memory of even young men there lived writers each of whose individuality seemed, so to speak, a centre and culmination of the national thought and feeling: poets, novelists, philosophers, and critics, each standing on a pedestal of his own. A new poem by BYRON or COLERIDGE, a new novel by SCOTT or BULWER, a new treatise by BENTHAM or MILL, a new article by WILSON or JEFFREY, excited a degree of expectation and enthusiasm which no man now has the power of exciting, and which, if appearing to-morrow, would be received with extreme calmness. The reason is, that the level of our Literature has been greatly raised. Let any man look at the writing in the *Times*, the *Chronicle*, *Blackwood*, or *Fraser*, of even ten years ago, and compare it with the current numbers, and, with all allowance made for exceptional papers, he will be astonished at the progress. There is more power, picturesqueness, sound knowledge, and novel thought in the fugitive articles of the present day than in the more ambitious but scarcely less fugitive books of that day. In Literature, our age begins to refuse to deify pigmies. To make a great name demands great powers. It was not so a few years hence, as may be seen in the amiable but extremely feeble poet, BOWLES, whose recent decease has led us into this strain of reflection. BOWLES was a giant in his day: even COLERIDGE, and SOUTHEY, and LAMB, and BYRON treated him as such. Had he died thirty years ago what a "sensation" would have been made! what articles written about him! what biographical sketches and familiar letters printed! Yes: thirty years ago is about the period when it would have answered his purpose to die—had he been living for that! Had his famous edition of Pope appeared in our day, instead of exciting the contest which brought CAMPBELL, BYRON, and others into the field, it would have been quietly "settled" by the *Athenæum*; had the "Sonnets" once so prized appeared last month, the *Athenæum* would have placed them in its notices of "Poetry of the Million." What does this mean? It means that the general intelligence of the nation is such that no man of ordinary thews and sinews can be mistaken for a hero; the democracy of Literature like the democracy of Society, though it in nowise prevents Great Men, renders the Throne and Sceptre less easy of attainment. Poets who feel themselves equal if not superior to those who formerly were hailed with acclamations, and disgusted at receiving no ovations themselves, declare the age is unpoetical. It is only enlightened. Let a Poet arise who surpasses his contemporaries as BYRON and SHIELLEY surpassed theirs, and the nation will accept him. Has it not accepted TENNYSON? The cry of the neglected Poets is echoed by the neglected Novelists. There, too, we see a public not prone to make idols of such clay as formerly sufficed. But let a *Vanity Fair* or a *Jane Eyre* makes its appearance, and how the world thousand-voiced proclaims the advent of a new power!

This reminds us that another edition of *Jane Eyre*—a pocket volume for six shillings—is about to be given to the public; so that, instead of borrowing it from the library, we may all place it on our shelves. True it is that we shall thereby be deprived of the marginal annotations, and the bold fresco-paintings of "observing thumbs" which enrich library copies; but for those whose studies do not by preference lie amidst manuscripts, the loss will be inconsiderable.

Carlyle still pursues his political hortations in the *Latter-day Pamphlets*. The current number, on *The New Downing-street*, is a supplement to the last. To get at that desideratum, an effective new Government, he argues, we must overcome one or other of "two great fundamental short comings"—we either lack intellect in this respectable Nineteenth century, or Governments have an imperfect method of supplying themselves with the same. We must have out the "Kings," the real rulers of the country, and set them over the departments at home and abroad; and then we may commence upon some real Government. The

corner where we are to begin is the enormous increasing pauperism; to be conquered by an organization of labour. But to make any progress at all, the Englishman must learn not only to think the truth, but to speak it. In short, you cannot get at the matter of truth, reality, without the spirit of truth. So writes Carlyle. He is making men cry out against him, but verily he is making them think.

Odious as all attempts are to degrade a Great Man to the vulgar level, by proving that accompanying his greatness there were some vulgar weaknesses—repugnant to our best instincts, as the valet de chambre estimation of heroism always will be—it is pleasant to see an iconoclast smiting false images with a daring hand, and reconciling our aversions with our reason. Such an iconoclast is GRANIER DE CASSAGNAC. In his *Histoire des Causes de la Révolution Française*, has smitten the hideous image of MARAT, whom those Republicans who, thinking only of their cause, and careless as to the moral worth of its soldiers, have erected into a hero and a martyr. Our satisfaction is inexpressible at finding the new historian able to prove by facts that MARAT never was a Republican, that he repudiated the idea of any government except that of a dictatorship, and, moreover, that his supposed austere poverty was—like his dirt and vehemence—a trick to captivate the confidence of the populace. M. CASSAGNAC shows very clearly that, although he was extravagant and improvident, he had abundance of money, and never stinted himself in his enjoyments. We always felt a deep repugnance against MARAT from the first inspection of his *Ami du Peuple*; and now we are delighted to find that repugnance justified on other grounds. The *Journal des Débats* has printed the chapter on MARAT, and thereby excited attention to the subject.

So EUGENE SUE is to be the Socialist candidate after all! When we last week stigmatized his claims—intellectual and Socialistic—we had little expectation of seeing him gain such a victory; but we anticipated the moral by pointing to the anarchical condition which could produce such a leader. If wise men and honest men will not become the leaders of the people, charlatans must be chosen, for leaders—demagogues—the people will have, and naturally prefer those who sympathize with them. The action of Literature upon Society has sometimes been denied, and the "amusement of a leisure hour" has been the only object accorded to it. EUGENE SUE is an answer to that. The amount of "amusement" derivable from his *Mysteries of the People* is infinitely small; the amount of "influence," however, threatens to become terrible.

Amidst the tumult of politics the voice of poetry seems to have suddenly resounded with unwonted energy. At the theatre of the Porte St. Martin (classical in crime—the boards of which have trembled beneath so much of the agony of "le drame") has made a great experiment, which a great name has changed into success. We refer to LAMARTINE's new play of *Toussaint Louverture*, in which FREDERIC represented the black Napoleon to an audience more capable of relishing mere poetry on the stage, and more pleased with the higher qualities of a drama than any audience since the days of PERICLES. Accordingly, in spite of the disagreeable effect to the eye of a drama in which the actors are all Black, in spite of the stress upon the attention where the drama is almost all dialogue and monologue, and not flashing out in broad masses of incident and situation, the beauty of the language, and the grandiose turn of the sentiments delighted Paris and made "a sensation."

It forms a topic of discussion in every *salon*; casting into the shade its modest rival *Vivia*, by the charming poet, REBOUL, baker at Nismes, who has given a Racinian form to the subject so beautifully treated by a late poetess of our own (Mrs. Adams—see her *Vivia Perpetua*), but who has failed to produce any powerful impression upon his public, though JULES JANIN satirizes the public for its bad taste. Poor M. REBOUL! what chance had his quiet Muse beside the Muse of LAMARTINE—*une grande dame* with all her *atours*; or the Muse of ALEXANDRE DUMAS—a *Lorette* with brilliant eyes (*rouge aiding!*) dishevelled tresses, naked bosom, and the voice of an orgie? Here is DUMAS with his *drame of Urbain Grandier*, which for five mortal hours keeps an audience palpitating; forty actors of both sexes people the stage in brilliant and varied costumes, while as for the crimes, terrors, effects, situations, &c., which crowd pell-mell upon the scene, imagine what

DUMAS can do in that way, and then ask yourself what chance has *Vivia*—a work written with the sobriety of the seventeenth century and speaking to the scepticism of the nineteenth?

The mention of scepticism leads us to intimate that MAZZINI has a new pamphlet about to appear, in which the Faith that is to guide the future will be the subject of his eloquence, it is called *Foi et Avenir*.

Revolutionary heroes! Are we never to cease this resuscitation of defunct demigods? All Germany is at this moment called upon to read the works of MAXIMILIEN ROBESPIERRE which are translated and published in cheap parts; and as if that were not enough, there is GRIEPENKERL (whose *Kunstgenius der Deutschen Literatur* will be favourably known, perhaps, to some of our readers of belles lettres), who has written a tragedy called *Robespierre*. The subject, of course, excludes it from the stage. But the poet is not thus to be put out. If the stage will not receive it the lecture-room shall. Accordingly GRIEPENKERL and his play wander over Germany;—he reads it to enthusiastic audiences. The hint may, perhaps, be taken by our unacted dramatists. If managers are impenetrable, if they have but a mediocre confidence in the attractiveness of poetry, are there not rooms throughout the kingdom where magnificent rejected tragedies may be read to thrilled audiences? Rooms, yes; but audiences!

*Rosbespierre*, however, is not the only hero at present. RAUPACH has seized upon *Mirabeau*; and AUERBACH upon *Andreas Hofer*. Those who remember AUERBACH's beautiful tales—especially the genuine *village* colouring which pervaded them—will look with keen expectation for his *Andreas Hofer*. The only danger is lest he, too, should have been carried away by this invasion of politics into art—and what politics! and what art!

#### THE DESTINY OF MAN.

*The Purpose of Existence Popularly Considered in Relation to the Origin, Development, and Destiny of the Human Mind.* John Chapman.

ANONYMOUS though this book is, we have little difficulty in divining the class of persons to which its author belongs, without, however, the faintest suspicion as to the individual. He must be one of the restless clergy, daily becoming a more important class, and daily swelling the ranks either of Catholicism or of Spiritualism (to use a word which better characterizes the body than the old term Infidelity—seeing that the modern seceders from the Church are so totally opposed to the Deniers, the merely negative thinkers of the last century); both out of profound and irresistible dissatisfaction with the forms of the Church itself. It is many, very many, degrees below some other works recently published to the same effect. The author has not the genius of Froude; though he has more learning. He has not the beautiful spirit of tolerant appreciation and the powers of simple straightforward exposition of Foxton. He has not the grasp, the power, and the eloquence of Newman. But the book is remarkable, nevertheless, as the work of an earnest, thoughtful, and independent mind. It is the result of fifty years' meditation, and must be received with the respect due to earnest endeavour.

Employing the ordinary tactics of reviewing, it would be easy to make this book appear very absurd, very aggressive, and very feeble, or very curious and striking. It is indeed a strange compound of weakness and power. There is twaddle in it and there is eloquent thought. There is a fine inquiring independent spirit, and there is a onesidedness in its attacks—especially on “priests”—which is neither philosophical nor decorous. In the hands of some reviewers we could name it would be treated as a flagrant attack on religion; yet an impartial reader, grieving over its occasional misrepresentations, would nevertheless see in it a religious and meditative mind, bent solely on the utterance of truth. Far be it from us to object to the energy and sincerity of its tone; but far also from us all sympathy with its exaggerated denunciations of forms of belief in which the author sees only error, and does not see sincerity. The constant distinction drawn between Jesus of Nazareth and Christianity—though an old method of attack—is really worth very little as an argument. When we speak of Christianity we do not speak of the weeds which have grown up beside it, nor of the infirmities and crimes which have accompanied its believers in their endeavours to work it out. To judge a religion by the conduct of its professors is

not fair. It smacks too much of the last century, and is not only ungenerous but untrue. The very sincerity of his own convictions should teach the author the sincerity of others. That the history of Christianity contains many a page written in blood, and soiled by the licentiousness of licentious ages; that its teachers have often been intolerant, vindictive, foolish, luxurious, and rapacious, is very true: but is this true of *all*? is that the sum total, or even the dominant characteristic, of its history? and is *this* a philosophic sentence to write when speaking, not of individual cases, but of the whole?—

“The whole aim and effect of Christianity has been the subjection of reason to authority, the prostration of intellect before mysticism. To receive unintelligible dogmas as unquestioned truths—to profess a blind faith in inexplicable impossibilities—to subscribe, without inquiry, dictated creeds—to bow with stupefied awe before revolting mysteries—to cherish the most intolerant hatred for all dissident opinion—to tremble before a jealous, vindictive, damnation-dealing Deity; but, above all, to allow his priests to domineer, insult, and plunder unrestrained—these are the duties which Christianity enjoined on humbled, degraded, and vitiated man.”

To us it seems that the author, here and elsewhere, led away by partial lights, is incapable of viewing the whole. He places himself, not in front of the subject, but on one side of it. Christianity, which has been the faith of eighteen centuries, must be looked at from a different point of view: what it has done for us, how it has elevated and strengthened us, the author omits to consider!

The object of the book is to trace the law of progress in the universe: the unceasing development upwards to perfection from the inorganic atom to organic life and soul. Mind is the crowning glory of the universe:—

“So vast a plan, so bliss-creating a process, terminates not in man. He is but a point in the universe—a stage in the series. What is law below him must be equally so above him, throughout the infinite space between him and the Eternal Parent. By its resistless working he must be impelled ever onward, for ever conscious, for ever improving, and for ever happy.

