

# 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.

ACCORDING to reports from very credible quarters, the position of Ministers has assumed a somewhat serious aspect. In two ways. Conscious of their sinking, they have determined to make a stand, and with their usual felicity they selected the Australian Colonies Constitution Bill as the measure by which to stand or fall. In this it is conjectured that the Russell section of the Cabinet has made a very marked sacrifice to the Grey section, or, rather, to the single person of the "crotchety being" himself. Meanwhile, it is understood that Lord John Russell has been very gravely indisposed; so much so as to have made a very earnest appeal to one of his independent supporters who had given notice of a motion that might have been troublesome. Not only did Ministers threaten that if their friends were lax in their support they would resign; but Lord John Russell had also held out the threat that if he were much harassed he might be driven to a resignation of a more mortal and involuntary character. The effect of these appeals was seen in the result: the independent supporter took his embarrassing motion out of the Premier's way; and to one of the most intelligible propositions, supported by an irresistible array of argument and evidence advanced by Sir William Molesworth, the House of Commons refused to attend—almost to listen.

The sacrifice of sound legislation to party was considerable. The measure before the House, the Australian Colonies Bill, as a piece of legislation is feeble and clumsy as any ever offered in that assembly; which is saying a great deal. Sir William Molesworth suggested a bodily change upon it, which would altogether have altered its nature. He proposed to distinguish between Imperial and colonial affairs, completely localizing the government in regard to local matters; transferring, as he expressed it, to the Governor in the colony the authority now wielded by the Colonial Office through its Governor. The effect of this constitutional change must have been very great and beneficial. Reposing more power in the Governor, it would necessarily have attracted to the post a class of men superior to that which now seeks colonial preferment. Localizing the provincial Government of the colony it would have set free the peculiar bent which the English genius derives from geographical varieties of climate and soil, in order to its greatest development in Colonial nationality, and so, by permitting greater freedom of play in the imperial connection, would have postponed, perhaps altogether superseded, that necessity for separation which superficial politicians so readily assume. But these considerations were far too wide and remote for the statesmen of the House of Commons: they were thinking neither of Colonies nor Constitutions

half so much as of Lord John Russell's health and his Ministerial position, and they hastened to vote, not on the merits of the proposition, but on the question whether the present Ministry should be disturbed or not. The attitude of Ministers in the debate, the disrespectful manner with which they declined to enter into the discussion at all and appealed to the pre-arranged impatience of their supporters for the division, is tantamount to a confession of the fact which we allege.

It would appear that somewhat similar coercion has been put upon their free ally, Lord Ashley. He has been obliged to give up his close adherence to the Short Time cause: that adhesion he transfers to the compromise which, suggested by "A Manufacturer" in the *Times*, has been rejected by the Short Time leaders of Lancashire and adopted by Ministers. The new arrangement is not without some recommendations, especially in its simplicity and its capacity of self-working; objects which the manufacturers profess to have solely in view. But it has the ugly feature of circumventing the Short Time Agitators by an indirect process of gaining from them two hours on the Saturday. Lord Ashley intimates, that in the teeth of the Ministerial adoption of that plan, he shall be unable to keep his supporters together; and he, too, adopts the compromise.

The journeyman bakers, who complained to Parliament, through Lord Robert Grosvenor, of their comfortless condition in the avocations of their trade, were treated with quite as little ceremony. Mr. Bright accused Lord Robert Grosvenor of "Communism" because he asked for inquiry; and Sir George Grey declared that inquiry was needless. Mr. Bright retorted upon the bakers that they must help themselves: what will he say if they do so by entering into a strict combination?

By a mercy, as the saying is, it has been discovered that Bowers, the Coloured man who was arrested at Charlestown is not a British subject, but an American citizen; so that Lord Palmerston is not morally bound to stand up for the man's rights, and the United States may do what they like with their own.

There is a world of agitation going on still in ecclesiastical affairs, and no master spirit to rule the storm. The Bishops have been meeting many times, but as yet nothing more tangible has resulted than a bill to establish an Episcopal Court, which would assume the authority now reposed for ecclesiastical matters in the Judicial Committee of the Privy Council. Dr. Blomfield tabled his bill in the House of Lords on Monday. The disturbed and shaken authority of the Church in matters of doctrine does not appear to have been directly touched by this restorative measure; though in process of time, if the Episcopal Court be well administered, the doctrinal authority of the Church might be reestablished within its own sphere. Meanwhile, some of the different forms which the Gorham case has assumed before the law courts have

been postponed. Although transferring the subject to the colonial ground, Mr. Gladstone's debate on the proposal to establish a clerical and lay synod of the Church of England in the Australian colonies virtually belongs to this agitation at home. Mr. Roebuck saw through that millstone, and sneeringly refused his assent to placing the Church of England on an equality with "Jumpers." In this debate, also, Ministers evinced the same confident reliance on their own avowed incapacity that they showed in the constitution debate: they left to Mr. Roebuck and their Attorney-General the discussion and argument; and contenting themselves with suggesting difficulties, "regretted the polemical turn of the debate," and declined really to enter into the discussion; in fact, they trusted to the pre-arrangement for the vote.

Among the ecclesiastical news of the week may be enumerated the report that the use of the Church Catechism has been stopped in the royal nursery: a rumour that might have been added to the enormities reckoned up by the Protestant Association at its annual meeting this week.

Lord Carlisle's appearance as chairman of the British and Foreign School Society, which has also had its annual meeting, might be taken as a type, not very cheering, of the position assumed by the more intelligent and aspiring of "moderate" men just now. Lord Carlisle advocated education, unsectarian education, as the great civilizer; but in alluding to the religious dissensions which are now so rife and animated, he spoke of the progress of education with unwonted despondency. He did not expressly give up his hopes, but his tone was that of a man in whom they are growing feeble. Lord Carlisle is a hearty and sincere man; but he has not got the strength of will to master events, and probably he finds his colleagues turning faint-hearted. The contest between an Austrian love of ignorance and free education, between Sectarian bigotry and Catholic religion, is getting too strong for Whig combatants in that field.

More political activities have been almost monopolized by the Protectionists. They have had a great meeting of delegates to talk rebellion, under the presidency of the Duke of Richmond, at the Crown and Anchor tavern; and Mr. Ferrand has been carrying on his agitation to get up a Wool League. The farmers talk very big, but the Wool League is no more than an individual crochet; and as to the delegates in London they seem to be destitute of a plan of action; for their resolutions, deputations to Ministers, protests, and so forth, are toys.

Socially, the aspect of the week's news is milder than it has been for some time. Murder has rather paled its ineffectual fire; and in lieu thereof we have passing before our eyes a few striking illustrations of domestic life and the laws which govern marriage. A new claimant has appeared to the St. Albans succession,—a gentleman who ought either to wear upon his escutcheon a double bar sinister, as the illegitimate son of a nobleman

illegitimately descended from Charles the Second—how these illegitimacies become complicated in noble pedigrees!—or he is a wronged heir kept from his title and property. The Earl of Lincoln is added to the long list of aristocratic persons who may be said to monopolize the privileges of divorce. The Earl has been released from the matrimonial bond on grounds not uncommon in any class of society,—a practical severance of the bond by the lady without awaiting the decree of law. But, although the need for relief is not uncommon in any class, the relief itself is common only among the wealthy. Parliament keeps up the expenses in order to give the luxury a fancy price, so that it may not become common; for legislators think divorce a bad thing, and are only sensible to the merits of the relief in their own case. A limited divorce on the score of cruelty, has been granted in the Ecclesiastical Court this week, with some difficulty and hesitation. To justify the most natural judgment in the world, the Judge felt himself bound to declare, that the wife over whom he extended the protection of the law, would not be safe either in health or life! Short of that?—Among the anomalies of this class is the case of the Agapemone; an institution founded by an eccentric religious sect, whose members practise with impunity very curious privations and licences, altogether subversive of the matrimonial laws.

From the midst of this conflicting scene, an expedition under Captain Austin, sets forth to seek our fellow-countrymen, Franklin and his brethren, lost in the chill deserts of the Arctic regions.

A crisis seems imminent in France. M. Baroche has moved in the Assembly the new law for preventing the mischiefs of Republicanism. Considering that the law is concocted by a purely monarchical committee, it is very moderate. It proposes only to disenfranchise three millions and a half out of the eleven millions of French electors. Nevertheless, M. Baroche and the committee consider the principle of universal suffrage to be sacred. The majority of the Assembly seem disposed to follow their example. What next will follow may not so easily be predicted. Almost the worst sign is the want of harmony among the journalist leaders of Republican opinion. M. Leroux, in the *République*, counsels peace under all circumstances, whatever attempts may be made against the constitution; so throwing back the Republican party to the old course of secret conspiracy. On the other hand, the *Voix du Peuple* and the *National* speak menacingly, having changed their tone if not their policy. While Emile de Girardin denounces as madmen or traitors all who counsel resistance. There is a good policy and there is an evil policy; it would be simply no policy to act either way without that unanimity which is indispensable to success. The commemoration of the Republic has passed off quietly. The decorations were splendid, and gratifying to the sight-seers; but we hear of no gaiety. The journals are surprised at the good order in which the police kept the people on the occasion; forgetting that in the first days of the Revolution the people maintained order without the police. M. Eugène Sue has taken his seat in the Assembly.

At Rome, as at Paris, all is quiet. Notwithstanding, some resentment may naturally be lurking, since arrests continue and new confiscations are being decreed. The Holy Father has restored the bastinado; and chivalrous French soldiers assist at the ceremony. It is really not much to be marvelled at that neither the French nor their protégé can become popular at Rome. At Turin, the Archbishop continues to defy the Government, hardly, one would think, to the advantage of the Church.

The German complication is becoming simplified. The Frankfurt "Interim" commission dies out; the Erfurt phantom vanishes into thin air. All that remains of German endeavour since that hopeful spring of 1848 is the confused memory of struggle and defeat, deception and bewilderment. It is something, however, that the bewilderment is less, though the only edifice yet looming through the fog is the old Diet of 1815, re-erected; Austria resuming the initiative. It is even said that Metternich is returning.

Russia has pretended to withdraw its forces; either crouching to make the leap more sure, or satisfied that Western Europe may be Cossack-ridden without Tartar aid. The affairs of Denmark and of Greece, remain, as usual, unsettled; indeed, Baron Gros has officially declared his mission to be ended, fruitlessly.

## PARLIAMENT.

### PROGRESS OF WORK DONE.

#### HOUSE OF COMMONS.

IN COMMITTEE.—Elections (Ireland) Bill—Railways Abandonment Bill.

READ A THIRD TIME.—Benefices in Plurality Bill.

OTHER BUSINESS.—Mr. Ewart's motion for a repeal of the advertisement duty negatived by 208 to 39—Lord Robert Grosvenor's motion for a committee to inquire into the condition of journeymen bakers negatived by 90 to 44—Sir F. N. Buxton's motion respecting slave and free grown sugar postponed till the 31st instant—Sir William Molesworth's amendment on the Australian Colonies Bill negatived by 165 to 42—Mr. Gladstone's amendment on the same bill by 187 to 102—The consideration of the Factories Bill was postponed until Monday evening.

#### HISTORY OF THE WEEK.

The House of Commons was employed, on Monday evening, in the discussion of the Australian Colonies Bill. The debate was begun by Sir WILLIAM MOLESWORTH, who moved "That the bill be recommended for the purpose of omitting all clauses which empower the Colonial-office to disallow colonial laws, to cause colonial bills to be reserved, and to instruct colonial governors as to their conduct in the local affairs of the colonies; and for the purpose of adding clauses enumerating and defining imperial and colonial powers."

"Lord John Russell had declared that the colonies should enjoy the greatest amount of self-government consistent with the unity and integrity of the empire, but the bill did not give them that amount of self-government. Under its provisions the Governor of a colony would be merely the puppet of the Colonial-office. Instead of being allowed to make their own laws, the colonies, even after they had declared themselves unanimously in favour of any particular legislative measure, might have it kept back for two or three years, if the Colonial-office were not satisfied with it. A long series of instances of incompetency and mischievous intermeddling on the part of the Colonial-office was given to show what evils would result from allowing the bill to remain in its present state. To illustrate the ignorance of the Colonial-office on colonial affairs, he mentioned that for several years running the Colonial-office received reports from Ceylon, according to which the number of births, deaths, and marriages in that colony was every year precisely the same. This remarkable statistical fact, which entirely escaped the observation of the Colonial-office, was explained by the fact that the same report, with an alteration only of the date, was sent year after year from Ceylon. From these reports and similar information, the Colonial-office was led into the most singular errors with regard to the financial condition of Ceylon. It mistook a deficit for a surplus of income over expenditure. (Hear.) It fancied that the Treasury of Ceylon was full when it was empty, that liabilities were assets, and cancelled notes were bullion. He contended that the colonial Parliaments ought to be invested with all the legislative powers, except those which are imperial. These should be reserved to the Crown, the colonial Parliament being restricted from touching them. The chief imperial powers are, the right of proclaiming and of making treaties, of prologuing and dissolving Parliament, of raising fleets and armies, of establishing forms of judicature, of granting titles, and of coining money. The prerogative which the Queen enjoys in England as head of the national Church should not be extended to the colonies, because there should be no "national" church there. As regards the responsibility of the governor to the people, a colonial Parliament should have the power of removing a governor, by address to the Crown from two-thirds of the whole number of members of the colonial Parliament.

"The great principle upon which the colonies would be governed is precisely similar to that of the United States. The great statesmen who framed that constitution had this problem to solve—to divide the powers of Government between the States and the Union so as to reserve to the States self-government in their own affairs, and at the same time to invest the Union with the general government of the whole nation. Now, every one who has studied the subject acknowledges that, as far as the division of the powers of government is concerned, the constitution of the United States has worked well for the last seventy years. Therefore I am entitled to infer that my constitution for the colonies, which, as far as the division of the powers of government is concerned, is similar in principle and machinery to that of the United States, will also work well; for it seems to me that there is a striking analogy between the system of government of the United States and what ought to be the system of our colonial empire. The United States is a system of government of states clustered round a central republic; our colonial empire ought to be a system of colonies clustered round the hereditary monarchy of England. The hereditary monarchy should possess the powers of government, with the exception of that of taxation, which the central republic possessed. If it possessed less, the empire would cease to be one body politic; if it continued to possess more, the colonies would be discontented at the want of self-government, and would, on the first occasion, imitate their brethren in America. To prevent such an event I propose that the Colonial-office shall cease to interfere with the management of the local affairs of these colonies, and that they shall possess the greatest amount of self-government that is not inconsistent with the unity and well-being of the British empire. With this object in view, I submit to the consideration of the House the measures to which I have referred. I do so with diffidence as to the details of those measures, but with confidence that they are founded upon the true principles of colonial policy. I, therefore, ask the House to recommend this bill, and to consider these measures in detail."

Mr. LABOUCHERE could see no analogy between our colonies and the United States, nor did he think that such a scheme as the one proposed was at all practicable. So far from effecting the object in view it would introduce nothing but confusion and discontent into every part of our colonial empire in which it was applied.

Rebuking this mode of dismissing the subject in "a few minutes' speech," Mr. ADDERLEY contrasted the colonial policy of Mr. Labouchere, Earl Grey, and Mr. Hawes since they came into office with what it was while they were in opposition, and contended that our colonies are entitled to a system of government in harmony with the British constitution. Ministers had framed a constitution for the colonies more like that of Russia than of England—a jumble of despotism and oligarchy, with a spice of democracy.

Sir GEORGE GREY was unable to see how they could insert in an act of Parliament any such accurate definition of imperial and colonial questions as would carry out the object proposed; and he sneeringly said that he should not apologise for not being able to speak for half an hour on this subject.

Mr. GLADSTONE supported the motion on the ground that it is highly desirable to emancipate the colonies altogether from the control of the Government at home, unless upon defined objects that clearly belong to imperial discretion.

The House having divided, the numbers were:—

For the motion, 42; against it, 165: majority, 123.

A long discussion then took place upon a motion made by Mr. Gladstone, that the following clause be inserted:—

"And whereas doubts have existed as to the rights and privileges of the bishops, clergy, and other members of the united Church of England and Ireland, in regard to the management of the internal affairs thereof in the said colonies; be it enacted, that it shall be lawful for the bishop or bishops of any diocese, or dioceses, in the said colonies, or in any colony which her Majesty shall, by Order in Council, declare to be joined to them, and the clergy and lay persons, being declared members of the Church of England, or being otherwise in communion with him or them respectively, to meet together from time to time, and at such meeting, by mutual consent, or by a majority of voices of the said clergy and laity, severally and respectively, with the assent of the said bishop, or of a majority of the said bishops, if more than one, to make all such regulations as may be necessary for the better conduct of their ecclesiastical affairs, and for the holding of meetings for the said purpose thereafter."

By asking their assent to this motion he did not call upon the House to take upon itself the responsibility of determining what should be the system of church government and discipline in Australia. His sole object was to give the members of the Church of England in our colonies the same privileges as those enjoyed by dissenters:—

"To the clause which he had described he was willing to add five provisos which he had placed upon the votes. The first provided that no temporal or pecuniary penalty or disability should be imposed by the regulations that might be made by the members of the church. The next provided that no one should be bound by the regulations but the members of the church. The third, that as the sees in Australia had at present certain legal relations with the metropolitan see of Canterbury, those relations should not be modified without the Archbishop's consent. The fourth, that there should be no regulation made affecting the right of the Crown in the nomination of bishops without the consent of the Secretary of State. The last, that no regulation should authorize the bishop to admit to any clerical office any one who did not take the oath of allegiance, subscribe the articles, and declare his unfeigned assent and consent to the Prayer-book."

As an illustration of the evils arising from the want of some such convocation as the one proposed, he referred to the fact that no clergyman could officiate in the colony without a licence from the Bishop, and that this could be withheld or withdrawn by the Bishop at his own pleasure, without assigning any reason for so doing. He did not call upon the House to interfere with this arbitrary and unbalanced power; all he asked was merely, that the members of the Church of England in Australia should be allowed to deal with it, without being deterred by fears and doubts of the penalties of the law. If the members of the Church of England could not do that for themselves which the Roman Catholics, the Presbyterians, the Independents, and the Baptists did for themselves, Parliament could not help them. What he asked was, that Parliament should put it in their power to regulate their own affairs, as freely as other sects do.

Mr. LABOUCHERE strongly objected to the proposal, on the ground that it went to establish an ecclesiastical system and a local legislature founded thereon, which would be independent alike of the Imperial Parliament and the Colonial Legislature. He objected to laws being made by an ecclesiastical synod, unknown in the history of Christianity.

Mr. HORE and Mr. WOOD supported the motion, on the ground that the Church in the colonies should be allowed to have her usages equally with the Wesleyans and Roman Catholics.

Mr. ROEBUCK detected in this motion an underhand attempt to establish a Convocation. Finding

that they could not gain their point in England, the friends of that point were trying to establish something of the kind in the colonies. These gentlemen wished to be placed in the position of Dissenters. Now, were the members of the Church of England to divest themselves of the character of members of that Church, and put themselves on an equality with Jumpers? [Mr. GLADSTONE was understood to say "Yes."] Let the House understand what that means. First he would strike out altogether the names of "the united Church of England and Ireland"—they were persons professing anything they liked—a simple body of Dissenters that chose to meet together. And why, then, should the Imperial Parliament pass anything about them at all? If they ever established that independent ecclesiastical legislature, there was an end to "the Church of England and Ireland," a complete separation of Church and State. The motion was self-contradictory. If they belonged to the Church of England they must submit to its ordinances, and if they did not belong to it, let them call themselves Dissenters, and he would ask perfect freedom for them to do what they liked, however ridiculous it might be. If the right honourable gentleman had brought forward such a motion as a "Jumper"—(a laugh)—he should have thoroughly understood him, and would have seconded him, but not having done so he felt bound to oppose it.

Mr. ROUNDELL PALMER was afraid, from the speech they had just heard, as well as from other symptoms, which unfortunately no one could help perceiving, that they were approaching a time when the principles which the Church of England maintained would be discussed under far different circumstances from those they had been hitherto accustomed to hear, and under which all who were friendly to that Church, or the Monarchy, or the country itself, would ever wish to hear them discussed. The views enunciated by Mr. Roebuck respecting the Church were tyrannical. By constitutional law, at this moment, the Church of England has as much right to have her spiritual necessities considered by the Bishops and Clergy in Convocation as the State has a right to have temporal matters considered in that House.

Sir GEORGE GREY regretted the polemical tone which the discussion had taken. He could not avoid expressing his regret that the course taken by some members of the Church had led to proceedings tending to exhibit the Church in a state of disunion, thereby impairing its efficiency. He opposed the motion, because it sought to make the Church in the colonies independent of the State.

Mr. ADDERLEY begged the House to remember that the question before them was simply whether the Church in the colonies should be allowed to meet for the management of its own affairs without incurring the penalties of *præmunire*.

Sir JOHN JERVIS opposed the motion, because it would introduce heartburnings and dissensions into the colonies. As for the argument used by the last speaker, it was altogether irrelevant, the statute of *præmunire* being a territorial enactment, and not applicable to the colonies at all.

Mr. GLADSTONE reiterated that all he asked for the members of the Church of England in the colonies was, that they should have the same power of making regulations for their own guidance as other religious bodies had.

The clause was negatived by 187 to 102, and the third reading of the bill was fixed for Monday.

Mr. EWART brought forward his motion for the repeal of the advertisement duty, on Tuesday evening. It is, he said, one of the most objectionable and one of the most oppressive taxes. It is one of the heaviest burdens on literature, science, and art; and it presses much more heavily on the poor than upon any other class of the community. He compared American and English newspapers in order to show that the former have nearly ten times the number of advertisements which the latter have, and this difference may be fairly ascribed to the fact that there is no duty on advertisements in the United States. At present the tax produces £157,000 a-year, a very small sum considering the evils which it inflicted. The motion was supported by Mr. MILNER GIBSON and Mr. HUME, opposed by Mr. TRELAWNY and Sir CHARLES WOOD; by the former, because he thought we ought to appropriate £2,000,000 a-year towards the payment of the National Debt, and could not spare the sum which would be lost by repealing this duty; by the latter, because he could not afford to give it up, as he could not carry on the public service and pay the interest of the debt without money. The House having divided, the motion was negatived by 90 to 44.

The case of the journeymen bakers was next brought under discussion by Lord ROBERT GROSVENOR, who moved for a select committee to inquire into the sanitary condition of that class of workmen. Last year he had moved for leave to bring in a bill to prohibit night labour in bakehouses, which was refused, although no attempt was made to deny the existence of the evils complained of. On that occasion Sir George Grey admitted, on sanitary grounds, there might be a case for interference, and

it was therefore now proposed that a committee should be appointed to inquire into the sanitary condition of those places in which the food of the people is prepared. If it can be proved that these places are not only so unwholesome as to injure the health of those who work there, but also to affect the bread, rendering it unwholesome, all parties must concur that some sanitary regulations are necessary.

Sir GEORGE GREY opposed the motion on the ground that it would be violating the principles of political economy; that it would be impossible to enforce it, and that if Parliament should legislate for journeymen bakers it would immediately be asked to legislate for other trades.

Mr. STAFFORD did not think the question was fairly met by such arguments as these:—

"It would not be likely to attach the working classes to the legislation of this country if they found that, under the guise of philosophy and certain dogmatic rules, the House of Commons endeavoured to conceal their inability to deal with the evils of a complex social system; and, if Parliament made them feel that it would do nothing for them, in the long run they would think it extremely desirable to do a great deal more for themselves than Parliament would wish."

Mr. BRIGHT charged Lord Robert Grosvenor with advocating Socialist doctrines, or at least with acting as the advocate of men who hold those opinions. In the *Baker's Gazette*, a newspaper specially devoted to their cause, he found doctrines laid down which were identical with Communism:—

"They were, that the country must soon go back to the old principle of determining by act of Parliament the minimum of wages which working people were to receive, regulating that minimum by the prices of food. If Parliament did that, and fixed the number of hours which was to constitute a day, then it was said that a great point would be gained for the working classes of this country. The writer next went on to say that, in holding those opinions, he by no means maintained the views of Communism, because he would allow all who thought proper to work longer each day than the number of hours specified by law as the limit. But he unhesitatingly put it to the House whether the language of that journal did not amount to Communism? Was it not similar to the language held by Robert Owen, and by the Communists of France, and by the Communists in other countries? Then, he would ask, who were the clients of the noble Lord? They were not women or children, but grown-up men, and not ordinary men either, but Scotchmen; and it was generally thought that if any description of persons were better able than any other to take care of themselves, Scotchmen formed that class. The condition of these journeymen bakers was represented as most horrible—the dens in which they worked were said to be dreadful. Then, if they came to England voluntarily to work in such places, how very horrible must be the places which they quitted? He was astonished to see such a cause sanctioned by the advocacy of the noble Lord—it was most surprising to see him contending for the supporters of such a publication as the *Gazette* to which he had referred—to see him urging the adoption of Communistic doctrines in favour of any class, and, worst of all, in favour of a body of stalwart men who needed no protection."

Lord DUDLEY STUART supported the motion. He had not heard a single reason why it should be refused.

Mr. GEORGE THOMPSON repudiated the doctrines advanced by Mr. Bright. He had himself been accused of being somewhat too much of a political economist; but if he could imagine that the science of political economy necessarily led to such opinions as those expressed by the Member for Manchester, it would greatly alter his sentiments on the subject. It appeared to him that a great deal of information was yet wanted, if not for legislation within the walls of that House, at least for the purpose of influencing public opinion out of doors.

Mr. SHARMAN CRAWFORD was also among the supporters of the motion. On a division the numbers were:—

For the motion, 44; against it, 90: Majority, 46.

The Archbishop of CANTERBURY took an opportunity, on Tuesday, of replying to the charge lately brought against him of having nominated one of his sons to a valuable reversionary sinecure in the Prerogative Court of Canterbury. As regards the nomination the statement is true, but false as regards the value of the sinecure. By an act passed in 1847 all future nominations in the Prerogative Court were placed under the control of Parliament; the consequence is that the office of registrar, if ever held by his son, "which is very uncertain, not to say improbable," will be performed in person, and its salary will be regulated according to the duties and responsibilities of the station.

It would appear from what took place in the House of Commons on Thursday evening that there will be no effective opposition to the compromise on the Factory Bill which Ministers intend to propose. On the question that the committee should be postponed till Monday, Lord JOHN MANNERS said:—

"He agreed with his noble friend who had been in charge of the bill, that the framework of the measure proposed by her Majesty's Ministers was more likely to produce a beneficial result than the bill as proposed by his noble friend. He was, therefore, inclined to accept the bill proposed by her Majesty's Government; but

beyond that he could not extend his approbation. He should, therefore, on the bringing up of the report, propose that half-past five o'clock should be substituted for six in the evening, which would make it an effective ten hours bill. And he considered that both the honour of the House and the rights of the people were concerned in the passing of an effective ten hours bill." (*Loud cheers*).

Mr. AGLIONBY thought there was nothing to hinder the House from going into committee upon the bill at once. Sir GEORGE GREY said the bill was in charge of Lord Ashley, who had left the House, after having given directions that the bill should be committed on Monday. The bill was accordingly postponed until Monday.

The Elections (Ireland) Bill went through committee on Thursday, and was ordered to be reported last evening. A short discussion took place on a motion by Mr. O'CONNELL introducing vote by ballot, but Mr. BERNAL ruled that it was not within the scope of Parliament to entertain that question in discussing the bill then before it.

#### PROTECTION MEETINGS.

This has been a busy week with those noblemen and landowners who are striving to stave off the agitation of the Rent Question, by sending the farmers a wool-gathering in search of Protection.

On Monday a meeting of delegates from various agricultural societies throughout the kingdom took place at the South-Sea House, at which an address was adopted, of rather a vague nature:—"A dissolution of Parliament," it said, "cannot now be remote, and may occur much earlier than is generally imagined. If Protection is to triumph, Protectionists must be prepared for the struggle a dissolution will bring. The two great points on which preparation is indispensable to success are—close and untiring attention to the registration of electors, and a timely selection of fit and proper candidates." The address proceeds with recommendations "for the efficient performance of these requisites;" and concludes with a hint that, though nominally applied to county representatives, the suggestions are equally applicable to boroughs." Several reports of the distressed state of the agricultural districts were read, but none of the protectionist journals have given any details as to the nature and extent of the distress.

The grand meeting of the noblemen, gentry, and farmers, who are about to commence an agitation in favour of the reënactment of the Corn-Law took place at the Crown and Anchor, on Tuesday. Nearly 2000 persons are said to have been present, and several inflammatory speeches were made by Mr. Chowell, of South Muskham, Newark, Mr. Edward Ball, of Burwell, Cambridge, Mr. Watson, of Keillor, in Scotland, and others.

Mr. Chowell "had no hesitation in saying that the agriculturists, as a body, had never been in a worse position than that in which they were at present placed. Already the agricultural labourers talked of combinations, and he could not help anticipating the most serious perils after harvest. The labourers did not blame the farmers for their condition, for they were well aware that the farmers had not the means of affording them employment; and under those circumstances could it be expected that farmers would mount their horses for the purpose of opposing the just demands of their humbler fellow-countrymen? Mr. Cobden had said what he would do if a system of protection were reëstablished, and what would then become of the landlords. But I will say openly that if the landlords will stick to us, we will stick to them—(*Loud and enthusiastic cheers*). We own nine-tenths of the horses of the kingdom, and we have the men to ride upon them—(*Vociferous cheering*.)"

Mr. Edward Ball asserted that "the landlord who is a party to the passing of free-trade measures is bound to sustain and uphold his tenantry—(*Vehement cheers*)."

He wanted also to know, "if the land be to pay the interest of the national debt, whether it is fair and just to take away the income out of which the interest of the national debt is to be paid, and what right or justice there is in demanding the full payment of the national debt?—(*Loud cheers*). If the fundholder has looked on and encouraged the movement which was made to bring us to ruin, I want to know with what propriety he can ask to gather out of our ruined means the wealth which, under other circumstances, we would cheerfully pay him?—(*Cheers*). But we are told that our landlords cannot now reverse this policy—that they have gone too far to recede—and Cobden, last year in Leeds, said only let the agriculturist come forward and put in one shilling in the shape of a corn duty, and I will create such a tumult as shall shake the kingdom to its centre—(*Laughter*). Most deliberately and dispassionately my answer to that is—The sooner the better!—(*Tremendous cheering; the whole of the assemblage rising, and waving their hats and hands*). I say that we have a conscience, that we have a superintending Providence, that we have laws violated, that we have all these things which will sustain and give endurance to us in any conflict that may approach; and that, therefore, we may laugh at all threatenings, and set them at defiance—(*Loud cheering*). But what have the tenant-farmers to fear at the approach of discord? Can you be worse off?—('No, no!') Can any alteration damage you?—(*Iteneved cries of 'No, no!'*) All is lost!"

They would not fear the threats of a demagogue. My answer for the whole body of the tenantry of the country is this, that we are disposed to risk all, brave all, dare all—(*Vociferous cheering, again and again repeated*)—

and that we are prepared, come what will, and cost what it may, at the hour of our country's peril, for our homes, our wives, and our families, to take those terrible steps which are the most frightful for a good and loyal man to imagine, but which necessity and unjust treatment hurries us on and brings us to the contemplation of.—(*Cries of "Bravo, Ball," and vehement plaudits.*)

Mr. Watson spoke for the farmers of Scotland.—"One subject alluded to that day roused his Scotch blood a little. The tenant-farmers were told that they had neither the moral nor the physical courage to stand up and insist upon their rights. If such men as the 'Apostle of Peace' and his satellites choose to insult us, the men of England, the men of Scotland, and the men of Ireland, then say I to them—

"Come on, Macduff,  
And damned be he who first cries—Hold, enough!"

(*Vociferous cheering.*)

Professor Aytoun, of Edinburgh, indulged in the same strain. He believed that "the yeomanry and the tenantry in both countries are united in their determination to have the infamous measures which are over-riding us all repealed: and when the red cross of St. George and the silver cross of St. Andrew are blended indissolubly together, I fear no Cobdens—I fear no opposing force. (*Loud and long-continued cheers.*) I despise their threats, as I know that their hearts are cowardly; and I tell them that their insolent challenge has been taken up, in a manner which they fear to answer, by the true men and the valiant spirits of Britain; and in the justice of the cause we repose our faith in its issues. (*Loud and long-continued cheering.*)

Mr. William Caldecott, of Triton-lodge, near Colchester, would not petition the House of Commons; "but if we are to have no Protection, let us go thousands in a body to insist upon equality of burdens. We have the power in our own hands. If they will not listen to the voice of reason—if constitutional means will not avail, band yourselves together in a league for withholding the taxes, the tithes, and the poor-rates—(*immense cheering*)—until the Government do listen to your complaints."

Mr. J. Allnutt, of Wallingford, gave a broad hint to the landlords. "The continuance of the present system will ruin the landed interest of the country. We shall go first, but noble Lords and the aristocracy of England will be the next to follow. We have lived long enough to find out that the expression of 'rowing in the same boat' has meant nothing. We have rowed in the same boat, but they pulled one way while we pulled another—(*Cheers.*) We come forward not only in defence of our own rights, but the rights of our landlords. I believe their eyes will yet be opened, and that, when united with the tenant-farmer, they will not only re-establish his rights, but preserve the throne and prevent the establishment of a Republican form of Government in this country."

The meeting was also addressed, in support of a series of seven resolutions, defending Protection, and protesting against that "miscalled system of free-trade," by Sir Matthew Ridley White Ridley, the Earl of Eglington, Lord John Manners, and others; but the most remarkable portions of the proceedings are given in the passages we have cited.

Mr. H. Higgins, of Hereford, advised the Ministers to take warning from that, the most extraordinary meeting ever held in England. (*Cheers.*) I call on the Government (said the speaker, suiting his action with outstretched arms to the concluding words of the sentence), and I tell them to redress our wrongs; and, unless they do so, we are prepared to exercise the strength we still retain in our arms. (*Loud cheers.*) If they won't be led by argument and by rational means—if they won't listen to the voice of reason, and to facts and figures which show the impossibility of farmers continuing under this system—if they won't alter their system by moral force—then we will fight for it. (*Tremendous applause, the whole meeting standing up and cheering vigorously.*)

The Duke of Richmond said, he was not made of that stuff which permitted him to go about with the wind, flattering every popular demagogue. (*Loud cheers.*) And he had one English quality in him—that he would not be bullied. (*Continued cheering.*) He would not suffer a knot of cotton-spinners in Manchester to dictate to the whole empire—he would not consent to lose the colonies of Great Britain—he would not sit by and see men trying to ruin the shipping interest, and to force into emigration those honest and industrious mechanics who, by their skill, energy, and good conduct, had, up to the time of the repeal of the Navigation Laws, been able to obtain a fair day's wages for a fair day's work. (*Cheers.*) Nor would he consent to leave the honour and glory of this great country depending upon Mr. Cobden and Mr. Bright. (*Loud cheers.*)

Thanks were voted to the Chairman (the Duke of Richmond) amidst the most vehement demonstrations of enthusiasm.

