

The Leader

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

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News of the Week.

OUTRAGE has once more visited Queen Victoria, in the shape of a sudden assault by a mad gentleman who has haunted the west-end. Danger there seems to have been none: there was a blow—the Queen was struck on the head; but it was with a slender cane, and the crazy state of the man's mind reduces the matter to an accident, like a casual encounter with some wild animal. Queen Victoria displayed her wonted self-possession, and will be among the last to magnify the annoyance—one of the vexations incidental to the vocation of royalty, on account of its prominent position. Such incidents have their compensation in the opportunity which they afford for drawing out some sterling qualities of the Queen's character, and for making her see the esteem in which she is held by the public.

We turn to less unexpected and odious events at Court. Notwithstanding the levelling tendencies of the age, Queen Victoria's "seventh" has just been christened at Buckingham Palace with all the pomp of a powerful Court; even the levelling public rushes to gather the crumbs of the pageant—passing glimpses of the "distinguished" performers in their carriages; and the very humblest of readers pores over the dry diagram of the procession in the chapel, as if the marshalled type really stalked the paper pavement with some living dignity borrowed from the personages whose names it bears. Pomp is power dramatized and made symmetrical to the sight; human nature sympathizes with power; and even Republican sense—if it be sense—cannot deny the power that was dramatized in Buckingham Palace on Saturday. It had gathered its representatives to receive amongst its band of worthies little Prince "Arthur William Patrick Albert." There may be a question how far it is good moral training for a child to be brought up with these pamperings of pride; there may be a burlesque in a pageant which calls Princes and cavaliers from distant parts to wait upon a baby in long clothes; but the veriest leveller may be satisfied with one reflection: the infant great man must, then and there, ex-officio, be made member of a Church that boasts to be descended from a Founder who was born in a stable and baptized in an open stream of Syria. Which done, a state ball "celebrates" the event, and milliners toil that ladies may dance, because little Prince Arthur is enrolled a Christian!

Something really smaller than the nascent fortunes of a royal infant has absorbed public interest this week—the fate of the Russell Ministry, with the lengthened talk which has passed on that Ministry at stake. Although Ministers affected to make light of the censure pronounced upon their Greek policy by the House of Lords, they have not scorned the offer of an appeal to the Com-

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mons. The mode in which that appeal was accepted was characteristic. A bold and straightforward man, impugned by the "Upper" House, which is really the less powerful and important Chamber, would have appealed at once to the Elective House, on the question at issue, abiding by the decision thus invoked. Lord John Russell sat with his hands before him. Lord Palmerston, who was more especially inculpated, is both more indifferent to censure and less supremely responsible than Lord John, and he took no step. He might have resigned; but resignation has never been his forte. "Why should he, you know, when there was no occasion for it?" It was like one of those pauses after dinner, when something disagreeable is said, but nobody feels courage to reply. At last the opportune Roebuck advances, with a resolution not directly contravening the censure of the Lords, but applauding Ministers in more general terms; and then follows the great debate of the session. Mr. Anstey, whose rhetoric is always going down hill, and is half inclined to run over itself, proposed to render the resolution a more specific approver of the Greek policy; honest Joseph Hume wanted to make it a general, but not a particular, vote of confidence; both, however, were persuaded to get out of the way. The debate proceeded with more vicissitude than is common in Parliament now-a-days, and the principal speeches were watched with some revival of public interest. Roebuck was thought to have made a clever barrister-like "case" on the side of his client; the substantial Graham "smashed" the *nisi prius* address by a comprehensive review of Lord Palmerston's foreign policy, which is generous and bold in profession, frivolous and vexatious in practice, vain or disastrous in results,—especially to those allies or those objects that he most professes to love. Gay, facetious Osborne turned the laugh against the grave Graham, who for four years had sat on the third cross bench protecting the Premier, as

"The sweet little cherub sits perched up aloft
To keep watch for the life of poor Jack."

And plausible Palmerston spoke for nearly five hours with such pleasant ease, such pleasant face, such wellbred air, and gentlemanly feeling, that by midnight it became impossible to help believing him. The influence of this physical and intellectual feat was felt in the sequel of the debate; but still the steady wind and tide of argument and feeling went against the Government, whose members and friends, repeating again and again the same efforts, appeared like wearied rowers sawing backwards and forwards unceasingly, but unable to urge their boat from its backward drift.

While we write, the critical result is still in suspense. The Speaker set it down for Thursday, but even that high authority has been out; and the division may be put off till next week. At the best we can only announce it in our later edition; and the perverse concession to Lord Ashley is

likely to debar many newspaper readers from a prompt knowledge of the event. Whichever way the debate goes, it is felt that Ministers are irretrievably damaged. The picture which Lord Palmerston's friends have contrived to present to his wife just in the nick of time will not restore him to the confidence of foreign courts. And if it prove true that France and Russia have abandoned their share of the Greek loan, for the interest of which he has so maladroitly pressed an embarrassed debtor, it will be felt at home that he is failing even in the decorative arts of his own profession, and letting his cunning competitors overreach him in the contrivances to get up appearances and influence abroad.

Still more genuine agitation has been created by the abrupt measure of Ministers, in their perverse obedience to the Ashley dictation against delivery and receipt of letters on Sunday. From all parts of the country we have the loudest complaints. Sunday is the day when vast numbers of the trading and industrious classes make up their arrears of information on family and public matters; which is all stopped now. Newspaper proprietors and news agents are labouring to supply the deficiency by private means; a process that occasions an enormous increase of Sunday labour. For that which inevitably will be done, was done by the Post-office with a far less number of hands or expenditure of time than the work will entail on the scattered machinery of private traders. Lord Ashley's edict, as administered by Lord John Russell, proves to be a measure for augmenting and stimulating labour on the Sabbath, and provoking hatred at the attempts to keep it unprofaned. Even the Sabbatarians are enraged.

The Protectionists continue to hold meetings, and Mr. Ferrand is still astir in getting up his wool-gathering league; which he amuses with such tales as the new one—that the ill-paid operatives of Manchester have a practice of pawning their bedclothes to redeem their dayclothes in the morning, and of pawning their dayclothes at night to redeem their bedclothes. And these fables pass current with the party on which the Premier aspirant relies for support! After that, how can we laugh at the new miracles in Italy—the picture of the Saviour which floats on air away, with lighted tapers attending it; or the picture of the Virgin that moves its eyes? Strange ignorance in people and leaders, that can represent Divine power as displaying itself in trivialities, and can hope to base political action on financial fictions which any child could confute!

Our news continues to exhibit signs of the increased attention paid to the associative principle, diversely applied. Now, it serves the resources of working men at Manchester: then, again, it spares the narrow means of small annuitants in the Industrial Home near Red Lion-square. The principle is valid, even in partial experiment; but

students of the subject will not fail to bear in mind that such experiments are partial.

Among the personal matters of the week the most notable is the arrival of Garibaldi at Liverpool—on his way, it is said, to America—to await another opportunity in his native land. Garibaldi is a modern type of the knight errant—an adventurer whose exploits are devoted to high and glorious objects. Lopez, his antitype, the accomplice of the Yankee invaders of Cuba, has been arrested in the United States, and was under trial.

Continental affairs are flat. President Louis Napoleon gets a reluctant allowance from the Assembly to pay his debts: General Changarnier having advocated the measure from the Tribune with all the eloquence of the sabre by his side. That the division showed a formidable opposition, studded by men such as De Lamoricière, Bédau, and Cunin Gridaine, while Cavaignac and Dillon Barrot were absent from the munificent majority.

Russia has prohibited *Punch*—not the common compound of lemon and rum so called, nor the puppet of Italian extraction, but our English friend, the compound of fun and satire. Frederick William not only cannot bear to be talked about or written about—he cannot bear to have anything talked about, freely and effectively, even in English.

But the wonder of the day, if it be not a Yankee tale, is the Mountain of Gold at Los Angeles—where gold and silver lie united, in boulders, like jewels in Sinbad's Valley of Diamonds. But more inaccessible. Whereas the Syrian mariner, in retiring from the valley, had to mount aloft on an eagle-born leg of mutton, the Anglo-Saxon explorers of the gold mountain report that stay is forbidden, by the desolate nature of the tract and its undrinkable salt water. Yet surely, if the tract exists, its boulders will make travellers, like the Dragon of Wantley, grow bolder and bolder, and means will be found to penetrate it; nay, to abide even long enough to pack up some precious metal. What do you say to a powerful string of camels, a good store of Gamble's preserved meats, including vegetables and fruit, and one of Crosse's machines for purifying water?

PARLIAMENT.