“In what form, then, does progression go on? We see that the human frame remains on earth, is sooner or later dissolved, and returns into the elements out of which it was moulded. It can, then, only be in a spiritual condition that man continues to exist; and hence it follows that he constitutes that stage in this universal process, where Mind arrives at such a degree of maturity as to be fitted for an independent and separate state of being. What we call death is, then, the liberation of Mind from its nursery or school of Matter, and its entrance upon its higher sphere of existence. That hour, which mortals await with so much trepidation and fear, is the commencement of their true life; this world is but its portal, on quitting which the emancipated soul leaves all its earthly frailties behind, and sets out on a free course of unimpeded improvement. This is the consummation of the great working principle of nature—that spirit survives the dissolution of the material frames in which it is evolved. From first to last this principle is maintained in all its integrity, the chain of operations shows an unbroken continuity. As the spirit of vitality, drawn by vegetation out of matter, perishes not with the decaying herb, but is transfused through a succession of animal bodies, gaining strength and power as it advances—so in man, expanded into mind, and having acquired all that it can derive from the most perfect organic structure, when that collapses it still survives, and is transferred to its destined home—the world of souls. The last step in this progression is strictly analogous to the first, and is necessarily involved in it. The work cannot begin without going on—it cannot be arrested; and thus every blade of grass, as it springs from the earth, bears with it, to the calm observer, the clearest and most convincing demonstration of our continued existence after death. The stages of this process may be marked by the three terms, Spirit, Mind, and Soul: the first denoting the animating faculty, the breath of intelligence, the inspiring principle, the spring of energy, and the prompter of exertion; the second is the recording power, the preserver of impressions, the storer of deductions, the nurse of knowledge, and the parent of thought; the last is the disembodied, ethereal, self-conscious being, centering in itself all the purest and most refined of human excellences, every generous affection, every benevolent disposition, every intellectual attainment, every ennobling virtue, and every exalting aspiration. To form such souls is the purpose of human life. Man, by his habits and pursuits, either sensualizes or spiritualizes his nature. All that partakes of the former character is of the body, and dissolves with the dissoluble materials to which it adheres; it is only the spiritualized part which enters permanently into the formation of his mind, and survives in another world.”

Having thus stated the law, he proceeds to examine the causes which have hitherto retarded the development of Mind and prevented man from accomplishing the purpose of his being. In various chapters on the causes of human misery—the progress of Error—wealth-worship—luxury—lust of power—contrivances of Legislation—popular Delusions and forms of Religious Belief,—he sets forth his opinions. This

portion of his book wants precision of purpose and breadth of comprehensiveness. With some excellent remarks, it generally travels through commonplaces. We dissent altogether from the view taken. We believe that the law of progress is written as emphatically in history as in the development of external life; and that the “retarding causes” have been the inevitable *crudities* in the process of ripening. The final portion of the work examines how man is to accomplish the purpose of his existence—what can be done by legislation, by Religion, and by private reformation.

In his chapter on the forms of Religious Belief there are many things admirably put and deserving minute attention. With considerable erudition, with unmistakable plainness, and with dexterous use of materials, he examines in the spirit of modern rationalism the origin of Christianity, the origin of the Gospels, and the connection between Christianity and Platonism; and his conclusion is that the *doctrinal* part of Christianity is an infusion of Platonism—the *ethical* part alone being properly that of Christ: a conclusion which seems supported, we confess, by the bulk of historic evidence, and one which is very widely adopted in the present day; but which to our minds rests upon a misconception of the character of Christ. It robs him of his special mission. It removes him from his exalted position of inspired Teacher to place him beside Epictetus or Seneca. Nothing is clearer than that he was the Founder of a new Creed. But our author evidently believes that ethics form the great purpose of Religion. So little does he seem to recognize the principles which actuate religious reformers, that he adopts the paradox—originally thrown out by Paulus—that Christ did not expire upon the cross:—

“Crucifixion is not itself a cause of death, except when protracted as a torture. When the term of exposure is short, nails piercing the hands and feet inflict no mortal wounds; the fatal result then ensues from the coup de grace, the final blow, which, after breaking the limbs, strikes on the head or heart of the punished, and so terminates their sufferings. This is the meaning of the breaking of the legs of the two malefactors, who were at the same time exposed on the cross. It is evident that this was necessary in order to consummate their punishment; and it was done at the request of the Jewish authorities, before sunset, so that their sabbath should not be desecrated; but it was not applied to Jesus of Nazareth. This is admitted in all the narratives; and it is a most important fact, for it proves that there was no sufficient cause of death. In his autobiography (Op., tom. iii., p. 117), Josephus relates an incident which confirms these views. After the fall of Jerusalem, while on an expedition with the Roman general, Cerealis, he saw, among some crucified captives still lingering in agony, three of his former comrades. On his return he made intercession for them with Titus, who, yielding to his entreaties, gave orders to have them taken down. Two of them died while under medical care, but the life of the third was saved. This man must have been on the cross much longer than Jesus of Nazareth was, and still we see that the same wounds did not produce death.

“St. John, in his account of the crucifixion, adds, that he was present, and saw that blood flowed from the wound made in the sufferer's side by the Roman soldier's spear, and ran down mixed with the perspiration which pain had produced. This confirms the conclusion that he was not dead, but had swooned. In this state of apparent decease he was taken from the cross, and given up to a friend, who conveyed him to a new sepulchre of his own, ‘hewn out of a rock;’ not that grave over which a costly temple has been erected, and the devotions of millions of pilgrims paid; but an artificial cave in the side of a mountain, like those in the glen of Tophet, described by Dr. Clarke in his *Travels* (vol. ii., pp. 57-9). The stone which closed the entrance to this tomb was secured by the seal of the Roman governor, and guarded by Roman soldiers, not to prevent the disciples stealing the body; but to take care that no emissary of the priests should consummate what the public executioner had left undone. The cautious silence of the Roman authorities, after the event, proves their complicity in the escape of the intended victim to a fanatical persecution, which they disapproved, but could not openly oppose without causing disturbance and tumult. It was necessary that the life thus preserved by the sense of justice that swayed an impartial executive should not be exposed to further danger. This is evident in the caution with which, for a short time, Jesus of Nazareth afterwards conversed with a few of his followers, and in his speedy retirement from public observation.

“These facts, impartially and calmly considered, can lead to no other conclusion than this, that he did not die on the cross; every circumstance concurs to prove this. His disciples, no doubt, believed that he had actually expired, and, of course, had also the conviction that he had been restored to life by a divine interposition. This gave a new turn to all their thoughts, feelings, and opinions; it first inspired them with the idea that he was endowed with supernatural power; and, looking back on all the events of his life, they ascribed to such agency whatever appeared to be, in any degree, susceptible of that interpretation.

“St. John, in his gospel (ch. xx., ver. 9), states most

explicitly that neither he nor Peter had any expectation of their master's resurrection; and that no such belief prevailed among his disciples is proved by the consternation of the visitors to his sepulchre, who first discovered that his body was not there, and by the doubts which they all manifested when told of his reappearance. The expressions attributed to him by his different biographers, which are considered to have been predictions of that event, and all others supposed pre-references to it, must have derived that character from the 'interpretations' mentioned by Papias, and the impressions and opinions of the period when those records were put into the form in which they have come into our hands."

Now we ask: Is it at all probable that any man thoroughly in earnest, possessed with a divine mission, would "retire from public observation"—would give up the one object of his life—would cease to teach, to exhort, to animate the listening multitudes because he had once been nailed upon the cross? This, indeed, a demagogue might do. But to believe it possible of any religious reformer is absurd, to believe it of Jesus is monstrous. Had he descended alive from the cross, it would have been once more to pour forth his soul with redoubled ardour. Crucify him again; and again he will preach. While the heart beats it beats swayed by a divine idea. Onwards, for ever onwards without pause or rest, heedless of centurions, heedless of Pilates, heedless of the combined armies of the world, that great soul presses resistless until death. Not to see this is to ignore human nature.

#### A VOLUME OF VERSE.

*Thoughts from the Inner Circle.* Simpkin and Marshall.

THE idea of this publication is not a bad one:—

"In the summer of 1848 a few friends agreed to meet for the purpose of obtaining close and intimate intercourse upon the great questions affecting the interests of humanity.

"For this purpose they met once a month at their respective homes. At one of these meetings it was determined that some subject should be written upon by each, read at the following meeting, and preserved as a memento of the deep pleasure received from their intercourse. These meetings they called 'The Inner Circle;' hence the title of the volume.

"Being desirous that others should adopt a plan which had been of so much importance to their own individual culture, and no course appearing so well calculated to effect this object as that of publishing some of their compositions, they have done so, and the present volume is the result."

The topics selected are all of an abstract kind—Faith, Truth, Evil, Our Age, &c.; and are treated more as thoughts than as poems. This is a grand defect. It is the mistake of our day to imagine that thoughtful verse is poetry. The rule is very simple in poetry, and was laid down by Goethe when he told men to say what they had to say, and to sing only what they had to sing. All fine poetry contains thought; contains it not in its separation as thought, but in its intermingling and impregnation with feeling. Our modern poets express intellectual propositions in verse, and call that thoughtful poetry.

In the present little volume there is a fine spirit, an earnest reverential tone, but there is scarcely a page of poetry. Perhaps the best passage in the book is this stanza on Faith:—

"When the soul of man, surrounded  
By the wondrous infinite,  
Strives, although by light confounded,  
To search out its source of might;  
Then he finds that he can never  
All the infinite conceive:  
'Tis by faith alone he ever  
Can a glimpse of it receive.  
Faith, the highest, noblest feature  
Ever upon man bestowed;  
*Faith, the eye with which the creature  
Strives to look upon its God:*  
Faith it is, whose mission holy,  
Makes each soul, though meek and lowly,  
Strive to look upon its God."

The lines in italics are beautiful. For the sake of the healthy wisdom rather than their poetic beauty we give these lines on Society:—

"SOCIETY.  
"In that word of little compass  
Lies a meaning vast and grand;  
And few few who scan it deeply,  
Few who rightly understand,  
But it speaks to all who listen  
Mighty words for lofty thought,  
When the soul, in holy silence,  
To its calm discussion's brought;  
When enamoured with the glory  
Of our being and our birth,  
We would learn what binds our feelings  
To our brethren of the earth;  
Makes us cherish ever dearly,  
Spice of struggle, wrong, or strife,  
All those social ties that link us  
With the chain of human life;  
'Tis the product of that impulse  
Granted by a hand divine,  
Entering into each man's being,  
Causing all to intertwine,

Thus is formed for purpose mighty,—

Thus is formed Society;  
Blending separate human creatures  
Into one grand unity.  
All the ages, all the nations,  
Wheresoe'er a brother's found,—  
All have been by this directed,—  
By this social feeling bound.  
Old as when our race commenced,  
'Midst that Asian garden's bloom,  
When, in days of earth's first beauty,  
Man with angels held commune.  
True it is that not at present  
Is it what it yet shall be,  
Realising full the meaning  
Of the word Fraternity.  
Classes, parties, sects, divisions,  
All deform its present state,  
Breaking holy ties asunder,  
Changing human love to hate.  
Men respected,—not for virtue;  
Highly honoured,—not for truth;  
Youth contemning age's wisdom;  
Age despising untaught youth.  
While the earth from her fair bosom  
Yields a plenty for us all,  
Hundreds die, starvation's victims,  
Hundreds stoop at misery's call.  
While before one great Creator  
All are equal in his view;  
Placed before man's narrow vision,  
This grand law is owned by few.  
For the poor, however virtuous,  
Reap few honours in the land;  
And the rich, however vicious,  
High in earthly favour stand.  
What, amidst such sad contention,  
Is the duty we should do?  
What, amidst this state unholy,  
Is the work all should pursue?  
Clear as sunlight, 'tis our duty  
To make earth a common home;  
Where no outcasts mar its beauty,  
Where no pariahs ever roam.  
When all men of all the nations  
Shall be cultured heart and soul,  
Every man shall garner knowledge  
In the brain, God's human scroll.

Poets' dreamings, now despised,  
Prophets' visions, laughed to scorn,  
Then shall be no idle seeming,  
But regarded heaven-born.  
Then our social rights and duties  
All shall clearly know and do;  
We shall be as HE designed us,  
Pure and holy, just and true.  
Glorious is this social feeling,  
Glorious is this social plan;  
Ever pointing to the future,  
Ever binding weakened man;  
Binding families together  
With a firm and lasting bond;  
Binding nations unto nations;  
Type of what we hope beyond,  
When this life is merged in darkness;  
When our earth career is sped;  
When our ashes mix in common  
With all ashes of the dead;  
When our souls, in sweet communion,  
Join that social band above;  
Who, throughout eternal ages,  
Wander on in perfect love."

#### A DIDACTIC NOVEL.

*Compton Merivale; another Leaf from the Lesson of Life.* By the Author of "Brampton Rectory." J. W. Parker.

THE impatience with which a genuine novel reader, delighting in three volumes of wondrous incongruities and impossible conversations between Lady Arabella and Sir Harry, of marvellous incidents befalling Sir Reginald and the Lady Blanch, and of hideous "revelations" from Flash Bill and the procurers—the impatience, we say, with which readers of such books will fling aside *Compton Merivale* is not to be described. Incidents it has none. It does not move much amidst the "finer sensibilities of the heart." It has no "startling interest." What little story there is seems to have been chosen solely as a convenient vehicle for popularly setting forth notions on political economy and social improvement, and for conveying some excellent reflections on the moral aspects of our every-day life. It is a didactic novel, not in the sense of teaching any express "moral," but in inculcating sound views of life. At *Compton Merivale* they busy themselves with the poor; and the means of improving the labouring classes form the current topics of discussion. The characters introduced are drawn with a nice sense of truth, but they do not actively engage the reader's sympathy, because they are used too much as vehicles for conveying the author's ideas. Read it as a novel, and you will be disappointed. Read it as a book, and you will be greatly pleased. A fine and generous spirit breathes through its pages; and it presents a charming union of piety and good sense—the religion never narrowing into bigotry, the political economy never narrowing into a mere trading spirit. To all persons—but more especially to those living in the country—we warmly recommend the book.

We cannot pretend in the brief space of a review to follow the author through his miscellaneous topics; in our *Notes and Extracts* we shall from time to time give such passages as can conveniently be separated from the text. As a sample, however, of the quiet wisdom which runs through the pages we would

refer to the discussion respecting the methods of obtaining influence with our children and inferiors. Mrs. Grant—one of the speakers—is a type of those irritable mistaken women who, instead of laying blame upon herself, is angry with others because they do not love her. She thinks it a "great shame" that young people should be more swayed by the opinions of others than by their own mother; and Mrs. Hammond replies:—

"But, my dear madam, influence is not a thing which goes by relationship, except as relationship gives great opportunities of inspiring attachment and confidence. Influence is the result of character; and if the character is not such as to justify confidence, the more closely people are associated, the more they will know of each other, and the more they know of each other the less they will trust each other."

