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The Leader.

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

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No. 30.

SATURDAY, OCTOBER 19, 1850.

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News of the Week.

MURDER and burglary are assuming the important position of public affairs, and furnish, indeed, by far the largest amount, as well as most stirring portion of our week's news. A more remarkable variety, a more copious fertility of invention was never exemplified by the record of a single week. And if we extend the record to minor offences it becomes still more curious. The most recent of the outrages is one belonging to the Corder class. Jael Denny, the belle of Donninghurst, near Brentwood, is inveigled by a faithless lover into a lonely place and strangled. The rascal, it would seem, had for sometime practised the art of strangulation in his own room, with a view to facilitate his marriage by putting the mother of the child that would have been born to him out of the way. The case belongs to an old class; but it has seldom been presented in a form so revolting from its cold-blooded deliberation.

At an ineffable place in Wales one Jones, failing to obtain possession of a legacy bequeathed to his mother, emigrates to America, leaving his wife and children,—so stands the accusation,—to poison the recusant legatee. In the burglary at Birmingham, where Mr. Marston, a goldbeater, fights for a quarter of an hour with a party of burglars, while his daughter vainly endeavours to persuade two policemen to enter,—they declare they thought he was correcting his wife or his son. The repulse of the men who tried to break into Mr. Holford's house in the Regent's-park; the attempt to murder the Reverend Mr. M'Intosh at Kendal; the courageous exploits of Keziah Prior, near Swindon, who drives forth a brace of burglars, helping one of them out of the window with a punch in his back and a witticism; the confession of one of the men engaged in the attack on Mr. Hollest—contribute to the peculiar diversity. Among the stranger incidents is one of a milder order. A gentleman was so alarmed at the Frimley murder, that he prepared his pistols against the possibility of attack. At last it came: he heard burglars attempting the house, and the opportunity had arrived for trying the excellence of his pistols; but he was now so alarmed that he was perfectly paralyzed, and could do nothing but sit still, and, it would seem, indulge in a rapid succession of swoonings, which he continued with perseverance until the burglars—made off. Of the fiercer kind is the delivery of an infernal machine to a gentleman at Bermondsey—a box of Lucifer matches and gunpowder, which would have blown him up if some suspicion had not induced him to submerge it in water before he opened it.

Among the minor misdemeanours we notice the Duke of Atholl's recusancy against the law which declares the right of way through Glen Tilt. It seems that he has posted men about the glen to stop passengers; and, on occasion, he heads the outlaws

himself, with a loud bullying worthy of a Highland chief in ruder times.

The Irish Tenant League pursues a chequered career. It is repudiated by Mr. Osborne and accepted by Mr. Scully; and, upon the whole, it seems to be gaining ground. The secret of its success and of its failure will be found in the truth of its fundamental principle—the necessity to facilitate industry in getting at the land—and the vitiated method of reform through the medium of fixed tenancy. The method is practically illogical, and fails to enforce conviction, where even a more sweeping measure might defy contradiction.

A curious mystery is preserved in the reports of the Church Union, and we are able to collect the general drift of the movement more readily than the precise details. From what has been published we infer, that a majority of the Church Society at Bristol has abandoned the society, perhaps as a preliminary to entering the Roman Catholic Church. At a meeting of the London Church Union in St. Martin's Hall, Dr. Pusey made a long speech on the subject, which has been published separately. It does not contain any sufficiently specific statement, but it implies a good deal. He appears to censure the majority at Bristol for some bitterness which has provoked the secession of the minority—he deplores disunion, and would seem to intimate, that much of the extreme High Church feeling is due to the virulent antagonism of the opposite feeling. Meanwhile, he declares that he himself intends to die in the Church of England, and so prove his fidelity. From the speech, it is manifest that Dr. Pusey is not prepared to follow those whose secession may have originated with his own agitation; but we do not see that his reluctance will have much tendency to arrest the movement.

The National Reform Association has begun its winter campaign with a large meeting in London. It sets out in a spirit of activity, but, unless its policy be considerably enlarged, we doubt whether it will be able to get up much interest beyond the circle of its own members.

We know that measures far more practical and enlarged are beginning to be actively discussed at meetings of the working classes. It is not only the Conference of Chartists and Social Reformers that shows a disposition to handle the most important subjects of taxation and public economy. Wherever considerable numbers of the people are collected, the subjects of suffrage, taxation, land, labour, and the care of the poor, are touched with animation and vigour. From day to day you see new adhesions to the most energetic forms of policy. At the meeting of the Leeds Redemption Society, for instance, Joseph Barker stands forth as an advocate of Association. At the Hungarian meeting in Bradford leading members of the working classes display a thorough ability to handle national ques-

tions and public affairs. The association that represents the middle class must extend the scope of its agitation and considerably enforce the vigour of its movement, if it would keep pace with the practical politics of the working classes.

Again, the Bradford meeting was notable for attesting the capacity of the People, properly so called, to revive the spirit of nationality, and deal with international policy. Assuredly the tricky diplomacy which plays at fast and loose with the doctrine of non-intervention,—enticing dependent states to rebel by "moral support" or "spirited protests," and then abandoning them to a coalition of Absolutist and alien forces,—is not countenanced by the People of England. Nor do we believe that it will be difficult to make the People feel that it shares the responsibility which its sufferance permits. The relief raised for the Hungarian and Polish refugees is a composition; the welcome promised to Kossuth is a reparation for the national fault which passively allows the wrong doing of the Government.

Other opportunities will soon be afforded for those who have the cause of the Peoples at heart to testify their devotion to it. The Italian patriots have boldly announced the course they mean to take. The first manifesto of the Italian National Committee will be found in the page devoted to the "European Democracy," and we have no doubt that it will be read with deep interest by the friends of liberty in all parts of the globe. They will now begin to have faith that something is about to be done.

In foreign affairs there is no very critical event to report. A general description of the present week would scarcely differ from a general description of last week. Death, indeed, has removed an amiable lady in the Queen of the Belgians; but we are not aware that that will have any political influence. In Hesse-Cassel there has been thus far no decided change. The report that the Elector had abdicated—the fashionable expedient just now for escaping from a hobble—is as yet unconfirmed; but there can be no doubt that the deliberate and legal pertinacity of the people must prevail. They have placed their Sovereign so completely in the wrong that no neighbouring Government has the face to interfere in his behalf. Abdication will probably be resorted to as much to facilitate the conclusion of the protracted scene for their sake as for his own. In the Duchies the German party is losing ground. In France the half-disguised contest between the President and the Permanent Committee of the Assembly continues, the Committee doing its best to serve the President by means of its own want of tact; but public discussion turns almost entirely upon trivialities—the burning of Louis Philippe's carriages and the carriage luxury of the Provisional Government—probably one of the fictions in which French biography is so fertile.

REDEMPTION SOCIETY.

FESTIVAL AND BALL.

A festival and ball, in celebration of the second Harvest-home of the Community of the Redemption Society, in South Wales, were held in the Music-hall, Albion-street, Leeds, on Monday evening.

At six o'clock upwards of 600 persons sat down to tea. During tea a selection of popular music was performed by a large and efficient quadrille band. In the course of the evening the meeting was also much enlivened and entertained by a company of glee singers, whose performances alternated with the speeches which were delivered.

On the platform were the Reverend E. R. Larken, rector of Burton, Mr. Thornton Hunt, Mr. D. Green (president of the Redemption Society), Mr. W. Eggleston, Mr. Greig, Mr. Councillor Barker, of Wortley, editor of the *People*, Mr. Denton, &c. &c. In the orchestra were several ladies.

After tea the Reverend E. R. LARKEN was unanimously called to the chair.

Mr. LARKEN, on taking the chair, was warmly applauded. He said he had great pleasure in accepting the invitation which had been sent to him by the respected secretary of the Redemption Society to preside on this occasion. As most of the audience were probably aware it was not the first time he had officiated as chairman at meetings of the Redemption Society. He had done so at several of their annual meetings, and this was the second Harvest-home of the Society at which he had had the pleasure of presiding. To him, however, the present meeting possessed a distinctive character from that of some of their previous meetings which he had attended; its peculiar festive character precluded mere routine business, and business for the present seemed disposed to give place to festive enjoyment. At the same time, he considered it the duty of those who had the interests of the society at heart to avail themselves of such opportunities as the present afforded of bringing, not only before those who might be predisposed in favour of the society, but before the public generally, the great, the all-important and invincible principle of association. The town of Leeds had set a glorious example, and if the people of other towns would labour in the cause to the extent which Leeds had done, the happy effects of association would soon be felt and acknowledged. In the eyes of men accustomed to contemplate enormous capital, the funds of the numerous branches of the society might altogether appear comparatively insignificant, but the society contained within its bosom the germ of progress and advancement, the influence of which must one day be extended and felt throughout the whole of society. That germ was the doctrine of association. (*Hear.*) Whether the Redemption Society was right or wrong in the course of procedure it had adopted, the fact was indisputable, that at the foundation of it lay this germ—the associative principle. This principle of association was in direct opposition to the competitive, antagonistic principle; and it was for them to decide which of those two principles was right—to which the palm should be awarded. It was not so much his object to congratulate them upon the advancement which the society and the principle of association had made, nor yet to encourage or applaud the leaders and agents of the society, however worthy of applause those men might be. Their duty at such gatherings was to improve the occasion, to consider what progress had been made on the one hand, and what opposition they had encountered on the other, and to educe from such consideration rich lessons for future application. Since he last addressed them on a similar occasion, events of a somewhat discouraging character, as respects the liberal cause, had transpired. They would remember that, in consequence of the appearance of a reforming pope, the popular party was buoyed up to the utmost pitch of expectation; in the person of that same pope, however, the popular cause had since received a decided check, the popular spirit had been disheartened, and, to all appearance, without hope of resuscitation. It was, however, consolatory to reflect that, though for a time society might appear to retrograde, the cause of humanity must ultimately triumph. If he were to take upon himself to recapitulate the history of the associative principle in recent times, he should revert first of all to the astounding defection from the ranks of the adherents of the principle of that man who now unfortunately fills the presidential chair of the Republic of France. That man—Louis Napoleon—was returned to the chair which he now occupies on the distinct understanding that he professed communistic principles. He had, during his imprisonment, published a book in which he advocated the extinction of pauperism in France by the adoption of communistic arrangements; and the majority of the 6,000,000 voters who had raised him to the presidency believed that he was a thorough-going Communist. Louis Napoleon had been guilty of still greater crimes than that of his untruthfulness in this matter. It was scarcely necessary to repeat the circumstances attending the humiliating position into which Pope Pius the Ninth had been brought; and those connected with the disgraceful intervention of the President of the French Republic in the affairs of Rome. Mazzini, the great and glorious Mazzini—(*applause*)—had come forward in the midst of anarchy, and had restored tranquillity to that capital which contains so many splendid monuments on which the memory delights to linger, he preserved tranquillity for many months, and would, had he been unmolested, have secured Italian liberty on a firm foundation. Why was he not permitted to do so? Because he did not suit the selfish purposes of that man—that renegade who now occupies the presidential throne of France. But of those acts and this protection of temporal and spiritual despotism posterity would judge. But he would not dwell upon the many disasters which the cause of liberty had sustained during the last year—on the defeat of the

Hungarian patriots, and on the melancholy fate of some of the defenders of liberty. He would, however, remark, that he did not consider those subjects which he had introduced as irrelevant to the object of the present meeting. Many of the brave and talented men to whom he had referred, if they had made terms with the despots, might have risen to the highest offices; on the other hand, however, they were ready to sacrifice themselves in defence of their principles: their example was worthy of the imitation of all who had the principles of Communism at heart; and, as a further incitement to the emulation of the deeds of those worthies, he would add that, many of those distinguished men were Communists, and had written and spoken, and many of them even died in the advocacy and defence of Communistic principles. Turning from this disastrous state of circumstances on the Continent, he now came to our own happy land,—happy only in comparison with disturbed continental countries; for there yet remained much of ignorance, poverty, and misery to be repressed before we were a happy country in the absolute sense of the phrase. Notwithstanding some discouragements, there were many grounds of confidence and hope. A sense of the great importance of the associative principle as a means of elevating and blessing society was evidently spreading amongst all ranks. In the advocacy of the communistic or associative principle by such men as Thomas Carlyle, Professor Norris, of King's College, London, and the Reverend Charles Kingsley, who had come forward openly as Christian Socialists and given the influence of their name and their capital to the associations of working men which had been formed in London and elsewhere, in the accession of those influential individuals he saw great and encouraging signs of progress. No less than twelve or fourteen Working Men's Associations had been formed in London, Manchester, and other large towns; and so recently as last week an association had been set on foot, in connection with which the producers of articles could meet and exchange their productions to their mutual advantage. The associations to which he had referred had not received the same form as the Redemption Society; nor had they the land, to which we must look for permanent improvement, to fall back upon as had the Redemption Society; but they were all banded together on the great principle of association; their partial success augured the possibility of their ultimate, complete success; and he was sure that all present would join in encouraging and heartily wishing success to those working men of London and other towns. They had also, lately, been strengthened by the assistance of Mr. George Dawson. (*Applause.*) He wished he (Mr. Dawson) had been at the meeting that night. He believed not a man in England was more thoroughly convinced of the benefits to be derived from the associative principle than was George Dawson; and he believed no man would advocate the principle more successfully than would Mr. Dawson during the ensuing season. Another ground of encouragement and of consolation under the disheartenments encountered in other quarters, which he might also allude to, was the union which had lately taken place between the Democratic and Social Reformers. Amongst both these classes there were men of stern integrity and great heartiness, who had hitherto been labouring in the cause of reform independent of each other: they had now, however, discovered the principle that the effect of two parties of men working separately was a waste of power, compared with the effect of two parties of men working in concert. They had, accordingly, determined to unite their forces; and he pointed this out as a circumstance which ought to encourage them in their endeavours to diffuse the knowledge and advantages of the communistic principle. He would not detain them with further remarks; he was aware that some would be anxious that the speeches should be short, in order that they might the sooner be allowed to enjoy the festive dance. He, however, was anxious that the great principle of association should receive that serious attention which it merits; and he felt that he could not have discharged his duty without having laid before them those remarks. Mr. Larken concluded his address by congratulating the meeting on their numbers and respectability, and sat down amid loud applause.

Mr. EGGLESTON was then called upon to read a number of letters which had been received from various gentlemen who had been invited to take part in the proceedings. The following are copies of some of them:—

“Eversley, Winchfield, Hants, Oct. 11, 1850.

“My Dear Sir,—I am most exceedingly sorry that I cannot accept your most courteous and flattering invitation; first, because I am most anxious to make fresh Socialist acquaintances, and to see more of the very remarkable men of your connection whom I met last month; and next, because I believe land to be the true and only permanent basis of associative organizations, and am, therefore, most anxious to gain information from you on this point, and to testify by all means my hearty concurrence in your schemes.

“Wishing you all prosperity and success, and regretting the press of business which prevents my leaving home, even for a day, Believe me, yours most sincerely,
“Mr. Eggleston.” “C. KINGSLEY.

“West Lodge, Putney Common, Sept. 28.

“Dear Sir,—I should much like to be at your meeting. With the purpose I most heartily sympathize, and should be truly gratified might I personally enjoy the celebration of the festival; but I cannot. Other duties and employments deny me the pleasure of the visit; and for the present year, I beg of you to accept all I can bestow, my earnest wishes for the success of your cause, or I should rather say, the cause of all society in its forward and wiser progress. Believe me, yours faithfully,
“Mr. Hobson.” “DOUGLAS JERROLD.

“Birmingham, Oct. 3, 1850.

“Dear Sir,—I am very sorry that I cannot come to

your meeting. I have to be at Newport, in the Isle of Wight, on Tuesday evening, and it would be scarcely practicable to accomplish the journey in the time. If I could come I would; as I not only acknowledge the importance of the objects at which you aim, but greatly admire the industrious persistence with which you work.

“Believe me, yours truly, GEORGE DAWSON.
“Mr Eggleston.”

“Rosehill, Oct. 2, 1850.

“Dear Sir,—I considered myself honoured by the invitation to attend the celebration of the Harvest-home of the Redemption Society, at Leeds, and I shall have much pleasure in accepting it, provided my numerous engagements will allow me to leave home then. You are quite right in supposing that I take great interest in ‘Associative Progress.’ Very faithfully yours,
“W. Eggleston, Esq.” “CHARLES BRAY.

Mr. Eggleston also read a letter from Mr. Denton, the secretary of the society's community at Garlnwyd, in Wales. Mr. Denton stated in his letter that the prejudice existing in the minds of many English people against the land of Wales was entirely unfounded, at least with respect to the Redemption Society's community. The soil was good; its resources only want developing. They are going on draining and in other respects improving the land, and during the last year have made great progress. They want more manual labour and more horse power. The weather was favourable for gathering the crops last harvest. The crop was considered a good one. The communists have three corn ricks, 10 ricks of oats, and one of barley. The inhabitants state that there was never so much corn at Garlnwyd at one time before. They have three fields of potatoes—they had a good crop, but they were spoiled by the disease. The communists live entirely on the produce of the farm except two meals of tea and coffee on Sunday. They have plenty of bacon, ham, butter, eggs, cheese, milk, oatmeal, and flour. They think it better to live on their own produce and succeed in their experiment, than to live in luxury and fail. They have two horses, twelve head of cattle, thirty-seven sheep, seven pigs, and a large quantity of fowls.

After an interval of music, the chairman then introduced

Mr. DAVID GREEN, who observed that this society differed from the London societies, the Leeds Corn Mill Society, and some other associations, in this particular—that this society had the land as a basis. The society intended in course of time to be shopkeepers, merchants, and manufacturers on their own account, but first they wanted to have a good foundation upon the land, and accordingly their exertions were now directed to the cultivation of their farm. They were now about to establish a shoe shop, Mr. Williams having offered the use of some buildings for that purpose. They could produce shoes at a much cheaper rate than under the competitive principle. The people were also maintained much cheaper in community than out; a family could be maintained on six shillings a-week. The communists on the estate received no wages, but they were secured against want and poverty, and enjoyed a greater degree of personal liberty than they would do labouring for other employers at “the sound of the bell.” The communists made their own laws; they were a perfect democracy. As to manufactures, it was proved by the example of the Shakers in North America, that articles can be manufactured much better in community than under the competitive system; and the articles manufactured by the Shaker communists could always command the best price in the American markets. But, in order to carry out their industrial objects in Wales, they must erect buildings. A fund had been established for that purpose. £80 had already been subscribed, and they wished £200 to be made up by Christmas. He invited subscriptions to this fund. Mr. Green also noticed some objections to the society, and concluded by earnestly inviting the working men present to become members—the rate of subscription being so low as to afford the poorest an opportunity of joining the society and sharing its advantages.

Mr. THORNTON HUNT then addressed the meeting. He observed that the chairman had laid before them some very striking instances of adhesion by persons of influence to their communistic opinions; in the list, however, he had not observed any instance so striking as that presented by the present striking assembly—striking, not only in point of number, but also striking in that fraternal spirit which he had observed prevailing amongst them throughout the evening. It was, indeed, a cheerful spectacle. But, if he had before him a cheerful spectacle, he must say farther, that it reminded him of spectacles very different indeed;—the sight reminded him of the frightful contrast between those things which the people might have, and those things which, in the existing state of society, the people do have. When he heard the accounts of their estate in Wales, and of the mode in which workmen live on their own land, he contrasted that state with the state of the workmen living upon land not their own; he contrasted that estate which produced profit to them, and gave abundance to the workman, with the condition of those fields from which the labourer was now driven to live in the towns, or which support labourers who know neither butter, nor eggs, nor cheese, but live on potatoes, cabbage, and other things which the labourers of the Redemption Society would consider refuse. Yet this latter is the state of things under the influence of competition, which we are told is to stimulate the energies of mankind. That state of things which has been so very injurious to the labourer, which has made him the stunted, the half-starved, and the stupid man which we often see him, that state of things, we say, has its retribution: those

who now uphold it are loud in their complaints; the farmers complain of want of capital, and the landlords of insolvency. That system which divorces the labourer from the land is now found to be unworkable. The effect of that experience is now expressed in one word, which I hear quoted in various parts of society, even by those who have no sympathy with you, and almost dread the doctrine you are united to support;—that word is now going forth in many publications, is pronounced in many quarters, in the highest and in the lowest,—and that word is the LAND. An idea has arisen among those who are suffering from the present state of things, even amongst those who support it, that, perhaps, it might be a good thing to restore labour to the land. You have already begun to act on the principle; and so far as you have gone you have found it perfectly successful. You have seen its success in the improvement of your own property; and, by example, you are able to show that labourers can be supported on the land with benefit to their employers, and in a mode exceedingly agreeable to themselves. Turning from the picture presented by the fields of the Redemption Society, he now looked upon those fields which lost their fertility because the labourers have been exiled to the towns. The labourers were every one set against his fellow; and under the pressure of competition they were obliged to forego the returns of their labour. Things had gradually become worse, until at last the labourer, his whole time consumed in unproductive labour, was deprived of all the enjoyments of life and of all the means of self-culture, and was, consequently, left without any means of extricating himself from his hopeless position. One great source of danger connected with this state of things was, that the labouring class were apt to entertain the feeling that no exertion on their part would enable them to rise above their present helpless and miserable level. And what has been the effect of this process even upon those who support it? The effect is, they find encreasing upon them a deplorable burden of pauperism;—that is to say, a burden of living labour, which has become a burden because divorced from the proper means of labour. This burden is the retribution which has fallen upon those who support the present system. They are now beginning, by means of work-house and industrial experiments, to organize an attempt something like that which you are making,—the attempt to restore concert to labour, and to employ it in the diminution of the burden of pauperism and taxes which they have entailed upon themselves. At Cork and Sheffield, and in some other places, the very parish officers are becoming communists, in order to relieve themselves of the burden brought upon them by the competitive system. (*Applause.*) This fact was a practical defence of the doctrine of the Redemption Society. It appeared to him, however,—though his words at present might not be welcome—that the success which had attended the propagation of their doctrine entailed upon them further responsibility. There were many modes by which their doctrines might be propagated. One was by experiments of the nature of those they were already making in Wales. Another was by unfolding and explaining the principle of association through the medium of the press; that might be safely left to the craft to which he belonged. Another means of propagating their doctrines, one which he thought had been much neglected, was that of the organization and numbering of their body. He was sure that the communists of the United Kingdom were many thousands strong; their number, even in the agricultural districts, was rapidly encreasing; and if there were any means of organizing those numbers, and of making the public aware of their strength and importance as a body, the effect could not fail to be an encreased degree of attention to the subject and a conviction of the truth of their great principle. But the fourth means of propagating their doctrine, which would have appeared to him the most important of all, though it was one, perhaps, which might be least of all welcome to them, because he knew that many communists who were strong and earnest in their conviction of the truth of their principles, had little faith of succeeding under present circumstances,—they in fact entertained a sort of contempt of the present state of things, but had not the confidence necessary to prepare the path from the present state of things to that which will be better. The plan of action he referred to was, that the communists should take a more active part in public affairs; should, as a body, take a part in giving advice on those changes, those improvements in politics, and in the social condition of the people which were likely to be brought under agitation, especially those in connection with poor-law matters. He was sure that the communists could throw a vast amount of light on matters of this kind, and if their opinion were given as the opinion of a body, it would have the effect not only of promoting an improvement which would bring relief to the rate-payers, but would also very much improve the state of the agricultural labourer, and do much towards raising them from that state of degradation to which they had been brought by existing arrangements. He was quite confident that if the communists would exercise their just influence in the conducting of public affairs, not only would the truth and importance of their doctrine soon be generally acknowledged, but the public at large would also be led to feel that the communists are among the most useful, enlightened, and influential members of society that were to be found; he, therefore, urged upon them to take a more decided part in public affairs, and thus contribute to the advance, the onward progress of humanity, as well as to their own moral and material interests.

The CHAIRMAN said he had now great pleasure in introducing one whose name must be dear to every Yorkshireman, a true friend of the people, Mr. Joseph Barker.

Mr. BARKER said he should not attempt to make a speech; he was forbidden by the critical state of his health to do so. He should not, however, feel perfectly at ease in his mind were he not to make a remark or two

with respect to the Redemption Society. The manner in which this society had been conducted from the first of his becoming acquainted with it to the present time, had secured his admiration. It had not only given him great satisfaction, but had made him feel that there must be something peculiarly sterling in the characters and principles of those who had had its management. So far as he was acquainted with the principles of the society he approved of them. It would be wrong in him to avow himself a communist, he was not aware that he was one; but he saw nothing either in the principles or proceedings of the Redemption Society which he did not approve; and he certainly felt disposed to give the strongest proof he could of his approbation—namely, that of uniting with the society himself. He felt disposed just to go with them as far as he could; and if, in going along with them, he should happen to run his head against a post, he would then consider whether he ought to go any farther. He had frequently advised a course of conduct similar to this to people who would not take part in a good reforming movement, because they could not see the end from the beginning; and he now thought that he might do worse than reduce his own advice to practice in reference to the Redemption Society. On a misty day no traveller could see from the beginning to the end of his journey; but the way became clear as he proceeded. So with the Redemption Society. He could not see the end to which it would lead: he could, however, see a certain way before him; so far as he could see, all was right; so far, therefore, he was resolved to go with them and to assist them. The previous speaker had made some remarks on the importance of bringing the labourers in contact with the land, and securing its productions for their own benefit. In connection with this subject there were three or four facts which must present themselves to most thinking minds. The first fact is, that in this country and in our colonies we have a great deal of uncultivated land; the second fact is, that we have a great deal of unemployed labour; and the third fact is, that we have also a portion of surplus capital which might very well be employed in placing these unemployed labourers in contact with this uncultivated or ill-cultivated land, and thus encreasing the wealth of the community and redeeming vast multitudes from pauperism and crime. The speaker who had last addressed them had encouraged communists to take part in all movements which had for their object political and general improvement. There was one particular work in which he (Mr. Barker) felt himself most at home, to which he felt himself particularly called, that work was the advocacy of a thorough reformation of the LAND-LAWS of the country. The land-laws of the country were intimately connected with the present unjust system of taxation. The principal part of our taxes are raised from the products of industry and articles of commerce,—they, consequently, check industry and impede commerce. He wished to see all those taxes on industry and commerce abolished, and commerce and industry set perfectly free. But he also wished the taxes which were removed from products of industry and articles of commerce to be laid upon the land;—to be laid upon the land not as at present, in proportion to the extent of its cultivation and the amount of its products, for that would be inflicting a penalty on those who do justice to the land;—he wished the taxes to be levied on the principle of so much an acre on all land, whether cultivated or uncultivated. This, in his opinion, would have the happiest effect. It would force all who had land either to cultivate it themselves, or sell it to those who would cultivate it, or else oblige them to let the Government take it for the taxes. This simple principle of a tax of so much an acre on land, accompanied with the abolition of all the laws standing in the way of the sale and transfer of land, and with the abolition of the law of entail and primogeniture, would quickly bring three-fourths of the land of the country into the market. These, he repeated, were the objects which it was the end of his life to accomplish; and he felt satisfaction in thinking that in this way he was, if not directly, at least indirectly, helping the Redemption Society. He anxiously desired that the Redemption Society might succeed in proportion to the extent of the industry and perseverance of its leader and of those members who had so manfully stood around him. Mr. David Green had reason to be proud of the position which he occupied; and though he (Mr. Barker), had no disposition to envy the honours of any individual, he should yet be sorry if he did not both feel admiration for Mr. Green, and a disposition to go and do likewise.

Song—"Hark, the lark at heaven's gate sings."

Mr. HOLMES would inform them at the outset, however, that he was a communist. He was a communist, because he perceived that in community things could be better managed, both for employers and employed. He believed that shoe-making, cloth-making, corn growing, and, in fact, all useful arts and manufactures could be much better carried on for all parties under the communistic principle than under the present system of competition. The land contained in it all the elements for the existence and comfort of the people. Our paupers ought to be employed on the land; they would thus be enabled to support themselves by their own industrious toil. The poor-law guardians of Leeds were now considering this subject of pauper employment; he himself was one of a committee of three appointed to confer and advise the guardians on the subject; and he was glad to observe that the guardians of Leeds were in a disposition to profit by the example of the guardians of Sheffield. He trusted much good would result from their discussion of this subject. It was men and women rightly minded—persons of industry, patience, long endurance, and invincible determination which they wanted; capital would follow. Mr. Holmes concluded by an earnest appeal to the audience to study the principle of association—to be patient in their consideration of it, and not to suffer the festivities of the occasion to draw off their minds from the great object of the meeting.

"Old women go a-shearing."

Mr. GREIG was then introduced. In the course of his address he dwelt particularly on the prejudices of the people against the Redemption Society, depicted in eloquent terms the happy change which the communistic principle was calculated to produce in the condition of woman. He considered that communism was essentially necessary to carry out the beneficent spirit of Christianity, and that the religion of Christ would never universally triumph till the present competitive, antagonistic system of society was abolished. Communism was in accordance with or in opposition to Christianity; he was bold to throw down a challenge to the opponents of communism on religious grounds, and he would be ready on all fitting occasions to justify it.

Mr. SMITH moved a vote of thanks to the chairman and to Mr. Thornton Hunt for their able services on the occasion, and also for their able defence of the principles of communism through the medium of the *Leader*—a paper which commanded the support of all communists, as it was the only newspaper which efficiently advocated associative progress.

The motion was seconded, and carried by acclamation.

The Reverend Mr. LARKEN returned thanks, stating that he rendered his services on such occasions as a matter of duty; and that he always felt satisfaction in aiding popular movements, and especially had he pleasure in attending meetings for the promotion of the cause of association: he felt it was to that, and to that alone, that we must look for the salvation of the country.

It was now half-past ten o'clock, and, the seats in the body of the hall having been removed, numerous parties joined in dancing, which was kept up with the utmost vivacity until one, when the interesting proceedings terminated.

THE NATIONAL REFORM ASSOCIATION.

The great hall of the London Tavern was crowded, last Monday, with members and friends of the above-named association, convened for the purpose of holding their first aggregate meeting this season. The chair was filled by the President, Sir Joshua Walmsley, M.P., who, in his opening speech, said, on behalf of the council of the association, that they had called the present meeting in the metropolis as a prelude to a series of meetings to be held in various parts of the country. He referred to the history of the late session of Parliament as a lesson to the people that they must gain their political rights by their own exertions. Saving only the Government measure for Ireland, no measure affecting the great measure of the franchise had been allowed to pass. In arguing the "constitutional" nature of the association's demands, Sir J. Walmsley said:—

"We are asking for nothing but that which that constitution has solemnly guaranteed to the people of England. No one will deny that the constitution has said, the people shall elect their representatives in the House of Commons, but not more than one man in seven has a vote, and those who are free do not control the elections so much as do the timid, the slavish, and the corrupt. Amongst your boroughs you have a hundred that are as completely nomination boroughs as any that were placed in Schedule A of the Reform Bill. The constitution has secured the throne to the Queen and her descendants. The constitution has secured to the peers, as a privileged order, seats in an upper chamber, but has denied to them the power of originating a money bill, or encreasing by a fraction a tax imposed by the Commons. To the people the constitution has given the right of electing those who have power over their property, their liberties, and their lives. The right of the Sovereign to her throne, her dignities, and her prerogatives—the right of the peers to their privileges and their titles, and the right of the people to elect the House of Commons—stand upon the same foundation. The monarch enjoys her rights; the peers are in possession of theirs; but the people are without the power of electing their representatives. That right we are seeking to restore."

The first resolution, which was proposed by Mr. J. T. Serle, was expressive of dissatisfaction with many of the votes of the public money passed during the late session, as well as the neglect of the numerous petitions of the people for parliamentary and other reforms at home; the disregard of the general and just complaints of our fellow-subjects in the colonies abroad; the continuance of heavy and oppressive taxation, and the maintenance of overgrown and unnecessary establishments. He trusted, and believed, that in the course of the next session something would be done for them. The £12 franchise had already been granted to Ireland; they might, perhaps, have the same measure extended to England, giving them one step towards the attainment of their object.

The resolution was seconded by Mr. W. J. Fox, M.P. He was not a Reformer, he said, on account of what passed last year. It was somewhere about half a century since political truth and principle first dawned on his mind—when, to be a Reformer, was a stigma and an opprobrium.

"If every measure passed in that session had been one of the wisest and best, if there had been nothing objectionable in any one vote, he should still say, 'Let us have reform, for this reason, that no nation is secure in its rights and interests, no nation develops its commercial, intellectual, or moral power, unless it be self-governed.' He remembered when it was thought that borough-mongering had been abolished, but those who thought so had found they were mistaken. A new

constituencies were created by the Reform and such was the manner in which these constituencies were disposed of, that in his opinion it would have been better if they had been sold by auction at Smithfield, than that people should part with liberty, not for a mess of pottage, but a glass of gin. The greatest difficulty Reformers had to contend with was the want of coöperation among themselves. Had they been united, they would have been sure of attaining their object in a very short time. He could not but think that under a fairly organized Government it would be as free in the market as any other article, and that the poorest might aspire to have some little spot which he might call his own, and which he might look forward to as his private heritage."