A large meeting of Protectionists took place at Ipswich on Saturday. The chief speakers were Major Beresford and Mr. George Frederick Young. In the course of a long harangue, on the need of protection to save the nation from ruin, the latter said it was folly to look for relief from the present distress by any measure of financial reform. The very utmost reduction which Mr. Cobden could promise in the national expenditure was £10,000,000, whereas the loss to the farmers from the abolition of the Corn Law was said to be £90,000,000 a year. He denounced competition—"the offspring of free trade"—as lying at the root of all our social evils; the manufacturing system is rotten to the core, so that no lover of his kind would give any encouragement to it; and we have now arrived at a crisis in which we must either give up free trade or give up

humanity. Major Beresford eulogized the Parliamentary tactics of Mr. Disraeli, and endeavoured to convince the farmers that the only way in which they can restore protection is by turning out every one of their representatives who does not vote in favour of it.

A numerous meeting of landowners, farmers, and others was held at Malton, in Yorkshire, on Saturday afternoon, to hear Mr. Ferrand explain his views on the subject of a Woollen League for the professed purpose of ruining the cotton trade. He enlarged upon the necessity of taking immediate steps to put down the men of Manchester. There is no time to lose; "wait twelve months longer and we shall have Protection restored or the country ruined." After a long denunciation of American slavery and the cotton trade he went on to ask why it is that slavery exists in the United States, and then answered his own question:—

"Because England wills it—because you encourage it—because you are the madmen to spend your money in buying slave-grown cotton in America, instead of growing wool in your native land. It is horrible, it is damnable, and the judgment of God is upon us. (*Applause.*) It is to rescue England from that infamy, that shame, and that disgrace that I call upon the people of England, and the farmers of the Malton polling district, to join the Farmers' Wool League. (*Applause.*) Oh, it will be a happy day for England when she can generously stand up and exclaim, 'No slave-grown cotton is permitted within these our realms; thank God, from slavery our hands are clean.' (*Cheers.*)"

It is our dependence upon the United States for cotton which makes us tamely submit to all sorts of indignities from the American Government. Look, for example, at the way in which a sailor on board an English ship was treated by the authorities of Charleston a few weeks ago. On the ground of his being a man of colour he was dragged from the ship, put in gaol, and kept there for two months. What would Pitt, the immortal Pitt, have said had he been alive? He would have ordered our fleet to sail to Charleston instantly with orders to level it to the ground, unless instant redress were given. But Lord Palmerston thought there would be no advantage in pressing the matter. Never was there anything more disgraceful, more humbling on the part of our Government:—

"It appears now, so far as the Government is concerned, that the protection of the British flag is to be left to British merchant seamen, and as I am a living man, if I were the captain of a merchant ship, and the authorities of Charleston came on board my vessel and tore one of my crew away, I would thrust a red-hot iron into a barrel of gunpowder and blow them to the devil and myself to glory. (*Laughter and cheers.*)"

He concluded by moving a resolution in favour of joining the Wool League, which was carried unanimously.

#### CLERICAL AGITATIONS.

The *Morning Chronicle* of Wednesday, enlarges upon the extent to which the clerical agitation has lately gone, no less than 1500 clergyman having expressed a desire that something should be done to set the minds of men at rest on the points at issue, and the journalist affirms that the late meetings of the bishops have not been without a result. After several days spent in anxious consultation at Lambeth, the fruit of their deliberations is the bill laid by the Bishop of London on the table of House of Lords, on Monday, of which we take the following outline from our contemporary:—

"The bill proposes that the jurisdiction of the Judicial Committee of the Privy Council shall remain as heretofore, but that as often as it shall be necessary to determine any question of doctrine of the Church of England, such question shall be referred, in the form of a special case, to the whole Episcopate, to be convoked for that purpose by the Archbishop of Canterbury—the opinion of the majority, when duly certified in writing to the Council, to be binding upon the latter, and to be specially reported to Queen. Much, of course, must depend upon the details of the measure. For instance, we must be sure beforehand that such references, when they occur (which, judging from the experience of past times, will very rarely happen), will not be settled by an opinion drawn up after an hour's conversation in the dining-room at Lambeth, but upon solemn argument and grave consideration. Care must be taken to surround the proceedings with such formalities as may impress upon the minds of the episcopal judges a due sense of their responsibility, not to the Privy Council, as advisers or assessors, but, as judicial expounders of doctrine, to the Church. Precautions of this kind, we believe, are not wanting in the present bill. It is proposed that the bishops shall sit as a court, that due notice of the time and place of sitting shall be given to the parties, who shall be entitled to be heard, either personally or by counsel, and that the prelates present, and concurring in the opinion, shall subscribe the same with their own hands. Assuming that the points to which we have referred will be sufficiently provided for, we have no hesitation in recommending churchmen to give their support to a measure which, if not all that could be desired, promises at least to relieve them from the substantial grievance of their actual position."

The *Morning Herald* attempts to deny that the meetings at Lambeth have produced anything. The

great object of those who promoted the meetings, it affirms, was

"To obtain from the assembled prelates a declaration or manifesto touching 'the doctrine of the church on holy baptism,' as a set-off to the late judgment of the judicial committee. \* \* \* Common rumour reports that a good proportion of the prelates adopted the very rational resolve to be parties to nothing which had not first the approval of the two Primates. This obviously quashed the whole plan, and it is, accordingly, we understand, altogether relinquished."

In a letter to the rector of St. Philip's, Birmingham, dated May 1, which that gentleman has transmitted to the *Birmingham Gazette* for publication, the Bishop of Worcester alludes to these meetings: he says, "the Bishops have already held three meetings, which have been very numerous attended, and they are to meet again on Monday next, when probably some final results may be determined."

We find the following statement in the *Oxford Herald* of Saturday last, furnished by its London correspondent: the comment is such as pertains to the party which the *Herald* represents:—

"There are strange rumours afloat again as to the interference of Prince Albert with the education of the Prince of Wales, in whose education, as heir apparent to the Throne, the nation must naturally take a deep concern. \* \* \* The report is, that the Prince Consort has objected to his son being taught the Church Catechism. It is also said that his Royal Highness's tutor has declined being a party to such a dereliction of duty, and that he has, therefore, either resigned his responsible office, or intimated a wish to be relieved from it as soon as another arrangement can be made. I do not vouch for the correctness of these unpleasant reports in all respects; but they are very current, and there is too much reason to believe that they have some foundation in fact. Now, we cannot help Prince Albert holding opinions at variance with the Church Catechism, however we may deplore it. The German Rationalism and Mysticism are so prevalent in the university where the Prince received his education, that it is not, perhaps, much to be wondered at that his Royal Highness should be tainted with their baneful principles; and there is much in the Prince's conduct, as respects religion and the Church, which gives countenance to this idea. But it is most unwarrantable to apply that or any other free-thinking system to the education of the Prince of Wales, who stands in a relation to the Church which will admit of no such tampering with the faith to be inculcated upon him. At his Royal Highness's baptism it was enjoined that he should be instructed in the Church Catechism. And the Catechism is set forth in the Prayer Book—which has the force of law—as 'an instruction to be learned of every person before he can be brought to be confirmed by the Bishop.' Princes are no exception to this rule of the Church. It is deemed necessary to the attainment of an acquaintance with our holy religion, to which there is no royal road. And if the heir apparent to the throne is to be trained up as he ought to be, a right-minded, sincere, and dutiful son of the Church—the Church of which he will one day be the supreme governor—it is most essential that he be early and carefully taught the Church Catechism. In common consistency it must be so. There cannot, one would think, be two opinions on the subject, among such, at least, as look upon the Church as a solemn reality, and its requirements as things which are not to be trifled with."

"Coupling the circumstance just referred to with the subject of another report that has been current the last week or two, to the effect that the use of the Athanasian Creed has been prohibited at the Queen's Chapel, it has a very bad appearance; and no wonder that it should be causing much uneasiness among those who are anxious about the religious interests of one who will at some period—not, perhaps, very many years hence—be called to the Throne, and invested with superior authority both in Church and State. The report has been put in print by at least one London journal, in order that it might be contradicted if untrue, that the Athanasian Creed was forbidden to be used in her Majesty's private chapel; and, as no contradiction has been given to it, the presumption is that it is only too true. And this is one of the evils attending the seclusion of the Royal Family from all public participation in the services and the teaching of the Church. They are never seen at public worship now-a-days. The private chapel which they attend is quite confined to the inmates of the palace—the domestic circle—a limitation which only affords too great facility for the indulgence of private predilections and prejudices, without regard to the teaching of the Church herself, as conveyed in her own ordinances. Altogether, the subject is one of great anxiety and disquiet among serious people."

It was expected that Lord Chief Justice Wilde and Justice Talfourd would have given judgment in the Court of Common Pleas on Wednesday, in the case of *Gorham versus the Bishop of Exeter*, but at the sitting of the Court, the Lord Chief Justice said that, though very desirous to dispose of the Bishop's application for a prohibition to stay the proceedings in the Ecclesiastical Court, in the present term, the Court was unable to do so, from the necessity of obtaining information essential to the due consideration of the question.

In the Court of Exchequer, Mr. Bowdler, the proctor for the Reverend Mr. Gorham, applied for a further postponement in the case of *Gorham versus the Bishop of Exeter*; which was agreed to.

The Reverend Gilbert Elliot has been appointed to the Deanery of Bristol, not, however, says the *Examiner*, because of his relationship to Lord John

Russell, but on account of his superior talents and acquirements. "Why Lord John Russell was to neglect such worth," says our contemporary, "because the possessor happened to be a connection, we are at a loss to discover; and he has acted with spirit and justice in not allowing the apprehension of groundless taunts to overrule his discretion in the use of his patronage." No one ever accused Lord John of any want of moral courage when he wanted to promote a Russell or an Elliot to a good place. The complaint is that he exhausts it all on such occasions.

Mr. Ridley H. Herschell, a converted Jew, proposes that a conference of Christians of all nations shall be held in London, in connection with the Industrial Exhibition of 1851. In order that the assemblage may not consist of a motley collection of persons holding opposite views, Mr. Herschell recommends that invitations be sent only to those who believe in the divinity of Christ and justification by faith. While disclaiming all party and sectarian feeling, he says, "With those who deny the inspiration of the scriptures, and who view Christ simply as a gifted man, sent to be an example to us, we have no Christian sympathy or fellowship." Sir Culling Eardley Smith is in favour of the proposal, and promises to promote it pecuniarily and otherwise.

The *Leeds Mercury* says, that the Committee of Council on Education has forbidden the schoolmasters in Wesleyan schools receiving Government money, to act either as local preachers or as class leaders, or to assist in holding a prayer meeting.

Mr. Henry Wilson, a Wesleyan local preacher on the "Manchester circuit," is threatened with expulsion from the body for taking part in a reform meeting at the Free Trade-hall. His accuser and judge, Mr. Osborne, superintendent of the district, is one of the most active opponents of popular education, unless it be mixed with sectarianism.

Dr. Cullen, the new Roman Catholic Primate, arrived in Dublin on Friday, and almost immediately proceeded to visit the College of Maynooth.

#### THE ARCTIC EXPEDITION.

The four vessels comprising the Arctic Expedition, under Captain Austin, namely, the *Resolute*, the *Assistance*, the *Pioneer* screw-steamer, and the *Intrepid* steam-vessel, left their moorings at Greenwich, on Sunday morning, for the Arctic regions, the officers and crews in the highest spirits. Among other preparations for their arduous undertaking, they have taken with them eight gutta percha sledges or boats of 20 lbs. each. These were ordered by the Admiralty, and are so contrived as not only to carry from seven to eight cwt. of provisions, but also to float on the wooden sledges to which they will be attached when launched off the ice into the sea. Turned upside down, they will be found admirably adapted to serve as a shelter to the men during the night. Mr. Shepherd has supplied nearly a waggon-load of balloons for the conveyance of messages; and every requisite has been provided for printing the slips and despatching them. Should the wind prove favourable on arriving at the edge of the ice, these aerial messengers will be sent up to announce the approach of the searching expedition.

The sailing orders of Captain Austin insist upon his using every exertion to reach Melville Island, and detaching a portion of his ships to search the shores of Wellington Channel and the coast about Cape Walker, to which point Sir John Franklin was ordered to proceed. From a diligent examination of these several places it is hoped that some certain trace or record of the missing expedition will be obtained, so as to enable him to form an opinion as to the best course to be adopted for their rescue.

The ships are fully equipped and provisioned for three years, to meet any emergency which may arise. In addition to these supplies there are stores and provisions left by Sir James Ross at Port Leopold; and a further store was sent out in the *North Star* last summer. These, however, are not to be considered as a part of Captain Austin's stock, but as a reserve for the aid of any of Sir John Franklin's party who may reach that spot, or as a depot on which any party may fall back, should it unfortunately be separated from its ships. In prosecuting the search, the orders are to use every effort during the summer, losing no opportunity of getting to the Westward, and to secure the ships in some safe harbour before the winter sets in. Next year the search is to be renewed if necessary; but the expedition is to return home in the autumn of 1851, unless it have found such traces of the missing expedition as may encourage a prolonged search.

Commander Phillips left for Ayr on Friday to proceed with Captain Sir John Ross to the Arctic regions.

#### MAY MEETINGS.

The annual general meeting of the British and Foreign School Society was held in Exeter-hall on Monday. The Earl of Carlisle, who presided,—

urged the necessity of merging all minor disputes and differences on matters of faith, which ought to stand

silent and rebuked before the seething and fermenting ignorance that threatened to engulf their teeming population.

"Society at large, notwithstanding many most encouraging symptoms of improvement and progress, appeared to him still to be labouring under evils which he could portray by no other epithet short of terrific. They were a hundred forms and presented themselves in a hundred ways; but, perhaps, they might be roughly classed as mainly coming under the general heads of ignorance, poverty, and crime.

"He looked upon it to be the mission—the true, obvious, and paramount mission, both of all individual men and of all corporate bodies, to wage incessant war against those evils which still disturbed and desolated our globe."

From the report of the Committee it appears, that upwards of 1000 children are in attendance at the model-schools, and that the normal-schools continue prosperous; 142 students having been under tuition during last year, and, in the training-school for females, 132 teachers. Seventy-two new schools, accommodating 7000 children were opened last year—45 in England, and 27 in Wales.

The annual meeting of the Protestant Association was held at Exeter-hall, on Wednesday; the Earl of Roden in the chair. The reports read enumerated a long list of cases in which attempts have been made to elevate Roman Catholicism above Protestantism:—

"On the occasion of her Majesty's visit to Ireland, the titles of the Romish Archbishops and Bishops were recognised, and precedence given to them which ought to have been accorded to the native nobility. Then there was the removal of a distinguished nobleman from the commission of the peace for having taken part in a loyal and legal procession. That nobleman was too highly esteemed to be disgraced by any measure, whether suggested from the Vatican, the Castle, or Downing-street. The blow struck was not against Earl Roden alone, but against the Protestant party. (Cheers.) The committee also notice the fact that a coin recently issued—called a 'florin'—was altered from the usual form of coinage by the omission of the words '*Fidei Defensor*,' and, on inquiry being made, it was found that the Master of the Mint was a Roman Catholic. (Hear, hear.) When the Jesuits were driven from Rome they found shelter under the British flag at Malta. When, subsequently, Protestants sought that shelter, so readily accorded to the Jesuits, it was denied them. On inquiry it was found that the Governor was a Roman Catholic. (Cheers.) An attempt was now being made to make the Roman Catholic religion the state religion at Malta in spite of the opposition of the Roman Catholic Governor himself."

#### STATE OF GERMANY.

The most noteworthy of the German news is the circular addressed by Austria to its ambassadors at the German Courts, announcing its intention of convoking the representatives of the different States, at Frankfort, on the 10th instant, in order to create a new central power, in place of the Frankfort commission. Austria bases this step upon the treaties of 1815. This "latest movement" is in fact a retrogression to the state of things before 1848.

According to the recent privileges granted by the Emperor of Austria to the clergy, no one can henceforth officiate as religious teacher or professor of theology in public seminaries without being duly authorized by the bishop in whose diocese the institution is. The Roman Catholic bishop can at any time displace the deputed functionary. The bishop has the option of selecting for his pupils (*Alumni*) the lectures to be read at college, and causing them to be examined upon these lectures in his seminary. For the rigorous examinations of the candidates for a doctorship of theology, the bishop names one-half of the examiners from those who have attained the degree of doctor of divinity; and no one can get this degree who has not, in the presence of the bishop or his deputy, sworn to the articles of the Council of Trent.

The Wurtemberg Government has laid before the Chamber a new law of election, which excludes universal suffrage, and introduces a property qualification.

Bavaria, it is said, intends to withdraw from the Zollverein in 1853, when the present treaty expires.

Munich is expecting another beer-riot, the price of beer having been raised a kreuzer the pint. The city has the appearance of being in a state of siege; the guards at the palace and gates are doubled; the public buildings are filled with soldiers; and the streets are regularly patrolled by detachments with loaded arms. The cause of the commotion may seem slight; but not if the German satire be deserved,—that every Bavarian gets up in the morning as a beer-cask, and goes to bed as a cask of beer.

The Court of Assizes of Cologne has just acquitted the many persons accused of participation in the insurrection of May, 1842, at Bonn. The chief of them was Kinkel, a poet of some celebrity, and formerly a professor at the University of Bonn. He had previously been condemned to death for his share in the insurrection at Baden, but the sentence had been commuted into one of imprisonment for life. When the trial at Cologne had concluded, he was taken back to prison. The Court of Assizes at Wesel is occupied in trying sixty-seven persons for having been concerned in the insurrection at Iserlohn; and the Court

of Mentz will, in a few days, commence the trial of seventy-seven accused, including some deputies of Frankfort, for different acts of insurrection.

The first trial by jury in Hanover took place on the 1st inst.

The Prussian and Hanoverian Governments have ordered their troops to remove the German national cockade (red, gold, and black) from their caps.

In the sitting of the Second Saxon Chamber at Dresden, on the 30th of April, great sensation was created by a declaration made by Zschinsky, one of the Ministers, to the effect that, although the punishment of death was abolished by the fundamental rights in the constitution, the Government did not intend to be guided by that abolition, nor by any other of the fundamental rights, if they were thought to be dangerous to the preservation of order.

The Grand Duke of Baden has, by decree of the 4th inst., prolonged for another month the state of siege of the Grand Duchy.

The *Frankfort Journal* states that the reigning Duke of Coburg contemplates abdicating the Duchy of Gotha to Saxe-Meiningen, receiving in its stead a part of the Duchy of Hildburghausen. The object of the exchange is to render the respective territories more compact.

The Prussian province of Posen is in a most deplorable state of anarchy and misery. The police and military are totally incompetent to suppress the numerous bands of robbers, who carry on their work in open daylight, and before the eyes of the authorities. Neither life nor property can be considered safe. The province of Silesia merits a similar description.

Letters from Copenhagen anticipate that it will be impossible to terminate by a pacific arrangement the question of Schleswig. Denmark insists on maintaining the bases of the preliminaries of peace laid down in the convention of 10th July last, which would lead to the separation of Schleswig and Holstein and the incorporation of Schleswig in Denmark; but as the majority of the population of Schleswig is German, it refuses to consent to what would be its political annihilation.

#### THE FRENCH REPUBLIC.

The anniversary of the establishment of the Republic was celebrated in Paris and throughout France, on the 4th instant. The Paris fête is described as very magnificent in its appointments. There were lofty triumphal arches, statues, pillars crowned with flowers, festoons of flowers, and tricoloured flags, and bands of music. The obelisk of the Place de la Concorde was surrounded with an immense platform, at each angle of which were placed immense sphinxes; whilst against the four sides of the pillar stood Egyptian figures, of huge size, as if the guardians of some treasure mentioned in the hieroglyphics above them. The fountains in the centre of the Place were sloped gently down to the ground, and covered with green turf, interspersed with beds of living flowers, whilst the waters above danced in the sunbeams amidst a profusion of evergreens and plants in full bloom. The sun shone brightly, and all was very gay, except the people. The illuminations and fireworks at night were very brilliant. No private houses, however, were lighted up. The cost of the fête amounted to 300,000 francs, one-third of which was subscribed by the city of Paris, the remainder being granted by the Assembly. None of the authorities assisted at the fête.

The new Electoral Law was moved by M. Baroche, in the Assembly, on Wednesday. Its consideration was declared urgent by a majority of 453 against 197. Generals Cavaignac and Lamoricière voted in the minority.

The six democratic candidates returned for the department of the Saône-et-Loire have a larger majority than at the former election. The lowest on the list has 24,782 votes more than the highest of his Conservative opponents.

For some days past there has been a strike among the workmen in the employment of the paper-stainers of Paris. The workmen demand that their day's work shall be limited to ten hours, as in the period of the Provisional Government. It is thought that the affair will be compromised.

Some disturbance took place on the 1st instant at Toulouse, in consequence of a number of persons going through the streets singing revolutionary songs.

#### CONDITION OF ROME.

"The Pope is at Rome," says the correspondent of the *Morning Chronicle*, "in full plenitude and power, supported by 25,000 bayonets (French and Austrians), but hated by the majority of his subjects. He has an empty treasury, and the paper currency, which was at nine per cent. before his Holiness's return, is now at sixteen per cent.

"The Romans complain that they are 'doomed to submit to men in petticoats, cowards, bigots, and as incompetent to govern as prone to revenge and oppression! These are the words of all the Romans I know; and the facts I am an eye-witness of.'"

The punishment of the bastinado has been re-

established by the Pope; and arrests continue to be made.

The *Nazionale* of Florence states, from Rome of April 26th, that his Holiness had determined to confiscate the property of the deputies of the Roman Constituent Assembly to the amount of 2,500,000 Roman piastres (11,000,000 francs).

#### RAILWAY ANNOYANCES TO THE PUBLIC.

The *Times* recalls attention to a remarkable decision just made by Baron Alderson in the Exchequer Court, in an action brought by the Eastern Counties Railway Company, for false imprisonment. The plaintiff, Mr. Gay, one of the City cornmeisters, having some time since met with an accident to his gig, near Romford, had to return to London by rail. A friend accompanied him. They took third-class tickets. When the train came up, there was but one third-class carriage, and that was full. The porter desired them to get into a second-class carriage. After some hesitation, and assured by the porter that "all was right," they did as he told them. When they arrived at the place where the tickets are taken, the guard demanded the difference of fare. They refused payment, and the guard locked the door, and when they reached the Shoreditch terminus gave them in charge to one of the company's officers. The superintendent refused to be satisfied with their explanation, and said they must either pay or go before a magistrate. Both Mr. Gay and his friend expressed their willingness either to remain at the station while an inquiry was telegraphed to Romford, or to return there with the officer and point out the porter who had put them in the second-class carriage. The superintendent refused either course, and sent them in custody of the officer before Mr. Arnold, who immediately dismissed the charge, with a reprimand to the officer.

They then returned to the station and demanded an inquiry into the matter, and an apology.

Getting neither, Mr. Gay brought this action. In defence the secretary of the company deposed that the officer had exceeded his instructions, and consequently was not justified in the eyes of the company. Thereupon Mr. Baron Alderson gave his opinion that "there was no case to go to the jury," as the officer "had not been authorised by any of the rules or regulations of the company to take the plaintiff or his friend into custody. The company, therefore, could not be held to be responsible for an act to which they had not been a party."

After some consultation one of the jury stated that they were "decidedly of opinion that the company were responsible."

Mr. Baron Alderson.—"But, sir, it is my duty to tell you that in point of law they are not responsible. It would be an absurd idea to think of making a man responsible for the actions of his servants when they had acted without his authority." The jury still persisting,

Mr. Baron Alderson added, with some warmth—"Then, as you appear to be dissatisfied with my direction, and are going to take the law into your own hands, I will try with another jury, gentlemen."

Considerable discussion ensued between the Court and the counsel on both sides, the jury still remaining in the box. At length Mr. Baron Alderson said—"I shall direct the jury that upon the evidence on my notes the verdict should be found for the defendants. The jury have a perfect right, no doubt, to find a verdict against my direction; but in that case the end will be that the Court above, upon application, will at once set such a verdict aside, and thereby in all probability entail an almost endless expense upon the parties."

The Foreman.—"Then, my Lord, under your Lordship's direction we find for the defendants." The verdict was accordingly entered for the defendants.

#### ST. ALBAN'S SUCCESSION.

In the Bail Court, on Tuesday, Sir Frederick Thesiger applied for a rule, in order to file a criminal information against Frederick Watmagh who had been annoying the Duchess of St. Albans by threatening letters, and by libels against the late Duke of St. Albans.

Sir Frederick Thesiger explained the circumstances. "In the year 1827 the late Duke, who was married that year to Mrs. Coutts, was applied to on behalf of the mother of Frederick Watmagh, it being represented that the late Duke's father had had intercourse with her, and was the father of three children by her, of whom Frederick Watmagh was one. The late Duke ascertained from his uncle that these representations were correct, and that the father of the late Duke had been in the habit of making an allowance to the family. Accordingly, the late Duke continued the assistance. Ultimately he made an arrangement by which the sum of £200 was annually paid into Coutts's bank for the family. In the first place it was given entirely to the mother; but, after some time, the two female children died, and then the money was divided between Frederick Watmagh and his mother. The Duke died in May, 1849. He made a will, but no wish was ever expressed that the payments should be continued after his death. The Duchess has, from time to time, been assisting the family of this Frederick Watmagh, who have been deserted by him. The mother of Watmagh has, for some time, been married to a Dissenting minister, who is still living, and who is in difficulties; but a weekly allowance has been paid to her by the Duchess ever since the death of the late Duke."

Mr. Justice Coleridge inquired if the letters imputed illegitimacy.

Sir Frederick Thesiger: "Oh, no doubt, my Lord. He says his mother married the father of the late Duke."

Mr. Justice Coleridge: "And that the late Duke had issue?"

Sir Frederick Thesiger: "Yes, and that he had issue, and that this Frederick Watmagh claims to be the issue. It is really a very serious matter, my Lord."

Mr. Justice Coleridge: "In some respects, then, this is like the Duke of Marlborough's case?"

Sir F. Thesiger: "Yes, my Lord, it is."

Mr. Justice Coleridge: "You may have a rule."

#### THE AGAPEMONE.

At the Vice-Chancellor's Court, on Wednesday, a petition was presented to prevent Mr. George Robinson Thomas from endeavouring to obtain possession of his son, a child of four years of age. Mr. Thomas is one of a community of persons residing at an establishment called the Agapemone, situated at Charlinch, near Bridgewater, and founded by Mr. Prince, formerly a clergyman of the Established Church. It appears that this community hold very peculiar opinions, especially upon religion, and that upon such grounds Mr. Thomas is argued to be unfit to have the charge and education of his child. Mrs. Thomas, who is separated from her husband on account of these opinions, was a Miss Nottidge. There were six Misses Nottidge, and each of them had a fortune of £6000. While Mr. Prince was in the Church he had formed a society called the Lampeter Brethren, and composed principally of clergymen. Prince officiated as curate of Stoke, in Suffolk, and during his ministry he obtained great influence over the Misses Nottidge, who were of his congregation. In 1842 Prince was prohibited by the Bishop from preaching. In 1843 the young ladies followed him to Brighton, to attend his ministry there at Adullam Chapel. In 1845 Mr. Thomas, then in deacon's orders, succeeded Prince at the chapel, and Prince opened another chapel at Charlinch. Some of the ladies also went there to be present at the opening.

Whilst the party were staying at an inn at Taunton Harriet Nottidge received a message from Prince requiring her presence at another inn; she went to him, and he informed her that she would give great glory to God by marrying Lewis Price, one of his followers; she gave consent, and secrecy was enjoined upon her by Prince, who directed her to withdraw. Afterwards another message of the same nature was sent from Prince to another sister, Agnes; on proceeding to the inn where Prince was staying, she was informed that God was about to confer on her an especial blessing, but that she must make a solemn promise that she would do what was required of her. She was unwilling at first, but, on being urged, consented, and was then informed that it was the mind of God that she should be married to Brother Thomas in a few days' time. She required time to make a settlement of her property for the purpose of providing for any family she might have. The answer was, "There will be no need of anything of that kind, you will have no family; it would not be in accordance with your present calling,—your marriage will be purely spiritual to carry out the purposes of God." She returned to her sisters without making any observation in reply, and found Mr. Thomas with them. The whole party, including Prince, Price, and Thomas dined with Agnes Nottidge and her sisters on the same day, at Taunton, where Prince informed Price and Thomas that Harriet and Agnes had, in obedience to the will of God, consented to become their wives.

Prince also induced Clara Nottidge to marry one of his friends, named Cobbe. The three marriages were celebrated on the same day; and after a time Mr. and Mrs. Thomas went to reside at Prince's house, the Agapemone. This was a large building, with grounds appropriated to the residence and recreation of Prince's followers; upon the top of the building was placed a flag, bearing the inscription, "Hail, holy love!" with the effigies of a lion and a lamb; the inmates were protected by a couple of bloodhounds, which were under the control of servants, so as to guard against the intrusion of strangers.

The peculiar doctrine of Prince and his followers was that "the day of grace was passed and the day of judgment come," and therefore prayer was no longer of any avail. They also made no distinction in the Sabbath, but spent it in healthful exercises. Mrs. Thomas appears not to have been satisfied with the new abode, and after some months she left, or rather was ordered to leave, the house. She went to Mr. Thomas's mother's, where her child was born, and afterwards to her own mother's, where she has since remained.

Mr. Wigram and Mr. Goldsmid, in support of the petition, referred to the cases of Shelley and others, as precedents. The petition was opposed by Mr. Thomas himself, who addressed the Court with perfect calmness and self-possession. He denied the allegation that he was under the influence of Prince, or that Prince or himself held blasphemous or irreligious doctrines. He denied that Mr. Prince had ever spoken of himself as the Holy Ghost; and asserted that the statements upon the opposite side were distorted and untrue. He acknowledged that they had discontinued the use of prayer, but not of worship; and that they played foot-ball, and other games on Sundays. It was in consequence of the temper of his wife that she had been uncomfortable at the Agapemone; and she had not left it in consequence of Mr. Prince's being angry with her on account of her pregnancy. He denied that he was turned out. His wife, when she married him, knew his sentiments, entertained the same, and had adopted them of her own free will before he was acquainted with her. She was then over twenty-eight years of age,—old enough to know her own mind. They, the followers of Mr. Prince, had been much maligned; but he defied any one to establish a charge of immoral conduct. The Agapemone was a work of God. It was solely on account of his opinions that it was sought to keep his child from him. He left the responsibility with the Court.

Judgment was not given.

#### MURDERS AND MURDEROUS ASSAULTS.

The affair at Clapham only grows darker with inquiry. The adjourned inquest on the body of Sarah Snelling—

who was found dead in the house of Mr. Maddle, 14, Claremont-place, Wandsworth-road—was held on Monday. Mr. Parratt, the surgeon, who analyzed the contents of the stomach, deposed that he was unable to detect the presence of chloroform, or of any poison. He was of opinion that the death was occasioned by fright. A number of persons gave unimportant evidence, occasionally interrupted by Mr. Maddle. It did not appear that, as it was first said, any plate had been stolen. On being re-examined, Mr. Maddle "could not undertake to say that he had lost any plate. A few silver spoons were lost. He had also missed a number of silk handkerchiefs, &c. He never kept much property in the house. He could not give any description of any of the articles."

Coroner—"Do you know the number of the watch?"

Witness—"No, I don't."

Coroner—"Nor the maker's name?" Witness—

"No."

A Juror—"Would you know the watch again if you were to see it?" Witness—"Perhaps I might."

Juror—"Well, you don't appear to have had much plate; can't you give a description of any portion of it?"

Witness—"No, I don't trouble myself about such things. It is only such trumpery swells as you do that."

William John Long deposed—I live at Lavender-road, Wandsworth road. I am a labourer. On Sunday week, at about twenty minutes to twelve o'clock, I was standing about seventy yards from Mr. Maddle's house. I heard a whistle. I looked up, and saw a man who appeared to me to have just dropped off the wall of the garden of Mr. Maddle's house. After the whistle he commenced to walk towards Battersea-fields. As he passed me his hat blew off, and I had an opportunity of observing him. He had a small bundle. He was almost immediately followed by a man who had a blue bag in his hand. The first man was rather short. He appeared like a tradesman. The other man was taller. He appeared younger. He had long, dark, curly hair.

One of the nephews of Snelling was brought into the room and shown to the witness, but he said he was not the person.

It appeared that two nephews were in the habit of visiting her.

As no other evidence was forthcoming, the jury returned a verdict of "Found dead, under suspicious circumstances."

A man named Macarthur and his wife, both vagrants, were arrested in Alnwick, a few days ago, on a charge of having poisoned a child by giving it arsenic.

A case of fratricide occurred at the village of Auchterauder on Thursday week. Mr. Jack, a farmer in that neighbourhood, on his way home from market, met his brother, with whom he had had a previous quarrel about some family matters; and, the dispute having been revived, Jack pulled a spring dagger from his pocket, rushed upon his brother, and stabbed him to the heart. The unfortunate man only survived a few minutes. The murderer, who was at one time a confirmed lunatic, has been lodged in gaol.

At the Central Criminal Court, on Thursday, Alexander Moir, baker, charged with the wilful murder of his wife, by beating and kicking her in a most savage manner, on the 22nd of March, was found guilty of manslaughter. In returning this verdict, however, the jury added that they considered it a case of a very aggravated nature. Mr. Baron Alderson, in passing sentence, said he entirely concurred with them in that opinion. He regarded the offence committed by the prisoner as little short of that of murder, and he, therefore, felt it his duty to pass a sentence upon him next in severity to capital punishment—transportation for life.

#### MISCELLANEOUS.

The daily bulletins relating to the health of the Queen and the royal infant during the week have been satisfactory. It is said that, should her Majesty's health be sufficiently improved, the court will remove to Osborne House in about a fortnight. The *Court Circular* says, that upon the return of the Court from Osborne, about the middle of June, the Queen will hold the usual drawing-rooms, and that it is also her Majesty's intention to give balls, &c.

Prince Albert, accompanied by the royal children, visited the Colosseum and Cyclorama at half-past nine on Saturday.

The anniversary of the Queen's birth-day, who will complete her thirty-first year on the 24th inst., will be celebrated with the customary rejoicings, except the royal birth-day drawing-room, on Wednesday, the 15th inst. Lord John Russell, Earl Grey, Viscount Palmerston, and Sir George Grey have issued cards for grand official banquets on the occasion.

Her Majesty intends paying a visit to her loyal Irish subjects this summer, accompanied by her illustrious consort and the Prince of Wales, making the Chester and Holyhead line of railway her route to Ireland, visiting the stupendous structure, the Britannia-bridge, and its locality. We hope nothing will occur to mar her Majesty's intentions. This very agreeable information has been communicated to us by Mr. Gray, agent to the Chester and Holyhead Railway.—*Freeman's Journal*.