"Of course I was not thinking of bad, worthless, parents," said Mrs. Grant.

"No; but there are some minor faults, and deficiencies which very much stand in the way of acquiring influence. A weak judgment, for instance—an irritable uncertain temper—a harsh, unsympathizing turn of mind, which prevents our entering into the feelings of others—a great love of our own way, which makes persons feel that, when they consult us, they must from that time give up all choice of their own—and also low aims, a fondness of power and influence for their own sake, make us distrusted. It is the disinterested and unselfish who inspire confidence and gain influence. How often do we ourselves say, 'I can trust you, for I know you have no object but my good.'

"Well, what object can a mother or a wife have but the good of her children and husband?"

"May she not, my dear Mrs. Grant, have this lower object—at least, in part—the establishing her own authority over them? In our selfish nature such motives will sometimes creep in. We are not perfect in love, and therefore we sometimes seek our own; and I cannot help thinking that, when you see persons excessively jealous of the influence of others—provided that influence be a good and wholesome one—it betrays some feeling of this kind: for surely, if our love for our children or others be disinterested, we shall rejoice that they have valuable friends, and friends who will do them good, instead of being angry and mortified that they should have any friends but ourselves."

Truly enough does Mrs. Hammond subsequently say, "Depend upon it the best way to be cared for by others is to care very much for them and very little about ourselves. The great secret of being beloved is to love." Not only the great secret of being beloved, but also the great secret of being happy. To all who are clamorous for "respect," "attention," and "affection," to all who think themselves "ill-treated" by their family and friends, we sternly say: Ask your own consciences whether you have given the love you demand from others. Do you respect their feelings; are you solicitous about their happiness; do you forego your own gratification for the sake of securing something to them? It is not enough to "do a kindness," it is not enough to "confer an obligation;" very selfish hearts are sometimes moved by sudden impulses to do such things; but a loving heart can never, even in denials, be mistaken, and its slightest kindness is more prized than the greatest favours from one we doubt.

Our social reformers have not sufficiently measured the immensity of their task when they have viewed only the necessity of political reform. Deeper than all polity lies morality. And with the heroine of *Compton Merivale* we exclaim:—

"How little have laws and governments to do with domestic happiness. If harsh unamiable tempers are allowed to rule without control, how little does it matter to those that have to bear with them that the nation is well governed. All may be prosperous abroad, and one may be miserable at home. The best charter is the gospel law of love. If only every one would act up to that, there need be no meetings about equality, and the rest of it."

#### A BATTERY AGAINST THE WAR-OFFICE.

*The Horse Guards.* By the Two Mounted Sentries. With Twelve Coloured Illustrations. J. and D. A. Darling.

THIS is a charge of cavalry. While the Financial Reformers are picking holes in the army-expenditure system, here is a writer who in the dashing style of a soldier with a smile on his face gallops, sword in hand, into the thick of that formidable Front Rank of Abuses and breaks the square in gallant manner. He boldly traces many of the evils of the present system to the strange perversity in the "Iron Duke" retaining his office as Commander-in-Chief so long after old age has incapacitated him from fulfilling that office properly. Not that he is wanting in respect and admiration for the old eagle, whose personal qualities are almost as distinguished as his military genius; but he sees plainly and says plainly that mere gratitude to our great captain should not blind us to the incapacity irresistibly brought on by great age:—

"The extreme pertinacity with which persons once in power continue to cling to office, even when far exceed-



ing the period when the exercise of their remaining faculties can prove advantageous to the community at large, is not exemplified in the one instance only now under remark, but holds good generally speaking, when those who have the might to remedy the evil tacitly sanction the consequences attendant on such absurdities being permitted to exist.

"It would seem that views taken by different old gentlemen on the case in point by no means verge towards a like conclusion, for at the Ordnance we find a regulation, recently announced, excluding officers who have passed the age of forty as ineligible to hold the appointment of a barrack-master, although the very head of the department has survived upwards of eighty years, and deems himself fully competent for carrying out the multifarious and highly responsible duties devolving on the post of Master-General, among which obligations an intimate knowledge of the barrack-master's branch forms out a part; still no officer of forty years of age can, in the estimation of the ruler of that branch of the army, possibly perform the functions devolving on a barrack-master's position!"

It is one thing to honour the duke, another to suffer that honour to take the shape of serious detriment to others. One of the complaints urged by our author is that:—

"Neither the Duke of York nor the much-lamented Lord Hill hesitated at granting an interview to whatever officer had occasion to approach them. Not such, however, is permitted in the present day, for none save the Horse-Guards' officials have access to the 'Great Man,' and consequently all regimental officers are prohibited from making their appeals in person, let the subject matter urging them to solicit an audience be as momentous as it may; and what is the consequence? This—officers seeking redress listen with ill-concealed disgust to the ever-ready and oft-repeated phrase,

'The Duke has decided,'

well knowing that, such being the case, no redress is attainable while the high and honourable post of Commander-in-Chief is filled as now it is!

"But not for one instant, as I before remarked, does the imputation of connivance at this unjust and brusque mode of settling a difficult point rest on the gallant individual, whose universally acknowledged and well-known hereditary courtesy cannot but render the words he is compelled to echo as painful in the utterance to his feelings as a gentleman, as he well knows the decision arrived at to be wrong.

"Why such things are tolerated must be answered by those who sanction their continuance; yet, if credit be given to the public papers, and those in particular professing the advantage of deriving information from authoritative sources, it would appear that the delay in the nomination of colonels to two regiments lately vacant was accounted for in no other manner than by the startling assertion that 'the Duke has forgotten the circumstance, and no one dare remind him of it!' and, as it appeared, so is it here reprinted. Headed—

"THE VACANT REGIMENTAL COLONELCIES.—Rumour has been rife for some time at the Horse Guards respecting the non-appointment of a successor to the 80th Regiment. *On dit*, the Duke has certainly forgotten the subject of the vacancy, and not one of the officials dare mention it to him, particularly as the number of the corps corresponds with his own age. His grace could not be treated with more delicacy on the subject of his age were he an old lady, instead of a vigorous elderly gentleman. Neither the military secretary nor Mr. Fergusson can even hint to his grace the annoyances to which they are subjected by the repeated visits of expectant general officers, who, with long and doleful countenances, betray the greatest anxiety as to their chances of obtaining the colonelcy. We do hope that the circumstance of the 68th Light Infantry having just become vacant will give a refresher to the Commander-in-Chief's memory, and ease the minds of sundry old veterans, and send them home to their fire-sides and the yule log."

"And yet at the same time we are told that, so vigorous is his grace in the enjoyment of his green old age, he is able to ride several miles to covert, and heartily enjoys the day's sport afterwards."

The author also strongly reprobates the system which pays colonels only £500 a year, and allows them to make up their income to some £1300 out of their "profits" as "army clothiers":—

"The clothing of the men is thrown into the hands of the colonel, who forthwith selects a prime minister, yeleft an army clothier; and a very lucrative calling I opine the said clothier must have of it, as, by reference to the Trades' Directory, it appears there are exactly fifty of them.

"The selection having been decided on, the parties proceed to business, producing as the fruit of their labour the satisfactory result, that as in point of quality of material, in durability of wear, and capability of excluding the cold and wet, are the garments of an English gentleman, when compared with those furnished by the parish for the use of the inmates of the 'unions,' so, in every point of comfort and convenience, is the manufactured article served out to the troops of all European nations superior to the 'scaled pattern' provided for the British soldier, and familiarly known among the men by the euphorious cognomen of 'bull's wool.'

"The amount of money granted by the country for clothing the army is amply sufficient for the purpose to which it is supposed to be dedicated; but a comparison between the army estimates printed by order of the House of Commons, and the books of any regimental quartermaster, will speedily convince the most sceptical that scarcely one half of the sum voted in Parliament for clothing the infantry private is devoted to that specific purpose, while but one third of the amount allowed by

the same authority is appropriated for the benefit of the corporal; thus, taking the regiment at eight hundred and forty rank and file, a saving is effected to the colonel of about £800, which, when added to his pay as before named, amounts somewhere to £1300, and this too exclusive of allowances for supernumeraries, augmentations, &c."

As civilians, bound to be profoundly ignorant of the organization of the War-office, we cannot be expected to sit in judgment on this work. "Competent persons" must decide upon the truth of its statements; meanwhile we may say that they appear true enough, and are well worth looking into. A dozen coloured illustrations, in which the hand of an amateur is very visible, but which are not without humour, serve to lighten the text. Indeed the whole book, though grave enough in matter, is pleasant and lively in form.

BOOKS ON OUR TABLE.

*Le Moyen Age et la Renaissance.* Publié sous la direction de M. Paul Lacroix et M. F. Sere. W. Jeffs.

During the present rage for Mediæval Art such a work as this magnificent one, at all times of high importance, has a peculiar appositeness. It contains a history and description of the manners and customs, commerce and fine arts, of Europe during the periods known as the Middle Ages and the Revival. Its text is furnished by some of the most eminent antiquaries and men of letters, and it will, when complete, have no less than 250 large plates and 800 engravings inserted in the text, representing some 4000 specimens of Mediæval Art. The work is published in numbers, one franc and a half each. It is impossible within any reasonable limits to convey an idea of the variety and riches of this repertory of antiquity; but the most careless inspection will suffice to convince any one of its extreme curiosity and value: it lies on Mr. Jeffs' counter for inspection, and subscription. We must confine ourselves to a simple indication of its existence.

*National Evils and Practical Remedies,* with the plan of a Model Town. Illustrated by two engravings. Accompanied by an examination of some important moral and political problems. By James Silk Buckingham. Peter Jackson, London.

Mr. Buckingham is an indefatigable labourer in the vineyard of commonplaces. Without the poetic concentration of Morelly, the exhaustiveness of Considerant, the glowing style of Louis Blanc, the graceful variety of Morgan, or the solid sense of Bray, as manifested in their treatment of "National Evils and Remedies," Mr. Buckingham's works have, nevertheless, their charm, and that charm lies in their easy garrulity, supported by the confidence of experience and illustrated by the infinite reminiscence of the traveller. But Mr. Buckingham is more than the chronicler of Reforms: he has identified himself with them in their earliest stages. He claims to have striven for the abolition of West Indian Slavery when ardent abolitionists thought it impracticable—and before the days of Waghorn to have recommended the overland route to India. Those internal reforms in the administration of our Eastern empire which Lords Bentinck, Metcalfe, and Glenelg have since promoted, Mr. Buckingham considers himself to have heralded. If, however, half of that to which he informs us in this book he has primarily directed public attention be traceable to his exertions, he has won a right to be heard, as an authority, on his present theme. In respect to operatives and trade arrangements, Mr. Buckingham proposes to limit, by legislative enactment, the profits of Joint stock, or associated bodies, to eight or ten per cent. upon the capital, and in addition to the wages of labour, to divide the residue of profits among the labourers, so as to give all a tangible interest in the common prosperity. Respecting the organization of labour, Mr. Buckingham is more comprehensive and courageous: he proposes to originate a company of shareholders of £20 and upwards, who are to purchase 10,000 acres of land, and to build upon it a town entitled Victoria (of which his work contains a showy design and the ground plan). The town is to be occupied by the shareholders, who are to carry on manufacturing operations. The remuneration of capital and labour is to be equitably adjusted. Mr. Buckingham assigns £4,000,000 for the cost of the experiment from which he calculates a revenue of twenty-five per cent. will be derived.

As the two reforms—of trade and society—are of growing interest, we have specified them as marking the progress of the hour. But Mr. Buckingham treats of many other changes also and has the merit of proposing something in the way of improvement on all. His book is not one of mere talk, it is one of practice.

*Intérêt Principal:* Discussion entre M. Proudhon et M. Bastiat sur l'intérêt des capitaux. W. Jeffs.

This very amusing and instructive discussion should be translated and circulated widely. In it M. Bastiat—one of the most liberal of modern economists, and known in England by his advocacy of Free Trade—undertakes to vindicate the rights of capital; while Proudhon, in his trenchant decisive style, undertakes to show the iniquity of "interest" at the present stage of civilization, and to prove how credit might be gratuitous without injury to any one. In the course of the discussion many collateral topics are introduced, and the whole ground may be said to have been ploughed up between them.

*Novello's Part-Song Book.* No. I. J. A. Novello.

A monthly collection of vocal part-music, clearly printed, and issued at half the price of a modern ballad. The peculiar feature of the work, however, is that one hundred pounds is to be annually expended in premiums for the best part-songs, the first premium of eight pounds, to be awarded with the July number. We have little faith in the system of prize-giving as far as the progress

of art is concerned, convinced as we are that the highest available talent can always find a ready and certain market. The design, however, is laudable, and if it do not succeed in exciting matured genius, it may aid in bringing forward many whose chief drawback to success is the mere difficulty of obtaining a hearing.

*Handel's Oratorio "Samson."* No. IX. *The Three favourite Masses of Mozart, Haydn, and Beethoven.* No. III. J. A. Novello.

These cheap editions of the standard works of the standard composers are uniform with the many others which have already obtained so high a place in public estimation, and which have stamped Mr. Novello as one of the most zealous and conscientious of the people's publishers.

*The Roman.* A Dramatic Poem, by Sydney Yendys. Richard Bentley.

*More Prose and Verse.* By the Corn-law Rhymer, in two volumes. C. Fox.

*The Education of the Feelings.* By Charles Bray. Second Edition, Longman and Co.