Mr. Hume incidentally described his notion of political economy; remarking that, as ladies were present, he should doubtless be excused for taking the particular view of the subject. "Political economy," he said, "was nothing more than the proper management of a family under a good housewife—a determination to take as little from the pockets of the master as might be necessary to carry on the business of the house; to carry the money to the first market—to buy the best beef and mutton at the cheapest market; to provide good and efficient servants—to pay them properly and not to encourage any idlers about the premises."

The meeting was addressed by Lord Dudley Stuart, who repudiated revolutionism, and declared the constitutional, nay, "Conservative," principles of the association;—and by Colonel Thompson, who said that no man believed or expected they should have no more influence in the making of the laws than they had at present—it was merely a question of time.

Mr. F. O'Connor, M.P., then addressed the meeting amidst some interruption. He did not wish to oppose the aims of the association, which, as far as they went, were similar to his own; but he went much further than they did, and required the sweeping reforms mentioned in the People's Charter. To obtain these he had devoted a great portion of his life, and he should not relax those efforts whilst he continued to be supported by the people. As society was now constituted, the upper classes cared only for themselves, and whether the labourers starved or not they did not care; in fact, they would rather they died, in order that the poor-rates might be lessened. (*Interruption, and cries of "Order."*) He wished to offer no opposition to the principles of the association, but he called on the working men never to abandon the principles of the People's Charter whole and entire. (*Hear, hear.*)

The President observed that the association had never asked the working-men who advocated the Charter to abandon their principles. (*Hear.*) On the contrary, on all occasions they had said to the Chartists, "Persevere for your Charter." (*Hear, hear.*) They had said to the Complete Suffragists, "Persevere for your suffrage;" but they added that they were carrying the largest number of those with them who had now the power to give or to withhold the franchise, by following the course of, and joining with, the association. (*Hear.*) He could not but condemn some of the language which had been used by the last speaker.

The resolution was then put and carried with only one dissentient voice.

The first resolution having been carried unanimously, the next was put by Mr. Nicholay, of Oxford-street, and seconded by Mr. J. Williams, M.P. This resolution was expressive of gratification at the recent change in the mode of election; and also of pleasure at hearing of the activity and extension of similar associations. Mr. H. Vincent supported the resolution in an eloquent speech.

A working man, named Ingram, connected with Maudsley's factory, then came forward and recounted the rise and progress of a branch Reform Association in Lambeth. The receipt of a donation of £10 towards the funds of the association, from a gentleman at Twickenham, was acknowledged by the chairman, a vote of thanks to whom was then proposed by Mr. Hume, and seconded by Mr. George Thompson. The meeting separated with three cheers for the National Reform Association.

SOIREE TO MR. GEORGE THOMPSON.

A soiree was held in the large room of the London Tavern, on Wednesday evening, in honour of Mr. Thompson, M.P. for the Tower Hamlets, who is about to proceed on a professional tour of lecturing to the United States. Sir Joshua Walmsley, M.P., was in the chair, and Mr. John Williams, M.P. for Macclesfield, attended to grace the farewell festival given to his brother member. The soiree was under the auspices of the National Reform Association, and the attendance consisted of persons of both sexes, the large room being pretty well filled. Sir Joshua Walmsley took the chair soon after seven o'clock, with Mr. Thompson in his company. Both gentlemen were loudly cheered. The proceedings commenced by the singing of "The People's anthem," written by the late Ebenezer Elliott.

The Chairman in his opening address congratulated the meeting on the numerous attendance of

ladies, a sure sign of the Reform Association being in the right course. He then paid a high compliment to Mr. Thompson, who was about to leave them for a few months to go to America. It would be but for a short time, and he hoped he would come back improved in health, and with, if possible, a deeper love for liberty.

Mr. W. W. Brown, a mulatto gentleman, bore testimony to the change of feeling that has taken place in the United States, on the subject of slavery, during the last fifteen years. The people there would not mob Mr. Thompson now, as they did on his former visit.

Mr. George Thompson, M.P., after alluding to his labours in the Anti-Slavery cause in the United States and England, said:—

"He was now about to revisit America, as he was anxious to see again the noble people who had supported him on his last visit. He had long promised this visit; but he could assure his constituents, many of whom he saw present, that he was not going to abandon them—that he would be at his post again when the tocsin sounded—that he would not abandon the Tower Hamlets till the Tower Hamlets abandoned him."

He alluded to the repeal of the Corn-laws, and predicted "a great revolution in landed affairs" as one of the results of that measure:—

"It had long been a melancholy subject to him, that in Egypt and in the plains of Hindostan, where men stood by millions on the verge of starvation, he had never seen poverty so deep, so helpless, and yet so undeserved as in his native land. Why should this be so? England was rich in wealth, richer in resources than all the mines of California; her sons should all be rich, there should be no poverty here but the poverty arising from unthriftiness."

SEDUCTION AND MURDER.

A murder, attended with circumstances of a very aggravated nature, was perpetrated on Saturday evening, near the secluded village of Doddington, a few miles from Brentwood. The village stands in a valley adjacent to a bye lane leading to the high road to Ongar, and comprises a few straggling homesteads and labourers' cottages. At one of these farms lived Mr. Thomas Drory, son of a highly respectable yeoman, at Great Burstead, where he occupies three farms. He had only held it two or three months, his father having previously occupied it, and had quitted it and given it to him to manage. During the last two years of the father's possession a man named Thomas Last acted as bailiff to him, and with his wife, who officiated as housekeeper, and his step-daughter, Jael Denny, lived on the farm. In the course of the summer Mr. Drory, sen., discovering some improper intimacy between his son and the daughter of the bailiff, gave them notice to quit the property, in order to break off the connection. Last accordingly left, with his wife and daughter, and they took up their abode in a cottage, about half a mile from the farm. In the course of a few weeks the farm was left by Mr. Drory to his son's management, and, notwithstanding his father's strict injunctions, the young man resumed his intimacy with the unfortunate girl.

A short time ago it was ascertained that he was paying his addresses to another young woman named Gilling, who resides in Brentwood, but, on being taxed with his double dealing by Jael Denny's father, he denied that such was the case. Eventually, however, he admitted that he was paying his addresses elsewhere, and, as the girl Denny was near the period of her confinement, he wished to take advantage of her dependent condition by refusing to give her any pecuniary assistance unless she would sign a document denying that "the trouble" she was in was owing to her intimacy with him. Such a declaration was wanted, it appears, to satisfy the doubts of the friends of the girl whom he wished to marry.

On Saturday afternoon Jael Denny went out for a short time and returned about half-past five o'clock. In reply to her mother she said she had seen Thomas Drory, who had put her into good spirits, and she was going to see him again at half-past six. While at tea she rose and looked at the watch, and said, "I will finish my tea when I come back. I shall not be gone long. I am only going to the first stile." She then put on her bonnet and cloak and went out, but never came back again. Soon after she left the house she was seen in Drory's company walking over some meadows away from their homes. This was the last time she was seen alive. Her parents waited up the whole night in anxious suspense for her return. At daybreak her stepfather started out in one direction in search and the mother in another. After wandering about for two or three hours the father, in passing through a field known as Seven-acre Field, a mile distant from the poor man's cottage, noticed what he thought to be an ox lying on the grass, at a secluded part of the meadow, which is overshadowed by a thick clump of trees. On approaching it he discovered it to be the body of a female, and a closer examination proved to him that it was that of his unfortunate stepdaughter. She lay with her face downwards, and a brief glance sufficed to show that she had met with a violent death. The poor man's cries brought assistance from

several farms, and on the body being turned over it was seen that she had been strangled by a rope, which had been twisted several times round her neck.

Intelligence of the murder having reached the Essex constabulary at Brentwood, Mr. Coulson, the superintendent, proceeded at once to Drory's house. The young man, who was sitting at the fire, was told of the murder and asked to come and see the body. On his reaching the spot where she lay he became deadly pale, turned his head away, and could scarcely walk. Her features were shockingly distorted, with marks of blood about her face and clothes. A cursory glance of the rope or thick sash line, which was securely twisted round her throat, penetrating the flesh of the neck, proved at once that she had been strangled, while severe marks on her hands, as if they had been bitten and torn, indicated the desperate struggle she had been engaged in, and the utter impossibility of her having committed the act herself. On the cord being released the neck and throat were discovered to be cut, and the flesh excoriated by the violence with which the rope had been drawn. The impression of the officer and those collected on the spot was that the noose had been slipped over the head and drawn tight from behind, and that the rope was then twisted three or four times round the throat so tight as to effect strangulation. A gate was procured, and the corpse was conveyed to the parents' cottage.

An inquest was held on the body on Monday, when sufficient evidence was given to show who the guilty party was. From the evidence of the stepfather, it appeared that Drory had given the girl poison some time ago, with a view either to cause abortion, or the death of the girl. The inquest was adjourned till Thursday, but there seemed to be no doubt as to Drory's guilt. A quantity of cord, precisely the same as that with which the girl was strangled, has been found in one of his boxes, and other facts have come to light which show that he must have planned the murder some weeks ago.

The inquest was resumed on Thursday afternoon at the Brentwood police-station. The most important evidence given was that of George Nicholls, a market gardener. After stating that he knew Jael Denny and Thomas Drory he went on to say:—

"On the first of this month I went to the prisoner in a field where he was ploughing. I went to return a basket which he had lent me the night before. Some conversation occurred between us about Jael Denny being in the family way, and the prisoner told me he had been to the deceased on the Sunday morning previous, and had got her to sign a paper certifying that the child did not belong to him. He added, 'George, you will hear of something very serious of her in a short time. She told me on Sunday morning that she would make away with herself.' I replied, 'I hope you don't think such a thing, Thomas.' I do not think he made any reply to this observation. I don't recollect that he did. He told me that the deceased had two or three different times told him that she would make away with herself. The prisoner did not appear to me to know what he was about at the time. He went to the wrong end of the field to set in his plough, and he remarked to me at the time that he did not know what he was doing. I replied, 'Thomas, I don't think you do.'"

Mr. Alfred Swaine Taylor, professor of chemistry and jurisprudence at Guy's Hospital, who had examined certain spots, apparently of blood, on a pair of corduroy small clothes belonging to Drory, gave it as his decided opinion, after careful examination, that they were stains of blood.

The coroner, in his charge to the jury, commented upon the chief points in the evidence. The first question was whether the strangulation of the deceased was suicidal or homicidal, but on that point there could hardly be any difference of opinion, as it was evident from the appearance of the body that it must have been the act of some other person. The main question, then, was whether evidence sufficient had been given to charge any person with the murder. It had been proved that the girl left her mother's house at half-past six o'clock to meet Thomas Drory, and they had no evidence of his having been seen from that time till ten minutes after eight. Then, as to the stains on his clothes, Drory had said that they were caused by some stuff he had been giving to the calves, whereas they had the evidence of Professor Taylor expressly stating that the stains were produced by blood.

The jury having retired, and after the lapse of a quarter of an hour returned into the inquest room, when the foreman announced as the unanimous finding of himself and brother jurors a verdict of "Wilful murder against Thomas Drory." The prisoner was immediately committed to Chelmsford Gaol.

The girl was twenty years of age, and, although in humble circumstances, was an object of some attraction in Brentwood. She was five feet nine inches in height, and had a remarkably fine figure and prepossessing features.

Another case of poisoning by arsenic is reported as having taken place last week. The victim was an elderly lady, named Ann Jones, of a respectable family in the vicinity of Pontytrhydfeudigaed, in South Wales, and her daughter-in-law, Mrs. Elizabeth

Jones, is suspected of having administered the poison. It appears that in 1846 the old lady became the heir of her brother, who died in that year, and that amongst other property he left her £1000 in cash. This sum she gave to her son, telling him to place it in the Aberystwith Bank for her. Instead of doing so, he made the deposit in his own name, and used a portion of the money for his own purposes. On discovering this his mother commenced a suit for the recovery of her money, and succeeded in obtaining a verdict in favour of her claim. Immediately after the trial the son left home and went to the United States, without saying a word to his wife and family, who were then living with his mother. The old lady was not well treated by her daughter-in-law. She had complained to various parties that she could get no peace at home, and even affirmed that, on one occasion, her daughter-in-law had thrown her down stairs. It was the knowledge of this ill treatment of Ann Jones by her relations that led to the inquest on her body, from a suspicion that her death had been caused by foul play; and from the evidence brought forward it seems almost certain that Elizabeth Jones, the daughter-in-law, was the poisoner. The enquiry has, however, been adjourned, and the prisoner remanded to Aberystwith gaol.

THE FRIMLEY MURDER—A CONFESSION.

All doubt as to the guilt of the parties now in custody for the burglary at the house of the Reverend George Hollest, and the murder of that clergyman, is now at an end. One of the guilty parties has made a full confession. On Monday afternoon Hiram Smith, alias Hiram Trowers, one of the four men in custody, expressed a desire to see Mr. W. Keene, the governor of Guildford Gaol, where he is confined. Mr. Keene, accordingly, went to him in his cell, and the prisoner then made a statement which was taken down in writing, of all the circumstances connected with the dreadful affair, stating that the burglary was planned by himself and the other three men in custody, and that the fatal shot was fired by Levi Harwood. He also states that after the murder they all came to Kingston together, that Harwood went to London to dispose of the stolen property, and, on his return, gave him 7s. 6d. as his share. The prisoner entered minutely into the details of the outrage, but stated that the pistol was only intended to terrify the inmates of the house into submission, and that there was no intention originally to commit any violence. It appears from enquiries that have since been set on foot, that the statement of the accomplice can be confirmed in many material points by independent testimony; and, if this should be correct, the case will be quite complete. The prisoners were to undergo another examination yesterday.

ATTEMPTED MURDER BY CHLOROFORM.—The Reverend Lachlan M'Intosh, a dissenting minister, after preaching at the Presbyterian Chapel in Kendal, last Sunday evening, took up his quarters at Shaw's Temperance Hotel in that town. He retired to rest about nine o'clock, and there being no lock upon his bed-room door, he placed a chair against it by way of precaution. About twelve o'clock he was awakened by some persons attempting to suffocate him by means of a rag saturated with chloroform. Mr. M'Intosh, who is an elderly man, struggled desperately with his assailant, but, whether from the fumes of the chloroform, or the terrible disadvantage at which he was taken by his midnight assailant, he felt himself fast failing, when his cries of "Help! Murder!" roused the house. Mr. Shaw, of the Temperance Hotel, was the first person who made his way into the room, and he found some difficulty in doing so, in consequence of the chair being placed against the door. When he entered the bed-room the intended victim was almost powerless, and the assassin was lying upon the bedding, which had fallen upon the floor in the scuffle, apparently sound asleep. On being roughly shaken, the latter professed that he had long been a sleep-walker, and appeared to be astonished to find himself where he was. A policeman was, however, sent for, and the supposed somnambulist was taken into custody. There was a strong smell of chloroform in the room; next morning a bottle containing chloroform was found under Mr. M'Intosh's bed, and a similar bottle in the carpet-bag of the prisoner, who had been at the Temperance Hotel from the Saturday evening. The reverend gentleman's face bore strong marks of the desperate pertinacity of his nocturnal assailant, and, upon the landlord and landlady entering the room, his night dress was found to be covered with blood. The prisoner, who had retired to bed on Sunday evening about half an hour before Mr. M'Intosh, had previously taken occasion to tell the people of the house that he was a sleep-walker, and on one occasion had walked four miles in his sleep. To the policeman who took him into custody he said he was a traveller, but refused to say for whom he travelled, or in what business. He had attended the Methodist chapel twice on the day the attempt was made, and had also been once at church. On being asked what he was doing in the room of Mr. M'Intosh, he declared he had been a member of a Christian church for five years, that he was a sleep-walker, and knew nothing of any evil intention. He was fully committed for trial. He is described as a young man of pallid features and a forbidding expression of countenance.

A BAND OF BURGLARS ROUTED.

The most remarkable incident during the present

week in the war now waging between society and the guerilla-burglar forces by which the country is infested, has been the signal repulse of a small band of burglars in the Regent's Park, with one man seriously wounded and another taken prisoner. The affair took place at an early hour on Monday morning in the house of a Mr. Holford, at present in America. The burglars had, no doubt, fancied that the house was not well watched, on account of the absence of the owner, but it turns out that they reckoned without their host.

About twenty minutes to two on Monday morning, James Paul, Mr. Holford's butler, was awakened by a noise in the banquetting-room. He instantly sprang out of bed, and, on looking out, saw the shadow of a man on the lawn. Feeling satisfied that something was wrong, he awoke two of his fellow-servants, both of whom he armed. He then went down stairs, and, seeing a strong light in the banquetting-room, he went to the stable and aroused the coachmen, to one of whom he gave a loaded gun, and a pitchfork to the other, with orders to take up their station at the south side of the house. The groom and footman, whom he had also called out and armed, he placed at the north front of the house, where the butler himself also stood, armed with a double-barrelled pistol, to which a bayonet was attached. No sooner had he completed this arrangement of his forces than he heard the report of a gun, and on hastening to the spot he saw a man running from the window of the banquetting-room. He followed him and snapped his pistol at him, but it missed fire. The burglar cried "for God's sake don't shoot me," and hid himself behind a bush, but the butler fired the second barrel at him, and appears to have wounded him seriously, as traces of blood were found next day from the bush all the way to the railings. In a shed in the Zoological Gardens there were also marks of blood as if a man had been lying on the straw. The butler's own opinion was that the man must have been killed from the charge of shot that was in the pistol.

After firing his pistol at the robber the butler flew to the assistance of his fellow-servants, who were crying out lustily. On reaching the house he found that the other men in the banquetting-room had made their escape, with the exception of one who had been knocked down with a pitchfork. The prisoner, who was severely wounded, said his name was Dyson, and that he belonged to Paddington; there were four of them concerned in the affair, they had planned it all at a public-house at Battle-bridge, and on leaving the house each was to take a separate road.

Dyson was brought up for examination at Marylebone Police Court on Tuesday, when evidence to the above effect was given, after which he was remanded till next Monday.

CAPTURE OF TWO BURGLARS.—On Saturday week the police-officers in the neighbourhood of Witham, in Essex, having ascertained that an attempt would be made on the following evening upon a lonely farm-house, the residence of Mr. Samuel Cowell, about a mile from the town, took steps to circumvent the burglars. Accordingly, about midnight on Sunday, two policemen placed themselves in ambush near the house, and in a short time they saw three suspicious looking characters passing towards the scene of their intended depredations. A general inspection and attempt to gain access by the windows at the back of the premises seems to have been the first movement of the burglars, and several panes of glass were broken in the kitchen window. Failing in these, one of the party proceeded to the side window, and from thence to the front windows. Fortunately, however, all the windows and doors were very securely fastened (this not being the first attempt of the kind made upon these premises), and after having tried the brewhouse window also, and then proceeded to a covered cistern at another part of the premises, where they were disturbed by a heavy cart saddle falling off from the cistern and making a considerable noise, they seemed to have decided upon giving the matter up as a "bad job," and, accordingly, they left the premises and went off. The policemen then commenced the pursuit, and captured two of them. One of the prisoners was identified as having been convicted at Chelmsford a short time since for housebreaking. At the Witham Petty Sessions on Tuesday, the two prisoners were fully committed for trial at the assizes.

A COURAGEOUS WOMAN.—A most gallant and successful resistance was made by a single woman, named Keziah Prior, on Tuesday week, to a burglarious attempt on her humble dwelling. The woman keeps a small shop in the village of Liddiard Millicent, near Swindon, and the two ruffians who broke into her premises thought they might do so with impunity, as she lived by herself. One of the men having entered by the bedroom window, to which they had gained access by a ladder, was making his way down stairs to open the door to his comrade, while the latter was removing the ladder. In passing through the room, however, his progress was arrested by Keziah, whom we shall now allow to tell her own story, as given in her evidence before the magistrates:—

"Last Tuesday night, about eight o'clock, no one was in the house but myself. I fastened the doors and windows. During the night I was awoke by hearing a noise like glass crashing. I thought at first it was the cat. The next thing I heard was the catch of a bolt. In about a minute I saw a flare of light come from the room opposite my bedroom. That room looked out into the road. I jumped out of bed, and went towards my bed-

room door. As I was going towards the door a man upon me. He took hold of me, and we fell to the floor. I was undermost. As we were falling he said, 'D—n eyes, deliver your money!' I screamed 'Murder!' We had a struggle on the floor. I got from him, and went into the room opposite my bedroom. The window of that room was open. It was shut when I went to bed. I screamed 'Murder!' The man at that time was in my bedroom; not knowing the way, he could not get between the rooms so fast as I could, and there were two steps between the rooms. The man followed me into the room; he was calling out, 'Jack Jack, d—n your cowardly limbs, come here.' I then turned from the window and met him. We closed together and struggled. I can't say whether he struck me there, he struck me in the bedroom; I bear the marks on my face. My toes were trod to pieces with his nailed shoes or boots. He got to the window and he put his right leg up to get out. I put my hands round his body and helped him up. He drew his other leg up, and I put my hand on his back and struck him as hard as I could, and said, 'That's where thee's come in, and that's where thee shall go out,' and out he went. He fell about thirteen feet and dropped on the road. I said, 'You rogue, I hope you will break your neck.' It was a clear night. I watched him get up and scramble away. I am certain it was the prisoner. I have known him for some time, and he has been to my shop. I did not see a second man. I dressed, struck a light, and went down stairs and opened the door, and went to a neighbour's and gave an alarm."

The prisoner to whom she alludes in her statement was a man named Charles Clarke, alias Embury, who had been apprehended on suspicion, and who was committed by the magistrates to take his trial at the next assizes.

THE QUEEN OF THE BELGIANS.

The death of this amiable lady took place at Ostend, on Friday morning, at ten minutes past eight o'clock. At four o'clock the Duke de Nemours, Prince de Joinville, the Duke d'Aumale, and the Princesses took their last leave of their august sister. The grief of the King, who had never left her during the whole night, was most poignant, and the young Princes and the Princess gave way to screams rather than tears or cries. The Queen's sufferings had been very great, from the constant soreness and irritation of the entire mucous membrane, but her last night was a tranquil one, and, in the full preservation of her faculties and presence of mind, her pure spirit passed away with scarcely a struggle and without pain. At half-past nine o'clock her mother, Queen Amelie, went, in company with all the members of the Royal Family, direct from the palace to the parish church, where, in conformity with established custom, a mass was said by the curé of Ostend for the repose of the soul of the departed.

Louise Marie Therese Charlotte Isabelle, Princess of Orleans, was daughter of the late King Louis Philippe and Queen Marie Amelie, and was born at Palermo on the 3rd of April, 1812. At the time of her decease, therefore, she had only attained the early age of thirty-eight years and six months. On the 11th of August, 1832, the Princess of Orleans was wedded to Leopold, King of the Belgians. The nuptials were celebrated at Compeigne. From the moment she became Queen Consort, she commenced that uninterrupted career of boundless charity and benevolence which for the last eighteen years has made her the idol of the Belgian people. She has left behind her three children, of ages varying from eleven to sixteen. They are the Duke of Brabant, the Count de Flandres, and the Princess Charlotte; one child died in early infancy.

The visits of the Queen of the Belgians to this country were frequent, and her virtues much endeared her to Queen Victoria.

THE RESTAURATEUR PRESIDENT.

Louis Napoleon's last grand review at Satory, where the sausage and champagne bribery was repeated, in the face not only of Changarnier, but of the Assembly's Committee of Permanence, who were present on the ground to investigate and report, has provoked the committee to give the President and the Minister of War a long and sharp rebuke in writing. At their meeting on Friday several members of the committee who had been present at the review, described what took place on that occasion. They expressed themselves well satisfied with the troops, but thought the conduct of some of the officers deserving of censure. It is said that when the chairman of the committee stated the result of the sitting to the President of the Republic, some rather energetic language passed between them. M. Dupin is reported to have said, with reference to the sausages and champagne, that such petty means were utterly unworthy the Government of a great country, and that they must necessarily disappoint the hope of those making use of them, as they would never lead to any important results.

HESSE-CASSEL.

The officers of the Electoral army, regarding the constitutional oath as binding, tend their resignation by hundreds. No direct answer has yet been given to their applications for dismissal, but General Haysnau has received the following decree from his master:—

"By God's grace, we, Frederic William, Elector, &c., have been pleased, at the instance of our Council of Ministers, to confer on our Commander-in-Chief, the Lieutenant-General von Haysnau, full and unlimited powers, acting in our name, to grant leave of resignation to the officers of all grades; and as for those who,

at resigning, should refuse to obey his orders, we demand him to remove the same from their posts and to consign them to immediate punishment. We likewise instruct our said Commander-in-Chief to fill the vacancies which may be occasioned by the resignation and removal of officers, and to submit his arrangements in that respect to our confirmation and approval.

"FREDERIC WILLIAM.
HASSENFLUG.
HAYNAU.
BAUMBACH.

"Wilhelmsbad, Oct. 6."

The first act by which Haynau intends to try the reality of his new powers is to wrest from the Civic Guard the arms it refuses to surrender. He has suspended the Auditoriat General for having put him under trial; but the court, not recognizing the validity of his order, continues to carry on its functions. He has also removed General Gerland from his post of Commandant of Cassel, and appointed Colonel Bardeleben in his place; the latter, however, has resigned his new office.

The German papers state that a favourable change has taken place in the Elector's policy, and that this change is due to the representations of the Duke of Nassau, who for that purpose has been at Wilhelmsbad.

DENMARK AND THE DUCHIES.

After attempting during eight days to take Friedrichstadt, and after having experienced great losses—reduced to ashes the greatest part of the town—the Holsteiners were ultimately repulsed by the Danish garrison, and obliged to retreat, and to reoccupy their former positions. A suspension of hostilities ensued, as after the battle of Idstedt, fought on the 25th of July last. The activity of the Danes is now limited to the fortifying of their lines to the north and west of Friedrichstadt, and in the vicinity of Schleswig, so as to provide against every possible kind of attack. Volunteers for the Holstein army continue to arrive in considerable numbers from all sides of Germany. The Tyrolese riflemen of several parishes having petitioned the Austrian Government to permit them to go to the assistance of their German brethren in Holstein, order has been given to the authorities of the province to prevent the departure of any such individual, and, if necessary, to employ even extreme measures.

THE MOVEMENT IN THE CHURCH.

One of the most important meetings of the London Church Union that has yet been held, took place in St. Martin's Hall, on Tuesday. It was attended by a larger number of members than on any previous occasion. The Reverend C. W. Page was in the chair, and the following members of the committee were on the platform:—Reverend Dr. Mill, Reverend Dr. Pusey, Archdeacon Thorp, Reverend John Keble, Reverends T. M. Browne, G. Nugee, W. Scott, and W. N. Wade; Mr. A. J. B. Hope, M.P.; Colonel Short, Mr. R. Brett, Mr. G. Frere, Mr. C. E. Lefroy, and Mr. H. Tritton. The proceedings having been opened by prayer, a resolution expressing the sympathy of the Committee of the London Union with the majority of the Bristol Church Union was proposed and seconded by two gentlemen whose names are not given, nor any of their arguments, as all reporters were jealously excluded. An amendment was proposed, embodying the principles of the declaration of Mr. Palmer against Romanism at Bristol. The mover deprecated any idea of its being supposed to be aimed at any members of the committee, as had been declared by some of Mr. Palmer's supporters at Bristol; and a gentleman seconded it, that he might take the opportunity of saying how much he deplored the conduct of those who had seceded from the Bristol Church Union.

Dr. Pusey then came forward and addressed the meeting. He referred at great length to the proceedings at Bristol, animadverting in severe terms upon those who spoke of the "hoisting of the banner of sound Churchmanship, in opposition to the unfaithfulness and duplicity of a Romanizing spirit." He protested against the attempt which had been made to impose a test upon the members of the Church Union. The test proposed at Bristol was contrary to a great moral law:—

"Church Unions were formed on a broad intelligible principle. They were to consist of persons whose one common bond was to be love for the Church and zeal for her well-being and her purity. All were supposed to love the Church. When a city or a country is in a state of siege or invasion, to unite in resisting the invasion is itself the highest test of zeal and faithfulness. Men do not love exertion. To what end to weary ourselves, if we did not love? Why toil for the Church, but in the belief that she is of God—that she is a messenger from Heaven—the bride of Christ—His instrument for the salvation of souls? These were the terms of our Union. We did not ask one another what was our opinion on each point which had been questioned. We were united together by one common faith—one common care and love for our Mother. It was assumed that we all loved her for whom we gave up our ease, and rest, and our quiet pursuits. We are bound to her by all our early ties, by our early prayers, by our catechizing; some of us by our labours for her, by our longings that she, and we in her, should be all that God willed for her,

and us in her; by our confirmations, nor absolutions, our communions; by the faith which she taught us, the worship with which she hallowed all our blessings. These are the bonds of love with which we are held to her, by which even those who have misgivings, which I have not, are held to her. And shall we think that these can be strengthened by a mere negative? Repulsion is a poor substitute for attraction. It might make people infidels or indifferent; it will not bind them to the Church."

The whole position of the London Church Union was simply on the defensive—"Defence of the Church of England. The whole office of its members was within the Church of England. An anti-Roman declaration was, for any purposes of the Union, simply *nihil ad rem*, foreign and extrinsic to their whole constitution and object." In allusion to the fact of Lord Feilding's secession, and of his having presided a short time previously at a meeting of the Church Union, Dr. Pusey said, that the putting that individual in the chair was not a preconcerted thing, but the result of accident. They were warned by some against associating with those who were suspected, but he would caution acting so as to drive those away from the Church who were most anxious to struggle for her deliverance:—

"But, it is said, we are some of us suspicious and suspected. I believe that there is no remedy, certainly not in declarations. Acts speak; not words. If any think that our acts are contrary to our words, no words will convince them. They will think us hypocrites, or, as they term it, Jesuits. They will not believe us. If the labours of seventeen or twenty-seven years will not persuade men that we are faithful to the Church of England, words will not. We must await God's time until this fever of fear subsides; or if nothing will convince them DEATH IN THE BOSOM OF THE CHURCH OF ENGLAND WILL. The suspicions began before there was any defection or fear of one, while all were living in Holy Scripture, the fathers, and our own divines, and while Rome was known only as an antagonist body. Suspicion was as rife twelve years ago as now. At this moment, I believe, that it is much more directed against primitive truth than against anything peculiar to the Church of Rome."

The address was listened to with intense interest, and when he sat down there was much cheering, which lasted for some time. At the conclusion of his address the mover of the amendment got up and begged permission to withdraw it, expressing a hope that Dr. Pusey would give to the world the speech he had made. This request was ardently seconded by the most influential members of the Union, and the amendment withdrawn, and the resolution put and carried unanimously, amidst much applause.

DWELLINGS OF THE POOR.

The first annual meeting of the Whitechapel Association for promoting habits tending to the cleanliness, health, and comfort of the Industrious Classes in the parish of St. Mary, Whitechapel, was held in the room of the Society, Whitechapel-road, on Wednesday evening, and was attended by a goodly number of the working classes and others. The Reverend W. W. Champneys, the rector of Whitechapel, who occupied the chair, said, that when the cholera ceased its ravages this association was formed, and its object was by persuasion and kindly argument to induce the working classes to remove such of the causes of disease as they had the power to remove. During the past year the association had been actively at work. Many of the dwellings of the poor had been visited. Some of the causes of disease the occupants had been induced to remove, but there were others which they could not remove; and other powers were wanting to place the parish in a proper sanitary condition:—

"Mr. John Liddell read the report of the committee, which stated that they had appointed a paid agent, by whom every street, lane, and court, every house and room inhabited by the classes whose improvement was aimed at, had been visited. In almost every instance the agent had been received with civility and kindness. Small tracts, expressing in a few words the leading causes of disease, had been largely circulated, and hung up in the rooms visited, and in the public baths. The principal causes of disease which had been found to exist were insufficient supply of water; the existence of nuisances in and around the dwellings of the poor caused by want of drainage; the defective state of the pavements and the neglect of the scavengers and dustmen; the over-crowded state of the tenements more especially the low lodging-houses; the dilapidated condition of the dwellings of the poor; the want of light and ventilation; and the filthy habits of the people. As regards over-crowding, the state of the low lodging-houses entirely baffled description. At one of them, 5, Holloway-court, Blue Anchor-road, in a small room on the second floor, 10½ feet by 13 feet, with a sloping roof from 5 to 7½ feet high, and having only one window, were crowded together 57 human beings, men, women, and children, the majority of whom were nearly naked, and very filthy. The smell was intolerable. In this room there were only twenty cubic feet of air for each person, the quantity of air recommended by the inspector of prisons being 1000 feet, as being the least that should be allotted to each person to preserve health. At another lodging-house in Mill-yard, Cable-street, where persons were lodged for 2d. a-night each, nine men were found in a room on the first floor, and in another room on

the second floor also nine, but from the arrangement of the beds it was evident that the rooms were only partially occupied. The committee attribute a great deal of this crowding to the immigration of Irish.