We stated some time ago our belief that the Queen had determined that one of Cambria's daughters should act as foster-mother to the expected Royal stranger. We can now confidently announce that this honour has fallen to the lot of a native of Llanefydd. Jane Jones, the party in question, is the wife of an industrious and respectable man employed on the Chester and Holyhead Railway. Queen Victoria's nurse will be a real "Jenny Jones."—*Carnarvon Herald*.

The Marquis of Clanricarde has appointed Mr. G. C. Cornwall, Secretary to the Post-office for Ireland; and Mr. A.W. Blake, of Furbough, county Galway, has been appointed to succeed Mr. Cornwall as private secretary to the Marquis.

The Earl of Rosse, as President of the Royal Society, held a levee of the members and fellows on Saturday, at his mansion in Great Cumberland-place. The *réunion* was attended by a large number of distinguished visitors, including several members of the nobility and *corps diplomatique*.

The death of Lord William Hervey creates a vacancy in the post of secretary of the British embassy in Paris. It is said that Mr. Jerningham, formerly secretary of embassy at Madrid, and at present holding the same rank at Constantinople, will be promoted to the vacant post.

The inauguration of the Earl Fitzwilliam, as High Steward of the town of Cambridge, took place on Wednesday. In the evening there was a dinner in the Town-hall, at which 100 guests were present.

All that is earthly of the venerable and distinguished Wordsworth was consigned to earth, at the little church of Grassmere, the favourite valley of the poet, on Saturday. The funeral was intended to be as private as possible, but the attendance of ladies and gentlemen assembled to pay honour to the remains of the illustrious dead was very large. There was a long procession of carriages and horsemen, and the church was filled with ladies and gentlemen of the neighbourhood attired in deep mourning.—*Westmorland Gazette*.

Wordsworth has left a poem, consisting of fourteen cantos, descriptive of his life, reflections, and opinions, with directions that it should be published after his decease, together with such biographical notices as may be requisite to illustrate his writings, under the editorial care of his nephew, the Reverend Christopher Wordsworth, D.D., canon of Westminster, whom he has appointed his literary executor, so far as his biographical memoir is concerned, with the expression of a desire that his family, executors, and friends would furnish his biographer with such materials as may be useful for his assistance in the preparation of the work.—*Morning Post*.

It is a remarkable coincidence that Wordsworth died on Shakespeare's birthday, which is also the anniversary of his death; Shakespeare having died on his fifty-third birthday, 1616.—*Idem*.

On his way to the House of Commons on Monday night, Mr. W. J. Fox met with an accident which will prevent him from attending to his Parliamentary duties for some days.

It was stated by Sir George Grey, in the House of Commons on Tuesday evening, that the Lord Chancellor is already so far recovered as to be able to attend to business connected with his office, although he has not yet resumed his sittings in the Court of Chancery. At the beginning of this term he intimated to the leading counsel of his court that he was ready to hear, in his house, any appeals that might require immediate attention. There was only one case of that nature at the time, upon which, after hearing it argued, he pronounced a very able judgment. Another such case is now under consideration.—[How far this will satisfy suitors and the public we know not; Lord Cottenham's absence from court has caused, and must cause, serious inconvenience; to an extent of which, by the tenor of his reply, Sir George does not seem to be aware.]

In the Consistory Court, on Wednesday, a suit was promoted by the Earl of Lincoln against the Countess, for a divorce on the ground of adultery. The Queen's Advocate was absent to open the case, when Dr. Haggard interposed, and said that Dr. Jenner and himself had considered the evidence, and they felt that they could offer no effectual resistance to the suit. Dr. Lushington then pronounced for the divorce.

In the Court of Queen's Bench, on Monday, Mr. Cockburn, Q.C., moved for a rule, in order to file a criminal information against Mr. John Murray, the publisher, for a libel upon Count Pulszky, in the last number of the *Quarterly Review*. The article contained a violent attack upon the Hungarian leaders, endeavouring to connect them with the murderers of Latour, and evidently having for its object to prevent the Hungarian refugees from receiving English sympathy. Lord Campbell refused the rule, on the ground that Count Pulszky was not clearly pointed at in the libel.

On the death of Sir T. Marable, an office of £1000 per annum, in the Board of Green Cloth, and a house in St. James's Palace became vacant. The appointment was promised by Lord John Russell to Mr. Norman Macdonald, in consideration of the long and arduous duties of Adjutant-General, faithfully performed by his father, the late General Sir John Macdonald. The appointment of Mr. Macdonald, though it is one in the gift of the Prime Minister, did not take place. The house has been conferred upon the Honourable Colonel Grey!—(when will there be an end to the good things that fall into the lap of the Greys?)—and a gentleman, a clerk in the office, has obtained the vacant post, the salary being limited to £500 per annum, thus leaving a surplus of £500 to the privy purse, and which will doubtless be judiciously appropriated.—*Daily News*.

We are informed, on very good authority, that the report of the Health of Towns Commission will be issued next week. It is said that they recommend the supply of water for London to be brought from the Malvern Hills, in Worcestershire. We should like to know what would be the size of the culvert.—*The Architect*. [We are informed, on the best authority, that the Commissioners will recommend the supply of water from a spot not more than thirty or forty miles from London.]

It is stated that a strong remonstrance against the issue of any Commission from the Crown for inquiry into the affairs of the two Universities is in course of signature, and has already received the names of nearly all the heads of houses at Oxford, and is likely to meet with a similar reception at Cambridge.

The Commissioners of the Board of Customs have just issued an order that no person can be appointed to fill a clerkship in the Customs hereafter who has not a

knowledge of the French and German languages, and of arithmetic and algebra.

The directors of the Southwark-bridge Company are in treaty with the Corporation of the City of London for the sale of the bridge.

A combined deputation from the Provincial Medical and Surgical Association, and the Associated Surgeons of England, accompanied by several members of Parliament, waited on Sir George Grey, on Thursday, the 2nd inst., to present a memorial, in which they ask for an extension of the franchise of the College of Surgeons, and the admission of surgeons in general practice to form part of the governing council. They also requested that, before the Queen's sign manual should be put to any new amended charter for the College of Surgeons, a draft of the same might be submitted to the inspection of the deputation. Sir George Grey said the latter request was very reasonable, and should assuredly be granted; the other points in the memorial he should take time to consider.

Lord Ashley has written a letter to the Short Time Committee stating that he will support the clause introduced by Sir George Grey, for limiting the hours of labour to sixty hours per week, and recommending them to accept the compromise, as the best thing they are likely to get this session.

The factory operatives are determined not to accept the Government bill. Nothing but the Ten Hours Bill will be received by them. Sir George Grey's amendments have excited the greatest indignation in the manufacturing districts, where meetings are being held almost daily to protest against the measure.

In consequence of an attempted reduction of ten per cent. in the wages of the nailers, the workmen throughout the district of Dudley have been on the "strike" during the past week.

Thursday last being Holy Thursday, the annual custom of beating the parish bounds by the charity children was gone through in the morning in nearly all the metropolitan parishes, much to the amusement of the "boys" and amazement of the pedestrians.

The salaries of all the officers of the Dorchester Poor-law Union, with the exception of the relieving officers and the master of the workhouse, have been reduced by the Board of Guardians fifteen per cent.—*Dorset County Chronicle*.

The ceremony of laying the foundation stone of the Lincoln and Lincolnshire Penitent Females' Home took place on Thursday the 2nd inst. The stone was laid with full masonic honours by the Right Honourable the Earl of Yarborough, assisted by the freemasons of the province of Lincoln, the mayor and corporation, and certain of the clergy and dissenting ministers of the city and neighbourhood. The following, which is a copy of the inscription on the scroll which was deposited in the cavity of the stone will explain the origin, nature, and principle of the institution:—

"This edifice, the first stone of which was laid, with full Masonic honours, on Thursday, the 2nd of May, in the year of our Lord, 1850, by the Right Honourable the Earl of Yarborough, President of the Institution, Provincial Grand Master of Lincolnshire, and Deputy Grand Master of England, is styled the Lincoln and Lincolnshire Penitent Females' Home; and was erected by Messrs. Barnes and Birch, of the city of Lincoln, builders, from the design of Mr. Pearson Bellamy, also of the city of Lincoln, architect, by the voluntary contributions of the inhabitants of the city and county of Lincoln, assisted by other friends and favourers of its object, for the temporary residence, moral reformation, and religious instruction of unfortunate females. The Society erecting it was formed on the 11th of June, 1847, at a public meeting held at the City Assembly-rooms, over which the Worshipful the then Mayor of Lincoln, Richard Carline, Esq., presided; and at the second annual meeting of the Society, held at the Corn Exchange, Lincoln, on Monday, the 25th of June, 1849, the Right Honourable the Earl of Yarborough in the chair, the following among other rules was adopted, and incorporated in the deed of trust, viz., 'That the principle on which this institution is established, and shall be conducted, is that of entire religious freedom; the object being not to make proselytes to any particular denomination of Christians, but to reclaim those who are living in practices condemned by all pious persons.'"

The accounts from all parts of Ireland give the most favourable description of all the crops, and should the potato plant escape disease this year, even so well as it did in the last, the abundance of that esculent will be beyond any former precedent.

A large number of sales of landed property took place in the Encumbered Estates Court on Tuesday. About £54,000 worth of property is said to have changed hands in the course of a few hours. The estates brought prices varying from ten to twenty-six years' purchase.

The month of May, this year, has been unusually cold. The first six days of the month, compared with the corresponding days in 1848, show a diminution in temperature of 17.43 degs. in the shade, and 27.40 degs. in the sun.

A numerous meeting of the tenant-farmers in the vicinity of Cork took place on Sunday, at Mitthead, and Sir William Somerville's bill was denounced in good set terms, and resolutions adopted in favour of the Ulster tenant-right.

At the meeting of the Irish Repeal Association on Monday, Mr. John O'Connell said that the Pope, on his restoration, wished to have an Irish body guard formed, but that the answer of the British Government was that such a guard, if formed, must not be employed to resist an insurrection should it break out at Rome, and that the British Government must appoint the officers; and he defied this to be contradicted. The rent for the week amounted to £22 10s. 6d.

The Orangemen of the Portadown district, following the example of their brethren in other towns, have renounced their allegiance to the Crown, and pledged themselves to burn the banners and insignia of the association within a specified period.

The preliminary arrangements for establishing steam communication between Ireland and America having been made, the Viceroy steamer has been chartered, and

will start from Galway for Halifax on the morning of the 1st of June. None but first-cabin passengers will be taken, and they will be conveyed free from Glasgow, Liverpool, Belfast, Bristol, and Dublin to Galway. The fare to Halifax or New York is fixed at £25.

The Marquis of Downshire has commenced the opening of a coal mine in the locality of his seat at Hillsborough. The shaft has already descended a considerable length. It is said that his lordship also intends to open a copper mine in his own park, where it appears there is every sign of a plentiful supply of that ore.

Two Roman Catholic priests belonging to the Carmelite Chapel in Whitefriars-street, Dublin, while in the act of celebrating divine service on Sunday morning, were attacked and severely beaten by a dangerous lunatic, who had before been under the surveillance of the police, and was released from custody on an undertaking from his friends, who are respectable people, that he would not be permitted to go at large without being vigilantly watched.

Within the last four or five days the mountains of Wicklow and Dublin, within nearsight of the metropolis, have been thickly bordered with snow.

In one parish alone of the county of Galway the friends and relations of emigrants have received in the last eighteen months, from forty-eight persons in America, the large sum of £686, to bear the expense of outfit and passage to the same promised land. Two-thirds of the persons sending the money are labourers and servants.

One of the clerks in the Limerick branch of the National Bank took his departure on Saturday last, it is supposed, for Liverpool, via Dublin, on his course to America, accompanied by about £700 of the bank money; at least that is all the amount of the deficiency yet discovered.

M. Dupin, President of the French Assembly, has absented himself for some days, on account of his health.

The cellular system is going to be adopted in all the prisons called "Maisons centrales" of France. A cellular branch of the prison will be set apart for offenders otherwise incorrigible.

M. de Blainville, the successor of George Cuvier in the chair of comparative anatomy at the Museum of Natural History in Paris, was found dead on Wednesday last in one of the carriages of the night train on the Rouen railway on his way to England. He was seventy-two years of age.

Letters from Warsaw assert that the Emperor Nicholas would arrive there on the 7th inst., and that after the return of the Emperor of Austria from Trieste he will proceed to Warsaw to confer with his imperial brother. Owing to the recent discovery of another conspiracy against Russia, passports are refused to most applicants; only a few merchants and foreigners can obtain them.

The Emperor of Russia has ordered that two counsellors shall be appointed, the one at St. Petersburg, the other at Odessa, to examine the specimens of agricultural products which are to be sent from Russia to the great Exhibition in London in 1851.

The town of Bingen, on the Rhine, has been visited by a most destructive fire, which, from the defective means at hand for repressing it, raged frightfully for an entire day. Nearly fifty houses are destroyed. The *wisperwind*—a breeze that once a-day blows for some time up the stream of the Rhine—is said to have much increased the violence of the flames.

The Prussian Minister of Commerce and Public Works invites engineers of all nations to submit plans to him for the construction of a fixed bridge across the Rhine at Cologne, for the purpose of uniting the Belgian and French Railways with the Grand German line towards Vienna. Since the time of the Roman occupation of the country, no German Government has succeeded in establishing a permanent bridge on this river, either in wood or other materials, and the modern system of locomotion is reduced to a mode of passage that has not improved for centuries. The bridge is, from bank to bank, 1275 feet. The bridge is to consist of three arches or openings, and must support a railway for the loaded railway waggons, a roadway for ordinary carriages, and a footway for foot passengers. Neither the engines nor the entire trains will traverse the bridge; the passengers will be otherwise conveyed from one station to the other. A first prize of 250 Frederics in gold will be given to the best plan; and second prize of 125 Frederics to the second best.

The Archbishop of Turin has refused to attend to the order of the Civil Court, citing him to appear and answer for his letter advising the clergy to resist any ordinances which should militate against their privileges. He declares that he cannot obey without the special authorization of the Holy See.

The Smyrna *Impartial* gives the following account from the Island of Samos:—"A serious insurrection has broken out—the authorities were obliged to use force against the rebels. One of their chiefs was arrested; 400 having taken up arms, the troops fired on them. The combat lasted forty-eight hours, and terminated in the complete discomfiture of the revolted."

The *Deutsche Allgemeine Zeitung* has letters from Trieste of the 1st instant, stating that, according to the latest advices from Dalmatia, the city of Stagno had been utterly destroyed by frequent earthquakes and a sudden irruption of sulphurous springs. No lives were lost, as all the inhabitants left the city before it was finally destroyed.

The French colony of Guadaloupe is described to be in an alarming position, great irritation existing between the black and white populations.

A new comet was discovered in the constellation Draco, on the 1st of May, by Dr. Peterson, at the Royal Observatory of Alton.

Letters from Cadiz state that the Prince and Princess Joinville were about to leave Lisbon for London.

Smallpox and cholera are committing great ravages in

Calcutta. The number of deaths by smallpox is said to be 400 a-week, equivalent to 2800 a-week in London, taking the difference of population into account.

A railway excursion from Birmingham to Exeter and back is announced at a halfpenny per mile. A cheap train is likewise announced from Bristol to Birmingham, the fare being 7s. for 181 miles.

The flower show of the Botanic Society took place in the society's gardens in the Regent's Park, on Wednesday. The collection of plants and flowers was considered to have been unsurpassed in excellence, but the attendance was slender, owing to the wetness of the day.

A fire of a serious character broke out at Manchester on Tuesday morning. It took place in one of the three immense establishments belonging to Messrs. McConnell, eight stories high, called the Old Mill. The damage, which is supposed to be about £3000 is covered by insurances.

Last week a Jew who gave evidence in the Liverpool police-court in a case of felony, refused to sign his deposition, as by so doing he would violate the Hebrew sabbath. Mr. Rushton said that, as the witness declined to sign the depositions on religious grounds, he would allow him to do so on Monday.

A mad bulldog is reported to be committing great ravages at present in Westmorland. No less than sixty sheep have been destroyed by it, and the rabid animal is still at large.

The correspondents of a Perth paper "report a considerable rise on the let of grass parks this season; the difference, as compared with last year, ranging from twelve to twenty per cent."

At the late Flintshire Assizes, a thief, who had committed sacrilege by breaking into the parish church at Worthenbury, and stealing various articles, stated, in his defence, that he did it to raise money to get into the police force at Liverpool.

Mr. John Bloom, of Ompton, near Kneesall, was last Sunday asked in church, he being about to become the husband of a widow aged seventy-one years, who has three times previously been married. The bridegroom is in his ninety-second year.—*Notts Guardian*.

Ann Merritt, the unfortunate woman under sentence of execution for poisoning her husband at Hackney, but respited, in order that further inquiries might be made, has had capital punishment commuted, and is ordered to undergo transportation for life.

In the Arches Court, on Wednesday, Mrs. Sarah Lyne sought for a divorce from her husband on the ground of cruelty. Various acts were proved—constantly striking and abusing her, on one occasion seizing her by the hair of her head, and kicking her. The Queen's Advocate, for the husband, submitted that the evidence did not show that the wife's life was in danger, and, therefore, there was not sufficient ground for divorce. The learned judge, however, pronounced sentence of divorce, the facts proving that "the parties could not live together with any chance of happiness or security to the health or life of the wife."

Charles Jopling, remanded on a charge of attempting to administer chloroform to a young woman to whom he was paying his addresses, appeared for re-examination before Mr. Broughton, on Tuesday. On Tuesday morning, however, before entering the Police-court, he was married to the young woman by special license, and instead of repeating her complaint, she was present to assure the magistrate of her marriage, and of her trust in the prisoner. The prisoner's solicitor urged that he must be discharged, as his wife could not give evidence against him. Mr. Broughton, however, remanded him for another week.

In the Court of Exchequer, on Monday, application was made in the case of the Reverend Dr. Nolan *versus* Moulding, for libel, to enter a verdict for judgment as in a case of nonsuit, the plaintiff having withdrawn the record as soon as the action against Pettigrew was lost. The two actions were of precisely the same character. Dr. Nolan's counsel stated that this action had not been proceeded with, because of the excitement and prejudice existing in the public mind. He was now ready to go to trial, and he believed that Baron Rolfe, who tried the case of Nolan *versus* Pettigrew, was dissatisfied with the verdict. Mr. Baron Alderson said that this rule must be made absolute for judgment as in case of a nonsuit. The plaintiff could, if he thought it well, bring another action. The reason he had assigned for not trying his action was not sufficient; there was no excuse. With regard to the opinion of his learned brother who had tried the first action, that judge informed him that he was by no means dissatisfied with that verdict. The plaintiff might have tried this case, but probably the less said about it the better.

At the village of Farrington, situated about nine miles from Bristol, on the road to Wells, a young woman named Ann Cromer, twenty-five years of age, the daughter of a master mason, now lies in a complete state of catalepsy, in which extraordinary trance-like condition, should she survive till next November, she will have been for no less than thirteen years. During the whole of this period the vital principle has only been sustained by the mechanical administration of fluids. Although reduced to almost a perfect skeleton her countenance bears a very placid expression. Her respiration is perceptible, her hands warm, and there are slight indications of consciousness. Upon one occasion, when asked if suffering from pain to squeeze the hand of her mother, placed in hers for that purpose, the mother avers that a slight pressure was plainly distinguishable; and frequently, when suffering from cramp, she has been heard to make slight moans. About sixteen weeks after the commencement of her trance she was seized with lock jaw, which occasions great difficulty in affording her nourishment. The medical gentlemen who have seen her hold out no hopes of her ultimate recovery.

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

## POSTSCRIPT.

SATURDAY, May 4.

In the House of Commons, last night, Lord ASHLEY succeeded in eliciting a statement of what Ministers intend to do with the Factory Bill. He said it had been reported that Government had some intention of proposing a scheme of their own in reference to the matter; and he thought it most desirable that the country should know whether or not that rumour was true, and that if so, they should, as soon as possible, be favoured with a general outline of the scheme proposed.

Sir GEORGE GREY, after some remarks on the difficulty of working the present factory bill, so as to carry out the views of its promoters, gave a statement of what Government intends to do in the matter:—

"The plan which he proposed was this—to substitute for the existing restrictions in the number of hours during which women and young persons might be lawfully employed, a new limitation of definition of the time of employment. The House was aware that the law at present fixed the hours between half-past five in the morning and half-past eight in the evening, as the time during which women and young persons might be employed in factories ten hours continuously. What he proposed to do was to substitute the hours between six in the morning and six o'clock in the evening, as the limitation within which for five days in the week the labour of those persons might be lawfully employed. With regard to Saturday, he proposed that the limitation should be from six o'clock in the morning till two o'clock in the afternoon, with an interval of half-an-hour for breakfast. The nature of the plan would perhaps be better understood when he stated that at present women and young persons might be employed ten hours each day during five days of the week, and eight hours on Saturday—making altogether fifty-eight hours in the week. Under the alteration of the law which he intended to propose, they would be liable to be employed each day between six in the morning and six in the evening—which, after deducting one hour and a half for meals would make ten hours and a half each day, or fifty-two hours and a half, in place of fifty hours, for the whole five days of the week. On Saturday they would be employed half an hour less than under the existing law. The advantage of this plan would be that the operatives would have half an hour more at their own disposal in the morning than they had at present, as they would not be obliged to come to their work before six o'clock, in place of half-past five o'clock, as at present; and they would be uninterrupted during the whole evening after six o'clock, while on Saturday they would be at liberty after two o'clock. There were one or two other enactments which would be necessarily consequent upon these, but they were comparatively unimportant."

Mr. HUME regretted to see Ministers lending countenance to the vicious principle of interference between masters and workmen. Mr. EDWARDS in the name of his constituents and of the factory operatives throughout protested against the Government's compromise.

The rest of the evening was chiefly spent in discussing the Parliamentary Voters (Ireland) Bill, which went through committee.

One remarkable and cheering phenomenon in the political world is the fusion of parties in great schemes. Classes no longer hold themselves so wide apart; political differences exist as heretofore, but do not interfere so much with union of action on neutral ground. A very striking example of this has come to our knowledge. The Bishop of Oxford has organized a committee for the purpose of recommending the Exhibition of 1851 to the working classes, and among the members of this committee it is significant to observe such a juxtaposition of names as the Bishop of Oxford and W. Lovett, Monckton Milnes and Henry Vincent, the Reverend John Cumming and George Dawson, Charles Dickens and Henry Cole, Lord Ashley and Charles Knight, Robert Chambers and W. M. Thackeray, W. J. Fox and Francis Place.

We have heard and believe that the Bishops have held more than one meeting, and are still continuing their deliberations on the present state of things in the Church. Without pretending to know, or to guess, the exact tenor of their deliberations, or even the matters which are their immediate subject, we can hardly doubt that such men will weigh well all the important consequences which must result from their not doing anything—or even from their not doing enough—at such a crisis to the Church of which they are emphatically the guardians and watchmen.—*From the English Churchman*.

The private view of the Exhibition of the Royal Academy took place yesterday. There is more than the usual variety of pictures; more, too, that command attention; though, perhaps, but few of a very high ambition. Among those of the highest pretension, we must place Pickersgill's "Samson Be-trayed," Eastlake's "Good Samaritan," Dyce's "Meeting of Jacob and Rachel," Poole's "Job learning the Slaughter of his Servants," Armitage's "Aholibah hankering after the Images of the Chaldeans," and a "Young Jesus," of the pre-Raphaelite

school, by Millais. Maclise gives us "The Return of Moses with the gross of green Spectacles," and a study for his fresco, "The Spirit of Justice;" Webster, a gem of "A Cherry-seller;" Leslie, a "Tom Jones and Sophia Western;" Elmore, "Griselda," after Chaucer; Frith, "Sancho telling his tale to the Duke and Duchess;" Ward, "James the Second learning the Arrival of the Prince of Orange," Hart, one of his very best pictures, "The Rejoicing of the Law." Paul Delaroche contributes a repainting of his "Cromwell looking at the dead body of Charles"; Edwin Landseer, a prominent picture of "the Duke of Wellington, at Waterloo, relating the battle to the Marchioness of Douro."

Of the Landscape department Turner has four of his magnificent misunderstandings, Roberts, an admirable Egyptian scene, Sidney Cooper, a masterpiece of "Summer Showers," Cooper and Lee together, "Cattle crossing a Ford," Linton, a fine view of Venice, Creswick, "A first glimpse of the Sea."

In the Sculpture Room the most striking work is Westmacott's monument to the late Archbishop of Canterbury.

"It has long been a matter of surprise," says a correspondent, "that the absurd parliamentary conduct of the Honourable W. F. Campbell should have elicited no remonstrance or sign of disapproval from the electors who returned him. We learn from good authority, however, that an effort is now about to be made to displace him. A conference of reformers have met, and are now engaged in the choice of a candidate. When a fitting candidate is found, the honourable gentleman will receive a requisition from the electors calling upon him to resign." This movement is natural. Judging, however, not only from Mr. Campbell's political conduct, but his outward demeanour, some persons have expected that his family would have taken the initiative in urging him to retire."

The Extraordinary Express, in anticipation of the Overland Mail, brings letters from India to date of April 3, and China to March 10. The frontier of Peshawur still continued in a troublesome state. The Affreedees had compelled Captain Coke to evacuate a tower, garrisoned by three or four hundred of the Punjab infantry, which he had occupied at the Kohut end of the pass. The communication between Peshawur and Kohat was completely closed. Trade was dull, and courts-martial continued painfully numerous.

Letters in the *Delhi Gazette* state that this slight success of the enemy "has had the effect of rendering many localities hitherto considered safe the very reverse, several places being overrun with Affreedees, who do not scruple to boast of their intention to kill every European they may meet with. In the passes we are informed that the mountaineers have collected to a dangerous extent, and they have become so daring that the stations in the plains are threatened."

The only news of any importance from China, is the destruction of thirteen pirate-junks, by the steamer Medea. Commander Lockyer, of the Medea, states in his despatch that as soon as the pirates saw his vessel they made for the shore; "many of them jumped overboard, but upwards of 150 were destroyed by our shells and musketry." The crew of the Medea then took possession of the junks, although not without considerable resistance, but they ultimately repulsed the pirates—with considerable loss on their part. Several of the vessels were given up to their original owners where these could be ascertained, and the remainder were burned. Four of the junks were very large, of upwards of 250 tons, mounting sixty or more guns of various calibre.

The West Indian and Pacific mails reached Southampton yesterday, but have no news of any moment.

From Grey Town, on the Mosquito coast, we learn that a slight disturbance had been made by "a number of canoe men from the interior, with two Nicaraguans at their head, who attempted to take possession of the place in the name of the Republic of Nicaragua." By the interference of the resident merchants this attempt was defeated, and next morning, at the recommendation of the British Consul, some of the intending insurgents were publicly flogged.

In the fire at Chagres on the 10th of March the entire town would have been destroyed but for the efforts of the Americans in subduing the flames. On the Isthmus a great many robberies have occurred; flogging under the Lynch law system was adopted, and found effectual. A gang of men had been sent from Cartagena to erect sheds for the workmen employed in commencing the Panama Railway.

The drought in Barbados was still unabated. In Jamaica, Trinidad, and Antigua some slight showers had fallen.

An *Extraordinary Gazette*, dated Corfu, April 11, publishes the reply of the Legislative Assembly (through their President) to the address of the Lord High Commissioner. The reply commences by remarking upon "the rare example of order and tranquillity shown by the people in the exercise of its valuable privilege of election,"—a proof that "the recollection of the most ancient civilizations in the world is a heritage not lost"; and congratulating

the Assembly on its being called, "for the first time, legitimately to represent the Ionian people, and on seeing confided to it the mournful task of healing, as far as may be possible, the wounds of the country, and by institutions more consonant with its intellectual, moral, and material wants, render less bitter the remembrance of the past." The reply expresses regret at the differences existing between Great Britain and Greece; calls attention to various measures for the advantage of the island, especially one for public instruction, and concludes thus:—

"To your Excellency is presented the opportunity of recommending and supporting the salutary institutions which are required in reason and politics to harmonize with those already obtained, and to replace by a radical reform the discord and improvidence which at present exist."

"Such institutions, due to the Ionian people by right, to the faith of treaties, to British honour, will make appear less tardy the approach of that hour which is known alone to Providence, and which human calculation cannot foresee, when the arbitress of the seas shall erect a trophy more glorious still than that raised at Navarino, when it shall with Europe, just and grateful, have united in one body all the scattered members of the Greek family, which, though divided by policy, have, in common, origin, language, religion, recollections, and hopes."

Sir H. Ward took two days to consider his reply. In that reply he rates the Assembly for their strange want of "thanks or even courtesy" towards her Majesty, who, in granting them a new constitution, had cheerfully made such large concessions, though she "had so little to risk by withholding them"; and severely censures the Assembly for an expression referring to the "deplorable and deplorable excesses" of last year, which "he will not affect to misunderstand," as aimed against himself. "Your injustice," he says, "has wounded me deeply, and will retard a settlement which I should have been the first to promote if sought in a spirit of conciliation and good faith." The Commissioner concludes by lecturing the House for the vagueness of "what you are pleased to call 'radical reform'":—

"If you have a proposal to make to me, make it in plain and intelligible terms. I shall be happy to find it of such a character as may warrant me in affording you the coöperation which you ask. But I will not risk the peace of these islands, or my own character as a public man, by assuming the responsibility of submitting to the Queen, with whom all constitutional changes must originate, any proposal in which I do not entirely concur; nor do I think that such a proposal can be prudently or properly made until we approach the close of a session in which the Assembly shall have given proofs of moderation and good sense in the use of the powers which it already enjoys."

"I have no wish to keep open past differences. All that I ask is, that you will take a soberer view than you appear to me to have done hitherto of your own position and powers; that you will rest satisfied with that share of authority which the constitution secures to you, and learn that to respect the rights of others who exercise with you concurrent jurisdiction is the best way to secure your own. \* \* \* I will set the example of what I recommend, and act as mediator when differences arise, if the moderate party in this assembly will second my efforts firmly and in good faith. If not, I shall not shrink from any course that my own sense of duty may prescribe; and in that case, having exhausted all the means of conciliation that my experience as a public man can suggest, I shall use legally and constitutionally the rights vested in me as the Queen's representative for the maintenance of peace and order; and, confident in the support of the intelligence and good sense of the country, I shall wait until the time shall have arrived for a legislation consonant with its wants."

The *Moniteur* announces that the Minister of the Interior has appointed a Commission, to prepare a project of law upon the "reforms necessary to be made in the electoral law." The Commission is composed exclusively of Legitimists and Orleanists.

The new project of law submitted by the Government to the Commission will, it is said, disfranchise 3,500,000 voters.

The Council of State of the canton of Tessin, forbids the public exhibition of the Holy Sacrament and the chanting of the *Te Deum* in the churches, as ordered by the Bishop of Coire to celebrate the return of the Pope to Rome. The reasons assigned for this step, are—first, that the Bishop issued his circular fixing the ceremony without previous communication with the Government; next, that the circumstances which preceded and accompanied the return of the Pope were of such a political character as to cause "disagreeable sensations" in Republican States; and finally, that the proposed celebration might give rise to demonstrations injurious to religion and calculated to disturb public tranquillity.

The *Journal de Genève* states that Mazzini is still in Switzerland.

Great improvements have been made in the post system between Austria, Prussia, and the German states, in imitation of Rowland Hill's plan. The most important point is, that Austria and Prussia have renounced all claim to transit postage: Stamps will be employed, as in England.

According to the last advices from Warsaw, the Czar was expected to arrive in that city on the 7th instant.

# The Leader.

SATURDAY, MAY 11, 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.

### PROGRESS OF THE NEW REFORMATION.

It is not only among the clergy, or among persons specially inclined to deal with ecclesiastical abuses, that agitation now prevails: the signs of an awakened understanding are manifest in every direction, and even in high places.

Not only have the Bishops, struck by the hazardous position of their Church, been taking counsel,—not only is the Exeter-hall interest astir to improve the great gathering of 1851; but in the colonial debate of Monday night we have the House of Commons at confession. And some of the declarations are remarkable. The general declaration was, that the Church of England has never been enabled to assert and maintain its own organization: it is incapable, therefore, of preserving to itself the religious function. The fact was stated point-blank. Mr. Gladstone said:—

"Every religious system has its own private compact, except the Church of England."

Mr. Page Wood denied that the Church had the power of assembling in the Australian colonies for purposes of its own internal legislation; and what was said of the colonies in this debate was expressly said with a more earnest solicitude for the state of the Church in England:—

"It was true," said Mr. Wood, "other religious bodies did possess that power. There was no obstacle in the way of the Roman Catholics, the Wesleyans, or the Free Church of Scotland so to act; but the Church of England, unfortunately, was not in that position. Her position in the colonies was of a very ambiguous character. She had no means of carrying out any useful power, but was liable to be fettered at every step by any one who chose to raise quirks and quibbles against her proceedings. Her desire was that she should be relieved from that difficulty. In the colonies they had not an Established Church by law. The Church there had no power—no authority; she was merely equal with all the other religious sects in the colonies."

Mr. Roundell Palmer enlarged this complaint:—

"Other religious bodies possessed the power of self-expansion; the Church alone did not possess it. She, it appeared, was to be kept in the same state in which she was placed two hundred years ago."

Mr. Hope gave the complaint a more remarkable direction:—

"The Church of Scotland and the Wesleyans had their assemblies, the Roman Catholics had their synod."

"Mr. LABOUCHERE: 'They are voluntary.'"

"Mr. HOPE: So was this. Either the arguments of the right honourable gentleman fell to the ground, or there was something dangerous, detrimental, and noxious in the Church of England which ought to prevent its members from being allowed the power of self-action and self-government which other religious bodies possessed."

And, alluding to the satirical sceptical speech of Mr. Roebuck, Mr. Palmer gave vent to another apprehension:—

"He was afraid, from the speech they had just heard, as well as from other symptoms which unfortunately no one could help perceiving, that they were approaching a time when the question of the principles upon which the Church of England should be maintained, would be discussed under far different circumstances from those they had been hitherto accustomed to hear, and under which all who were friendly to that Church, or the monarchy, or the country itself, would ever wish to hear it discussed."

What an amazing spectacle is here presented by the House of Commons, in this year of the Christian era 1850! A distinguished member of the Church which claims to be descended by apostolical succession from a Divine founder, is pleading before the Legislature of the empire for permission that his Church may acquire some definite religious "compact" or bond—such bond being the very principle of unity—some authority to vindicate and preserve its own organization! Other members of that Church emphatically repeating the declaration of its singular and helpless position among churches; while the Ministers of the country feebly repel the duty thrust upon them, to seek

safety for their Church; weakly "regretting the polemical tone which the discussion had assumed," regretting "that the course taken by some members of the Church had led to proceedings tending to exhibit the Church in a state of disunion, thereby impairing its efficiency and usefulness." As though the pretended union of the Church, kept up in appearance by the disguise and covering of its discords and anarchy, could make it really efficient or morally useful! The "Church of England"! according to these declarations in Parliament, is the greatest of shams, a something without a central principle; and so lost is the sense of allegiance to that Church, that the leading statesmen shrink from the duty of restoring its position, and endeavour to stifle the voice of conscience as it speaks in the mouths of these more frank and courageous champions.