*Captain Cobbler or the Lincolnshire Rebellion.* A Romance of the Reign of Henry VIII. By Thomas Cooper; author of "The Purgatory of Suicides." Part I. J. Watson.

NOTES AND EXTRACTS.

WHERE IS THE STANDARD?—Universality is made up of countless individualities; and not only does each different species of creature feel itself of great importance to nature, but each individual of each species regards itself as of special account, and compares itself complacently with all the world that surrounds it. Each individual of necessity makes himself the standard of comparison for all others; by his own senses he measures yours, by his own excellence or incapacity he estimates the qualities of others. The far sight miscalculates the near sight; the near sight miscalculates the far; the simple sight, which only sees unity, cannot judge of the double sight, which takes in two different objects, one with each eye; nor can it judge of the compound sight, which sees only a complication of parts—perhaps only one part distinctly at a time, and the rest as in a dim kaleidoscope—not to speak of many wonders, such as the learning of man has never yet fathomed or conceived. But each of these owners of eyes (and at this moment, and, indeed, throughout this little book, all eyes are equally respected by the author, and no favour shown), each of these owners of eyes, let us repeat, very naturally, and of necessity, considers *his* especial pair, or set, as the standard of all correct vision. If he happen to have imperfect eyes, and to know it, then he makes the eyes of his species stand for his belief in perfection. It is quite clear that all of us—men, bees, ants, fish, spiders, cats, robins, and the rest,—see things very differently, not only as shown in the present fragment of natural history, but throughout creation; and equally certain is it, that each species sets itself up as the true seer of things as they are. The grand question, therefore, is, who is right? Is nobody right, anyhow; or, are we all right, somehow?—*The Poor Artist.*

THE SHADOW OF COMING EVENTS.—A people that have found a new shape for their Parliament will not believe their Church inflexible. The clergy, who apparently cannot distinguish between the permanence of objective truth and the mutability of representative forms and dogmas, will probably wait for the painful lessons of experience. But other classes, startled by the reappearance of doctrines worthy of the age of Laud, and discussions in the style of Peter Lombard, are meditating the question whether the Church is really fulfilling the understood conditions of an establishment. This question, as now entertained, goes much further, we are convinced, than it ever has before. It is not a mere doubt about patronage and the sale of presentations, though *that* is a thing odious to common sense and natural piety; it is not a scruple as to pluralities, though custom only can grow tolerant of the abuse; it is not an objection to the incomes of the bishops, though they *do* seem to detach the apostolic function from the apostolic lot; it is not a discontent with the monopoly of the Universities, galling as that is to the intellectual aspirations of dissent; it is not a pity for poor curates, or an aversion to ecclesiastical courts, but the far deeper question, whether that which the Church teaches can truly be called the religion of this nation. Its theory of life, its picture of human nature and representations of the divine, its ideal of moral perfection, its demands on intellectual assent—are they in agreement with the living faith, the noblest inspirations, the clearest knowledge, and the true heart-worship of the present English people? Or must it be said, that what is held true by the best-informed rouses the frightened ecclesiastic instinct; that what the devoutest believe is not written in the creed; that what the purest and richest souls admire breathes through no appointed prayer; and that in the real doubts and strife of their existence men betake themselves to other thoughts than the curate's commonplace?—*Westminster Review for April.*

WHY WOMEN CARE SO MUCH FOR DRESS.—Men order their clothes to be made, and have done with the subject; women make their own clothes, necessary or ornamental, and are continually talking about them; and their thoughts follow their hands. It is not, indeed, the making of necessities that weakens the mind; but the frippery of dress. For when a woman in the lower rank of life makes her husband's and children's clothes, she does her duty, this is part of her business; but when women work only to dress better than they could otherwise afford, it is worse than sheer loss of time. To render the poor virtuous, they must be employed, and women in the middle rank of life, did they not ape the fashions of the nobility, without catching their ease, might employ them, whilst they themselves managed their families, instructed their children, and exercised their own minds. Gardening, experimental philosophy, and literature, would afford

them subjects to think of, and matter for conversation, that in some degree would exercise their understandings. The conversation of French women, who are not so rigidly nailed to their chairs to twist lappets and knot ribands, is frequently superficial; but I contend that it is not half so insipid as that of those English women, whose time is spent in making caps, bonnets, and the whole mischief of trimmings, not to mention shopping, bargain-hunting, &c., &c.: and it is the decent, prudent women, who are most degraded by these practices; for their motive is simply vanity.—*Vindication of the Rights of Woman.*

**THE SAD CONDITION OF DOMESTIC SERVANTS.**—There is nothing in which the age of imagination, that handmaid of charity, may be more advantageously employed than in considering the condition of domestic servants. Let a man endeavour to realize it to himself, let him think of its narrow sphere, of its unvarying nature, and he will be careful not to throw in, unnecessarily, the trouble even of a single harsh word, which may make so large a disturbance in the shallow current of a domestic's hopes and joys. How often, on the contrary, do you find that masters seem to have no apprehension of the feelings of those under them, no idea of any duties on their side beyond "cash payment," whereas the good old patriarchal feeling towards your household is one which the mere introduction of money wages has not, by any means, superseded, and which cannot, in fact, be superseded. You would bear with lenity from a child many things, for which, in a servant, you can find nothing but the harshest names. Yet how often are these poor, uneducated, creatures little better than children! You talk, too, of ingratitude from them, when, if you reflected a little, you would see that they do not understand your benefits. It is hard enough sometimes to make benefits sink into men's hearts, even when your good offices are illustrated by much kindness of words and manners; but to expect that servants should at once appreciate your care for them is surely most unreasonable, especially if it is not accompanied by a manifest regard and sympathy. You would not expect it if you saw the child-like relation in which they stand to you.—*The Claims of Labour.*

**SOLITUDE NOT GOOD FOR MAN.**—Generally speaking, life upon a solitary island is not very beneficial. The uniformity in the surrounding circumstances; the monotony of the days, in which ever recur the same impressions, the same occupations; the want of employment, of active thought, and of living diversions, cause the soul, as it were, to grow inward, and the feelings and the thoughts to collect themselves around certain circumscribed points, and to grow firmly to them. We see this in Iceland and its formerly powerful race; how the slightest misunderstanding gave birth to quarrels, how quarrels grew into hatred, and hatred to burning and bloodshed, and all this from the monotonous pressure of time, and the recurrence of the same bitter billow-stroke against the heart. We see it in the Faroe Isle, in those quiet, insane figures which wander about among the rocks and the mist. For, if misfortune and adversity come, and the human being has no place to flee to where he can disperse their impressions; no place to go to from these mists and these dark cliffs, his understanding must at length become clouded. Nevertheless, I love solitude, and the soul's undisturbed communion with itself, and cannot further pursue the conclusion to which these instances seem to lead than to say, that it is not good for man to be alone—for a long time.—*Frederika Bremer's Easter Offering.*

**WHERE HAS RELIGION FLED?**—To begin with our highest Spiritual function, with Religion, we might ask, Whither has Religion now fled? Of Churches and their establishments we here say nothing; nor of the unhappy domains of Unbelief, and how innumerable men blinded in their minds must "live without God in the world;" but, taking the fairest side of the matter, we ask, What is the nature of that same Religion, which still lingers in the hearts of the few who are called, and call themselves, specially the Religious? Is it a healthy religion, vital, unconscious of itself; that shines forth spontaneously in doing of the Work, or even in preaching of the Word? Unhappily, no. Instead of heroic martyr Conduct, and inspired and soul-inspiring Eloquence, whereby Religion itself were brought home to our living bosoms, to live and reign there, we have "Discourses on the Evidences," endeavouring, with smallest result, to make it probable that such a thing as Religion exists. The most enthusiastic Evangelicals do not preach a Gospel, but keep describing how it should and might be preached: to awaken the sacred fire of faith, as by a sacred contagion, is not their endeavour; but, at most, to describe how Faith shows and acts, and scientifically distinguish true Faith from false. Religion, like all else, is conscious of itself, listens to itself; it becomes less and less creative, vital; more and more mechanical. Considered as a whole, the Christian Religion, of late ages, has been continually dissipating itself into Metaphysics; and threatens now to disappear, as some rivers do, in deserts of barren sand.—*Carlyle's Miscellanies.*

**HEREDITARY WEALTH AND IDLENESS.**—There is a homely proverb, which speaks a shrewd truth, that whoever the devil finds idle he will employ. And what but habitual idleness can hereditary wealth and titles produce? For man is so constituted, that he can only attain a proper use of his faculties by exercising them, and will not exercise them unless necessity of some kind first set the wheels in motion. Virtue likewise can only be acquired by the discharge of relative duties; but the importance of these sacred duties will scarcely be felt by the being who is enjoined out of his humanity by the flattery of sycophants. There must be more equality established in society, or morality will never gain ground, and this virtuous equality will not rest firmly even when founded on a rock, if one half of mankind are chained to its bottom by fate, for they will be continually undermining it through ignorance or pride.—*Vindication of the Rights of Woman.*

## Progress of Science.

### BALANCE OF VEGETABLE AND ANIMAL LIFE.

IN scientific books on the air, a good deal has been said of the balance between the animal and vegetable kingdom being sustained. That is, animals breathe out carbonic acid, upon which plants feed, and convert it again into wholesome air. Mr. Robert Warington has endeavoured to put it in practice on the scale of an experiment in a laboratory. Two small gold fish were put into a twelve-gallon vessel, about half filled with water, having also mud and sand at the bottom, together with loose stones, under which the fish might go. A plant was put in, with its roots in the mud and sand; the leaves began to decay and the matter became turbid, the air also, no doubt, becoming unwholesome for the fishes, when it occurred to him to use water snails to remove the queer slimy matter and other impurities from the water. "Five or six of these creatures were consequently introduced, and by their continued and rapid locomotion and extraordinary voracity, soon removed the cause of interference, and restored the whole to a healthy state, thus perfecting the balance between the animal and vegetable inhabitants, and enabling them to perform their vital functions with health and energy." The fishes breathe out carbonic acid, the plant takes the carbon and forms vegetable matter of it, leaving oxygen for the fish to breathe again. The snails eat up the decomposing part of the plant, the fishes eat up the young snails "as soon as they exhibit signs of vitality and locomotion," and the excretions of the fish go to nourish the plant.

This is a beautiful experiment, although it be not quite a perfect one. We should like to see it completed by having it done in confined air. The advantage of using a fish lies in the small amount of air consumed; another experiment in the air would only be still more interesting. We are aware, however, that men are too apt to complain; and, instead of asking for more, it would, perhaps, be more advisable for us to reap whatever satisfaction we can from what Mr. Warington has already done.

### GAS FROM WATER.

It is frequently reported that now at last some one has found a mode of making gas from water. To make gas from water, or rather to convert water into gases, is easy, and the mode has been long known. These gases will explode violently; if well regulated and only a moderate amount allowed to come from the jet, they will burn vigorously and produce great heat. But they give very little light. Gas from water is not, therefore, to be considered a novelty; water is resolvable into gases, and gas, when it burns, is resolved in part into water. The water of the whole earth may be viewed simply as the product of combustion of two gases. A cold substance held over a gas flame, will become wet from the amount of water formed.

It would, however, be a great discovery, to make this gas which is formed from water capable of giving light. It has been tried in Lancashire, but in that case it has been mixed with gas from oil and resin. The large amount of illuminating power in the latter gas made up for the imperfect illuminating power of the former.

It has been tried to illuminate with it by using chalk, which becomes white hot in the flame, and gives out a great amount of the most brilliant light. But none of these modes have been found cheap and convenient.

An American is said to have found a mode of decomposing the water more cheaply than hitherto; but unless he can make the gas give light, it will never take the place of coal-gas in our streets. It may, however, be used for heating.

Heating rooms by gas, cooking by gas, boiling by gas, an occasional cup of coffee for example, are conveniences very little as yet known, but probably destined to be known very extensively. A gas jet can be turned on and lighted with a lucifer match; the boiling of water enough to make tea or coffee, and the roasting of a mutton chop, may be

commenced instantly, and this may be finished under half an hour. The whole has an appearance of elegance and despatch, whilst the expense is trifling. If the discovery intimated be a bona fide one, it will be valuable for this purpose; not for lighting, unless another discovery be appended to it.

Gas which does not illuminate is equally, if not better, fitted for heating. It gives no smoke; it sometimes issues out of the earth, and the inhabitants of these spots learn to use it. A communication to the British Association last year told us of a village in the West of England where the inhabitants have conducted this gas to their fireplaces, and thus a perpetual flame, pale blue and lambent, was burning on the altar of their domestic hearth.

At present, however, scientific men look on these discoveries with some suspicion, and little interest, because, as far as we know, there must be as much power needed to decompose water as there will be heat or power got by burning the gases. That is, if you were to make as much gas as would do in the place of a ton of coals, the gas would cost more than two tons of coals. On the other hand, there are some who, although they see no way of making gas from water cheap enough to burn instead of coals, still look forward to it as a consolation, when the time shall come that all the coal in England shall be burned out, when the iron shall be in the ground unmelted, a mere stone, and the iron horse shall lose his fire and cease to snort, unless a substitute be found for the kind of fuel now used.

In connection with this subject we may state, that a plan for using the hot gases from furnaces where iron is smelted, is contained in the *Mining Journal*. Boilers are heated by hot gases, which were before allowed to escape; and one company is said to save one thousand tons of coal per week by the method. These things are always to be rejoiced at; they not only benefit individuals, but they save the resources of the country and preserve its life.