The chief business in the House of Commons this week has been the discussion of Mr. ROEBUCK's motion on the foreign policy of Ministers. The debate was opened on Monday evening by Mr. ROEBUCK in a long and elaborate defence of Lord Palmerston, whose policy he described as having a two-fold character. As regarded individual rights and wrongs his object was to extend the protection of England to her wandering sons in every part of the globe. With respect to other nations his policy was to maintain the peace of the world, not by truckling to despotism, however, but by warning foreign governments to make proper and opportune concessions to the increasing enlightenment of their people, and to show a friendly spirit to all individuals and nations who are anxious to obtain for themselves the right of self-government. The antagonist principle to this policy was one which would use the forms of constitutional government in aid of despotism, and which would advocate legitimacy so as under a softened expression to bring in a much harder thing, and to make tyranny safe in Europe. The question was which of these antagonist principles should rule in England. From the French revolution of 1789 till the close of the war, and for some years later we united with the governments of Europe in carrying out the despotic system. Since 1830 a new line of policy had been followed, and the most active agent of that liberal policy was Lord Palmerston. The opposition to that nobleman he described as triple, and as composed of the despotic idea of which Austria and Russia are the representatives, of "almost a private necessity," as manifested in the councils of France and of the English Protectionists, who hate the commercial policy of Ministers. He next went into the details of the diplomatic proceedings in London and at Athens, and commented in the severest terms upon the conduct of the present French Government, whom he termed "conspirators," and who, he said, had by the pettiest artifices sought to create a diversion by means of a mock quarrel with England, which might tend to prolong the existence of their miserable and tyrannical Government. In conclusion, he called upon the House to give a bold and complete decision in favour of the principles upon which Lord Palmerston had acted. He then moved "that the principles on which the foreign policy of her Majesty's Government has been regulated, have been such as were calculated to maintain the honour and dignity of this country; and, in times of unexampled difficulty, to preserve peace between England and the various nations of the world."

Mr. HUME made some rather incoherent remarks, which seemed to show that he would very willingly join in censuring Ministers for their foreign policy, if no serious consequences would result from such a vote. But, as there appeared to be a danger of Government being beaten, in which case they might perhaps resign, he would withdraw his amendment, lest it should embarrass them in any way.

Sir FREDERICK THESIGER would not say that there had been any "arrangement" between the Government and Mr. Roebuck, but it might be safely said that Mr. Roebuck had, by his motion, founded a claim to the substantial gratitude of Ministers. In order to show what a change had come over Mr. Roebuck's opinions of our foreign policy, he quoted a passage from a speech delivered by him in 1843, in which Lord Palmerston was compared to a lucifer match. "No sooner does he meet an obstruction than a flame bursts forth." In the same speech he had accused Lord Palmerston of having, by his "mischievous activity," nearly involved England in all the hideous consequences of war with most other parts of the world. Lord Palmerston had not changed his policy since then, but Mr. Roebuck had evidently changed his opinion of that policy. Sir F. Thesiger then went through the whole case, arguing, in reference to each of the points of dispute, that our claims were unjust, or trivial, or improperly advocated. He denounced the principle of Lord Palmerston's policy, as explained by his adherents, namely, that it was our duty to assist other countries in their efforts to obtain constitutional Governments—a principle which Sir F. Thesiger described as constantly tending to our meddling in the affairs and disturbing the peace of Europe. Our principle ought to be order, not change.

Mr. PAGE WOOD praised Lord Palmerston's foreign policy as the perfection of statesmanship. He then gave his version of the Greek quarrel and its consequences, and went on to say that Lord Palmerston's resort to force in that affair would have a great value throughout the East, where anything like conciliation was a-cried to fear. Travellers had informed him that since Lord Palmerston had been at the head of the Foreign Office, Englishmen could journey in safety over any part of Asia, a great contrast to the state of things previously existing. As regarded the results of this vote he had little care, for even should the Ministry be changed, he was certain that the change would produce such reforms as he desired to see; but he should be sorry were a reference made to the country upon such a case as this.

Sir JAMES GRAHAM commenced a very able speech by expressing a hope that they would get out of *nisi prius* before the close of that night's debate. For six hours had they been listening to three gentlemen of the long robe, and, except at the close of the speech of Mr. Wood, they had never travelled out of the narrow circle of Greece. The question they had to discuss was a much wider one than that. They were asked, "Do you, on the whole, approve of the policy pursued by her Majesty's Government with reference to the foreign relations of the country since their last accession to office," and, although the motion was not brought forward at the suggestion of Government, he understood that they wished the opinion of the House to be taken upon it. In addressing himself to the general question he took a glance at the history of the foreign affairs of England for some years past. He had himself been an assenting party to the siege of Antwerp, and the separation of Belgium from Holland, and also to the operations for Don Pedro, but he reminded the House that all these acts of decided interference had been done with the knowledge and approbation of all our allies. But after Lord Grey ceased to be the head of the Government, and Lord Melbourne's administration succeeded, a change took place, the nature of which was accurately described in a speech made by Lord Howick in 1844, wherein he denounced "the carrying on, in every court in Europe, and in every country in the world, a party struggle between what is called the English party and the French party" as the curse of civilization and of humanity. In that speech Lord Howick adverted to the state of affairs in Spain, and expressed a hope that England and France would abstain from all interference there for the future, leaving the Spaniards to manage their own government in the best way they could. Sir JAMES GRAHAM then went on to contrast the advice of Lord Howick in 1844 with the course pursued by Lord Palmerston on his accession to office in 1846. One of his first acts was to interfere with the whole scheme of government in Spain, the effect of which was to embroil us with France. In 1848, Lord Palmerston again interfered with the government of Spain, indeed, he even went the length of recommending Narvaez to enlarge the basis of his administration, and take some Liberals into office. The result of that interference was an order for Mr. Bulwer to leave Madrid, and a suspension for two years of our diplomatic relations with that country. And when Spain, the proudest nation in the world, actually stooped to make an amende, the first thing Lord Palmerston met her with was an announcement, that if Sir H. Bulwer was not otherwise em-

ployed, he would be the Minister who should be sent back to Madrid. Then, adverting to the case of Portugal, he showed that there also Lord Palmerston had sought to dictate, in the case of Costa Cabral. It was the same in Switzerland, in Piedmont, and in Naples. Everywhere Lord Palmerston had interfered, and in every case the result of his interference had been unfortunate. Throughout the Greek squabble, one of the chief difficulties arose out of the offensive tone of Lord Palmerston's despatches. As regarded our conduct to France in that affair, our course should have been, as soon as it was admitted that accident only had prevented the fulfilment of the convention of London, to have at once recurred to that treaty instead of allowing delay, and amusing the House and the country with attempts to fix the blame on M. Gros, whereby the good understanding of the countries was jeopardised. Slightly alluding to the "difficult question" of Denmark, he summed up by saying that the Ambassador of France had been recalled, and the representative of Austria had been withdrawn; that the amity of Prussia was entangled in the Danish question; that Russia was writing angry notes; that Narvaez was all powerful in Spain, and Costa Cabral in Portugal; that a French army was established in Rome, and the Pope was as much as ever estranged from this country. Under these circumstances, he was asked to vote for a resolution affirming the wisdom of the foreign policy of the nobleman under whose administration all this had taken place. Such a resolution he could not support. Sir JAMES sat down amid loud and general cheering.

On the motion of Mr. M. MILNES the debate was adjourned till Tuesday. The adjourned debate on the vote of confidence in the foreign policy of the Government was resumed on Tuesday evening by

Mr. BERNAL OSBORNE, who compared the previous night's speech of Sir J. Graham with his previous conduct, declaring that the right honourable baronet had sanctioned, sometimes with his silence, and at others by more direct approval, the incidents of our foreign policy which he now came down, with many pretensions of reluctance and assertions of friendship and admiration for the existing foreign secretary, to denounce *in toto*. Such conduct savoured rather of the jesuitical evasions of Muscovite chicanery than of the honest, open, and candid conflict of English political warfare. The real source of evil, the original sin with regard to Greece, was the erecting a Greek kingdom, whose financial maxim was, "Base is the slave that pays." Glancing at the salient points of M. Pacifico's case, he asked whether the House had not a shrewd suspicion that the envenomed hostility evinced towards Lord Palmerston could not be traced to his being identified on the Continent with responsible government, and regarded as an advocate of liberal opinions.

"Greece, he solemnly believed, was a pretext for a wide conspiracy that had been organized to dispossess the noble lord—a conspiracy in which were engaged kings with crowns and kings without crowns, Ministers with places and Ministers without places, and, he was about to add, without character. (A laugh.) That conspiracy had its participators in various quarters, not only in the salons of Paris, but in the boudoirs of London. He was going to say that the times of the Duchess de Longueville were revived, and that ladies were in it who cultivated fashion and politics, and were all things to all men; who hated the noble lord as if he were another Mazarin, because he was the representative of liberal opinions. (Hear, hear.) Of what use was it to construct, in another place, a gallery for foreign diplomats when we had foreign sentiments perpetually before us clothed in English exteriors—when we heard people high in office, or who had been high in office.

"Explain their country's dear-bought rights away, And plead for pirates in the face of day?"