"The total number of visits to families was 7600; the number of persons induced to keep their rooms clean, 460; number who had been induced to cleanse their windows, 591; and to visit the public baths, 461. The trustees of the parish had been active in endeavouring to repress nuisances. Within little more than 12 months 384 persons had been proceeded against for nuisances of various kinds."

The report having been adopted unanimously,

Mr. W. H. Black moved a resolution to the effect that, while the working classes were willing to adopt what remedies they could to improve the condition of their dwellings, no voluntary efforts are sufficient to meet the worst and most pressing of the evils.

"He was himself the owner of some houses, which in their present state were unfit for human beings to dwell in. But landlords were not so much to blame in these matters as some people might think. In numerous instances he had had rooms forcibly opened by athletic Irishmen, who had appropriated them without his leave for the dwellings of themselves and families. He had had his life threatened by these people. He had been for six months together prevented from getting possession of a room in which no human being ought to have lived, because the parties living in it would neither be clean nor do anything to permit peace and quietude. In two instances the visitors of this society found two of his rooms occupied by forty persons. He could not get them out or get any rent for six months; but the man who was tenant of them was now dead. Mr. Black then complained of the state of the paving, and said there were nine or ten paving jurisdictions in the parish, but they did not cover the whole of the parish, and there was a doubt as to which district some parts were in, the consequence of which was that those parts were not paved at all."

A petition to the House of Commons, praying for the passing of a bill constituting parochial paving and sanitary boards, and with power to appoint paid agents to visit low lodging-houses, and make regulations respecting them, was unanimously agreed to.

THE TENANT LEAGUE.

A monster meeting of the Tenant League was held at Navan, the capital of Meath county, on Thursday week. Some fifteen thousand are said to have been present, chiefly "tenant farmers." Mr. Columbus Drake, J.P., presided, and Mr. Sharman Crawford, M.P., was the chief speaker. Mr. Crawford claimed the League's principle of adjusting the relations of landlord and tenant by valuation as his own; founding its justice on the fact that in Ireland "the relation of landlord and tenant is such as to render necessary a protection against extortionable bargains about the land, which is not necessary in bargains about other matters." After repudiating in the most indignant terms the charge of popularity-hunting, he pledged himself to do everything he could, in Parliament or out of it, to obtain for the tenants their rights.

The Executive Council of the League have decided upon holding two more county meetings—one in Down, the other in Antrim—in or about the second week in November. A Belfast paper, in alluding to the projected meetings, says:—

"All who are anxious for a settlement of the much-agitated question of landlord and tenant relations, and those especially who are favourable to an adjustment of it on the principles assigned by the Conference which sat in Dublin in August last, afterwards adopted, and from time to time expounded by the League, will lend their aid in organizing all creeds and classes in these two leading northern counties, so that the demonstrations may be worthy of them and worthy of the cause. We are informed that parties in Down and Antrim who are known to have taken an interest in the tenant-right movement may expect to receive circulars, calling upon them to attend a meeting, in some specified central locality in their respective counties, for the purpose of arranging all necessary preliminaries."

The great Tipperary demonstration, which was numerously attended, took place on Wednesday. Mr. Francis Scully, one of the county members, presided, and a deputation from Ulster was present. The speeches were of the most enthusiastic description.

Meanwhile that portion of the Irish farmers who have no faith in any improvement which must depend upon legislation to be wrung, after years of agitation, from an English Parliament, are leaving Ireland for the United States in immense bands. From Galway a vessel sailed a few days ago with 238 emigrants, and another shipful is to sail on the 20th instant from the same port. The *Waterford Mail* speaks of 500 persons having left that place for America in one day, and the Dublin papers announce the arrival in that city, on Tuesday, of the first detachment of a body of emigrants from the counties of Wicklow and Wexford, on their way to Liverpool, from whence they are to take shipping for America. The remainder of the party were to follow during the present week.

"These emigrants, who are about to settle in Arkansas, are nearly twelve hundred in number, consisting of about four hundred families, almost all of whom have been farmers in comfortable circumstances, and they are taking out amongst them about £16,000. A portion of those emigrants are from the barony of Forth, county of Wex-

ford—the descendants of the English settlers in the twelfth century—a quiet, thrifty race, quite remarkable for their persevering industry and good farming; but the very high rents still charged by some of the landlords in that district having rendered it impossible for the occupiers to meet their engagements without drawing upon the savings of former years, those farmers have determined to leave the country. Indeed, several of them have been paying a rack-rent of £3 per Irish acre out of their little realized capital. At the head of this colony is the Reverend Thomas Hoare, parish priest of Tinaheley, in the diocese of Ferns, who has given up his benefice to become the pastor of the new settlement in Arkansas."

THE SILLIEST DUKE IN ENGLAND.

The Duke of Glen Tilt, formerly of Atholl, seems bent on maintaining his claim to the character of being the foolishdest Duke in Great Britain. A few weeks ago he did his best to prevent Prince Albert laying the foundation-stone of the National Gallery in Scotland, but did not succeed. Last week he appears to have conducted himself in a rather unseemly manner, in a controversy with the Provost of Perth, touching the arrangements for preserving order during the royal passage through the fair city. The Duke, as chairman of the Scottish Midland, held that he had a right to give orders to the military, while the Provost, not only as a director of the Central Railway, but as magistrate of the city in which the railway terminus was, contended that he had the best right to adopt such arrangements as he deemed necessary for preserving order in the burgh, and he carried his point.

But the most absurd exhibition which the Duke has made of himself during the present season was on his own grounds a few weeks ago. The story is given at length in the *Times* of Tuesday, by a Cambridge student, who, relying upon the decision of the Court of Session, attempted to make his way through Glen Tilt, in spite of the warnings he received at Braemar, that the Duke was still doing his best to stop all who made use of the path through Glen Tilt. It seems that he and a fellow-tourist were on their way from Castletown of Braemar to Blair Atholl, and, as the regular road would have been thirty miles round, the pedestrians took the more direct road through Glen Tilt. "Cantabrigiensis" describes the pains which have been taken to stop foot passengers, by destroying bridges and other barbarous proceedings, and proceeds to relate his encounter with the Duke and his men:—

"After walking eight miles, unmolested, through this lonely and romantic glen, we passed the Duke's hunting-lodge, and were just congratulating ourselves on having escaped hindrance, when we met a postilion driving an empty chaise, followed by a gilly driving a gig. The latter, a tall kilted fellow, with moustachios and an imposing imperial, immediately called to us in an insolent tone to stop; but as we did not condescend any answer, either verbal or practical, he threw the reins over the horse, and, running round, placed himself before us in the path, and ordered us, with a bullying and menacing attitude, to go back. Upon this I took my journal book from my pocket and asked him his name, which he gave me as Alexander MacIarran, and in answer to another question he stated that he was acting by the Duke of Atholl's orders, and that his Grace was just below. As the man kept opposing our progress I threatened him with prosecution for assault if he dared to lay hands upon us, and told him that he had now done his duty to his master, whom we insisted upon seeing. After some time, seeing it was in vain to oppose us, he led the way down the glen to the Duke, accompanied by the Marquis of Tullybarrine, the Duke's only child, a little boy, about eight years of age. In a few minutes we came in sight of a low circular enclosure of stone wall, in which were two ladies and a Highlander. The latter on our approach called out to 'Sandy' to know what was the matter, and then, as we kept our course, shouted 'Stop!' in as boisterous a manner as the former hero had done, and, finding no notice taken of his summons, ran round puffing and blowing in a great state of excitement and placed himself in our way. He was a shorter man than the former and similarly equipped, with moustache, imperial, and kilt. Finding him determined to oppose our progress, vociferating 'You must go back. Why don't you stop, Sir?' I again took out my pocket-book, and preparing to write, said, 'What is your name?' 'I am the Duke of Atholl,' he replied, upon which we immediately tendered him our card (which he read and pocketed), and stated that we wished to proceed to Blair Atholl. However, he insisted that we must 'go back,' to which we urged that the Court of Session had decided that there was a right of way through Glen Tilt, and, therefore, we could not be stopped. He replied angrily, 'It is not a public way, it is my private drive; you shan't come down; the deer are coming, the deer are coming.' Upon this we expressed our willingness to retire behind the lodge till his sport was ended, but he said we had been impertinent, we claimed it as a right, and we should not go down an inch. Hereupon I said that in that case I certainly would go down, and if he stopped us it would be at his peril, upon which he became impatient, seized my companion by the collar of his coat, and attempted to force him back, refusing to listen to anything he had to say. This unseemly scene took place before the eyes of the Duchess and another lady, for whose presence he had so little regard as to use oaths and other violent expressions, such as you would scarcely expect to hear from the lips of a gentleman. Finding his strength was of little avail, he shouted for help to his unwilling grooms, who were evidently enjoying the scene from a distance,

and my companion, seeing opposition was useless against four men, allowed himself to be led away by a servant. The Duke then returning, full of anger, gave me over to a similar escort, and thus we were left to enjoy our reflections at the back of the lodge, while his Grace awaited the descent of his victims from the hills. The old Highlander who had charge of my companion told him the best thing we could do was to wait there till nightfall, and then finish our journey to Blair Atholl in the dark. Finding ourselves thus disappointed for the present, we climbed up the steep side of the glen to view the deer as they were driven over the hills to be slaughtered by the noble and gallant butcher, below. But, alas! no deer came.

"The Duke had had his sport for that day with us, but he was not yet content. We had been seen ascending 'the brae,' and accordingly two gillies were despatched after us, who, on coming up, threatened to take us up for poachers, but at length mercifully allowed us to descend the hill and pursue our way back to Castletown, a distance of twenty miles! They told us we should be closely watched, and that if we stirred from the path we should be prosecuted for trespassing. On parting, they took good care to tell us that it was not their fault; and I will do them the justice to say that they did their work very reluctantly. Well, now, there was nothing to do but to take the old gilly's advice, and wait till dark. The hills on each side were very high and steep, so that, besides the danger of being taken up for trespass, it would have been no easy matter to find our way to a village distant ten miles. For four long hours, then, we were forced to walk up and down this bleak vale in order to ward off the chill of an autumn evening. When it became dark we proceeded on our way, which gave us no little trouble and uncertainty, as the darkness of the night was increased by the black shade of the pine forests. However, by midnight we reached the hotel, and soon recovered from the fatigue of a day which, after all, gave us a good deal of amusement."

LORD STANLEY'S LETTER.

In order to please the Protectionists, who have been in a state of dangerous excitement ever since Lord Stanley's speech at Bury, the noble lord has addressed a letter to Mr. G. F. Young, in which he says:—

"Knowsley, Oct. 11, 1850.

"My dear Sir,—I have this moment received your letter of yesterday, and hasten to reply to it. I have observed, as indeed I expected, that my speech at the agricultural dinner at Bury has furnished matter for various comments on the part of the press, though I have not happened to see the articles to which you refer. Had I done so, however, I should equally have abstained, as I always do, from any public notice of any comments which may be made by the press on the language I had used. I own, however, that whatever observations might be made on what I said at Bury, the last inference which I should have expected to have seen drawn was that I had changed my opinions on the subject of protection. In fact, I thought it right in opening a new society at this moment to depart from the ordinary course, and, distinctly referring to recent legislative measures, to state the reasons why, retaining my opinions on the injurious and ruinous character of those measures to the agricultural interest generally, I yet thought that there was room for profitable investment of capital in the particular district in which I was speaking. Those reasons I stated to be, first, that it was not a corn-growing district, and little affected by the price of corn; next, that not being even exclusively an agricultural district, it had the advantages of an inexhaustible market for its produce, and an unlimited supply of manure at its very doors; and lastly, that a great portion of it being wholly undrained, and consequently full of water, the simple operation of draining, even if it cost £12 the Cheshire acre (nearly double the statute), would increase the productiveness of the land to an extent which would amply repay the outlay. The fact is that the country round Bury is either in grass or under green crops for the supply of the great manufacturing towns, and a portion of it, lying high, is better fitted for rearing young stock in the summer than for any other purpose; but a very small portion of it is suited for any description of corn, and still smaller for wheat. It is, therefore, as far as the Corn-laws are concerned, an entirely exceptional case; and I took care so to treat it, repeating emphatically my conviction that, in the purely agricultural districts, and, most of all, in those where the highest farming prevailed, the recent changes had inflicted, and must inflict, most serious injury on landlord, tenant, and labourer. I certainly said that, if good farming would not pay, bad could not; but I even went so far as to dilate on the distinction between good and high farming, the latter of which, I contended, could not be carried on at such prices as now rule, and as, I think, must rule under free trade. You do me justice in supposing that had I altered my views I should have taken a very different opportunity of making the statement, and not left it to be inferred from any casual expressions; but my intention at Bury was wholly different, and I hoped I had succeeded in justifying my recommendations to the tenants of that district to do justice to the land, while, at the same time, I adhered most unequivocally to all the opinions I have expressed in and out of Parliament as to the effect of our recent policy on agriculture in general.—I am, dear Sir, yours sincerely,

"STANLEY."

The *Standard* of Wednesday, in its commentary on Lord Stanley's letter, makes some savage remarks on the agricultural class for not following Mr. Chowler's advice, and rebelling against free trade:—

"The landowners and farmers," says our contemporary, "must have been extortioners and liars when they exacted 50s. the quarter, and asserted that it was but a

remunerating price, or they must now be the victims of a grievous robbery; but if they are consenting victims their conduct has all the effect of a confession of the guilt of extortion and falsehood. We indeed know that they are plundered, but what of that if they themselves are silent? Men will not believe that there can be beings so stupid and apathetic, so callous to injury and disgrace, as to embrace injury and disgrace together. 'Hang care,' says the thoughtless landlord, 'my tenants must stump up while they have anything. I will not break with the Government that may do something for me in the way of governorship, embassy, or a commission board.' 'I will take it out of the labourers,' echoes the brutal farmer, 'at any rate until my boys are provided for by our liberal squire in the Excise or in some colony.' And so the poor blind creatures go on, drag ruin and destitution upon their respective orders, until one finds his way into an 'Encumbered Estates Court,' the other into the county gaol.

"The apathetic landowners are, however, the more scandalous class, because it is impossible for them to be ignorant of what awaits the whole agricultural body; and their indifference must be the result of some concealed purpose of bringing themselves home by cheating others."

NEEDLEWOMEN AT SEVEN-PENCE A-DAY.

The *Morning Chronicle* reporter states, that the women employed in shirt-making in the Messrs. Nicoll's establishment earn 20s. a-week. Many of those employed in the East end make little more than 7d. a-day, as we learn from the case of a woman named Rosina Herbert, who was brought up at the Thames Police-office last week, charged with having pawned several shirts on which she was employed. The husband of the poor sempstress was out of employment, and she, urged by distress and the cries of her hungry children, had pawned seven shirts to raise as much money as would buy them bread. It was proved that the utmost she could earn, though working as hard as any needlewoman could work, was only 7d. a-day. A gentleman named Frost advanced the money required to relieve the shirts, and the poor woman was liberated on her own recognizances.

AN INFERNAL MACHINE.

A most diabolical attempt was made yesterday week upon the life of Mr. Frederick East, the son of a morocco leather manufacturer, residing in Bermondsey. While he and his father were in the counting-house on Friday, the foreman brought in an oval box made of wood, addressed to Mr. Frederick East, with two shillings' worth of postage stamps on the lid of it. The foreman in handing the box over to the young man shook it, and made the remark that it sounded as if it was filled with sand. Mr. Frederick East surveyed it for some time, and then took out his knife with the view of prizing up the lid, when his father advised him to be cautious in the operation, and this caution was rendered the more necessary, as, on the lid being partially raised, a small quantity of gunpowder fell on the desk. Water was now poured through the aperture, so as to neutralize the effects of any combustible ingredient which it might contain, and the lid having been removed without danger, the inside of the box, which might well be termed an "infernal machine," was exposed to view. It contained nearly a pound of the finest gunpowder, with irregular pieces of lead, and just underneath the lid were a number of lucifer matches and sand paper, placed in such a position that the least violence used in prizing up the top of the box must have led to an explosion. Mr. East immediately communicated the circumstance to Mr. Superintendent Haynes, who dispatched a policeman to the Post-office in order to ascertain if the person who left the box could be identified. The reply was, that the box had been left in the usual way, but there was no recollection of the person who had left it. It is said that suspicion attaches to a person as the party who sent the box, but the investigation necessary to bring the charge home has not yet been completed.

MURDEROUS OUTRAGE AT BIRMINGHAM.

About four o'clock on Saturday morning last, Mr. Thomas Marston, gold and silver beater, of Great Hampton-street, was roused from sleep by a noise in the house, and on getting out of bed he found that his room door, which he left ajar on retiring to rest, had been in the meantime closed, and he at once proceeded down stairs. Glancing into the sitting-room, Mr. Marston saw three men in the act of emptying his sideboard of the plate and other valuables which it contained, and a large heap of the spoil was lying on the floor. He instantly attempted to run back to his bedroom, with the intention of getting his firearms, but the burglars had become aware of his presence, and attacked him with their bludgeons before he was many steps up the staircase. Mr. Marston was obliged to turn upon them in self-defence, and, although somewhat advanced in years, he tore a wooden rail out of the banister, and maintained his vantage position on the stairs for several minutes. At length one of the villains brought a poker from the sitting-room, and with this he struck Mr. Marston numerous blows across the head and legs. Unable to hold out any longer, he dropped at their feet, but even then they kicked and struck him, so as to prevent the possibility of his pursuing them, and as at this juncture a fainting fit deprived him of his senses, they no doubt thought they had killed him. At last they quitted the house, making their exit from the premises by the same way as they had entered, namely, through the ceiling of Mr. Marston's warehouse, from which a door communicated with the house. While the struggle between Mr. Marston and the burglars was going on, several policemen were standing in front of the house watching the proceedings, through the fanlight over the door. Their reason for not interfering was, as they allege, because they thought it was

only a man beating his wife, or perhaps his son. Five young fellows who are said to belong to a gang of London thieves, have been apprehended on suspicion.

COURAGEOUS CONDUCT OF THREE SISTERS.

A most daring burglary was committed at Mallon-cottage, situated about a quarter of a mile from Abbotskerswell, Devon, on Monday evening last. The proprietor was absent, and had left the care of the house to his three daughters, who had just retired to bed when they heard a noise below, as of some persons breaking into the house. The eldest of them, about fourteen years of age, jumped out of bed, struck a light, which she gave to her sisters, and arming herself with two pistols, walked down over the stairs, followed by her sisters. On entering the parlour they found everything in confusion, papers lying about, and the desk rifled. The burglars fled on the entrance of the girl, and the young lady with the pistols jumped from the parlour window on to the lawn and fired both after them. The thieves had stolen some money, papers, and plate; but being eager to get off they dropped some plate in the lawn, which was recovered in the morning. Two suspicious-looking fellows were begging at the house in the morning, but they have not yet been apprehended.

MISCELLANEOUS.

The Queen and Prince Albert, with the rest of the Royal Family, have been at Osborne-house since Saturday, and are reported by the Court Newsman as taking their customary exercise, and enjoying their usual health.

The Queen has generously extended her bounty to those members of the household of the late Queen Dowager, whose length of servitude in the late King's establishment, and of Queen Adelaide, merited some permanent and yearly allowance. Lord John Russell and the Chancellor of the Exchequer, it is said, could not well come before the House of Commons and ask for a grant of public money, although they acknowledged that many of the royal servants, from the length of their services, were entitled to much respect. The Queen, therefore, came forward, and out of her own purse has caused yearly bounties, varying from £30 to £60, to be awarded to those persons whose claims are most prominent.—*Daily News*.

The Duchess of Kent visited the Duchess of Gloucester on Sunday at her residence in Richmond-park, and afterwards proceeded to Claremont to pay a visit to the Duchesse de Nemours. She afterwards returned to her residence, Clarence-house, St. James's.

The Duchess of Cambridge, the Princess Mary, and the Hereditary Grand Duchess of Mecklenburgh-Strelitz arrived at Kew on Monday evening, from Plasnewydd, Anglesey.

Her Royal Highness the Duchess of Orleans, attended by the Marquise de Vins and the Duc de Trevis, arrived on Monday from Ostend, and proceeded immediately to her residence at Daniell-house, Esher, where her two sons, the Comte de Paris and the Duc de Chartres, remained during her absence.

The Duke of Rutland, in imitation of the Duke of Glen Tilt, has given his keepers instructions to prevent persons from visiting the celebrated Druidical remains called "The Druid's Pulpit," near Stanedge-pole, in Yorkshire, on the plea that it would disturb the game. This celebrated spot has been the resort of antiquaries, naturalists, and artists for ages, yet now they are to be warned off, lest they should cause a few grouse to take wing.

Lord Brougham left town last week for the Continent, en route for his villa at Cannes. Lady Brougham arrived in town on Thursday from Brougham Hall.

The Honourable W. E. Duncombe, eldest son of Lord Feversham, who had been enjoying a day's hunting in the neighbourhood of Brandsby, was returning to the residence of his father in the evening, when the horse on which he was riding suddenly shied, and set off at full speed, and ran near to a large tree. Mr. Duncombe was struck on the head with considerable violence by one of the overhanging branches. Several teeth were knocked out, and other injuries on the head resulted from the blow.

It is whispered that a certain baronet [the Hero of Acre?], whose family characteristics are an absorbing affection for naval service, has broken up his shore establishment, and with his family, bag and baggage, has determined, during the ensuing winter, to make the ship he commands his and their sole home. This development, however, of the family passion for a marine residence is not in the slightest degree palatable to the officers and men of the ship, and they heartily wish the Admiralty would order the ship to Spithead for the winter months, and give them enough of shipboard and rough weather with a vengeance.—*United Service Gazette*.

Intelligence has been received of the sudden death of the wife of Donald Maclean, Esq., late M.P. for Oxford, in the prime of life, at Castellamare, near Naples, on the 20th ultimo. It appears that Mrs. Maclean was taking a drive in her carriage when the horses took fright and ran away, and the unfortunate lady sustained such severe injuries that she expired a few hours afterwards.

We are glad to learn that the trustees of the Owen's College, Manchester, have appointed A. J. Scott, Esq., Professor of the English Language and Literature in University College, London, and Dean Faculty of Arts and Medicine in that college, as principal of the Owen's College, with the professional chair of "logic and mental philosophy, together with general grammar, and English language and literature." The combined salary of the various offices will be £550. It is understood that the new college will be opened immediately after the Christmas vacation.

Mr. Stephenson, the celebrated engineer, has examined the eastern and southern valleys of Switzerland,

preparatory to forming a railway. He has, says the *Helvétique*, expressed the opinion that the best line would be one leaving Yverdon, following the marshes of the Orbe, passing by a tunnel through the Mormont at Entremont, to the valley of Venoge, and following that valley to the end.

The Empress of Russia, being indisposed from the effects of the climate, her physicians have ordered her to pass some months in Italy. She is to set out in a short time for Florence, where she will reside in one of the houses belonging to the President of the French Republic.

The 10th of October being the anniversary of the Queen of Spain's birthday, a grand reception for kissing hands was held by her Majesty at the Palace, a review of the garrison was passed, and a statue of the Queen was inaugurated amidst the thundering of artillery and shouts of "Long live the Queen!"

It is reported that the Queen, the Countess Montemolino, the Countess d'Aquila, the Countess Syracuse, and the Countess Trapani are all in that state in which ladies who love their lords wish to be.

Cardinal Wiseman is expected to leave Rome for his new archbishopric of Westminster towards the end of the present month, so that England will again witness, after a very long lapse of time, the presence of a member of the Sacred College. The cardinal's titular church in Rome is St. Pudenziana.

It is said that the Grand Duke of Oldenburg has formally declared that he will decline the Danish Crown unless the rights of the Duchies are fully recognized, but that this will not alter the determination of the present King, Duke Frederick VII., to abdicate. His uncle, Prince Frederick Ferdinand, the heir apparent as next agnat, will not join in the abdication, but will accept of the crown should the King abdicate. This prince is in his 58th year, and of a strong constitution.

The *Deutsche Zeitung* says:—"It is rumoured that the Elector of Hesse has abdicated. We are not informed on what authority this statement is made. Visits have been lately exchanged with great frequency between the Elector and Prince Frederick of Hesse, the next heir to the throne."

Mademoiselle Rachel, who has been making the tour of Germany with her troupe, was expected to reach Munich from Vienna on the 12th instant, to give six representations at the Court theatre.

M. Tirel, who had the entire management of Louis Philippe's carriage department, has published a pamphlet containing some curious exposures, affecting many of the principal persons who held office in the Provisional Government. M. Goudchaux, in a letter to the *Debat*, denies the truth of the imputation cast upon himself personally by M. Tirel.

The handloom weavers at Ribeauville, in the Haut Rhin, have struck for higher wages. The carpenters of Liverdun, who struck for higher wages, have been sentenced by the Police Court of Assize of Tours, for coalition, to periods of imprisonment varying from two to six months.

The author, printer, and publisher of a lithographic print, entitled *Trinité Républicaine*, representing the portraits of Jesus Christ, Robespierre, and Barbès, were sentenced by the Court of Assize in Paris on Saturday—the author to imprisonment for six months and a fine of 300*fr.*, and the printer and publisher each to imprisonment for two months and a fine of 100*fr.*

A young man was assassinated in the open streets of the Faubourg Poissonnière in Paris at eight o'clock on Sunday evening. This act of vengeance, occasioned by an irreparable injury inflicted on the murderer, was not intended for the person who became by mistake the victim. The author of the crime has been arrested.

An ascension, which exceeded in boldness anything that has hitherto been attempted, took place from the Hippodrome, at Paris, on Sunday. The Uranus, the balloon belonging to M. Poitevin, rose in the air, carrying, in addition to the aeronaut, three young females suspended from the car. They had wings affixed to their shoulders, and appeared as if flying in the air. Their ascent was hailed with shouts by the immense concourse of persons assembled, but a feeling of terror seemed to predominate at seeing the females suspended in mid air, without anything apparent to support them. After being about an hour in the air, the intrepid aeronauts alighted in safety on a plain near Villejuif.

The inmates of our "wooden walls" seem determined to maintain the traditional character of the nation for anti-teatotalism. The latest accounts from Lisbon state that the Prince Regent, Leander, Arctusa, and Phaeton remain in the Tagus, and that the British sailors and marines, by their excessive drinking, afford daily amusement to the inhabitants.

The celebrated Quinto do Ramalhao, close to Cintra, formerly the property of Queen D. Carlota, and where she was kept prisoner in 1823, has been sold by auction. M. José Tridore Guedes bought it for 10,500,000 reis; he did not pay even the value of the stone.

The *Giornale di Roma* of the 1st publishes two decrees of the Sacred Congregation of Rites, signed by Cardinal Lambruschini, the first of which declares that, owing to the virtues of the venerable servant of God, Maria Anna de Paredes, having been proved, as well as two miracles attributed to her, her beatification may be proceeded with. The other decree declares that the virtues of the venerable servant of God, Sister Angela Maria Astorch, having been proved, the discussion on the existence of the three miracles attributed to her may be commenced.

Preparations are in active progress for abolishing, on the 1st of January, 1851, the intermediate customs frontier between Russia and Poland. The Jews are to be removed to a distance of forty wersts from the frontier. In each frontier town 400 men (infantry), and 500 Cossacks, and an equal number of gendarmes are to be sta-

tioned. On the frontier between Poland and Prussia a line of huts is to be erected, 600 feet being the distance from hut to hut. In each hut a controller or clerk, two Russia and one Polish watcher are to live.

The railway between St. Petersburg and Moscow is to be finished by the 1st of November, 1851, in obedience to the orders of the Emperor.

After an unusually long session, Congress adjourned on the 30th ultimo. A bill for the abolition of corporal punishments in the navy had passed the Senate. The bill for the appropriation of twenty millions of acres of the public lands for military services has also passed both houses, and will, no doubt, receive the sanction of the President.

The latest advices from Texas state that the passage of Pearce's boundary bill by the United States Congress had been announced to the Legislature, and that the popular feeling was decidedly in favour of accepting the propositions of the United States Congress.

The Clayton and Bulwer treaty between the United States and Great Britain has caused a great degree of excitement in Central America. It is claimed by the organ of the British agents to be a practical recognition of the Anglo-Mosquitian pretensions in Central America.

Monday being the day to which Parliament was prorogued at the end of last session, the House of Lords was opened, shortly before two o'clock on that day, for the purpose of proroguing Parliament by commission. As usual on such occasions, a number of well-dressed ladies were present to behold the ceremony, and gratify their curiosity by gazing on the House and its gorgeous decorations, and were accommodated with seats in the body of the House. The commissioners were—the Lord Chancellor, the Marquis of Clanricarde, and the Earl Granville. Upon the commissioners taking their seats, Mr. Pulman was directed to summon the Commons to the bar to hear the royal commission read. After an absence of about a minute he returned, accompanied by Mr. Ley, the assistant clerk of the House of Commons; Mr. Bellew, M.P., Mr. Aglionby, M.P., and several of the officers of the House, as representing the Commons of the United Kingdom. Mr. Lefevre having read the royal commission commanding and directing the commissioners to further prorogue Parliament from this day to Thursday, the 14th day of November next, the Lord Chancellor, in terms of the commission, prorogued Parliament, and the proceedings terminated.

The Lord Mayor gave a banquet to the principal bankers and merchants of the city of London, and the masters and wardens of many of the principal City companies in the Egyptian Hall, Mansion House, on Wednesday evening.

It will be remembered that the Lord Mayor of London gave a magnificent entertainment to Prince Albert at the Mansion House, in honour of the Great Exhibition, upon which occasion nearly the whole of the Mayors of the municipal towns in England were present. The Lord Mayor of York has announced his intention of giving a return banquet on the 25th instant, at the Guildhall in the ancient city of York. Several members of the government, noblemen, and gentlemen have already notified their intention of being present on the occasion.

At the annual quarter session for the county of Surrey, held at Kingston, on Monday, there was a very large attendance of magistrates, in consequence of the anticipation that some proceedings would be taken in reference to the constabulary force. After some discussion it was resolved unanimously that a committee should be appointed to consider and report upon a plan for the adoption of a rural police force in that portion of the county which is beyond the radius of the metropolitan force. Colonel Chaloner spoke doubtfully as to the advantage of spending money on additional constables. "He did not believe that the ninth part of a policeman on Bagshot-heath would have had any effect in preventing that dreadful occurrence which had recently taken place in their own county." Captain Mangles, who thought that a police force was absolutely necessary, said "his own house had been armed for a long time, and he never went to bed without having a six-barrelled revolving pistol under his pillow."

At the quarter sessions for the eastern division of Sussex, held at the County Hall, Lewes, on Monday, on the report of the chief constable (Captain Mackay), of the great increase of burglaries in that county during the past year, a motion was unanimously adopted in favour of strengthening the existing police by ten additional constables.

A meeting of Hungarian sympathizers was held in the Temperance-hall, at Bradford, on Tuesday evening. The chief speakers were the deputation from London, consisting of the Reverend Mr. Larken and Mr. Thornton Hunt, both of whom dwelt upon the virtues, the sufferings, and the claims of the brave Hungarian refugees. It was stated by some of the other speakers that, in spite of the briskness of trade, there are at the present moment thousands of working men in Bradford who can scarcely obtain bread for themselves and their children, on account of the miserably low rate of wages in certain branches of employment. A resolution was carried to canvass the town for subscriptions on behalf of the patriotic refugees; and the meeting separated, after a vote of thanks had been presented to Messrs. Larken and Hunt.

We are glad to learn that the Railway Commissioners have remitted the tax upon excursion trains, when they carry passengers at less than 1*d.* per mile.

The statues to be set up on the four pedestals in the line of the enclosure in front of the British Museum will be those of Newton, Shakspeare, Milton, and Bacon; models have already been made for them by Sir Richard Westmacott, who is to execute them all.

The result of the examination of the ropes, canvass, stores, &c., found at Cape Riley, by Sir Edward Parry,

the well-known Arctic voyager, is a decided conviction that they are traces of Sir John Franklin's expedition.

"A West Kent clergyman," in the *Times*, says that the houses of ten clergymen of his neighbourhood have been broken into within the last nine months, and that an equal, if not greater number of the laity have suffered in the same way.

A fire of a very alarming character, and attended with a considerable destruction of property, broke out in the range of premises belonging to Messrs. Beach, leather manufacturers, Grange-road, Bermondsey, on Wednesday morning. Owing to the highly inflammable nature of the stock in trade, coupled with the ignitable character of the buildings, the fire extended with unusual swiftness, so that in less than a quarter of an hour after the fire was first seen, upwards of one hundred feet of the three floors of the manufactory were in flames. It was nearly three o'clock before the fire was extinguished, and by that period a considerable portion of the manufactory was levelled with the ground, and the houses on the opposite side of the road much burnt.

William Abbott Cook, a painter, about thirty-five years of age, was instantaneously killed on Monday evening, at the mansion belonging to Lord Palmerston, in Carlton-gardens. He was one of a number of men who have been engaged in painting and decorating his Lordship's residence, and, missing his hold on the scaffold on which he was standing, overbalanced himself and fell to the ground, a distance of nearly forty feet.