**WATER IN MINES.**—It is well known in coalpits that there are times when the gases issue out of the fissures with a loud hissing sound, and that there are pits where this is, in fact, going on, more or less, continually. The greatest amount of gas comes out when the barometer is low, or when there is very little air pressing it down, as might be expected. A contrivance sufficiently ingenious, where it can be adopted, has been made for preventing water from coming into a mine, by adopting the same pressure which represses the gases, and keeps them, when the barometer is high, in their holes and chinks, silent and innocent. The plan is to make the pit air-tight, so that no air can escape, and also to pump air in to drive back the water. The workmen pass down the air-tight pit in suitable boxes, and work in the air-tight mine in an atmosphere condensed to almost three times its ordinary density. Meantime the place is made water-tight, and fit for ordinary work. There is certainly something bold in this mode of driving back the waters; and here, at least, Eolus has got the better of Neptune, and may retort upon him his old saying—"Hasten your flights, and keep to those dreary caverns which are your abode, O Neptune!"

**SELF-ACTING LOCOMOTIVES.**—A new mode of conducting railway trains has been brought under our notice, whereby a large number of men are spared, and the system takes more the appearance of self-acting. There is no driver: according to the proposed plan, the engine is stopped at the station by an inclined plane, which gradually lifts a bar projecting from the engine, and so shuts off the steam. The engine is provided with a feeder for the furnace, and the stoker of course is not required. All this is possible, and who knows that some day or other it may come to pass. At present, however, it is like the flying Dutchman, or like the flying machine, or like the parachute, by which we ought to be able to fall safely from the clouds. The only addition which the scheme wants is an apparatus for supplying itself with coals and water as the train is moving, and then, perhaps there is no necessity why it should stop at all. After all, it is dangerous to laugh lest we should be outwitted. Nature acts by laws so unerring that if we only give them a fair field we have nothing to fear. At present we are guided in our railway travelling by skilful hands, but these may err, they become weary also and require rest, whilst machinery may be made to move for years without fatigue or disorder. Just now, however, we prefer a skilful driver.

**MUD OF THE NILE.**—The mud of the Nile has been analyzed lately by three French chemists, who agree with former analysts of the same substance, that it contains no phosphoric acid in combination with the earths. This is certainly curious, as we have learnt that no food can be without phosphates, and that a soil is fertile in proportion to the amount of phosphates which it contains. It becomes the men of science to say, then, why the mud grows good crops, and if it is not after all a mere irrigation. But we fear the chemists have made a mistake, because they found organic matter containing nitrogen, matter that smells like burnt flesh, feathers, or bones. Whenever this is present there is phosphoric acid, and no doubt the soil of Egypt is made fertile by the same means by which all other soils are rendered fertile, although it has long been a mysterious country.

Portfolia.

We should do our utmost to encourage the Beautiful, for the Useful encourages itself.—  
GOETHE.

IMAGINARY CONVERSATION.

LEONORA DI ESTE AND FATHER PANIGAROLA.

*Leonora.* You have then seen him, father? Have you been able, you who console so many, you who console even me, to comfort poor Torquato?

*Panigarola.* Madonna! the ears of the unhappy man are quickened by his solitude and his sorrow. He seemed aware, or suspicious at least, that somebody was listening at his prison-door; and the cell is so narrow that every sound in it is audible to those who stand outside.

*Leonora.* He might have whispered.

*Panigarola.* It would have been most imprudent.

*Leonora.* Said he nothing? not a word?—to prove—to prove that he had not lost his memory—his memory! of what? of reading his verses to me, and of my listening to them. Lucrezia listened to them as attentively as I did, until she observed his waiting for my applause first. When she applauded, he bowed so gracefully: when I applauded, he only held down his head. I was not angry at the difference. But tell me, good father! tell me, pray, whether he gave no sign of sorrow at hearing how soon I am to leave the world. Did you forget to mention it? or did you fear to pain him?

*Panigarola.* I mentioned it plainly, fully.

*Leonora.* And was he, was gentle Torquato, very sorry?

*Panigarola.* Be less anxious. He bore it like a Christian. He said deliberately, but he trembled and sighed, as Christians should sigh and tremble, that, although he grieved at your illness, yet that to write either in verse or prose, on such a visitation of Providence, was repugnant to his nature.\*

*Leonora.* He said so? could he say it? But I thought you told me he feared a listener. Perhaps, too, he feared to awaken in me the sentiments he once excited. However it may be, already I feel the chilliness of the grave: his words breathe it over me. I would have entreated him to forget me; but to be forgotten before I had entreated it—O father, father!

*Panigarola.* Human vanity still is lingering on the precincts of the tomb. Is it criminal, is it censurable in him, to anticipate your wishes?

*Leonora.* Knowing the certainty and the nearness of my departure, he might, at least, have told me, through you, that he lamented to lose me.

*Panigarola.* Is there no voice within your heart that clearly tells you so?

*Leonora.* That voice is too indistinct, too troubled with the throbbings round about it. We women want sometimes to hear what we know; we die unless we hear what we doubt.

*Panigarola.* Madonna! this is too passionate for the hour. But the tears you are shedding are a proof of your compunction. May the Virgin, and the Saints around her throne, accept and ratify it.

*Leonora.* Father! what were you saying? What were you asking me? Whether no voice whispered to me, assured me? I know not; I am weary of thinking. He must love me. It is not in the nature of such men ever to cease from loving. Was genius ever ungrateful? Mere talents are dry leaves, tossed up and down by gusts of passion, and scattered and swept away; but Genius lies on the bosom of Memory, and Gratitude at her feet.

*Panigarola.* Be composed, be calm, be resigned to the will of Heaven, be ready for that journey's end where the happier who have gone before, and the enduring who soon must follow, will meet.

*Leonora.* I am prepared to depart; for I have struggled (God knows) to surmount what is insurmountable; and the wings of angels will sustain and raise me, seeing my descent toward earth too rapid, too unresisted, and too prone. Pray, father, for my deliverance; pray, also, for poor Torquato's. Do not separate us in your prayers. O! could he leave his prison as surely and as soon as I shall mine! It would not be more thankfully. O! that bars of iron were as fragile as bars of clay! O! that princes were as merciful as Death! But tell him, tell Torquato—go again; entreat, persuade, command him to forget me.

*Panigarola.* Alas! even the command, even the command from you and from above, might not avail, perhaps. You smile, Madonna!

*Leonora.* I die happy.

WALTER SAVAGE LANDOR.

PARABLE OF THE BREAD-FRUIT-TREE.

It was after one of those heavy convulsions which have divided era from era, and left mankind to start again from the beginning, that a number of brave men gathered together to raise anew from the ground a fresh green home for themselves. The rest of the surviving race were sheltering themselves amidst the old ruins, or in the caves on the mountains, feeding on the old husks and shells: but these men with clear heads and brave hearts ploughed and harrowed the earth, and planted seeds, and watered them, and

\* Mr. Milman, in his *Life of Tasso*, misinterprets the expression. *Genio* and *ingenio* do not always signify *genius*. His words are "a certain secret repugnance of his genius," but Tasso meant *temper* or *disposition*. *Ingenium* has the same meaning in Latin. Milton was not thinking about his genius when he wrote  
"Cæteraque ingenio non sub eunda meo,"

watched them, and the seeds grew and shot up with the spring; but one was larger and fairer than the rest, and the others seemed to know it, for they crawled along till they reached the large one; and they gathered round it, and clung to it, and grew into it; and soon they became one great stem, with branching roots feeding it as from many fountains. Then the men got great heart in them when they saw that, and they laboured more bravely, digging about it in the hot sun, till at last it became great and mighty, and its roots went down into the heart of the earth, and its branches stretched over all the plain.

Then many others of mankind, when they saw the tree was beautiful, came down and gathered under it, and those who had raised it received them with open arms, and they all sat under its shade together, and gathered its fruits, and made their homes there, rejoicing in its loveliness. And ages passed away, and all that generation passed away, and still the tree grew stronger and fairer, and their children's children watched it age after age, as it lived on and flowered and seeded. And they said in their hearts, the tree is immortal—it will never die. They took no care of the seed; the scent of the flowers and the taste of the sweet fruit was all they thought of: and the winds of heaven, and the wild birds, and the beasts of the field caught the stray fruits and seed-dust, and bore the seed away, and scattered it in far-off soils.

And bye and bye, at a great great age, the tree at last began to cease to grow, and then to faint and droop: its leaves were not so thick, its flowers were not so fragrant; and, from time to time, the night winds, which before had past away, and had been never heard, came moaning and sighing among the branches. And the men for awhile doubted and denied—they thought it was the accident of the seasons; and then a branch fell, and they said it was a storm, and such a storm as came but once in a thousand years. At last there could be no doubt that the leaves were thin and sore and scanty—that the sun shone through them—that the fruit was tasteless. But the generation was gone away which had known the tree in its beauty, and so men said it was always so—its fruits were never better—its foliage never was thicker.

So things went on, and from time to time strangers would come among them, and would say, why are you sitting here under the old tree? there are young trees grown of the seed of this tree, far away, more beautiful than it ever was; see, we have brought you leaves and flowers to show you. But the men would not listen. They were angry, and some they drove away, and some they killed, and poured their blood round the roots of the tree; saying, they have spoken evil of our tree, let them feed it now with their blood. At last some of their own wiser ones brought out specimens of the old fruits, which had been laid up to be preserved, and compared them with the present bearing, and they saw that the tree was not as it had been; and such of them as were good men reproached themselves, and said, it was their own fault. They had not watered it, they had forgotten to manure it. So, like their first fathers, they laboured with might and main, and for a while it seemed as if they might succeed, and for a few years branches, which were almost dead when the spring came round, put out some young green shoots again. But it was only for a few years; there was not enough of living energy in the poor tree. Half the labour which was wasted on it would have raised another nobler one far away. So the men grew soon weary, and looked for a shorter way; and some gathered up the leaves and shoots which the strangers had brought, and grafted them on, if perhaps they might grow; but they could not grow on a dying stock, and they, too, soon drooped and became as the rest. And others said, come, let us tie the preserved fruits on again; perhaps they will join again to the stem, and give it back its life. But there were not enough, for only a few had been preserved; so they took painted paper and wax and clay, and cut sham leaves and fruits of the old pattern, which for a time looked bright and gay, and the world, who did not know what had been done, said—See, the tree is immortal, it is green again. Then some believed, but many saw that it was a sham, and liking better to bear the sky and sun, without any shade at all, than to live in a lie, and call painted paper leaves and flowers, they passed out in search of other homes. But the larger number staid behind; they had lived so long in falsehood that they had forgotten there was any such thing as truth at all; the tree had done very well for them, it would do very well for their children. And if their children, as they grew up, did now and then happen to open their eyes and see how it really was, they learned from their fathers to hold their tongues about it. If the little ones and the weak ones believed, it answered all purposes, and change was inconvenient. They might smile to themselves at the folly which they countenanced, but they must be discreet, and they must not expose it. This is the state of the tree, and of the men who are under it at this present time:—they say it still does very well—perhaps it does—but stem and boughs and paper leaves, it is dry for the burning, and if the lightning touches it . . . . . F.

THE GLASS MOUNTAIN.

A POLISH LEGEND.

[The following marvellous tale may not be unwelcome as a specimen of the legends current in Poland. It is wild enough. To our readers the interest, probably, will not be diminished by knowing that the English version comes from the pen of a Polish gentleman whose hand has seen service in rougher work: we have not altered a word.]

ONCE upon a time there stood upon a glass mountain a castle made of gold; an apple-tree, bearing golden apples, stood at its entrance. Whoever could pluck an apple from this tree could enter the golden castle; and there, in a silver room, he would find a bewitched princess of uncommon beauty. She

possessed unrivalled treasures, vaults filled with precious stones; and chests full of gold stood in her apartments.

Many a valorous knight had in vain endeavoured to ascend the slippery mountain. Some of them had succeeded in reaching on roughly shod horses, but had fallen down half way. In the effort arms, legs, and even necks were broken.

The princess was much grieved, on looking from her window, to see so many handsome heroes on their splendid horses endeavouring in vain to ascend the mountain. They came from every quarter of the world, but already had seven years passed away in vain effort to procure the unfortunate maiden's redemption.

All around the glass mountain was a considerable number of the corpses of those unhappy knights, who, with their steeds, had perished in the attempt to reach the castle; others not dead, but frightfully mutilated, were fearfully groaning, thus presenting at once both the appearance of a cemetery, and of a battle-field.

It only wanted three days of the seventh year being completed when a knight in golden armour appeared at the foot of the steep mountain. He spurred his steed, and, to the astonishment of all present, succeeded in attaining the middle of the mountain, but as quickly was again at the bottom perfectly uninjured. The next day at morning's dawn, encouraged by the success of his first trial, he again spurred his steed, galloping up the mountain as if it were even ground, the shoes of his horse emitting myriads of sparks, at which even the most daring knights were amazed. He approaches the summit of the mountain—they look, and he is already under the apple-tree! Suddenly an enormous vulture darts from the tree, and with his wing strikes the horse on the eyes. The frightened steed inflates his nostrils, snorts, erects his bushy mane, prances, and his hind legs slipping, he falls down backwards with his gallant rider, leaving the mountain in their fall, and nothing remained of the knight and the steed but bones, which rattled in his armour like dry peas in a bladder.

On the morrow the seventh year of the enchantment would be completed. A young, fine-looking student made his appearance. He saw how many valiant knights had broken their necks; he approached the slippery mountain and began to climb it. He had heard a year ago, whilst still at home, of the beautiful king's daughter dwelling in a castle on the summit of a glass mountain. He now repaired to a forest, killed an ounce, took his long sharp talons, and attached them to his hands and feet.

Thus armed, he boldly climbed the glassy eminence; the sun was setting, the intrepid student became exhausted before reaching the half way; he could scarcely breathe, thirst had parched his lips; a black cloud was passing over him; he implored it, he conjured it, were it only for one drop of water. In vain did he open his fevered mouth, the black cloud passed by without even bedewing his burning lips.

