













FOR THE WORKING MILLIONS.

A HOME FOR EVERY INDUSTRIOUS MAN AND HIS FAMILY.

## UNITED PATRIOTS' AND PATRIARCHS' BENEFIT SOCIETY.

Enrolled and Empowered by Act of Parliament to extend over the United Kingdom.

Patrons.—T. B. DUNCAN, Esq., M.P. THOMAS WATLEY, Esq., M.P. B. B. CARROLL, Esq., M.P. London Office.—No. 13, Tottenham Court, New Road, St. Pancras, London.—DANIEL WILLIAM RUFFY, Secretary.

ARRANGED IN THREE SECTIONS.—Value of Shares and Payments for Investors.

Full Share	£100 payment of 2s. 4d. per Week, or 10s. 4d. per Month
Half Share	50
Quarter Share	25
One-eighth Share	12 6

Applicants are requested to state in their form the section they desire to be a member of.

On SUBSCRIPTIONS, SOLEICITORS, or REDEMPTION FEES.

The present Entrance Fee, including Certificate, Rules, &c., is 4s. per Share, and 2s. for any part of a Share.

Price of Rules, including Postage, 1s.

1st.—To enable members to build Dwelling Houses.

2nd.—To enable members to purchase both Freehold and Leasehold Properties or Land.

3rd.—To enable Members to purchase Mortgages on Property held by members.

4th.—To enable Mortgagees to redeem their Mortgages.

Section I.—By joining this section every person in town or country can become the proprietor of a House and Land in his own neighbourhood, without being removed from his Friends, Connections, or the present means of his own family may have of gaining a livelihood.

Section II.—To raise a capital by shares to purchase Estates, erect Dwelling Houses, and divide the Land into allotments from half an acre upwards, in or near the towns of the various branches of the society. The property to be the bona fide freehold of the member after sixteen, eighteen, or twenty years, from the date of location, according to his subscriptions.

Section III.—Savings or Deposit section, in which members not wishing to purchase are enabled to small sums, from 7d. and upwards, receiving interest at the rate of 5 per cent. per annum, on every sum of 10s. and upwards deposited.

Subscription Office.—102, NEW OXFORD-STREET, where Meetings are held, and Members enrolled, every WEDNESDAY EVENING, from Eight to Ten o'clock.

N.B.—From £300 to £500 will be advanced to the members of the first Section in December next, when all persons who have and may become members for Shares, or parts of Shares, on or before the 31st of December next, and who pay six months' subscriptions in advance, or otherwise, will be eligible for an advance.

## THE UNITED PATRIOTS' AND PATRIARCHS' BENEFIT SOCIETIES.

Enrolled pursuant to Act of Parliament. Thus securing to its members the protection of the law for their lands and property. Legally to extend over the United Kingdom, with the privilege of appointing Medical Attendants, Agents, &c. An opportunity is now offered to healthy persons, up to Forty Years of Age, of joining these flourishing institutions in town or country.

London Office.—13, Tottenham Court, New Road, St. Pancras, (thirteenth house eastward from Tottenham Court Road).—DANIEL WILLIAM RUFFY, Secretary.

Patrons.—T. B. DUNCAN, Esq., M.P. T. WATLEY, Esq., M.P. B. B. CARROLL, Esq., M.P. F. O'CONNOR, Esq., M.P. L. J. HANFORD, Esq.

In the short space of four years these societies have paid the following benefits to their members.

SUMMARY OF CLAIMS.	
Sickness and Superannuation	£2674 1 8 1/2
Accumulations	930 15 0
Funerals	714 18 1
Loss by Fire	34 13 0
<b>Total</b>	<b>£4354 7 9 1/2</b>

Present Capital funded in the Bank of England

£1789 12 2
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These Societies are in six divisions or sections, for the Members to receive the following Benefits according to their Subscriptions:—