But, they should not permit the noble lord to be run down by such a clique—by the letters of 'our own correspondent' who, in common with the Russian and French agents, had been decorated and degraded with the Order of Our Saviour for his letters in the *Times*—(hear, hear)—who had been decorated and degraded with the Order of Our Saviour for his letters; and he was delighted to tell the House that old General Church had declared that he would never wear such an order, and that, so far from its being in reality the Order of Our Saviour, it was rather a badge of Judas Iscariot." (A laugh.)

Lord JOHN MANNERS entertained no apprehension of Cossack domination overpowering constitutional government in Europe wherever it was established. But if Cossack domination was to be apprehended it was from the English Government pursuing the line of policy, with regard to foreign nations, which it had of late years followed. And it was because he was convinced that that policy did not "tend to maintain the glory of this country, or to promote the peace of the world," as this motion declared, that he was prepared to vote against it. He denied both the propositions contained in the motion, and disputed the assertion of Mr. Roebuck, that the leading principle of our foreign policy had been to protect the commerce and the people of this country. If the axis of England was extended over British subjects in every part of the world why had a British subject in one of the States of North America been seized and cast

into prison like a common malefactor without redress? In his conduct towards Greece Lord Palmerston could not have taken more effectual measures to extinguish British influence in the Levant and to extend that of Russia had he been really a foreign Minister. Reviewing his policy in the affairs of Switzerland and of Italy, he asked how that policy had conduced to the honour and dignity of England, or even to the extension of liberal principles.

Mr. ANSTREY spoke chiefly in vindication of Lord Palmerston, but could not vote in favour of the motion, because instead of conveying a direct negative to the resolution of the Lords, it travelled over the whole question of foreign policy, and involved an affirmation of every act of diplomacy since the accession of the present Ministry to power. This entire approval he declared himself unable to give; and, after detailing in a very prolonged address the various incidents which had transpired during the last six years in the intercourse between the Foreign Secretary and other powers, he admitted that to all that had taken place since February, 1848, he could accord a sincere concurrence, but could not join in the approbation expressed in the resolution as to the previous policy. Under this divergent impulse, therefore, he felt it to be his duty to vote neither way.

Mr. COCHRANE accused Lord Palmerston of having been, not only a revolutionary propagandist, but of having acted with bad faith towards every nation of Europe. His policy was anything but English, being based upon oppression of the weak and concession to the strong.

Lord PALMERSTON, who was received with a burst of enthusiastic cheering when he rose to address the House, commenced by insisting upon the importance of the question, which concerned, not merely the tenure of office by an individual or a Government, but involved principles of national policy, and the interests, honour, and dignity of this country. He observed that those who had thought themselves strong enough to try to take the Government by storm ought not to have been content with obtaining an expression of the opinion of the House of Lords; it was either their duty to have sent down the resolution for the concurrence of this House, or those connected with the party there should have proposed a confirmation of the resolution. However, the question now was whether this House would adopt the resolution, which involved the future and the past, laying down for the future a principle of national policy which he considered totally incompatible with the interests, rights, and honour of this country, and the happiness of other countries. The principle, which the person who moved it was obliged to modify, was that British subjects in foreign lands were entitled to nothing but the protection of the laws and tribunals of the country in which they might happen to be, and were not to look for any protection from their own country; and the House of Lords had not limited this principle to constitutional countries. He denied this doctrine, which was a doctrine upon which no English Minister had acted, and the people of England would never suffer any Minister to act upon it. He contended, however, for no such principle as that British subjects in foreign countries were to be above the laws. In the first instance, they were bound to have recourse to the laws of the land; but there might be cases in which the tribunals were not of a character to inspire confidence, and the rule would not apply to despotic or nominally constitutional Governments. He then gave a brief history of Greece under King Otho, and endeavoured to explain how its want of a constitution had led to many abuses. This was followed by another complete account of the Greek quarrel, through all its meanderings for the last fourteen years. Turning to the claim founded upon individual wrongs, he observed that the ridicule that had been lavished upon them, though much more convenient than argument, was worthy neither of those by whom, towards whom, or before whom it was offered. He then went through the details of those occurrences, and contended that the claims were at all events well founded in principle, while justice was so long delayed or so industriously baffled as to justify the Government in taking them up. In this contingency the coercive measures were ordered, and Sir W. Parker received instructions accordingly. With respect to the mediation of France and the proceedings arising out of it, great stress had been laid upon his not sending out on the 9th of April, to Mr. Wyse, information as to the arrangement with M. Drouyn de Lhuys; but this had already been rendered unnecessary, for on the 25th of March he had sent Mr. Wyse instructions, which, if acted upon in the spirit in which they were sent, would have answered precisely the same purpose. He denied that Mr. Wyse had received any information on the 24th of April from Baron Gros, apprising him of the convention of London. It was admitted by the French Government that Baron Gros himself had not then received information of that convention, and the fact was, that until the 2nd of May, Mr. Wyse

had not known of it, so that he was fully exculpated from the charge of having used force after he knew that in London pacific terms had been agreed to. It was, therefore, Baron Gros who withdrew, generally and officially, from his mission. He proposed afterwards to retract this withdrawal. Mr. Wyse made a proposal to test his sincerity of intention in such latter proposition, and met with a refusal. A private negotiation between Baron Gros and the Greek Government procured still further indulgences from Mr. Wyse; but all proving in vain, Mr. Wyse, at last, took the only step that remained. Lord Palmerston then said that negotiations had since gone on between France and England, which, he was happy to say, had terminated satisfactorily, on the basis of adhering to such part of the London convention as was still available.

He then went over the various points of our foreign policy on which Sir James Graham had founded his condemnation of Ministers, contending that in every case he had acted rightly, and that the result had justified the wisdom of the course taken. In that part of his speech where he referred to France he said:—

"They had been told that from the question about the Spanish marriages arose differences between the two Governments of France and England, and between two men in those Governments, which, according to the right honourable baronet, led to the overthrow of the French monarchy. Here, again, comes that fancy for narrowing great and national questions down to the smallest of personal differences. It is said that it was my dislike of M. Guizot, arising out of the occurrences of his Administration, which overthrew the throne of France. (*Hear, hear.*) What will the French nation say, that high-minded and spirited nation, full of the sense of their own dignity and value, when they hear it stated in the British House of Parliament that it was in the power of a British Minister to overthrow their Government? (*Hear, hear.*) Why, sir, it is a calumny upon the French nation to suppose that personal dislike on the part of any foreigner to one of their Ministers could have that effect. They are a brave, a generous, a noble-minded people; and if they thought that a knot of foreign conspirators were caballing against one of their Ministers—(*loud cheers*)—and for no other reason than that he thought he had promoted the interests of his own country—(*hear, hear*)—and if, moreover, they thought that that knot of foreign conspirators had coadjutors in their own land—(*hear, hear*)—I say that the French, who are a brave, noble, and spirited people, would scorn to be thus led, and would only cling the closer to and protect the more, the man against whom such attacks were made. (*Hear, hear.*) Therefore, I say, that if the French had thought that I, or any English Minister, wanted to overthrow M. Guizot, so far from that accomplishing its purpose, it would have rendered him stronger and more firm in the post he occupied." (*Hear, hear.*)

As to the charge brought against him and his colleagues of having acted the part of propagandists in Italy, during the last two years, he went on to say:—

"We are accused of being abettors, and supporters, and encouragers of revolution. It has been the fate of all men who advocate temporary changes and conditional improvements to be designated as the champion of revolution. (*Hear, hear, and loud cheers.*) It is the easiest way of putting them down. It is the established doctrine of those who are the advocates of arbitrary governments never to mind the real revolutionists; the dangerous men are the moderate reformers. (*Cheers.*) The best way of setting the world against him is by calling him a revolutionist. (*Cheers.*) But there are revolutionists of two kinds. There are those violent, hot-headed, and unthinking men, who fly to arms to overthrow an established government without any regard to the consequences, and without measuring the difficulties which they have to surmount, or comparing their strength with those with whom they have to compete, and who inundate their country with blood, and draw down immeasurable calamities on their fellow-countrymen. (*Cheers.*) There are those of another kind; blind-minded men who, animated by antiquated prejudices, dam up the current of human improvement, until the irresistible operation of accumulated discontent breaks down the opposing barriers, and overthrows and levels to the earth those very institutions which the timely application of renovating means would render strong and wholesome. (*Loud cheers.*) Such, sir, are the revolutionists who call us revolutionists." (*Cheers.*)

In conclusion (having spoken uninterruptedly for four hours and three-quarters) he said that he had, he thought, disposed of the charges hitherto brought against him. The principles on which he had acted, were, he believed, those of the mass of the English people, and were the principles of humanity, of advancement, and of civilization. He did not complain of the assaults upon him, for a position in the Government of this country was always an object of laudable ambition, and never so much so as now; when almost every country in Europe had been agitated into bloodshed, England stood alone, a proud example of liberty combined with order. But, contending that in the foreign policy of the Government nothing had been done to forfeit the confidence of the country, he fearlessly challenged the verdict of the House.

Tremendous and reiterated cheering followed the close of the speech.