His legs and feet were lacerated, and it was with his hands only he sustained himself in that perilous position. The sun was set,—he raised his eyes to see the summit of the mountain, and, in so doing, his cap fell from his head. He looked down—and what an abyss met his eye! Instant death awaited one false step! The air he inhaled was pregnant with the exhalation arising from the putrefied bodies of those audacious young men, who, like him, had tried to ascend the mountain.

The darkness of night was covering the horizon, the stars were faintly illuminating the glass mountain, and the student was hanging on by his bleeding hands, as though they were riveted to the glass. He was unable to climb any higher, all his strength being exhausted: and in that perilous position he awaited his death. Suddenly his eyes became closed, he forgot his danger, and fell soundly asleep; and so deeply did he, though sleeping, dig his sharp talons in the glass, that he safely slept until midnight.

The golden apple-tree was guarded by the same vulture who had thrown down the knight and his horse: like a vigilant watcher he never ceased to fly at night around the mountain. Scarcely had the moon peeped from behind a cloud, when he flew from the apple-tree, and hovered in the air to perform his usual evolution; and in so doing he perceived the student.

Taking him for fresh carrion, he darted voraciously towards him. But the student, being already awakened, perceived the vulture, and resolved to save himself by his aid from his perilous position.

The vulture dug his sharp claws into his flesh; he manfully endured the dreadful pain, grasping the bird by his legs, who, frightened by this unexpected seizure, ascended higher and higher in the air, hovering round and round the high steeple of the castle. The student held fast by the bird's legs; he glanced upon the glittering castle, which, by the pale rays of the moon, was shining like a dim lamp; he noticed the high windows which were glistening with variegated ornaments, and in a balcony he perceived the beautiful princess, moodily sitting, thinking of her hapless lot. When he saw that the vulture was approaching the apple-tree, he took out of his pocket a sharp knife and cut off his legs. The bird, from pain, ascended higher and higher till he entirely disappeared in the clouds, and the student fell upon the large branches of the apple-tree.

He then extracted from his flesh the vulture's claws, applied some of the peel of a golden apple to his wounds, which soon healed them. He now filled his pockets with apples, and boldly went towards the castle; but at the gate an enormous dragon stopped him; he then threw one of the golden apples at him, when the monster jumped into the ditch and disappeared.

Instantly the gate opened, and, on entering, he saw the square covered with beautiful flowers and trees; and on a balcony sat the princess surrounded by her court.

On her seeing the pretty youth she ran towards him and joyously welcomed him as her redeemer and future consort. She gave him all her treasures, and the student became a mighty and rich lord. But he never returned on earth, for the vulture, who was both the guardian of the castle and of the princess, was the only creature who upon his wings could remove the castle, and carry it with all its treasures to the earth. But he was gone, and his body deprived of its legs was afterwards found in a forest.

\* \* \* \* \*

Once when walking with the princess his wife in the garden of the castle, he accidentally glanced down and perceived that a crowd of people was gathering at the foot of the mountain. He immediately whistled on a silver pipe, and a swallow, who was serving as a messenger in the golden castle, came flying towards him.

"Go and inquire what's the matter," said he to the little bird.

The swallow quickly flew to do what it was bid, soon returning, bringing the following information:—

"The blood of the vulture has revived all those who perished at the foot of this mountain in boldly endeavouring to ascend it; they are rising as if from a sleep, are mounting their steeds, and the people are gazing with amazement at the miracle."

NOTE.—Up to this moment may be heard many sayings about the glass mountain among the people of Poland. They speak about expiating spirits, who are compelled to climb it, and when they have already reached its summit slip and fall down. "*Such being their destiny.*"

There was in Lithuania, in Pagan times, a religious tradition that the souls of the deceased were obliged to climb a prodigiously high mountain; they therefore burnt together with the corpses talons of ounces and bears, in the belief that a day would come when the dead should be resuscitated; and that a certain god, whom they did not know, but believed to be almighty, was to judge all the good and evil doings of mortals upon a high and steep mountain. The ounce and bears' talons, therefore, were mixed with their ashes in order to enable them to ascend the mountain more easily and safely.

The swallow is the Slavonic ideal messenger of love. In the popular songs of the Poles, the Tchekhs, and Slovaks, the swallow is always the messenger of love.

#### THE LYRIC DRAMA.

THE repetition of "Lucrezia Borgia," on Saturday last, at the Royal Italian Opera, enabled Mademoiselle de Meric to make her first appearance this season in the trivial part of *Orsini*; an event scarcely worth chronicling, save that, as appearances multiply, we are bound to record the fact that a strength in *contralto* voices is the great want of the present company.

On Thursday "Don Giovanni," with the announcement of Herr Formès as *Leporello*, drew together a large audience; but unfortunately a sudden hoarseness prevented him from appearing, and Signor Polonini undertook the part, without the benefit even of one rehearsal. Criticism on a performance, under such circumstances, would be ungenerous, especially as the "Madamina, il catalogo è questo," was entirely omitted; rather a strange thing, by the way, with a vocalist so well studied in the other portions of the character as Signor Polonini.

A word of praise is due to Madame Castellan, who played the wicked little coquette *Zerlina* to perfection, and sang the "Batti, batti" in such a manner as would dispel the misgivings of the most jealous lover imaginable.

Mademoiselle Vera must get rid of a tendency to sing flatly, and she may work her way in second parts steadily. The music of "Elvira" is difficult, and Mademoiselle Vera deserves, therefore, additional credit for the effect which she created. We trust that the opera will be shortly repeated, and that we may still have an opportunity of seeing the *Leporello* of Herr Formès.

At her Majesty's Theatre "La Nozze di Figaro" was revived on Thursday evening; the principal novelty being the *Cherubino* of Miss Catherine Hayes. Why the music of a *contralto* part should be tortured to suit a *soprano* must remain a profound secret between Miss Hayes and the management. As more lookers on, however, we are bound to enter a protest against these triflings with art, and to warn all concerned in them against the consequences. The *Susanna* of Madame Sontag is unquestionably one of her very best performances, and Calzolari, as *Basilio*, by his careful singing, gave prominence to what is usually considered a part too contemptible even for second tenors.

#### THE DRAMA.

FRENCH PLAYS.—This world is a Vale of Tears; we have no chance of being reasonably happy in it, so that our best plan is to make up our minds doggedly to be miserable. Owing to some radical imperfection in our marriage state no man *can* be happy. If he remain a bachelor he is the target for Cupid; and unhappily Cupid is not the charming tricky boy those lying old mythologies describe him; quite the reverse of that: he comes in the very questionable shape of mothers having six daughters on hand, aunts having deplorable nieces, or of the daughters and nieces themselves, varied with an occasional widow. *That* is Scylla. If he makes a choice and marries, *that* is Charybdis. He escapes being tormented to marry, but is caught in the torment of marriage. Ask Ménard. His experience is truly pitiable. At Bordeaux he fell in love with a poetess, who raised such a mirage before his eyes that, oblivious of eight and thirty years' prudence, he made a promise of marriage. A moment of reflection saved him from the fatal act; and, finding that his Muse was troubled with "nerves," to say nothing of a rather developed tendency towards domineering, and a temper not of the mildest, Ménard quietly took a place in the diligence and—fled. You fancy he was safe? From the Muse, yes; but not from a wife! Again he was a captive; and this time the knot was tied. His wife, without being a poetess, had all the perfections of his former mistress; and his married life had all the charms he anticipated from the qualities of that heart he had so uselessly deserted:—

"Dumon, figure-toi quel'un exécute,  
Qui n'en meurt pas, et voit, tremblant d'émotion  
Toujours recommencer son exécution,  
Voilà mon sort, voilà dix-huit mois de ma vie."

But Fate interposed and saved him from the terrible delights of conjugal felicity. He was a widower, with a profound conviction that marriage was *not* the paradise for which he yearned. Peace he thought was now secured him for ever. Strange error! He was more beset by Cupid than before. He had shown signs of weakness, and was pounced upon by the sex: the man who could marry once might he not, *must* he not, marry twice?—

"Mes goûts de célibat, chacun les contraire,  
Les blâme; chacun veut que je me remarie,

Et c'est a qui viendra d'un zèle sans égal,  
Me vanter les douceurs du lien conjugal.  
On me poursuit chez moi, dans la rue on m'arrête :  
Pourquoi ? pour me jeter une feume à la tête.  
On m'invite à dîner, c'est pour me faire voir  
Une beauté sans dot que l'on voudrait pourvoir.  
Suis-je au bal ? c'est bien pis : à ma droite se place  
Une fille un peu mûre, une Agnès est en face !"

In fact, he is pursued by one terror in a thousand shapes :—wherever he goes, Marriage is written in letters of fire on the wall. Worn out by this persecution he quits Paris for ever, and has come into the provinces to breathe the tranquil life of a widower in the house of his old friend Dumon. There is a proverb about frying-pans and fires which we are not vulgar enough to soil our pages with ; whether it is in any way applicable to poor Ménard you will judge, on learning that no sooner has the news of his intended visit reached the town than all the Unmarried Happiness of the town is alert to captivate him. There is a certain Madame Beaufort of whose verses the department is proud, whose soul—

" Ose s'y révéler en des vers plein de flamme,  
On y voit ses combats, ses regrets, ses désirs ;  
L'ouvrage, au lieu de chants, se divise en soupirs."

Madame is a widow, whose unhappy experience of marriage has by no means disgusted her : perhaps she wishes to avenge on another husband what she suffered from her first : who knows ? Besides the poetess there is the daughter of Jolibois, the bailiff—a young person full of perfections, but not yet appreciated. Why ? People do say she squints—but then people are so malicious ! And

" Elle ne se tient pas assez droite en marchant :  
De là vient sur son compte une imposture atroce  
Et de son dos vouté l'on a fait une bosse !"

Her father determines that Ménard shall marry her. Nay more, even Dumon, the old friend to whom Ménard is coming in all confidence to seek refuge from proposals of marriage, he, too, has a plot to catch the widower ! His daughter is only sixteen ; she loves M. Artur it is true, but Artur is politely bowed out, and she is told to captivate Ménard. The poor fellow arrives, and is instantly treated as Actæon was treated by his own pointers. To his horror, he finds in Madame Beaufort the Muse whom he deserted at Bordeaux, and she now claims, with peremptory tenderness, fulfilment of his vows.

How Ménard is harassed, and how finally Artur obtains the hand of Cécile, and Ménard quits the town to seek elsewhere for widowhood and peace, you may easily imagine ; all we have to tell you is that Ménard was played by Samson with great naturalness, (but the part requires an Arnal or a Keeley) ; that the piece is called " Un Veuvage," and is written by Samson himself. It contains some admirable writing, and its airy gaiety pleasantly carried it through. Marivaux's comedy, " Le Jeu de l'Amour et du Hazard," which came after it, flagged, and seemed heavy in comparison. But these old writers labour under a double disadvantage, which only genius can rise superior to, namely, that of reflecting a society no longer existing, and that of having had all their situations " used up " by farce-writers. What was reasonably new in Marivaux's day has become unreasonably old in ours.

HAYMARKET.—A course of Socialist study would do managers no harm. They might learn at least two lessons : the false principle of Competition, and the law of *chacun selon ses œuvres, à chacun selon sa capacité*. At present the rage for Competition is suicidal. No sooner does one manager bring out a piece which succeeds than, quick ! another manager must bring out another version of it. If the original be French, we have four or five translations of one farce instead of five new farces. The other day four theatres were all playing " Charles XII." This week the " Vicar of Wakefield " is played at three—the Strand, where it first appeared—the Haymarket, and one of the minor theatres. Its success suggested rivalry. Is not this a false and foolish system ? Why could not the Haymarket suffer the Strand to enjoy its success in peace ? Or if Mr. Webster wanted to show how much better he thought he could represent the piece, why not wait till the " run " was over at the Strand Theatre ? The system brings its own punishment, as all false systems must. Meanwhile we may say that the Haymarket version of the " Vicar of Wakefield " is unlike that of the Strand, and is better as a drama, though not so pleasant a piece. The Strand Theatre will lose, perhaps, some visitors ; but the Haymarket will hardly gain enough to make it worthy of the rivalry.

On Monday Macready begins his farewell performances.

DRURY-LANE.—Wednesday evening was devoted to a complimentary benefit given to Mr. Anderson, for his courage in undertaking so vast and ruinous a speculation. The Duke of Cambridge " patronized " this benefit.

PRINCESS'S THEATRE.—" Gustavus III." has been revived here, with Miss Pync as *Oscar*, and Mr. Harrison as *Gustavus*. Miss Pync is a great favourite ; and Mr. Harrison's well-known charms of style and legs—his graceful acting, and careful avoidance of nasality in singing, together with his truly British phrasing—though they effectively keep some sensitive people away from the theatre—are yet appreciated by a certain class. Mr. Weiss also lends the opera the aid of his intense and passionate style, so coloured, and so full of Southern impulse ! O Native Talent, what platitudes are committed in thy name !

STRAND THEATRE.—Compton has a new part in " Friend Wraggles," which keeps the house in a roar ; but we speak only by report, not having found an opportunity of enjoying the fun.

CREED AND CONDUCT.

To make speculative belief the rule absolute of conduct is not easy. The " flesh " rebels and overpowers us. Yet even in defeat the intellect vindicates its superiority, and finds the best possible reasons for its defeat. A Spanish priest, once exhorting the soldiers to fight like lions, added, in the ardour of enthusiasm, " Reflect, my brethren, that whoever falls to-day in battle sups to-night in Paradise." Thunders of applause saluted the sentiment. The fight began, the ranks wavered, the priest took to his heels, when a soldier stopping him referred reproachfully to the promised supper in Paradise. " True, my son, true," said the priest—" but I never eat suppers ! " Is not that unanswerable ?