The train which left London by the Great Northern Railway, on Sunday evening, at five p.m., came in contact with a wagon laden with stone at the Stevenage station, by which six passenger carriages and a few horse boxes and luggage vans were much damaged. The stoker of the train received several severe but not dangerous wounds, and many passengers were bruised and slightly injured. No lives was, however, lost.

A serious accident occurred on the Haddington branch of the North British Railway, on Monday, caused by the sudden starting of the engine off the rails. The carriage proceeded a short distance along the line, after the engine became disconnected, and one of them was broken to pieces by the shock. Four persons were seriously wounded, but none of them dangerously.

In the Consistory Court of Gloucester, before Dr. Phillimore, judgment was given in the case of "Sharp v. Dauncey," last week. The suit was preferred against the defendant for defaming the character of the promoter, a single lady, daughter of an innkeeper at Stonehouse. Dauncey, who is a bootmaker living at Stonehouse, was sentenced to do penance in the parish church, and pay £12 towards costs.

The cart which conveys the mail from Wolverhampton to Birmingham was robbed of one of the mail bags on Wednesday night week. The bags, it appears, had been safely delivered to the driver of the cart, but on the arrival of the cart at Birmingham, on taking the bags belonging to Wolverhampton and the intermediate towns into the office, the person in charge found that one which he had received at Bilston was missing. The entire loss is about £5000.

At the Liverpool Police Court, on Thursday morning, the prisoners, Martin Maguire and Sirrell, were brought up before Mr. Rushton, the former charged with having stolen a quantity of silver plate from the house of Mrs. Tinley, Peel-street, Toxteth-park, and the latter with having received the same, knowing it to be stolen. The facts of the case were that, when Sirrell's premises were searched by the police, there were some silver articles found, with a slip of paper attached, on which was written, "From Martin Maguire, 32, School-lane, Liverpool." These articles were subsequently identified as belonging to Mrs. Tinley, and as having been stolen from her residence, but in consequence of the inability of the police to discover any person who could swear to Maguire's handwriting, the prisoner was discharged. Sirrell and M'Auley were to be brought before the county magistrates yesterday on the charge connected with the burglary at Crosby, when they would be finally committed. Mr. Rushton, in reference to the charge against Maguire and Sirrell, and the hitch in the evidence, said, "I have no hesitation in saying that, if you could have proved the handwriting, I would have committed them both in an instant. It is but right that an example should be made of such a man as Sirrell, who, no doubt, is at the root of, and prime mover in, three-fourths of the robberies."

The Mansfield poachers are said to have become so numerous that, to "ensure" themselves against emergencies, they have actually established a "protective fund."

In the year 1795 a female, who was cook to Mrs. Metcalf, a widow lady, residing at the Porch house, at Northallerton, in cutting a turnip, found in the heart of it a gold ring, and immediately made her mistress acquainted with so extraordinary a circumstance. The lady sent for Mrs. Wood, the gardener's wife. It turned out that the ring found was Mrs. Wood's wedding ring, which she had lost, when weeding in the garden, ten or twelve years before.—*Leeds Intelligencer*.

! The *Cork Examiner* states that a long protest is at present in course of signature in Cork, to support the representation of the thirteen bishops who have appealed to Rome against the condemnation of the Queen's Colleges.

As W. H. Kenney, J. P., of Rocksavage, in the county of Monaghan, was passing from his drawing-room into the hall on Sunday evening, he was fired at from without, and his shoulder grazed by two or three shots. Several other shots were found in the hall.

The *Armagh Guardian* gravely states, on the authority of a clergyman—the best judge in such matters—that "since the improvement in the linen trade, now only a few months, the marriages celebrated by him in his parish have been more numerous than they altogether were for the previous two and a half years. So much for employment."

European Democracy, AND ITS OFFICIAL ACTS.

This page is accorded to an authentic Exposition of the Opinions and Acts of the Democracy of Europe: as such we do not impose any restraint on the utterance of opinion, and, therefore, limit our own responsibility to the authenticity of the statement.

WE postpone the remarks upon the manifesto of the Central European Democratic Committee with which we had proposed to occupy this week's page, in order to make room for a document of much interest of which ours is the first publication in any shape. It is the first manifesto of the Italian National Committee, constituted by and representing the entire national party throughout Italy. We shall give next week the circular to which the manifesto refers, and which concerns the project of a national loan of 10,000,000 francs, of which the notes are already in course of being issued.

THE ITALIAN NATIONAL COMMITTEE. TO THE ITALIANS.

On the 4th of July, 1849, Rome having fallen by foreign arms, some representatives of the people, convinced that this event was but the first page of the Epopee of the Italian people, and firm in their belief in the future of their country, adopted, in the name of God and of the people, the following Act:—

"Considering:

"That no Government is legitimate unless it represent the national idea of the people over whose collective life it presides, and be freely recognized by that people:

"That the national idea of Rome is now incontestably that of Independence, of Liberty, and of Italian Unity:

"That the present Government of Rome, implanted and maintained by the force of foreign arms on the ruins of the People's Republic, does not represent that idea:

"Considering, also,

"That for the speedy development and for the ultimate triumph of the national idea, the unification, and the regular action of all the elements now isolated and deprived of a common direction are required:

"That this object can only be attained by the institution of a central directing body:

"That it little matters where such central body exists and acts, provided only that the idea and the future of the nation be better represented and promoted by it than by any of the existing Governments:

"Considering, lastly,

"That the Roman Constituent Assembly, by virtue of its direct and legitimate election by the people, by virtue of the principle proclaimed in its first deliberations, and by its own acts increasing the glory and the future hopes of the nation, has been latterly the power which most legitimately and perfectly represents the national idea:

"That Venice, where, after the fall of Rome, the representation of the national idea might be concentrated, is now surrounded by enemies, and on the eve of succumbing:

"That misfortune and exile do not lessen or interrupt the rights and duties of a People and its representatives, but confirm and sanction them:

"We, Representatives of the People, Members of the Roman Constituent Assembly, obeying the voice of our consciences, and mindful of the wants of the nation, constitute provisionally, and until the People shall be enabled freely to manifest its wishes, an Italian National Committee, composed of the following citizens:—

"Joseph Mazzini, ex-triumvir of the Roman Republic,

"Aurelio Saffi, idem,

"Mattia Montecchi, idem, in the Executive Committee of the Roman Republic.

"And we entrust them with the mandate, and confer upon them the power of CONTRACTING A LOAN in the name of the Roman People, and in behalf of the National cause; and generally of promoting, by every useful political or financial act, the reestablishment in Rome of the legitimate authority of the People—empowering them to add to their number, if necessary, two or more other Italian citizens—and appealing to all true Italians to assist them by every possible means in the execution of their labour, and to conform themselves, as much as possible, to any regulations they may issue in the interest of the nation at large.*

"Rome, July 4, 1849."

This honourable mandate was accepted by the three citizens named in the Act, who passed together into exile, whilst circumstances compelled the third Triumvir of the Republic to take refuge in another country. The elements of action were, as time and means permitted, reorganized: the disbanded ranks of the National party

* We abstain from publishing the names of the representatives and others who signed this Act, not to expose them to the persecution of the governments under which they now live. The original signatures, however, are in the hands of the Secretary of the Committee, and may be examined by any trustworthy person wishing to see them.

were rallied around a centre. The Act was not published, because, for a mere preparatory labour no mandate was required, except that which the state of the country gives to every man endowed with a firm faith, with love, and with a spirit not resigned to slavery; but it was presented to those of our scattered brethren with whom it was most easy to communicate; and the signatures of sixty representatives of the Republic were thus affixed to it, as well as those of a hundred others belonging to all the Italian provinces and well known to their fellow-citizens by the offices which they had filled in the National Assemblies of Venice, Sicily, and Naples, and in governments favouring the movement of late years, or by their having served in our armies. Our labours being now more advanced, we think the time for its publication has arrived. A period of new life is now initiated for European Democracy and for the just cause of the Peoples: a compact has been entered into between the men of thought and of action, belonging to nations struggling for truth and for eternal right against falsehood and arbitrary power; and it is important that the Italian National party should now assume a bolder consciousness of itself, of its strength, and of its mission. The present address which the National Committee, fully and formally constituted, now direct to their fellow-countrymen, is a preamble to a series of Acts destined efficiently to promote the triumph of the national idea.

The principles which guide our action are well known. They are included in the limits of our mandate, and confirmed by multifarious and manifest proofs of the national will:—

Independence, Liberty, Unification—our object:

War and an Italian Constituent Assembly—the means.

The foreigner is encamped on our soil; we wish to chase him thence. We are all, more or less, the slaves of Institutions and Governments which deaden in us both the dignity and the conscience of the citizen; we wish to be free—all of us—free as God has wished us to be. We are separated from each other by laws, custom-houses, armies, foreign influences, ambitions, and treaties; and we wish to be united. Free, united, strong in our brotherhood, we shall provide for our national futurity according to our tendencies, our present consciousness, and the counsels of the best amongst us. Our policy is simple, straightforward, free from sophisms and from every Utopia. It has prevailed, and will prevail more and more, over all the studied and complex schemes of local parties or of sects.

"Italy," we have said in a circular* of the National Association, "wills to be a nation, both for her own sake and that of others; for right and duty; for the right of a collective life, a collective education, and an increasing collective prosperity; for the duty which she has to fulfil to humanity at large, in the bosom of which she has a mission to fulfil, truths to promulgate, ideas to diffuse."

"Italy wills to be one, as a nation: one, not in Napoleonic unity, in exaggerated administrative centralization, which absorbs for the benefit of a metropolis, for that of a Government, the liberty of the other portions of the country, but united by a constitution, by an assembly interpreting that constitution, by common international relations, by a national army, by laws, by education, by a political unity harmonizing with the existence of provinces delineated by local and traditional characteristics, and of large communities participating as much as possible in the elections of the national Government, and endowed with all the necessary powers for carrying out the purpose of their common association."

"And to be a nation, Italy must by action and sacrifice acquire the consciousness of her duties and rights. Hence, independence and liberty ought to be established, not only for but by the People. A battle fought by all is victory for all."

"Insurrection is a struggle to conquer the revolution, that is to say, the nation. The insurrection ought, therefore, to be national: it should unfurl everywhere the same banner, rise with the same faith, and for the same object. Wherever it breaks out it ought to be in the name of all Italy, and it should never cease until the emancipation of the whole of Italy be completed."

"Insurrection ceases when revolution begins. The one is war, the other a pacific manifestation. Hence insurrection and revolution must each be governed by different laws and rules. In the one, power, concentrated in the hands of a few men chosen by the People in action, for their virtues, genius, and tried energy, must derive its mandate from the insurrection itself, and be victorious in the struggle. To the People alone belongs the government of the revolution. All is but provisory in the first period; but when once the country shall be free from the end of Sicily to the Alps, the Italian Constituent Assembly, met in Rome—the metropolis and holy city of the nation, will proclaim the thought of the People."

These are, and always were, our principles—they were so many years ago, when the NATIONAL PARTY was but the hope of a few scattered individuals, and the motto *God and the People*, seemed to be but a dream of some youthful and too daring minds. That party is now constituted and powerful; that motto consecrated the decrees of the National Assemblies of Rome and Venice, of those two cities which have saved the honour of Italy. In

* This circular, which concerns the project of a national loan entrusted to the Italian National Committee, as we have seen above, will be presented to our readers next week.

temperance of system, or intolerance, cannot, therefore, emanate from us. We all cherish in our hearts convictions, endeared to us by deep study, and by sufferings; we all feel the duty of expressing those convictions as the work of an individual apostleship; but for every collective manifestation, the national sovereignty is the inviolable rule. *War and the Constituent Assembly*; victory on behalf of all and through all; then laws for the welfare and by the consent of all; this is the only programme which can unite on one common field the good and willing of all our Italian provinces. It is on such a field that we convoke them. It is for the carrying out of such a programme that we solicit the coöperation of all who sincerely, actively love their country. Should a Government arise and make this field its own, carrying on war with and for the People, without truce, against privileges, prejudices, and dissensions within, and against foreign usurpation from without, our collected forces will assist it in the enterprise. If not, we ourselves shall carry on the undertaking. A People, which, by heroic sacrifices in the struggle, by a sublime generosity in triumph, and by a proud grandeur in misfortune, has proved itself an heir worthy of its forefathers, and an equal of the greatest Peoples of the earth—a People which reckons Brescia and Palermo, Bologna and Messina, Rome, Venice, and Milan amongst its cities, is made to be free; is conscious of its rights and duties, and fitted to fulfil its destiny.

Whoever lays down as a necessary condition of union in our fraternal work any arbitrary system of political forms, thus usurping the future and the omnipotence of the nation; whoever dismembers or limits the existing national forces—whoever presumes to separate the question of independence from that of liberty—whoever invites the country to a war of emancipation, not in the name of a principle, but in that of a local interest hostile to the interests of the nation—whoever persists in the desire to confide our common fate to a war conducted by men not chosen from amongst the most ardent lovers of the country, but from an antagonistic party, not relying upon all, but upon one single element of the country, fettered either by diplomatic views or by the fear of men who aim rather at the reward of the victory than at the victory itself,—betrays the national cause, and condemns the most devoted of our brethren to fruitless destruction, our mothers to inconsolable grief, our country to new, dishonourable struggles. Recent untoward events may be regarded as a fatality; as an inevitable lesson for Italy; but a repetition of them would be an unpardonable crime.

A single war can save Italy: but it must be a war of all the regular and irregular forces of the nation, headed by men of well-trying love of their country; directed by a supreme power exempt from every obligation except that of conquering, seeking no reward save that of a pure and satisfied conscience—with no duty entrusted to it save that of combatting for the general cause—with no allies save the Peoples in simultaneous movement—with no programme save that of the National Sovereignty.

Such a war it shall be our endeavour to promote; we will propitiate circumstances, and prepare arms and the coöperation of other Peoples also oppressed, to whom our banner will proclaim, as did that of the Poles, "For our and your Liberty!"

And we alone, untrammelled by the ties or influence of diplomacy, having no other obligation except that which we owe to our country, and no other fear than that of its disapproval, can promote this war. Placed beyond all municipal or provincial spirit, we know only Italians; we can best represent the interests, the rights, the hopes, the wars, and the destinies of the nation. Men who are free from all constraint turn their eyes, without mistrust or suspicion, upon us in exile. Our banner is one of concord and of hope to all oppressed nationalities. Between Rome and Venice, between Pesth and Milan, between Venice and Bucharest, cities of one country, the country of martyrs and of the believers in one common future, the *Italian National Committee* is a ready and acceptable link. It is part of a vast chain, extending itself wheresoever the sense of right and faith in eternal justice lives and moves.

Italians! Brethren! Hasten to join us. Founded on an idea of accord and of national solidarity, the *Committee* invokes the end of all dissension, and awaits the coöperation of all those who wish to conquer and constitute the country. Your forces, Italians, are immense, if you unite them; victory is only a problem of direction. Be the thought, the source of a persistent action; every idea may become an act; every individual represents an element of real strength. Organize and concentrate yourselves; for concentration is the secret of victory. Our enemies number by thousands; we by millions. The triumphs of your separate cities, during the last two years, have taught you that, rising in perfect accord from one end of the country to the other, you would be invincible.

A great epoch is about to dawn upon us. The initiative power in Europe is suspended; and the People who shall know how to possess itself of it will be blessed amongst the Peoples for many centuries to come, and beatified by the only glory pleasant in the sight of God and man.

One faith, one direction, one banner! You will conquer, oh, Italians! Once masters of your actions, the nation will solve those questions which now keep your minds in incertitude. The *National Committee* arrogates no other prerogative than that of pointing out the forces and indicating the means by which you may attain your object.

London, September 8, 1850.

On behalf of the Italian National Committee,
JOSEPH MAZZINI,
AURELIO SAEPI,
A. SALICETI,
G. SIRTORI,
MATIA MONTECCHI.
CESARE AGOSTINI, Secretary.

Associative Progress.

EDUCATION.

London, October, 1850.

"The human race has been made to become irrational from the beginning, and, consequently miserable, through the false notion that man forms himself; and it will become rational and happy as soon as it shall form the characters of all upon the knowledge that Nature and Society form the character of each one before and after birth, and shall construct society in accordance with that knowledge."

SIR,—The authorities in the advanced nations of the world are beginning to think that the people over whom they rule should be educated. This fact is a proof that circumstances are beginning to force these authorities towards the attainment of some degree of rational thought, although the progress is slow and the acquisition very limited which they are thus pushed to endeavour to reach. These authorities, so pushed, will now allow an education of some sort to be given to the poor; and the Government of Great Britain goes so far as to admit that it should be a secular religious education, but not sectarian, because the sects could never agree in what sect the poor should be educated.

Before anything efficient and substantial can be done to well educate any population, it is necessary that the false fundamental principle on which society has been based should be changed in order to understand what a rational education is, and upon what principle it should be based. Education is a term like religion. It is asked, what is a rational religion? Who will answer this question to the satisfaction of any one unprejudiced in favour of some existing religions so called?

In like manner, if it be asked, what is a *rational* education? who can answer satisfactorily to any one unprejudiced in favour of some of the existing systems of education?

Neither of these questions can be truly answered by those who retain the old notions of the world, because hitherto there never has been a rational religion taught, or a rational education given to any one.

No religion ever yet invented has been consistent with itself, or in accordance with all facts. No education ever yet devised has been consistent with itself, and in accordance with all facts.

But all truths are consistent with themselves, and in accordance with all facts; consequently, there has been no rational religion or education yet known to the human race.

A rational religion can be acquired only through a rational education; for a rational education must produce a rational religion, and both will be always consistent with themselves, with each other, and with all facts.

The circumstances or external arrangements have never yet existed to admit of such an education being given to any one, or in which a rational religion could be practised.

A rational education and a rational religion would form man into a wise and very superior being; or one who, through life, would be consistent in look, word, and action, and whose expression of countenance and whole manner would always indicate truthfulness, intelligence, and confidence in others, and, consequently, superior beyond comparison to any attempt to give these qualities under any of the irrational religions or systems of educations hitherto known and practised.

The first steps towards effecting a change from the present wild, random, inconsistent mode of forming the human character, and of constructing and governing society, will be to convince the public, by demonstrable proofs, of its present total ignorance how to form a rational character, or to construct and govern a rational system of society. Then, to explain the simple and beautiful external arrangements, or the new creation of superior circumstances, by which the rational character can be formed for all, and society reconstructed so as to become rational and easily governed.

Now, as all have been trained and educated on a false base, under the old religions and educational notions and arrangements of society, by which the character of all have been formed, it is useless to find fault with any of their proceedings, except to show how irrational men have been made to think and act; but for these errors it would be irrational to blame them.

Men and women so erroneously educated and placed, could only think as erroneously as they had been taught, and act as irrationally as they had been instructed. Of themselves they could not change their thoughts or actions; the onus to effect both is, therefore, upon those who desire to make the change. Those parties who have been enabled to discover the error on which the society has been based—that man forms himself—and the gross irrationality of the present formed character of the human race consequent thereon, have a great and most important task to accomplish. The discoverers of the causes of the errors of society have also to discover and apply the remedy to overcome this trained and educated irra-

tionality; and, whatever may be its amount or inveteracy, to overcome it, not by violence, but in the pure spirit of charity and kindness, by patience and perseverance, not to cease until evil shall be overcome of good, until all shall be taught to reason and act aright, and attain the rank of rational beings.

This is the conduct now required from those who deem themselves approaching to a rational state, and who desire their fellow men also to become rational; for charity and love can alone effect this change.

Now, there can be no rational education based on an irrational principle. No rational education can arise from external circumstances emanating from a fundamental irrational principle. Hitherto the entire education of the human race has been based on an irrational principle.

Hitherto the human race has been educated on the notion opposed to all facts, that each one forms himself to be what he is; and, amidst external circumstances emanating from that most fatal of all errors. Consequently, there never has been, there is not now over the earth one establishment in which a human being can be trained and educated to become rational; and yet these establishments may now be easily formed for the population of the world. And it is now the immediate and direct interest of all who live that these establishments should be everywhere commenced without delay; for a rational educational establishment will of necessity include arrangements for successfully conducting the whole business of life, and for conducting it in such a manner that all shall be secured through life, advantages superior to any that can be given under the existing system of falsehood, force, and fear, even to the most favoured individuals. The new arrangement of circumstances to give this rational and superior education and training through life to all shall be given in a future number.

ROBERT OWEN.

THE WORKING TAILORS' ASSOCIATION.—In the Association at Castle-street, Oxford-street, two cases of Arbitration have occurred under the rules as provided in case of difference. Mr. G. J. Holyoake was appointed Arbitrator on the part of the men; Mr. Lloyd Jones on the part of the manager. These Associations will one day contribute a curious chapter to the history of self-government.

NEW LONDON COÖPERATIVE STORE.—The provision department of the London Coöperative Store, in connection with the Society for Promoting Working Men's Associations, will commence business on Monday, the 21st of October, for the sale of the usual articles of household consumption. It will deal in none but the best articles, and at the lowest prices charged for goods of a similar description at the largest and most respectable houses. It will deliver the goods at the houses of its customers, orders being transmitted through the post or otherwise. It will deal only for ready money except to its subscribers, with whom it will deal according to the conditions laid down in its prospectus. It will receive the subscriptions of all who desire to become subscribers, and sell them their goods at prime cost, after deducting expense of management and reserve fund. It will execute all orders with promptitude and care, even for goods not kept in stock, charging merely a reasonable commission upon such transactions; the object being to secure to the purchases full quantity and right quality at the most reasonable price. Prospectuses may be had by application, or by a post-office stamp sent to the Offices of the Store, 76, Charlotte-street, Fitzroy-square.

NATIONAL CHARTER AND SOCIAL UNION.—On Sunday the Democratic Conference, out of which this Union originates, resumed its sittings. Mr. G. J. Holyoake was again called to the chair. A letter was read from Mr. Thornton Hunt, who was absent in Leeds, explanatory of the advantages of a comprehensive policy which should include the influence of contemporary parties without compromise of principle, and submitting suggestions with respect to "organization." The debate on the programme brought up by the committee proceeded. Mr. O'Brien, who had not attended previous sittings, submitted two propositions. Mr. Walter Cooper spoke against the decision of the last meeting respecting the omission of the words "peaceful and legal," apparently under the impression, which the *Morning Herald* has adopted also, that the new Union offered no protection against violence or illegality. The Chairman explained that it would deprive the Conference of dignity and reduce it to impotence if it condescended to make a special profession in answer to every objection. He repeated that the character of the Conference was the best guarantee of its policy, and the only one it was becoming to give. It was almost unpardonable to overlook that to avoid a parade of peace was *not* to make a profession of violence, as whoever proposed that course would very likely find. A report in reference to the Conference was read from the *Morning Herald*, but as it was repudiated by the Trades Delegates, from one of whom it appeared to emanate, it was passed over.

THE MODEL PARISH MISSION.—The *Hartlepool Advertiser* has given a long report of a meeting at which a lecture was delivered by the Reverend W. Wight, M.A., of Corpus Christi College, Cambridge, explanatory of the model parish mission which that gentleman is actively promoting. The view the reverend lecturer took of the "Condition of England Question" was precisely that formerly taken by Socialist lecturers, and supported by the same class of arguments, the application only was different in having religious as well as social objects in view. A collection was made at the end of each lecture in aid of the model parish fund. £6000 is the sum required, half of which is said to be collected.

TO CORRESPONDENTS.

We are obliged to "Troublesome" for his complaint. In answer to his first question, we should say that the best information respecting Australia may be obtained at the Colonial Library, No. 6, Charing-cross. A statement of the laws regulating the Galashiels Coöperative Store (by which other associations throughout the country are reframing their rules) would, we have no doubt, be readily furnished by Mr. Walter Sanderson, No. 1, Johnston's-close, Galashiels.

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

POSTSCRIPT.

SATURDAY, Oct. 12.

The Queen and Prince Albert, with the rest of the royal party, arrived at Buckingham Palace last evening, at twenty-five minutes to eight o'clock, having accomplished the journey from Edinburgh to London in little more than eleven hours. The whole progress from Balmoral to Pimlico appears to have been without an accident.

The royal party left Balmoral at eight o'clock on Thursday morning. The weather was fine, and the neighbourhood of the Castle was as quiet as if her Majesty and Court had been going out on a mere drive. The Queen and Prince Albert, the Prince of Wales, and Prince Alfred, occupied a close carriage; the Princess Royal and the Princess Alice, with Lady Jocelyn, Lady Bruce, and Miss Hilyard, occupied a second carriage; Sir George Grey, Colonel Phipps, the Honourable Captain Gordon, the third; while three other carriages were sent on before with the other members of the royal household.

At the various stages from Balmoral to Stonehaven, the Queen was received with a hearty welcome. At Bunchory there was quite a demonstration; flags flying at every point, and the hotel decorated with evergreens and flowers. The Queen and the rest of the party partook of refreshment here, and remained altogether about a quarter of an hour. After leaving Bunchory the cortege crossed the Dee, and for a short time drove through a fine pastoral country. They then entered what is called "The Slug," which is a mountain-pass from six to eight miles in length, and presenting many features of a bold and romantic character. Soon after leaving Rickerton the royal cortege reached Glenury. Nothing can be finer than the view which here bursts upon the traveller from the Slug. The road leads through the bottom of the glen and the fine pastoral grounds of Ury. On the left the country undulates to a considerable height, and is finely wooded. On the right the fields slope upwards in a high state of cultivation, while in front the German Ocean, which on Thursday was like a sheet of glass, fills up the view. As the Court swept along the old Castle of Ury was passed on the left, where the veteran Captain Barclay had two flags flying from its turrets.

Stonehaven was reached about a quarter past one o'clock, and the royal carriages drove directly to the railway station, where an elegant luncheon was provided for her Majesty, Prince Albert, and suite, at the conclusion of which her Majesty was conducted to the royal saloon carriage, which had arrived from London on the previous day. The train, which consisted of six carriages, proceeded at a rapid rate, the only stoppages between Stonehaven and Edinburgh having occurred at Forfar and Perth, at the latter of which stations a considerable crowd had collected to welcome her Majesty.

About ten minutes past six o'clock a telegraphic message was received by Sheriff Gordon that the royal train had reached Linlithgow, and from that time till its arrival in Edinburgh all was bustle and excitement. Exactly at twenty minutes to seven o'clock the royal train came in sight, and its progress through what was once called the North Loch to the Meadowbank station was marked by continuous cheering from the crowds of spectators that lined every bridge and eminence commanding a view of it. A gay party of ladies and gentlemen were assembled at Meadowbank to welcome her Majesty.

The Queen and the Prince having entered one of the royal carriages which was in attendance, drove off to Holyrood Palace. The appearance of the royal cortege in the Queen's Park was the signal for general and enthusiastic cheering. The crowds on each side of this noble avenue had an excellent view, and greeted the royal party with every demonstration of delight. Her Majesty regarded her reception with evident satisfaction. A huge bonfire, which had been erected on the summit of Arthur's Seat, had been lighted up, and the night being dark, the light from this immense blazing pile illuminated the horizon for miles around, bringing out to great advantage the rugged, picturesque outlines of Arthur's Seat and the romantic scenery around it. The effect of the variegated lamps was also very picturesque and striking. The brilliancy of the illumination below only served to reveal the dusky grandeur of the heights beyond. Upon the arrival of the royal carriage opposite St. Anthony's Chapel, the bonfire on Arthur's Seat was fully displayed, lighting up with its lurid flame the crumbling remains of St. Anthony's Chapel. The scene was still further varied by the brilliant and variegated flames of the fireworks, displayed from the heights of St. Anthony's Chapel, and upon the rising grounds towards Salisbury Crags.

The progress of the royal cortege through the Queen's Park was necessarily slow, but a few minutes served to bring the grey turrets of Holyrood in view. Her Majesty, after her arrival, did not leave the Palace; and the dinner party in the evening consisted, in addition to the suite, only of General Wemyss and the Honourable Charles Murray.

At the usual weekly meeting of the Metropolitan Trades' Delegates, last evening, a discussion took place regarding the new line of action proposed by the Democratic and Social Congress. Mr. Delaforce said that several of the Trades' Delegates had attended, and taken part in the discussions of the Conference, but had not been altogether satisfied with the proceedings. Mr. Campbell had been out of town, or he should have attended the late meeting. From what he had heard it appeared that the views of the promoters of the Democratic and Social Conference were not of so practical and beneficial a character as those advocated by the Trades' Delegates. Mr. Bates, who thought the promoters of the Conference were sincere in their intentions, moved that the trades' delegates should meet the Conference again, and discuss their respective objects and principles. After some further conversation, it was unanimously agreed that the delegates should attend and take part in the future proceedings of the Conference, with a view to direct the attention of the members to the principles of protection for labour, as advocated by the trades' delegates.

The *Globe* of last evening states that Southwark is to be erected into a distinct episcopal see. The new diocese, which will be taken from the present overgrown dioceses of London and Winchester, will comprize the whole of the county of Surrey and all that portion of the Archdeaconry of Middlesex lying eastward of the city of London, as well as those portions of Kent which are now comprized within the boundaries of the metropolitan see. The Bishop of Southwark will have a seat in the House of Lords, in rotation with other bishops, after the same manner as the Bishop of Manchester.

The stampers at Somerset-house have been engaged for the last three weeks from nine a.m. till nine p.m. (Sundays excepted), in preparing for the new act, which comes into operation this day, reducing the stamp duties on mortgages, leases, conveyances, agreements, &c. The quantity of parchment sent in to be stamped has been so great, that they have been obliged to have a special locality for the purpose, divided into departments for London and the country districts. During the present week no less than 250,000 to 300,000 stamps under the new act have already been delivered to the parties, so as to enable them to have a portion to commence with. It will be at least a month or six weeks before the present demands can be completed. The *employés* at the Stamp-office receive extra pay for the overtime they are engaged in stamping.

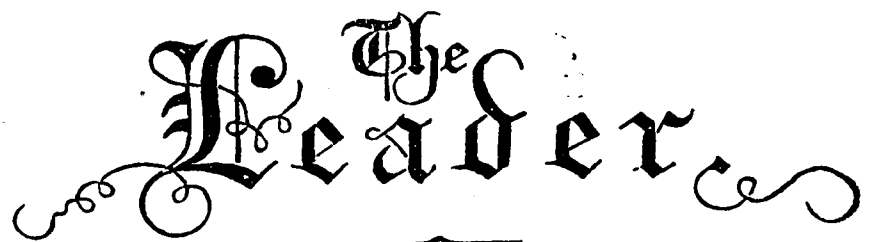
The *Gazette* of yesterday evening announces that the actual surplus revenue for the year ended the 5th of July, 1850, being £3,438,358, one-fourth of surplus—£861,628 will be applied to the reduction of the National Debt.

The Great Bull from Nineveh was safely deposited in the British Museum yesterday. It is, considering the great lapse of time, in an extraordinary good state of preservation. It stands nearly twelve feet in height, and weighs upwards of six tons. The other antiquities from Nineveh were all safely delivered.

The expedition against Friedrichstadt is abandoned, or at least postponed. Troops, siege batteries, and gunboats were withdrawn from before Friedrichstadt on the 5th without molestation. At mid-day the Danes, probably thinking that they should find only a small number of dispirited Holsteiners, made a sally from the city, but were repulsed with so much energy that they were glad to retreat, leaving their dead upon the field. General Willisen, in an address to the people on the entrance of the remains of the 6th battalion into Rendsburg, says:—"The fortune of war had given the Danes this time the victory, but the conduct of the noble 6th had won for them imperishable laurels."

A second ordinance has been published by the Hesse Darmstadt Ministry, containing a number of restrictions on the freedom of the press. The new law is Draconic. Censorship, caution, or exclusion from the post-office, it is true, are not mentioned; but the penalties are enormous, amounting, in some cases, to £100 fine and two years' imprisonment.

The two officers deputed to proceed to Wilhelmshad, Colonel Hildebrand, on the part of the officers of this garrison, and Captain Zink, sent by Haynau, have returned to Cassel. Both have seen the Elector twice. The formal answer given to Colonel Hildebrand is, that a definite reply to his representations shall be transmitted. It appears, however, that the Elector was very near ordering the deputed colonel into arrest. He declared that he demanded unlimited obedience; he would have every one of his ordinances obeyed, and every officer who was unwilling to do his duty should be arrested. Should the Hessian troops prove unworthy to execute his orders, he would dissolve the entire army, and call in the friendly aid of his brother sovereigns. Such was at least the substance of the Elector's speech to Hildebrand. Captain Zink returns to Cassel, the bearer of a letter from the Elector to his general. The latter is commissioned to proceed with the execution of the decrees with all possible energy and promptitude, and is assured that in case the means at present at his disposal shall be found insufficient, others shall be placed in his hands. Accordingly, the commander-in-chief has resumed the issue of orders to his subordinates, and as the press is the great bugbear of men who have nothing but the power of brute force on their side, his first measures have appeared since the temporary suspension of the 4th are again suppressed. The offices of the *New Hessian Gazette*, the *Hornisse*, and the *Frelons*, are beset with military, and all printing operations are interdicted. The general has even forbidden the post-office managers to transmit the journals through their establishment.