On the motion of Sir JOHN WALSH the debate was adjourned till Thursday, and the House adjourned at half-past two.

The adjourned debate on Mr. Roebuck's resolution, with respect to the foreign policy of the Government, was resumed on Thursday evening by

Sir J. WALSH, who, although he could not agree with any portion of the policy of Lord Palmerston, could not withhold his unbounded admiration of the speech he had delivered, which was an extraordinary effort of parliamentary eloquence and talent. He dissented from the principle laid down by the noble lord, exonerating British subjects residing in foreign countries from implicit reliance upon the laws of those countries. Such a principle was calculated to lead to dangerous misunderstandings and collisions with foreign states, and could not be generally insisted on without constantly endangering the peace of Europe. After going at considerable length into an investigation of the claims against Greece, and insisting that that country had great reason and justice on her side in resisting them, he condemned the mission of Lord Minto to Italy, and contended that the policy of the noble lord was not only offensive to foreign nations, but also very injurious to the best interests of his own. Under these circumstances he certainly could not concur in any vote testifying an approval of the noble lord's foreign policy, which had not only involved this country in many calamities, but had very much tended to weaken her influence with the rest of Europe. He feared that, if the House agreed to the vote approving of the foreign policy of the noble lord, the consequence would be that those feelings of irritation and animosity which at present exist would not be confined to courts and governments, to ministers, or ex-ministers, or expectant ministers, but would embrace whole populations, or at least such portions of them as are desirous of resisting the progress of anarchy and revolution; and that at no distant time we might find ourselves no longer passive but in active hostility to the whole civilised world.

Sir H. VERNER rejoiced at the proposition put forward by the honourable and learned member for Sheffield, for he believed that the speech drawn from the noble lord the other night would be attended with the best results, not only to every Englishman abroad, but to every one interested in commercial transactions. So far from thinking that the course pursued by the noble lord was calculated to lead to war or revolution, he believed that it was most conducive to the peace and happiness of mankind all over the civilised world.

Sir R. INGLIS said he would have felt some difficulty in coming to the vote which he was about to give upon the question had it been confined to the policy of Government with respect to Greece: but the resolution went the whole length of approving of the whole foreign policy of the Government in every particular, and to such a resolution he was not prepared to accede. He deprecated the speech of Lord John Russell in reply to the question of Mr. Roebuck, as implying that it was the opinion of the noble lord that in this country, as well as in Australia, a single chamber would be more beneficial than two Legislative Assemblies—an opinion which he would say the noble lord had not exercised his usual discretion in giving utterance to. The speech of Lord Palmerston he believed to be the greatest display of power which had ever been heard within the walls of that House, and, feeling indebted to the noble lord for his successful efforts in checking the slave trade, it was with great pain he felt called upon to withhold from him his vote in approbation of his conduct. He could not approve of his foreign policy generally, and he also felt that even in the case of the slave trade the noble lord had, while suppressing it with the one hand, been supporting it by a mischievous policy with the other.

The Marquis of GRANBY did not consider Lord Palmerston's explanations satisfactory with respect either to Greece, or Italy, or Switzerland, and as he could not approve of the general foreign policy of the Government, he should vote against the motion.

Sir WILLIAM MOLESWORTH said that those who applauded the rule of policy laid down by Lord Palmerston shrank from pushing his lordship's doctrines to their legitimate conclusion. This would be the making the Foreign Secretary of England the chief policeman in each foreign land to which Englishmen might stray. Lord Palmerston had quoted a classical expression, and had signified that he wished to place the Englishman on the same footing as the ancient Roman, but he forgot that the Roman spoken of was really the master of the world. If we claimed that position, what fleets, what armies, and what taxes would be necessary to preserve it! He objected to the propagandist system which made us the political pedagogues of the world, and caused us to be hated wherever our name was known. As regarded the results of this motion he was not terrified by the fear of Ministers going out of office, for he believed that her Majesty had as efficient subjects elsewhere; nor was he afraid of a dissolution, for he was a supporter of triennial Parliaments, and this one had already lasted three years.

"But it is said some of us will lose our seats; so much the better; for the assumption proves that we do not represent the people. (*Hear, hear.*) These pleas and pretexts for voting against one's principles are well

known to me. I first heard them immediately after the passing of the Reform Bill. Then the cry was, if you let in Peel and the Tories the Reform Bill will be repealed, and a revolution will follow. This cry induced many innocent members to give votes of which they bitterly repented. Well, the right honourable baronet came into office; no revolution followed; on the contrary, by his distinguished services and beneficial measures he has won well-merited renown, and I believe saved his country from a revolution. (*Cheers.*) In conclusion, I repeat that I have firm faith in the institutions of this country—that I do not believe that for the beneficial working of those institutions it is requisite that any of the representatives of the people should even on this occasion vote against their convictions. To affirm such a position appears to me the greatest calumny which can be uttered against representative and constitutional government. For us to act upon such a position would tend justly to cast discredit on representative institutions in the eyes of Europe, which the noble lord with all his ambassadors and wandering missionaries would never wipe out. We owe it, therefore, to ourselves, to our constituents, and to the fair fame of our institutions, that, solemnly appealed to as we are on the present occasion, every one of us should vote for or against the motion of the honourable gentleman according as we approve or disapprove of the proposition which it contains. For myself, I have for many years disapproved of the foreign policy of her Majesty's Ministers. I protested against it ten years ago—my convictions upon the subject are unchanged. I shall, therefore, without hesitation, vote against the motion of the honourable gentleman, deeply regretting at the same time, that I must act in opposition to political friends, for whom I entertain as sincere an esteem and regard as I do for her Majesty's Ministers collectively and individually. (*A laugh.*)

Mr. SHAFTE ADAIR contended that Lord Palmerston's policy expressed the sentiments of the majority of the nation.

Mr. SIDNEY HERBERT ridiculed the Pacifico affair, in which an escapade, begun by school-boys, had been magnified into a riot, and called upon the House to mark its disapprobation of a policy which had tended to lower the character of this country in the eyes of foreigners.

Sir GEORGE GREY contended that in all the debate no undue interference in the affairs of any foreign country had been proved against Lord Palmerston, who had always and unhesitatingly disclaimed any desire for what was called propagandism. No public man could come out of an ordeal more triumphantly than Lord Palmerston had done, in spite of the exertions which had been made to heap on him every kind and degree of misdeed. And the result of his policy had been most successful. The peace of Europe had been preserved—there had not even been an approximation to war, while the principles of constitutional liberty were progressing.

Mr. GLADSTONE said there was a general feeling, even among Lord Palmerston's supporters, that he was not a "prudent" manager of foreign affairs, and that while he held office the country was always upon the verge of a war. After going over the Greek cases he went on to say that we were under great obligations to France for the course she had taken in the business, both in regard to her offer of mediation, and to the mode in which she had endeavoured to carry it out. From Russia we had received a severe lesson, and in exchange for the humiliation it had bestowed upon us, all the compensation we had received was listening to the gigantic, intellectual, and physical effort which occupied the noble lord from sunset to sunrise, while the House of Commons hung upon his lips. He then proceeded to charge Lord Palmerston with an unfortunate and mischievous love of interference, and a tendency to make opportunities for its exercise instead of waiting for them. And although, when conducting our own affairs, God forbid he should consider success a test of merit, he thought that when we went out of the way to conduct our neighbour's affairs, he must think that our success should be a consideration in judging our efforts. That on fit occasions British influence might be exercised with other countries to extend institutions from which we derived so much benefit, no one denied; but we were not to make occasions and become propagandists of even sound political doctrines. He condemned the separating policy of Lord Palmerston, asserting that it was impossible for one nation of the earth long to isolate itself from the common bond in which God had bound together all the nations of Christendom, and that to assert for the Englishman the position of the Roman, a member of a privileged class who refused to be bound by the laws to which he would subject the rest of the world, was an assumption which could not be justified. The weakness of the English people was a disregard for the feelings of foreign nations, and upon that weakness he foresaw this debate was intended to work. Lord Palmerston was to be held up as the protector of the Englishman everywhere, and upon that representation the support of the House would be looked for. But he warned his lordship that there was an appeal from the House to the country, and from the country to the general opinion of the civilized world.

Mr. HENRY DRUMMOND opposed the motion in an eccentric speech, and the debate was adjourned at two o'clock.

THE ROYAL CHRISTENING.

The imposing ceremonial of the baptism of Prince Arthur, third son of her Majesty and Prince Albert, took place, according to previous announcement, on Saturday evening, in the chapel within Buckingham Palace. Among those invited to witness the ceremony were,—the Duchess of Kent, the Duchess of Cambridge, Prince George, the Princess Mary, the Prince of Prussia, Prince Edward of Saxe-Weimar, the Prince of Leiningen, the Duke of Wellington, the Foreign Ministers, and the leading members of the Government. These assembled in the old dining-room at the Palace at six o'clock (the Royal Family being conducted to an adjoining drawing-room), and were conducted to seats in the chapel. The Archbishop of Canterbury, the Bishop of London, the Bishop of Chester (Clerk of the Closet), the Bishop of Oxford (Lord High Almoner), and several other clergymen, assembled in the room adjoining the old dining-room, and afterwards took their places at the communion-table.