Many believe firmly in predestination. An American paper revives an old anecdote under this head. " Do you believe in predestination ? " said the captain of a Mississippi steamer to a clergyman who happened to be travelling with him. " Of course I do." " Well, I'm glad to hear it." " Why ? " " Because I intend to pass that boat ahead in fifteen consecutive minutes, if there be any virtue in pine knots and loaded safety valves. So don't be alarmed, for if the boilers ain't to burst they won't." Here the divine began putting on his hat, and looking very much like backing out, which the captain observing said, " I thought you said you believed in predestination, and what is to be will be." " So I do ; but I prefer being a little nearer the stern when it takes place."

The truth is, arguing upon principles of predestination is arguing in a circle. A thief tried to excuse himself to his judge by informing his lordship that he had from all eternity been destined to commit the particular theft for which he was tried. " Very well," answered the judge, " and I was destined to sentence you to the treadmill."

COUNT PEPOLI'S PICTURES.

A WORTHY descendant of a noble house, Count Carlo Pepoli, is about to quit England, where he has long resided, and before quitting it offers for sale the magnificent collection of pictures which once adorned the walls of the Pepoli Palace, and have since been known to all his English friends. The first point necessary to mention is the undoubted authenticity of these works. We call that the first necessary point, because in England pictures are valued, not so much for their own intrinsic beauty (witness the new Moore Raffaele, the surpassing excellence of which was undiscovered so long as it was believed to be a Mantegna,) as for their being the " originals " they profess to be. It is of the utmost importance therefore that this collection is not a picture-dealer's collection, but the heir-loom of a princely family. Most of these pictures are first-rate in their several styles, and some of them are " things of beauty," which will be " joys for ever." The Correggio—" Madonna and Child"—was a great favourite with Wilkie, and the painters will prize it for certain *Correggiosities* to which the public are indifferent ; but the same subject treated by Guido surpasses in exquisite beauty and tenderness almost everything we have seen by him. There are two Carraccis, also of great power, a fine Barocci, and several pictures by various masters of lesser note worthy to find a place in any collection.

THE MISERIES OF MUSIC.

I am not musical myself ; at least not particularly so. I play, indeed, on the German flute,—Julia thinks with taste. Though her sister Sophy *did* once spitefully declare that she " hated to hear me slobber away at those horrid variations," I do not believe she meant what she said.

But it is not of my musical talents I would speak, for I am modest on that score ; and trouble nobody with them. Would I could say as much for my neighbours ! I have already been driven from three houses, persecuted by young ladies thumping for hours upon tinkling pianos, and am here placed between the Joneses who play harp as well as piano, and the Grograms who add singing to the din. How can my Epopæ proceed ? Early in the morning Sarah Jones flogs with remorseless hand her tuneless harp. Every day she plays the same piece with hopeless inability. I think instead of improving she gets worse. Day after day, hour after hour, she goes through the same piece (and such a piece ! written I should think by Signor Infelice, her master, a man all moustachios and garlic), and plays over the same passages, stumbling always in the same places. This continues till her breakfast time. I am awakened by her noise and fairly driven out of bed by it, for lie there and listen I cannot. Peace descends at last, and I begin to shave. If you are of a thoughtful turn you will know how meditative a process shaving is. I get splendid lines while lathering, and often suspend my razor to write down a simile. In fact I should say my Epopæ when produced will have mainly been conceived during that delicate operation. You can understand, therefore, the importance I attribute to it,—I mean the shaving, not the Epopæ ; and you can estimate the amount of my satisfaction when I hear, as I mostly do liear, that conceited Grogram begin his matutinal bawlings. Grogram has a loud barytone voice, of which he is proud, and he frequents the opera, I believe solely for the purpose of giving representations in his bedroom while getting up ; for he sings Lablache's parts, Jenny Lind's parts, Mario's parts, and bravuras away, filling up the accompaniments with loud *Bom, boms !* If Grogram only knew the impression he creates ! If he only knew how I hate *Vi ravviso*, the *Rataplan*, *A te o cura*, *Suoni la tromba*, and the *Ship on Fire* ! There is one falsetto note upon which he dwells with evident satisfaction : it drills my ear till I feel like a maniac. But the worst of it all is that Grogram only sings snatches, never songs ; for he interrupts himself every minute to adjust some portion of his toilet, or to swear at the little Grograms who bounce in and out of the room. Houses are so thin that one hears everything next door as if in your own room. Thus I hear G. begin—

" Vi ravviso o luoghi ameni  
In cui lieti, in cui sereni—

" John, be quiet, sir ! do you hear what I say ? Mary, take that boy away." This creates a diversion in Grogram's ideas ; there is a pause for a moment, but 'tis only a lull in the tempest. He strikes off again into

" Robert, Robert toi que j'aime !  
Et qui reçus, reçus ma foi"—

" Where are my boots, Mary ? (*bawling*) Mary ! where are my boots ? Under the bed ? Oh, very well !

" La mia letizia infondere"—

Why, d—n it, they're not cleaned !"

And so the concert proceeds ! Yet, would you believe it, Grogram " wonders " I am not musical ! When I remonstrated quietly with him on the propriety of not singing so early in the day, he laughed, and said that it was precisely before breakfast that his voice was best—the best meant loudest !

However, Grogram is dressed at last, and, having breakfasted, departs by the omnibus to Chiswell-street, where his office detains him till six. Perhaps you think I may now have an hour's peace ? Error ! Anastasia Jones opens her piano about this time, and " fingers " till about one. Anastasia is thought by a deluded parent to have great musical gifts, but, considering that she has been for two years daily practising Thalberg's fantasia on " Norma," and cannot play it yet without sprawling on to all sorts of false notes, I do not highly estimate her genius. How I loathe that " Norma ! " how sick I feel with irritation and despair when I hear the opening. And Anastasia had the exquisite audacity to ask me one day if I did not like listening to music while writing poetry !

From twelve till three come the organs, relentless with the dreams of Marble Halls, Polkas, and hopes of being Happy Yet. Try to write poetry with one of those under your window ! Then, too, ours being a *quiet* neighbourhood, the innumerable singers who howl in the middle of the road, sometimes in melancholy solo, sometimes in turbulent chorus ! And finally, as a crown and consummation of horror, those abject Scotchmen, with their asthmatic bagpipes, who are enough to make a nation mad !

In the evening there is no respite, unless by some blessed accident Grogram and the Joneses should be gone to the play, or to an evening party. If at home they are sure to begin, and they do it both at once : Grogram shouting the old songs he shouted in the morning, and Sarah thrashing her harp as she thrashed it before breakfast. I, seated between this cross fire have to write with *that* symphony assailing my ears. Yet people wonder that fine poetry is not written now-a-days !

VIVIAN.

SCRAPS OF THOUGHT.

XIII. To know the history of man we must know the history of his gods : mythology is the true key of the past.

XIV. The mind of the ancients was conjoined with a few grand and simple ideas ; many miscellaneous and paltry ideas are adjoined to the mind of the moderns. This explains the unity that pervaded the life and the literature of the ancients, and the disjunction that characterizes the literature and the life of the moderns.

XV. In the Scandinavian mythology, Bragi, the god of eloquence, is not represented as a youth like Apollo, but as a man with a long beard. So our English eloquence when compared to that of Greece and Rome, if possessing less of radiant beauty, has more of ripe and masculine strength.

XVI. The mocking birds, unsurpassed, it is said, for power of voice, but not excelling in sweetness of music, are peculiar to America. Thus our loudest and most fluent, but far from our wisest and divinest talkers and teachers are Yankees.

\* \* \* THE INITIATION OF LOVE (being the Second Episode of [the *Apprenticeship of Life*]) will be commenced in our next number.

HEALTH OF LONDON DURING THE WEEK.

(From the Registrar-General's Returns.)

A considerable decrease is observed in the mortality of the week ending last Saturday. The total deaths, registered in the metropolitan districts, which in the previous week rose to 1124, were last week only 893, whereas the average derived from deaths in ten corresponding weeks of 1840-9, and raised in proportion to increased population, is 1001, and in the last three corresponding weeks, namely, those of 1847-9, the deaths rose to about 1050 and upwards. In last week, as compared with that immediately preceding, the deaths classed as having been caused by zymotic or epidemic diseases, are almost exactly of the same amount: in this return there are 157, of which 7 were from smallpox, 15 from measles, 18 from scarlatina, 35 from hooping-cough, 4 from influenza, all of which diseases are at present less fatal than usual; there are also 37 from typhus, which is about the average; and 13 from diarrhoea, 6 from remittent fever, 5 from rheumatic fever (besides 3 from rheumatism), and 8 from erysipelas, from which diseases the mortality is rather above the average. But diseases of the respiratory organs still exhibit a small increase on the average, though compared with the mortality of this class in the previous week they show a reduction. Bronchitis, pneumonia, asthma, and other complaints affecting the organs of respiration (with the exception of hooping-cough and consumption) number 174, the average being 164; their progress during the last six weeks may be traced in the following numbers—171, 182, 231, 252, 253, and 174, these fluctuations being nearly coincident with rise and fall of temperature. Phthisis (or consumption) was fatal to 108 persons last week, an unusually small number; the year 1843 affords the only example of a corresponding week in which the mortality from this disease was so low; the average is about 150. On the 6th of April, in the Marylebone workhouse, a widow died, whose age is reported to have been 103 years—she sunk by "natural decay." On the 28th of March, in Ferry-street, Poplar, the daughter of a labourer, aged 3 years, died of privation, or, according to the return made by the coroner's jury, from "natural death accelerated by want." Two men and two women are registered as the victims of intemperance. In workhouses 77 deaths were registered in the week, and in hospitals 58, of which 35 were in general hospitals, 8 in naval and military, and 8 in lunatic asylums.

At the Royal Observatory, Greenwich, the mean height of the barometer in the week was 29.425 in. The mean daily reading of the thermometer was highest on Sunday, when it was 54.4 deg., and lowest on Saturday, when it was 46.2 deg.; the mean temperature of the week was 49.5 deg., 5 deg. higher than the average of the same week in 7 years. The mean temperature was throughout the week higher than the average, and on Sunday was higher by 9.5 deg., and on Monday by 8.5 deg.

Results of the Registrar-General's return of mortality in the Metropolis for the week ending on Saturday last. The first column of figures gives the aggregate number of deaths in the corresponding weeks of the ten previous years:—

Table with 3 columns: Disease Category, Ten Weeks of 1839-49, Week of 1850. Rows include Zymotic Diseases, Dropsy, Cancer, Tubercular Diseases, Diseases of the Brain, Spinal Marrow, Nerves, and Senses, Diseases of the Heart and Blood-vessels, Diseases of the Lungs and of the other Organs of Respiration, Diseases of the Stomach, Liver, and other Organs of Digestion, Diseases of the Kidneys, &c., Childbirth, diseases of the Uterus, &c., Rheumatism, diseases of the Bones, Joints, &c., Diseases of the Skin, Cellular Tissue, &c., Malformations, Premature Birth and Debility, Atrophy, Age, Sudden, Violence, Privation, Cold, and Intemperance.

Commercial Affairs.

MONEY MARKET AND CITY INTELLIGENCE.

FRIDAY.

There have been slight fluctuations in the English Funds during the week. The market opened firmly on Monday, and prices of Consols were fully 1/4 per cent. better than they had been on Saturday, with a good deal of business doing. On Tuesday a marked depression took place, which was attributed to the combined influences of unfavourable accounts from Paris, and the defeat of our own Government in the House of Commons—Consols falling about 1/4 per cent. On Wednesday the Consol market evinced from the opening a decided improvement—some considerable transactions took place, principally on foreign account—and, at the close of business, the market had a firm appearance. This improvement was fully maintained at the opening yesterday, and as the day advanced, Consols rose from 1/4 to 1/2 per cent., closing at 95 1/2 to 1/4 for money, and 96 for account. The general feeling shown throughout the afternoon gave a decided tendency to continued firmness, though the transactions were not extensive.

The highest price of Consols has been 95 1/4 for the account, and 95 1/2 for immediate delivery. The Three per Cents. Reduced have been at from 94 1/4 to 1/2; Three-and-a-Quarter per Cents., 96 1/2 to 1/4; Bank Stock, 205 1/4 to 207; India Stock, 266 to 268; Long Annuities, 8 1/2 to 3-16; South Sea Old Annuities, 93 1/2 to 94 1/4

Exchequer Bills, in the early part of the week, were done as high as 71s. prem.; but they declined to 70s. at the highest price, and were done, in some instances, to as low as 68s., which was accounted for by a slight increase in the demand for money having taken place.

There was great depression in the French Funds at the close of last, and the beginning of the present week, owing to the excitement respecting the approaching Paris election; but there has since been a sensible improvement, confidence appearing to be becoming gradually restored. At the other Bourses of the Continent there has been greater firmness.

There has not been much change in Foreign Securities on our own Exchange, if we except a continued and still more decided advance in Peruvian Bonds, which have been done as high as 71; Deferred ditto, 29 1/2 to 30 1/4; Mexican, 28 1/2 to 29 1/4; Venezuela, 34; Portuguese Five per Cents. converted, 32 1/2 to 33; ditto Four per Cents., 33 1/2 to 34; Spanish Fives, 18 1/2 to 19; ditto Passives, 3 1/2; Danish Fives, 96; ditto Threes, 71 1/2; ditto Scrip, 4 1/2 to 5 prem.