FIRST DIVISION.		FOURTH DIVISION.	
Entrance according to age, from 5s. to 10s. Monthly Contribution for Sickness and Management, 2s. 7d.		Entrance according to age, from 3s. 6d. to 8s. 6d. Monthly Contribution for Sickness and Management, 1s. 6d.	
Allowance in Sickness, per week	£ s. d.	Allowance in Sickness, per week	£ s. d.
Member's Funeral	10 0 0	Member's Funeral	10 0 0
Wife's or Nominée's ditto	10 0 0	Wife's or Nominée's ditto	10 0 0
Wife's Lying-in	2 0 0	Wife's Lying-in	2 0 0
Loss by Fire, from	£5 0 0 to 20 0 0	Loss by Fire, from	£5 0 0 to 20 0 0
Superannuation, per week	0 0 0	Superannuation, per week	0 0 0
<b>SECOND DIVISION.</b>		<b>FIFTH DIVISION.</b>	
Entrance according to age, from 4s. 6d. to 8s. 6d. Monthly Contribution for Sickness and Management, 2s. 1d.		Entrance according to age, from 4s. to 8s. Monthly Contribution for Sickness and Management, 1s. 1d.	
Allowance in Sickness, per week	£ s. d.	Allowance in Sickness, per week	£ s. d.
Member's Funeral	10 0 0	Member's Funeral	10 0 0
Wife's or Nominée's ditto	10 0 0	Wife's or Nominée's ditto	10 0 0
Wife's Lying-in	2 0 0	Wife's Lying-in	2 0 0
Loss by Fire, from	£5 0 0 to 10 0 0	Loss by Fire, from	£5 0 0 to 10 0 0
Superannuation, per week	0 0 0	Superannuation, per week	0 0 0
<b>THIRD DIVISION.</b>		<b>SIXTH DIVISION.</b>	
Entrance according to age, from 4s. to 8s. Monthly Contribution for Sickness and Management, 1s. 7d.		Entrance Money	£ s. d.
Allowance in Sickness, per week	£ s. d.	Monthly Contribution	£ s. d.
Member's Funeral	10 0 0	Member's Funeral	10 0 0
Wife's or Nominée's ditto	10 0 0	Wife's or Nominée's ditto	10 0 0
Wife's Lying-in	2 0 0	Wife's Lying-in	2 0 0
Loss by Fire, from	£5 0 0 to 10 0 0	Loss by Fire, from	£5 0 0 to 10 0 0
Superannuation, per week	0 0 0	Superannuation, per week	0 0 0

N.B.—The only difference in the two Societies is, the Patriarch has an Accumulation benefit, the Patriarch has not.

Applications for Agencies requested from all parts of the country; information for appointment of Agents can be obtained by letter, prepaid, enclosing a postage stamp.

Bank forms and information for the admission of county members can be obtained by letter, prepaid, enclosing three postage stamps, to DANIEL WILLIAM RUFFY, General Secretary, 13, Tottenham Court, New Road, St. Pancras.

MEETINGS.—The Union Bank of London, 4, Pall Mall.

TRUSTEES.—Richard Spooner, Esq., Spencer Horatio Walpole, Esq., Edward Vanittart Neale, Esq., Henry Peter Fuller, Esq., Esq.

DIRECTORS.—Robert Chalmers, Esq., Edward Lomax, Esq., St. Thurlow-square, Brompton.

Samuel Driver, Esq., Whitehall.

Henry Peter Fuller, Esq., Piccadilly.

Falk Griffith, Esq., Inverness-gate, Chesham-side.

Henry Peach Decker, Esq., Henry Grant, Esq., Shenley Basin-street.

WILLIAM HENRY SMITH, Esq., Robert Keate, Esq., Surgeon to the Queen, 11, Bedford-street, Marylebone.

W. F. Faller, M.D., 45, Hatfield-street, Finsbury.

BANKERS.—The Union Bank of London, 4, Pall Mall.

SOLICITORS.—W. W. Fisher, Esq., King's Bench, Chancery, London.

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## THE RIGHT OF PUBLIC MEETING.

Addressed (before Sentence), TO LORD CHIEF JUSTICE SIR THOMAS WILDE, BY ERNEST JONES.

This letter contains the substance of the address which Ernest Jones intended to deliver in the court, but which the judge would not allow to be spoken.

Also, price Three-pence, A VERBATIM REPORT OF THE TRIALS OF ERNEST JONES AND THE OTHER CHARTIST LEADERS.