SATURDAY, OCTOBER 19, 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.

FINANCIAL AND PARLIAMENTARY REFORM.

DARING to be doubted even by some of the friends whose confidence we labour to earn, we dare not withhold the firm conviction which presses for utterance as to the course adopted by the Financial and Parliamentary Reformers. The experience and reflection of six months have not weakened, but have greatly strengthened, our presumption that while they are proceeding in the right direction, their course is wholly untenable. It is untenable for the most fatal of all causes in political action—insufficiency. We deny, in the most explicit terms, that we own any hostility to the movement; but we will, so far as we are able, make our readers understand that the protracted failure of this movement is not due to the main purport of its objects, but to its insufficiency. Its tendency is right; but it does not propose enough.

We do not ascribe this to the leading men. The leading men exhibit some of the highest qualities; among them a disposition to rely upon the People. But there is some influence at work, we do not know where, which draws back those leading men, and prevents their trusting to their own impulse. Most fatally. It is quite evident, for example, that Sir Joshua Walmsley is in favour not only of universal suffrage—there are few acting politicians now, excepting the very timid, the pragmatical, or the superannuated, who would not readily assent to an universal Parliamentary suffrage—but beyond that he is quite prepared for a thorough reliance on the People; and he, a middle-class man, really desires to have the coöperation and support of the body of the People. Now, that feeling on his mind is not only creditable to himself, personally, but is quite sound politically. Experience will tell us, the experience both of more active times and of our own stagnant period, that political advance is only to be obtained when factions are in competition; or more effectually and justly when the whole body of the People supports the movement. It is quite clear the bit by bit reform of our Government at present means the making of such concessions as shall serve *not* to bring about the objects which the concessions profess to have, but to impede those objects by preventing any more energetic and popular movement. The little Suffrage Bills, for example, are dictated by a wish not to extend the suffrage, but to prevent the extension of the suffrage which might be demanded were the People really astir. Now, this vis inertiae can only be combated by obtaining a momentum which the People alone could give. It is not sufficient, therefore, that the measures proposed by Sir Joshua Walmsley's league should be of the right sort; they must be of a kind also which can obtain the active concurrence of the masses.

Now, the active concurrence of the People is to be obtained only on two conditions; first, that the measures are really of such kind and shape as to win the affections of the People; secondly, that the course of policy laid down be of such kind as to retain the confidence of the People by securing some fruits promptly and successively. History will point to these as the only conditions on which the support of the People has been obtained in the absence of spasmodic convulsions, or heated religious missions.

To test the measures propounded by the Financial Reform Association is to show their insufficiency for this purpose at the present time. We do not condemn them abstractedly; we do not at all condemn them in their tendency; we say they are good. We do not merely admit it, we assert it. But what we do say is, that they are not enough to call forth the active support of the People at the present time, and that there is even something to provoke exasperation and grudge on the part of

the People in the appearance of grudging insufficiency; while the nature of the popular demands is confessed in the very nature of the measures. Sharing, therefore, the objects of the Financial Reform Association, we are bound to urge upon them once more a reconsideration of their policy; and we do so with the aid of the experience derived from the last half year. We can appeal to the flatness which has attended the proceedings of the Association, to the small public estimation which they have yet earned. We would gladly see them have a spice of excitement more congenial than that supplied at the meeting on Monday in the form of suspicion, innuendo, and mortification: we would have them rise to importance not only in the favour of the People, but in the fear of a retrograde Government.

To do that they must recognize the insufficiency of their present programme, and endow it with sufficiency. It is insufficient on many grounds. It is insufficient because it falls short, expressly and intentionally, of the wishes avowed by the People. When there is no real objection, even in the mouths of the leading men, to universal suffrage, it is very impolitic to propose something which falls short even in name, and by that falling short implies an alienation from the People, a censure of the demand sanctioned by the People. It is very impolitic we say. The hints of financial reform thrown out, also fail for very manifest insufficiency. They are not enough to claim the ready and cheerful concurrence of the People. The People wish for something more. But we recognize the insufficiency still more vividly when we see that it would not only be gratifying to the People to ask for more, but that in point of fact it would be quite easy to obtain more. A great deal more. It is quite evident that opinion in favour of a very thorough taxation reform goes very far beyond parings of expenditure. We allow that it is vexatious to devote some thousands of pounds for the prospective advantage of a little boy, the Prince of Wales; but the saving of that sum, judicious and respectable as it would be, would not effect the slightest advantage to the People. We might give that, and stables, and marble arches, and yachts, and state ball finery, and palaces for Ambassadors at Constantinople, and many other things besides, equally needless—we might give all that out of the immense wealth of the United Kingdom, and yet have such financial reforms as should within the year tell very decidedly and beneficially upon the outgoing of the working man. This is the point. The income tax is to be revised next year. Whether wages are short or high, the working man will continue for some time to have his tea, and to pay two shillings to the State every time he buys a pound at the shop—ask the working man of Manchester or Leeds, Stockport or Bradford, how that fact lies—his tea, and his tobacco, and his sugar; always paying to the State. The middle class would hail any clear and intelligible proposition to abolish the tax upon Income, that odious, inquisitorial, inconvenient, untimely claim for cash. The working class would bless the public body that should take the tax off the necessities of life. Why, then, fall short of this manifest reform, of these most politic and obvious measures?

The Financial Reform Association has had some alliance with the Freehold Land Societies, and excellent societies they are. But the whole subject of land is rising in the public mind with the most intense interest. You shall hear the word echoed in drawing-rooms and huts,—in Parliament, in parish meeting, and in public meeting,—in omnibus and railway carriage, both first class and third class. Why, then, does the Reform Association neglect the dictate of the time, and abstain from putting forth a distinct declaration of principle on the subject of recovering for the English People the land which has been alienated from the English People? In all quarters of England and Ireland is rising into practical treatment the great question of industrial occupation for the People—that of securing subsistence to the poor man who shall be industrious. Even parish officers are trying their hands at the practical solution of this great and vital question, in Sheffield, in Cork, in Leeds, in many electoral districts of Ireland, in Bradford, in Abingdon, and in many places which we might name: why then does a body professing to take the lead in æconomical reforms neglect this clamorous dictate of the time? The Financial and Parliamentary Reform Association is suffering itself to be in the rear of public opinion—it is allowing parish officers to take precedence of it in public agitation! Can we more

distinctly express the immense short-coming which it suffers in its own policy? Will it follow behind the guardians of Leeds or Bradford, the United Chartists and Social Reformers, nay, the very guardians of Ireland? Or will it really take the lead? If it would take the lead, in truth it must take a heart of grace, and must really put forth such measures as stand, not in the rear of disorganized public opinion, but in advance of it. And as practical men the leaders of the association ought not to be offended with us for restating explicitly the duty which they must know to be theirs.

THE LAND PROBLEM—PEASANT FREEHOLDERS.

In a letter from Mr. F. W. Newman, full of much practical wisdom, on the condition of the poor, which we published a few weeks ago, after remarking that we had touched the real source of much of the evil in our articles on the land question, he goes to observe that the disease of England is that "*her rural industry is unexpansive*, hence the whole encrease of population flows over into the towns." How to make rural industry expansive, and prevent the ruinous overcrowding of the towns, is a problem which must be solved before we can hope to see any substantial improvement in the condition of the wretchedly poor. As a valuable contribution toward the solution of that problem, we call the special attention of our readers to the following letter from our intelligent and thoroughly-practical friend who writes to us from Germany:—

Bonn, Oct. 15, 1850.

I observe that the "land-question" is gaining increasing attention with you; and it may, perhaps, not be uninteresting to your readers (or perchance to your writers) to hear something of a plan propounded thirty-five years ago by my venerable neighbour, E. M. Arndt, for the creation and preservation of a substantial yeomanry. It was in 1815, at the conclusion of "the peace," when Europe and Germany were to be reorganized, and a new era was to open to mankind, with untold hopes—as is always the case at the beginnings and ends of historical chapters. The "land-question" had already in those days received some decisive treatment: church lands had been appropriated, crown lands been divided amongst peasants, copyholds and feudal tenancies changed by royal edicts into freeholds. In his own country, the island of Rugen and (then) Swedish Pomerania, Arndt had witnessed the operations of extensive "clearings" effected by wealthy proprietors, the destruction of whole villages for the formation of "large farms." His sympathies, besides, were always with the peasants, which, in Germany, means "the people." Considering the nature of his plan, it will also be well to premise that Arndt has always been a democratic man, that he had, at that time, been actively associated with the best men of his period: with Stein, Schön, Gneisenau, Scharnhorst. Though a man of decided "historical views," he has never had—like other eminent German professors and politicians—any feudal predilections; on the contrary, his favourite notions are all eminently Saxon; and feudalism, he somewhere shows, had never been a Saxon institution, but had been brought to Saxon countries by Gaulicized Franks and Normans. The reader will bear this in mind.

The propositions are introduced by some reflections of a social-political nature, which, considering that they were made a generation ago, are remarkable. I will try to epitomize some of them.

Many desire a liberty which on earth never can or ought to be realized.—When everything is made free, nothing remains free; but each gets, in its turn, intruded upon and swallowed up by its adjoining "liberty."—The secret of true liberty consists in a wise regulation of things which touch the freedom of men, not directly, but indirectly, and cause them to move within such limits as to produce the feelings and habits of permanence and continuity, without which no good citizenship can be.—But the tendency of the time is to loosen and disengage, to "emancipate" men from the soil, and to make them shifting, nomadic, and volatile; a tendency pregnant with dangers to the individuals and to the state, and which the latter ought, therefore, to meet by lasting arrangements, whereby a number of citizens, at least, should become permanently attached to the land; for, in a highly-developed and often much-entangled state of political society, men are apt to reverse the order of nature, and consequently of society, till what is called "liberty" becomes the mere rule of chance, everything being left to shift for itself—what has been called the "Devil-take-the-hindmost" rule. To such sort of liberty all wise legislators have, from of old, thought it necessary to set limits. (And here begin the special propositions of the plan!) It can be accomplished by means of agrarian laws.—*Land and property in land should not be allowed to go "free" like persons.* The peasant

and small landed proprietor should, wherever it is possible, hold his land immediately of the State; should, in fact, be a sort of free "bondsman" (Hörige) of the State—that is of the law, and not of any individual—and thereby be saved from becoming the slave, or the victim, of "circumstances." This he proposes to realize, or commence realizing, by the disposal of Crown lands, waste lands (encumbered estates), or any other lands the State could get the disposal of. Such lands to be divided into small farms, but large enough to maintain an industrious and frugal family in comfort and independence; and to be sold as properties held in *fief* of the State; that is, the State shall have the inalienable right to enforce the observation of the conditions of the holding for ever. The principal of these conditions are:—That those lands shall remain peasant properties for ever. No "gentleman," merchant, capitalist, &c., can possess them; neither can they be let for rent; but the owner must always be occupier. In the succession to these properties sons shall precede daughters; one son only (or in the absence of sons one daughter) to be the heir. The arrangement who is to be the "one" might be left with the family. The successor to the property to maintain "honestly" his mother, grandmother, &c., during the remainder of their lives, and to support and educate his minor brothers and sisters till they are eighteen. The property may be sold *entire*, to a peasant holder; but not to be subdivided, nor joined to another holding.

There are more details, but these are the main conditions of the "bond" between the State and its "feoffees;" and he thinks it desirable that one half of the land of every country should be held in this way. "May God," he adds, "soon send us men who look upon this all-important subject with the eyes of a Moses and Lycurgus!" and to the politico-economical objector he answers in the name of the State, "My laws and regulations must, above all, assert this principle, that silver and gold, and what ye call 'wealth,' is not with me the matter of first consideration, but general well-being and permanent virtue." I may, perhaps, take another opportunity to give you some account of the actual state of the German peasantry. At present I will only say that, without the special protection of laws or "custom," small properties of land, wherever they come in contact with accumulated capital, are soon swallowed up by it. There is a striking illustration of this under my eyes. On the opposite side of the Rhine, where the country stretches towards Westphalia, there are few large towns, and no great capitalists; and the cultivators of the land are also the owners of it. While, for miles round this town, which is the residence of many rich people, "gentlemen," and retired merchants, and manufacturers from Cologne, Elberfeld, &c., who have capital to "invest," most of the peasantry have, by degrees, become labourers and tenants of the "townspeople." J. N.

ASSOCIATED HOMES.

MISS MARTINEAU has seized upon an interesting subject in the letter which we publish, on Associated Homes for Poor Ladies. Her minute, graphic description of the every-day life of an elderly unprotected female in London is in her happiest manner, and will have the effect which she anticipates. Indeed, there are many persons besides the class she describes who might greatly encrease their comfort and happiness by planning to live in "self-contained chambers," forming parts of large houses. We have often wondered why so little advantage has been taken of the associative principle by persons of good culture and limited income, of whom there are so many thousands in London. Were any liberal speculator with a due amount of *constructiveness* to turn his attention to the erection of one or two large houses of this kind, he might obtain "a good return for his outlay," and at the same time pave the way for a great social reform. What Miss Martineau says with relation to poor ladies is no less applicable to hundreds of poor gentlemen:—

"The money dribbled away in providing twenty lodginghouse lives will provide each inmate with a room, and the whole household with a cheerful sitting-room. Their few books put together might make a library. Among so many, a piano would not be out of the question; nor a subscription to a library, and to lectures here and there."

Why should not some active, bustling, planning philanthropic builder try what can be done in this direction? He might commence with an Associated Home planned to accommodate single men, possessing incomes, say, from £60 to £100 or so. If that succeeded, then the plan might be extended, by the erection of Associated Homes for married couples with families, and ultimately for married couples without families, to whom the isolation of a separate home is frequently as irksome and cheerless as is that of single men and women. The experience of model lodginghouses

for the artizan class *proves* that such a speculation must succeed: we have known many instances in which it would have supplied a want.

LORD STANLEY'S RECONTANTION.

HALF-badgered to death by Mr. George Frederick Young and his humdrum colleagues of "The National Association," Lord Stanley has written a letter in which he declares that he has not surrendered a single jot of his Protectionist principles, but that he adheres most unequivocally to all the opinions he ever expressed in and out of Parliament on the free-trade question. After stating his surprise that any one should infer from his speech at Bury that he had changed his opinions on the subject of Protection, he tries to show why the farmers of Lancashire may profitably invest capital in the improvement of his father's estates, although such a course would be ruinous in any other part of England. His reasons for thinking that there was room for the profitable investment of capital in the district where he was speaking were

"First, that it was not a corn-growing district, and little affected by the price of corn; next, that, not being even exclusively an agricultural district, it had the advantages of an inexhaustible market for its produce, and an unlimited supply of manure at its very doors; and lastly, that a great portion of it being wholly undrained, and consequently full of water, the simple operation of draining, even if it cost £12 the Cheshire acre (nearly double the statute), would encrease the productiveness of the land to an extent which would amply repay the outlay. The fact is, that the country round Bury is either in grass or under green crops for the supply of the great manufacturing towns, and, a portion of it lying high, is better fitted for rearing young stock in the summer than for any other purpose; but a very small portion of it is suited for any description of corn, and a still smaller for wheat. It is, therefore, as far as the corn-laws are concerned, an entirely exceptional case—and I took care so to treat it."

So much for the advantages possessed by the farmers of Lancashire over those in other parts of the country. But did it never occur to the noble Lord that all these advantages have already been taken into account by landowners and their agents in fixing the amount of rent which a Lancashire farmer must pay? Take a thousand acres of ordinary land belonging to the Earl of Derby, for example, and a thousand acres of equal fertility in any other county at a distance from a large town, and it will be found that all the advantages arising from the proximity of "an *inexhaustible* market" and "an unlimited supply of manure" in Lancashire have already been appropriated by the noble landowner in the shape of additional rent. Had Lord Stanley been addressing a number of men who cultivated their own estates his argument might have had some show of reason; but to speak of farmers enjoying any advantage from their nearness to large towns is utterly absurd. This Lord Stanley may easily ascertain by comparing his father's rent roll in 1850 with what it was in 1800, when the population of Lancashire was not more than half of what it is at present.

Lord Stanley ought also to be aware that, while the dearness of land in Lancashire places it on a level with other counties as regards farming profits, the dearness of agricultural labour in the neighbourhood of the manufacturing towns renders Lancashire one of the worst counties in the kingdom for agricultural improvement. On this head we lately met with some very pertinent remarks in the *Ayr Advertiser*. An Ayrshire farmer, who had been paying a visit to England some weeks ago, gives his neighbours the result of his observation:—

"The dearness of labour, and the scarcity of active, skilled farm-workers, must be a serious obstacle in the way of good arable farming in Lancashire. With us the thinning and hand-hoeing of turnips is all done by women and boys, at a wage of ninepence or tenpence per day; in Lancashire, we see men, whose daily labour costs two shillings, stooping over the hoe and handling it in a very inept manner. So many females are employed in the mills that scarcely any can be got for field-work, save in hay time, when a few turn out at eighteenpence a-day. The difference in cost is thus very great. While we have turnips twice gone through and well cleaned for six shillings per statute acre, they cannot do it much under twenty shillings. The cost of every description of farm-work is greater than with us, though not in the same proportion. Reaping, which is here performed for from seven to eight shilling an acre, costs there from ten to twelve. And these matters cannot be much mended by hiring a number of young men, giving them victuals and lodging in the house. A Scotch farmer would sicken at the interminable cookery which would be necessary in such a case. Only think of *five* meals in the day; and these prepared in a nicer manner than the Scottish labourer thinks of. We would not have the reader to infer from this that the English labourer eats a greater quantity than the Scotch; but the greater frequency of

his times of eating, and the more delicate manner in which his food must be prepared, cause a very different amount of work. The cookery in the kitchens of our farmers would appear to their English neighbours as very homely indeed. Our farmers possess a treasure in the frugal habits, the persevering industry, and the intelligent zeal for the interest of their employers which our cottars and other farm-labourers usually manifest."

The farmers of Ayrshire are not so well situated as those of Lancashire in regard to markets, but they have labour at a much lower rate. Wages in Lancashire are fifty per cent. higher than in Ayrshire, where the poor labourers are content with coarse and scanty fare. The result is that agricultural improvement proceeds at a much more rapid pace in Ayrshire than it does in Lancashire, to the great inflammation of rents, which are at least fifty per cent. higher in "the Land of Burns," than in the county of power-looms and spindles. "The frugal habits, the persevering industry, and the intelligent zeal" of the Scottish labourers, instead of improving their condition, as they ought to do, have simply the effect of enabling the farmers to pay more rent. Such are the results of our present system of land tenure, and our imperfect organization of industry.

RAILWAY PASSENGERS' ASSURANCE COMPANY.

FOR the year ending December 30, 1849, there were 53 passengers killed and 396 more or less injured! a very small number considering how many millions travel by that mode of conveyance, but large enough to teach one the value of insurance against damage to life or limb. The public thinks so too: the Railway Passengers' Assurance Company is gradually extending its beneficial influence among railway travellers, nor can we believe that anything else than ignorance of its existence, or want of reflection should prevent any traveller from availing himself of the advantages it offers. For a single journey a first-class passenger can insure his life for £1000 by the payment of 3d.; a second-class passenger can effect the same for £500 on the payment of 2d.; and a third-class passenger, by paying 1d., can insure his life for £200, for one journey, however long it may be. Commercial travellers and others, who are daily making use of the railway, can ensure their lives for £1000 for a whole year, by the payment of 20s.; and in the event of personal injury being sustained the Assurance Company grants liberal compensation to the person injured. We are aware that many people object to insuring their lives from something of the same superstitious feeling that causes the majority of persons to put off making their wills till they are at the point of death. A remarkable instance of this occurred the other day in the case of a traveller who lost his life on the Caledonian Railway. On starting from Carlisle, in good health and spirits, he was recommended to insure his life, but he laughed at the very notion. The same passenger, while entering the carriage at Lancaster, while the train was moving, lost his hold, and falling below the wheels, was killed instantly. Had he bought an insurance ticket at Carlisle, which would have cost him 2d., his relatives would have been entitled to receive £500.

THE HIGHLAND APOLLYON.

ANTIQUE times had their difficulties and perils, but our own may rival them. The wandering knight was forced to fight his "right of way" over the vanquished corpses of dragons, "gorgons, and chimæras dire;" and grim was the peril which beset poor Christian in his journey through that famous valley where Apollyon—also "without trousers," you observe!—would not suffer him to pass. But is the Christian student better off? Read the account given by one "Cantabrigiensis," how his peaceful path towards the Delectable Mountains was interrupted by a Northern Monster, who, deriding the decision of lawyers, swore lusty oaths that no amount of "horsehair verdicts" should make the path through Glen Tilt a peaceful one. This terrible Apollyon, hideous to the sight and foul in his diction, grappled fiercely with the intruding Christian, resolved to maintain his ground by the force of his own right arm; but, finding his strength insufficient, and ignorant of chivalrous generosity, he called his attendant Apollyons to the rescue: four monsters rushed down—all with large moustachios and naked legs—and the appalled students were vanquished and led away. They had to await till the friendly darkness set the monsters snoring, and then they passed through the valley undisturbed.

Now, is this a trifle? We ask any reader of lively imagination what he thinks of the peril of meeting in a Scotch mist with a monster such as that? If, indeed, the reader be a man of practical turn of mind—one who pays his taxes and attends to the parish—he will naturally pooh-pooh such terrors, and say, Why, sir, let any man wishing to pass through Glen Tilt get a policeman to accompany him, and if the monster appears let that guardian of the British subject smite the

monster on his empty crown; let him be treated, sir, as a drunken fool, and if uproarious, let the staff calm him.

SOCIAL REFORM.

EPISTOLÆ OBSCURORUM VIRORUM.

XIII.—COMMUNISM—ITS PRINCIPLE.

TO ERASMUS.

October 17, 1850.

"CONCERT in division of employments"—that, my dear Erasmus, I have explained to be the principle of Communism. But before I go to the application of the principle I will explain some of the terms by which the different sects of Communists are called. I am induced to do so by the very frequent question with which I am met—What is the distinction between Socialism and Communism—what is the distinction between Owenism and Christian Socialism—and so forth? It is remarkable that the first propounder of the Associative principle in modern times, St. Simon, must be ranked as a Communist; that is to say, as one who carried the principle of concerted labour out to its fullest conclusions.

Some suppose that the principle of Association is nothing more than partnership; and partnership of a very liberal and extended kind is the principle of Fourierism. The temporal part of Fourier's system—I do not pretend to understand the spiritual part in the slightest degree—consists in this. Several persons, of varying social station and means, to club their whole forces together in the production of a common property; the property, however, to be divisible in such manner that more than one share may come to each person: one share is to be given to labour, one share to talent, and one to capital; and the same person may take a share under each of these heads. The return may be made in the shape of dwelling accommodation, mere labour having less luxury than capital can claim. Each person has a right to withdraw from the common property the equivalent to that which he put into it. Do not understand this as a full explanation of Fourier's system; that I hope we shall be able to give in the *Leader* at no distant day; but at present I am only explaining the relation of the system to others. You will observe that it is no more than an extended partnership, maintaining, to a great degree, the separate interests and the existing rank distinctions of society as it now stands. Fourier is not a Communist at all.

Owen's system consists of two parts—an ethnological theory and a plan of concerted labour. The ethnological theory is, that man is formed by the circumstances with which he is surrounded from the first moment of his existence, and even before his existence, in the shape of parentage; and that, therefore, if we wish people to attain the happiness belonging to healthy and virtuous existence, we shall be able to do so by surrounding them with "superior circumstances": vice, crime, and misery resulting from the "inferior circumstances" which prevail in existing society. I think that Owen altogether misconceives the relation of the stronger passions to the typical form of human nature; he is not aware of their inherent tenure, their inextinguishable force, and still less of the sublime results which even the "lowest" of them have had. The ethnological theory, therefore, seems to me to be presumptive and fallacious. The principle of Owen's plan is the contribution of labour towards a common stock and common property. His ideas respecting marriage and religion have varied considerably, and appear to be not fundamentally settled. His plan has been called "Coöperation." Socialism seems to be no more than the doctrine of Coöperation carried farther into systems for forming societies to work upon the principle of coöperation, such as Owen's own communities, Morgan's self-supporting villages, and the like. The associations of tailors and other workmen, and the coöperative stores now established in London, exemplify Coöperation; the Rappite Community in America is a living exemplar of Socialism.

The Communist holds that the principle of concerted labour—that is, of concert before the distribution of employments—implies these consequences. First, the distribution of the fruits must be on the same equality with the distribution of employments, so that whatever each labourer may produce—however inferior the produce in exchangeable value, or however his occupation may be one non-productive, though useful to the community, still, when the common stock has accrued, the share goes to him equally with all the rest;

the whole body of labourers having agreed before they distributed employments that the distribution should not prejudice them in the end. Many who, like the chimney-sweeper, now consent to most needful occupations, are paid worst of all.

The Communist further holds that this principle, in its nature, involves the abolition of social distinctions; that it also involves the abolition of personal rights beyond the claim for the natural wants. It will be perceived, therefore, that Communism is directly antagonistic to any idea of personal property either in things, in privileges, or in the actions of others; and among the theoretical consequences it follows that perfect Communism would destroy the institution of marriage. This is the alarming and opprobrious consequence which is generally alleged against Communism. I need not remind you that before we can attain to a Communistic state of society the whole round of knowledge, opinion, institutions, customs, feelings, must have changed so thoroughly that we, at the present moment, are totally incapable of appreciating the feelings of such a period, of devising regulations for it, or of criticizing in any degree or manner. This alarm which attaches to the idea of perfect Communism is a bugbear. We know how long doctrine can exist, and be professed by whole Peoples, without attaining to any such frightful perfection. For example, the doctrines of Christianity have been professed now for nearly two thousand years, and yet we have made no very alarming progress towards that practice which would oblige us to love our neighbour as ourselves, or to sacrifice our worldly goods for the love of God and the welfare of our kind. The doctrines of Christianity are said to exist as a conviction of the English people; but any practice "so destructive of property" is wholly unknown amongst us. We might admit theoretical Communism with as little chance of any present completeness as the English people now admit Christianity without any notion of fulfilling its doctrines. To say that you are a Communist, in fact, means that you recognize the principle of concerted labour, and are prepared to recognize also all its logical consequences; and for discussion the broadest principle is generally the best, since it has less of logical inconveniences in it.

I now come to the application of this principle. Such application is not merely urged by advocates of the doctrine; it is, now, in some form or other, demanded by considerable numbers of the People. The spread of Socialist opinions, for many years considerable in large towns, has extended to villages, and even, as the Commissioner of the *Morning Chronicle* proclaims, to the rural districts of England. Protection was a rude and imperfect form of Communism. The demand for laws to prevent the mischievous effects of competition in wasteful railway structures; in helpless dissolutions of railway companies, when their projects turned out ill; in improved laws to regulate labour, such as that to restrict factory time, and most notably in the many attempts to make the Poor-law thoroughly effective—these are instances of a desire to apply the Communistic principle without the consciousness of its full import. The arguments for breaking down the laissez-faire influence in the distribution of land is another example of increasing disposition to puzzle out some mode of inducing concert between the landlord, farmer, and the labourer, so as to augment produce and benefit all three without trusting to the labour-market, the competition for land, or the rights of rent, and it is a very striking example of the Communistic impulse. In all these things we see the tendency with a perfect unconsciousness of the doctrine or of the true principle upon which the agitators proceed. It is not less remarkable, that in all these agitations, the demand is supposed to be a "breach of principle"—a sort of licence,—something which must be granted exceptionally, under very great need. Now, the maxim that "the exception proves the rule" is logically inadmissible. The exception proves that the formula called "the rule" has not been sufficiently extended to take in all circumstances which it professes to include. An exception, especially a sweeping exception, utterly disproves the rule. This conscientious movement in various classes of society is not any breach of the true and fundamental principles of political economy, but it is in obedience to a principle of that half-developed science which is not seen by the agitators. They have by experiment ascertained the insufficiency of the competitive principle to be the sole bond of society, and they are now acting

under an instinctive obedience to another principle which is as yet invisible to the majority: it is the principle of concerted labour.

The progress in the reforms which necessity dictates is the more hesitating, slow, and uncertain in present fruits, because the intellectual conscience is not yet fortified by a knowledge of the principle upon which the agitators are actually proceeding; because, at present, they are going counter to their intellectual convictions. The way then, to supply those reforms with the needful warrant, to make them rapid and steady, is to demonstrate the principle upon which these agitators are unconsciously proceeding, and to set them free for an energetic pursuit of their demands with clear understanding and sound hearts.

Now this, it appears to me, is the special function of the doctrinal Communist in the existing state of public affairs. It is his peculiar duty to explain to these empirical, unconscious, and often timidly hesitating agitators, how thoroughly they are in the right, how perfectly their instinct is warranted by sound reasoning, how truly their necessities are governed by natural laws, and how safe is the trust in those natural laws. I do not conceal that the principle of Communism implies a larger trust in the generous feelings of our nature,—in its affections, conscience, and human sympathy,—than the principle of competition; but instead of entertaining any doubt of the principle on that account, I feel the stronger faith in it; because, instead of appealing to a part only of our nature, and to that part which is necessarily destructive in its tendency, it appeals to the whole of our nature, and to that part which is thoroughly constructive. There is no greater delusion in the most fantastical portions of political economy than that which presumes selfishness to be the sole, or even the most powerful, incentive of human actions. I will not now go into that profound moral question. I will take things practically as they stand, and be content with pointing to the overriding influence of family affection, of friendship, of love; to the irresistible force which all manly men—that is, men exhibiting the elemental qualities of man's nature—feel in the appeal of any fellow-creature in trouble or dejection. We see these unselfish feelings override mere self-interest every day of our lives—we see that to all of us the happiness of life, that is to say, the gratification of the strong instinctive impulses, consists in obeying these feelings; and when I find a principle that tends to complete the construction of society, and that, at the same time, thoroughly accords with these elemental and predominant feelings of human nature, I have the greater faith in the breadth of the laws which belong to it, the greater certainty of its working.

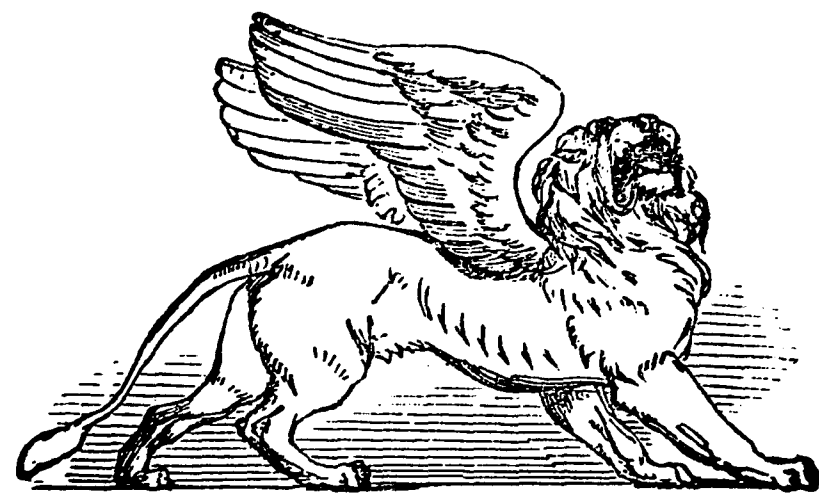
To promote the application of the principle, then—speaking of it for the present in the abstract form—it is needful to throw light upon it where we find it working in these unconscious struggles, these imperfect efforts.

Communism is said to be "destructive of property"; property being necessary to the existence of industry by securing its fruits. Truly, however, it is but the extension of property to the whole body politic; as, commercially, it may be called the extension of insurance to the whole body.

Here, Erasmus, I leave for the present the abstract and theoretical enquiry which I have been rapidly suggesting, rather than thoroughly developing: I shall now proceed, with the like rapidity, to indicate the nature of the measures which seem to be dictated by the principles thus elicited. In leaving the analysis, I would ask you to supply the imperfections of my statement with the reflections of your own candid and vigorous mind. I have no hope—I have no desire—to "convince" you. Sound doctrine, speaking broadly, never advances by that process called conviction: it marches by the process of spontaneous conception.

Ever yours, THORNTON HUNT.

SECTARIAN EDUCATION.—The more narrowly we examine the matter, the more evident will it become that the sticklers for a sectarian education, as the only one allowable, are the great stumbling-blocks in the way of true religion, and that the ignorance which they cherish is the grand source of that apathy and irreligion against which they clamour so lustily. Science is by them reviled and despised as merely human knowledge. The epithet is ludicrously false and illogical. *All knowledge is divine.* All knowledge refers to God, or to God's doings. There is no such thing as "human" knowledge in the proper sense of the word. What is true is of God, whether it relate to science or religion. What is not true is error, whether espoused by infidel or priest, Lutheran or Catholic, Mahomedan or Brahmin.—*From the Life of Andrew Combe.*



Open Council.