The procession of the sponsors for the infant Prince was formed in the following order at a quarter before seven o'clock:—

Lancaster Herald, Mr. Albert W. Woods. Controller of the Household.	Chester Herald, Mr. W. A. Blount. Treasurer of the Household.
The Sponsors, viz.:—	
His Grace the Duke of Wellington.	Her Royal Highness the Duchess of Kent, Proxy for her Serene Highness the Duchess Ida of Saxe-Weimar.
	His Royal Highness the Prince of Prussia.
	Ladies and Gentlemen in attendance upon her Royal Highness the Duchess of Kent.
	Gentlemen in attendance upon his Royal Highness.

Her Majesty's procession was then formed as follows, viz.:—

Norroy King of Arms, Mr. R. Laurie.	Clarenceux King of Arms, Mr. J. Pulman.
Equerry to his Royal Highness Prince Albert in Waiting.	Clerk Equerry to the Queen in Waiting.
Senior Gentleman Usher Quarterly Waiter in Waiting.	Garter Principal King of Arms carrying his Sceptre. Daily Waiter and to the Sword of State.
Groom of the Bedchamber to his Royal Highness Prince Albert in Waiting.	The Vice-Chamberlain. the Queen. Groom of the Stole to his Royal Highness the Queen.
The Lord Steward. His Royal Highness Prince Albert.	The Lord Chamberlain. The Queen, leading her Royal Highness Princess Helena.
His Royal Highness the Prince of Wales.	Her Royal Highness the Princess Royal.
His Royal Highness Prince Alfred.	Her Royal Highness Princess Alice.
His Royal Highness Prince George of Cambridge.	Her Royal Highness the Duchess of Cambridge.
His Serene Highness Prince Edward of Saxe-Weimar.	Her Royal Highness Princess Mary of Cambridge.
His Serene Highness the Prince of Leiningen.	
Master of the Horse.	Mistress of the Robes.
Lady of the Bedchamber in Waiting.	
Two Maids of Honour in Waiting.	
Bedchamber Woman in Waiting.	
Lady in attendance upon her Royal Highness the Duchess of Cambridge.	
Gold Stick in Waiting.	
Captain of the Yeomen of the Guard.	Captain of the Gentlemen at Arms.
Master of the Buckhounds.	
Master of the Household.	
Silver Stick in waiting.	Field Officer in Brigade waiting.

The Queen and the other royal personages having taken their seats, the chief officers of the household, the Mistress of the Robes, and others, took their places in attendance, the Treasurer and Controller of the Household being behind the sponsors. As the Queen and Prince Albert were entering the chapel the march in Handel's "Occasional Oratorio" was performed, which was followed by a chorale, composed by Prince Albert. The Lord Chamberlain, accompanied by the Groom of the Stole, then conducted the young Prince into the chapel, the latter being carried by the head nurse, and attended by the Countess of Gainsborough. The Archbishop of Canterbury read the baptismal service, and on arriving at the part for naming the child the Countess of Gainsborough handed the infant Prince to the Archbishop, when the child was named "Arthur William Patrick Albert."

The Countess of Gainsborough received Prince Arthur after he had been baptized, and the Archbishop having pronounced the benediction, the Queen and Prince Albert, preceded by the sponsors and followed by the royal and illustrious visitors, retired from the chapel to the room adjoining the Old Dining-room, where the baptism was duly attested in the register book.

The Queen, the Prince, and the royal personages then passed up the grand staircase to the Throne-room, where her Majesty was joined shortly before eight o'clock by her Royal Highness the Duchess of Gloucester. The remainder of the company continued in the Green Drawing-room.

A state banquet was given in the Picture Gallery, at which the Royal Family, the Foreign Ministers, the Cabinet Ministers, and the rest of the company were present. The "christening cake" was placed

on the middle of the dinner table, on the plateau of the magnificent service of gold plate. The top of the cake represented an octangular fountain, ornamented with a number of small vases filled with miniature bouquets. After the banquet the Lord Steward proposed the health of Prince Arthur, which was followed by that of "The Prince of Prussia," and "The Queen and the Prince." Immediately after the last toast the Queen rose from the banquet and went to the White Drawing-room, where she received an evening party.

LORD PALMERSTON'S PORTRAIT.

A deputation consisting of nearly ninety members of the House of Commons, waited upon Lady Palmerston, on Saturday, at the family mansion in Carlton-gardens, for the purpose of presenting to her ladyship a full-length portrait of Viscount Palmerston, with an address expressive of the high sense they entertain of his lordship's public and private character. The original proposition was that a likeness of the noble lord should be painted by a subscription of five guineas each from one hundred members of the House of Commons. By a subsequent arrangement this numerical restriction was extended, with a view to accommodate about twenty additional members, who were anxious to be permitted to join in the testimonial. The portrait—a full length—which is by Mr. John Partridge, represents Lord Palmerston in an erect posture, attired in evening dress, and wearing the ribbon of the Order of the Bath. The apartment in which he is standing, and which may be supposed to be the Cabinet Council room, contains the usual accessories pertaining to the noble lord's office as Foreign Secretary, conspicuous amongst which is a bust of his political idol and former colleague—Canning.

The members forming the deputation began to assemble shortly before one o'clock. On entering the drawing-room they observed Lady Palmerston seated, and contemplating the picture, which occupied a position in the centre of the saloon, opposite to a portrait of her ladyship. Colonel Lockyer Freestun here advanced and introduced by name several of the gentlemen forming the deputation. Lord Palmerston entered the saloon at this moment, and took up a position near her ladyship. The ceremony of introduction completed,

Colonel Lockyer Freestun, holding in his hand the address, inscribed on vellum, said: Lady Palmerston, it is peculiarly gratifying to my feelings to be deputed, as the secretary of this numerous body of the members of the House of Commons, to have the honour of presenting to you, in their name, the address I hold in my hand, accompanied by the portrait of your noble lord. He then read the address, of which the following is a copy:—

"TO THE VISCOUNTESS PALMERSTON.

"House of Commons, June 22, 1850.

"Madam,—We, the undersigned members of the House of Commons, anxious to testify our high sense of Viscount Palmerston's public and private character, and of the independent policy by which he has maintained the honour and interests of this country, request your ladyship's acceptance of the accompanying portrait, with our warmest wishes for the welfare of his lordship and yourself.—We have the honour to be, madam, your faithful and obedient servants."

Lord James Stuart, M.P., then addressed Lady Palmerston in a speech of some length, in which he eulogised "the independent policy, ability, warm-heartedness, and worth of the Secretary of State for Foreign Affairs." These feelings were not confined to those who had signed the address, but were shared in by the Sovereign and the people:—

"During the long period the Liberal party had been in power Lord Palmerston had conducted the diplomatic affairs of Great Britain with so much credit and so much force as to inspire the respect of his opponents and the admiration of his friends. During this period Lord Palmerston had carried on negotiations with some of the greatest statesmen in the world, among whom it was only necessary for him to refer to the Prince de Talleyrand and other celebrated contemporary diplomatists. The country would never forget the successful manner in which his Lordship had conducted the negotiations during the French revolution in 1830, when his skill and firmness, as they must all remember, prevented a European war and all its calamitous consequences. From that hour to the present time his Lordship had never undertaken the guidance of any great question involving the integrity or repute of England in which he had not fully vindicated the character of Great Britain as a nation, without entailing the infraction of that peace in whose maintenance the predilections of the English people were so warmly enlisted."

Lady Palmerston, in reply, promptly and feelingly expressed her appreciation of so flattering a testimonial to her husband's honour and character, and her lively sense of its appropriate adaptation and value to herself, remarking that the time chosen for such manifestation of confidence and regard on the part of so extensive a band of friends could but heighten to pride and gratitude the gratification she but feebly expressed.

During her brief response her ladyship, who was

evidently much affected, was repeatedly interrupted by the applause of the members of the deputation. Lord Palmerston himself was deeply moved, and the most eager interest was manifested by the members of the household in the back ground.