Now Ready, a New Edition of MR. O'CONNOR'S WORK ON SMALL FARMS.

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Conclusion of the Evidence taken by the Select Committee appointed to inquire into the National Land Company; with a review of the same, and an Outline of the Propositions for amending the Constitution of the Company, so as to comply with the Provisions of the Law.

Watson, Queen's Head-passages, Paternoster-row, London: A Heywood, Manchester: and all Booksellers in Town and Country.

## PORTRAIT OF JOHN MITCHEL.

Specimens of a splendid portrait of the first victim of the Whig Treason Act, are now in possession of our agents. The portrait will be shortly ready for presentation. That of Smith O'Brien, and those who are sharing his fate, are also in course of preparation. None but subscribers will be entitled to these portraits.

## MR O'CONNOR AT NOTTINGHAM.

Mr O'Connor will meet his Constituents on Monday next, in the middle of the day.

## THE NORTHERN STAR.

SATURDAY, SEPTEMBER 16, 1848.

## LOUIS BLANC AND THE "TIMES."

The "Times" of Tuesday last contains an elaborate and most ingenious commentary upon a Letter of Louis Blanc, published in the same paper; and while we quite admit the right of the journalist to canvas and criticise the acts, the policy, and the writings of the exile, we nevertheless reserve to ourselves the right to judge between the disputants. It is a difficult task for a stranger, bowed down beneath the weight of national persecution, and compelled to seek a home in a strange land, where those principles, the acceptance and promulgation of which are dreaded, to defend a life of presumed error against such a journal as the "Times."

Louis Blanc has not only to contend against the concentrated ferocity of his public accusers, but he lacks the defence of those who may be favourable to his principles, and may justify a portion of them. He lacks the defence of the impartial and unprejudiced; he lacks the mild spirit of toleration, because those attributes and defenders of public opinion are destroyed and silenced by the law of the sword. It is not wonderful that one who has made himself prominent in the principle of re-organisation should be despised, scorned, and persecuted by the parties who advocate things as they are, but as stoutly contending for a change of matters as Louis Blanc has for a change of system.

The columns of the "Times" resemble the banquet table of the luxurious, where no cost is spared to furnish refined delicacies for varied tastes; and when the "Times" has adopted its bill of fare, it stops at no expense to procure the choicest viands and delicacies of the season.

If a new question arises, the most inventive genius, or practised understanding that the market can supply, is sure of the best price at the hand of the individual who, in his trial before such a tribunal, has to defend a varied and chequered life, every act charged in a separate count of a complicated indictment, has but a sorry chance against such an array of public accusers. Should one count fail, the accused is put upon his trial drawn up by another and more potent hand, while the accused has to rely upon his own individual genius for his defence. Now, such is precisely the position of Louis Blanc in his controversy with the "Times." The "Times" dics him upon a large portion of his life, the memoir furnished from acts and writings; Louis Blanc replies to all the most ingenious manner, no dilatory plea put in, but the allegations in each count triumphantly refuted. He gives evidence in refutation of acts, of which he is charged—he gives documents in refutation of sentiments upon which he is arraigned; and having to our mind established his innocence upon those several charges, the "Times" prefers a fresh indictment, and according to the Irish system of pleading alleges facts, and relies upon circumstantial evidence for their proof.

The defence of Louis Blanc, as a noun substantive, can stand alone, while the accusation of the "Times" requires other words and other proofs to give it substantiality. What county bumpkin who considers his property endangered by the writings of Louis Blanc, what parson that dreads the diminution of his spiritual pay—what capitalist that dreads an assault upon his profits—what lawyer that dreads the destruction of his profession—what shopkeeper that fears the loss of his custom—what employer who makes profit of the destitution of the employed, will think it necessary to read the volumes of criminatory evidence referred to by the "Times?" Will not one and all be too ready to jump to a hasty and willing conclusion that the "Times," whether right or wrong, is an instrument in the hands of Providence to destroy an accursed system, by the ruin of its accursed propounder?

The "Times," in an apologetic strain, would measure its censure of the accused, not by the amount of evidence preferred, but by the comparative leniency with which it deals with Louis Blanc. The writer says:—

"We should have thought, indeed, that after what he has experienced at the hands of his own countrymen, he would have considered our 'censure' as a gentlemanly and agreeable contrasted form of political persecution."