[IN THIS DEPARTMENT, AS ALL OPINIONS, HOWEVER EXTREME, ARE ALLOWED AN EXPRESSION, THE EDITOR NECESSARILY HOLDS HIMSELF RESPONSIBLE FOR NONE.]

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.

MORALS OF THE PUBLIC SCHOOLS.

Oct. 15, 1850.

SIR,—The institution at Carshalton has been unfairly treated. It has been singled out for exposure, and held up to the animadversion of the world on grounds which, if conclusive at all, tell with full as damning force against every other public school in England. Let the following story speak for itself. I can give you no names, but I hold myself responsible for its substantial truth:—At the close of the holidays 184—, an Eton boy, just turned fourteen, was seized with typhus fever; and, after a few days' illness, was told he was going to die. When the first shock was over (and it was a very dreadful one to him) he desired to be allowed to speak in private to a lady who, after he had lost his mother, had supplied her place to him. On the dark shadows which were closing round him the character of Eton stood out in terrible relief, and he appalled her ears with a close and rapid narrative of the vice into which he had been rather dragged than led, entreating her (ineffectually as it proved) to use her influence with his father to remove from Eton his little brother, lest he, too, should follow him to that place of torment, on the edge of which he believed himself to be standing. Out of the mechanical routine of religious instruction, hell was the one distinct idea which remained to him. There, full of horror at the impurity in which he had been steeped, he supposed he was going. He died.

The story needs no comment. He had, at least, been in hell, if he was not going there.

I do not know the exact nature of what he confessed; but I know what public schools are, and I can easily guess. The event in boys' lives at English schools is the initiation of sin. They take their degrees in vice; and they are heroes to one another according to the stage to which they have descended. I say this is so. I have been at a public school myself; I have had close knowledge of every other public school in the country; and I am certain that by the mass of boys (I do not say by all) those who have taken the last step are regarded, in virtue of it, as having passed into manhood; they move about in a higher atmosphere, and are looked up to with a mysterious awe as belonging to another order of beings.

It is the same in all schools; they are taught the doctrines of religion. They go through the drill exercise of chapel and of lecture; but, of religion as giving dignity and beauty to human character, they see nothing of it, they know nothing of it, and they can conceive nothing of it. Boys are born hero-worshippers. You cannot govern them by rule and precept. You must show them persons to imitate and admire. But those whom they see over them (I speak generally) excellent as they often are, have not the qualities which boys value or understand. They may be admired as scholars, they may have a great name as theologians, but men to be imitated with enthusiasm as high types of human character they are not.

I do not say that it is the master's fault. They are educated themselves to teach Greek and Latin; and that at least they do; but I insist upon the result, which proves deplorable error somewhere. Surely, there is the beautiful, the noble, the complete type of man possible. Dr. Arnold was a near approach to it, and Rugby, which, under him, was a partial exception to what I have been saying; yet even one of Arnold's pupils repeated to me, nearly word for word, what I have said above as to the way in which vicious boys were regarded at Rugby. The system is out of joint. The education of character is utterly neglected among us; and, as long as we refuse to consecrate our manly and animal energies to God, we may depend upon it the devil will take possession of them, and have things, as he has them now, pretty much his own way.

Are the authorities aware how things are? I am asked. Many of them I know are so; and most deeply deplore their own inability to do anything to mend them. Some few there may be who forget their own school-days, and believe in the absolute virtue of existing institutions in their existing form; but the wiser know better than that, and if they saw any possible remedy would not be slow to avail themselves of it. Only the evil has so permeated the entire system that their hearts sink under its magnitude, and they escape from their distress into the idea that it is inevitable. Boys will be boys they say. You can't help it. They sow their wild oats; they will learn better by-and-bye: it is so; it was so; it always will be so.

Perhaps they are right. I do not say that they are not; but, at any rate, if public schools must have such a character, let us look it in the face. Do not whitewash them over. If they are full of evil, do not let us go on lying to one another and canting about the religious education which is given in our venerable institutions.

The plunge in the river Styx may do for an Achilles; but it is not all of us who would risk our children into it if we knew it to be a veritable Styx, and not a river of Elysium. At any rate, I say, let us see clearly which it is. There is no knowing; air and sunshine are wonderful things; and a remedy may not be so impossible if once we can get the daylight in upon the system as it is working now. The long-threatened Communism will reach the schools at last. Let it so far follow the authorities of Carshalton as to examine boys and masters upon oath on the habits of the school—only not visiting on their heads the faults for which the institution and not they are responsible; let us have the results to judge for ourselves.

J. A. FROUDE.

ASSOCIATED HOMES FOR POOR LADIES.

Oct. 12, 1850.

SIR,—It appears to me that there is no class in more pressing need of the benefits of the Associative principle than that of poor ladies. Destitute ladies, till lately too few in our country to be called a class, are beginning to be cared for. The intolerable woes of unemployed and superannuated governesses are now becoming known; and, if charity could do anything to redeem their condition, the redemption must have begun. But there is a class of sufferers which cannot be spoken of in connection with charity, and which must be relieved by self help, if at all—the gentlewomen with extremely small incomes, who are scattered through London to the number of very many hundreds, living a comfortless and listless life on means which might secure for them a much brighter existence, if they would but unite their small funds, and avail themselves of the economy of Association. I do not forget what Southey wrote in behalf of such; nor Lady Isabella King's institution at Bath; nor some recent efforts to induce women so circumstanced to become Sisters of Charity. It is, no doubt, true that we much want improved nurses for the sick, and yet more for the insane, and that the best nurses are likely to be yielded by the class I speak of. But what I am thinking of now is the welfare of the ladies themselves,—of a larger number than are likely to have youth, and nerve, and power of mind to undertake any professional employment, or pledge themselves to any enterprise under the command of others. What I am thinking of now is merely the easy method by which the chill of poverty and isolation may be turned into the warm glow of comfort and companionship, and some enjoyment be given to a life of hitherto mere endurance.

A woman may live on £50 a-year. She may obtain respectable board and lodging for £30; and, by close management, she may make the other £20 serve for dress, washing, postage, and stationery;—though hardly for medical attendance, and certainly not for any sort of travelling, or other recreation that costs money. I should like to know how many gentlewomen are now living alone in London on £50 or £60 a-year? I say alone, though many are living at boarding-schools, or in strange families, where no inclination, but only necessary thrift, leads them to take up their abode, and where they feel more cruelly alone than in a solitary lodging. Those may be called happier who have strength of nerve to live in a solitary lodging. But, what is such a life to a woman who had a home in her youth, and has now a cultivated mind, whose tastes cannot be gratified on account of poverty?

Her health is almost certain to fail. She cannot afford to eat meat more than three times a-week; and when people live alone, without servants, they are apt to become careless of their food. She takes a scrap of something cold,—whatever costs least in money and trouble. And if her daily dinner were ever so good, it would fail to nourish her duly, for want of the convivial element which has so much to do with healthy digestion. She is obliged to stint herself in fuel. She lets the fire go out on any pretence, and cannot at the same time have a glowing fire and a perfectly easy mind. She takes less and less exercise. It is so much of an effort for a solitary woman to take a walk in London, without a particular ob-

ject, that any rain or fog or summer glare serves as an excuse to keep her at home. And she can never get into the country. Even if she could afford trips to where trees grow and daisies may be seen, she could not face the necessary condition of going by herself in an omnibus or a cheap steam-boat. If it is said that this is very weak, and that people who are so poor should not have fancies, the painful answer is, that women who seldom speak or are spoken to are weak and the prey of fancies. She would like to do some good in the world; but she cannot go alone among the poor; and, without anything to give, she cannot see how to make a beginning. An American lady in London told me in breathless amazement, that she had been talking with a lady who said she had never in her life spoken with a poor person. I do not know what she would have thought if she could have known how many kind-hearted, unselfish women there are in London who never in their lives spoke with a poor person. The single ladies, living on £50 a-year, are as little likely as any to have the opportunity. The poor lady's morning hours are occupied with making and mending her own clothes; turning and turning about every article, to make it last as long as possible. Perhaps there is a flower girl in the street, but she cannot afford a bunch of violets. No newspaper comes in. She never sees one, except, perhaps, as the wrapper of a parcel now and then. She has read her own few books till she knows every mark on every page; but she sees no others. She cannot subscribe to a library. The evenings are, for half the year, very long—spent between the low fire and the single candle. She has only her needle again and the old books to amuse herself with; and the sight grows dim and dizzy when the heart is dreary. She loves music, and could once play well; and a thirst for a piano comes over her now and then; but it is years since she touched one, except in the house of some acquaintance, when she found she was grown too shy to play in any body's presence. A fine Sunday is her most cheerful day; though she is then haunted by some fear that, in the careless habits, the unavoidable indifference to dress which have grown upon her, she may have lost the art of dressing as she was always wont to do for church and the Sunday streets. And on rainy Sundays, she must either get wet and see her best clothes spoiled, or stay at home; for she cannot afford coach hire. While the world is pushing on, with its new knowledge and its fresh devices, and multiplying amusements, she is consciously falling back. Except from the handbills on the walls and walking placards, she knows nothing of these things. She can go to no lectures; and may no more dream of entering a theatre than of going to Court. If such is her life at best, what is it in sickness? The picture is hardly to be borne. The less said the better; and it cannot be necessary to say anything.

It may be true that strength of mind might break through much of this restriction and misery. One lady in a hundred so circumstanced would take a vigorous daily walk in the parks, and go about in omnibuses, and make her way, by some means, to a newspaper and a piano, and become a sister of charity in her neighbourhood. It is delightful that one in a hundred can do this; but if the other ninety-nine cannot help themselves in her way, is there no other? I think there is.

How vast would be the economy if twelve or twenty of these ladies should club their little incomes! I cannot but think that women sensible enough to try, avoiding the dangers which have been fatal in the few cases of female association, might make out a life of a far higher order than is otherwise likely to be ever within their reach. They must avoid class distinctions, like those which broke up Lady Isabella King's institution. They must avoid all approach to conventional rules; all rules, indeed, but the very simplest which are necessary to the plan; such as the hours of meals, and of closing the house. They must be above the objection to avow, themselves single women for life; an objection which, whether founded in reason or not, I suppose to be the chief cause of the experiment of association not having been tried ere this by those who need it so much. They must prepare themselves for a life of domestic obligation, for a life of home duty and charity, rendered sometimes hard by the absence of natural home affections, but, surely, less hard than a life devoid of such duties and charities. The question is, not whether the life is that which a woman would like best, but whether it is not the best which, at the moment, she can command. If her reason and feelings tell her that it is so, I cannot but think that her spirits may rise in the prospect of it.

The money dribbled away in providing twenty lodging-house lives will provide each inmate with a room, and the whole household with a large and cheerful sitting-room. Their few books put together might make a library. Among so many, a piano would not be out of the question; nor a subscription to a library, and to lectures here and there. There would be a daily newspaper, and perhaps an evening party weekly, if they had the courage to offer their friends their own plain fare, and nothing more dainty. And how luxurious would that plain fare now seem!

how strengthening and convivial! The warm soups which solitary people can never have at home, and which are such good economy in a large household; the hot joint every day; the variety which would present itself, without thought or care about ordering! By a very little activity on the part of all, a great deal of servants' work might be saved, and the ladies' health and spirits would be all the better. There must be notable housekeepers amongst so many, who would know how to keep an airy house, and good fires, and a good table. How easy would the daily walk become when no one need go alone, and objects would be constantly arising to tempt walkers in this direction and in that! On a rainy Sunday four might take a hackney coach to church, though one could not; and they might often, in little parties, stretch out into the country—the terrors of omnibuses and cheap steamboats vanishing before the talisman of association. These things are pleasant to think of; and the rousing winter fire, so much cheaper than twenty little heaps of faint embers; and the cheerful winter lamp, so much cheaper than twenty single candles burning in as many scattered rooms. It is pleasanter still to think of the nursing and solace in illness which would thus come of course; the prompt medical care; the better chances for health and life; and the soothing in sickness and in death. But there would be something even better still—the natural exercise and gratification of mind and heart, in comparison, I mean, with the life of isolated poverty. Each should have full liberty of solitude in her own room; but there would be some social natures among so many. How much, amidst their diversity of talents and attainments, must they learn from each other; and how much, by uniting their gifts, might they teach! Such a household would be an admirable school for teaching that in which the education of girls is now most defective—domestic management. School-girls never learn it at all, and it is an art which ought to be acquired early. How many parents might be glad to have their daughters instructed in needlework, in shopping, in ordering a table and a whole house, in a family like this! And, again, many a lady who could teach one language or accomplishment well, but was too modest to offer it because she could undertake nothing else, would here find opportunity of using her gift—of tendering her little word of wisdom, her single contribution of knowledge or of art, where it would be eagerly received. Something, whether little or much, might thus be added to the income of the household. And there would be, again, something better than this. What heart-cheering little charities would now become possible! How the associates, in pairs or in trios, might penetrate the dark places in their neighbourhoods, going among the sick, and the vicious, and the ignorant! Health of spirit would visit the most depressed when she found her fingers working, and her lips speaking, and her hours flying fast away in the dear old work of ministering. Here, again, there can be no need to say more.

For fifteen years that I have been talking of such a scheme of life as worthy of trial, listeners have shaken their heads, and said the ladies would quarrel; that they would not have courage so to pronounce upon themselves as single women or widows; and that a life of privacy will always be preferred by ladies. Denying none of these objections, I still wish—and more and more earnestly—to see the experiment tried. The ladies might quarrel; and if they did, the discontented could go back to their solitude. But it seems to me that the irritations of solitary poverty must be worse for the temper than the collisions of a household. Whatever care was used in the first selection (and great care should be used), there would no doubt be faulty tempers and uncongenial ways among persons so brought together. The question is, whether there would be forbearance, justice, and benevolence to deal with the evil here as in other human associations. As for the second objection, women who could sacrifice so much to it must take care of themselves as they best can. They are not subjects for the experiment. As for the third objection, it is probable that every woman of the twenty would prefer some mode of life which she cannot obtain to that which association offers, as a young shopman might like to be a college student, or an invalid to be running about in rude health. The question is, whether, their desire being impracticable, the new mode of life is worth trying as an improvement upon the present one. It seems to me that few could prefer the sort of privacy I have described to the associative life, which would still afford to those who wished it more privacy than ninety members of society in a hundred can command. But what I think about this is of no consequence. I want to know what others think, and especially those who might be the subjects of such an experiment. If any such have anything to say, let us hope they will speak.

HARRIET MARTINEAU.

A REPLY TO ATTICUS.

Bath, October 16, 1850.

SIR,—Perhaps your correspondent, Atticus, who writes against Unitarianism, is not much a reader of

the Bible, and if so, he will not know the words with which I should reply to his very uncalled-for and, as it appears to me, very unprovoked attack upon a body of fellow-thinkers who have made no attack upon the columns of the *Leader*, at least no attack so hostile as to require such hostile demonstration.* Having admitted it, you will, of course, readily give insertion to my rejoinder to it, which I have hastily written.

In reply to Atticus's animadversions on the sluggish, indifferent, numbing character of negation and indolence which characterize Unitarianism, and his reproach that they have none of the "holy madness" which, he says, wrought in a Paul, Luther, Mahomet, George Fox, subduing the earth; and his taunt, that speaking nothing new and speaking what it did so very feebly, how was Unitarianism to traverse society as a whirlwind, effecting change and conquest. I would ask him to read that verse in the Bible story of Elijah, which relates him as waiting to see the power of God express itself. First came a mighty whirlwind, and after it a raging fire, and after the fire a still, small voice. Now, this feeble-voiced Unitarianism seems to me, in its character and history, very much to resemble, in our religious conflicts, that still, small voice which has in it the power of God—and this without flattery or exaggeration—inasmuch as it relies upon and falls back upon true Christianity; for, every doctrine it tries to promulgate, and teaches no doctrine of any man. If your correspondent will look back to the early days of Unitarianism, and trace the contemporaneous history of the Religious World with it, will he say that the Belief of Man, I do not say the creeds of churches, has not been much and deeply affected by it—a little leaven has leavened wide, if not yet, the whole mass? How many men of any education at this day will aver the belief which nearly half the Christian Sects then believed? None of us but know that Unitarianism is not the professed, but the real Religion of the majority who are believers or enquirers at all. And none of us who doubt that, in a very comparatively short time, the churches of the orthodox will de-orthodoxize themselves and become Unitarian. Mind, I do not say Humanitarian nor Necessarian, in the sense of denying Freewill and a Fall in some [hiatus in MS.], as the accompaniments in doctrine of many or most Unitarians, but, that the Fables of Orthodoxy and its remains of False Religion and False Philosophy are fading away like dark and harsh colours into shadow and obscurity before the gently-piercing, and quickening, and brightening rays of that sunlight which the simply and earnestly received Gospel Doctrine sheds upon all our worldly prospect, calling forth its soft and purer colours.

I remain, Sir, your humble servant,
S. SOLLY.

SOCIAL PROGRESS.—THE LAND.

October 8, 1850.

DEAR SIR,—Your excellent correspondent, Mr. Newman, has hit the mark in his letter of last week. He has supplied what my previous communication left unexplained. All that I then wished to convey was the impression that, notwithstanding the acknowledged misery of certain portions of the population, which it is most desirable to remove radically, as soon as may be, society as a whole has made, and is making, steady progress. I wished to draw from this a lesson of hope and encouragement for further exertions; believing the politics of despair to be as hurtful to political health as is the literature of despair to mental strength and soundness.

I regret that W. Westwood should think less favourably of me because of my cheerful view of things, and suspect my patriotism because it is not full of grumbings. I sympathize with him, and deplore the deteriorated condition of his class when compared with other classes of workmen about him; and I was prepared to hear of exceptions such as his. But the remarks which I offered applied to the mass of the people, and their general accuracy has not been affected by what he has advanced. Perhaps we stand too near the society of this day to be able to form an accurate comparison of its condition with that of past centuries. But the broad facts of feudal emancipation, enlargement of personal freedom, improvement in physical condition, diffusion of intelligence, and increased social sympathy among all classes, at this time, are, I think, satisfactory evidences that we have advanced, and are advancing, though not, it may be, so fast as many of us desire.

I admit the necessity of what may be called a rational discontent in society. This of itself I take to be a marked sign of social progress; and we have it now extensively prevalent. It acts something in the same way that pain does in the human system, and generally leads to the application of a remedy. Enlighten a man socially degraded, and he will be dis-

contented, necessarily and inevitably, and remain so until he is elevated out of his degraded condition. It will be the same with classes of men. But the discontent is the first step towards the cure; and, with proper energy and exertion, encouraged by hope, in good time the cure will come—the advance will be made;—but not before men are prepared for it, not until they have worked hard for it, and know how duly to appreciate it. The very struggle to advance, and the obstacles thrown in the way of our advancement, may be useful in bringing out our social and individual energies, and thus fitting us to make the best use of the enlargement of social privilege when attained.

It appears to me that we can only thus proceed by steps and not by leaps, striving to make good every inch of ground which we cover as an advance. This may appear a slow process, but the law of society, like the law of gravitation, must be submitted to. We are in a path beaten for us by the tread of thousands of preceding generations, and we cannot get out of it; we can only advance in obedience to the law of society. We can, however, press forward, and we can clear obstacles out of the way, some acting as pioneers, others as organizers of labour, the great body as hand-workmen. And, as in the march of other armies, sad to say, our path is often over the bodies of our own dead and dying. Every victory we make is at a loss to some. Every invention of a new and improved tool throws thousands idle. Thus, W. Westwood falls a sacrifice, with his whole class of handloom weavers, to the invention of improved machines, and we deplore the individual loss, but we see the mass advancing nevertheless. An individual has suffered, but a thousand have gained. And thus society marches still onward.

Those who deny the actual progress of society in our day, must be doing so with their eyes shut to actual conditions. We feel the misery of the classes about us more keenly than any previous generation felt it, because we have grown more thoughtful, more feeling, more sympathizing, as a people. Humanity has actually become fashionable, and the condition-of-the-people question takes the lead of all others. It marks the age, and is strikingly characteristic of it. The voluminous Parliamentary reports on the condition of the poor and of the working classes, together with the elaborate details of the life of the miserable classes recently published in the newspapers, have indeed tended to produce a conviction in many minds, that our social condition is one of misery, than which nothing can be more untrue. These conclusions are falsely formed from social exceptions, many persons hastily inferring, like Ledru Rollin, that the life of the miserable and the defeated classes represents the actual life of the people of England. In like manner, the reports of the Government Commissioners on the Health of Towns seem to warrant the inference that our towns were the filthiest, and our people the most diseased in Europe. Whereas the very contrary is the fact. The sanitary police of our towns is better attended to; they are, as a whole, cleaner, better scavenged, drained, and watered than the towns of any other country. But we are not satisfied; we are still in a state of rational discontent as to our sanitary state; and the Health of Towns Act and the Sanitary Commission are the best proofs of our progress.

The health of the people is in all countries an un-failing test of their physical condition. If they are miserable they die soon, according to the immutable law of nature; on the other hand, social happiness and longevity, if not invariably, are generally, coincident. Now, what is the fact as regards our own country, as well as Europe at large? That the value of life has steadily been advancing for centuries past. The whole mass of the European population now enjoy an average duration of life equal to that of the select class, the aristocracy of ancient Rome. In England, where the average is the highest, we have advanced considerably beyond that point.

"It appears," says Dr. Southwood Smith, in his *Philosophy of Health*, "that, towards the close of the seventeenth century, the duration of life in England was considerably less than in France; less even than in Holland nearly a century earlier. Since that period surprising changes have taken place in all the nations of Europe; but in none has the change been so great as in England. From that period, when its mortality exceeded that of any great and prosperous European country, its mortality has been steadily diminishing, and at the present time the value of life is greater in England than in any other country in the world. Not only has the value of life been regularly increasing until it has advanced beyond that of any country of which there is any record; but the remarkable fact is established, that the whole mass of its people now live considerably longer than its higher classes did in the seventeenth and eighteenth centuries."

This I take to be conclusive evidence that as a people we are not becoming more miserable, but the contrary. The lesson which I learn from such progress is not, however, repose and contentment with things as they are; but hope and encouragement to labour for further good. And there are many things to be remedied, which you, as one of our leading pioneers of social progress, have been forcibly indicating of late in the columns of the *Leader*. I rejoice to see

that you have taken up the land question, believing that and public education to be the next great questions demanding settlement. Eight years ago, I found myself agitating this question, aided by Mr. Sharman Crawford, in the columns of the *Leeds Times*, of which I was then editor. About that time the Labourers' Friend Society and the Socialists were directing attention to the same subject, the former rather too patronizingly, but still usefully. The Chartists have since agitated the question in connection with their Land Scheme, but the upshot of that has for the present been injurious rather than beneficial. Still, the attention of the working classes has been unceasingly directed to the subject. The Freehold Land Associations have, perhaps, done more practical good in this way—have made more small landed proprietors than all the other associations put together, thanks to the practical, hard-headed men of business who have undertaken their direction and management. They are content to "stand upon the old ways" and work there: their associative organization contributes to give force and intensity to the individualism of the several members without absorbing or weakening it. Every contributor is urged to economize, to be sober, to exercise forethought, to aim at social and political independence. And thus society is advanced through the improvement of the individual.

I confess I do not see any other way of getting on satisfactorily. Institutions may do something, may do much; but I fear that in too many cases we exaggerate their importance. I would regard institutions as valuable mainly because of the opportunities they afford, and the freedom which they allow, for individual action and improvement. If I am reckless and improvident, what right have I to expect that any institution will avert from me the consequences of my own misconduct? If I am drunken, no institution will make me sober. Help is *in men themselves*, far more than in institutions! and it appears to me that we too often charge defective institutions and "competition" with the causes of misery, rather than defects of character, such as improvidence, intemperance, and ignorance.

As respects this question of the land, for instance, what is there to prevent the provident middle classes and working people of England becoming proprietors of land if they chose? Only *the will* is wanting. The majority are as yet satisfied with money profits and money wages, and to remain a landless people with their roots in the air. I have heard a working man very bluntly tell an audience of his fellows that they as a class were *yearly* spending on drink as much money as would enable them to buy a tract of land equal in extent to the Isle of Wight, and the railway leading to it, for ever; and that there were few who did not swallow in liquor yearly the value of one acre of good land.

But where is the land to be got? may be asked: does not the law of entail stand in the way? It does to some extent, and ought certainly to be got rid of with all dispatch, as a hindrance to the free sale and subdivision of landed property. Yet there are in all the counties of England lots of land of all varieties of extent constantly being offered for sale at not unreasonable prices. We have sometimes counted a dozen moderate lots of land offered for sale by advertisement in one local paper. Estates of all sizes are being offered for sale in the Irish markets at lower prices, comparatively speaking, than in Australia or New Zealand. Why do not middle-class men and working-class men buy such land? They want the means, may be answered; and *the will*, ought to be added. Look at the money spent on strikes. The colliers of Northumberland and Durham threw away in wages during their last strike £200,000; and, not long ago, Mr. Clarke stated to an assembly of working men in the Hall of Science, Preston, that the operative classes had thrown away on strikes, within a comparatively short time, not less than *three millions* of money. What if this vast sum had been expended on land for the benefit of the working class! It *might* have been so expended. The beneficent power of association can help working men yet. It is not too late. The schoolmaster to discipline their minds, the public teacher to enlighten them, and a few good practical organizers and administrators to lead them, and the promised land will yet be reached. It is not so very far off.

I am, dear Sir, yours truly, S. SMILES.

CHURCH REFORM.

To G. H. LEWES.

Edward-street, Birmingham, Oct. 4, 1850.

DEAR SIR,—In the *Leader* of the 10th of August appeared a letter of yours on the above most important question. To the conclusions of that letter I am happy to give my most cordial assent. Looking upon the religious sentiment as a part of the natural history of man, it is incumbent on all who desire the well-being of the social body to endeavour to give that sentiment an open, full, and generous development. Unhappily, such at present is not the case. The division and subdivision of the religious world—of the Church—is one of the strangest, and perhaps sadder, aspects of the times. The results

* Mr. Solly appears to have strangely misconceived the nature of our *Open Council* in calling the letters of Atticus an attack made by the *Leader* on Unitarians. Advocating, as we do, the right of *absolute* freedom of opinion, we allow correspondents to express opinions of every shade; in doing so, we frequently publish communications with the opinions of which we have no sympathy; but the note prefixed to these letters warns the reader not to throw upon us the responsibility borne by the several writers.—E.D.

of this state of things are too well known to the readers of the *Leader* to need reiteration here. My reason for addressing you is to point out a fact of which you seem unconscious. In order to do this allow me to make an extract from your letter. You say,—and how truly!—

"The new reformation will start from a fuller development of Luther's great principle. He founded Protestantism on the liberty of private judgment: this liberty has scattered religion into sects. Its weakness lies in its restrictions; it is not *absolute* freedom, as persecution clearly shows. The new reformation must make that liberty absolute, giving to every soul the sacred privilege of its *own* convictions, and by the illimitability of freedom in opinion making the *unity of sentiment* all the stronger. A Church is the temple wherein a nation may worship. To secure the greatest effectiveness for this church, should it not be based upon that which is permanent in man rather than upon that which is shifting? To ask the question is to answer it. Inasmuch, therefore, as the *religious sentiment* in man is universal, enduring, and his *religious opinions*, or *theories*, are necessarily wavering and changeable (a twofold demonstration afforded by all history), the Church of the Future should endeavour to found itself on what man has in common (sentiment), admitting all possible varieties—or heresies—in matters of opinion. In the great Mart of the world we see the Jew jostling the Christian, the Catholic planning with the Protestant, the Atheist and the Methodist in mercantile harmony; but what is found to work well in the Mart is thought impossible in the Temple. Is it impossible?"

This quotation contains in theory the idea on which a Church was founded in Birmingham some four years since; and which has been found to work harmoniously and well. I allude to the Church of the Saviour, over which Mr. George Dawson presides. In this Church, to use your own words, we have succeeded, "by the illimitability of freedom in opinion," in "making the *unity of sentiment* all the stronger." Amongst the members are persons holding every shade of opinion in religious matters. Some are from the Church, and still in doctrine are churchmen; some are Unitarians of the old school, and some of the new; some are Baptists, while others (myself, for instance) belonged to none of the existant churches. All these still entertain their own several opinions, and yet form one harmonic whole; having for their bond the Unity of Christian work, instead of the impossible Unity of opinion, which has produced the chaos we now deplore in the religious life of this country. In illustration of this I cannot do better than make the following extracts from the minutes:—

"The members of this Congregation admit that there exists amongst them considerable diversity of opinion upon several important doctrines in theology, but they do not regard that difference as a bar to Christian union.

"They unite for the study of Christian truth, under the instruction of a Teacher whom they do not regard as the 'retained advocate of certain doctrines, and, therefore, bound to publish and support them,' but as one whose duty it is to aid them in their studies, by giving them the benefit of his earnest enquiry into the truth of God.

"They unite in the bonds of charity, as Students, with a feeling that each has much to learn, and, perchance, much to unlearn: their bond is prospective rather than retrospective—a common spirit, end, and aim, rather than a common 'belief,' or 'creed.'

"They unite to do good to others—to obey the Lord's commandments, to feed the hungry, to clothe the naked, to instruct the ignorant.

"They hold that to each individual his theological belief is of high importance, they seek, therefore, to promote belief, in what to them appears the best mode; not by requiring authoritatively, but by searching for evidence in the freest spirit of enquiry. On controverted points they would examine both sides of the controversy, and then, having 'proved all things, hold fast that which is good.'

"They hold that, lacking the power to search the hearts of men, they must be content with the confession of the mouth, and the still stronger evidence afforded by Christ's rule, 'by their fruits ye shall know them'; they, therefore, regard the Christian character, as displayed in life, as their rule by which to know the Christian.

"The Communion of the Lord's Supper is open to all; a man's own conscience being regarded as the arbiter of his fitness or unfitness for participation therein."

A Church founded upon, and acting out to the best of its power, such principles, is the Church of the Saviour. It appeared to me, after having read your letter, that this was a living, practical, and to a certain extent successful, attempt to carry out your idea, and realize your own theory of "The Church of the Future. If so, here is one answer to your question, 'is it possible?'"

In your idea of a "Church being a temple wherein a nation may worship;" in your bond of union, as "basing it upon that which is permanent in man rather than upon that which is shifting;" and to realize in the Church the Unity of relations which exists between man and man in the Mart, notwithstanding their great theological differences, I find reiterated all the great lessons on which we have here endeavoured to establish a truly Catholic Church; wherein, though the opinions may be wide as the poles asunder;—though the manifestations should be many—the spirit is one. From the harmony existing

between your idea of Church reform, and this attempt to do somewhat to aid its development, I have been induced to write to you upon a subject of such vital importance; and to inform the readers of the *Leader* of the existence of a Church founded upon such principles. Having done so, believe me,

Yours most truly,
JOHN ALFRED LANGFORD.

THE PRIZE ESSAY.

Sandon Bury, Oct. 9, 1850.

SIR,—The object of your correspondent in proposing that a prize should be awarded for the best essay on a certain verse in the General Epistle of John, appears, if I do not misinterpret it, to attach doubt and discredit to Revealed Religion, by forcing its champions in the grand battle of Faith to fight for untenable ground. Would it not have been more just to have chosen a part of the Scriptures considered by all believers of incontrovertible genuineness and authenticity, instead of selecting a letter which contains no internal proof of being written by the apostle to whom it is attributed, and a verse of that letter which is in fact evidential of its spuriousness. All that is glorious, sacred, divine, in the records of our Faith, is based on foundations to which the surge of colliding sects, the fierce attacks of sceptical eras, or the ceaseless strokes of unrelenting and despoiling time are as impotently innocuous as the fiery breathings of the storm are to the radiant eternal orbs that remotely gaze down upon them; it is but the clumsy, evil additions of fanaticism or priestcraft that are vulnerable to the batteries of infidelity, and it were well if these were at once cleared away and the simple but sublime fabric of Revealed Religion stood forth to the world in all its primordial grandeur and holiness.

Could you find space in the columns of your "Open Council" for these few lines, I should feel obliged. I remain, Sir, yours obediently,

CLARA WALBEY.

MUTUAL IMPROVEMENT SOCIETIES.

Somers town, October 1, 1850.