When her ladyship had sat down Lord Palmerston addressed the deputation as follows:—

"Gentlemen, I hope you will allow me to say that I feel quite unable adequately to express to you the feelings with which the circumstances of this day have inspired me. To receive such a flattering mark of approval and esteem from so large a number of independent members of the popular branch of the Legislature would at any time be a source of the greatest pride and gratification; but at the present moment I need scarcely say that the compliments you have paid me is peculiarly acceptable. Such marks of confidence and approbation from the representatives of his fellow countrymen afford the strongest inducements to a public man to use his best exertions in the performance of the important obligations he is called upon to fulfil, and form the noblest rewards he can look to receive. I can assure you that this mark of your approval will but serve to encourage me in the performance of my public duties. With regard to my official conduct, I may say I feel supported by the conviction on the one hand that I have been influenced by no other motive than a regard for the honour and interests of our common country; and on the other, by a belief that he who so acts is certain to secure the good opinion and approval of his impartial fellow-citizens. One of the first objects of foreign policy is, as I conceive, to protect the interests committed to the charge of the Minister, and to afford our fellow subjects abroad protection against injustice and wrong; and, on the other hand, to maintain and preserve peace where it can be done without forfeiture of that position to which a great and free country is entitled in the scale of nations. These feelings have hitherto guided me; and the kind expression of your confidence this day, thus flatteringly conveyed, will but stimulate me to an energetic maintenance of the principle and policy thus approved. Gentlemen, I again thank you for the honour you have done me, and I beg to assure you with all sincerity that I consider this the proudest day of my life."

Prolonged cheering furnished a fitting *finale* to this interesting scene.

FRANCE.

In the sitting of the French Assembly, on Friday evening, General Lahitte, the Minister for Foreign Affairs of the French Republic, announced the final settlement of the Greek question and the restoration of friendly relations with England. The terms agreed upon are substantially those settled by Lord Palmerston in the London conference with M. Drouyn de Lhuys, so far as the arrangements entered into between Mr. Wyse and the Government of Greece are unfulfilled. The claims of the respective parties are already paid, and the actual sum handed over is more than that agreed to be taken in the London conference. The only point not entirely ended is the indemnity set apart for the claims of Senor Pacifico upon the Government of Portugal. By the settlement at Athens a sum of money was set apart by the Greek Government to await the arbitration of Greece and Great Britain, and an umpire to be chosen by them in case of disagreement. By the new engagement, similar to that agreed upon in London, the arbitration of France is accepted, and a diplomatic solution is substituted for the substantial arrangement entered into at Athens. The French Government has publicly expressed itself in the tribune as satisfied with the termination of the negotiations, and the Foreign Minister has in the same public manner reiterated his anxiety for the promotion of peace and friendship between the two countries.

The debate on the Dotation Bill was brought to a close on Monday. The first speaker was M. Fould, Minister of the Finances, who rose thus early in order to indicate the course which Ministers meant to take. He denied that the measure proposed by the Government for the increase of the President's allowances concealed any of the *arrière pensées* which people had attributed to it; and, in order to show that such was not the case, he declared that the Cabinet would accept the amendment proposed by the five members of the minority in the committee, and which was to the following effect:—"There is opened to the Minister of the Finances, on the exercise of 1850, an extraordinary credit of 2,160,000*fr.* for the expenses of the Presidency." He added, that the measure put in this form would leave it open to the Assembly to adopt any course for the next year that it might think proper, and would at the same time preserve the dignity of both powers.

This declaration from the Minister of Finances was received with approbation by a large portion of the majority, but the Legitimists and Republicans were perfectly silent.

After a debate of little more than two hours, in the course of which General Changarnier spoke warmly in favour of the bill, the Assembly divided, when the numbers were—

For the bill, 354—Against it, 308
Majority for the Ministry, 46.

Another of those extraordinary instances of persecution in which the French authorities have recently indulged, has just occurred in the department of the Seine and Marne. A Madame Horseaux, living at Fontenelles, who had just received a journal (a Republican journal, of course) from Paris, lent it to a friend. For this she was prosecuted for hawking without a licence, and the criminal tribunal of Provins sentenced her, by default, to a month's imprisonment and a fine of twenty-five francs. Both the prosecutor and the defendant appealed to the tribunal of Melun, the prosecutor declaring that the punishment awarded by the court of Provins was insufficient. An able advocate from Paris defended Madame Horseaux, but the court confirmed the sentence of the court below, only reducing the imprisonment from one month to eight days. Here, then, is a respectable woman subjected to prosecution, fined, and imprisoned, for lending a newspaper to a friend. This is the second case of the same kind that has happened within the last two months.

UNITED STATES.

By the arrival of the American steam-ship *Atlantic* at Liverpool, on Wednesday morning, we have advices from New York to the 15th instant. The only important intelligence is that relating to Cuba. From the last accounts from Washington it appears that the condition of the relations between the Government of the United States and Cuba are not in so satisfactory a condition as the previous accounts would induce us to believe. The Washington correspondent of the *New York Courier and Enquirer* states that despatches had been received at the State department from the American Consul at Havannah, dated the 8th of June, in which he states that the captains of the *Georgiana* and *Sarah Lond* will probably be executed by the Spanish authorities, unless the United States Government immediately and peremptorily interferes. The other prisoners would, it was believed, be treated with less severity. This was the impression not only of the Consul, but of the American shipmasters and others at Havannah. The Consul asks for positive instructions to demand the surrender of the prisoners, fearing that no other interference would have the slightest effect. At Havannah a good deal of excitement continued to prevail.

An application for a writ of error in the case of Professor Webster, lately convicted of the murder of Dr. Parkman, was under the consideration of the Supreme Court of Boston. The points raised were—that the Supreme Court had no jurisdiction in the case, and had no right to try Webster; that neither judgment nor sentence was in accordance with the requirements of the statute; that no record of the ordering of the case to the Supreme Court by the Municipal Court appears; that legal service of the indictment does not appear to have been made; that the sentence was not in accordance with the statute in saying that the said Webster should be taken from the gaol whence he came, and thence to the place of execution, which is in the precincts of the gaol.

MORE MIRACLES.

The Italian papers contain strange accounts of more miracles in the province of La Marca, and especially of a picture of our Saviour, which has disappeared from a church in the town of Sivola, and has been seen by the mariners of the Adriatic sailing about between two lighted tapers. The belief in such supernatural events, and the devotion of the provincial population, will be greatly increased by the perusal of the publication, *Civiltà Cattolica*, which the Government delegates have strongly recommended in circular addresses to the bishops and clergy of their districts.

The *Osservatore Romano* publishes a letter from Fossombrone, announcing that another miraculous image of the Virgin has commenced to move its eyes in that town. Except its smaller size, it is the exact copy of that at Rimini, and belongs to a woman called the Fattora, to whom it was made a present of on her wedding by a Monsignor, who is not named. It is added that this image began to move its eyes almost at the same time as that of Rimini, and the miracle was first observed in private by the owner and some of her female friends. The Bishop Ugolini afterwards got it placed in the Episcopal Chapel. A commission of theologians appointed to give its opinion has declared itself satisfied of the fact, and made a favourable report; in consequence of which it was transported to the cathedral, where it now cures the halt, the blind, the dumb, and the deaf. Immense sums have already been received for alms by the church.

THE QUEEN'S STATE BALL.

The Queen gave a state ball (the first this season) on Wednesday evening, at Buckingham Palace. The reception was unusually brilliant, the invitations numbering nearly two thousand, and comprising the Royal Family, the foreign Princes in this country; the whole of the diplomatic corps; the cabinet

ministers and principal members of the administration with their wives and daughters; the officers of state, and the ladies and gentlemen of the households of the Queen, the Prince, and the different members of the Royal Family; all foreigners of distinction at present in town; several hundred members of the House of Lords and the House of Commons; and many distinguished officers both in the naval and military service.

The ladies appeared in new dresses of great beauty and richness, exhibiting every variety of colour and design in the fabrics, which were of the most elegant and costly materials. Jewelled ornaments of the greatest brilliancy and value adorned most of the costumes. The gentlemen were all in court dress, officers of the army, navy, and ordnance, wearing their respective uniforms, and members of the administration, the full dress official costume. Members of Orders of Knighthood all appeared in their different insignia.

Half-past nine o'clock was the time of invitation, and shortly before that time the guests began to arrive: those having the entrée alighting at a temporary entrance in the garden of the palace, while the general company alighted at the Equerry's entrance, in Piccadilly. The visitors all ascended the grand staircase, and, passing through the green drawing-room, were ushered into the picture gallery, the alcove of which was filled with numerous and beautiful flowering plants, which were also tastefully inserted in all the recesses within the State Saloons and the approaches.

At ten o'clock the Queen and Prince Albert, accompanied by the Prince of Prussia, and preceded by the officers of the Royal Household entered the ball-room, followed by the Duchess of Sutherland, the other lords and ladies in waiting, and the rest of the company. The Queen opened the ball with the Prince of Prussia, the vis-a-vis being Prince Albert and the Duchess of Sutherland.

Refreshments were served to the company during the evening in the Green Drawing-room. A state supper was afterwards served in the principal dining-room, the table of which was decorated in the accustomed style of regal splendour and magnificence.

THE SUNDAY NEWSPAPERS AND THE POST-OFFICE.

A meeting of newspaper proprietors was held at Peele's Coffee-house, on Tuesday, to devise measures to prevent the stoppage of the delivery of newspapers through the instrumentality of the post-office, on Sunday. After a short discussion it was resolved to appoint a deputation to wait upon the First Lord of the Treasury and on the Postmaster-General, to urge upon them the necessity for rescinding the recent post-office regulation. A petition to the House of Commons was also adopted, complaining that newspaper proprietors and persons employed on the press, have been suddenly and without notice grievously injured in their property and occupation. They urge also:—

"That her Majesty's Government, in suddenly acting upon the resolve of an accidental majority, by stopping the delivery of the post on Sundays without taking measures to consult the real sense of your honourable House, has abandoned its duty and despotically trifled with the property and interests of your petitioners.