But, we have said, report talks of active understanding as grappling with these momentous subjects in much higher quarters—"higher" according to the artificial scale of society and of worldly power. An Oxford paper reiterates the report that the Athanasian Creed, the great intolerant sectarian badge of the Church of England, has been discontinued in the Queen's private chapel; and justly observes that the circulation of that report in some of the most eminent London journals, without contradiction, tends to confirm it. The *Oxford Herald* adds a new report—that Prince Albert has prevented the use of the Church Catechism—in many respects a preparative for the Athanasian Creed—by the educators of his own children. The Oxford paper expresses great horror at this change, the journalist claiming for himself a very Conservative orthodoxy; and he observes that Prince Albert's education at a German university lends probability to the report. For ourselves we have noticed with the greatest satisfaction some traces in the public speaking of Prince Albert which indicate him to be, not merely a reader, but a close and original student of the great German philosopher Humboldt. It is all but impossible that a man of the Prince's intelligence should be an active, thinking student of a philosopher like Humboldt, without acquiring views entirely irreconcilable to sectarian glimpses of religion, utterly incompatible with any view of religion but its eternal truth and universal dominion. We do not, indeed, trust too much to gossip in this matter: the power of routine is great, and royal persons especially will sometimes submit to their doom in that matter with a very tragical obedience; but the report is one trace of the extent to which this movement of conscience has gone. Men are thinking about these things in all quarters.

As in the physical world some great atmospheric phenomenon, some overshadowing of the earth, or world-wide vibration of the air, indicates the causes of great planetary movements, so in the moral world you see from time to time these world-wide vibrations, indicating that a new sense has passed over men; that organic life has awakened to some fresh cognizance of the conditions under which it exists; and, without consciously taking counsel together, men obey the common law. The deadened state of spiritual matters might have led one to expect a reaction about this time. Even while these movements are going on we see the marks of degeneracy and degradation in the Church of England, such as the sale of advowsons, and clerical appointments to reversions; but it is manifest that a very large portion of the Church laity has felt the universal shaking of conscience. The new reformation is not limited to those who seem to take the lead in it: many are sharing it, are moving in its progress, who do not know in what great movement they are borne. For though the conscious instrument bears the burden of a sacred duty, the blessing of God ever falls on the unconscious equally with the conscious.

### FARMERS REVOLUTIONARY.

"When some people protest there is a distress, and others that there is not a distress, the natural solution of the difficulty is, that some are distressed and others are in no distress at all. To demand that, before the existence of distress was admitted, it should be proved that the Queen upon the throne was suffering extremity for want of nourishing food, would be manifestly outrageous and absurd."—Colonel Thompson.

EARL GREY and Mr. Cobden insist that there is no agricultural distress; the Duke of Richmond and Mr. Chowler affirm that farmers never were in a worse condition: whom are we to believe? The Member for the West Riding is seldom wrong in any matter-of-fact statement, and, generally speaking, we would back him against any member of the

Peerage for accuracy. But how can he suppose that the great mass of the farmers are not suffering severely at this moment? Thoughtless Free-traders, when told of the low prices of food, affirm that provisions were as cheap in 1836 as they are now, and that farmers are consequently no worse off than they were at that period. But here the Free-traders are decidedly in the wrong. It is, no doubt, true that the price of wheat was quite as low in the early part of 1836 as it is in 1850, but the prices of all other kinds of agricultural produce were from twenty-five to fifty per cent. higher than they are at present. Besides, cheapness is now a settled fact—then it was only a brief accident. If the farmer was threatened with ruin in 1836, it is clear that he is in a fair way of being thoroughly ruined in 1850.

But if there really is so much agricultural distress why do not the farmers petition Parliament for a committee of inquiry? When trade was suffering from the dearness of food in 1839-42 the Free-traders were constantly petitioning for leave to give evidence at the bar of the House of Commons, in order to show the extent and causes of manufacturing distress. What hinders the Duke of Richmond and Mr. Disraeli from taking the same course. Will the great Protectionist Stump Orator take that plain and obvious method of bringing the question before the House? If the landlords would give him leave he might possibly do so; but the revelations about rent which were made before the Parliamentary Committee in 1836 put a final extinguisher on that constitutional mode of proving the extent of a grievance. For the last fourteen years the landlords have carefully abstained from asking a committee to inquire into agricultural distress, because they know too well that such an inquiry would open up the *Rent* question, the clearance system under the operation of the New Poor Law, and a whole host of other questions deeply affecting the condition of industrialism in England.

But the unwillingness of the landlords to bring their case before Parliament will only render the rural agitation all the more alarming when it fairly begins. At the Crown and Anchor meeting on Tuesday one of the leading orators, in alluding to the insurrectionary spirit among the labourers, warned the Duke of Richmond and his friends that it would be impossible to keep things quiet much longer:—

"The torrent may perhaps be stayed until after the harvest, but that is the outside; and if the labourers should then assemble in masses to obtain their just rights it is not very likely that the English yeomen, hitherto distinguished for peace and quietness, will mount their horses to prevent them."

This speech was loudly cheered by the farmers, who are evidently getting into a very revolutionary temper, and no wonder. A large number of them are paying their rents out of capital, a process which will speedily convert them into agitators. But the revolution is not likely to be one against the state: that is a farce; for we agree with the *Morning Chronicle*, that "if ever the farmers of England should take to agitation as a trade the first object of their first real movement will be *rents*."

#### WHAT IS OUR SOCIALISM?

VARIOUS correspondents question us upon our adhesion to Socialism; one of them—a very eminent moral writer, whose letter we print in our *Open Council*—seems to think there is some equivocal language; and indeed the variety of interpretations given to that one word, Socialism, in England, France, and Germany, renders it extremely difficult to write on the subject without being misunderstood. In France Socialism means the doctrine of Common Labour—the "Associative principle" as it is called; and Communism means community not only of labour but of property, rights, and families. In England, generally, the terms are reversed. By Communism is understood the doctrine of Common Labour and property; by Socialism the community also of rights, and the doctrine under that title has become complicated with Atheistic dogmas. In the *Times* newspaper a Socialist is a bearded ruffian riotous for barricades. In many a thoughtful mind the Socialist is one supposed to be desirous of a complete subversion of all morality—an infidel, an anarchist, and many other things equally alarming. It is imperative, therefore, that we of the *Leader*, profoundly convinced of the extreme importance of Socialism, should state explicitly what we mean by that term.

Considered as a system, we emphatically say that we accept none yet propounded. No, our Socialism

is not that of Owen; no, our Socialism is not that of Fourier; no, our Socialism is not that of Louis Blanc; no, our Socialism is not that of Proudhon. It is none of these: yet it is also all of these! Adopting none as the true solution of the social problem, as a system on which we are prepared to act, we adopt them all as the brilliant facettes of one diamond. All men are Socialists who proclaim—as we proclaim—that European society cannot continue for ever based upon the present patchwork-remnant of extinct feudalism. All men are Socialists who insist—as we insist—on polity being the action of the whole nation, and not merely of certain classes; who regard Humanity as a vast Brotherhood wherein mutual help and mutual reliance must take the place of rivalry and self-reliant egotism. All men are Socialists who believe—as we believe—that the misery and ignorance (parent of untold miseries) might be greatly alleviated by a more generous, coöperative social doctrine. It is not necessary to have a *system*, nor a faith in any system.

In treating of the various systems of Socialism, it is necessary to separate that which is central, vital, and common to all, from that which is derivative and peculiar. Thus, Owen, Morgan, Fourier, and Maurice are all Socialists with distinctive systems: on their common ground Owen would once have had no Church, while the most conspicuous ornament of Morgan's village is the Church of England; where Fourier places "passionate attraction," Maurice places primitive Christianity. The one principle which lies at the bottom of all these systems is the principle of Common Labour: in that they all agree. Between the Economists and the Socialists—between the Old Society and the New—the contention, therefore, really and truly lies on this narrow ground. Competition or Coöperation? Decide.

Economists defending a society which is governed according to the doctrines of the Past naturally refer to the past experience of man in proof of the excellence, universality, and—as they say—indestructibility of Competition. Socialists, while they admit that Competition always has been, that it was, perhaps, the necessary stimulus to industry in less civilized times, declare it has now ceased to become necessary, and has been found productive of terrible waste of labour and intolerable social evils. They say that Competition is the rude and *instinctive* principle which as society advances gradually gives way to the more comprehensive and *reflective* principle of Coöperation. Instead of trade being, as now, a wasteful rivalry, it should be a friendly arrangement. The answer made to this by Economists is: The thing is impracticable! An answer somewhat arrogant, and not at all conclusive. Coöperation is practicable and practised to a very great extent. As men better understand its advantages, it becomes more extended. Meanwhile, the duty of all Socialists should be to take up this one principle of Common Labour or Association, and to do for it what the Economists have done for Competition: expound it, illustrate it, apply it. Setting aside for the present as premature, when not ridiculous, all those attempts at legislating for a state of society the very basis of which has yet to be laid, they should throw all their energies into the perfecting of that one central principle. In the doctrine of Common Labour there is something substantial, something which admits of agreement and united action. And, inasmuch as Labour must form the basis of every society, it is the first thing theorists have to settle. When once the material existence of the whole nation is secured, and we are freed from the terrible anxieties and perplexities of the present state, it will be time enough to think of legislating for the new society; but at this moment, it is a profitless waste of ingenuity—it is worse—it is dangerous ingenuity: dangerous, because while on the one hand the laws thus framed cannot be applied, on the other hand, they alarm well-meaning persons, and prejudice them against a doctrine to which they would be friendly, did it not seem to them knit with fatal consequences.

Systematic Socialists have not only erred in thus prematurely legislating before they established their society on its basis; but have also erred in the supposition that a radical change can take place in society otherwise than as growing out of the convictions of the nation. Whoever meditates on the complex condition of society will see that unless stringently coercive, it must be based upon the general agreement of mankind as to fundamental principles. Without a doctrine to give life there is no escape from anarchy except in despotism, which

will give rigidity in place of life. Imagine, for a moment, the present state of things swept away in the whirlwind of a revolution, and the power seized by some daring band of Owenites, Fourierites, or even Cobdenites; when the nation recovers from its passion of resentment against former governors, and tries to settle down calmly under its new lords, will it not very speedily perceive that a section rules the nation, and that the nation cannot continue thus? Nothing is more instructive in the history of 1848 than the variety of the convictions moving large masses of men, convictions wholly irreconcilable and yet all sincere. With such anarchy of opinion there could be no stability of society. Institutions grow up out of convictions consecrated by feelings; they cannot be forced upon a nation and flourish. Theories of government are not difficult to frame; but to make them work, *that* is the difficulty! On *paper*, they follow the logical deduction of ideas; in *fact*, they have to contend with the complexity arising from ignorance, prejudice, want, impatience, and scepticism. They have to contend also with the inertia of men. As long as the old system continues men will go through their routine; but you cannot get them to adopt a new system by merely wishing or commanding it. If they are not moved by their own convictions or enthusiasms it is hopeless to expect their adhesion to a new system. Their feelings, prejudices, and opinions are not to be controlled; and the general indolence and inertia of men clinging to routine because of its facility can only be overcome by some stimulus of conviction or of terror.

Social equality will best arise from intellectual equality; and although equality of *capacities* is a chimæra, equality of intelligence may be looked for. Hence the great and only true revolutionist is Education. Teach men, penetrate them with views, make your beliefs their beliefs, and you will make your scheme of government theirs. Give them positive ideas, and these will replace, without violence, the errors you wish to destroy. The action of Socialism in England just now is precisely of this kind, and is immensely beneficial. It does not throw itself upon barricades. It agitates the masses by the pen. Its beneficial influence is direct and indirect: direct, when it brings forward positive deeds; indirect, in loosening the hold of ancient forms, and preparing the mind to give up without a struggle, as without a sigh, all its respect for and clinging to the remnants of feudalism, replacing them by institutions more accordant with the age. If Socialism had nothing of positive truth in it, we should cherish it as a powerful dissolvent. By accustoming men to think of a better condition as practicable, it familiarizes their minds to the idea of giving up the present when that better offers; by loosening all the clasps of prejudice and habit which knit us to routine, it opens for the new doctrine (when that presents itself) a peaceful path.

In the opposition which flies at the throat of every innovation, and retards the progress of our kind, the real momentum is derived from ancient prejudice, not from clear conviction. The most obstinate opponents of the French Revolution were the Breton peasants, not the enlightened Royalists; and, even among the Royalists, it was not the theory of monarchical government, but the sentiment of loyalty, which threw them across the frontier. We emphatically assert, therefore, that those who foster Socialism are fostering a beneficial influence, which will make the coming changes easy, gradual, and peaceable. As a dissolvent, it will soften the fierceness of opposition. As an agitation of the great problems of society, it will materially hasten their solution by forcing all men to attend to it. As a positive doctrine, it will counteract the narrow, one-sided—and, because one-sided, cruel—doctrines which political economy—mistaking certain imperfectly conceived laws of trade for the laws of all human society—has declared to be the last word science has to utter on the subject.

#### UNIVERSITY REFORM.

THE Commission of Inquiry into the Universities of Oxford and Cambridge, promised by Lord John Russell, is a great boon. If issued as proposed, and with the powers, very moderate though they are, which are claimed for it, the effects can hardly fail to be wholesome. And, however successful Mr. Stuart's opposition may be for the time, it will not be possible to undo what has been done. Our Government has distinctly declared that the time for inquiry has come. It may be foiled; but in such matters no retrograde movement is now con-

ceivable. "Ce n'est que le premier pas qui coûte." The want being felt, the remedy being called for, both having received a definite acknowledgment,—the satisfaction of the one, the application of the other, must soon follow.

It is essential, however, to form a definite idea of what is now offered the Universities. It is a *Commission of Inquiry*, carefully to be distinguished from one with powers to legislate or interfere in their internal administration. For all parties it is desirable to collect information; for none more so than for that which in a friendly spirit wishes to reform the Universities. Facts are what is wanted. Answers to questions such as these,—What is the constitution of the University? What are its revenues? What is taught there? What is the relation between the several collegiate bodies and the University? These and all the numberless minor questions into which these branch out, if properly answered, would remove a very large amount of misapprehension, and would furnish a secure basis for future improvement. There need then be no vague terror felt at such a commission, such as seems to have struck the *soi-disant* friends of the University in Parliament. There is no need to evoke any spirit of captious legal resistance. All that the Universities need ask, is that the spirit which animates the commission should be friendly, its members personally not obnoxious to the majority of their members. The next point is: What will be its *powers*? A Royal Commission would surely have ample powers to examine into the state of the Universities as such, as distinct that is, from the several collegiate bodies. Its jurisdiction also would be complete where the Crown is visitor. The case of the several colleges which are not royal foundations, or not under the Crown as visitor, is different. But, as far as Oxford is concerned, they have become so bound up with the University by the Caroline statutes that they can hardly set themselves against all inquiry. Had they stood by themselves, governing themselves, adjuncts of the University, but claiming no nearer connection with it, furnishing lodgings for its students with by-laws of their own, they might have quietly looked on whilst the University at their side was being examined, and claimed total exemption themselves from the process. But in their present intimate connection,—when only in thought can they be distinguished,—when they form an aggregate coextensive with the University, that to belong to one you must belong to the other,—they can hardly separate their cause as parts from the whole which they combine to form. Their position has been one which they have cheerfully accepted; it has given them great powers, an exclusive monopoly of the University; it would seem but fair that they should submit to the question,—How have these powers been exercised? How has that monopoly worked?

More important still than the powers of the Commission itself is the question: In what spirit will the Universities meet it? This is for the future to answer. At present, we can only hope that their spirit will correspond to that in which it appears to be issued. For in the manner in which it is done, there is nothing to irritate the most sensitive. Of course the fact of an inquiry presupposes some need; but no defender of the Universities can deny that such exists, not even Mr. Goulburn himself in his hot zeal. It is clear to every person of reflection that at some time the inquiry must take place, and the reform which both the Universities have set on foot be carried through. The evils that exist in them are often exaggerated; often traced to their wrong source; many passed over altogether. The same is the case with their good points in which they suffer so grievously from for their friends. Inaccurate ideas of their revenues prevail, partly from studious concealment, partly from unfriendly exaggeration. In such an atmosphere of error, the abuse lives and flourishes; the correction is difficult; real good is impeded, for that likes the open light. It has been well said by M. Guizot, that publicity is one of the essential principles of our present civilization. No places would improve more from its introduction than our Universities.

This ventilation, this publicity, is the one sole direct effect we look for from the Commission. From this we anticipate all others. The facts once stated and easily accessible in the hands of all their members, the Universities and the Colleges cannot continue as they are. It is said that in practice, we are a logical people; certainly we are not so in theory. But, granting the former statement, there are parts of the University system which will necessarily undergo some modification.

And the safe basis of acknowledged fact will be laid for all those to go on who, like ourselves, do not limit their views in University Reform to mere details; to the cutting down of expenses and the remedy of plain abuses—desirable as these objects are;—but who would fain see a reform worthy of the name, the complete limit of which is distant, but the main feature of which may be stated briefly to consist in placing the wealthy and ancient institutions in harmony with the others in the midst of which they exist; leaving them all the good they have, but making them what they can scarcely be said to be now—centres from which should radiate forth an education really worthy of England.

#### RANDOM STATISTICS.

"We are about to offer a short—a very short—article, which will never be answered," said the *Standard*, the other day: we are about to offer a reply to this article of the *Standard*, and we feel tolerably certain that the *Standard* will not dare to notice our reply.

The "short article" of our contemporary is for the purpose of showing among other things, that, under Protection, the Government could spend £150,000,000 per annum for several years successively, and that this enormous expenditure, instead of causing distress, produced "unexampled prosperity." The following is the passage in which this astounding statement is made:—

"The following extract from Mr. Porter's tables will set forth the data upon which we proceed:—

1810 expenditure..	£126,470,963	quarter of wheat	103s.
1811 ..	133,777,921	"	92s.
1812 ..	148,590,265	"	122s.
1813 ..	176,346,023	"	106s.
1814 ..	164,068,770	"	72s.
1815 ..	170,143,016	"	63s.
£919,397,958			

"These are the figures, and we challenge the *Times* and the *Examiner* to dispute them or the inferences that we draw from them."

Now, first of all as to the so-called extract from Mr. Porter's tables. On turning to his *Progress of the Nation*, we find the following table of the total amount of money expended in each year from 1810 to 1815:—

1810 ..	£ 76,865,548
1811 ..	83,735,223
1812 ..	88,757,321
1813 ..	105,944,727
1814 ..	106,832,260
1815 ..	93,380,180

These are the figures given by Mr. Porter. The discrepancy between them and the table quoted by the *Standard* is so very startling that we have a right to call upon our accomplished contemporary—who complains so frequently of "garbled statistics"—to explain how so monstrous a blunder has been committed.

As for the "unexampled prosperity" of the six years, from 1810 to 1815, granting that it may have been so as regards landlords and all who were living upon the reckless Government expenditure, the people generally were not in a prosperous condition. What other evidence do we require on this head than the simple fact that the poor-rates rose from £5,348,000 in 1803, to £8,640,000 in 1813. This did not look as if the working class were in a very prosperous condition; and as for the middle class, Tooke, in his *History of Prices* states, that "the number of bankruptcies in 1810, 1811, and 1812 was 7042, a number unparalleled before or since."

But the sole measure of prosperity admitted by the *Standard* is taken from the weekly averages. In 1812 the price of wheat was at one time 24s. a bushel—four times what it is at present—and, therefore, our contemporary yearns for a return of that golden age, which could be so easily restored if Sir Charles Wood consented to borrow a leaf from the men who managed our affairs in 1810-15. He seems to have hit upon the same remedy for financial distress as the one lately propounded by an ingenious French gentleman, now residing in London, who insists that all the Governments in Europe might get rid of all their monetary difficulties at once by simply borrowing as much money as will pay off all their present debts. The only practical objection to this scheme is the necessity of raising funds to pay the interest of the money thus borrowed; but our clever French financier can see no force at all in that objection. Ask him how he would pay the interest every year, and he answers with easy indifference—"Oh! by loans—more loans!"

#### THE ROOT OF THE MATTER.

In acknowledging our reply to its article on our advocacy of the people's cause, the *Glasgow Citizen* puts in this dignified plea, which we willingly quote as a set-off against the passage formerly quoted by us:—

"The *Leader* thinks that we speak in fear of the people; but in this he wrongs us. We do not fear the people; we only fear injustice. The real Reign of Terror is the reign of wrong and untruth; and to us it does seem a fearful thing to see the best minds of a nation banded together to sanctify wrong; and, in their passionate zeal for the elevation of a depressed class, setting at naught the economic laws that govern society. *We honour the noble aims and generous impulses of these men, and in their efforts to root out the old bigotries and low-thoughted cares that are eating into the soul of the nation, none bid them God-speed more heartily than we;* but, in the matters now commented on, we deem their teaching hurtful to the State, and specially hurtful to that class to whose fancied interests they are prepared to sacrifice the State."

Having allowed the *Glasgow Citizen* to vindicate himself, we will now show our respect for the intelligence and earnestness with which he labours, by quoting a passage from the same article, to which the *Leader* gives its heartiest assent, and which we may fitly call the "root of the matter":—

"In politics, as in education, if we would speak with power, we must speak to the divine in man; for thus only can we get at those deep, everlasting instincts, which, though undeveloped in the young and dormant in the rude, are ever ready to give response to those who trustfully appeal to them. The only influence that can command the lasting obedience of man is the stern idea of Duty, exhibited in all the austere grandeur of its divine nature. All our 'terrene affections' are more or less selfish and inconstant; if you trust to them, they will fail you at your utmost need."



#### 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.

#### WHAT IS OUR RELIGION?

Harwich, April 30, 1850.

SIR,—My letter on the Right of Subsistence out of the Soil has created a storm. I cannot say the answers have much edified me,—but they have shown me how deep an interest thinking men of the working classes take in social subjects, and thereby proved to me what a boon your paper will become. To reply to my antagonists would occupy more time than I have at present at command. I wish, therefore, to raise another question instead. You pride yourself on your boldness; will you print this?

In various parts of the *Leader* you lay great stress on Religion. You call it the "want of the day." You speak of the New Reformation as the great movement to be fostered. Even in Mr. Lewes's Romance I see the same stress laid upon Religion. But I should like to know what you and Mr. Lewes mean by Religion. You say that it no longer influences public action; he says that Religion is an instinct, a spontaneous product of the human soul. I assent to both propositions; but with a difference. I say it has ceased to influence public life because it is dead. We have outgrown it. The proof of its decay is in that very absence of influence which you deplore. When it was living it animated nations; now the dead carcass only furnishes a subject for sects to wrangle over. But how do I reconcile Mr. Lewes's position with my own? I accord him the "instinct," but I call it the Appetite for the Marvellous. George Combe will give him the exact measurement of the organ. It is small in me, I suppose, for I really do not hunger much for marvels. Large or small, there is food enough for the nation without referring to religious dogmas. The instinct granted, however, what can be made of it? How can the nation agree upon the various dogmas which the instinct will leap at? If my faith is as warrantable as yours, and they differ, how shall we agree? Mr. Lewes tells me that "every man who attains to a clear recognition of the Godhead is inspired;"\* so I suppose we are all to set up as prophets forthwith, and as "every man who thinks is a sect in himself—no two genuine creeds can be alike." I should be glad to know how we are to be united under one creed. Indeed, I should be glad to see you, and all those

\* Mr. Thomas is here attributing to Mr. Lewes an opinion uttered by Frangipolo, a character in the *Apprenticeship of Life*, with whose views the author nowhere identifies himself.—ED.

who talk so fluently of Christianity, explicitly telling us without equivocation *what* Religion you wish to see controlling society. For my part I cannot see hope for society till the appetite for the marvellous finds some other food. Men who reject all the evidences of Christianity—historical and theological—still call themselves Christians, and talk of Christianity as *the* Religion. Will any of these gentlemen tell me what Christianity is—what they mean by it?

I have done little but string questions together in this letter, but I hope they are not altogether unnecessary questions; as I want information, I do not argue, I ask. Print my letter and I will believe in your sincerity to let *every* opinion, however opposed to your own, find a place in your *Open Council*.

W. THOMAS.

#### THE COMMON LABOUR PRINCIPLE.

Edinburgh, May 3, 1850.

SIR,—I find your articles on the "New Reformation" and the conduct of the "public educationists" very much to my mind. It is not yet clear to me that you are a socialist. If so, either you and I understand different things by this term, or we differ. My creed is very simple. In uneducated men the animal propensities are naturally the most active; and they are all in their nature selfish. The human being becomes *social* only in proportion to the cultivation of his moral and intellectual faculties; and the animal propensities become virtuous in their action and beneficent in their results, in proportion to the extent to which they submit to direction from the higher powers. Now, the mass of the people are not adequately educated; they are, therefore, not in a high condition of social development. One ignorant and selfish man is not a fit person to govern a great community, and no multiples of ignorance and selfishness constitute intelligence and virtue. I love and respect the people, because they are human beings endowed with all the feelings and intellectual faculties which I possess; but experience tells me that I never became useful or happy until, by education and moral training, I had been enabled to subject the propensities to the higher powers. In seeking to benefit the people, therefore, I desire to do for them what I have found by experience to be the greatest benefit ever done to me, namely, to educate and train them; and in proportion to their advance in knowledge and in moral self-directing and self-controlling power, I should give them political influence.

C.

#### PRESENT STATE AND PROSPECTS OF SOCIETY.

May 10, 1850.

SIR,—May I be allowed to occupy a portion of your columns with an explanation of my views of the *present state and prospects of society*? There is so little correct knowledge in the public mind on this subject, that I desire to avail myself of every opportunity for its explanation.

This subject includes that which is the *most interesting* not only to *each individual*, but to the whole *population of the world now and for ever*.

The *past* has produced the *present*, and the *present* will produce the *future*.

The question, then, is, *What has been the past*,—*what is the present*,—and *what will be the future*?

History, imperfect as it is, informs us sufficiently what the past has been; existing facts, of what *is*; and these, with a knowledge of the first principles of human nature and of the true science of society, will enable us to deduce and foresee what *will be*.

And in thus foretelling the future from the past and present, we but pursue the laws of nature, by tracing natural causes to their natural consequences.

What *has been* the past? and what *is* the present?

The past and present comprise the inexperienced or irrational period of human existence; the period of ignorance, of poverty, of degradation, of disunion, of crime, and of suffering, physical, intellectual, and moral; the period of the infancy of the human race; the period also of discoveries, physical and mental, which, when they shall be wisely applied to practice, will remove the causes of ignorance, of poverty, of degradation, of disunion, of crime, and of misery, physical and mental.

This first, or irrational, period of human existence is fast approaching to its termination; and the second, or rational, period of human life is now at hand.

The great and stirring circumstances now prevalent throughout all countries strongly indicate the coming of this change; the approach of the second birth of the human race.

All men are deeply interested in this change; and, as it will greatly better the condition of every one, all will, when they understand their own interest, actively assist to promote this regeneration of mankind.

The change will be from ignorance, or inexperience, to intelligence, or a knowledge of facts; from poverty, or the fear of it, to affluence for all beyond the desire of any; from uncharitableness on account of differences in opinions or feelings, and from disunion of every kind, to perfect charity and unlimited kind-

ness; from crime and bodily and mental suffering, to the absence of both.

This is the great change which nature, in her own time, is about to effect for the human race.

If you inquire why has nature decreed this first inferior, degraded, irrational infant state for mankind, I can no more inform you than I can tell you why all animals should have their early stages of existence, or vegetables their growth from the seed to maturity; why the oak should pass from the acorn through all its preliminary stages, and not become the full-grown tree at the instant of its first existence; or why the elephant should not possess its full strength when it commences life.

It is a fact, obvious to our senses, that gradations from the seed and infancy to maturity, take place in all we know that has life, and our knowledge extends no farther than facts, which are the everlasting works of the Great First Cause in nature, revealed alike to all nations and people in one and the same language.

And these facts, these uncontaminated words or works of the universal power which pervades all nature, declare that man has hitherto lived in ignorance of its works; that he has been governed by his imagination in opposition to facts; and thus has he been led into all manner of error, and to experience all kind of misery.

This infancy of the human race is, no doubt, in the regular order of nature; and now it appears to be in the same order in the succession of events that this infancy should cease, that the imagination should become subordinate to the knowledge of facts derived from experience; and that thus the full excellence and happiness of the human character should be drawn out and secured through futurity.

Having hastily sketched the outline of the course of nature with respect to mankind, we now have to examine the past more in detail, and to trace the cause of the present condition of the human race.

Our early ancestors perceived they were upon the earth, surrounded by what they called the heavens. To them the earth *seemed* to be the centre of the universe, flat and fixed; and the heavens to move around them. They imagined that each human being has a free will to form his convictions and his feelings, and that he could change both of them at his pleasure. The first error our ancestors, after unnumbered ages, detected; but not without much personal danger to the discoverers of it.

The second, however, is the error of great magnitude. The error which has perverted the whole thoughts and feelings of the human race, leading them to endless evil, as long as they shall believe it, or act as though they believe it.

This is the error which has entered into the associations of all human thoughts and feelings, upon all subjects;—the error which has taught the language of falsehood, and instigated men to commit, without pity or remorse, all manner of violence and acts of oppression and injustice.

This error has raised the hand of man against man; created the divisions and separations among families, nations, and people; and sown universal discord, made man fool and knave, and forced him to act the part of an irrational being only, and to call such conduct profound wisdom.

And at this hour, Grave Folly, founded on this error, stalks through the earth, demanding reverence for its antic tricks, deference for its imposing absurdities, threatening truth with vengeance whenever it shall attempt publicly to expose this error which inflicts so much misery on the human race.

It is true the conscientious lovers of truth cannot now, as in time past, be burned for their integrity; but every means, short of immediate death, are still in practice among the defenders of this error, with the view to sacrifice all the worldly interests of those who will teach the people important truths, and especially those who have the temerity to withdraw the veil of mystery with which this great fundamental error has been so long concealed from the mass of mankind.

But the time is come when this veil *must be withdrawn*, and when all the nakedness, deformity, and vice of this gross error must be exposed to public view;—exposed in order that no one hereafter shall attempt to support that which is opposed to all facts, to all honesty and sincerity, and to the happiness of the present and of all future generations. As a more full explanation of this now all-important subject, I am writing a "*Catechism of the Rational System of Society*," of which I will forward you a copy.

ROBERT OWEN.

#### THE EDUCATION OF THE PEOPLE.

SIR,—Amid the turmoil of polemics and politics, it is somewhat strange that this subject should, hitherto, have received so little attention. Set forth always as the first necessity of the age, yet has it remained in a strange obscurity.

The people receive no beneficial education. The gallows and the hulks are their only teachers. Some few may acquire the mechanical part of learning, but the minds of these are seldom developed. It shall remain a shame to our country so long as with truth we can exclaim:—

"How many a rustic Milton has past by,  
Stiffening the speechless longings of his heart  
In unremitting drudgery and care?  
How many a Newton to whose passive ken,  
Those mighty spheres that gem infinity  
Were only specks of tinsel fixed in Heaven,  
To light the midnight of his native town?"

Yet so it is, we can make the hangman's office profitable, can deal out vengeance in the guise of justice, but knowledge seems to be a demon of such fearful attributes,

"A monster of such frightful mien,"

as to demand all our ingenuity to conceal it from the people. Yet this useless. We must not pander to man's prejudice nor wink at his folly. The dogma of a party must not be allowed to keep the people in ignorance. Men are, or should be, of more value than opinions; yet we have a class who think differently. It has been the philosophy of the past to keep men in total ignorance; the progress of society now renders this impossible. The press has broken the shroud of darkness and given some light to the people. They "ask for more," and they must have it. There are questions in agitation which require a people's wisdom for their solution, and they must have it, or wo unto the future.

Yet some of our Solons *have* established schools. And for what purpose? Verily, as Victor Hugo said, *not* to educate the people. No! But to drill them with a, b, c, pothooks, and "twice two makes four," for all eternity. To call this education is, as the satirist says,

"Nothing but a screen,  
A trick, a subterfuge, a sophist cavil,  
To make vice virtue, and to cheat the devil."

What then is to be our destiny? How long are our rulers to mock us with seeming? Are the portentous warnings of the present so mystical as even to be misunderstood? Do Babylon, and Nineveh, and Athens, speak not? Is there nothing flexible in the iron philosophy of the past? Is steel to govern us to the same purpose as it did Lacedæmon? I hope not; and yet the ramifications of might-ruling are so prevailing and extensive as almost to counsel despair. We must choose: education or oblivion; a paradise or a desert; which say ye, then, ye Solons of the people? Decide! and hold not the fate of the future in bondage.

PROMETHEUS.

#### EDUCATION.

SHALL IT DERIVE SUPPORT FROM NATIONAL OR VOLUNTARY SOURCES?—"THAT IS THE QUESTION!"

Robert Owen declares "that the character of man is formed *for* him, and not *by* him."

Scripture admonishes us to "train up a child in the way he should go, and when he is old he will not depart from it."

Mr. Rushton, the stipendiary magistrate of Liverpool, in a recent letter to the corporation of that city (which has been published), gives an account of a whole family who have, under the guidance of a depraved parent (perhaps brought up himself under similar influences), though all of tender age, been several times punished for the commission of theft; proving, beyond a doubt, the importance of "training" or "education" with reference to the formation of character.

Bad training has made these children criminals. They have offended against society, and society unites to punish them. For them, and others such, society keeps in its pay, at a great expence, a large body of men, who are called "police," whose duties are to keep a strict watch over the movements of the "dangerous classes," to detect offenders, and bring them to justice (*justice is salaried, too*); and then, if convicted, they are handed over to another class of paid officers, and are lodged in prison (erected at the public expence), where they are worse than useless (being contaminated by communion with hardened criminals); or are placed in ships (built and manned with the public money), and taken to some distant country, where they are placed under the control of another class of paid officials. Society submits to all this taxation without grumbling. I never yet heard of even the staunchest "voluntary" objecting to pay a police-rate. "These people deserve punishment, and it may act as a warning to others; it is, therefore, to the interest of society to pay for it." Such is the manner in which they argue. But an education-rate—shocking! But is it not really more to the interest of society to provide education for the children of the poor? Is it not more expedient, and far more humane, for society to educate the child than to punish the criminal (if it would be even *just*) whose character, in consequence of neglect, has been formed in a bad or dangerous sense? Has not experience proclaimed that "prevention is better than cure"? Let, then, society unite to *prevent* the progress of crime. Surround the child with circumstances active for good; place him under the benign influence of the schoolmaster; let the intellectual and moral faculties be fully developed; and society will be improved and strengthened by the change of systems. Far better that we erect schools instead of prisons—that we substitute the schoolmaster for the policeman and the gaoler—that we be taxed for education instead of punishment. The change will, by

producing a moral population, be conducive to the strengthening of Government and the stability of society, will reflect honour upon our nation, and will be more in accordance with the spirit of the age in which we live. W. J. H.