This reminds us of the Irish prisoner, who, when charged with assaulting a bailiff, replied—"You are an ill-natured villain, for I might have murdered you if I liked." So, then, if the French Press, under the control of a Dictator, while Paris is a state of siege, had charged Louis Blanc with murder, and the "Times" had humanely confined the charge to one of manslaughter, the accused, though not guilty of either, should feel grateful to his more lenient prosecutor.

Another most monstrous and unjustifiable

charge against the accused, is that passage in which Louis Blanc is made responsible for the every act of every man who accepts his principles. The "Times" says:—

"That these interesting specimens of last March have varied in some of their details from the exact specification of his own proper patent, is likely enough."

By a parity of reasoning, then, though the details of those who are now incarcerated for sedition, conspiracy, and riot, should vary from the system of Chartism accepted and signed by Messrs O'Connell, Hume, and others, and adopted and defended by the peace-professing Sturge—yet, nevertheless, the propounders of the system are chargeable with every act of violence by which its professors sought to establish the details. Could argument be more unfair, or reasoning more inconclusive, than the attempt to establish the guilt of Louis Blanc by the act of those who, though professing his principles, sought a different mode for their accomplishment?

Again, the writer of the "Times" asks:—"Who were those cowards who chained him round the chamber?" Here we would use the Irish mode of reply—the only one in such a case open to us, namely, to answer the question by asking another. Who were the three million fighting men to whose physical strength Daniel O'Connell appealed as a means of accomplishing a Repeal of the Union? And upon whom did the Whig government rely as a charmer to lull the storm he had created, and who was the most loud in his denunciation of those who would use their own details to establish the Liberator's system? Again, who sanctioned the carrying before an infuriated populace the flag with the king's head reversed, and the bloody executioner with the axe? And yet, these were the details by which the moral force Whigs threatened to accomplish their system of Reform. The accuser of Louis Blanc is well aware that the propounder of a system is not answerable for the means resorted to for its accomplishment, but that those means are urged upon men, and adopted by men, according to the anticipations of benefits to be achieved, and are measured by their own prudence, their own cunning—their own courage, recklessness, or destitution.

The propounder of a system may be attached to life, and cherish life, because he has the means of enjoyment; and, imbued with a spirit of humanity and philanthropy, he may be induced, even at the risk of his own cherished life, to struggle for equal blessings for all; but the acts of those who are destitute of similar comforts, will not be measured by his caution. "Hunger will break through stone walls," and an exasperated and starving people will break through the strongest bonds with which the field of agitation is encircled. And here we make no allowance for the state of excitement in which France was placed at the time of Louis Blanc's assumed delinquency—we make no such allowance, because we should thereby weaken his defence, which, without such an excuse, we believe, in our conscience, to be complete.

Further on, the "Times" gives us the most convincing proof of the value of experience, and its reasonable effect upon the mind of Louis Blanc. The writer says:—

"But the truth is, that this sage conclusion never entered the author's brain, or flowed from his pen, until the utility of this very copy of main had been most thoroughly tested and disproved."

Let us in fairness ask, whether a more flattering tribute could be paid to the sagacity, the wisdom, and judgment of man? The "Times" delights in scraps of Latin, when they carry with them conviction to the dull mind that does not understand the "dead language;" and two words of Latin here supply the justification of Louis Blanc—"experientia docet." And what amount of vituperation would Louis Blanc have received at the hands of the commentator, if, in defiance of past experience, he had pertinaciously persevered in error, rejecting the influence of experience. If we were inclined to retaliate, and thus weaken the defence of the stranger, the prudence of the "Times," gathered from experience evinced from its several changes, would supply the strongest arguments; but we shall not use them, as we are not prepared to offer the accusation of the "Times" as the justification of the stranger.

Then, if we were at a loss for the purity of Louis Blanc's belief in the just and honourable realisation of his system, we have it in the admission of the accuser; and the accused, if in need of it, is entitled to the benefit of the doubt. The "Times" says:—

"As to the dealings with the two classes of bourgeoisie and people, we do not say that he might not have taken himself that it was possible to give to one without taking from the other."