SIR,—There are doubtless many young men in London anxious to devote some part of their time to the cause of progress, but for the want of a simple plan they are prevented from making those active exertions towards the enlightenment of their fellow-creatures, either by collective or individual labour, which are so much wanted at the present time; and this fact is apparent to all who think on the subject: hence schemes have been propounded and suggestions thrown out that were considered most likely to accomplish this purpose; some in their results have proved abortive, whilst others have most signally succeeded. Among the latter we may mention mechanics' institutions, mutual improvement societies, and reading rooms, from which beneficial results have flowed to such an extent as to satisfy the most sanguine expectations. Still, I apprehend, there is room for other schemes that are likely to realize some substantial good for our oppressed fellow-creatures. Now, an educational scheme is constantly recurring to my mind that would do much towards spreading knowledge, and likewise create a desire to obtain it. It is simple, and, what is more, it is practical, if young men would come forward and display a little activity in promoting its success. My plan is this, that a body of young men should form themselves into a pioneer association, in London, for the purpose of disseminating information on all things pertaining to political, social, and religious progress; it should carry out its objects on the same excellent plan as the teetotallers have adopted—that of public meetings on Sunday and other evenings, where addresses may be delivered on stated subjects by those who are willing to do so. We could form branch associations in various parts of the metropolis, taking care to visit each other occasionally, so that no district should be without speakers. If this were done, and I can discern no reason why it should not, we should have a miniature progress union in existence, which would ultimately spread its ramifications over all the United Kingdom. I need not expatiate on the benefits which society would derive from the consummation of such a scheme. I solicit, therefore, your help and influence in propagating it (if you deem it worthy of your consideration); for my part I make bold to affirm that its successful accomplishment is easy and certain. I would therefore invoke the aid of young men to carry it out; I appeal to them on the broad ground of utility, to come forward, and prove by their actions their anxiety for the salvation of mankind, for they must be fully aware that this is an age of practicabilities where each is expected to do something to aid progress. Can they do better than diffuse a spirit of enquiry, and spread a love for information? No sacrifice but that of time is required of them; therefore they will be ready, if willing, I trust, to respond to a call of this nature to help on the future, and so direct the stream of truth as to speedily realize the aspirations of humanity. In the name of all that is noble, in the name of all that is useful and

good, in the name of those simple, but earnest, workers who have preceded us, I call upon the young men of London and elsewhere, to press forward and never tire till they have developed this or a similar plan to perfection. My exertions and that of many friends are ready, and my hope is—theirs likewise—to do something for ourselves and fellow-creatures.

FREDERICK A. CREED.

THE DOCTRINE OF ATONEMENT.

Oct. 7, 1850.

SIR,—In a former communication which you honoured me by publishing in the free columns of your "Open Council," a brief hint was thrown out to Antichrist respecting the doctrine of atonement; and it is not without feelings of deep regret that his last writing has recently been perused by me, since he appears to have entirely disregarded the proposal by retaining that obnoxious word "expiation." It is now my object, with sentiments of the greatest respect, to draw his attention to the substitution of another expression, which conveys all that is practically useful as a duty, all that the strictest justice can require, and all that may be defended as not spiteful, namely, "Atonement being the reparation of offences."

And would it not be well if the doctrine of "regeneration" was added to the list? It is one that has always been taught in some shape, and in my mind may be clearly understood from the following definition:—"Regeneration being a second birth, or innocence regained."

It will be by many thought correct to publish as first in the number of moral principles the great duty of intellectual advancement. Suppose, for instance, that the following doctrine was adopted:—"To acquire and communicate knowledge." And the concluding principle of that code would appear more intelligible if altered to this form:—"To prevent, arrest, or suppress all warfare, and to encourage social and international coöperation."

Under "hope," the word "expectation" seems preferable to "longing," because the latter word implies a morbid activity of that feeling, and its existence is, therefore, more likely to prove distressing than to produce the salutary self-sustaining influence which it is a function of revealed religion to afford.

With these few remarks I have the honour to remain, Sir, yours respectfully,

BENEPHILUS.

THE ANTICHRIST.

Burton Rectory, near Lincoln, Oct. 9, 1850.

SIR,—For many centuries it has been the puzzle of theologians to find out the real person to whom the term *Antichrist* should be applied. That puzzle appears now to be solved by the adoption of the title by one of your correspondents. The Pope for a long time enjoyed the monopoly of the epithet. Napoleon Bonaparte came in for a share of some of the advantages to be derived from its possession. The Emperor Julian preceded both in the honour of the appellation. Scarcely has there been an age that has not found some person on whom his opponents have been eager enough to bestow the name; but we do not find that they have manifested any great anxiety to assume it. That, as I have said, has been left to your correspondent; and I should like to ask him to reconsider his reason for that assumption. He calls himself "an Unitarian believer of the Priestleyan school"—and that would appear to be, for all practical use, a sufficiently clear designation. The principles he enunciates in his letter, in your 27th number, as those on which a pure Reformation should be based, are such as no Christian, properly so called, can object to, though he may wish to add others which are at present omitted in the enumeration. Certainly, there is nothing so far at variance with the teaching of the Saviour and his Apostles as to lead their propounder to vindicate to himself a title which, however he may explain it on the ground of one particular passage, has always conveyed, and will ever convey, to the minds of men the idea of antagonism to Christianity itself. Surely, he, who bases his hope, faith, morality, and religion on the Scriptures of the New Testament, would not wish to be considered a "deceiver," and "who confesses not that Jesus Christ is come in the flesh."

With the private "opinions" expressed by your correspondent I do not now wish to deal. His "principles" are what we have to consider; and I fear that he will find their acceptance materially interfered with by the appellation, which, after having been conferred on so many unwitting or unwilling recipients, has found in him one who has spontaneously assumed it.

I remain, Sir, yours most faithfully,
EDMUND R. LARKEN.

BAPTISMAL SUPERSTITION.—In the north of England, when several children are brought to be baptized at the same time, great anxiety is shown by the people lest the girls should take the precedence of the boys, in which case it is believed the latter, when arrived at man's estate, would be beardless.—*Notes and Queries.*

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*.

VALERIUS MAXIMUS, ÆLIAN, PLINY, SUIDAS, and many other "learned Thebans" inform us that ÆSCHYLUS met with Death on the Sicilian plains in the guise of a tortoise, which was dropped upon his head by a wandering eagle, who mistook his bald pate for a polished stone, and who adopted that means of breaking the shell of the tortoise previous to eating the flesh of the same. We have always treasured that anecdote; the unanimity of the ancients in recording it, and the simplicity of moderns in believing it, furnish a sort of historical standard for the benefit of the meditative. In the first place we should like to ask PROFESSOR OWEN whether eagles *do* eat tortoises; and even granting an epicurianism in the king of birds, which adumbrates that of a modern alderman for turtle, we should ask the Professor whether he considers it short of a slander on the magnificent bird to attribute such an optical blunder as the mistake of a bald pate for a polished stone? Moreover, why select a polished stone as peculiarly suited to the destruction of tortoises? And to whom did the eagle confide his views on the subject? Where is the historian to whom the eagle narrated the mistake?

So powerful is the *mythic* element that almost any fable authoritatively narrated is received unquestioned. We may laugh at the credulity of the ancients, our own is quite as ridiculous. Upon the faith of an anonymous writer, even though he be obviously a partizan, we accept and circulate the most absurd calumnies; and these once circulated refutation is impossible. Of what use is it to refute the current notion that LOUIS BLANC founded the *Ateliers Nationaux*? It has been proved over and over again that they were established to *thwart* him, yet because they failed he still bears the credit of their failure. Of what use is it to refute the shameless calumnies which have been uttered against MAZZINI; people will continue to utter them as long as there are interests to be served by lies. It was the name of MAZZINI, apropos to his new work, *Royalty and Republicanism in Italy*, which brought up that anecdote of ÆSCHYLUS, as we pictured to ourselves some future *Random Recollectionist*—some millennial PLUTARCH gathering from the annals of our day the biography of this great triumvir. We read the unwritten eloquence of pages which declared how this CATILINE of the nineteenth century, exiled to England for revolutionary atrocities and other crimes too fearful to be specified, there risked his head by opening all the letters at the Post-office, fled to Italy and roused the rabble by promises of plunder, murdered the venerable Rossi (a relation of the coiffeur in Regent-street), attempted to assassinate the Pope, deluged Rome in the blood of the virtuous, and divided the spoil among his Pretorian Guard, and finally was howled again into exile by his indignant countrymen! *Cetera desunt*.

That CARLYLE would terribly offend his American friends by a certain sarcastic passage in the *Latter Day Pamphlets* every one foresaw; but really the answer to those fierce onslaughts on reigning systems which is given in the *Perforations in the Latter Day Pamphlets*, edited by ELIZUR WRIGHT, is both unusually temperate and unusually sensible. It is long since an American pamphlet has come to us having so many claims on our respect. ELIZUR WRIGHT (*c'est toi qui l'as nommé!*) is evidently an admirer, but, like many other admirers, he has been rudely shaken by the Prophet's savage denunciations of universal suffrage, abolition of capital punishment, and the idleness of the negroes. In respect of argument, what he says on universal suffrage completely answers CARLYLE. We quite agree in his position that the great proportion of the wisdom of a country never was nor will be consumed in managing the machinery of Government. Every particle of wisdom affects the country; but there are a multitude of positions, even very private ones, where it may do so more effectually than if it did so officially. In fact, this government of the wise is an Utopia of Plato's. "The guidance of a country comes from a force which is compounded of all the folly, nonsense, wit, wisdom, and actual *thinking* which gets itself published in act or talk. Not a particle of such governing power is lost, and a vast quantity of it will even govern, if need be,

through President Lopez, buccaneer and block-head though he be. The safety of universal suffrage, with its two parties eternally and everywhere watching to steal each other's wisdom and thunder, is quite charming." ELIZUR WRIGHT winds up with the assurance that the Americans will "take in good part the broad hint to make their calls shorter and less frequent in Cheynerow, and console themselves as well as they can!"

There are cheering signs of a peaceful revolution to set off against the many ominous portents of the times. Universal experience shows that changes which are not the result of a widely-spread conviction are only disturbances of the social system, not regeneratives. Before the old skin is cast the new one must be formed. If men are every day becoming more and more impatient of the obstructions to progress which remnants of feudalism and defunct creeds still rear in our path, it is also becoming clear that thinking people are seeking elsewhere for the remedy, and that Socialist ideas are rapidly spreading. An example worth noticing is the last *Household Words*, which in two articles strikes at the old system. In the first, on the *Poor Man's Tale of a Patent*, it exposes the mockery and cruelty which insists upon the poor inventor, before he can reap the reward of his toil paying wearisome visits and still less agreeable fees to the Home Secretary, the Attorney-General, the Patent-office, the Engrossing Clerk, the Lord Chancellor, the Privy Seal, the Clerk of the Patents, the Lord Chancellor's Purse-bearer, the Clerk of the Hanaper, the Deputy Clerk of the Hanaper, the Deputy Sealer, and the Deputy Chaff-wax! A man patents a literary invention by a simple registration at Stationers'-hall; but he cannot a mechanical invention under ninety-six pounds, seven and eightpence. The second paper, on partnership—*en commandite*,—plainly and unequivocally advocating Industrial Associations! The wisdom, justice, and policy of a new law of partnership, such as would enable men to associate in speculations to any extent they may be able to afford, thus limiting their liabilities to the actual amount of their shares, must eventually force it on the Legislature. The paper in the *Household Words* is not content with pointing out the necessity of a new law of partnership, it goes right at the land question. "You think much of investment in a cottage or a piece of land?" "Yes; all experience abroad, and all we know of history, and all we see doing about us, show how beneficial such investments are." "All this being the case, what do you mean to say at the next meeting of our Shop Savings Bank?" "Why, I mean to make a speech. I mean to say that both the middle and the working classes desire to invest money in land. That the uncertainty and complexity of titles, the length and expense of conveyances, together with the cost of stamps, place such investments beyond their reach. And then I shall wind up by saying that I know, from what I was told by a lawyer yesterday, that it would be easy enough to simplify the present law."

MONTGOMERY'S GOD AND MAN.

God and Man: being Outlines of Religious and Moral Truth, according to Scripture and the Church. By the Reverend Robert Montgomery. Longman and Co.

WHAT the Reverend Robert Montgomery is among poets that also is he among theologians. The author of *Satan* may have turned up his shirt collars, but the sesquipedalian affluence of style remains to distinguish him. The sublimity of verbiage *once* attained is not easily relinquished. Sound—be it merely of tinkling brass—is very seductive: it fills the ear and stuns the mind; surely, he must be a very great man whose eloquence is a gong,—who can thus clang upon the tympanum of the mind until we know not whether we are listening to the ravings of idiocy or the utterances of oracles? Robert Montgomery has that greatness. Whether in prose or verse, the barren flats of commonplace are by him covered with a diffusive magnificence of diction such as must fill American writers with despair. His last work, *God and Man*, has awed us by its grandeur. From the title to the imprint every page is grandiose. The headings of its separate sections are all of the highest style in that species of composition which, in theatrical phrase, makes a "good line in the bills": thus we are startled by such headings as "The Loneliness of Christ," "The Originality of the Redeemer's Character," "The Bible as a Miracle of Moral Adaptation," "The Divine Heart of the Church," "The Symbolism of the Natural World shadows forth

Mysteries in the Spiritual." In short, when we consider the swelling grandeur of its diction, the peculiar logic of its arguments, the felicitous absence of meaning which so often leaves the eloquence unalloyed, and the mediocrity of sense which lies in the meanings when they are to be found, we cannot better describe the work than as an *Epopée of Platitude*.

God and Man professes on the title page to be Outlines of Religious and Moral Truth; but we are willing to allow that to pass as a mere figure of speech, and to no one would the cruelty be greater than to Mr. Montgomery if words were rigidly interpreted. What it is in reality the reader soon discovers, viz., certain fragments of sermons and lectures delivered by him and united together by the *binder's* art. This the author intimates by saying "The accuracy of scientific arrangement was not required, and therefore has not been attempted." On the contrary, we say that, in Outlines of Religious and Moral Faith, accuracy of arrangement *was* requisite; but we waive the objection, as the author hopes in a future work "to discuss with more doctrinal fulness, and contemplate with more experimental depth, some of the high themes and hallowed mysteries touched upon in the present work." It would be impertinent, we fear, to enquire the meaning of that phrase, "contemplate with experimental depth;" for, like Bayes in the *Rehearsal*, "he is too proud a man to creep servilely after sense."

The book is fragmentary, and our notice must be so likewise. What the author *means*, except to glorify the Church, proclaim the superiority of the Judaic philosophy over the modern, and display his own powers of gong, we have not learned. His logic, as we said, is peculiar. Thus the second section bears the imposing title of "The Claims of the Bible to become an Ultimate Standard." Considering that only two pages are given to this high argument, one may require at least that the two pages be pregnant. You shall judge. The claims of the Bible are by Mr. Montgomery rested on the two facts, that these times of ours are times of convulsion, of crisis and change, and that he *believes* the texts of written inspiration are the intellectual thrones of the Holy Ghost set up among the darkness and difficulty of the times. And he refers to Habakkuk bidding us do what he did, adding:—

"Unless we are utterly mistaken, the reader will there find an analogy between the realities which encircled the ancient seer of God in his time, and the facts which encompass the believer in Christianity now. Human nature being generically one in every age, though its forms of development are theologically various, all history is virtual prophecy. Hence the nationality of Israel, as unfolded in historical connection with the ancient world, is designed to instruct the nations of modern times, touching the true principles of Divine government, in reference to empires, churches, and nations."

It would be a disgrace to logic to answer such an argument. If the Bible has no better claim than *that*, or no better defender than the author of *Satan*, it is in bad plight.

The next sample is worthy of all your attention—*risum teneatis?*—

"What the crowded vastness of the universe seems to physical apprehension when God is viewed in relation with our own world, that does the multiplex form of society often appear through imperfect faith when the Divine Being is regarded in reference to man's individual condition. The corrective, for the one, will be found in the principles of Theocracy, as unfolded in the Old Testament, where Providence wears a national aspect and Divine Will is the hidden root of public history; but the remedy for the latter exists mainly in the Christianity of the Gospel, where Christ is revealed not simply in the mystery of catholic goodness, but also under modes of discriminating tenderness towards individuals."

How the principles of Theocracy are to be the corrective of the crowded vastness of the universe—why that vastness needs a corrective—and why Christianity is to correct the multiplex form of society—are we confess mysteries to us. But, then, if the meaning is a little shadowy, how grand the language!

Mr. Montgomery is such a master of logic that dilemmas, which threaten to transfix ordinary men on one horn or other, are by him supremely disregarded; and as Alexander, according to Quintus Curtius, cut the knot which others failed to untie, so the author of *God and Man* cuts the knot of miracles in this beautiful manner:—

"Indeed, if we except the creedless atheist, or the indurated mind of a mere rationalist,—it is impossible to conceive how any man, capable of being exalted by what is sublime in achievement, or thrilled by what is benevolent in design, can stand amid the miracles of our Lord, and remain unmoved by inspirations which respond to their superhuman appeal. The laws of nature, according to their wonted history, move with the inflexible mo-

notion of cause and effect, and are, in a physical sense of relative action, 'the same yesterday, to-day, and for ever.' But a Being, greater and more glorious than Nature far, once came forth from the recesses of His eternity to visit our sinful world, and before the regal fiat of His lips her ancient fixities were interrupted, and her uniform sequences gave way."

Surely, Mr. Montgomery has erudition enough to know that the question about miracles was never this: *could* God alter the course of Nature? but this: *did* he alter it? Mr. Montgomery asks how any man can remain unmoved by the miracles; no one *does* who believes them; the question to be settled is: Were these miracles ever performed? One more sample and we have done. Speaking of the "originality" of Christ's character, he says:—

"Certain German rationalists and profane speculators in our English schools of infidelity have ventured to talk of Christ as a mere historical 'Myth!' But the deniers of the Redeemer's historical reality appear to forget that, by this mad and miserable theory, they *virtually declare the biographers of Jesus Christ were themselves so many counterfeits of their own ideal representation.* In other words, unless we believe the Saviour to have been indeed the incarnated Son of the Everlasting Father, we must transfer the recorded graces of Jesus to the inventive minds of the Evangelists,—because this charge of historical invention renders these writers, in a more or less degree, *the very archetypes whence they produced the Christ they exhibit!* Yet who does not at once perceive that, if this be asserted, then the *moral impossibility is more astounding to pure reason than the superhuman grandeur of Christ is to the principle of faith?*"

This is queer doctrine, and must startle poets, novelists, and dramatists. It was not generally thought that Richardson was the archetype from whence *Pamela* proceeded, nor did her untroubled virtue invest the author with saintlike glory. But Mr. Montgomery knows better: he knows it is impossible for the intellect to imagine a being greater and purer than the man who imagines it.

Upon the "Awfulness of Human Speech," he is, as you may expect, magnificent. He believes that the "sway of words is more awfully vast than even that of mere reason can be"; and a torrent of declamation thunders down to prove that words are little short of omnipotent. It will be cruel we know to disturb this theory, but we cannot help asking him whether, on reflection, it does not appear to him that the potency of words is proportionate to the *meaning* they convey? If an orator flings forth "rabble rousing words" and a barricade results, cannot you, who are a philosopher, perceive that the words only roused the rabble because they had meaning in them, terrible meaning to the rabble? Is it not mind which influences mind; and are words more than the winged messengers of communication? You think that words are potent: strange error! There are words enough in your volume, but they are not at all potent. "Printed, written, or spoken, we may well believe that human words affect all we are in time with their sway, and influence all we may become in eternity by their consequence." Yes; but there is one condition you have overlooked, viz., that there be meaning in them.

Mr. Montgomery not only clings to the God of the Jews and the morals of the Bible with greater pertinacity than theologians of our day generally exhibit—forgetting (to use the noble language of Jeremy Taylor) that, when God took upon him the two appellatives of "Father of our Lord Jesus" and the "God of Peace," he was pleased to lay aside his title of the "Lord of Hosts," forgetting that Christianity itself was a radical setting aside of the merciless dogmas of a barbarian people—but Mr. Montgomery also clings with the same fervor to that noble institution which carries out with such perfect purity, effectiveness, and disinterestedness, the doctrines of Christianity. Every one sees that we mean the Church of England. In defence of the Church hear how he treats Dissent:—

"Dissent is from beginning to end, in origin, nature, and action, a subjective movement, having no outward authority from God, and no positive authentication from history, or ancient tradition from man,—to sanction its claims and support its pretensions. On the other hand, there stands the Church! the one apostolic catholic Communion of England; and she claims to be the priestess and educatrix, the spiritual guide, moral teacher, and social regenerator of the empire. Catholic is her name because Christ is her head; Apostles are her founders; and Scripture is her rule of faith, attested by the one creed, which martyrs and saints have visibly proclaimed, and palpably taught. Neither civil power, nor human reason, nor conscience, nor will, nor expediency, nor social want, nor moral need, nor spiritual exigency, called this Church into being. She is no more created by man than the earth on which he treads, or the atmosphere which he inhales. All, here, then, is objective, outward, visible, undeniable, and invincible Fact; it glares on the

practical conscience and into the plain reason, through the very senses, of a candid statesman; and thus he need not plead that he is confounded by warring rivals and clashing sects, all proclaiming they each have the truth, and protesting against any political favour being shown to the other. The Church is not a sect: were she only one among sectarian forms of religious development, the State might be puzzled how to decide. But England's Church is a divine Reality, and outward and historical Truth, embodied in primeval rites, and public monuments, and traditional ceremonies, which are externally obvious, and authentic as the palpable phenomena of nature itself."

We must now pause. A variety of passages marked by us, illustrative of his logic, platitude, and incoherence, we must omit: we presume those already given will suffice. But, having expressed our opinion of the intrinsic worth of the book, let us in all fairness add, the sesquipedalian magniloquence *sometimes* sobers down into real eloquence, and that amid the masses of verbiage there are occasional passages of a high and solemn strain, where the thought finds adequate expression. The following passage, though taste may reject certain phrases, is decidedly powerful:—

LONELINESS OF SOUL.

"There are countless believers whose hearts are unechoed, and whose bosomed trials are unsuspected, even by those with whom they appear to be in perpetual communion. We do not here allude to monastic isolation of mind, and still less to that morbid egotism, self-concentration, which poetic Byronism has too often both eulogized and fed: but by loneliness we mean that peculiar state of heart and mind where the individual feels isolated, not because he dislikes social manifestation of character, but because both mentally and morally he feels himself incompetent to interpret all he really and fundamentally is. Often, perchance, in some blest hour of deepening intercourse between himself and the friend of his soul, do the secrets of the heart's more hidden life come trembling upward to the very brink of outward utterance, and then melt back again into the cloisters of secrecy and silence, as though words were all unfit to unfold the inner man. Again; there are thousands, whose shrinking delicacy of heart and almost supernatural sensitiveness of spirit have been increased by some peculiarity of trial, temptation, or bereavement, unto which an inscrutable Providence has submitted their destiny. Thus circumstanced, intellectual reserve, moral shyness, and spiritual taciturnity have a natural origin and almost a necessary sway. Grievings they cannot define; wants they cannot describe; aspirations they would dread to submit before the rude coldness of the circle around them,—all these, together with yearnings and dejections, for which language has no term, and with which few can openly sympathize, demand an interpreter who is both human and divine. Human, or a kindred feeling would be wanting; divine, or accurate perception would be limited. Now, here it is that the omniscient sympathies of the Son of God appeal with almighty tenderness unto a regenerate heart. The abstract perfections of Deity, the creed of a general providence, nay, even the direct promises of Scripture regarded only in their letter,—are all insufficient to cheer the echoless hearts of the sad, the desponding, and the lone. And oh! what an ineffable comfort it is for the believer to know that there is one who not only beholds him from His throne of glory, but also sympathizes with his secret pang, his bosomed grief, and his voiceless care. The world may misunderstand his character; the Church be unacquainted with his case; friend, wife, and child, be all unable to enter behind that shroud of delicate reserve which curtains the soul from social view; but his heart-beats are heard in heaven; not a thrill of pain, nor throb of unrest, nor shade of inward suffering, which the sympathetic Redeemer does not perceive, number, and understand. And, therefore, let that man who is tempted to become the martyr of loneliness, the victim of a cloistered grief, and an uncommunicated woe,—remember a sympathizing Christ, adored in Heaven, is the sublimest antidote for a dejected care, which mourns on earth."

NEW NOVEL BY DUMAS.

La Tulipe Noire. Par Alexandre Dumas. 2 vols. W. Jeffs.

A QUESTION, reader! Do you know what it is, at the close of a London season, fatigued and almost saddened by the insipid sameness of the faces and conversation—met everywhere, heard everywhere—and almost misanthropical from weariness of society, to spend a quiet evening with two or three simple friends whose sympathies move in quite other circles, whose tastes are gentle and sequestered, who love the old poets and the quaint writers of our early literature, ignorant of the "great book of the season," and careless of all the noisy reputations of to-day? If you know what the delight of such an evening is, you will understand our meaning in comparing *La Tulipe Noire* with it; after the tiresome French novels we have lately yawned over, it comes with a quite peculiar freshness. The unhealthy morals, the violations of all canons, both of decency and art, the heated Parisian atmosphere circulating through them, and the exceptional *exotic* characters and motives which flourish in those hot-beds, give a zest, a piquancy, a morning-freshness to this pretty simple tale, which may possibly lead us to exaggerate its

real merits, and of which, therefore, we forewarn you. Perhaps the question may suggest itself, *why* we read those French novels since we rail against them as so tiresome? But, does *your* thinking that parties are stupid prevent your going to them! At an hour when otherwise you would go to bed, do you not oil your whiskers and look out white gloves, sending Mary for a cab, the expence of which will never be repaid by the night's enjoyment; and do you not find yourself leaning against the doorway in a room crowded with faces, too familiar to be interesting yet not with the familiarity of friendship, an atmosphere poisoned with over-animalization, a hubbub of conversation, not a phrase of which is worth listening to, forced to exchange commonplaces with a succession of acquaintances, and quitting the house with the melancholy reflection that you had much better have snored the night away in domestic quietude? And does not this continue through the season? Yet you go! Of course you go, partly because you are asked, but more because every now and then you meet a pair of eyes more eloquent even than the lips, or you snatch half an hour's really interesting talk with some man of note, or you flirt, or you are admired—for some reason or other the evening has been delightful, and to enjoy such another you brave a round of parties. Just this motive makes us persist in French novels; every now and then we find one that repays a whole shelf of improbability, bad taste, and bad style. *La Tulipe Noire* is such a work. *Ce n'est rien et c'est charmant!* It has a pleasant naïveté and novelty in it which season old materials, and the mastery of Dumas in *l'art de conter* has made that charming which would otherwise have been childish. We will try our hands at an outline of the story.

The scene is Holland, the time 1672, and the opening chapters narrate the assassination of Jean and Cornelius de Witt in a graphic though conventional style, such as we have seen before in endless novels by Dumas. Just before his death Cornelius de Witt sends a faithful servant with a written message to his godchild Cornelius Van Baerle, bidding him destroy at once, without opening it, the packet he confided to his care. This introduces us to the hero, Van Baerle, a Dutch youth of much beauty and modesty, but absorbed by that passion of his age and country—the culture of tulips. He has wealth, learning, health, strength; and he gives them all to tulips. Success crowns him; and, as usual, success brings bitter rivalries. His neighbour, Isaac Boxtel, also a tulipist, grows lean with jealousy; he watches Van Baerle with the vigilance of hate, he ties two cats together by the tail, and throws them at night into the garden of his rival, gloating over the destruction of tulips which their struggles to get loose have effected. Comic, and yet with a point of sadness, is the picture drawn of the envious tulipist and his mild unsuspecting rival.

And now the tulip world is shaken from the crown to the base by the announcement that the horticultural society of Haarlem offers a prize of a hundred thousand francs for the discovery or creation of the *Black Tulip*, hitherto considered the Black Swan of Flora. Van Baerle and Boxtel of course resolved to win the prize, if possible; and if Boxtel hated Van Baerle as a rival tulipist, what now is the passion of his hate when he sees Van Baerle in the right direction of discovering the Black Tulip? He foregoes all care for his own plants, weeds boldly mingle with his former idols, for he is now possessed solely by the demon of envy and the determination to steal Van Baerle's tulip. With a telescope he watches all his rival's movements. He sees Cornelius de Witt visit Van Baerle and confide to his care a sealed packet, which he sees placed in a drawer full of tulip bulbs. Hate, which sharpens all his faculties, enables him to divine that this packet has dangerous political contents. He denounces Van Baerle, who is imprisoned as an accomplice of de Witt. But Boxtel is foiled even here? for Van Baerle on his arrest thrust the offshoots of his Black Tulip into his bosom, and carried them with him to prison. The rage of Boxtel when he discovers the inutility of his crime is very comic; so, also, is the obstinate persistence with which he follows Van Baerle from prison to prison in the hope of stealing his tulip. But a guardian angel watches over the virtuous tulipist; and this is Rosa, the gaoler's daughter, a charming portrait, drawn with a dexterous hand. She falls in love with Van Baerle, and aids him in the cultivation of the tulip. For the various events which chequer their lives, for the progress of their court-

ship, and the growth of the tulip, we must refer you to the work itself. It is scarcely credible what interest Dumas has contrived to evolve out of those materials, partly by the light easy narrative so admirably distributed, and partly by that interest with which we follow any struggle when the actors are themselves in earnest. Altogether it strikes us as one of Dumas's chefs-d'œuvre; and, moreover, it is a work which the most fastidious parent can place without a moment's hesitation in her daughter's hands!

BOOKS ON OUR TABLE.

Baptism; its True Nature, Object, Necessity, and Uses, as One of the Sacraments appointed by Our Saviour at the Establishment of the Christian Religion. James S. Hodson.

This work, emanating from the tolerant and spiritual body of Christians who, adopting the views of Emanuel Swedenborg on religious matters, designate themselves as the "New Church," or the "New Jerusalem," is valuable as showing the manner in which the vexed question of baptism, its nature, and its uses, is dealt with by a learned and enlightened minister of that sect. To say that Mr. Woodman's book will set this question at rest would be absurd; perhaps, in inverse proportion to its conclusiveness would be its effect upon the angry disputants who now crowd the theological arena, and blind honest and simple-minded men by the dust of controversy. It is sufficient praise, and an honest testimony in favour of the work, to say that it is clear, argumentative, and free from the slightest approach to dogmatism. We have frequently indicated the unsatisfactory position of the church (by which we mean not only the Establishment but the whole Christian world) in the matter of faith and opinion; as varied as the lights and shadows of heaven itself are those which float over the surface of the ecclesiastical hemisphere. This divergence necessitates the adoption of one or other of the following alternatives—either to set up and obey an infallible standard; or else to admit the universal and individual right of private judgment; and to prove the sincerity of that admission by a mutual toleration of differences and a candid and temperate examination of the causes which lead to their existence. To the adoption of this last alternative (which we need hardly say is the one compatible with true freedom and conducing to real progress) such works as this of Mr. Woodman eminently tend. There is no question which has excited more angry debate than that of which it treats; but it is only because it has been hitherto approached in a spirit diametrically opposite to that with which such debates should be conducted, and which has led, accordingly, to strife instead of agreement, and bitterness instead of conviction. Mr. Woodman has set an excellent example to the rest of the Christian world by the calm yet clear criticism which he applies to the varied opinions entertained by other sects upon the subject, the light which he throws upon it from the peculiar tenets of his own religious body, and the charitable tone which pervades every sentence that proceeds from his pen.

Pestilence: its Source and Suppression.

Simpkin, Marshall, and Co.

This pamphlet contains a scriptural account of pestilence, referring every form of plague to scriptural authority; but, what is very unusual and very useful, the author gives a chemical account of the source of pestilence, and afterwards identifies it with the scriptural word. This is a licence which our modern churches are happily learning to discourage; but if this author outrages another's faith he at least adds something to his knowledge.

Holy Living and Dying; together with Prayers, containing the Whole Duty of a Christian. By Jeremy Taylor. New Edition, carefully revised. (Bohn's Standard Library.) H. G. Bohn.

We are glad to see a cheap and handsome edition of this noble specimen of English sacred literature, which all men may read with profit, some for doctrine, some for comfort, some for its healthy piety, and all for its grand style.

The National Edition of Knight's Pictorial Shakspeare. Part 1. The Two Gentlemen of Verona. C. Knight.

This is another edition of Shakspeare, by the indefatigable Knight. *Shakspeare und Kein Ende!* To parody the hyperbole of that English Queen who had the singular taste to fall in love with Calais, when Charles Knight dies, the word "Shakspeare" will be found written on his heart. Of the present edition we need say but little. The Pictorial Shakspeare has been long out of print, and it was an expensive work. The present edition will be revised from that, but printed across the page, instead of in double columns, in a handsomer type; the woodcuts will be given as before; the Critical Notices have already been published in a separate volume, "The Studies of Shakspeare;" so that in forty parts at one shilling the whole edition will be completed.

The Universalist. Parts I.—XII. H. K. Lewis.

This is the monthly journal of a sect which refuses to accept the dogmas of everlasting damnation, and of "election." Believing that God loves every one of his creatures equally, they believe that the punishment of sins will not be eternal. Very curious it is to us to observe, in turning over these pages, how even the Universalists have to struggle against intolerance because they preach a doctrine somewhat less shocking than the orthodox doctrine!

Memorials of Theophilus Trinel, Student. By Thomas T. Lynch. Longman and Co.

Selection from the Dramatic Works of Theodor Körner. By the Translator of "Nebelungen Treasure." Williams & Noyate.

The Berber; or, the Mountaineer of the Alps. A Tale of Morocco. By W. Starbuck Mayo. H. G. Bohn.

Genevieve. By M. de Lamartine. H. G. Bohn.