## ADULT EDUCATION.

Sandon Bury.

SIR,—Having always lived in an agricultural district and upon a farm, I venture to offer a few suggestions as to what I consider are the principal requirements of the labouring population, judging, of course, from its condition in the vicinity of my own residence. From what I have learned from others and can remember myself, I should conclude that at the present time the labourers are remarkably and unprecedently well off with respect to wages, which are decidedly high in proportion to the prices of almost all articles of house-consumption or of attire. They are, however, very deficient in education, especially that of a moral or religious nature, being, I regret to add, much addicted to drinking and pilfering. The first step to remedy this would doubtless be accomplished by Mr. Fox's Education Bill; but how much more would remain to be effected ere any substantial or immediate improvement would be obvious? Knowledge is but the power for good or evil—a staff to support and assist us along the rugged path of virtue, or a sword of aggression to mutilate the prospects of others—transformable by the magic will of the possessor. And this measure, I imagine, would only affect the rising generation. What is to be done to ameliorate the condition of those who are so often squandering their wages now at that birthplace of crime and disorder, the village public-house, which besets the poor untutored labourer at almost every turn as he proceeds home from his work? As a remedy, though an imperfect one, as the men would still be attracted from their homes, I would recommend the establishment of a coffee-house in each village, to which should be attached a library, while a competent person should be engaged for a small stipend to read aloud for a certain time every evening. The charges for coffee should be as low as practicable. The books judiciously selected with regard to their moral tendency and capability for amusement and improvement, and another portion of the evening should be dedicated (by the person appointed to read aloud) to the private instruction in reading of such men as should be desirous of learning, who should afterwards be permitted to borrow the books to read to their families. The great desideratum is to render their homes more comfortable, more attractive to the men—to teach them the delight of giving pleasure to those connected with them by the strongest ties. As a natural consequence of becoming less selfish, they would then think less of their present enjoyment, more of the duties of life; and religion would cease to be an abstract, unrealized theory: it would become a daily hope and daily guide to them. I should feel very happy if these few remarks should induce any of your opulent readers to try this plan for weakening the temptations of the beer-shop; or if my observations should call forth some more feasible project from some one of your numerous correspondents, no one would welcome it with more pleasure than myself.

Yours obediently,

CLARA WALBEY.

[This suggestion is well worthy of attention for private activity: such a functionary might, in some respects at least, effect more than a common "Scripture reader."]

## THE MORALITY OF EASY DIVORCE.

London, April 21, 1850.

SIR,—There is one social question agitating men's minds much, though silently, which I wish that the *Leader* touched upon. Few dare to approach it with directness, though many feel that some radical change is required, and all know that the hour of discussion cannot be postponed much longer. I allude to the working of the marriage-law in England, with its virtual indissolubility for all but men possessed of large incomes, and the frightful crimes to which this indissolubility often leads those who cannot rid themselves from, nor endure longer, the heavy pressure of an unhappy bondage. Yet, in spite of the daily contradictions which both police-reports and the private histories of our own friends give to the fable of eternal love, it is assumed to be a matter of imperative necessity for the preservation of morality, that the connection between man and woman, when sanctioned by the law, should be for life—subject to one only power of dissolution, and that of the very coarsest kind. What is acknowledged in natural laws is denied in human institutions; and man's feelings are impounded as unchangeable when immobility is unknown in the universe. Our legislation as well as our social faults arise from this perpetual ignoring of human nature. We make a Procrustes bed of moral theories, and refuse facts individual consideration, then punish the breaker of our impossible statutes, because he acts according to the designs of the Infinite, and not according to the ideas of political charlatans. What can be more

false than the current myth concerning marriage? Were we mere machines, then I could understand the rationality of a law which opposed the original instincts of humanity because of a greater social advantage to be obtained; but under the strong constitutional necessity of passion, inherent in man generally, I confess that institutions which keep out of light the very existence of passion altogether seem to me singularly incomplete and chimerical. And with what success this attempted abolition of the requirements of passion has met, the state of the marriage morals of England had best answer.

Two people marry in the dawn of life, in all good faith of the continuance of their present affection. They fully mean, at the time, the words which they repeat at the ceremony, and believing that they, exceptional to all before them, will so love and honour each other to the end of their lives, innocently commit perjury in the very temple of their faith. They promise the immortality of that affection which is subject to change more than any other of human nature, and deny the existence of temptations to which the strongest have succumbed. Besides, the whole service is as false as it is indelicate. With but one feeling of unmixed passion, these wretched dupes have to avow nothing but a holy Christian love, such as might have bound Saint Anthony and the virgin Theresa in its chaste union, but which would be wholly incompatible with the constitution of ordinary men and women. Yet all this falsehood is "morality" according to our Anglican reading, as is also the maintenance of strict union in every circumstance. No crime of drunkenness, of evil tempers, of dishonesty, of ruinous riot, can set free the victim subject to the ill effects of these excesses. No mutual wish to be loosed from a mutual bond can operate a hair's breadth. They may separate, but not disunite. One fact alone, of the lowest order of annulling causes, with all its accompaniments of deception, social shame, and foul revelations, can undo the connection which nothing but love, and a desire for its continuance, should rivet. When these are dead, then decency and womanly honour protest against the rights which fled with the spirit in which they alone originated.

See what our Divorce Bills do; and see what the strict tie, unable to obtain divorce by reason of poverty, drives men and women to do! A certain sum of money is assigned in compensation for the injury a man's affections have sustained by his wife's infidelity. Then after all our moral nation permits adultery to the rich, and gives a man's wife to his neighbour if the one can pay the damages, and the other the costs. Surely there is something most monstrous in this arrangement! It outrages every feeling of virtue, and degrades the matrimonial connection lower than any licence of unrestricted intercourse could degrade it. Nothing requires the amending hand of Truth more than this subject; and I have hoped anxiously that the *Leader*, which has broken ground in such a grand spirit of independence and outspokenness, should touch on this question also, and expose the fallacy of the principles on which it is based, and show the evil resulting from its falsehood. The fearful murders which have lately been committed, from very weariness of the connection, and the long drama of treachery, and fear, and deceit, which "Cobbe's Divorce," and others of the same texture, have brought to light, are good subjects for the *Leader* to expatiate on—they would be serviceable levers of immense power.

I trust this will not always be a barren wish of mine! We want good men, and brave, in the ranks of truth, for falsehood and formalism threaten to overbear the very laws of nature. You, sir, in helping forward the discussion of a question which concerns us all so intimately, and which needs ventilating so much, will be doing one of the greatest services to our age that could be done, and will earn for yourself the gratitude of every man who cares for the dominance of truth.

I remain, sir, your obedient servant,  
HORACE GLYNN.

PROUDHON'S GREAT PRINCIPLE.—Keeping in view that distant point in the future, when, carrying all their civilization, all their acquired knowledge and habits with them, men shall universally be equal as regards their right to the earth and its produce, no man possessing more than another, we shall know in what direction to go forward, and in what spirit to conceive all our political measures. The clue of the future will be in our hands; and, working conscientiously in accordance with the grand impulse by which all things are at any rate borne along, we shall be willing servants of the Supreme Intelligence. But, as the great conception under which we work is scientific, so must be our ways and means. Not by any violent leap will the abolition of property, and, consequently, of the distinction between the *patrician* and the *proletariat*, be arrived at; but by a slow evolution, taking its rise in the whole basis of the present. Not by confiscations, murders, and pillages: not by any interferences with the present rights of possession that would shock opinion as it now exists, must the disintegration of property be accelerated—should such things happen, indeed, they may be accepted with satisfaction as *faits accomplis*—but by the use of such means as are regarded by all as legitimate.—*British Quarterly Review*, May.

## 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 question of Laureateship is much debated, and the abolition of such an office seems to be unanimously considered desirable. Those who, like ourselves, desire its continuance, desire it solely on the ground that it should not be abolished until a suitable office be substituted. Replace it by all means; but do not take away that one prize, small as it is, leaving Literature by so much the poorer. It would require no great wealth of imagination to suggest a substitute. One suggestion we will venture. When NAPOLEON gave MADAME DE GENLIS a pension, she asked him what she was to do for it. "Write me a letter occasionally," was the courtly answer. Improving upon this, one may see how such a letter might become a noble substitute for the ode of homage now expected from a Laureate. Let the Laureate yearly publish a letter to his Sovereign upon the state of Taste, Poetry, and the Fine Arts; that would be both in the nature of his own employments, and would be more serviceable to Literature than *ex-officio* odes.

Or, inasmuch as our Court has taken to imitate that of ELIZABETH, why not reinstate the Master of Revels? A poet of taste would find ample employment, and the Court would be none the worse for his services. Her Majesty has a Purveyor of Beef, why should she not have her Purveyor of Beauty?

The article on Socialism, in the last *British Quarterly*, is making a stir. It is some time since we have heard a paper more talked of; and the *Economist*, in evident alarm, devotes an elaborate and respectful article to it, though, of course, smiling in serene superiority at attempts "taken up and promoted much more from impulse than reflection." Herein the writer betrays the weakness of the Economists, whose philosophy is imperfect precisely because it is a philosophy of calculation, limited to arithmetic, instead of including the magnificent complexity of human nature. It is fatal to a doctrine when all the impulses of generosity and justice are against it; because that very antagonism must reveal an inherent defect in doctrine, an omission of one integral element. So that if there were no more than "impulse" in favour of Association, it would be enough to show that the ordinary political economy was at fault. But this affected superiority will not stand examination. The *Economist* will scarcely venture to assert that such men as AUGUSTE COMTE, PROUDHON, and FREDERICK MAURICE—three men assuredly different enough in character and opinions to stand as types of a pretty wide range!—are of that *dilettante* class of philanthropists moved only by "impulses"; yet these three—a rigorous scientific thinker, a severe dialectician, and a pious clergyman—protest energetically against Political Economy, as being at all competent to grapple with social questions.

The *Economist* falls back upon the trite aphorism, "Competition is inherent in man." So are the measles. The question is not what has existed in all ages, but what may exist in our own and in those to come. Vengeance is quite as inherent in man as Competition, and the demand of blood for blood has in all ages been thought a legitimate demand; but we have learned to rise superior to such a feeling, and even the punishment our Legislature inflicts is not a vengeance but an example. A few years ago the belief in witchcraft was inherent in man; but those days, terrible to brisk old women and black tom cats, have passed away, and what had existed "in all ages," is no more. The warlike spirit is inherent in man, and in "all ages" men have tasted the intoxicating draught of "glory"; nevertheless wars become fewer, and the hero of the *Economist* is the prophet of Peace. When next Mr. COBDEN thunders against war as unworthy of a civilized nation, we will present him with a copy of last week's *Economist*, wherein he will learn that whatever has existed in all ages must perforce continue in all ages to exist, and only dreamers and philanthropists could imagine otherwise.

## LAING ON EUROPEAN SOCIAL LIFE.

Observations on the Social and Political State of the European People in 1848-9. Being the Second Series of Notes of a Traveller. By Samuel Laing, Esq. Longman and Co.

There is not a page of this compact volume which

does not suggest thought. Mr. Laing has a truly British mind. We mean this as a compliment, for if he has the strong feelings and prejudices of the Briton, he has also the sagacity, practical energy, and sound sense which distinguish the Anglo-Saxon. His love of art is infinitely small; his love of solid comfort and practical liberty infinitely great. As a survey of life we deem his philosophy miserably imperfect, for it excludes that potent and more elevated portion of man's life which expresses itself through Imagination and Sympathy, and of which Art is but the beautiful symbol. Within his own limits, however, he is admirable; and with this slight indication of our protest against his philosophy, we will accompany him in his new travels.

All Europe, he distinctly notes, is steadily advancing towards one goal—a higher social and political condition—one more suitable to the present century than that condition into which feudalism settled in the 18th. Every country is throwing off the slough of ignorance and misgovernment. Into some of the fundamental agencies Mr. Laing proposes to inquire. He does it with spirit, with knowledge, and with decided views. The result is to glorify England as blessed above all other nations in liberty and well-being. France and Germany are assaulted on every side, and shown to have within them the seeds of endless trouble, endless revolution. The main topics he discusses are the Division of Land and systems of large and small farming, the system of bureaucracy, the Landwher and standing armies, and Education; and singular is the interest he throws into these much-debated topics, by the raciness of his observations and the distinctness of his views. A book more rich in extractable matter we have not met with, and we shall elsewhere make up for the sparingness of our extracts in this notice by a liberal quotation of short paragraphs.

Comparing the countries wherein large and small farming are practised—especially Flanders and Scotland—he gives unequivocal preference to small farming. He shows how by peasant proprietors the land is better cultivated, the soil greatly improved and the produce larger; how not only are the people better sustained by the land, but how little land is left waste:—

“Where land, whether it be a single farm, a district, or a whole country, has not merely to produce food, fuel, clothing, lodging, in short, subsistence in a civilised way, to those employed on it, but also a rent to great proprietors, and a profit to large farmers, the tenants of the landowners, it is evident that only the land of the richest quality can be let for cultivation, and can afford employment. What cannot afford rent to the landlord, and profit to the tenant, as well as a subsistence to the labourer, cannot be taken into cultivation at all, until the better sort of land becomes so scarce that the inferior must be resorted to, and, from the scarcity and consequent dearth of the better, can afford a rent and profit also. This appears to be the glimmering of meaning in the foggy theory of rent given us by our great political economists. They forget that God Almighty did not create the land for the purpose of paying rents to country gentlemen, and profits to gentlemen-farmers, but to subsist mankind by their labour upon it; and that a very large proportion of the land of this world, which never could be made to feed the labourers on it, and to yield besides a surplus of produce affording rent and profits to another class, could very well subsist the labourers, and in a comfortable civilised way too, if that were all it had to do. It could produce to them food, fuel, clothing, lodging, or value equivalent to these requirements of a civilised subsistence, but could not produce a surplus for rent, and profit over and above their own civilised subsistence. The labour applied to such land is not thrown away, or unproductive; it is adding every year to national wealth and well-being, although not producing rent and profits, because it is gradually fertilising the soil of the country, is feeding the population of small landowners working upon it, and supporting them in a civilised and assured mode of subsistence, which is gradually improving with the improvement of the soil.”

Having exhibited the various economical and social advantages of peasant proprietorship—how the peasant proprietor is raised in the social scale morally as well as physically—and how this increase of comfort and elevation of standard acts as a “preventive check” on overpopulation—he proceeds to demolish the astounding “humbug” of Scotch farming so patronized by political economists and landlords. His attacks are direct, cogent, and convincing. Mastery of the subject, and consequent distinctness of views make all he says here extremely valuable. He has written its condemnation in this sentence, “To economize labour is the main object of by far the greater part of what is called ‘agricultural improvement’ in Scotland. But in this kind of improvement national wealth and well-being have no part, interest, or

benefit whatsoever, unless the labour economised can be beneficially employed in some other branch of industry.” And he shows that it cannot—that the economised labour is turned into the streets to starve and to “glut” the labour market. Then observe:—

“Scotland has now enjoyed, for more than half a century, this improving process; and what is called the Scotch system of land-letting and farming has extended over the whole country. What has been the improvement, physical or moral, in the condition of the great mass of her population? Rents of land, it is true, have doubled, trebled, quadrupled; and the agricultural population being driven into the towns,—Glasgow, Edinburgh, Paisley, Greenock, Dundee, Aberdeen,—have doubled, trebled, quadrupled. The aggregate population of these six towns alone has risen, since 1801, from 262,274 souls, to 665,967 in 1841. Are not these towns great social excrescences in a country with only 2,620,000 inhabitants? In 1841 it was reckoned that there were only 141,243 families employed in agriculture, which at four and a half persons for each family, would amount to an agricultural population, in all Scotland, of 636,093 persons, or somewhat less than the population of six of her towns. Is this a sound and wholesome distribution of employment and population in a country? Is it from want of land that so few families are subsisted by agricultural employment? The total area of Scotland is estimated at 20,586,880 acres, of which 9,039,930 are considered not susceptible of cultivation, being lakes, mountain-tops, rocks, &c.; and of the remaining 11,546,950 acres, 5,485,000 acres are cultivated, and 6,061,950 acres are uncultivated, the latter, however, yielding rent and profit, as sheep-farms, shooting-grounds, or deer-preserves, although not yielding employment and subsistence, as in former times, when the Highlands were a peopled country. There appears to be but one family employed in Scotland on every eighty-two acres of the land capable of cultivation, and only one employed for every thirty-nine acres of the actually cultivated land. The great question here belongs to a higher science than political economy—to social philosophy. It is not whether more or better agricultural produce is sent to market by the one system than by the other, but whether it be a better social arrangement for the permanent well-being of a nation, that six hundred thousand only, of a population of two millions and a half, should be employed on the cultivation of the land of a country, and the rest of the mass of its working population be dependent, for the means to buy subsistence, on the manufacture and sale of cotton, iron, and other goods for distant, foreign, and uncertain markets; or whether it would be a better arrangement of society, that the land of the country should employ and subsist the mass of its inhabitants, and only the smaller proportion be altogether dependent for employment and food on the sale, in the foreign or even in the home market, of the products of their work.”

He winds up the chapter with this pithy but socialist sentiment—“It is not that a duke has £50,000 a-year, but that a thousand fathers of families have £50 a-year, that is true national wealth and well-being.” Surely, Mr. Laing, this is, if you consider it, a very shocking sentiment! What is to become of an aristocracy if no one has £50,000 a-year? and without a landed aristocracy what is a nation? Fathers of families indeed! Worthy men, no doubt, in their way; loyal men; tax-paying men; church-going men; but what are thousands of these “oxen” compared with one “lion”? Mr. Laing, you have cut away the ground from under your own feet by such a sentence! Aristocratic England will tell you how absurd it is to place the well-being of a nation in fathers of families, unless those fathers are upholders of the “great landed interest.”

Connected with the small-farm system there is supposed to be a natural tendency to overpopulation; and as illustrated by Ireland the case seems made out. A more extensive generalization, however, shows that it is to other causes than that of “small holdings” Ireland owes its surplus population. Indeed, this question of Population is still involved in perplexity. Malthus seemed to have settled it;—John Mill, in his Political Economy, makes it turn up at every winding, so that his two volumes seem an endless iteration of the one command,—“Do not multiply.” In vain! the theory contradicts our moral sense; outrages our strongest instincts; it is a social blasphemy. It must be wrong, though the fallacy may escape detection for the present. Mr. Laing attacks the theory in a new way. Of its supporters he says:

“They do not bring the two things they are comparing—the increase of population, and the increase of food, in a given period—to a common term. They do not take the increase of population (for example, and to explain my meaning) in one year, which at its most rapid rate, and when it is doubling itself every twenty years, is but five per cent of increase each year,—and compare that with the increase of subsistence from the crop of one year, which, at its lowest rate of increase, that is, with the worst husbandry, seasons, and crops, will always be three returns and the seed upon an average over a whole country, or 300 per cent. They take the accumulation of population in twenty years, and compare that with the increase of one year's crop above the amount of the pre-

ceding year's crop—of the twentieth year's crop above the nineteenth year's crop only. The two things to be compared—the progress of the production of subsistence and that of the production of population—are not reduced here to a common term of twenty years, but only one of the two things is brought to that term. To state the question accurately, we should, I conceive, take an unit of population increasing at its most rapid rate, that is doubling itself every twenty years. This average unit becomes two in twenty years; there are two units to subsist where there was but one, twenty years before. This is the amount of the accumulation of population at the end of this period; and it is represented by this unit. Now, suppose this representative unit consumes each year five quarters of grain, and that this quantity, which represents the food or subsistence of this unit, was sown the first year of this series of twenty years, and each year of the twenty thereafter, and that the crops averaged three returns besides the seed and this unit's five quarters of yearly subsistence. The amount of this accumulation of subsistence in the course of twenty years, from the five bolls representing the unit, would, in a strict and correct statement of the question, be the increase on the food side of it, to be compared with the increase of population from the unit in the same space of twenty years on the population side of it. The increase of population, in the series or term of the twenty years, is one plus one. The population, or number of its units, is doubled. The increase of subsistence from the five quarters of grain representing this unit on the food side of the question, would, at the end of the series of twenty years, be some trifle more than twenty-six thousand one hundred and fifty millions of quarters of grain, after deducting yearly the five quarters for the unit's subsistence, and the seed for each crop. But grain is perishable. Land and labour cannot be applied to the production of more of the perishable articles of subsistence than what can be required for consumption before a new crop gives a new supply. True. But the question is not whether grain, and other articles of human food, be perishable, or the land capable of producing those articles be more or less scarce in any particular district or country,—but whether, as an abstract proposition in social philosophy, it is or is not a law of nature, that population, *per se*, has in it an element of increase more rapid than subsistence *per se*. In the human food derived from the vegetable productions of the earth, in a given period of twenty years, the excess of the production of subsistence over the production of population seems almost incalculable. In America, where land is not scarce; this excess is evident, although population increases there so rapidly. In Africa, where the surplus grain of each crop is preserved, it is said, in granaries dug in the sands,—and in the cold regions in the north of Europe, where, owing to the early frosts, one full crop out of seven is all that can be reckoned on,—the excess of the production of food over the production of population is proved by the surplus of food produced from one average crop being reserved for a succession of seven years of no crops.

And subsequently he says “overpopulation is only relative to under-production consequent on artificial or conventional circumstances in the use or distribution of land. There is no natural disproportion between the increase of population and of food for that population independent of the fortuitous and artificial circumstances increasing the one or diminishing the other. They would be always in equilibrium with each other but for that circumstance.”

We must postpone for another article the consideration of other topics in this volume.

#### MERIVALE'S ROMAN EMPIRE.

*A History of the Romans under the Empire.* By Charles Merivale, B.D. Late Fellow of St. John's College, Cambridge. Vols. I. and II. Longman.

EVERY one that has read the supplementary portions of Dr. Arnold's *History of Rome*, which were reprinted after the author's death from the *Encyclopædia Metropolitana*, must be aware how inferior they are, as regards real historic merit, to the three finished volumes to which they stand appended. We hardly know a more conspicuous example of a splendid piece of history reduced and made miserable by a wrong sentimental bias than is afforded by Dr. Arnold's sketch of the life of Julius Cæsar. That the life of this man, the greatest Roman beyond all doubt that ever existed, and a man, too, for whom, more easily than for any other celebrated Roman, one might learn to entertain a positive personal regard—that the life of this man should have been written as Dr. Arnold has written it, in the spirit of uniform dislike, and of uniform preference for that infinitely more dull and infinitely less likeable individual, Pompey, appears to us a very lamentable perversion of the true prerogative of a historian. Had Dr. Arnold lived to complete his *History*, he would, doubtless, have superseded his biography of Cæsar by a composition more worthy of the subject. With his profound veneration for Niebuhr, he would, doubtless, have felt his own conception of Cæsar give way in parts before that of this great master in the art of historical discrimination. Niebuhr's admiration of Cæsar, as appears from the recently-published notes of his lectures on Roman history, was all but unbounded. As it is, Dr. Arnold's lucubrations on

late Roman history, great as are their merits in some respects, are thoroughly vitiated by this resolute misappreciation of Cæsar.

In the two volumes before us, which are offered as the commencement of an intended series that is to bring down the history of the Romans from the death of Sulla (B.C. 78) to the era of Constantine the Great (A.D. 334), it appears to be Mr. Merivale's aim to counteract the impressions regarding Cæsar that have been thrown abroad in Dr. Arnold's sketch of his life, and to raise the English public to the level of Niebuhr's conception of him:—

"If," he says, in his preface, "Dr. Arnold had lived to continue his general *History of Rome* to the period before me, it is needless to say that my ambition would have been directed elsewhere; and that, as his admirer and friend, I should have joined the public voice in hailing his extended work as worthy of himself and his subject."

The merits of Mr. Merivale's volumes are precisely such as this very modest announcement would lead us to expect. Except that there is throughout a higher and more affectionate appreciation of Cæsar than Dr. Arnold ever attained to, one might read on and believe that Dr. Arnold was the writer. At the very least one must perceive that the writer has been "an admirer and friend" of Dr. Arnold. There is hardly the same stern vigour it is true; the portrait of the author that is conjured up as one reads does not wear the same look of iron decision that one remembers in the face of Dr. Arnold; but the tone, the manner, the method are the same. There is the same clear and manly, though somewhat cold and hard, style; the same carefulness and accuracy; the same academic slowness and dignity; the same air of thorough and generous rectitude. Altogether the volumes deserve to be welcomed as a substantial addition to our historic literature; and, believing as we do, that Mr. Merivale's style of treatment will become richer and deeper as he advances with his work, we have no hesitation in saying that he is to be regarded as a worthy successor of Dr. Arnold in the yet unexhausted field of Roman History. The following extracts will save us the trouble of any more elaborate description of Mr. Merivale's style, and will show those that are acquainted with the more brilliant and vivacious manner of Michelet and the French historians generally, how English and academic a writer of history may be:—

#### THE CROSSING OF THE RUBICON.

"About ten miles from Ariminum, and twice that distance from Ravenna, the frontier of Italy and Gaul was traced by the stream of the Rubicon. This little river, red with the drainage of the peat mosses from which it descends, is formed by the union of three mountain torrents, and is nearly dry in the summer, like most of the watercourses on the eastern side of the Apennines. In the month of November the wintry flood might present a barrier more worthy of the important position which it once occupied; but the northern frontier of Italy had long been secure from invasion, and the channel was spanned by a bridge of no great dimensions. Cæsar seems to have made his last arrangements in secret, and concealed his design till the moment he had fixed for its accomplishment. On the morning of the fifteenth he sent forward some cohorts to the river, while he remained himself at Ravenna, and showed himself at a public spectacle throughout the day. He invited company to his table, and entertained them with his usual ease and affability. It was not till sunset that he made an excuse for a brief absence, and then, mounting a car yoked with mules, hired from a mill in the vicinity, hastened with only a few attendants to overtake his soldiers at the appointed spot. In his anxiety to avoid the risk of being encountered and his movements divulged, he left the high road, and soon lost his way in the bypaths of the country. One after another the torches of his party became extinguished, and he was left in total darkness. It was only by taking a peasant for a guide and alighting from his vehicle that he at last reached his destination.

"The ancients amused themselves with picturing the guilty hesitation with which the founder of a line of despots stood, as they imagined, on the brink of the fatal river, and paused for an instant before he committed the irrevocable act, pregnant with the destinies of a long futurity. Cæsar, indeed, in his *Commentaries*, makes no allusion to the passage of the Rubicon, and, at the moment of stepping on the bridge, his mind was probably absorbed in the arrangements he had made for the march of his legions, or for their reception by his friends in Ariminum. We may feel an interest, however, in remarking how the incident was coloured by the imaginations of its first narrators; and the old tradition recorded by Suetonius is too picturesque and too characteristic of the Italian cast of legend to be passed by without notice. 'Even now,' Cæsar had said, 'we may return; if we cross the bridge, arms must decide the contest.' At that moment of suspense there appeared suddenly the figure of a youth, remarkable for comeliness and stature, playing on a flute, the pastoral emblem of peace and security. The shepherds about the spot mingled with the soldiers, and straggled towards him, captivated by his simple airs; when, with a violent movement, he snatched a trumpet from one of the military band, rushed with it to the bank of the river, and blowing a furious blast of martial music,

leapt into the water, and disappeared on the opposite side. 'Let us advance,' exclaimed Cæsar, 'where the gods direct, and our enemies invite us. Be the die cast.' The soldiers dashed across the bridge or the ford, and, giving them not an instant for reflection, the bold invader led them straight to Ariminum, entering its undefended walls with the first break of dawn."

#### INFLUENCE OF CLEOPATRA ON CÆSAR.

"Cæsar allowed himself to cast only one longing glance towards the frontiers of Parthia, and then resolutely turned his face westward. Perhaps he was even then revolving in his mind the gigantic schemes of Oriental conquest which he announced at a later period, but was destined never to undertake. From this period, however, we begin to trace a change for the worse in his character. The hero whose freedom from display had so long charmed the world became intoxicated by the fumes of Eastern incense and the disposal of forfeited crowns. He now affected to admire the good fortune of Pompeius, whose exalted reputation was built upon the defeat of the servile armies of Asia. The rapidity of his own conquest he signalized by the arrogant bulletin, which has passed into a familiar proverb, 'Veni, vidi, vici.' But his intercourse with Cleopatra had corrupted the proud simplicity of the Roman statesman. He already meditated to bring her to the capital, and there parade her in the face of his countrymen as the partner of the honours they lavished upon himself. The Romans regarded any avowed and permanent connection with a foreigner, and more especially an Oriental and an Egyptian, as something monstrous and incestuous; and in violating their prejudices he chilled their applause, and converted their cordial greetings into the hollow flattery of fear. But the sorceress of the Nile had not only corrupted the Consul's patriotism, she had enchanted him with the poisoned cup of Canopic luxury. She had taught him to despise as mean and homely the splendour of the Circus and the Capitol. She had imbued him with the gorgeous and selfish principles of Oriental despotism, and debased him to the menial adulation of slaves, parasites, and eunuchs. It is with no wish to heap unmerited obloquy on a woman whose faults were those of her birth and position, that history brands with infamy her influence on the Roman hero. Regardless of her personal dignity, and indifferent to human life, she maintained herself on an Oriental throne by the arts of an Oriental potentate. The course of her chequered career will display to us hereafter a character in which good contended with evil, Macedonian magnanimity with Egyptian suppleness. But in this place it becomes us to remark the fatal effect of a connection of disparagement, by which Cæsar felt himself degraded in the eyes of his own countrymen. If from henceforward we find his generosity tinged with ostentation, his courage with arrogance, his resolution with harshness; if he becomes restless and fretful, and impatient of contradiction; if his conduct is marked with contempt for mankind rather than with indulgence to their weaknesses, it is to this impure source that the melancholy change is to be traced."

#### SCEPTICISM OF CÆSAR.

"Cæsar himself professed without reserve the principles of the unbelievers. The supreme pontiff of the commonwealth, the head of the college whence issued the decrees which declared the will of the gods, as inferred from the signs of the heavens, the flight of birds, and the entrails of victims, he made no scruple of asserting in the assembled Senate that the immortality of the soul, the recognized foundation of all religion, was a vain chimera. Nor did he hesitate to defy the omens which the priests were especially appointed to observe. He decided to give battle at Munda in despite of the most adverse auspices, when the sacrificers assured him that no heart was found in the victim. 'I will have better omens when I choose,' was the scornful saying with which he reassured his veterans on another similar occasion. He was not deterred from engaging in his African campaign either by the fortunate name of his opponent Scipio, or by the unfavourable auspices which were studiously reported to him. Yet Cæsar, free-thinker as he was, could not escape from the universal thrall of superstition in which his contemporaries were held. We have seen him crawling on his knees up the steps of the Capitoline temple to appease the Nemesis which frowns upon human prosperity. When he stumbled at landing on the coast of Africa, he averted the evil omen with happy presence of mind, looking at the handful of soil he had grasped in his fall, and exclaiming, 'Africa, thou art mine!' In a man who was consistent in his incredulity this might be deemed a trick to impose on the soldiers' imagination; but it assumes another meaning in the mouth of one who never mounted a carriage without muttering a private charm. Before the battle of Pharsalia, Cæsar had addressed a prayer to the gods whom he denied in the Senate, and derided in the company of his literary friends. He appealed to the divine omens when he was about to pass the Rubicon. He carried about with him in Africa a certain Cornelius Saluto, a man of no personal distinction, to neutralize, as he hoped, the good fortune of the Corneli in the opposite ranks."

#### PHILIP BAILEY'S ANGEL WORLD.

*The Angel World, and other Poems.* By Philip James Bailey, Author of "Festus." W. Pickering.

POETRY, in our days, is either a Regret or a Desire. It looks backward mournfully upon the Past, or it looks forward hopefully to the Future; but it dare not or cannot sing the Present. There is wondrous activity in our age, but there is no united action: it is rather the fermentation than the resolute action of a people. There is wondrous intelligence applying itself to the purposes of life, but there is no con-

vergence to one common centre, no emanation from one common faith. Consequently there is nothing epic in our life; nothing broad, massy, or magnificent in compass and in unity. The Singer has nothing to sing. Poetry is not dead; the age is not prosaic, except—as all ages are—to prosaic souls; but that intellectual anarchy of creeds which displaces the ancient faith, and leaves us with strong religious impulses, yet destitute of a national Religion,—leaves us also with strong poetic impulses, yet destitute of a great Poem. There are poets now-a-days, as there are preachers; but they are the ministers of sects: they do not speak to the nation.

Singular it is to note how men of poetic genius try to escape from this condition. Philip Bailey sweeps boldly out of our age and our world, to soar into empyrean regions where the strongest wing must droop and tire, and where the eye aches to follow him for long. In *Festus*,—though the scenes were sometimes space, sometimes heaven, and sometimes hell,—yet the interest was human, and round a human centre all the thoughts, feelings, passions, acts revolved. It was not, indeed, "our wondrous mother age" that brightened itself upon the dark background; it was not our nineteenth century that reflected itself in the mirror of poetry; but, if abstract, the theme was human. In his new poem we have lost all footing upon earth. At once we plunge into the Angel World:—

"Far round the infinite extremes of space  
Star unto star spake gladness, as they sped  
On their resplendent courses; and a smile,  
Enkindling on the countenances of the suns,  
Thrilled to the heart of nature, while there rose,  
Expressive of divine felicity,  
A clear bright strain of music, like a braid  
Of silver round a maiden's raiment, all  
Imbounding and adorning.

There, in one  
Of those most pure and happy stars which claim  
Identity with Heaven, high raised in bliss,  
Each lofty spirit luminous with delight,  
Sat God's selectest angels."

Into this conclave there steps a young and shining angel from some distant orb, which he had ruled with supreme powers.

"A land  
It showed of fountains, flowers, and honeyed fruits,  
Of cool green umbrage, and incessant sun;—  
The rainbow there in permanent splendour spanned  
The skies by ne'er a cloud deformed, of hue  
Stern than amber; while on every hand  
The clear blue streams, singing and sparkling, ran  
The bloomy meads to fertilize; while some  
With honey, nectar, manna, milk, and wine,  
Fit for angelic sustenance, slow flowed.  
Here palaces and cities, midst of groves,  
Like giant jewels set in emerald rings;  
There, too, the bowery coverture of woods,  
Ancient and dense, laced with all-tinted flowers,  
Wherein were wont to sojourn in all peace,  
Lamb, lion, eagle, ox, dove, serpent, goat,  
And snow-white hart, each sacred animal  
Cleansed from all evil quality, sin-instilled,  
Speaking one common tongue, and gathered oft  
In wisest parley, 'neath the sacred tree  
Centring each mazy pleasure intersect  
With an invisible bound; so sweet the force  
Of nature, heavenly sanctioned."