"That the annual amount of Sunday labour which will be occasioned by the efforts of the newspaper proprietors to protect their property will be threefold that saved by the new regulations.

"That the Post-office is a close monopoly of the most essential means of communication which necessarily can only be justified by its rendering the most complete and equal service at all times, to all parties who require its agency.

"That to make this great public institution subservient to the sectarian opinions of any body of individuals, is an usurpation of the rights of government, and a perversion of its duties."

The daily papers are full of complaints from people in all parts of the country, who are suffering from this temporary giving way to the Sabbatarians. One writer complains that any communication from a relative who is now travelling in Scotland will be detained there, whatever the urgency, from Saturday afternoon till Monday morning. By rail he could reach the spot in twenty hours, but, from the time of his friend's arrival at a certain place till the announcement of it reaches London, will be 96, and possibly 115 hours. A Cambridge attorney was favoured with two letters, sent to him (by country clients whose legal business required prompt attention) by special messengers. If this may be taken as a fair specimen of the amount of Sunday labour caused by the Ashleyites, they cannot boast much of their having effected a useful reformation.

A third case was much worse in its consequences, and will serve to show how mischievously the new rule would act were it allowed to continue. A bill for a great public improvement came before a committee of the House of Lords on Friday last, and was adjourned to permit certain evidence to be obtained. A letter was written and posted that day, reached the person addressed on Saturday, was duly answered

by him and posted; but, as the bags were to be made up for the Sunday mail at 11 a. m., the said letter and its information could not reach London as heretofore on Monday morning. The committee met on Monday, but, alas! the information was *en route*, and would reach on Tuesday. Their Lordships proceeded, and the bill was settled without the parties having the evidence, or being able to produce it!

In Ireland there are loud complaints of the new regulation. The provincial press is in open arms against it; and little wonder, seeing that the majority publish on Saturday, and that the non-delivery until the Monday following puts them altogether out of the market, as the bulk of their readers is composed of farmers and country shopkeepers, who have no time to spare for literary pursuits beyond an hour or so on the day of rest and recreation. The *Dublin Weekly Freeman*, a paper of large circulation, had to print its number on Friday evening, so as to reach the provinces on Saturday morning. By this admirable arrangement the subscribers were left *minus* all the intelligence conveyed by the London morning journals of Friday, which arrive the same night, but at too late an hour to be made available for the country.

The London news-agents have received a great number of orders from the country to stop weekly papers which used to be delivered by the Sunday morning's post. A large number of weekly papers, however, were forwarded from London on Saturday by the day mails; but as they did not contain the latest postscripts, and, as most of those for rural districts cannot be delivered until Monday morning, it is most probable that the sale of the weekly papers will decline considerably. As most of the rural postmen live in the country, and will return to their homes on Saturday night, in consequence of having no work to do on Sunday, it is probable that they will get an addition to their incomes from the public by delivering letters for the rural districts which arrive at the town post-offices on Saturday by the day mails, and which would otherwise remain there until Monday. A number of the country newspaper proprietors who publish on Saturday have commenced preparations for a Sunday morning delivery of their papers, in rural districts, by private messengers. It is expected also that the railway companies will find it necessary to cause a Sunday parcels delivery.

Mr. Locke has given notice that on Tuesday, the 9th of July, he will call the attention of the House to the subject of the non-delivery of letters on Sundays.

THE MARRIAGE LAW.

In the Court of Exchequer, on Monday, an action was brought by Mr. Giles against Mr. Pritchett for improper intimacy with Mrs. Giles. The case, as stated by the counsel, was one of a peculiar character. Mr. Giles had been unfortunate in business, and after he had been married some years his wife went home to her parents. No sooner, however, had she got under the paternal roof than every obstacle was thrown in the way of his obtaining interviews with her, and soon after he found that proceedings had been instituted in the Consistory Court, on behalf of his wife, for a divorce. In that suit a divorce *a mensâ et thoro* was pronounced. Now that judgment was merely tantamount to a separation, and not a divorce in the more extended sense of the term divorce; and, therefore, it was quite clear that the lady still remained the wife of the defendant, and that not only was she not free to marry again, but that, should she contract any intimacy with another male person, and there should be any issue in consequence thereof, the plaintiff, as the husband, would be liable to be called upon to maintain and educate them. It was, then, in consequence of his wife having united herself to another gentleman, by whom she had two children, that the plaintiff had felt it to be his duty to seek for compensation for the criminal conversation. That which the plaintiff in reality desired was to be released from the liability to be called on to maintain the children of another man.

The Lord Chief Baron was of opinion that if a man permitted his wife to live with another man for a number of years, as had been the case in this instance, and had not adopted any steps to prevent it, it was not competent in him, after such a lapse of time, to bring an action for criminal conversation.

It was here stated that the child by the plaintiff was being maintained and educated by the defendant. The jury intimated their approval of the remarks which had fallen from the Lord Chief Baron, and instantly returned a verdict for the defendant.

An appeal arising out of a case of divorce *a mensâ et thoro*, which had been promoted by Catherine Herring against Philip Herring, in the Court of Arches upon the ground of adultery, was brought before the Judicial Committee of the Privy Council on Monday. The husband alleged, upon the present occasion, that the proceedings in the Court of Arches had been irregular.

The committee, however, without hearing the learned counsel who represented the respondent, determined that the decision of Sir Herbert Jenner Fust in the court below was perfectly right. The appeal was accordingly dismissed, but without costs.

A respectable-looking woman, named Elizabeth Gilday, was brought before Mr. A'Beckett on Monday, charged with bigamy, under remarkable circumstances. It appears that her first husband, to whom she was married fifteen years ago, was convicted of felony at the Central Criminal Court about four years after their nuptials, and sentenced to seven years' transportation. While he was undergoing his punishment in Van Diemen's Land, the prisoner, who had not heard from him for several years, contracted marriage with a man named Fletcher, a tradesman, with whom she was living up to the period of her apprehension. Gilday, however, on his arrival in England, having served out his full term of banishment, on finding that the prisoner had married a man in his absence, gave information of the circumstance, and she was accordingly taken into custody. When apprehended, she admitted the charge, and seemed desirous that the matter should be investigated.

On account of Gilday, the second husband, having kept out of the way, there was no proper evidence of bigamy, and, therefore, the prisoner was liberated on bail till evidence is obtained.

AN ASSOCIATED HOME.

A public meeting was held at Willis's Rooms, King-street, St. James's, on Saturday, to explain the objects, and solicit additional subscriptions in aid of the Industrial Home for Gentlewomen, which is situated in Harpur-street, Red Lion-square, and which provides an asylum for the widows and daughters of private gentlemen, officers in the army or navy, professional men, bankers and merchants, suffering under the reverses of fortune. The meeting, which was principally composed of fashionably dressed ladies, was numerously attended. In the absence of H. R. H. the Duke of Cambridge, who was prevented by indisposition from being present, the chair was taken by Lord Kinnaird.

In the report which was read by the secretary the committee state that there are hundreds of annuitants whose whole income does not exceed £20 per annum—scarcely 8s. a week—out of which they have to pay two-thirds for lodgings; and the object of this institution is to help a class so numerous and so suffering, by providing them with an industrial home and with the best medical advice in cases of sickness.

Since the opening of the Home in October last, 53 ladies have been admitted, the parentage of whom was as follows:—Officers in the army, 8; officers in the navy, 2; landowners and private gentlemen, 15; clergymen, 1; solicitors, 2; surgeons, 1; bankers, 1; merchants, 14; professors at college, 4; artists, 2; and government officers, 3. Of these 53, 33 continued inmates, and not one had left at her own request. In conclusion, the committee expressed their belief that the institution, when once permanently established, might be made self-supporting, as each inmate pays 7s. 6d. per week for enjoying its comforts, and they hoped the public would enable them at once to enter new and commodious premises, and so to receive many waiting applicants for admission.

The Reverend Dr. Croly and the Reverend Dr. Cumming both addressed the meeting on behalf of the objects of the institution; and the report having been unanimously adopted, a series of resolutions expressive of thanks to the various parties connected with the executive of the institution were passed.

CO-OPERATION IN LANCASHIRE.