A principal object of attention on the Stock Exchange on Wednesday, was a meeting of Spanish bondholders. The ostensible purpose of the meeting was the appointment of a new committee; but occasion was taken to discuss the present position of the Spanish Exchequer, with reference more especially to the state and prospects of the foreign debt, which were considered upon the whole to present a somewhat more hopeful appearance. Baron Rothschild was appointed a member of the new committee, and will probably be its chairman. Under the Baron's direction it is expected that the situation of the bondholders may be improved.

The price of gold in Paris has remained 10 per cent. dearer than in London. In Hamburg gold has become 0 23 per cent. cheaper than in London.

The Railway Share Market was exceedingly heavy at the beginning of the week, and the prices of a great many lines declined considerably, including some of the principal lines. Great Western again fell £1 per share; Northern and Easterns, £1; Great North of England, £1; Hull and Selby, £1; South Western, £1; Midland, £5; Bristol and Birmingham, £1; and Leeds and Bradford as much as £3 per share. On Wednesday, however, there was a partial reaction; though the actual improvement was but of small amount; but yesterday the improvement became still more decided and extensive. Great Westerns were done at 48 1/4; London and North Westerns, 102 to 103; South Westerns, 56 1/4; Midlands, 32 1/2 to 2 1/2; Eastern Counties, 7; Caledonians, 6 1/2 to 7 1/2. The Committee of the Stock Exchange have adopted a measure for the better regulation of share dealings, which provides that purchasers should be permitted to buy in at any price, should the shares not be delivered on the settling day immediately following that for which they were bought, at the risk of the broker selling. The plan is calculated to check Bearing operations materially, which are considered to have hitherto had a greater effect in depreciating railway property than anything else besides. The settlement in Railway Shares was on Monday, and passed off well.

The produce market has not undergone any sensible alteration. Improvement was confidently expected, but it has not taken place. The corn market has continued very heavy. The arrivals of foreign wheat and flour are still large, which, with the prospects now presented of there being abundant crops, must of necessity have a depressing effect. The price of wheat has in consequence suffered a further decline of 2s. per quarter.

The manufacturing markets have been tolerably good. In Manchester there has been a steady demand for various kinds of goods, the stocks of which are generally low, and producers of several descriptions of both cloth and yarn are now waiting to order principally, if not wholly, for the foreign trade, and, in a majority of instances, for India and China. The Yorkshire woollen trade has been pretty brisk, both in deliveries of cloth from the halls and in business at the warehouses. The shipping houses are the busiest, and their stocks are said to be reduced unusually low for this season of the year.

BRITISH FUNDS FOR THE PAST WEEK.

Table with 7 columns: Fund Name, Satur., Mond., Tues., Wedn., Thurs., Frid. Rows include Bank Stock, 3 per Cent. Reduced, 3 per Cent. Cons. Anns., 3 per Cent. Anns., New 5 per Cents., Long Annuities, 1860., India Stock, Ditto Bonds, 3 per Ct. Cons. for Acc., Ex. Bills, 1000l., Ditto, 500l., Ditto, Small.

FOREIGN FUNDS.

Table with 2 columns: Fund Name, Price. Rows include Austrian 5 per Cents., Belgian Bonds, Brazilian 5 per Cents., Buenos Ayres 6 per Cents., Chilian 6 per Cents., Equador Bonds, Danish 3 per Cents., Dutch 2 1/2 per Cents., French 5 per Cents. An. at Paris, Mexican 5 per Cent. Bonds, Neapolitan 5 per Cents., Peruvian 4 per Cents., Portuguese 5 per Cent., Russian, 1822, 5 per Cents., Spanish Actives, 5 per Cents., Spanish Passive, Deferred.

SHARES.

Table with 2 columns: Share Name, Price. Rows include RAILWAYS—Caledonian, Edinburgh and Glasgow, Eastern Counties, Great Northern, Great North of England, Great Southern and Western (Ireland), Great Western, Hull and Selby, Lancashire and Yorkshire, Lancaster and Carlisle, London, Brighton, and South Coast, London and Blackwall, London and North-Western, Midland, North British, South-Eastern and Dover, South-Western, York, Newcastle, and Berwick, York and North Midland; DOCKS—East and West India, London, St. Katherine; BANKS—Australasian, British North American, Colonial, Commercial of London, London and Westminster, London Joint Stock, National of Ireland, National Provincial, Provincial of Ireland, Union of Australia, Union of London; MINES—Bolanos, Brazilian Imperial, Ditto, St. John del Rey, Cobre Copper; MISCELLANEOUS—Australian Agricultural, Canada, General Steam, Peninsular and Oriental Steam, Royal Mail Steam, South Australian.

GRAIN, Mark-lane, April 17.

Table with 4 columns: Grain Name, Price Range, Grain Name, Price Range. Rows include Wheat, R. New, Fine, Old, White, Superior New, Rye, Barley, Malt, Malt, Ord., Fine, Peas, Hog; Maple, White, Boilers, Beans, Ticks, Old, Indian Corn, Oats, Feed, Fine, Poland, Fine, Potato, Fine.

GENERAL AVERAGE PRICE OF GRAIN.

Table with 4 columns: Grain Name, Price Range, Grain Name, Price Range. Rows include Wheat, Barley, Oats, Rye, Beans, Peas, Aggregats Average of the Six Weeks.

FLOUR.

Table with 2 columns: Flour Name, Price Range. Rows include Town-made, Seconds, Essex and Suffolk, on board ship, Norfolk and Stockton, American, Canadian, Wheaten Bread, 6d. to 7d. the 4lb. loaf. Households 4 to 5 1/2.

PROVISIONS.

Table with 2 columns: Provision Name, Price Range. Rows include Butter—Best Fresh, Carlow, Bacon, Irish, Cheese, Cheshire, Derby, Plain, Hams, York, Eggs, French, per 120, 5s. 3d. to 6s. 0d.

BUTCHERS' MEAT.

Table with 4 columns: Meat Name, Price Range, Meat Name, Price Range. Rows include Beef, Mutton, Veal, Pork, Lamb.

HEAD OF CATTLE AT SMITHFIELD.

Table with 2 columns: Animal Name, Price Range. Rows include Beasts, Sheep, Calves, Pigs.

HOPS.

Table with 2 columns: Hop Name, Price Range. Rows include Kent Pockets, Choice ditto, Sussex ditto, Farnham do.

POTATOES.

Table with 2 columns: Potato Name, Price Range. Rows include York Regents per ton, Wisbech Regents, Scotch Reds, French Whites.

HAY AND STRAW. (Per Load of 36 Trusses.)

Table with 4 columns: Hay/Straw Name, Price Range, Hay/Straw Name, Price Range. Rows include Hay, Good, Inferior, New, Clover, Wheat Straw.

GROCERIES.

Table with 2 columns: Grocery Name, Price Range. Rows include Tea, Bohea, fine, Congou, fine, Souchong, fine, Coffee, fine (in bond) per cwt., Good Ordinary, Sugar, Muscovado, per cwt., West India Molasses.



**NEWSPAPER STAMP ABOLITION**  
COMMITTEE, 15, Essex-street, Strand.—FINANCIAL REPORT FOR THE HALF-YEAR ENDING DECEMBER 31st, 1849.

Table with Receipts and Expenditure columns. Receipts include names like A. B., through G. H., Addiscott, Wm., Allen, Stafford, etc. Expenditure includes Envelopes, Lithography, Parliamentary Papers, etc.

Receipts: A. B., through G. H... £0 5 0. Addiscott, Wm... 0 7 6. Allen, Stafford... 2 2 0. Ashurst, Wm... 1 1 0. Bateman, Dr... 0 5 0. Beal, James... 0 1 0. Carlross, Wm. I... 0 5 0. Cobden, R., M.P... 1 0 0. Dornbruch, G... 0 1 0. Epps, Dr... 0 10 0. Field, Edwin... 1 0 0. Golding, G. (Maidst... 0 1 0. Hawkes, S. M... 1 0 0. Higgins, W. (Maidst... 0 1 0. Holyoake, G. J., sub-scribed in Sixpences by the Readers of the "Reasoner"... 10 17 6. Matson, J... 0 2 6. Mill, J. S... 1 0 0. Mowatt, F., M.P... 1 0 0. Morley, Samuel... 5 0 0. Novello, J. A... 1 1 0. Ostell, Wm... 0 5 0. Parker, John... 0 1 0. Total Subscribed... £35 11 6. Cash advanced by Treasurer... 16 0 0. £51 11 6.

Audited and found correct, January 17th, 1850. S. HARRISON, Grove-house, Forest-gate, West Ham, Essex. P. A. Taylor, jun., Carey-lane.

Table with Additional Subscriptions column. Names include Calder, J., (Glasgow), Cambridge Operative, Free Press, Gibson, T. M., M.P., Harrison, S., Heather, W., (Chichester), Holyoake, G. J., (collected as before), Kershaw, R., M.P., Marsland, J., (Huddersfield), Mudie, C., Westerton, C., Campart, J., Langley, C., Grote, G., A. National Reformer.

Subscriptions are requested in aid of the cause, and may be paid to Francis Place, Treasurer, 21, Brompton-square; James Watson, Sub-Treasurer, 3, Queen's Head-passage, Paternoster-row; George Huggett, 4, Beaufort-buildings, Strand; J. D. Collet, Secretary, at the Office of the Committee, 15, Essex-street, Strand.

Mr. Gibson's proposal to abolish all Taxes on Knowledge having been rejected, the Committee recommend the following FORM OF PETITION. To the Honourable the House of Commons (or Lords), in Parliament assembled, the Petition of the Undersigned, [Here insert their Description and Locality.] Showeth,—That the Penny Stamp on Newspapers, by raising their price, deteriorates their quality, injures trade, limits the diffusion of useful knowledge, and promotes the sale of cheap licentious literature. That, according to a return lately made to your Honourable House, it appears that Fifty-three Registered Newspapers are permitted to issue a portion of their impressions unstamped; Your Petitioners, therefore, pray that your Honourable House will concede this privilege to all Newspapers, and abolish the compulsory Penny Stamp. AND YOUR PETITIONERS WILL EVER PRAY.

This Form of Petition must be copied in writing, and the first sheet must be signed by the principal promoters of the Petition; every person signing it should state his or her name and address; it may then be directed, open at the sides, to any Liberal Member of the House of Commons, who will receive it, post free.

On the 1st of May will be published, price 2s., THE WHITE CHARGER. By the Author of "The Horse Guards," "The Days when We had Tails on Us," &c. With Two Coloured Illustrations, etched on Steel by Alfred Ashley. "Opportunities make us known to ourselves and others." Rochefoucault. London: J. and D. A. Darling, 126, Bishopsgate-street.

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RATIONAL SOCIETY.

NOTICE TO MEMBERS and CREDITORS.—The Central Board of the Rational Society have been informed that Mr. Finch, the Trustee in possession of the Estate and Effects of the Society, is ready and willing to produce his Accounts of Receipts and Payments on behalf of the above Society to any Person interested in its Affairs, on application at his Office at Liverpool. The Central Board of the Society take this opportunity of publishing the same in order that persons who are desirous of so doing may avail themselves of Mr. Finch's offer. By Order of the Central Board, JOHN CRAMP, Vice-President. Institution, 23, John-street, Fitzroy-square, April 10, 1850.

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Cure of Asthma of several years' standing. "Cairs-cross, near Stroud, Gloucestershire, " March 20, 1850. "SIR,—Having been troubled with Asthma for several years, I could find no relief from any medicine whatever until I was induced about two years ago to try a box of your valuable Lozenges, and found such relief from them that I am determined for the future never to be without a box of them in the house, and will do all in my power to recommend them to my friends. "If you consider the above Testimonial of any advantage, you are quite at liberty to make what use of it you please. "I am, Sir, your most obliged servant, "Thos. Keating, Esq. "W. J. TRIGG." 79, St. Paul's Churchyard.

COMPLAIN NO MORE OF INDIGESTION.

SUFFER NO LONGER from LIVER COMPLAINTS.—WALTER TRAVIS, M.D., F.R.S., Medical-hall, Manchester, having discovered a safe and really effectual remedy for indigestion, Bilious and Liver Complaints, the result of a singularly successful experiment, recently made, and by which he had cured a considerable number of patients, whose cases he had previously considered hopeless, or very doubtful; amongst whom are several individuals of distinction, who were languishing under the withering effects of indigestion and affections of the Liver. He has determined to offer it to the public at the lowest possible charge, and will supply the remedy to persons applying at the Medical-hall for 2s. 6d.; or to parties residing at a distance, it will be forwarded, postage free, with the most complete directions, to any part of the united kingdom, on sending thirty-six postage stamps to Dr. Walter Travis, 80, Travis-street, Manchester. The following are selected from a great number of testimonials:—Dr. Guy says, "I have adopted your remedy in several cases of Constipation (Indigestion) which have lately come under my treatment; and also in one very bad case of Liver Complaint, and I am happy to add with the most satisfactory results." The Rev. B. Southwell, Bradford, writes, having "myself suffered most acutely during the last four years from an affection of the Liver, and an exceedingly bad digestion; I had really thought that even in the present advanced state of medical science there was no radical cure for these complaints; however, from the benefit I have experienced within the past fortnight, I have not the slightest doubt of the entire success of your remedy." London: Printed by ROBERT PALMER (of No. 3, Chepstow-terrace, in the Parish of Kensington, Middlesex), at the Office of Robert Palmer and Joseph Clayton, No. 10, Crane-court, Fleet-street, in the Parish of St. Dunstan-in-the-West, in the City of London; and published by JOSEPH CLAYTON, junr. of and at the Publishing-office, No. 266, Strand, in the Parish of St. Clement Danes, in the City of Westminster.—SATURDAY, April 20, 1850.