In this happy spot were two angel sisters:—

"Yet how unlike  
Their nature and their loveliness; in one  
A soul of lofty clearness, like a night  
Of stars, wherein the memory of the day  
Seems trembling through the meditative air—  
In whose proud eye, one fixed and arklie thought  
Held only sway; that thought a mystery;—  
In one a golden aspect like the dawn—  
Beaming perennial in the heavenly east—  
Of paly light; she ever brightening looked  
As with the boundless promise unfulfilled  
Of some supreme perfection; in her heart  
That promise aye predestinate, always sure,  
Her breast with joy suffusing, and so wrought,  
Her sigh seemed happier than her sister's smile:  
Yet patient she and humble."

To the elder he was affianced. But the tissue of the story is so delicate, we should be wrong to spoil it by an attempt to reproduce it. Enough if we indicate that into this happy isle, and into the bosom of this affianced bride, corrupting influences of doubt and rebellion steal, followed by anarchy, repentance, forgiveness, and purification; but the whole treated in so abstract and superhuman a style, with so little precision of purpose or force of application, that it leaves behind it no more distinct impression than is left by some grand orchestral symphony, which, during performance, has lifted your soul to heights inaccessible by thought alone, and leaves you trembling with a vague delicious languor.

The *Angel World* is so peculiar a poem that we should not be surprised at any amount of disapprobation nor at any emphasis of praise. If it touches a responsive chord it will "discourse eloquent music." If it be read by certain minds and in certain moods, it will be overpoweringly monotonous. The want of human interest is fatal to its popularity. It is not even a philosophic poem; it is not a theologic poem. It is rather a theologic symphony. Grand lines and

lovely imagery are abundant; but rather as the arabesque tracery of a dreaming mood than as the irresistible utterance of a deeply-moved soul. The readers of *Festus* will expect to meet with similes of rare beauty like this—to quote but one—

"As the waves  
Leap into light and vanish in a smile."

but they will, we fancy, be greatly disappointed at finding this poem so inferior in scope and power to *Festus*. That poem was crude indeed; but it looked like the crudeness of one who would develop into ripe fulness of power; it was in everything a boyish work, but the boyhood promised a manhood capable of great things. That promise Mr. Bailey has yet to fulfil.

#### DR. PICKERING ON THE RACES OF MAN.

*The Races of Man and their Geographical Distribution.* By Charles Pickering, M.D., Member of the Scientific Corps, attached to the United States Exploring Expedition. John Chapman.

DR. PICKERING'S work discusses a subject of high importance in itself, and of much interest even to the general reader. It appears, here, under very distinguished auspices, as one of the results of the first scientific mission of the United States Government, and possesses, in addition, all the minor advantages of portly dimensions, fine paper, handsome typography, and some attractive illustrations.

The object which Dr. Pickering proposed to himself, in joining the exploring expedition, as far at least as the natural history of man is concerned, was "to define the geographical boundaries" of the three, four, or five races into which systematic writers have usually divided the human family. This object, he says, "it was impossible" to accomplish, "from the materials furnished by books;" and so he determined to supply their deficiencies by personal observation. But if the accumulated experience of a host of intelligent travellers who have visited the different regions of the earth, does not furnish sufficient materials for this purpose, the deficiency was not likely to be supplied, one would think, by the observations of a single traveller during a single expedition, in which, however great the amount of ocean traversed, only a few points of the earth itself were visited. However, Dr. Pickering thought otherwise, and his work is the best evidence that could be adduced of the unreasonableness of his expectations.

We have said that Dr. Pickering usually reasons upon insufficient data. This arises, partly from a general superficiality of view, but chiefly from the very limited knowledge which he possesses of his subject. We do not make this charge upon the faith of isolated passages merely, or even on account of deficiencies observable in particular sections of the work; but because its whole tenor, from beginning to end, bears unequivocal tests to the very limited extent of the author's ethnographical reading. Except in a single section, in which he writes essentially as a botanist and zoologist, his references to books are exceedingly few, and those alluded to are chiefly such as treat of the countries visited by the expedition; while some, even of these, he has certainly examined but imperfectly. In numerous instances, in which science possesses ample materials, he has made use only of the most trifling data, while the care with which he has developed them clearly implies that they were the best he had to offer. In other cases, he has made statements which no one could have made who possessed the most moderate knowledge of several important varieties of man both in Asia, Africa, and America, whose peculiarities demand recognition in all ethnological reasonings of a general character. He seems, in fact, to have set out on his travels with just such an acquaintance with the physical history of man as might be picked up, incidentally, by a mere botanist or zoologist in the pursuit of his own special study, or acquired, unconsciously, by any well-educated man in the habit of mixing in intellectual society, and paying attention to the current literature of the day; consequently, his views enlarge just as his journey lengthens, and at each stage of his progress, at all events of his early progress, he seems very fairly satisfied with the then state of his acquirements. After having visited New Zealand and Australia, he is convinced that the races of man are five, and only five. Having gone a little farther, however, he "was compelled to admit three more; neither was this limit to the productiveness of nature in new and undreamt-of combinations of fea-

ture." But had he read, these combinations could not have been new to him, for they have been all repeatedly described before, and with sufficient minuteness of detail to enable a careful inquirer to form a very correct estimate of them. However, to him they were new, and they multiplied as he advanced, and so they infallibly would have done had he continued still to advance. But as he was quite contented with five races at one stage of his progress, and with eight at another, so he is, finally, entirely at his ease with eleven, although the vast regions of continental Asia, Africa, and South America have been left wholly unexplored by him, a few specks here and there excepted.

*The Races of Man* is not, even in the loosest sense of the term, a systematic treatise on ethnography. It does not touch the philosophy of the subject; it makes no allusion to the history of races, beyond what is implied in the bare fact of their general distribution; nor does it attempt to describe or enumerate even the existing subdivisions of the primitive types which it recognizes. Whatever is said upon this subject is incidental, not to say accidental, wholly relative to the author's personal experience, and bearing no necessary proportion either to the intrinsic interest of the topic under consideration, or to the existing state of knowledge in reference to it. The author presents his materials to his reader pretty nearly as they came to himself. There is no confusion, indeed, for the several groups of facts are kept apart; but neither is there any system, properly so called. The different primitive races are described, not in the order in which he classifies them, but simply in the order in which he met them on his journey; they commence with the *Mongol*, and they terminate with the *Arabian*, taking in intermediate succession the *Malay*, the *Australian*, the *Papuan*, the *Negrillo*, the *Zelangan*, the *Negro*, the *Ethiopian*, the *Hottentot*, and the *Abyssinian*. The Malay race is the most amply described, the Mongolic takes the next grade in relative importance, and the Arabian or white race the third. The Negro, the Papuan, and the Ethiopian have also some space allowed to them: the others are very briefly disposed of. Under these circumstances it of course happens that many of the most singular and interesting of the uncivilized tribes of man are not so much as alluded to, even by name, while numbers of the most important nations of the world, both modern and ancient, elicit nothing more than a passing remark, and that often of very little significance.

Dr. Pickering makes no express statement of the principles which guided him in recognizing different races of men. As far as can be inferred from the tenor of the work, his method is simply this: When he finds a whole people, or a marked section of a people, presenting a general uniformity in physical structure, and strikingly differing in this respect from the other races with which he is acquainted, he concludes them to be distinct and primitive, and he feels strengthened in this conclusion if he finds it borne out by differences in language, habits, and social condition. But he does not fully explain what he means by a distinct or primitive race. We certainly understand him, from the general tenor of his remarks, to be an advocate for a plurality of origins in the human family, though he nowhere expressly affirms this doctrine. Indeed he does not allude to it at all, as far as we remember, except in two instances, and then in the briefest manner possible. In the first of these he asserts that the characteristics of race are independent of climate, and in the second he says that he sees no alternative between the admission of eleven races, and the admission of only one. This avoidance of the fundamental question of Ethnology may have been the result of caution; but it may also have proceeded from those tendencies, whatever they are, which have impressed the whole work with a character of vagueness and want of completeness. Moreover, the mode by which, in practice, he endeavoured to distinguish races, though wanting in precision, is fundamentally correct, and it led him, as already observed, to recognize eleven essentially distinct types of man. Four of these belong to the islands of the Indian and Pacific Oceans, namely, the Papuan, Negrillo, Australian, and Malay; the three former nearly black, the last brown. By the Papuan he means the tall, bearded, oceanic negroes; and by the Negrillo, the diminutive, beardless, woolly-haired race of the Indian Archipelago, usually termed Papuas. The former race was met with at the Feejee Isles, respect-

ing which several interesting details are given; with the latter his personal acquaintance was very slight. He speaks very positively of the existence of an Australian type, though he seems much puzzled by the conflicting accounts given of the natives of this part of the world by different writers. The matter, however, is very simple. Australia and Van Diemen's Land really contain several races, which in some places are much mixed, in others, relatively pure. Systematic writers being ignorant of, or not willing to recognise this fact, have found contradiction or confusion in accounts which are perfectly accordant, when we remember that they refer to different localities and different tribes; though the common designations of Australia and Australian may happen to be applied to all of them. And the same may be said of other countries and races.

Our author's ideas of the Malay race are extremely erroneous. This race, according to him, stretches over the Indian and Pacific Oceans, from Madagascar to the coasts of California and Mexico, and even, he conjectures, to the West Indies; while, in another direction, it extends from New Zealand to Saghalien, including the Japanese empire. Nothing can account for such a generalization, but deficient knowledge. This vast sweep contains many broadly contradistinguished varieties of man; very tall and very short races; very dark and comparatively fair races; wholly beardless and profusely-bearded races, most of which, to say the least, Dr. Pickering would, infallibly, have recognised as distinct, had he been brought into extensive personal relation with them in certain localities. Similar remarks are applicable, with still greater force, to his Mongolian type, which is made to embrace not only the nations of Siberia and the Chinese Empire, but those also of both Americas, with the reservation already made of the coasts of California and Mexico, and a few other spots. By carrying out, with even moderate consistency, his own principles, these regions alone would have furnished him with more primitive types than he recognizes in the whole of humanity. As to Africa, we agree with him in recognizing as primitive an Ethiopian or Nubian race, which we consider to have formed the substratum of the population of Ancient Egypt. Every one will admit a Negro race; and the Hottentot is, in certain respects, even more distinct than the Negro itself. We cannot say much for his Abyssinian race. India also presents too many varieties in its primitive population to come within the range of a single type. Under the title of Arabian race are classed, apparently, all the nations of fair complexion and Caucasian forms, whether of Europe, Asia, or Northern Africa, together, of course, with the descendants of Europeans in America and elsewhere. This generalization is quite on a par with those we have already criticised, and though not so glaringly inaccurate, upon a superficial view, is equally opposed to facts when rigidly scrutinized. As to the races of Europe, indeed, the most important upon the earth in every possible respect, they might almost as well be said to be ignored, as recognized by the few trifling, and almost incidental remarks with which they are disposed of. Having concluded his specific account of what he regards as the original races of man, as well as of their general distribution, a few short chapters are taken up with such topics as "The Geographical Progress of Knowledge"—"Migrations by Sea"—"Migrations by Land"—"Origin of Agriculture"—&c. &c. They present nothing demanding special remark in the present case. The last 100 pages of the work are devoted to the consideration of the introduced plants and animals of America, Polynesia, Equatorial Africa, and Egypt. The idea involved in the enquiry is decidedly valuable, and somewhat novel also; but, as here developed, it leads to no results whatever. Still this section presents several interesting and suggestive facts, and may be consulted with advantage by the practical ethnologist. The author, too, is obviously far more at home in it than in the other portions of the work, especially in the part devoted to Egypt, which exhibits both reading and research; but all that is of any ethnological significance might have been compressed into a very few pages; the rest belongs to pure botany and zoology. Those who are accustomed to tolerate the loose, vague, unscientific manner in which the natural history of man is usually treated, even by great writers, will be disposed to assign to this work a somewhat higher rank among works of science than can possibly be allowed

to it by those who know what ought to be, and what actually is written upon the important subject of which it treats.

## BOOKS ON OUR TABLE.

Merz. J. *Goethe von 1770-1773 oder seine Beziehungen zu Friederike von Sessenheim und Werther's Lotte.* Nürnberg. London: Franz Thimm.

The secular event of Goethe's birthday has called forth in Germany a goodly number of pamphlets on various subjects concerning Goethe. Merz has lectured and has reprinted that lecture in the little brochure before us, on two characters, which have powerfully influenced Goethe as a man and a poet. They have both been portrayed by him, as is well known, "Lotte" in *Werther*, "Frederike" in *Dichtung und Wahrheit* and *Faust*. There is nothing new in this trait. Pfeiffer's book on "Frederike" contains more matter and is more poetically written; but as Merz has arranged the simple facts on both "Lotte" and "Frederike" in proper chronological order, the brochure will be useful to the historian of Goethe.

Messenhauser. *Politischer Hausschatz für deutsche Staatsbürger.* Leipzig. London: Franz Thimm.

"Wissen ist macht"—Knowledge is power, is the motto of this little lexicon on political and social science: it may not improperly be called a compendium for newspaper readers; for it is in alphabetical order, and explains in simple and striking language political parties, events, forms, &c. now daily used by the press, such, for instance, as Aristocracy, Association, Diplomacy, Communism, Socialism, Society, Bourgeoisie, Radicalism, &c. The articles are clear and concise, and the book intended for the million.

*The Imperial Cyclopædia.* Part I. Charles Knight.

This is the first monthly part of an invaluable work, which will, when completed, form a series of cyclopædias. The first of these is to be a Cyclopædia of Geography, Ancient and Modern, or universal Gazetteer, arranged from the geographical articles in the *Penny Cyclopædia*, with improvements and corrections; and this first part opens the largest section of the work, which will comprise the British Empire. The absolute importance of having such a work on your shelves we need not insist on; an inspection of various articles has satisfied us that it will supersede all other gazeteers. It is also handsomely printed, which is an agreeable feature in so cheap a publication.

*Half Hours with the Best Authors.* Part I. Charles Knight.

This is the very best collection of elegant extracts ever made, and the success has been immense. Charles Knight now reissues it in the cheapest possible form in order to replace the "twopenny trash" which alone comes within the means of the poorer classes. A better sixpennyworth than this monthly part we could not name.

*Jane Eyre, an Autobiography.* By Currer Bell. Fourth Edition. Smith, Elder, and Co.

A compact pocket volume of a novel which created a deeper and more wide-spread interest than any novel published during the last ten years; it is so substantial a work, that it deserves to be rescued from the circulating library, and placed upon the snug shelves of one's own library. Messrs. Smith and Elder have done well to offer it to the public in so cheap a form.

*Gazpacho: or Summer Months in Spain.* By W. G. Clark, M.A. Fellow of Trinity College, Cambridge. J. W. Parker.

*Auvergne, Piedmont, and Savoy: a Summer Ramble.* By Charles Richard Field. J. W. Parker.

*Constructive Exercises for Teaching the Elements of the Latin Language on a system of Analysis and Synthesis.* With Latin Reading Lessons and copious vocabularies. By John Robson, B.A. Second Edition. Taylor and Walton.

*The White Charger.* By the author of *The Horse Guards*, *The Days when We had Tails on Us*, &c. J. and D. A. Darling.

*Peace Lyrics.* By H. G. Adams. C. Gilpin.

*The Decay of Traditional Faith, and the Establishment of Faith upon Philosophy.* Two lectures by Henry Ierson, M.A. John Chapman.

*Poems.* By John Syer Bristowe. George Bell.

*Portraits of Illustrious Personages of Great Britain.* By Edmund Lodge, in 8 vols. Vol. VII. (Bohn's Illustrated Library.) Henry G. Bohn.

*Washington Irving's Life of Goldsmith.* (Bohn's Shilling Series.) Henry G. Bohn.

*Washington Irving's Lives of the Successors of Mahomet.* (Bohn's Shilling Series.) Henry G. Bohn.

*Elementary Course of Geology, Mineralogy, and Physical Geography.* By David T. Ansted, M.A., F.G.S. Van Voorst.

*An Arctic Voyage to Baffin's Bay and Lancaster Sound.* By R. A. Goodsir, Late President of the Royal Medical Society, Edinburgh. Van Voorst.

*Lives of the Successors of Mahomet.* By Washington Irving. (The Popular Library.) George Routledge.

*Washington Irving's Brackenridge Hall.* (Popular Library.) George Routledge.

*The Sketchbook of Geoffrey Hamlyn, Gent.* By Washington Irving. (Popular Library.) George Routledge.

*The Pupils' Guide to English Etymology,* containing the principal roots from the Latin, Greek, and other languages. By George Manson. Third thousand. Edinburgh: Myles McNeill.

*A French Grammar of the French Language;* with Exercises and Dialogues, for the Use of Schools and Private Students. By John Robertson. Sixth Edition. Myles McNeill.

*Notes of Early or, Passages from the History of my Greek.* By Francis William Newman. John Chapman.

*Notes of Early or, Passages from the History of my Greek.* By Francis William Newman. John Chapman.

## NOTES AND EXTRACTS.

MODERN SAINTHOOD.—When all the business and enterprise of life was of a kind that a pious Christian could not touch, it was excusable in him to fly, and, in the absence of all worthy scope for human faculty, make a business of religion. But what can be more preposterous than to exhibit this type of mind as a model for the emulation of the present age?—as if we had no more natural gymnastics for the character than were furnished in the objectless life of the monk; no temptations without meeting with devils in a wood; no self-denials without pricking our waists with sharp chain-belts, or mimicking with piercing hats the crown of thorns! Yet, to reawaken the English admiration for this ascetic discipline, the "Lives of the Saints" are avowedly written; to induce converted bankers to quit Lombard-street for a life of contemplation, to incline cotton-spinners to recite the psalter every day, and bring Sir Robert Peel down to the house in a hair shirt.—*Westminster Review*.

ASPECTS OF SOCIALISM.—"Socialism," remarks Mr. John Stuart Mill, in his recent work on Political Economy, "has now become irrevocably one of the leading elements in European politics." He would be a blind man, indeed, that should deny the truth of this assertion. The time has arrived when our manner of speaking about Socialism must give place to something more discriminating. The reason of this is obvious. Socialism, as the vigilant gentleman of the *Times* newspaper ought by this time to have informed us, has become "a great fact." Numerically, few creeds are more formidable. In France, the Socialists are rapidly attaining the preponderance of an efficient majority of the nation; in Germany, and other parts of the Continent, Socialism is epidemic; and in England, let our readers take our word for it, there are far more Socialists than people are aware of. One goes nowhere into society without meeting with Socialist ideas; one reads no book, and very few leading articles, that one does not see some tenet of Socialism, or some implied collateral of it, more or less timidly peep out. And then, intellectually also, Socialism must be acknowledged as holding no mean position. It would be difficult, we believe, to name men of more remarkable powers of thought, or of finer literary faculty, than some of the leading Socialists of France. For sheer intellect, for example—for sheer power of rapid and efficient cerebration (to use a phrase characteristic of the man we speak of), Auguste Comte is more than a match for Cousin, and Comte divides with the Socialists on all great questions. Louis Blanc is, essentially, a much cleverer person than Thiers; and, beside such a man as Proudhon, Lamartine is but a poetic weakling. Nor, lastly, is it as if those who call themselves Socialists were one of Nature's own sects—men of similar constitution, of similar moral character, or of similar absolute aims and purposes; so as to be disposed of in one sweeping instinctive reprobation by the rest of mankind. There are Socialists of all kinds, and of all varieties. There are Socialists that are hard-headed and logical; there are Socialists that are tender-hearted and mystical; there are Socialists that are profligate and debauchees; and there are Socialists of ascetic habits and rigorous rectitude. There are Socialists that are Atheists, and treat Christianity as an old fable; and there are Socialists that subject Socialism itself to the supreme test of Revelation, and that wear honourably over the red badges of their political faith the gentle robes of the Church of England. Clearly, therefore, the right or the wrong of this matter is not prejudged in any of the controversies of the past; but demands, and is entitled to, a specific controversy for itself.—*British Quarterly Review*, May.

SCOTCH DRUNKENNESS.—In 1841 the population of Scotland, 2,620,184, persons, consumed 5,595,186 gallons of spirits, while the 14,995,138 persons of the English population consumed only one-third more, viz., 7,956,054 gallons; and the 8,175,124 of Irish people consumed less than the two and a-half millions of Scotch people, viz., 5,290,650 gallons. In Edinburgh, in 1846, there were 986 houses licensed for the sale of spirits; that is, of every thirty-one houses in Edinburgh, one is a spirit shop, and 434 of these are open on Sundays for the sale of spirits. In religious Edinburgh, it was stated by one of the magistrates in the Town Council, the sum spent in Sunday-drinking in the course of the year amounts to £112,840, or about £2,170 is spent on each of the fifty-two sabbaths of the year in drinking whisky or other spirits. Well done, religious Edinburgh! Petition, by all means, against the desecration of the Sabbath-day in England by railway-travelling, and Post-office work, for it is unquestionably a great social, moral, and religious evil—but pluck the beam out of your own eye! £2,170 sterling, spent in sabbath-day whisky-drinking, is the measure—the gauge's test—of the moral, sanitary, and religious condition of Edinburgh, every sabbath in the year! And, in proportion to population, every town in Scotland is a *fac-simile* of Edinburgh! The social well-being produced by this improvement of driving the population from the land into the towns, appears somewhat doubtful in the face of such statistical facts! It appears to be an improvement of the wealth of the few, at the cost of the well-being, morals, and health of the many.—*Laird's Observations on Temperance*.

SELF-GOVERNMENT.—The object of all government ought to be to teach self-government; and this is what I want to teach you. No greater error can be committed, I believe, on this subject, than to lead the labouring classes to imagine that they are to look chiefly for improvements in their condition to those above them, to alterations in laws, to charities; and even to plunder and spoliation. It is indeed a blessing, for which we cannot sufficiently thank God, that the rich see their duties, and their place in God's providential system so much more clearly than they have ever done in any preceding age. When—as I hope you will—you read a book called "Ivanhoe," which gives a description of the state both of the rich and the poor in this country about eight hundred years ago, when you read other books by

the same writer, you will see that the poor, the labouring classes, seemed to have been looked upon as created chiefly to administer to the luxury of the rich; and now we hear our great statesmen saying, in the House of Commons, that the labouring classes are the great body of the people, and that it is to their interests that the Government is bound chiefly to look; "that there is no class in this country that can maintain an interest separate from the rest, that the interest of the peer and the peasant are alike—from the throne to the cottage the same." When we hear these sentiments, and see them in a good measure acted upon, great reason have we to be thankful, and to distrust those who tell us there is no hope but in a universal upsetting of all classes. And I believe these sentiments will increase and prevail more and more. But let laws and institutions be as perfect as possible—as perfect as, in a fallen world, they ever can be—let the country be raised to the highest pitch of prosperity—let every man have good wages, plenty of employment, provisions cheap, every comfort he can require within his reach—still if he be idle, dissolute, intemperate, or even merely ignorant, thoughtless, and improvident, you cannot secure him against misery and poverty. And hence, I say, the working classes have themselves to look to, under God, for their own welfare. Their fate and their future is, under God, in their own hands. It is on their industry, their frugality, forethought, self-control, and perseverance, that their prosperity depends, far more than on anything that legislators or benefactors can do for them.—*Compton Merivale*.

## The Arts.

## THE LYRIC DRAMA.

With respect to the two Opera-houses, we have only this week to say that there is nothing to say. Repetitions of familiar works have formed the entertainment. Verdi's *Due Foscari* and *Ernani* have reappeared at her Majesty's Theatre, to the dismay of the *habitués*. We had hoped that our too-talented young friend had retired from the glare of public performance, and that we had ceased to be bored by his ambitious crudities. Let us hope that we have now heard the last of him.

On Thursday the *Puritani* was given—Sontag appearing for the first time as "Elvira," and Baucarde as "Arturo." The ultra-florid music of Elvira is well suited to display the style of Sontag to advantage, and she appeared even more brilliant than usual. Her "Son vergine," was a true "blaze of triumph." Baucarde, as "Arturo," succeeded in impressing upon the audience, once more, that he has a charming voice, with incomplete dramatic knowledge. The popular bellow "Suoni la tromba," was given with all possible power of lungs by Signori Lablache and Colletti.

After all, the ballet is still a grand attraction at the Haymarket operatic establishment. All the world goes to see the new *pas de trois*, *Les Graces*, in which Carlotta Grisi, Marie Taglioni, and Amalia Ferraris delight the initiated in this branch of human endeavour. The pretty snow-scene, "Les plaisirs d'hiver," also maintains its ground.

At Covent Garden we are promised, for immediate performance, Meyerbeer's *Robert le Diable*, with Formes as "Bertram." This will be worth seeing, and hearing, and meditating upon.

## THE DRAMA.

## THE DRURY LANE SEASON: THE PRINCESS'S.

Drury Lane has terminated its lingering and profitless existence; yet not profitless if managers would learn a lesson from its fate. Nothing could exceed the enthusiasm of its opening, and the success was immense; but Mr. Anderson, instead of gaining courage by success, slept upon it. His whole management was singularly injudicious. He produced but one new play—and such a play! His revivals were neither well chosen, well mounted, nor well played. The pantomime and Easter piece were got up with magnificence, and they drew audiences. But his revivals were costly, and profitless. Again, we must insist upon this obvious fact: a theatre can only prosper when it has fine acting, magnificent spectacle, or novelty. The acting was mediocre; the spectacle (except in the Easter piece) was not gorgeous enough to be attractive, and was, therefore, only a heavy expense; and novelty there was none.

Mr. Charles Kean, who is about to open a campaign at the Princess's Theatre with every chance in his favour—and the public decidedly with him—will do well to ponder on the fate of Drury Lane. He has determined, we hear, upon one excellent principle, that of giving *novelties* of various kinds, Bulwer, Jerrold, and Lovell having, as we stated weeks ago, already furnished him with pieces to begin upon. We suggest that the experiment be fairly tried, and that in lieu of spending thousands upon decorations, he spend half the sum on new plays, for people will go to see a new play; whereas, however they may be delighted with it when they see it, they do not go merely for the "getting up." Splendid scenery and costly dresses draw down momentary plaudits and paragraphs from the papers; but unless the spectacle be so extraordinary as to excite a sensation—like the *Island of Jewels*, for example—not a soul enters the theatre drawn there by

that. We hear the Keans, who are now starring in the provinces, have made several promising engagements; notably, three beautiful young women. Beauty is essential in a theatre.

## FRENCH PLAYS.

Mr. Mitchell has now a strong company. Regnier, Lafont, and the charming dark-eyed Nathalie are sufficient to carry off any piece. What a study for dramatic authors is *Les Demoiselles de St. Cyr*, by the matchless Dumas! How rapid the action, how dexterously evolved, how easy and effective the dialogue! This comedy, which was nearly the occasion of a duel between Dumas and Jules Janin—neither of them men to fight—was originally produced with Plessy, Brindeau, and Regnier. It is much better cast at the St. James's. Nathalie has more truth, pathos, and concentration than Plessy—she is not so pretty, but more loveable. Lafont is worth a score of Brindeaus, and Regnier is ever the gay, comic, finished Regnier, whose manner is as flexible as his voice is hard. The acting of these three is a study. Observe how the simplicity of Nathalie's gestures intensifies her performance, and how the quiet subdued tones of her grief deepens the pathos; and observe the effect of the same absence of violence in Lafont. If our actors wish to see the superiority of truth and nature over their conventional stagey modes of representation they should study Nathalie, Regnier, and Lafont.

## JERROLD'S CATSPAWE.

Jerrold's long-expected comedy, *The Catspaw*, was produced at the Haymarket, on Thursday. He is beyond a question the wittiest writer of our day, and his dramatic successes have been so frequent and enduring, that a comedy from his pen is sure to attract a large and eager audience. And such an audience was attracted: the house was crammed to the ceiling, and the jokes, which rattled like a roll of musketry, were responded to by "thunders" of applause. With our sides still aching from laughter we are in no mood to detail a story which stands out but confusedly to our own mind. Imagine Keeley as a man persecuted by a widow and her chancery suit, by a beggar-letter-writer assuming three different forms of effrontery, and coddled by a quack whose "Paradise Pills" have found a purchaser in him; imagine Buckstone as a drummer of the 104th, the Lovelace of Pimlico kitchens, and the adored "Rosemary" (Mrs. Keeley), who buys him out of his regiment, "scrapes him together shilling by shilling," and you have before you the pivots upon which the comedy may really be said to revolve. Talk not of plot, situation, or construction; Jerrold has the marvellous power of dispensing with them. His wit is so exuberant and telling, it flashes out so incessantly that he abandons himself to it, certain of his laugh, and careless of aught else. Strangely enough, Jerrold, who in his shorter pieces has exhibited such power of construction, and has seen the necessity of story and strong situations, has nevertheless marred all his five-act comedies by the slenderness of their tissue. They are orgies of wit, they are not works of art. In the present comedy there is perpetual activity but no action, there is no movement; and the interest which the first two acts raise by their dashing life and animation, languishes somewhat in the third act, positively droops in parts of the fourth and fifth. But even here, where the audience is getting impatient at situations long drawn out, or at tiresome repetitions, it is ever and anon revived again into merriment by some irresistible joke or volley of jokes.

It was, on the whole, admirably acted: Keeley was perfect,—voice, look, manner, and intention; his wife as the fond and proud "Rosemary," idolizing her Drummer as only Drummers are idolized, was in her best spirits and played in her best style. Buckstone was irresistible. These three delivered their jokes with an unctuous appreciation which sent them home to the audience: they rolled them over their tongues with an inward chuckling as if certain of the roar which was to follow; and the roar *did* follow. It was quite evident they enjoyed their parts; and still more evident that the audience enjoyed them. Webster had a poor farcical part—the *intention* of which was true but the exaggeration became not humorous. He dressed the three assumptions with great effect, and played well. Wallack had an ungrateful and improbable part, and he played it ungratefully. The success of the comedy was boisterous; and after a few curtailments it will be one hearty laugh from the rising to the falling of the curtain. Never was the power of writing more triumphant! We assure the reader that we are at this moment fatigued by our laughter, and yet though we have not been half an hour from the theatre, we have but the vaguest possible idea at what we have been laughing!

## PAINTING IN LONDON: THE EXHIBITIONS.

A STRANGER coming to London wishing to know what art in England can do, would find this week precisely the best time to answer his question broadly, since all the leading exhibitions are open—the Royal Academy in Trafalgar-square, the Old Society of Painters in Water Colours, Pall-mall East, the New Society in Pall-mall, the National Institution in

Northern Regent-street, and the Society of British Artists in Suffolk-street. And in all, too, the exhibitions are at least up to the average; in some surpass it.

## ROYAL ACADEMY.

The collection of the Royal Academy is by no means remarkable for great pictures; and the paintings greatest, whether in size or aspiration, are far from being good. The large history pictures, of which there are some, are tame and vapid. Art has not much to say for itself in this line. Mr. Pickersgill, who aims to be a chastened Etty, has put some kind of animation into the large picture of "Delilah" which overlooks the great room. The sprawling Samson is a fair sample of prostrate vigour,—the barbarians who rush in to clip the fated locks perform their task assiduously, and the Delilah looks sufficiently treacherous, but *not* voluptuous! And the semi-naked women who contribute as coryphées to get up a theatrical show of cumulative voluptuousness do not aid the cardinal point of the story. It is Samson subdued, with the power that subdued him left out—a sort of artistic licence inverted. Of some other historical pictures we shall have to speak subsequently. The most notable is Mr. Dyce's "Jacob kissing Rachel," a pair of youthful lovers, belonging to our day rather than the patriarchal.

A strange demonstration of new life in the historic branch is made by Mr. Millais and his colleague, Mr. Hunt, juvenile fathers of what is called the "Præ-Raphael School." The method of the school consists in attempting to restore the earnestness of the earliest painters by reverting to the most puerile crudities of art as it struggled out of the merely formal mechanism of the dark ages; as though a modern author should attempt to recover the simplicity of Chaucer by adopting his immatured language and uncouth verse. Only the case of the Præ-Raphaelites is far worse. The attempt is, of course, fatal to itself: the greater the success, the more ludicrous the failure; and, as Mr. Millais possesses the greater power and succeeds better, to use candid language, he triumphs largely in making the greater fool of himself. We do not commonly use language of this kind; but, in truth, the young man does exhibit powers far above the level of common life, and we should be glad if we could help, with some others, to startle him into a sense of the preposterous folly by which he is wasting away his natural powers in an impracticable and ridiculous course.

Pictures drawing their materials from history, but treated in a matter-of-fact, daily-life kind of style, show far greater mastery according to their kind. There is, for example, Leslie's "Dying Katharine sending her Message to her Husband," from Shakespeare's *Henry the Eighth*; a picture in which the artistic disposal of the stage seems to be sobered down into the truth of real life. The whole treatment is matter of fact, from the clothes and furniture and the scattered grouping of the figures to the touching death-stricken countenance of the respectable lady herself. In E. M. Ward's "James the Second hearing that the Prince of Orange has landed" there is more stir. The ghastly despair of the King, the pallid alarm of the Queen, the unconcern of the young Churchill, the general estranged indifference of the courtiers, the animated grouping and well-studied costume, recal the scene as though the memoirs from which it is described were embodied before you. Egg's "Peter the Great," at his first interview with Catherine, his future Empress, comes more within the bounds of romance. Peter is here represented as an ingenuous young officer, with a countenance more like that of the painter than of the energetic Emperor. Catherine is a stout country wench, with a face of natural gentility running to great delicacy of feature. A couple of cavalry officers make up the group. It is a painted "story founded on fact." The figures are drawn with more mastery than Egg has yet displayed; the incident is interesting, the expression is appropriate and agreeable.

It is after passing completely this boundary between history and fiction, however, that you come to the real strength of the exhibition. Here you have such pictures as Leslie's Tom Jones and Sophia; Frith's Sancho and Don Quixote at the Duke's; the same artist's *Goodnatured Man* with the Bailiffs; Elmore's Griselda; Redgrave's Griselda; and Maclise's Moses Primrose returning home with the green Spectacles. In this class the genius of English novel-writing seems to be set forth in figures. There is the same individuality of character, the same animation, the same matter-of-fact imagination, and the same disposition to elaborate the truth by high finish. Leslie is the most finished; Elmore the most vigorous; Redgrave the most tender; Frith the most delicate and complete in his conception, and the most forcible, too, in execution. But the class may be said to form a new school in English art of a peculiar kind, very suitable to the genius of the nation; and hence we regard it as promising to do more for art than some higher styles have succeeded in doing.

Landseer, a school in himself, has three pictures: the Duke of Wellington on horseback, acting as cicerone on the field of Waterloo to the Marchioness of Douro; a portrait of a little dog belonging to

Lady Monson; and a Highland shepherd and dogs striving to recover sheep buried in the snow. The two latter have all Landseer's characteristics—his perfect apprehension of animal character and action, and his mastery over the characters of those human beings who are much engaged about animals. The more ambitious picture is not so happy. The Iron Duke is by no means a felicitous portrait; the characteristics of the man are not there; the astonished face that Hazlitt satirized is converted to a ponderous profound countenance; the somewhat narrow, rigid frame has grown bulky and heavy; and the notoriously short legs have marvellously lengthened. This gentleman comes within the category of what is called "heavy plant." If he has any striking qualities, it must be in the nature either of solid philosophical acquirements, or power in moving a dead weight. It is Dr. Johnson as a cavalry officer.