USE AND ABUSE OF THE SABBATH.—Putting all these facts together, we may form a very distinct notion of the nature of Sabbath-day observances among the ancient Israelites. The leading object was not religion, in our sense of the term, but relaxation; religion, however, was no doubt so far connected with it that the people attended on the Sabbath day, whenever they could conveniently do so, "the morning and evening sacrifices." The interval between them, we may be morally certain, was devoted, at the pleasure of individuals, to the miscellaneous objects of rational recreation; visits to friends; pleasant walks; social pastime, the song, and the dance. It is a fair presumption that, after a time, the day was devoted by many to other objects than those of either natural recreation or religious worship. Among a rude and unlettered people, without mental resources, it could not have been an easy task to prevent excesses of many kinds on a day of uninterrupted leisure.

"The devil finds some mischief still
For idle hands to do."

Abuses of the Sabbath, carried to a great height, would lead to an effort to restrain them on the part of the better disposed. Vice would be met with indignant rebuke by priests and elders; and in times of public calamity, when God was supposed to be manifesting his wrath against the nation, there would be the natural reaction of the human mind, of passing from one extreme to another; indulgence would give place to penance, and the Sabbath of dissipation would become the Sabbath of superstition.—*From the Westminster Review*, No. CVI.

The Arts.

THE REOPENINGS.

This week we have had three houses thrown open to a public that seemed anxious enough to crowd them. On Monday the Haymarket commenced its season, with a joyous promise of success. Mr. Webster was welcomed with a hurricane of applause, and Morris Barnett's capital piece, *The Serious Family*, went off with admirable spirit. The novelty of the night, however, was the Queen's box. The entrance to the box, which is now on a level with the dress circle, is, as before, by the private door in Suffolk-street, and the passage which conducts to it affords admission, in the first instance, to the very elegant ante-room. The decorations of this apartment consist of light Pompeian pilasters forming panels all round, and supporting wreaths of flowers, which, by a curious process are made to trail over five large mirrors let into the walls. Each panel contains a view of some scene familiar to her Majesty, such as Windsor Castle, Osborne-house, Prince Albert's German residence, &c., and the whole is surmounted by a ceiling of pale blue clouded, on which are depicted birds of brilliant plumage. The pattern of this ceiling is carried on into the box itself, an oval wreath of flowers occupying the centre. We must look for no other novelties until Macready's engagement; during which we are promised a strong accession to the company in the persons of Mrs. Warner, Mr. Davenport, Mr. James Wallack, junr., and Mr. Henry Bedford.

On Tuesday her Majesty's Theatre opened for its magniloquently promised National Concerts. After all the trumpets blown and drums beaten in announcement of these concerts, it was painful for every respecter of truth and integrity to see them turn out nothing more than a copy of Jullien's *Promenade Concerts*, at higher prices and in another locale. This is all the more provoking because as *Promenade Concerts* they have elements of attraction which might safely dispense with all puffery: a magnificent band, singers like Angri, and pianists like Hallé, are certain to command audiences; and on Tuesday night the crush was fearful. Unhappily, one of the natural consequences of crowded promenades—"a row"—disturbed the pleasure of the evening.

On Wednesday the Lyceum opened with two new pieces and a revival of the *Olympic Devils*, the first time these twenty years. Is it possible? Are twenty years passed into silence and irrevocable death since those joyous scenes were played in that charming little theatre? Twenty years! It has a mournful sound; and throws us back again upon incipient whiskers and measureless ambitions. And where is Orpheus? Julia St. George is not without a certain dash which "takes the pit," but who can think of her for a moment in a part created by the "pet of the dandies," the universal favourite, Vestris, with her exquisite contralto voice and fascinating presence? Alas! alas! Time, the edacious, hurries into his ravenous maw the charms which formed the pride of a whole public just as indifferently as he wrinkles the heavy face of Mr. Smith, whom no one cares about, and increases the bulgy figure of Mr. Jones, dear only to his housekeeper.

But we have not told you about the new pieces. The first is by Morris Barnett, an adaptation from the French, called *Serve him Right*, one of the neatest and liveliest little comedies that has been written for some time. Charles Mathews plays the gay deceiver to perfection; and when the second act finds him a married man trembling at the approach of every male friend, suspecting diabolical machinations under the simplest acts, taught by his own past life the variety of stratagems with which during men assail the

female heart, the relish with which the audience laughs is heightened by the keen sense of moral retribution.

The second piece, *My Heart's Idol*, is not so good; but it serves to bring in Madame Vestris, whose reception must have shown her how she still rules the hearts of her audience—Charles Mathews—and a young actor, Mr. George Vining, whose brilliant face and lively—though somewhat exuberant manner—promise a valuable *jeune premier*.

On Wednesday that very popular play, *The Wife's Secret*, was produced at the Princess's, with new dresses and scenery; the Keans and Mrs. Keeley playing their favourite parts. To judge from its reception, one may say that the interest in this piece has not worn out yet.

THE OLYMPIC NOVELTY.

On Monday the Olympic produced a sparkling adaptation of *La Femme de Quarante Ans*, under the more taking title of *My Wife's Daughter*. The idea of the piece is ingenious, but suits French manners better than English. Mrs. Stirling is a woman arrived at the terrible age of forty, but as Leigh Hunt says—

"I've known a cheek at forty like a peach."

Who has not? Who has not fallen in love with some syren "old enough to be his mother," as the odious phrase goes, but young because her heart is young, because her thoughts are young, because she has the eternal juvenescence of love! Well, then, admit that Mrs. Ormonde is forty—by the ungallant reckoning of dates—that will not prevent Arthur, who married her for money, becoming desperately in love with her afterwards, though Arthur is a young man of fashion, and only twenty-eight. They have returned from their honeymoon, and their affection for one another is characterized by the valet Gillyflower as "disgusting," for, as he truly observes, it is a bad thing for the servants when master and mistress are "intimate." But the calm languor of honeymoon bliss is suddenly interrupted, for Mrs. Ormonde, though confident enough in her husband's love, has, nevertheless, by a not uncommon bit of feminine weakness, kept from him the fact that her daughter—of whom she has spoken vaguely—is a young woman at the alarming age of seventeen. This young woman, with that perversity only known in girls, has taken into her head to fall in love with a young gentleman in a white waistcoat and irreproachable boots. Inspired by this passion she runs away from school and comes up to town to throw herself upon the affection of her mother. The first person she meets is her new "papa," who is not a little surprised to find his "daughter" so formidable an offspring. She coaxes him into her service, and he consents to plead her cause with her mother. Meanwhile she must hide. Here at once you see the source of a laughable *imbroglio*, fetching out the jealousy of Mrs. Ormonde, and ending in the happiness of all parties. Mixed up with this story there is an old man, who, having married a young wife, gives himself all the airs of vigorous prime of life—wonderfully played by Farren, whose "make up" is worth going to see; and a coxcombical valet, played by Compton with a quiet truth and humour which establish him in a new line, as the prince of fops. The piece is smartly written, plays "close," and keeps the audience in constant mirth.

OTHELLO AT SADLER'S WELLS.

Othello was performed here on Monday for the first time this season. The opportunities of scenic effect which the play affords were not missed; but Mr. Phelps has been led into an inaccuracy singular in one so careful, namely, the introduction of Saracenic Architecture in *Othello's* quarters at Cyprus—as if the Moorish general, with a rabid desire to patronize "native talent," had carried an architect about with him. Miss Lyons made a very successful first appearance as Desdemona. Her face, voice, and gesture were all naturally suited to the part, and some of her scenes—particularly that in which Iago improvises his feminine ideal—were remarkable for excellent bye-play. We are sorry that we cannot speak so well of Miss Glyn in Emilia; and the more so because, reflecting on her very faults in other representations, we had been led to predict for her a certain success in this. The good-natured, sensual, experienced Emilia may not, perhaps, be found on the stage; perhaps we ought not to expect any performer in the part to make the necessary sacrifice. But the very purpose of the scene demands a much nearer resemblance to the character than that assumed by Miss Glyn. May we also suggest that the extreme acuteness she throws into the part is a contradiction; an Emilia with her cat-like watchfulness and intellectual sharpness would have found out the plot before it had been carried through to the denouement, and certainly never would have played into Iago's hands so blindly as she does.

In his performance of Iago, Mr. H. Marston carried out his intentions much more successfully than we had expected. His dress and "make-up" were, as usual, perfection. The subordinate characters were all well sustained, even down to the Duke.

Portfolio.

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

VIVIAN ON THE WYE.

Fytte Second.

I WAS cradled in sweetest dreams when the abrupt appearance of McPousto at my bedside, demanding the loan of my razor—he had brought his own toothbrush—roused me to a consciousness of Tintern. The sun shone in at my window, and made the white curtains glare till further repose in bed was impossible. I arose and set about the great solemnity of the day, namely, my bath. There seems to be a popular theory, much in vogue among landlords, that half a pint of reasonably fresh water is an ample supply for one able-bodied gent. So it is, when the gent is a German. But for myself—possibly because I am given to paradox—I always fly right in the face of that theory, and somewhat impress chambermaids with the grandeur of my demands; I tell them, on Pindar's authority—which of course weighs with them—that “water is the first of things;” and that a gentleman of my colossal proportions cannot be expected to take his bath in a pie dish. To this they assent. I then playfully suggest that if the house possess a washing tub of magnificent diameter, *that* would be the sort of thing for me. With uplifted eyebrows, but acquiescent tone, the tub is brought; a pitcher thereto; and...but now we draw the curtains!

A breakfast of cutlets, eggs, tea, and boulders of bread, was duly disposed of; cigars were lighted, enquiries made, and off we started for the *Devil's Peak*, which lies on the opposite bank to the Wynd Cliff, and though not so celebrated a spot as the Cliff, turned out far more rich in enjoyment to us. Our walk up the mountain side, through the tangled overgrowth, bright with the various glintings of the sunlight on the trembling leaves, was exquisitely romantic. It gave a tinge of pensive melancholy to Peter's conversation that sounded like the deep chords of a violoncello. If you could have seen Peter over the blackberry bushes, and heard the eloquent wisdom dropping from his purple-stained mouth; if you could have seen him as he tore open a sophism with one incisive phrase, and detected the ripest berries with the same acuteness as he detected a fallacy, you would have felt what a privilege it was to travel with him! When we reached that bold mass of rock with the ecclesiastical denomination Peter stretched himself athwart the Devil's pulpit, invited me to imitate him, and drew forth his cigar-case with a slow deliberate appreciation of the intense luxury of the situation. The sun was streaming down upon us—and a September sun is seldom too hot—the birds were musical around us—beneath us lay the rugged sides of the mountain, the shining Wye silently washing its base, at a little distance stood the abbey ruins, and far into the horizon stretched the lovely outlines of the mountains: clothe this scenery with the endless variety of autumn, and you can then picture to yourselves our state as we lolled there, quietly smoking, musing, and breaking the silence by occasional excursions into the remote but fascinating regions of philosophy and art. I forget how long we idled there, lolling in the glorious sun; but it must have been at least two hours. We talked, among other things, of Fame, and both confessed to a supreme disregard of that aspiration which once had animated us both. And then we got upon Shakspeare—but he was a standing topic!—and Peter remarked how Shakspeare seems to have suffered from moods of despondency and mistrust, when he envied even the faces of other men, no less than their friends and state—as he records in the 29th Sonnet:—

“When, in disgrace with fortune and men's eyes,
 I all alone beweep my outcast state,
 And trouble deaf heaven with my bootless cries,
 And look upon myself and curse my fate,
 Wishing me like to one more rich in hope,
 Featured like him, like him with friends possessed;
 Desiring this man's art and that man's scope.”

“Yes,” said I; “and that wish of throwing aside his personality, to identify himself with another's, was perhaps the dramatic instinct which makes his works such marvels of self-abeyance that you cannot see *his* portrait in any of the numerous portraits looking from his gallery.”

From that we launched into a discussion, which, as I cannot report it faithfully, I will pass over altogether. Delightful as the *Devil's Pulpit* was, we were forced to rise and commence our descent. The Abbey awaited us. Ah! that Abbey! what a dream of beauty to haunt the soul for ever afterwards with visions of loveliness!

“How oft
 In darkness, and amid the many shapes
 Of joyless daylight,—when the fretful stir
 Unprofitable, and the fever of the world
 Have hung upon the beatings of my heart,—
 How oft in spirit have I turned to thee!”

The lines are Wordsworth's, but the sentiments are Vivian's. I cannot tell what is the distinguishing peculiarity of Tintern Abbey which makes it one of the very loveliest ruins in the world. The grace, the elegance, the matchless beauty of its architecture, of which enough remains to permit the imaginative eye to see the whole building as it stood; this, I say, is not alone sufficient to explain the effect. Let whoso pleases dwell upon the glories of that western window, the springing elegance of that miraculous shaft rising to heaven like a fervent soul; let others point out—if they perceive it—how exquisite the proportions of that building are, and how the fine sense of the artist has regulated the apparent strength to the apparent pressure—which I take to be the cardinal point in all architecture—for myself I recognize an influence proceeding from some other, and perhaps more complex, source.

Standing within the shadow of its ruins, with the fragment of some tomb for a pedestal, I slowly turn my gaze from point to point, drink in the beauty that streams through every opening, and suffer the overflowing emotion to express itself in incoherent exclamations. Through the windows and the rifts appear the rising forms of mountains which encircle the spot: sunlight plays among the ivy clambering about the walls, and throws long shadows on the grassy pavement. The cup is full!

Leaving the cicerone to bestow his tediousness on others, we held aloof, paced up and down the silent aisle, examined the ruin from every point, and then, reclining on a fragment of crumbling wall, yielded ourselves to the delicious reveries the scene inspired. Ruins are solemn, not only from their speaking in such eloquence of the transitoriness of life and human grandeur, but for the deep retrospections they suggest into our own individual history. These crumbling ruins once housed men who were earnest in their prayers, manful in their struggles with doubt, and venerated by all who knew them both for piety and learning. They are silent now; every atom of their frames scattered by the winds; every aspiration of their souls, every doubt and every belief passing into our souls, as their bodies pass into new transformations; and we standing here look back into the centuries and strive to picture to ourselves the manner of men peopling them. Not only so. Our *own* life has its history and its ruins! From this standing point look *back*, see all the unformed castles, all the shattered columns, all the deserted temples, whose fragments make the past so mournful, and own that man is the microcosm, whose history is likewise the history of the world!

I found Peter was very grave; but as he shortly after mentioned “dinner,” I was puzzled to decide whether his gravity proceeded from sentiment or hunger. For myself I had no appetite, though Peter maliciously remarked that I ate as much as would satisfy a reasonable farmer. After dinner we strolled up to the church on the hill, to enjoy a bit of landscape, and then rambled along the road, “talking of lovely things that conquer death.” On returning to the *Rose and Crown* we found two travellers seated in the parlour (there is but one). These, whom we subsequently discovered to be the Honourable George Dragon and the Honourable W. Dragon, were making a ferocious onslaught upon a *thé dinatoire*. Conversation was soon established between us, owing to McPousto's engaging volubility—I never get in a word in his presence—and we had from them an animated picture of their life in Wales, they having pitched a tent on Snowdon and invaded the harper in his halls. They suggested a new route to us, and raised infinite hopes in our bosoms. Æschylus makes Prometheus boast that among the blessings he bestowed on men was that he “gave blind hopes a dwelling in their breasts.” The Honourable Dragons were not unworthy imitators of that ill-treated Caucasian! But, of that hereafter.

Our new friends (one gets friendly so soon over a cigar miles away from home!) wanted to see the Abbey by moonlight, and try the effect of their cornet à piston on its astonished walls. We accompanied them; but as it was then past eleven there was no one to admit us. After all, what was the necessity of an admission? We were not fastidious, so—we climbed over the walls! Unluckily, although we thus invaded the precincts, we could not get into the building itself; and as for the cornet à piston—not wishing to spend the night with the constable, of course that was abandoned. Round the Abbey we walked, but into it we could not get. Still the aspect was very beautiful, and worth the depredation! Returning home the Honourable Dragons, both admirable players on the cornet, delighted us and “aggravated” the Tinternians by trying the effect of echoes. They played and the notes were caught up by the mountains and flung onwards to the mountains behind them; and sometimes we had three echoes, “fine by degrees and beautifully less.” This was kept up for some time. As I said the pleasure was quite monopolized by us. The Tinternians awaking from their first sleep turned uneasily in their beds, and Fine Ear might doubtless have heard mingling with our musical echoes the moving basses of their stifled “damns!” These unpoetical persons cared nothing for mountainous reverberations of *La mià letizia*, or *Una furtiva lagrima*; they wanted sleep, and “sleep,” as McPousto once remarked, “is the Supper of the Soul!” Peter is certainly a profound thinker.

But, to return to the Tinternians: just as one of the Dragons was making the whole village tremble with a fearful and prolonged blast, a door abruptly opened, and in the doorway there appeared the form of an obese and irritated individual, whose tall nightcap stood upright with indignation, and whose gusty nightgown revealed glimpses of trembling legs, little enjoying the night air which blew upon them.

“Do you know, sir,” burst forth the irate owner of the nightcap and legs, “that your horn is a great nuisance at this time o' night?”...

“Oh, no!” I replied, with the fervour of intense conviction. “I assure you, it's not!”

“But I say it *is*!” spluttered my unmusical opponent.

“Wrong, wrong! It's *extremely* delightful: listen!”

He was so overpowered by my earnest statement that he slammed the door with violence and retired grumbling to bed. All that night his dreams were hideous with blaring trumpets. He tossed from side to side, but he could not escape. A demon König blew into his ears. The very bedposts twisted themselves into cornets. He had a nightmare of music! We saw him the next morning, in dressing-gown and yellow slippers, reading a newspaper—the *look* he flung at us was not a loving one.

day; Mr. Hope, Leeds — Nash and Tomlinson, York, mustard manufacturers; third and final div. of 3d., on Tuesday, Oct. 15, or any subsequent Tuesday; Mr. Hope, Leeds — H. Hepworth, Selby, Yorkshire, linendraper; first div. of 5s. 5d., on Tuesday, Oct. 15, or any subsequent Tuesday; Mr. Hope, Leeds — Hebblethwaite and Hirst, Halifax, dyers; second div. of 24d., on Tuesday, Oct. 15, or any subsequent Tuesday; Mr. Hope, Leeds.

BANKRUPTS.—W. GOODE, jun., Monmouth, linendraper, to surrender Oct. 23, Nov. 23; solicitor, Mr. Jones, Size-lane; official assignee, Mr. Stansfeld — J. WORSEY and J. BIGGS, Aston, near Birmingham, wire manufacturers, Oct. 24, Nov. 26; solicitors, Messrs. Caldicott and Canning, Dudley, and Mr. Reece, Birmingham; official assignee, Mr. Whitmore, Birmingham — B. MURRAY, Stockton-upon-Tees, farmer, Oct. 18, Nov. 22; solicitors, Mr. Hartley, Southampton-street, Bloomsbury, and Mr. Brignall, Durham; official assignee, Mr. Wakley, New-castle-upon-Tyne — J. HORSFIELD, Wheelock, Cheshire, coal dealer, Oct. 23, Nov. 11; solicitors, Messrs. Bagshaw and Sons, Manchester, and Mr. Yates, jun., Liverpool; official assignee Mr. Morgan, Liverpool.

DIVIDENDS.—Nov. 4, S. W. Rickman, Hailsham, Sussex, innkeeper—Nov. 4, G. Thorneloe, High-street, Poplar, grocer—Nov. 4, C. M. Collet, Hammersmith and Lincoln's-inn-fields, attorney—Nov. 4, G. F. Gardener, Rayleigh, Essex, grocer—Nov. 4, R. Good, Bishopsgate-street Without, stationer—Oct. 25, J. Amos and C. Sutherland, St. Helen's-place, merchants—Nov. 1, G. J. Carter, Hornsey-road, carpenter—Nov. 1, T. Blenkarn, Chancery-lane, law bookseller—Nov. 1, J. Thompson, King-street, Camden-town, draper—Nov. 1, E. Soul, Tabernacle-walk, Finsbury, bookseller—Nov. 2, R. and J. Julian, New Buckenham, Norfolk, grocers—Nov. 4, J. Nash and T. Neale, Reigate and Dorking, bankers—Nov. 2, J. H. Mills, Hove, Sussex, broker—Nov. 4, J. Whitwell, Mark-lane, corn-factor—Nov. 5, J. Goldie, High-street, Whitechapel, distiller—Nov. 5, J. Woods, Conduit-street, Bond-street, tailor—Nov. 14, J. Metford, Bath, wine-merchant—Nov. 4, H. Hollis, Liverpool, tea dealer—Nov. 1, G. Rogers, Chester, grocer—Nov. 22, F. and C. Sanders, Derby, corn merchants—Nov. 7, R. B. Perkins, Coventry, currier.

CERTIFICATES.—To be granted, unless cause be shown to the contrary on the day of meeting.—Nov. 4, J. H. Gill, Plumber's-row, City-road, grocer—Nov. 4, W. Claridge, Bromley St. Leonard, butcher—Nov. 4, E. Forster, Chesterton, Cambridgeshire, agricultural machinist—Nov. 4, R. Thompson, Hope-terrace, Notting-hill, builder—Nov. 5, J. Urry, Portsea, brewer—Nov. 5, R. Dean, Church-street, Trinity-square, Southwark, builder—Nov. 5, D. T. H. H., and G. H. Johnson, Aldermay-churchyard, Watling-street, wholesale tea dealers—Nov. 2, J. Winn, Charlotte-street, Blackfriars-road, gasfitter—Nov. 2, N. Brown, Sibson-green, Hounslow-heath, licensed victualler—Nov. 2, J. G. Peasegood, Sheffield, draper—Nov. 6, J. Thomas, Brynmawr, Breconshire, grocer—Nov. 5, W. Thompson, Morpeth, Northumberland, spirit merchant—Nov. 7, J. King, East Stonehouse, Devonshire, builder.

SCOTCH SEQUESTRATIONS.—H. McDonald, Greenock, mason, Oct. 14, Nov. 5—N. Kipling, New Cumnock, Ayrshire, contractor, Oct. 15, Nov. 5—D. Robertson, Glasgow, pianoforte maker, Oct. 18, Nov. 18—D. Ross, jun., Helmsdale, merchant, Oct. 16, Nov. 6—M. Melville or Balloch, Middlefield, near Falkirk, farmer, Oct. 17, Nov. 7—J. Macdonald, Glasgow, commission agent, Oct. 17, Nov. 11—J. Dunipace, Muirhouse, near West Calder, farmer, Oct. 14, Nov. 4.

Tuesday, Oct. 15.

DECLARATION OF DIVIDEND.—G. Jameson, Newcastle-upon-Tyne, mercer; first div. of 5s. 6d., on new proofs (in part of first div. previously declared of 6s. 8d.), on Saturday, Oct. 19, or any subsequent Saturday; Mr. Baker, Newcastle-upon-Tyne.

BANKRUPTS.—T. WESLEY, Newport Pagnel, Buckinghamshire, hotelkeeper, to surrender Oct. 29, Nov. 28; solicitors, Messrs. Pooley, Beasley, and Read, Lincoln's-inn-fields; official assignee, Mr. Johnson, Basinghall-street—H. POOLEY, Wisbeach St. Peter's, Cambridgeshire, carpenter, Oct. 23, Nov. 26; solicitors, Messrs. Baxter, Lincoln's-inn-fields; and Mr. Metcalfe, jun., Wisbeach; official assignee, Mr. Graham—T. DALRY, Hythe, Kent, builder, Oct. 23, Nov. 26; solicitors, Messrs. Reed, Langford, and Marsden, Friday-street, Chesham; official assignee, Mr. Graham—W. H. BOON, Plymouth, ironmonger, Nov. 7, Dec. 5; solicitors, Messrs. Edmonds and Sons, Plymouth; and Mr. Stogdon, Exeter; official assignee, Mr. Herniman, Exeter.

DIVIDENDS.—Nov. 6, E. Evans, Dorking, Surrey, stonemason—Nov. 6, E. Ground, Wisbeach and Parson-drove, Cambridgeshire, draper—Nov. 8, A. F. Hemming, Chiswell-street, Finsbury, elastic surgical instrument maker—Nov. 5, J. Kaye, Pimlico, coal-merchant—Nov. 5, E. Foster, Chesterton, Cheshire, agricultural machinist—Nov. 8, T. Smeeton, Ipswich, tailor—Nov. 8, R. Leach, Newmarket, Suffolk, tailor—Nov. 8, J. H. Gill, Plumber's-row, City-road, grocer—Nov. 5, E. Maude, W. H. Jones, G. Maude, and W. Aspin, Northfleet, Kent, Portland cement-manufacturers—Nov. 5, W. Hodgkinson, Weston-street, Pentonville, slater—Nov. 7, W. Hoole and J. Lockyer, St. James-walk, Clerkenwell, metal tool merchants—Nov. 7, S. Banfill, Edward-street, Langham-place, St. Marylebone, cabinet maker—Nov. 5, G. E. Baker, Deptford, grocer, and Camberwell, milliner—Nov. 5, W. Freeman, Edgware-road, licensed victualler—Nov. 7, J. S. Gowing, Swaffham, Norfolk, bookseller—Nov. 5, J. Ward, Bishopsgate-street Within, chemist—Nov. 7, N. J. Holloway, Minories, clock manufacturer—Nov. 5, J. Fenton, Avery-row, Bond-street, baker—Nov. 7, J. H. Veitch, Durham, printer—Nov. 7, G. Hornsby and R. P. Mould, Newcastle-upon-Tyne, builders—Nov. 8, H. Clarke, Liverpool, merchant—Nov. 4, D. Lees, Wednesbury, Staffordshire, coach-step manufacturer.

CERTIFICATES.—To be granted, unless cause be shown to the contrary, on the day of meeting.—Nov. 7, W. J. Buck, Queen's-row, Dulston—N. v. J. Taylor, High-street, Shadwell, and Salmon's-lane, Limehouse, cheesemonger—Nov. 7, T. Tappenden, Friendly-place, Old Kent-road, tailor—Nov. 5, T. Binckes, Blackheath, dealer in Berlin wools—Nov. 6, J. G. Beach, Woolwich, licensed victualler—Nov. 6, L. Congdon, Spring-street, Paddington, painter—Nov. 6, O. Gray, Great Tower-street, builder—Nov. 6, R. Barnard, Carnaby-street, Golden-square, oilman—Nov. 12, F. Mountford, Greenwich, stationer—Nov. 8, P. A. Black, Liverpool, provision broker—Nov. 7, W. Tyther, Birmingham, tallow chandler—Nov. 6, J. Kirkland, Stockport, Cheshire, joiner—Nov. 7, J. Hartley, Bury, Lancashire, machine maker—Nov. 6, J. Gray and R. Williams, Chester, engineers.

SCOTCH SEQUESTRATIONS.—A. Bisset and G. M. Whitehead, Edinburgh, leather merchants, Oct. 21, Nov. 11—P. Anderson, Newhills, Aberdeenshire, builder, Oct. 22, Nov. 12—J. Murray, Glasgow, lace merchant, Oct. 16, Nov. 6—A. Stevenson, Glasgow, aerated water manufacturer, Oct. 21, Nov. 11—J. Ross, Tain, spirit dealer, Oct. 22, Nov. 13.

BIRTHS, MARRIAGES, AND DEATHS.

BIRTHS.

On the 7th inst., at Longford Castle, the Viscountess Folkestone, of a son, who only survived a short time.
On the 10th inst., at Hadleigh, Essex, the wife of the Reverend W. Harvey, of a son.
On the 10th inst., at the Manor-house, Holt, Wilts, the wife of J. Neeld, Esq., M.P., of a son.

On the 10th inst., at Penzance, Cornwall, the wife of Arthur W. Twiss, Esq., Royal Artillery, of a son.

On the 11th inst., at Summerhill, Kidderminster, the Honourable Mrs. Cloughton, of a son.

On the 11th inst., at the Vicarage, Chesterford, the Lady Harriet Hervey, of a son.

On the 13th inst., at Rusthall, Tunbridge-wells, the wife of the Reverend B. F. Smith, of a daughter.

On the 12th inst., at Brighton, the wife of Major Norcott, Rifle Brigade, of a son.

On the 13th inst., at Albyns, Essex, the lady of Sir T. Abdy, Bart., of a son.

On the 13th inst., at Rochester, the wife of Captain Espinasse, Twelfth Regiment, of a daughter.

On the 13th inst., at Exeter, the wife of Captain Aldridge, R.N., of a daughter.

On the 14th inst., at the Rectory, Beaumaris, the wife of the Reverend B. O. Jones, of a daughter.

On the 14th inst., at Princes-gate, Hyde-park, the wife of the Reverend T. Hubbard, of a son.

On the 15th inst., at Shawford-house, near Winchester, the wife of Major-General Frederick, C.B., of a daughter.

On the 15th inst., at St. John's-wood, the wife of A. Edgar, Esq., barrister-at-law, of a son.

On the 16th inst., at Goudhurst, Kent, the wife of D. Trevena Coulton, Esq., of a son.

MARRIAGES.

On the 27th ult., at Drummondville, near the Falls of Niagara, Canada West, Captain G. Deare, Royal Canadian Rifles, to Jane Euphemia, youngest daughter of the late Lieutenant-General J. Murray.

On the 9th inst., at Nottingham, the Reverend Charles James Scratchley, of Earchisland, Herefordshire, to Amelia, eldest daughter of the late J. Cracknall, Esq., of Notting-hill.

On the 9th inst., at Plympton St. Mary's, Devon, J. G. Stewart, Esq., Fifth Fusiliers, to Mary Frederica, daughter of the Reverend J. Smythe, A.M., of Ridgeway, Devon.

On the 10th inst., at St. Saviour's, Jersey, James Rudge, Esq., captain of the Tartar, and son of the Reverend J. Rudge, D.D., rector of Hawkechurch, Dorset, to Annabella, daughter of the late Major-General Graves.

On the 12th inst., at St. Peter's, Stepney, by the Reverend T. Rowsell, incumbent, Mr. Joseph Parker, late of Woosung, China, East Coast, to Jane Ellen, only daughter of Mr. George Sharp, of Mile-end.

On the 12th inst., at Clapham Church, A. Earnshaw, Esq., of Clapham-rise, to Mary, only daughter of Mr. J. C. Fourdrinier, solicitor, College-street, Dowgate.

On the 15th inst., at Paddington, Philip J. Budworth, M.A., of Jesus College, Cambridge, to Blanche, youngest daughter of the late Captain Trimmer, R.N.

On the 15th inst., at St. Matthew's, Bethnal-green, William T. Barnard, Esq., barrister-at-law, to Charlotte Jane, youngest daughter of R. Jeune, Esq., of Hackney-road.

On the 15th inst., at St. Peter's, Eaton-square, Lieutenant-Colonel Brook Taylor, Eighty-fifth Light Infantry, to Henrietta, only daughter of Sir J. Boyd, Bart.

On the 15th inst., at Ecton, Northamptonshire, B. Tunnard, Esq., late captain Twenty-seventh Regiment (Enniskillen), to Harriet Jane, youngest daughter of the late Honourable and Reverend R. B. Stopford, rector of Barton Seagrave, Northamptonshire.

On the 15th inst., at All Souls', C. Lloyd, fourth son of Vice-Admiral Hawker, to Emma Jane, eldest daughter of John W. Digby, Esq.

On the 16th inst., at Exeter, the Reverend G. W. Cox, eldest son of the late Captain G. H. Cox, of the Bengal army, to Emily Maria, second daughter of Major W. Stirling, late of the Bombay army.

DEATHS.

On the 29th of July, at Cape Coast Castle, Alicia Georgiana, the wife of the Reverend R. R. Bradley, chaplain.

On the 14th ult., G. B. Maule, of Lincoln's-inn, Esq., barrister-at-law. He was among the passengers in the mail diligence from Barcelona to Valencia, which was precipitated from a mountain pass near Oropesa into the sea, when all perished.

On the 25th ult., at Walwyn's Castle Rectory, Pembrokehire, Eliza Catherine, the wife of the Reverend R. Sygne, aged 24.

On the 8th inst., at Clapham, Captain C. P. Deacon, R.A.

On the 8th inst., in Arundel-street, Commander Horatio James, R.N., of Rhayader, Radnorshire, aged 61.

On the 8th inst., at Paris, J. S. H. Weston, of West Horsley, Surrey, C.B., and colonel E.I.C.S.

On the 11th inst., at Sidmouth, Major-General Slessor, aged 73.

On the 11th inst., in London, the Reverend Ernest Kingston, youngest son of the late J. Kingston, Esq., of Clarence-terrace, Regent's-park.

On the 12th inst., at Brighton, H. M. Clark, Esq., of Essex-street, Strand, third son of the late Reverend Geo. Clark, of the Royal Military Asylum, Chelsea.

On the 13th inst., in Fitzroy-square, Jane, relict of the late Reverend H. Walker, aged 56.

On the 14th inst., at Lavant-house, Sussex, Maria, the wife of Major-General J. C. Bouchier.

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