Such in our conscience, we believe, was, and is, not only the fond, but cherished anticipation of Louis Blanc; and, like him, we are sincerely believe in its practicability. Nay, we go further than the assumption of the "Times" as to possibility, for we assert, without fear of contradiction, that the only practical mode of ameliorating the condition of the shopkeepers is by ameliorating the condition of the people. Emancipated Labour is the fountain head—the source—the only pure spring from which the shopkeeping and all other classes can replenish their reservoirs; and, although it has been the policy of the league of capitalists to aid kingcraft and priestcraft in the subjugation of Labour, to the end that they themselves may pillage its store, the voice of knowledge, and the demand of right, is, thanks be to God! becoming too powerful for the cannon of the one, and the thunder of the prejudice of the other; and the day is not far distant when monarchs will find that the Altar must be the foot-stool of God, and not the couch of Mammon—the Throne must be based upon the affections of the people, and not upon the prejudice of their enemies; and the Cottage must be the castle of the freeman, and not the den of the slave—and then every honest labourer will fly to the cry of "My castle is in danger!" with more alacrity than the mercenary obeys the summons to the slaughter of his fellow-man, for a shilling a day.

As in most similar cases, we find the answer to the accusation in its concluding paragraph. The writer says:—

"We do not assert that he recommended pillage, that pillage was a development of his doctrine which could hardly fail of being produced. M. Louis Blanc pleads to condemn to the guillotine and pillage."

Here we have the complete admission of the innocence of Louis Blanc, and the irrefragable and unanswerable condemnation of the enemies of labour. What, then! Louis Blanc, heretofore charged with the intent to pillage and confiscate, is now acquitted upon his count, while his accuser unblushingly admits the resolution of the terrorist to withhold the just claims of the people, and that they themselves would rather die in resisting justice than concede it to those for whose benefit the revolution was organised, and by whose valour the Republic was established upon the ruins of a profligate and faded monarchy.

Oh! how easy it is to crush a great man—how simple it is to elevate a little man! Louis Blanc, if not the propounder, is, if adopted, the energetic advocate of a system whose efficacy, if adopted, is acknowledged by the "Times" in its admission that the wealthy would resist it to the death—and he is damned; while the ex-royal hand to the blistered fist of the penniless people, and there deposited two four-penny pieces, which, by some strange process of alchemy, were transmuted into a handful of gold coin, and the royal exile is extolled as a saviour, because he saved the *Ocean Monarch*, burning, and allowed some of the refugees a shelter in his home instead of plunging them into the deep. But heed not the revellings of our Press, brave, and gallant, and persecuted stranger; it does not reflect the opinions of our country, and although you are now the victim of a cruel Dictator, a packed Assembly, and intolerant prejudice, the day is not far

distant when the Labour question you have espoused will be the foundation of a system which may defy the cannon and the sabre and withstand the assaults of prejudice.

## THE NEWEST FRENCH HUMBUG.

The many unmeaning words and phrases that have been used from time immemorial, as a solution of the term "Liberty" and now brought into prolific use by the founders—or would-be founders—of the new French Constitution, furnish the strongest proof of the gullibility of man. "Liberty, Equality, Fraternity," are now translated into the "Protection of the Citizen, in his person, family, religion, and property;" and recognising his right to instruction, labour, and assistance; and then we have the most endearing words, actually coined by the falsest lips, to explain and propound duty, rights, and obligations, and all sealed with the kiss of life. In fact the French Constitution—as it is called—is based upon a bag of wind, and the superstructure must be as insecure as the house built upon a sandy foundation, while the great architect would base it upon opinion fettered by the annihilation of the liberty of the Press.

If the Constitution of France is intended to work out that boasted equality so pompously eulogised, to ensure that delicious fraternity so amiably paraded, to guarantee that glorious liberty so generally approved of—and if this trinity of blessings is to be participated in by all, why, in the name of common sense, establish the reign of terror during its conception and birth? Are the French people so uncivilised, so ignorant, and stultified, as to require coercion to reconcile them to this wailing, and courting, and kissing, which is to eventuate in so felicitous a union between the rich and the poor, the enlightened and the ignorant? The fact is, that the rich and artful, in the hour of doubt, woo their dupes as the love-sick swain woo his lady love; they take advantage of their weakness, susceptibility, and credulity; so does he—and the flattered people, like the flattered wife, discover their error when too late. The mystic word Constitution, represents the mystic YES in the marriage ceremony—and those whom man have joined together by Liberty, Equality, and Fraternity, are as indissolubly bound together as man and wife, but, like them, sometimes discover the value of the old adage, when it is too late.