Some of the fancy pictures which are popular, such as Mr. Frost's group of Nymphs and Mr. Paten's Venus and Cupid, may be said to belong rather to the obsolescent *Keepsake* school, than to any permanent or national school of art. Young ladies undressed and disporting, *not* in the action of habitual unrestraint, among woodlands more parklike than wild, do not pertain to genuine art in any clime or time: they may pass as prettinesses, but they satisfy none, and can develop no faculty whatever, in painters or people.

Among the portrait-painters, one unquestionably is also the founder of a new school—Thorburn; whose grave broad style of miniature-painting has effected a revolution in that branch. He has some very graceful works this year, and others are following him with promise.

In landscape the English painters preserve their place; foremost in this collection standing Sidney Cooper—who is familiar with nature as a rustic, and enters upon the business of his art in the true workman spirit. Stanfield, the veteran scene-painter—and scene painting has produced some great masters; Linton, who may be called an Italian scene-painter; Redgrave, the poet of English woodlands; Roberts, the scene-painter of Egypt; and others attest the sustained power of the English pencil.

Of the sculpture much cannot be said. There are in the washhouse below some of those frigid abstractions which remind one of Greek art; and there is a very fair monument of Dr. Howley, after the rigid style of mediæval monuments, by Richard Westmacott.

## THE WATER-COLOUR EXHIBITIONS.

We have not much space for making up our leeway in noticing the other exhibitions that opened before that of the Royal Academy. We may yet pay them a visit, "when weather serves and wind."

The Water-colour Exhibition is known for what it is almost to the whole of the London resident or London visiting public. The smooth elegance of Copley Fielding, the sublime upholstery of Joseph Nash, the perfect verity of Hunt—whom the Greeks would have feigned to have received a gift from Nature herself, to reproduce her works by a patent from her royal hand—the fresh sea and wind of Bentley, the Irish life of Topham, the Venetian architecture of Prout, the pretty girls of Jenkins, the rustics of Oakley, the dashing sketches of Cattermole, the prisms of Nesfield, the matter-of-fact English country of Branwhite, David Cox, and George Fripp,—all these things did not wait to be proclaimed by the *Leader*. The novelty of the exhibition this year is the interior of John F. Lewis's "Hhareem," a slightly-painted spirited drawing, purporting to show you Eastern life in its penetralia, and exhibiting a fatigued voluptuary much encumbered by an embarras de richesses in the way of female beauty. "They manage these things better in France." This Eastern mode of enjoying life is not very attractive to Western notions. The gentleman before us, who looks much like a Christian renegade, does not appear to have attained that stage of civilization which "Captain Macheath" expresses—

"How happy could I be with either,  
Were t'other dear charmer away!"

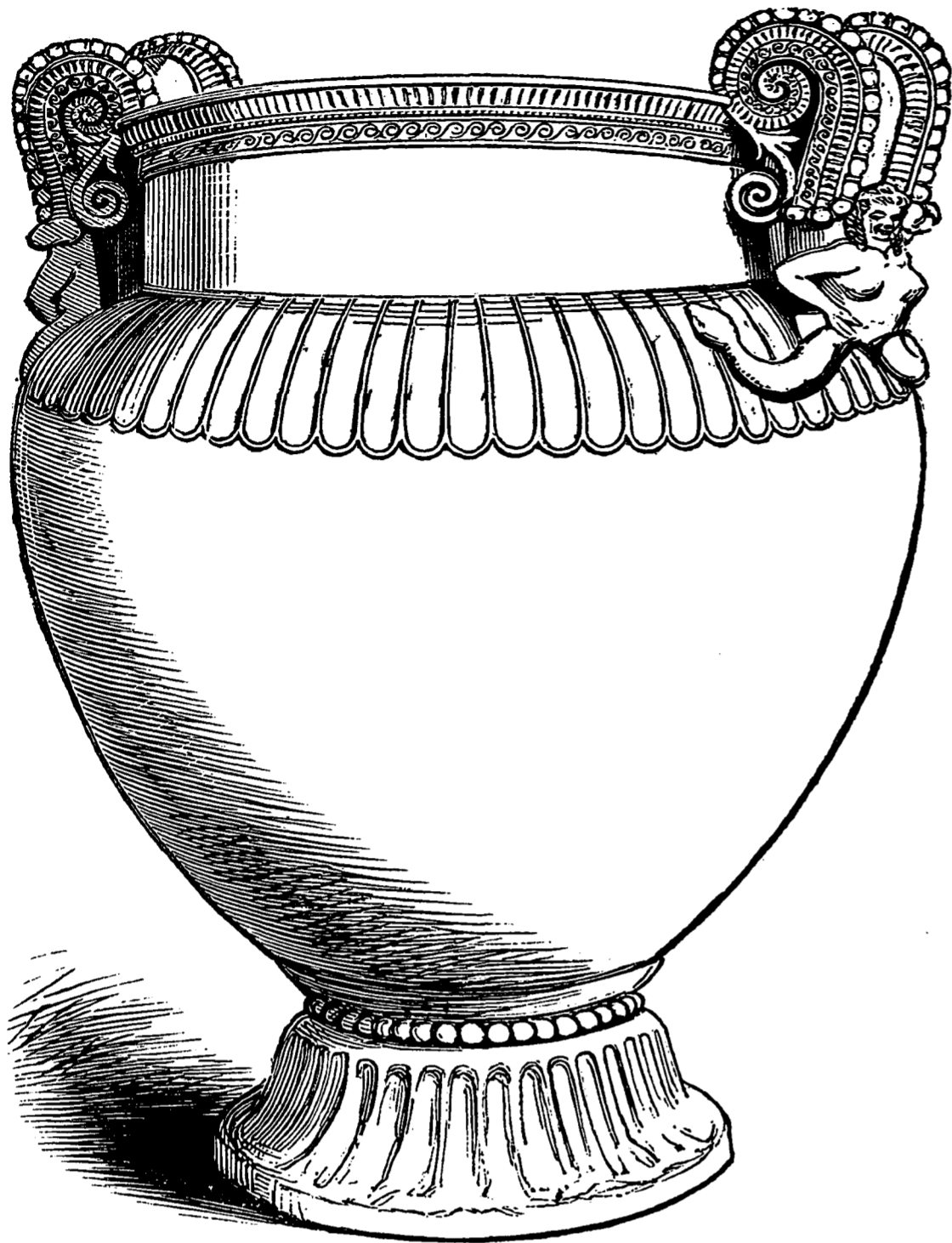
The Turk in question is not up to that philosophy, and one pities him accordingly.

The New Water-colour Society is able to contend with its elder rival, though that had so wide a start, through its greater variety, aided by the novelist turn which we have mentioned above. Haghe, who began by painting interiors, with persons as accessories rather than principals, now elevates his figures to their due importance. Wehnert, who was overgrown both in bulk and action, has developed a much more symmetrical mastery. Edward Corbould carries a still-life exactness beyond the boundary of still life. Miss Setchell keeps up the strain of her moralities. Admirable landscapes are contributed by W. Bennett—a new man with a keen eye and vigorous hand—Charles Davidson, James Fahey, Vacher, d'Egville, and others, give you urban views vigorous and vivid. The gallery is the best lighted in London; and the finished and very improving works exhibited in it do justice to the ample flood of light which they court.

## Portfolio.

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

ANCIENT GREEK VASE.



IN the Exhibition of Mediæval Industry and Art, at the house of the Society of Arts in the Adelphi, one beautiful object escaped attention. It was the Bronze Vase, or Cinerary Urn, represented above: it is about two feet eight inches high; it is stated to have been found at Ruvo, near Bari, in Calabria. Of the same period and style of execution as that preserved in the Elgin Room, it is, however, a much finer example of antique workmanship. The Vase is the property of Lord De Mauley.

### THE APPRENTICESHIP OF LIFE.

By G. H. LEWES.

#### SECOND EPISODE.—THE INITIATION OF LOVE.

##### CHAP. IV.—A CHAPTER ON LOVE.

It is impossible to paint happiness: let me then simply say that Armand and Hortense were happy. What images would adequately represent that deep repose of the soul when every desire is fulfilled, when every faculty has its healthy exercise? The quiet of a mountain lake, mirroring a summer sky in its pellucid depths, when the leaping of a trout or the wandering of a lazy cloud are *incidents* to attract the attention of the poet who muses by its side—this will give some hint of the serenity of their lives; but it gives none of the fervent passion which glowed underneath that calmness.

They loved. Is not that phrase eloquent enough. What can be added which may render it clearer? Love defies analysis and description from its mystery and familiarity. "What is love?" asks Shelley in a magnificent passage. "Ask him who lives what is life; ask him who adores what is God!" Here is subtly indicated the mixture of mystery and familiarity of the passion, no less than its ideality and universality. Love is a diviner life. Life is the activity of our organization; love is the life of our passions.

There is a foolish remark which some of my readers (not *you*, dear madam! nor *you*, judicious sir!) have assuredly made some time ago. I did not refute it, because I scorned to interrupt the narrative with refuting such a remark.

"A woman so much his senior," forsooth! *That* astonishes you, does it? That appears incredible? My good friend, *do* use your eyes a little, and see what is around you. Is it not a matter of almost universal experience that boys fall in love with women much older than themselves? Did not one of the wisest men that ever lived—Shakespeare—one whose taste in woman and knowledge of the finest parts of their nature never was surpassed—did not this poet of poets and true woman-lover marry one eight years his senior?

You say, he repented it. ...Perhaps so; but he *did* it. Nay, had you asked him at the time, he could have given you very cogent reasons why he did it.

But, to the matter in hand. If, sir, you do not understand how Armand and Hortense could love each other, my answer is simple: Be ignorant! I tell you on my own authority that they did.

We can never penetrate the "*wherefore*" in love, simply, I believe, because love is an instinct—one of the primary instincts of our nature to be accepted as an ultimate fact which no analysis can get beyond.

What is love? It is sometimes said to be a combination of passion with friendship. But, if you consider it, you will see that such a definition does not disengage the question from any of its serious difficulties. How will it explain love at first sight? No friendship *there*! How will it account for love persisting against neglect, against even scornful rejection? There cannot be friendship without reciprocity.

Love I believe to be an instinct which moves one human being towards a complete identification with some other being of the opposite sex. It is fierce as an instinct; unreasoning as an instinct; powerful and imperious as an instinct. It is not mere desire; neither is it moral affinity; it is a primary instinct, and to be accepted as such.

It is a larger and a nobler passion in some men than in others, simply because some men are of larger, nobler natures. Being an instinct which calls the lowest and the highest faculties into action, it moves the man according to his nature; and, as in most men the lowest faculties are the most energetic, so is love generally little more than a sensual passion. Perfect love is that wherein the instincts of our moral as well as of our physical nature receive energetic satisfaction.

Because love is an instinct, it remains a mystery, and defies all calculation. We are not "judicious" in love; we do not select those whom we "ought to love," but those whom we cannot help loving. *What* Julia sees in Mr. Smith may be a mystery to Jones, but it is none to Julia.

#### CHAP. V.—THE LESSON OF LIFE.

Hortense and Armand had now been married a year. They were, as I told you, supremely happy. Not a moment of ennui shadowed their souls. To tell the whole truth I must not omit the mention of certain rare and brief quarrels, for the best of lovers *will* quarrel sometimes, I believe, out of a vague unconscious desire for some change in their sensations. But these little flashes of summer lightning betokened no tempestuous weather; they only told of the overcharged atmosphere.

The influence of this new life was very strikingly manifested in Armand's development. His whole nature expanded. His intellect, without losing any of its energy, became more subtle and deliberative as life itself became more complex and profound to him. Love not only strengthens the soul, it enlarges and deepens its capacities. What puberty is to the youth, that is love to the man; the opening of new and infinite possibilities of intense life hitherto unsuspected. Life has not simply larger aspects to the man than to the boy, it presents aspects generically different; and the same difference exists between the man who has loved and the man who has not loved. The deep heart, with its profound capacities of feeling, is the source of higher wisdom than the deep intellect with its profound capacities of reasoning; conjoin the two and you have the Great Man.

The influence of Hortense was incalculable. Her deep and loving nature called forth all the potency of his. If her intellect was less than her heart, less considerably than his, yet her greater experience of life gave her a certain superiority over him, and invested her conversation with a peculiar charm.

In visiting his poor, and mingling with his tenants, he learned also much that no books could teach him, and which, in after days, became of important service, viz., a knowledge of the condition, feelings, hopes, and wants of the People. His democratic studies had thus a practical definite shape given them by his own direct experience of the defectiveness of social arrangements and of what the people were fitted to receive in the way of amelioration.

One day the post brought this laconic epistle:—

"MY DEAR NEPHEW,—Your grandmother's health is rapidly failing. She wishes to see you. If you want to see her again come at once. Bring your wife: we both desire to know her.

"LUCIEN DE FAYOL."

Armand had not seen his uncle since his expulsion from the château on account of his conversion; but he had written to communicate his marriage, and both from his uncle and father had received very polite replies. Hortense was a good match: she was a Fayol and wealthy; what more could they desire?

His affection for his grandmother was deep and reverential, so he lost no time in departing with Hortense for the château, where they were both received with great cordiality by the Baron and the Baronne. The next day Armand's father arrived; and thus there was quite a family party collected.

The Baronne had rallied, and was again in her usual health and quiet spirits; but having assembled her family around her, she would not hear of their quitting her that summer.

Hortense was in a peculiar position: she half shocked half fascinated them all. Her Republicanism was very ill received by the Baron and the Colonel, staunch Royalists, as they were; her St. Simonianism flurried the dear old Baronne, who had indeed heard of such doctrines, but who had always associated them in her mind with the most dissolute and desperate of the outcasts of society, and who was singularly puzzled to hear them from the lips of a young, lovely, quiet, loving, indolent woman, whose motions bespoke her aristocratic breeding, and whose tendencies were all the reverse of dissolute or anarchial. At first the Baronne thought Hortense was playing

with these ideas as paradoxes; but when she found them to be convictions she was deeply pained. And yet anarchy preached by such lips, could it be anarchial? No. There was something in Hortense which ennobled her opinions: the deformity of error was covered by her own grace. Scandalized as the old lady was by hearing such opinions she could not withstand the charm of Hortense's nature, and in a very few days had learned to love her in spite of everything.

The Baron and the Colonel, as may be supposed, could not long withstand the influence of a pretty woman who contradicted their opinions, and charmed their solitude with her gaiety. Armand was proud of his wife, and very pleased to see her conquest over their prejudices.

To Hortense the Baronne was an object of deep interest. As a woman she felt proud of this grand type of womanhood: and sincerely did she feel that all her culture, all her knowledge, was as nought beside the higher wisdom of this serene old woman at whose feet she sat and listened like a veritable child. What struck her perhaps most was the unfeigned respect and love with which the Baron and the Colonel regarded their mother. It was quite touching to see the devotion of two such men: the Baron a rough, rustic, hardheaded soldier—the other a polished man of the world, gay, sceptical, witty, careless, and irreverent—yet both looking up to the old woman as to a sainted being, revering and yet fondling her. There was no formality in this respect, it was the impulse of the heart. They really did think their mother the most perfect woman upon earth, and their manner was the expression of their thought.

Hortense made the remark one day to her.

"Yes, my dear," she replied, "the boys are very fond of me; they have always been the best of boys! Their father did not seem to understand them so well: he was harsh to them. But I never found any trouble with them. I was gentle to them, they were gentle to me."

"But how have you managed them?"

"By never managing them! Dear child, my system through life, to them and to others, has been the simple and selfish one—of unselfishness."

"And you call it selfish?"

"The best kind of selfishness: we gain more in this life by giving than by hoarding."

"That I believe."

"Generosity calls forth generosity, as meanness calls forth meanness. If you had approached Charlemagne with fear, lest he should bite you, he would probably have bitten; but you spoke kindly to him, and he licked your hand: he has generous feelings, if you only appeal to them; and so have all men. I am an old woman now, and have seen a great many people and things; and this one lesson I have learned—this one rule I have practised—to seek my pleasures in the pleasures of others, and to sacrifice myself, if need be, for them. If I could leave you any legacy worth accepting it would be that. Believe me, there is no selfishness so successful as unselfishness; there is nothing so strengthening as self-sacrifice."

"I do believe you!" exclaimed Hortense, greatly moved by the sentiment and the tone in which it was uttered.

"Dear child, I do not say this to you out of boasting—you believe that, don't you? I have an object in saying it. You are dear to me for yourself, but dearer for Armand's sake. He loves you; you are worthy of him: you will be happy, God grant it! But life is a scene of trial; you may be sorely tried, and it is to fortify you against that hour, should it come, that I give you an old woman's experience. When it comes think of me—think of my words—act on them and you will bless me."

"I will! I will! Oh! I would lay down my life for Armand!"

"Of course you would; but, my dear, there are things more terrible in life than that—infinity more terrible!"

"Well, then, I would do more—I would lay down my love for him!"

The Baronne drew her to her bosom, and kissed her flushed cheek as she said:

"To feel capable of doing that is the best guarantee for never having to do it. You are worthy to love Armand and to be loved by him."

Two days after the Baronne was no more. She died quite suddenly, and without pain. In the morning she had complained of great feebleness; in the afternoon, while seated in her high-backed chair, she drooped her head backwards, and breathed her last without a struggle. Peacefully she had lived, and peacefully she died. She had lived for others, and their love had made life one sweet and gentle smile. Nobler, braver, gentler woman never beautified God's earth; and never did nobleness, bravery, and gentleness meet with more perfect recompense in the devotion of others. Such natures are the records of our divinity; we cannot despair while such as they are amongst us!

#### CHAPTER VI.—THE STATE OF FRANCE.

Let us pass over some years uneventful in the life of Armand, though not without immense influence on his development, and pause at 1830, when a tottering monarchy seemed out of sheer recklessness to hasten its own fall, and the hopeless incapacity of the Bourbons in the plenitude of power fairly wore out a nation's endurance.

Charles X., to the charm of affable manners and a certain elegance and felicity of diction, which in a King were advantages almost sufficient to cover any amount of personal incapacity, added, unfortunately for him and for France, the most stiff-necked obstinacy in his prejudices, and an exaggerated notion of regal dignity. His whole life had been one of constant opposition

to the spirit of the age; this unvarying attitude he mistook for firmness: it was stupidity.

Like all obstinate, narrow-minded men he entertained the firmest belief in his own capacity, and an intense desire to do everything himself. Those who depict him as a king governed by others, understand very little of his nature, or the private history of the time. If he had any superiority it was precisely this power of influencing others: how much of that influence is to be attributed to the affable grace and persuasiveness of his mind, and how much to the mere strength of his will, which ministers dared not resist, may remain a question; but the fact of his influence is unquestionable.

He courted popularity, was greedy of it; yet opposed the people in every way, and with his own hands destroyed the *nimbus* which was around his kingly name. Some of his *mots* had immense effect, and gained for him a place in the heart of that susceptible nation, always so easily swayed by a graceful compliment, an epigram, or an imaginative and grandiose formula. It is impossible to estimate the effect of that one adroit sentence when the guards were endeavouring to keep back the crowd which pressed round him, and he said *Plus de halberdes!* as if henceforth Royalty relied solely on the affection of the people. And this happy expression seemed only the presage of that politic abolition of the Censorship which followed it; and the consecration of the *Charter* which was for ever to secure the liberties of France.

The history of the reign of Charles X. is the history of a series of blunders which seem astounding to the spectator, but which were the very natural consequences of a mistaken idea of the function of Royalty, and a courageous persistence in carrying out that idea. He tried to govern a kingdom, and in doing so contrived to outrage every party in it except the insignificant party of Legitimists. He offended the philosophic party by his avowed preference for the clergy; but while scandalizing the freethinkers by a puerile return to ancient, worn-out ceremonies, and by the patronage of Tartuffe, he irreparably aggrieved the most wide-spread and influential body of the clergy, by driving out the Jesuits, and by several other acts tending to weaken their influence. He tried to restore the ancient splendour and authority of the noblesse, and nevertheless permitted the new noblesse of the Empire—an aristocracy of soldiers, *fournisseurs*, &c., who had been invested with grand titles at the will of an Emperor, who was incapable of at the same time investing them with the traditional manners and feelings of Vicomtes, Marquisses, and Barons. The two nobilities could not work together. An aristocracy is not be erected in a day; meaning by aristocracy what has hitherto been meant by it, and not really a selection of the most capable. The war of antipathy and ridicule between the two nobilities was exasperating and pernicious; and it is easy to perceive that victory must have been on the side of the faubourg St. Germain.

It may be said that the superiority of the old noblesse was a superiority of facilities, a more finished grace of deportment, a more exquisite urbanity of language, the traditional *tone* of great society, and the prestige which always attaches itself to antiquity. Perhaps so. But you will never make a crown piece fresh from the mint bear the same value as an ancient coin: it may better answer the common purposes of money, and will buy more goods than the coin, but it will not appeal to the imagination of mankind, nor flatter that *historic sense* which consciously and unconsciously has in all men a desire to be gratified.

The Army of course felt no love for the Restoration. Their glory was indissolubly connected with the Consulate and the Empire; and the Restoration was not only an era of forced peace, but it was the signal of disbanding vast bodies of soldiers, who, after spending their lives in the camp, were sent once more into the crowd of *ouvriers* to scramble for a pitiful existence, and to solace themselves with the remembrance of their bygone glory.

The Bourgeoisie was the only element which really flourished during the Restoration; and it grew insolent in success, and was speedily irritated by the acts of a despotic Government. The Bourgeoisie had been in bad odour during the Empire. Napoleon's contempt for shopkeepers is well known, and his court of soldiers superciliously styled every one not military a *pékin*, which made Talleyrand wittily reply, "*Nous autres nous appelons militaire tout ce qui n'est pas civil.*"

In such a state of society conspiracies of course abounded, and Secret Societies were the undercurrents of a discontent ready soon to overflow. Among the most energetic of these societies, though little known, was that of the *Brothers*, founded by Frangipolo and Armand, which had affiliations in every part of France. Its constitution was such as to defy detection, and even in case of treachery no papers or documents of any kind could be brought against the members. An ostensible society, *The Free Brotherhood*, numbered among its ranks men of every shade of opinion, and seemed indeed little more than a debating society, on which the police kept an eye, but which was a good screen for the more secret and energetic society of *Brothers* which grew up out of its bosom.

Armand had studied deeply the history and progress of humanity, and the noble sincerity of his convictions gave a momentum to his natural eloquence, which irresistibly carried away his hearers. Never were two men better fitted for popular leaders than Frangipolo and Armand. Both endowed with that mysterious magnetism which acts upon others in a potent though unperceivable manner; both learned, thoughtful, and eloquent; both animated by sincere beliefs, and elevated above the mass of demagogues by the unflinching truth and chivalry of their natures. It was curious to see the fierce, bearded, warlike republicans with loud imperious voices, energetic gestures,

and audacious expressions, fitly realizing the idea one forms of conspirators and revolutionists, sink into respectful and obedient silence before these two calm commanding men, and take without a murmur the subordinate position nature had destined for them. No autocrat exercised such an authority; for it was the command of superior natures, and was based upon genuine reverence, not on fear or interest.

The Bonapartists, as may be supposed, were not less active than the Republicans, but they laboured under the disadvantage of conspiring under the strictest surveillance of the police. Though their plots were continually being frustrated, their hopes never entirely gave way.

#### THOUGHTS IN DESPONDENCY.

This life is all too short:  
Our wills too feeble, and our wants too great.  
Struggles are naught:  
Pigmies, we vainly struggle to create!  
We have no time for deeds;  
We can but dally with each half-formed plan.  
Each project needs  
The ripe experience of an aged man.  
The ripe experience,  
And with it the imperious will of youth:  
Its affluence  
Of energy and hope—its faith in truth!  
Minds that are ripe in age  
Are weak in act: cautious, unnerved by doubt.  
Apprentissage  
To the taskmaster, Time, crushes their vigour out.  
Thus is our life too short:  
When young we cannot act, we are not wise;  
Wisdom is naught  
When age has chilled our passionate energies.  
Our scanty span of years  
Prevents enjoyment—is too brief for those  
Who with their tears  
Would mingle the luxurious stretchings of repose.  
We cannot in the sun  
Daily away the noon, thrown on the grass  
Till day is done,  
And watch sky-weary clouds in shadows pass;  
Or, sitting on the beach,  
Muse on that vast monotony—the Sea—  
Whose dim shores reach  
Vaguely afar into immensity;  
Or gazing in the eyes  
Where float the mysteries of divinest moods  
And sympathies  
Unspeakable—such as the deep soul broods—  
To music listening,  
Entranced in the luxurious agony  
Of spells that fling  
Such rapture round us that we fain would die!  
O curse of curses, Time!  
We cannot idle in this passing scene.  
We give our prime,  
Our spring with all its tender shoots of green,  
That in our grey old age  
We may repose—enjoy. And when 'tis here  
What is't?—Dotage!  
Toothless, senseless, pulseless, full of fear!  
A mockery is life:  
A will-o-wisp that leads to the grave!  
What boots the strife  
When victory is never with the brave?

#### TENDENCIES.

THE shallowest observer may see that England is intellectually in a state of anarchy; if we are not openly and materially in that state, it is because some solid government does still remain amongst us; but it is the government of routine habit, not of conviction. Looked at deeply, England presents this spectacle: Anarchy masked by a Constitution. We are saved from falling to pieces after the French and German fashion, because there is an amount of self-government amongst us which those nations wanted; but we cannot long continue in our present state. The only remedy, the only hope, is in some faith. When men believe in the principles they profess, and when all profess the same principles, so that in lieu of the terrible dissidences which now split up society into endless oppositions, preventing any social action on a grand scale, preventing any community of life, there will be one general doctrine dominant over the nation, as there was during the Middle Ages, we shall then emerge from anarchy into a condition of stability and progress.

To accomplish this great renovation of society we must free Opinion from its shackles. Men must dare to utter their whole thought, outrageous though that thought may sometimes be to the majority; for the first and indispensable condition of all inquiry is sincerity. They must do more—they must correct themselves of the ancient tendency to avert their minds from the question under debate, thus fixing their terrified thoughts solely upon "what it will lead to." In all times doctrines have been first condemned, not because untrue, not because refutable and refuted, but because

they were supposed to be "dangerous." Surely it were better first to settle whether the doctrine be true? Our notions of danger are seldom wise: fear is a bad logician. The Athenians banished Anaxagoras for attempting to divest the Sun of its supposed personality; would it not have been wiser to have ascertained, if possible, whether the Sun really was a God, than to have shuddered at the "consequences" of such a discovery? When Galileo proclaimed the rotation of the earth, his doctrine was also fraught with "consequences" very terrible to the Inquisition; by those "consequences" he was judged: "e pur si muove"—"And yet we do move," he said. When geology first startled men with its revelations of processes of Nature totally at variance with all we had been taught in the book of Genesis, it was condemned because "it led to Atheism": yet geology is true: the facts remain unshaken; let them "lead" whither they please, they are true. Shall we acknowledge them because of their truth, or shall we repudiate them because of their "tendency"? When Mr. Crosse produced his insect—*acarus Crossii*—the fact of production was denied against all evidence; it was denied because "it led to Atheism"! We will not pause to inquire what was the value of that belief in God which could be trampled out by a crawling mite; we will not ask for the syllogism which can conclude from the *acarus* to Atheism, but, taking our stand beside Mr. Crosse, we say:—"Here is a fact; here is a natural phenomenon discovered; is it true or is it false that I have generated an insect? If false, be that shown; if true, let truth lead whither it may, I follow."

Do not suppose we have dragged the above celebrated examples forward for the vain display of rhetoric. It was not needed. All history is a running comment on that energetic sentence of Heine:—"Everywhere that a great soul gives utterance to its thoughts there also is Golgotha!" The reason mainly is that everywhere men have judged of new thoughts according to supposed "tendencies," and not according to intrinsic truth. So it has been always, so it is to-day. Socialism, Communism, and every other form of political aspiration occupy men's minds less with what is positive in them than with what they are supposed "to lead to." Men write against Socialism who never read a single exposition of its principles; they condemn it—avowedly they do so—upon its tendencies. They believe that Socialism means Barricades, Spoliation, Infidelity, Iniquity. We totally deny the tendencies imputed to it. Doubtless the terror which could see in the *acarus* a destruction of Religion can easily leap from the premisses of Socialism (*Christian* though those premisses are) to the conclusion of annihilated Morality. But were it not eminently desirable that before alarming ourselves about the tendencies of Socialism, Communism, &c., we should seriously inquire into the truth of these doctrines? If they are true, let that suffice us. Let consequences take care of themselves. If they are false, let us expose the falsehood, and the dreaded consequences will disappear; but to call upon men to oppose a doctrine because that doctrine is "dangerous," "anarchial," subversive of "all sound morality," is to settle the astronomical question of the earth's movement by the lights of a terrified Church.

Little indeed can we have meditated on the history of man if we are not profoundly conscious of our hopeless inability to foresee "consequences." Even in our own time what lessons have been taught us by the Catholic Emancipation, the Reform Bill, the Corn Laws, nay, even the introduction of gas wherewith to light our streets—all of which have agitated men with the fearful "consequences" so confidently foreseen, and yet not one of which have come to pass. Read History; do more—apply it! Above all, learn from History and daily observation that with large allowances for what is imperfect, misguided, vicious in human beings, this is but a feather in the scale against what is noble, generous, elevated, and virtuous, and that no society, whether framed upon Communist principles or any other principles, can prevent those feelings having full scope; they will correct the errors of our logic, as in the present day they correct the errors of our political economy. There can be no untruth issuing from truth.

#### WOMEN AS LETTER WRITERS.

AMONG the vulgar errors of the day there is one which proclaims women to be good letter writers. If covering quires of paper and crossing them be the requisites, certainly women are unrivalled. But I find—with Miss Austen—that their letters are faultless except in three particulars: "a general deficiency of subject, a total inattention to stops, and a very frequent ignorance of grammar." Bating these—!

The source of the fallacy lies in the pleasure we receive from women's letters: we are too delighted with what is said to be scrupulous in our scrutiny of the style. We look at the affection hidden beneath those delicate strokes; and are careless of the involved sentences, supreme disregard to punctuation, and playful indifference to logic. But that women's letters are not good as letters, I stoutly maintain. For let me ask: Do we admire as compositions the letters of our aunts? or those of our sisters? or those of our mothers-in-law? or those of our landladies suavely alluding to quarter-day? Universal manhood answers, No! Again, I ask: are not the letters of those very women severally admired by all men not ranging under the categories of nephews, brothers, sons-in-law, or tenants? do not flattered lovers regard such letters as full of feminine charms? Universal manhood answers, Yes.

When Julia writes to me four crossed pages of note paper I am weak enough to admire against my own judgment; yet qualms of criticism will at times assail me when I notice her reckless disregard to paragraphs. She once wrote thus—"Poor M—breathed his last on Friday, his family in such distress, mind you take care Pincher has his cat's meat regularly," &c. Now Julia (who has the loveliest eyes in the world, and the most enchanting tongue) evidently had made a pause after "distress," and on resuming her pen she thought of her dog and the touching solicitude about cat's meat was thrown by her into the same sentence as that recording M.'s decease—without even a capital to distinguish it. But could I—merely reading—appreciate the pause? It affected me like the waiter's famous announcement, "No. 9 has cut his throat. Hot water for No. 10."

VIVIAN.

## Matters of Fact.

**THE SANDWICH ISLANDS.**—The census of these islands published in November seems to indicate the speedy destruction of the native population. It appears that out of a total population of 80,641 souls there was an excess of deaths over births of 6465 souls, which gives a rate of mortality exceeding 8 per cent. per annum. At this rate of annual decrease the whole Hawaiian population, in 1860, would dwindle down to 32,224; in the year 1870, it would be reduced to 14,073; in 1880, to 6134; in 1890, to 2667; in 1900, to 1162; in 1910, to 494; in 1920, to 207; in 1930, to 92; in 1940, to 37; and in the year 1950, to 20.

**DOCKYARDS.**—A Parliamentary return of the amount of money expended in our dockyards, at home and abroad, since the year 1828, has been printed. The smallest amount during these 21 years was, in the year 1833-34, when it was £505,850. The largest amount was in 1847-48, when it reached £1,470,062. Last year it was £1,399,014.

**THE WINDOW-DUTY.**—The total number of houses charged to the window-duty in England and Wales in 1849 was 450,183, and the amount of duty assessed (including the extra ten per cent.) amounted to £1,786,439. The net duty received was £1,680,531. In Scotland, the number of houses charged was 35,587, and the duty amounted to £137,075. There were on the 5th of April, 1849, in England and Wales, 53,511 houses with eight windows; 54,119 with nine windows; 48,222 with ten; 38,201 with eleven; 37,033 with twelve; 27,818 with thirteen; 25,021 with fourteen; 21,024 with fifteen; 17,879 with sixteen; 14,870 with seventeen; 13,266 with eighteen; 10,423 with nineteen; and 10,410 with twenty.

## HEALTH OF LONDON DURING THE WEEK.

(From the Registrar-General's Returns.)

In the week ending last Saturday, the deaths in the metropolitan districts numbered only 829: a result which, if compared with the returns of corresponding weeks in ten previous years, is less than in any week except those of 1841 and 1842. It is sufficiently worthy of remark that consumption has recently carried off weekly much less than the usual number of its victims; last week the deaths from it were only 102, though in the corresponding weeks of ten previous years they ranged from 121 to 168, and the corrected average is 157. The death of a child, aged five months, who was suffocated by impure air, occurred at No. 7, Hayward's-place, in St. James's, Clerkenwell: he was found dead in bed. His father was a jewel-case maker. The mean temperature of the week was only 45.5 deg. Taking, for comparison, the ten corresponding weeks of 1840-9, there is no instance in which the mean temperature was equally low; for it ranged in these weeks from 47.4 deg. to 55.8 deg., the mean having been 52.6 deg. Except on Friday and Saturday, the wind blew from the north and north-east.

## Commercial Affairs.

## MONEY MARKET AND CITY INTELLIGENCE.

FRIDAY.

There has been little or no variation in the market for Public Securities so far this week. The business of the week in the home funds opened favourably, and Consols on Monday experienced an advance of  $\frac{1}{4}$  per cent. during a short period, but closed at the prices which had prevailed before, and at which they have been almost stationary ever since. There has not been much business transacted, and the general tone of the market has been dull, notwithstanding that on Monday and Tuesday considerable sales of stock were made under arrangements for the account day, which was yesterday. No difficulty was experienced in effecting the settlement, stock being plentiful with the jobbers; and it caused a trifling improvement in the value of the funds, in the early part of the day, which, however, was not maintained. This is the more remarkable, since it is understood that a considerable amount of stock has been in course of purchase this week on foreign accounts, occasioned, it is said, by the state of insecurity in which the wealthier classes of a neighbouring country have felt themselves placed by recent political occurrences. The prevailing prices of the week have been, Consols, 95 $\frac{1}{2}$  for money, and 95 $\frac{1}{2}$  96 for the June accounts; Three per Cents. Reduced, 94 $\frac{1}{2}$ ; Three and a Quarter per Cents., 96 $\frac{1}{2}$  97; Bank Stock, 106 to 107; India ditto, 266 to 267; India Bonds, 90 to 92 prem.; Exchequer Bills, 68 to 71 prem.

There has been nothing worthy of note in Foreign Securities. Upon the whole the dealings have been limited, and no material change has taken place in prices, if we except, perhaps, the Spanish Three per Cents., which improved slightly yesterday upon receipt of the news of diplomatic intercourse having at last been actually resumed between Great Britain and Spain. The prices have not varied much from those of last week, except to a trifling extent in Spanish and Equador Bonds.

A little change has occurred in the comparative prices of gold in England and on the Continent. The premium on gold in Paris has been 17 $\frac{1}{2}$  per mille, being an advance of about  $\frac{1}{2}$  per mille, which represents it 0.06 per cent. dearer there than in London. In Hamburg, the exchange on London being at about 13.11, shows gold to be 0.29 per cent. dearer than in London.

Some slight fluctuations have occurred on several of the Continental Bourses. At Amsterdam there has been considerable firmness. At Frankfurt the market has been advancing. At Berlin it has been steady, but, if anything, looking upwards. At Vienna it has given

way, though to no material extent. The political excitement in the French capital has not, however, had much influence on neighbouring states.

Considerable depression has been felt in the Railway Share Market nearly all the week. There has been an exception in Great Westerns and South Westerns, which have improved, the former £2, and the latter £1 per share. London and North Westerns also slightly advanced yesterday. The other lines remain much as before; or, if any change has taken place, it is not for the better.

The corn market has decidedly improved. An advance of fully 2s. per quarter on wheat took place in most of the country markets on Saturday, which caused a corresponding improvement in Mark-lane on Monday. This is attributed to the want of that genial warmth all over the country which the crops are now beginning to require. Similar weather to that which has prevailed here has been experienced on the Continent, and is having the effect of keeping back shipments of corn.

The foreign produce market has been very inactive, partaking almost of a retail character. The prices of Sugar, however, have remained steady, though without improvement; and almost the same may be said of coffee and other colonial produce.

In the manufacturing districts the slight advance in cotton yarns and fabrics noticed last week has been fully maintained, though it does not much more than cover the increased cost of the raw material. A few purchases have this week been made on the advanced ratio for the Continental market; but home buyers appear unwilling to give them. In the Yorkshire woollen markets there is more activity, though prices do not improve.

## AVERAGE PRICE OF SUGAR.

The average price of Brown or Muscovado Sugar, computed from the returns made in the week ending the 25th day of April, 1850, is 21s. per cwt.

## BRITISH FUNDS FOR THE PAST WEEK.

(Closing Prices.)

	Satur.	Mond.	Tues.	Wedn.	Thurs.	Frid.
Bank Stock ....	206	207	206	205 $\frac{1}{2}$	206 $\frac{1}{2}$	—
3 per Ct. Red ..	95 $\frac{1}{2}$	94 $\frac{1}{2}$	94 $\frac{1}{2}$	94 $\frac{1}{2}$	95 $\frac{1}{2}$	—
3 p. C. Con. Ans.	95 $\frac{1}{2}$	95 $\frac{1}{2}$	95 $\frac{1}{2}$	95 $\frac{1}{2}$	95 $\frac{1}{2}$	—
3 p. C. An. 1726.	—	—	—	—	—	—
3 p. Ct. Con., Ac.	95 $\frac{1}{2}$	95 $\frac{1}{2}$	95 $\frac{1}{2}$	95 $\frac{1}{2}$	96	—
3 $\frac{1}{2}$ p. Cent. An.	96 $\frac{1}{2}$	96 $\frac{1}{2}$	96 $\frac{1}{2}$	97	97	—
New 5 per Cts.	—	—	—	—	—	—
Long Ans., 1860.	—	8 $\frac{1}{2}$	8 $\frac{1}{2}$	8 3-16	8 $\frac{1}{2}$	—
Ind. St. 104 p. ct.	265 $\frac{1}{2}$	267	267	—	267	—
Ditto Bonds ..	93	91	92	90	91	—
Ex. Bills, 1000 $\frac{1}{2}$ .	71 p	68 p	70 p	70 p	71 p	—
Ditto, 500 $\frac{1}{2}$ ..	71 p	70 p	67 p	—	71 p	—
Ditto, Small	71 p	70 p	67 p	—	71 p	—

## FOREIGN FUNDS.

(Last Official Quotation during the Week ending Thursday Evening.)

Austrian 5 per Cents.	93 $\frac{1}{2}$	Mexican 5 per Ct. Acc.	28 $\frac{1}{2}$
Belgian Bds., $\frac{1}{2}$ p. Ct.	—	Small ..	—
Brazilian 5 per Cents.	86 $\frac{1}{2}$	Neapolitan 5 per Cents.	—
Buenos Ayres 6 p. Cts.	—	Peruvian 4 per Cents.	70
Chilian 6 per Cents. ..	—	Portuguese 5 per Cent.	—
Equador Bonds ..	—	4 per Cts.	33 $\frac{1}{2}$
Danish 3 per Cents. ..	—	Annuities ..	—
Dutch 2 $\frac{1}{2}$ per Cents. ..	55 $\frac{1}{2}$	Russian, 1822, 5 p. Cts.	—
4 per Cents. ..	85 $\frac{1}{2}$	Span. Actives, 5 p. Cts.	17 $\frac{1}{2}$
French 5 p. C. An. at Paris	87.90	Passive ..	—
3 p. Cts., May 9	55.25	Deferred ..	—

## SHARES.

Last Official Quotation for the Week ending Thursday Evening.

RAILWAYS.	BANKS.
Caledonian ..	Australasian ..
Edinburgh and Glasgow	British North American
Eastern Counties ..	Colonial ..
Great Northern ..	Commercial of London ..
Great North of England	London and Westminster
Great S. & W. (Ireland)	London Joint Stock ..
Great Western ..	National of Ireland ..
Hull and Selby ..	National Provincial ..
Lancashire and Yorkshire	Provincial of Ireland ..
Lancaster and Carlisle	Union of Australia ..
Lon., Brighton, & S. Coast	Union of London ..
London and Blackwall ..	MINES.
London and N.-Western	Bolanos ..
Midland ..	Brazilian Imperial ..
North British ..	Ditto, St. John del Rey
South-Eastern and Dover	Cobre Copper ..
South-Western ..	MISCELLANEOUS.
York, Newcas., & Berwick	Australian Agricultural
York and North Midland	Canada ..
Docks.	General Steam ..
East and West India ..	Penins. & Oriental Steam
London ..	Royal Mail Steam
St. Katharine ..	South Australian ..

## GRAIN, Mark-lane, May 6.

Wheat, R. New	38s. to 43s.	Maple .....	24s. to 27s.
Fine .....	38 — 40	White .....	23 — 26
Old .....	39 — 40	Boilers .....	23 — 26
White .....	41 — 48	Beans, Ticks ..	22 — 25
Fine .....	40 — 42	Old .....	26 — 28
Superior New	40 — 42	Indian Corn ..	24 — 27
Rye .....	21 — 25	Oats, Feed .....	13 — 15
Barley .....	19 — 21	Fine .....	15 — 18
Malting .....	23 — 26	Poland .....	16 — 18
Malt, Ord. ....	46 — 50	Fine .....	17 — 20
Fine .....	42 — 46	Potato .....	16 — 17
Peas, Hog .....	24 — 25	Fine .....	17 — 18

## GENERAL AVERAGE PRICE OF GRAIN.

WEEK ENDING MAY 2.

Imperial General Weekly Average.	
Wheat .....	36s. 11d.
Barley .....	22 0
Oats .....	14 7

Aggregate Average of the Six Weeks.	
Wheat .....	37s. 10d.
Barley .....	23 11
Oats .....	15 1

## FLOUR.

Town-made .....	per sack	32s. to 38s.
Seconds .....		34 — 37
Essex and Suffolk, on board ship		30 — 32
Norfolk and Stockton .....		26 — 29
American .....	per barrel	19 — 23
Canadian .....		20 — 23
Wheat Bread, 6d. to 7d. the 4lb. loaf.	Households	4d to 5 $\frac{1}{2}$ d

## BUTCHERS' MEAT.

	NEWGATE AND LEADENHALL.*	SMITHFIELD.*
	s. d.	s. d.
Beef .....	2 0 to 3 2	2 6 to 4 2
Mutton .....	2 6 — 3 8	3 0 — 4 2
Veal .....	2 8 — 3 4	3 0 — 4 10
Pork .....	3 0 — 4 0	3 0 — 4 8
Lamb .....	4 4 — 5 4	4 8 — 6 8

\* To sink the offal, per 8 lb.

## HEAD OF CATTLE AT SMITHFIELD.

	Friday.	Monday.
Beasts .....	919	3,520
Sheep .....	8610	23,800
Calves .....	403	192
Pigs .....	275	390

## PROVISIONS.

Butter—Best Fresh, 12s. to 12s. 6d. per doz.	
Carlow, £3 10s. to £3 16s. per cwt.	
Bacon, Irish .....	per cwt. 49s. to 56s.
Cheese, Cheshire .....	46 — 70
Derby, Plain .....	46 — 54
Hams, York .....	60 — 70
Eggs, French, per 120, 4s. 3d. to 4s. 9d.	

## HOPS.

Kent Pockets	115s. to 132s.	York Regents per ton	80s. to 120
Choice ditto ..	147 — 232	Wisbech Regents ..	85 — 110
Sussex ditto ..	112 — 132	Scotch Reds .....	0 — 0
Farnham do ..	150 — 200	French Whites .....	45 — 60

## POTATOES.

## FROM THE LONDON GAZETTE.

Friday, May 3.

**PARTNERSHIPS DISSOLVED.**—J. S. Dell, P. J. Traquair, and J. Smith, Bankside, Southwark, coal-merchants; as far as regards J. S. Dell—P. J. Traquair and J. Smith, Bankside, Southwark, coal-merchants—J. Alsop, J. G. Robins, J. Large, and J. Flowers, Leek, Staffordshire, silk-manufacturers; as far as regards J. Large—Winn and Danby, Normanby-by-Spittal, common-brewers—Becker and Brown, Altham—E. E., and M. A. Whitehead, Rochdale, Lancashire, confectioners; as far as regards Esther Whitehead—A. Maclean and Co., Liverpool, tea-dealers—Story, Brothers, and Co., Dublin, millwrights; as far as regards R. and M. Story—J. Brabin and R. Pearson, Bolton-le-Moors, Lancashire, power-loom-cloth-manufacturers—Smith and Taylor, Liverpool, bakers—Sewell and Clarke, Hatton-wall, Hatton-garden, bakers—Boys and Eastwood, Aldmondbury, Yorkshire, cloth-finishers—Beswicks, Brothers, Scarborough, Yorkshire, timber-merchants—J. W. and I. Barker, Newcastle-upon-Tyne, linendrapers—J. F. and S. Burrell, Fareham, and Great St. Helen's, merchants—J. H. Gray and T. Lawrence, Birmingham, goldsmiths—J. and G. Brown, Newman-street, Oxford-street, carvers—H. Joseph and A. Levy, Bristol, silver-smiths—J. Brook and Son, Halifax, Yorkshire, ironfounders—Bower and Reynolds, Birmingham, attorneys—J. Reed and Son, South Shields, butchers—J. T. R., and G. H. Forge, Barking, Essex, rail-makers—C. Hollebome and C. W. Chandler, St. Mary Magdalen, near Hastings, tailors—J. Rigby and T. A. Yarrow, Adam-street, Adelphi, engineers—N. Rigby and Son, St. Helen's, Lancashire, wheelwrights—Coates, Ingle, and Co., Wood-street, Cheapside—A. and J. Bury, Church, Lancashire, drysalers—J. and J. Joel, Mount-street, Lambeth, linendrapers—J. and W. Thyer, Hulme, Lancashire, plumbers—E. Bowerbank and Sons, Sun-street, Bishopsgate, distillers—Nicholas and Morison, Liverpool, ship-chandlers—A. E. Fuller and Co., Clement's-lane, merchants—Ward, Son, and Leman, Newcastle-under-Lyme, Staffordshire, attorneys; as far as regards W. Leman—Gray, Hall, and Co., Newcastle-upon-Tyne, timber-merchants—Gilbert and Barnett, Trinity-street, Newington, cab-proprietors—Saxty and Sons, Trowbridge, Wiltshire, drapers.

**DECLARATIONS OF DIVIDENDS.**—H. Bridges, Oxford-street, cabinetmaker; first div. of 3s. 6d. on Wednesday next, and three subsequent Wednesdays; Graham, Coleman-street—D. Mallett, College-street, Belvedere-road, Lambeth, lighterman; first div. of 14s. on Wednesday next, and three subsequent Wednesdays; Graham, Coleman-street—W. A. Warwick, Chesterton, Cambridgeshire, printer; second div. of 1s. 1d. on Wednesday next, and three subsequent Wednesdays; Graham, Coleman-street—J. Addington, London-road, Southwark, oilman; first div. of 9s. 9d. on Wednesday next, and three subsequent Wednesdays; Graham, Coleman-street—E. Cocker, Manchester, cotton manufacturer; first div. of 1s. 7 $\frac{1}{2}$ d. every Tuesday; Hobson, Manchester—A. P. Halliday and E. Paton, Manchester, manufacturing chemists; second div. of 5s. on Tuesday, May 7, and every subsequent Tuesday; Hobson, Manchester—J. Ellison, Selby, draper; first div. of 5s. any day on or after May 6; Young, Leeds—J. Bowler, Crescent, Southwark-bridge-road, hat manufacturer; first div. of 4s. 6d. on Saturday next, and three subsequent Saturdays; Groom, Abchurch-lane—R. Wiss, Fleet street, patent portable water-closet manufacturer; third and final div. of 14d. on Saturday next, and three subsequent Saturdays; Groom, Abchurch-lane—T. Gales, Ford, Durham, ship builder; fourth and final div. of 4s. 9d. (in addition to 7s. previously declared) on Saturday, May 4, or any subsequent Saturday; Baker, Newcastle-upon-Tyne—R. Spencer, Newcastle-upon-Tyne, scrivener; second div. of 4d. (in addition to 8d. previously declared) on Saturday, May 4, or any subsequent Saturday; Baker, Newcastle-upon-Tyne—J. Philipson, North Shields, printer; first and final div. of 3s. 4 $\frac{1}{2}$ d. on Saturday, May 4, or any subsequent Saturday; Wakley, Newcastle-upon-Tyne—G. Brown, Carlisle, draper; third div. of 2 $\frac{1}{2}$ d. (in addition to 5s. 9d. previously declared) on Saturday, May 4, or any subsequent Saturday; Wakley, Newcastle-upon-Tyne—P. Biddle, Judd-street, New-road, St. Pancras, tallow chandler; first div. of 11d. on Monday, May 6, or two subsequent Mondays; Cannan, Birchin-lane—W. Ward, Warrford-court, City, merchant; third div. of 4 $\frac{1}{2}$ d. on Monday, May 6, or two subsequent Mondays; Cannan, Birchin-lane—G. and J. Barton, Manchester, copper roller manufacturers; third div. of 1s. 4d. on Tuesday, May 14 and 28, or any subsequent Tuesday; Fraser, Manchester—G. Ainger, Green-street, Grosvenor-square, hotel keeper; first div. of 1s. 11d. on Saturday, May 4, and three subsequent Saturdays; Edwards, Sambrook-court, Basinghall-street—W. W. Hughes, Boerswash, Derbyshire, surveyor; first div. of 9 $\frac{1}{2}$ d. on Saturday, May 4, and three subsequent Saturdays; Edwards, Sambrook-court, Basinghall-street—D. King, Eltham, Kent, surgeon; third div. of 2d. on Saturday, May 4, and three subsequent Saturdays; Edwards, Sambrook-court, Basinghall-street—W. Bridgland, Sydenham, Kent, carpenter; first div. of 1s. 4 $\frac{1}{2}$ d. on Saturday, May 4, and three subsequent Saturdays; Edwards, Sambrook-court, Basinghall-street—P. Walker, Stockport, Cheshire, cotton water manufacturer; first and final div. of 5d. on Tuesday, May 14 and 28; Fraser, Manchester.

**BANKRUPTS.**—C. PENFOLD, Arundel, Sussex, ironmonger, to

surrender May 21, June 18; solicitors, Mr. Lewis, Raymond-buildings, Gray's-inn; Messrs. Holmes and Son, Arundel, Sussex; official assignee, Mr. Groom, Abchurch-lane, Lombard-street—F. TAPLEY, Sidmouth, Devonshire, linendraper, May 14, June 11; solicitors, Messrs. Lawrence, Crowdy, and Bowlby, Old Fish-street; official assignee, Mr. Groom, Abchurch-lane, Lombard-street—R. HEATH, late of Three Colt-street, Limehouse, brassfounder, May 11, June 13; solicitors, Messrs. Freeman and Bothamley, Coleman-street; official assignee, Mr. Johnson, Basinghall-street—G. G. MASON, Cinderhill, Lancashire, cotton-spinner, May 15, June 5; solicitors, Messrs. Sale, Worthington, and Shipman, Manchester; official assignee, Mr. Fraser, Manchester—G. A. MUNRO, late of Frederickton, New Brunswick (now of Liverpool), merchant, May 16, June 20; solicitor, Mr. Holden, Liverpool; official assignee, Mr. Turner, Liverpool—J. WILSON, West Bromwich, Staffordshire, iron-manufacturer, May 22, June 12; solicitor, Mr. Hodgson, Birmingham; official assignee, Mr. Whitmore, Birmingham—G. PAGE, Wolverhampton, coal-dealer, May 17, June 12; solicitor, Mr. Bolton, Wolverhampton; official assignee, Mr. Valpy, Birmingham—J. CHILTON, Bath, apothecary, May 14, June 11; solicitor, Mr. Helling, Bath; official assignee, Mr. Acraman, Bristol—R. KETLEY, Cheltenham, Gloucestershire, builder, May 15, June 12; solicitor, Mr. Packwood, Cheltenham; official assignee, Mr. Miller, Bristol—G. WILSON, Wakefield, draper, May 23, June 21; solicitors, Messrs. Shackles and Son, Hull; official assignee, Mr. Carrick, Hull—N. G. BOND, Huddersfield, bookseller, May 21, June 10; solicitors, Mr. Clough, Huddersfield, or Mr. Courtenay, Leeds; official assignee, Mr. Hope, Leeds—E. WRAY, Kingston-upon-Hull, draper, May 15, June 5; solicitors, Mr. Grundy, Manchester, and Messrs. Richardson, Leeds; official assignee, Mr. Young, Leeds—J. HOLLINGWORTH, Kingston-upon-Hull, ship-owner, May 15, June 5; solicitors, Mr. Burrell, White Hart-court, Lombard-street, and Messrs. Wells and Smith, Hull; official assignee, Mr. Carrick, Hull—J. PENNOCK, York, farrier, May 23, June 21; solicitors, Mr. Dale, York, and Mr. Bulmer, Leeds; official assignee, Mr. Young, Leeds.

**DIVIDENDS.**—May 24, G. Sharp and R. L. Fluder, Romsey, Southampton, timber merchants—May 27, J. Milsted, Bromley, Kent, builder—May 27, J. Reay, junr., and H. Reay, Mark-lane, wine-merchants—May 27, J. Oliver, Queen's-road, Bayswater, plumber—May 27, W. Orchard, West Smithfield, and Hornsey, rick-manufacturer—May 24, W. Livermore, Oxford-street, ironmonger—May 25, J. S. Gowing, Swaffham, Norfolk, bookseller—May 23, L. Roelants, Argyll-street, Regent-street, milliner—May 27, J. Pullin, Pyrtton, Gloucestershire, farmer—May 28, H. Grant, Cardiff, clock-maker—May 30, J. Morris, Brecon, druggist—May 30, T. Lano, Portland, Dorsetshire, baker—May 30, G. D. Evens, Axminster, Devonshire, butter-merchant—May 31, T. H. Spence, Newcastle-upon-Tyne, tailor—May 30, J. Hymers, Gateshead, newspaper proprietor—May 30, G. Jameson, Newcastle-upon-Tyne, mercer—May 24, J. Thompson, Leeds, tea-dealer—May 25, C. Sanderson, Sheffield, iron-merchant—May 25, H. Parker, Sheffield, banker—May 27, J. and W. Mulholland, Liverpool, merchants—May 27, R. Blundell, Liverpool, Hooton, Cheshire, banker—May 27, R. Blundell, Liverpool, distiller—May 27, J. Greenshields and M. Strang, Liverpool, merchants—May 29, S. Jones, Manchester, timber-merchant—May 28, C. Edmonstone, Over Darwen, Lancashire, paper-manufacturer—May 29, R. Ellerbeck, Pilkington, Lancashire, cotton-spinner—May 29, T. Cox and T. Whiles, Hanley, Staffordshire, drapers.

**CERTIFICATES.**—To be granted, unless cause be shown to the contrary on the day of meeting.—May 24, W. Lee, Rotherhithe, barge-builder—May 24, J. Barr, New Turnstile, High Holborn, and Old-street-road, St. Pancras, builder—May 28, J. H. Musgrave, Ferdinand-street, Hampstead-road, embroiderer—May 25, J. Stead, Melcombe Regis, Dorsetshire, grocer—May 28, J. Payne, Milton-street, Dorset-square, livery-stable-keeper—May 28, M. Mundy, Longcot, near Faringdon, Berkshire, tailor—May 27, J. Downham, Harrogate, Yorkshire, wine-merchant—May 30, J. C. Allon, North Shields, brewer—May 29, J. Richards, Vaynor, Breconshire, licensed victualler—May 30, T. Lediard, Cirencester, money-scrivener—May 28, J. Bedford, Bath, music-seller—May 24, J. and R. Smith, Kirkburton, Yorkshire, fancy-cloth-manufacturers—May 29, J. Stevens, junr., Amblecote, Staffordshire, glass-manufacturer—May 29, F. Peake, Honiton, Devonshire, linendraper—May 27, M. Jones, Delamere, Cheshire, livery-stable-keeper.

**SCOTCH SEQUESTRATIONS.**—G. Arthur, Ferryport-on-Craig, Laker, May 7 and 30—W. L. Pulman, Woodhall-mill, near Currie, Edinburghshire, paper-manufacturer, May 9 and 29—T. Bain and Co., Glasgow, wrights, May 6 and 27—W. Haining, Edinburgh, dealer in railway shares, May 9 and 30—J. Bain or Ellison, Tain, hotel-keeper, May 9 and 29—J. Smith, Forfar, farmer, May 10 and June 7—P. Stewart, Edinburg, coach-hirer, May 10 and 30—T. Dickson, late of Forfar, horse-dealer, May 6 and 27.

#### Tuesday, May 7.

**PARTNERSHIPS DISSOLVED.**—W. Barker and T. Till, Burslem, Staffordshire, earthenware manufacturers—J. Mercer and J. Parton, Maidstone, millers—Hedges and Keymer, Cirencester, linendrapers—J. Girdwood and J. Henderson, Orchard Pottery, near Corbridge, Northumberland, earthenware manufacturers—W. Groaves, T. Smart, and J. Adams, Hatfield-upon-Trent, railway contractors; as far as regards J. Adams—Sharples and Wallace, Liverpool, painters—W. Chamberlain and Co., Worcester, porcelain manufacturers—Appleby, Walker, and Co., Eckington, Derbyshire, ironmasters; as far as regards W. Walker—H. and J. Whitford, Providence-place Kentish-town, linendrapers—Taylor and Savage, Liverpool, coal-merchants—T. Robinson and W. Lynes, Coventry, riband manufacturers—J. Beal and J. Dexter, Regent-street, auctioneers—J. A. and D. Knight, High-street, Clapham, drapers—Jones and Williams, Langniew, Denbighshire, quarry proprietors—J. Stott and C. Haden, Huddersfield, woollen merchants—J. Lloyd and Lawrence, Crosby-row, King-street, Southwark, oilmen—W. and W. E. Greasy, Edenbridge, Kent, surgeons—Duke and Mansell, Little-hampton, Sussex, butchers; as far as regards W. Duke—E. Parry and Co. Liverpool, engravers—H. Pearson and B. Winks, Sheffield, razor manufacturers—W. H. Swift and R. J. Hazel, St. Peter's Wharf, Milbank-street, Westminster, firewood cutters—J. Burrow and M. Waller, junr., Halifax, Yorkshire, silk-dressers—D. Lower, H. McColley, and F. Hocking, Manor-street, Chelsea, iron founders—Dickson and Brakspear, Manchester, architects—A. Walsley and Co., Waterloo place, wine merchants—T. and G. Clapperton and Co., Galashiels, woollen manufacturers—M. Queen and M. Aulay, Shawfield-bank, Rutherglen, calico printers.

**BANKRUPTCIES ANNULLED.**—D. Evans, Merthyr Tydfil, carpenter—A. Williams, Narbeth, Pembrokeshire, draper.

**BANKRUPTS.**—J. B. NUNN, Colchester and Ipswich, tailor, to surrender May 15, June 21; solicitors, Messrs. Sole and Turner, Aldermanbury; official assignee, Mr. Stansfeld—G. W. TUCKER, Tottenham-court-road, furrier, May 20, June 20; solicitors, Messrs. Sole and Turner, Aldermanbury; official assignee, Mr. Johnson, Basinghall-street—S. MEANLEY, Walsall, butcher, May 18, June 17; solicitor, Mr. Slaney, Birmingham; official assignee, Mr. Valpy, Birmingham—G. JOHNSON, Liverpool, coal-merchant, May 21, June 11; solicitor, Mr. Dodge, Liverpool; official assignee, Mr. Morgan, Liverpool—F. DUNCAN, Liverpool, merchant, May 21, June 11; solicitors, Messrs. Harvey, Falcon, and Harvey, Liverpool; official assignee, Mr. Cazenove, Liverpool—T. S. BROWN, Manchester, patent agent, May 17, June 7; solicitors, Messrs. Cunliffe, Charlewood, and Bury, Manchester; official assignee, Mr. Hobson, Manchester.

**DIVIDENDS.**—May 30, J. Ward, Upper-ground-street, Christchurch, ironmonger—May 30, C. Yorke, Cambridge, upholsterer—May 30, J. Yates, Guernsey, and York-road, Lambeth, shipowner—May 30, J. Slaney, Wellington-place, Hackney, and Skinner-street, Bishopsgate, cabinet-maker—June 3, R. Hebblethwaite and J. Hirst, Halifax, dyers—May 28, J. Walton, Leeds, tailor—May 28, J. Jackson, Lackenby, Yorkshire, builder—May 28, W. Shaw, Leeds, ironfounder.

**CERTIFICATES.**—To be granted, unless cause be shown to the contrary on the day of meeting.—May 28, J. Pym, Broad-street, merchant—May 29, A. M. Burghes, Cheapside, bookseller—May 29, J. Sydenham, Poole, printer—May 30, J. Lloyd, New Oxford-street, hosier—May 30, J. Purcell, Wellington-street, Waterloo-town, and Mile-end, New-town, Bethnal-green, butcher—May 31, P. Fielding, Rhyl, Flintshire, hotel-keeper—May 31, M. J. and E. Levi, Liverpool, stationers—May 29, W. Smytheman, Rugely, builder—May 29, C. L. Swainson and J. Birchwood, Manchester, manufacturers.

**SCOTCH SEQUESTRATIONS.**—H. McKerrow, Sorn, Ayrshire, farmer, May 11, June 8—D. C. Grant, Forres, Elgin, writer, May 14, June 4.

### BIRTHS, MARRIAGES, AND DEATHS.

#### BIRTHS.

On the 4th inst., the wife of William Wilberforce, Esq., junr., of a son.  
On the 8th inst., at Lampton, near Hounslow, the lady of Major Inigo Jones, Prince Albert's Hussars, of a daughter.  
On the 4th inst., at Hopton, Lady Lacon, of a son.  
On the 5th inst., at Torrington-street, Torrington-square, Mrs. Campbell, of a son.  
On the 6th inst., at West-street, Finsbury-circus, the lady of Dr. Freund, of a daughter.  
On the 1st inst., at Caledon-house, Ireland, the Countess of Caledon, of a daughter.  
On the 1st inst., at Streatham-park, Surrey, the lady of L. Jordan, Esq., of a daughter.  
On the 3rd inst., at Ashley-villa, Queen's-road, St. John's-wood, the wife of James Colquhoun, Esq., of a son.  
On the 4th inst., at the Bishop of Rochester's, Eaton-place, Mrs. Jermyn Pratt, of a daughter.

#### MARRIAGES.

On the 2nd inst., at Sunbury, Middlesex, by the Reverend Thomas J. Robinson, Walter, the son of William Cobbett, Esq., of Sunbury, to Clara Eliza, daughter of Thomas W. Marriott, Esq., of the same place.  
On the 2d inst., at St. Mark's, Kennington, after banns, by the Reverend Edward Rudge, curate of St. Luke's, Chelsea, the Reverend Augustus William Cole, M.A., to Sarah, daughter of the late W. Cumber, Esq.  
On the 4th inst., at St. Martin's-in-the-fields, by the Reverend William Ince, M.A., Fellow of Exeter College, Oxford, Stephen Binnington, Esq., of 35, Haymarket, to Elizabeth Etty, niece of the late William Etty, Esq., R.A.  
On the 3rd inst., at Etherley, by the Reverend Henry Stobart, M.A., the Reverend J. P. Eden, rector of Bishopwearmouth, to Catharine Frances, daughter of Henry Stobart, Esq., of Etherley-house, in the county of Durham.  
On the 7th inst., at the Church of the Holy Trinity, Brompton, by the Reverend Derwent Coleridge, A.M., George Haldane, of Lincoln's-inn, Esq., barrister-at-law, to Fanny, the eldest daughter of the late William Spike, Esq.  
On the 7th inst., at Marylebone Church, by the Honourable and Reverend Frederick Baring, Richard Ashton, Esq., of Goring-hall, Cheshire, to Louisa, daughter of the late Sir John Lister Kaye, Bart., of Denbygrange, Yorkshire.  
On the 7th inst., at Clapham Church, by his brother, the Reverend John Martyn, Silas Edward Martyn, Esq., of Thurlow-square, to Mary Matilda, only daughter of the late Thomas Darke Allen, of Clapham New-park.  
On the 7th inst., at St. Thomas's Church, Ardwick, by the Reverend N. W. Gibson, incumbent, the Reverend James Pelham Pitcairn, B.A., youngest son of Sir James Pitcairn, Inspector-General of Hospitals, Dublin, to Emily, only child of Henry Turner, Esq., of Dover-terrace, Manchester.  
On Wednesday, the 8th inst., at St. Saviour's Church, Upper Chelsea, by the Reverend William Niven, B.D., incumbent, Edward Charsley, Esq., of Amersham, third son of John Charsley, Esq., of Beaconsfield, Bucks, to Emily Harford, youngest daughter of the late William Charsley, Esq., of Wyndham-place, Bryanstone-square.

#### DEATHS.

On the 6th inst., at his residence, Euston-square, G. B. Lonsdale, Esq., in the 75th year of his age.  
On the 5th inst., at his house, in Fenchurch-street, William Vaughan, Esq., F.R.S., in his 98th year.  
On the 6th inst., in Southampton-row, Russell-square, Miss Elizabeth Mary Rennalls, the sister of William R. Rennalls, Esq., of the Middle Temple, barrister-at-law.  
On the 6th inst., at Torquay, Lord William Hervey, second surviving son of the Marquis of Bristol, some time Her Majesty's Secretary of Embassy at Paris.  
At Avisford, Sussex, on the 7th inst., aged 73, the Lady Isabella Anne Brydges, eldest daughter of George, first Marquis of Waterford, and widow of the late Sir John W. II. Brydges, Wootton-court, near Canterbury.  
On the 3rd inst., at the residence of his sister, Mrs. Pilcher, 34, Queen's-road, Regent's-park, George Finnis, Esq., Mayor of Hythe, in the 57th year of his age.  
On the 4th inst., after a lingering illness, Frances Mary, wife of the Reverend Thomas M. Hamilton, curate of Allhallows Barking, Great Tower-street, and late chaplain to the Hon. E. J. Company, on the Bengal establishment.

### BLAIR'S GOUT AND RHEUMATIC PILLS.

The acknowledged efficacy of BLAIR'S GOUT AND RHEUMATIC PILLS, by the continued series of Testimonials which have been sent to, and published by, the proprietor for nearly twenty years, has rendered this medicine the most popular of the present age; and, in corroboration of which, the following extract of a letter, written by John Mohard Wheeler, Esq., Collector of Customs, Jamaica, having been handed by his brother, at Swindon, to Mr. Prout for publication will fully confirm:

"I know you have never had occasion to take Blair's Pills, but let me emphatically tell you, in mercy to any friend who may suffer from gout, rheumatic gout, lumbago, sciatica, rheumatism, or any branch of that widely-allied family, to recommend their using them. In this country they are of wonderful efficacy: not only am I personally aware of their powers, but I see my friends and acquaintances receiving unalloyed benefit from their use. I would not be without them on any account. If taken in the early stage of disease, they dissipate it altogether; if in a later, they alleviate pain, and effect a much speedier cure than by any other means within my knowledge."

Sold by Thomas Prout, 229, Strand, London; and, by his appointment, by all respectable Medicine Vendors throughout the United Kingdom. Price 2s. 9d. per box.

Ask for BLAIR'S GOUT AND RHEUMATIC PILLS, and observe the name and address of "Thomas Prout, 229, Strand, London," impressed upon the Government stamp affixed to each box of the Genuine Medicine.

### THE TEA ESTABLISHMENT

No. 8, Ludgate-hill, London.

We strongly urge on all classes that the Best Teas are the Cheapest. The original cost of Tea in China varies so much as 300 to 400 per cent., according to quality; but the duty, freight dock dues, and other charges, being equally the same on all Teas, the actual difference to the consumer in this country is not more than 20 to 25 per cent., or about One Shilling per pound between extremely common and very superior qualities.

It therefore follows that the Best Congou, which we are selling at Four Shillings, should be twice as good as that at Three Shillings and Fourpence; and that such is the case we unhesitatingly aver. Whether the public always find so great a difference when purchasing at other establishments, is another question. We respectfully invite a comparison of the following prices:—

Good Strong Congou, blackish wiry leaf.... 3s. 4d. per lb.

Fine Congou, Pekoe Souchong kind..... 3s. 8d. „

The best Congou imported from China, rich

Pekoe Souchong flavour, very strong..... 4s. 0d. „

SIDNEY, WELLS, and MANDUELL, No. 8, Ludgate-hill.

### VIEWS on INDIGESTION as the GRAND SOURCE of GENERAL NERVOUS DISTURBANCE.

By JAMES COCKLE, Surgeon.

"'Tis strange the body thus should sway the spirit—

That when our grosser parts are out of tune,

They, like some demon-spell, enchant the mind,

Making all discord there."

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