"Lads, before you marry, mind the golden rule. Look before you leap, or else you'll play the fool."

We may paraphrase it thus:—

"Lads, before you govern, mind the golden rule. Think before you speak, or else you'll play the fool."

Nothing is more easy than the construction of a worthy Constitution, except the varied construction that lawyers and cunning men can put upon the most simple words. That the rich can always oppress the poor, as true as that a landlord of straw can break a tenant of steel. Madame Glass is a very high authority upon cooking; and, as the French Constitution appears to be a huge heterogeneous mess, seasoned to deceive the palate, we quote her. She says:—"First, catch your hare"—but, as Cavaignac is head cook, and as protection to the person is the first ingredient in the new hash, his recipe is first CATCH THE PERSON, transport him, then protect his family, religion, and property. Again, again, again, we defy the rich to frame a Constitution for the poor—and, whatever boasted privileges may be conferred upon the poor during the conception of the Constitution, they are useless and inoperative, while the capital wherein discussion is held, and where discussion alone can lead to a sound basis, is in a state of siege, while the liberty of the Press is suppressed, and while butchers rule the roast.

Let us see if we cannot invent a sound, a solid basis for a French Constitution:—

Article 1. All men have blood in their veins.

2. All men's blood is red.

3. All men die when their blood is all let out.

4. All men have noses who have not lost them; men have mouths, eyes, legs, arms, feet, body, and a head, if they have not lost them.

Such are the fundamental proofs of man's existence.

Article 5. All men have feelings.

6. Those feelings should be respected, and to that end we decree as follows:—

7. Love, law, and physic; music, flowers, and dancing—"Bubble, bubble, toil, and trouble"—Liberty, equality, fraternity, harmony, brotherhood, affection, toleration, indivisibility, union, co-operation, intellectuality, spirituality, nepugnancy, prudence, conception, will, mind, understanding, clemency, humanity, philanthropy, invention, persuasion, mild correction, disputation, example, training, education, morality, science, forbearance, virtue, self-denial, brotherly love, rights of labour, democracy, republic, KISS OF LIFE, and silence, submission, obedience, prostration.

There is as sound a basis, and just as understandable a one, as that upon which the boasted Democratic constitution of France is to be based. Next week we shall give our readers our notions of a free constitution; meantime, we hazard the guess that the vanity and deception of Louis Napoleon will once more embroil the foolish French people in a bloody struggle, as with them the feeling will shortly be, any change must be for the better; we cannot be worse off than to be drowned, or shot, or banished, if we complain of starvation.

## POOR DOUGLAS JERROLD.

"Aladdin's" lamp burns dim, and poor Jerrold appears to be groping in the dark. If he are chargeable with one failing or error more than another, it is, Heaven help us! that amiable weakness which induces us to look leniently upon the feeling of others, and if there is one which more than another deserves our humane consideration and compassion it is that of spleen. Spleen is an affliction which disorders the brain, injures the digestion, unnerves thought, and paralyses action; and no man is a greater victim to this malady than our poor friend, Jerrold, and, therefore, as long as he fought with ghosts, and Blue Beards, fiery devils, and hobgoblins, and all those supernatural beings which haunt the disordered brain, we smiled at his array of figures but jilted the man.

So long as he was the Prime Minister at "Punch's" back parlour, and the Lord Chamberlain of the ludicrous group that constituted the staff of Mr Punch, we admired his whimsical genius, and rejoiced that he had discovered so befitting an asylum and retreat. No man is disreputable to "that state of life to which it has pleased God to call him," but when he emerges from his natural position to one which nature never designed he should occupy, and when he boastfully makes that position the more public by affixing his own proper name to a political journal, as if the weight and consequence of the man was











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## LATEST FOREIGN NEWS.

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