The working people of Lancashire are beginning to take up the question of coöperation in good earnest; and if they carry it on with that degree of wisdom, energy, perseverance, and intelligent watchfulness which one would look for in the hard-headed men of that county, they will do a great work for humanity. The *Manchester Examiner*, though strongly opposed to the coöperative system, gives an account, which we quote from that journal, of a meeting held at Middleton, the other day, at which some interesting statements were made regarding this new movement among the operatives:—

"On Monday evening, a very numerous meeting of operatives was held in the Temperance-hall, Middleton. Richard Brown, who was chairman, said it was time to do something; they had talked of reform and the charter, and they got no nearer. Mr. William Bell, of Heywood, said they had started a coöperative store at Heywood, sixteen weeks ago, and they had 328 members; the shares were £5 each, and subscriptions were not to be less than threepence per share weekly. They sold upwards of £200 worth of goods weekly, and were intending to have both coöperative shops and manufactories. The way to elevation was, the shop, the factory, and then Parliament. The charter had been talked of 600 years; but the working men joining the Coöperative Association were legislating for themselves, and if they could only have confidence in each other, they would not have occasion to work ten hours per day, they could have the mills and the shops under their own management. At Bacup they had a factory at a rent of £190 per annum, and were putting 125 power-looms in it of the best and most improved system. It was nonsense to talk about the charter except they would help and act for themselves. The working people had intelligence, if they would only use it and keep from the beerhouses. He had spent a deal of money, but he had now begun to get money and put it into trade instead of spending it.—Mr. James Leach, of Manchester,

said he was also tired of speaking; he had lately visited many coöperative stores at Leeds, Halifax, and other places, and he had no doubt but if they would have confidence in each other, they would soon be able to elevate themselves. If they would not help themselves, they ought to give up complaining about the middle and higher classes. The industrious operatives had a double chance in this country, if they would use it for themselves instead of squandering their money and time for nothing. It was time to act peaceably, without much talk. He was sick of agitation. At the conclusion a number of names were enrolled."

Let the operatives follow the advice here given to them, let them have confidence in each other, let them act so as to preserve confidence, and they cannot fail to elevate themselves. If they want help from the middle classes, they may rest satisfied that the surest way to obtain that help is by shewing how much they can do for themselves and each other. At the same time let them beware of building their schemes upon an insecure foundation. Political economy, their bugbear, is not false, but imperfect: it is in great part true as far as it goes; there are many truths in its received doctrines which cannot safely be resisted. Political economy should not be denied, but mastered; which it can be by a larger, more generous, and wiser doctrine; good faith, and courageous perseverance through the trials of early experience.

A MOUNTAIN OF GOLD.

The true El Dorado has at last been reached. A country in which the boulders are chiefly composed of "gold, silver, and quartz," has been discovered by a party of adventurous gold-hunters from the United States, who do not seem, however, to have found the country very inviting. The description of the wealth and sterility of the newly-discovered region, which we take from the *Pacific News*, reminds one of the marvels of the Thousand-and-One-Nights:—

"A party of emigrants by way of the Salt Lake, arrived at Los Angeles, give an account of the existence of gold on that route east of the principal mountain range, when a company then fitting out for a spot about sixty miles from the Pueblo, changed its determination and proceeded in search of this other. The route lay in a north-east direction from the place of departure and was full of difficulties. Striking the Mahahve river, they followed its course some distance, crossing and recrossing as necessity compelled, some days as often as fifteen times, leaving it where it makes its bend to the south-east, towards the Colorado, into which it empties. Obstacles were encountered at various points of the journey almost insurmountable, in the shape of mountains of rock, which they had to climb, and mountains of snow which they could not avoid, narrow gorges through which they had to pass, and still narrower cliffs, along whose crests nothing but a mule could pass with a prospect of safety, and where the slightest misstep would land rider and all hundreds of feet below; but they pushed on about 230 miles from the Pueblo, the point for which they started. Here among the eastern spurs of the Sierra Nevada they found the object of their search—gold and silver too; and in such quantities as they had not dreamt of—a perfect mountain of rocks with silver and gold mingled and commingled in solid masses, weighing from one to many tons. The quartz proved to be exceedingly hard, to such a degree that during their short stay all the implements made for this particular purpose before starting were completely worn out in the operation of drilling and blasting. The strangest part of the whole discovery is yet to be told. These large boulders of gold, silver, and quartz have the gold in the south end and the silver in the north end. No exceptions were found in their examinations, the silver being the more abundant of the two. In the words of the person who was on the spot, 'there is enough silver there to sink every ship in this harbour.' Possibly, some may look on this account as a jest, and, so far as the practicability of putting the discovery to any use at present is concerned, it is so. All the water to be found for miles and miles around is highly impregnated with salt, or saleratus, or both. Not a single drop of water free from one or other of these properties did one of the party obtain during the ten days of their stay. The whole region is a perfect waste, and disease and death must inevitably follow any prolonged stay. On their return they met a large company going to the same spot. A true statement of the difficulties and dangers of a further prosecution of the expedition induced about 200 to turn back—fifty went on. The gentleman named, from whom these facts have been obtained, is now in this city, with specimens in his possession brought from the mother mountain. They are the most singular and beautiful we have ever seen, and one need only see them and hear him to be convinced that nothing has been told but the truth. These facts are communicated by the gentleman who headed the party of exploration—a gentleman formerly connected with the New York press, Mr. Riell of the *New Era*."

CLERICAL AUSTERITY.

SUSPENSION OF A CLERGYMAN FOR REFUSAL TO READ THE BURIAL SERVICE OVER A PARISHIONER.

The Reverend Mr. Dodd, of Magdalen College and Vicar of a parish in Cambridge, has been suspended for three months in consequence of a suit instituted against him in the Arches Court, for refusing to read the burial service of the church over the body of a parishioner. It appears that on the night of Tuesday

the 26th December, 1848, the deceased was turned out of a public house in Cambridge for being drunk and disorderly; and was found the next morning dead in a ditch adjoining the premises.

Upon the inquest evidence was given that the deceased was "turned out of the public-house at eleven o'clock, drunk," and the following verdict was returned—"Found drowned and suffocated in a certain ditch; but how the deceased came by his death no evidence to prove." The minister of the parish felt that, under all the circumstances of the case, he could not read the burial service over the body without causing a public scandal. After much deliberation the son of the deceased agreed to have the body buried in the Dissenters' burying-ground, upon the condition (offered to him and accepted by him with thanks) that the minister would defray all the expenses of the interment, together with other considerable charges. Notwithstanding this agreement, which the son never retracted, some other persons on the Sunday morning required the minister to bury the body at two o'clock on that day, which he then refused to do. The body was brought to the churchyard at the hour mentioned, taken back again, and buried elsewhere on the following day.

Proceedings, in consequence of Mr. Dodd's refusal, were instituted in the Court of Arches, not, as it is stated, by the son of the deceased, but by another person. After sixteen months' delay, Mr. Dodd has been condemned to suspension and to payment of the costs of the suit.

THE CHURCH MOVEMENT.

Mrs. Wilberforce, daughter of the late Reverend John Owen, of Fulham, and wife of the eldest brother of the Bishop of Oxford, has been received into the Church of Rome.—*Church and State Gazette*.

The statement we are about to make seems very improbable, but for the accuracy of our informant, so far as facts come from him, we are ready to vouch. A gentleman was visiting last week in the North of England amongst highly-respectable Roman Catholic families, when he met some leading Romish clergymen, who were speaking with the utmost confidence of the Bishop of Exeter being about to secede to the Roman Catholic Church, and, on his expressing very great doubts as to the probability of such an event, he was assured that the Reverend J. H. Newman, the well-known Oxford convert to Rome, and who has a ministerial charge in that neighbourhood, had that morning left Torquay on a visit, by invitation, to the Bishop. Of course Mr. Newman may pay a visit to the Bishop, and the Bishop have no idea of going over to Rome; still there is a startling significance about such a conjunction at this time.—*Bristol Times*.

The Reverend W. Maskell was received on Saturday into the Roman Catholic Church at the chapel in Spanish-place.

A LITERARY THIEF.

Much interest has been excited in the literary and scientific circles of Paris by the disclosures recently made in corroboration of the charge brought against M. Libri, a well-known savant, a member of the Institute, and a professor of the College of France, of having committed extensive thefts of valuable manuscripts and books in the public libraries of France. Ever since the charge was first made, M. Libri has strenuously protested his innocence, and has been warmly defended by a large portion of the press. Shortly after the revolution of February he deemed it necessary to seek refuge in this country. The investigation of the charges against him was, however, proceeded with, and sufficient proof of his guilt having, in the opinion of the law officers, been obtained, an indictment was preferred. M. Libri not having surrendered on this indictment, the Court of Assizes on Saturday proceeded to try him *par contumace*. The indictment charged him with having, in 1842, taken away several precious books and manuscripts from the public library of Carpentras, with having sent them to Italy to be bound and prepared in Italian style, and with having sold them in London—one for as much as 6000*fr.* One of these manuscripts was that of Dante's *Divina Commedia*. The indictment further charged him with having taken away 150 valuable manuscripts and autographs from the Bibliothèque Mazarine. At Troyes, nineteen Italian works of the middle ages disappeared after he had visited the library. At Grenoble, six works of a similar character were taken by him. At Montpellier he also committed thefts of books, and he attempted to prevent them from being discovered by placing worthless books or inferior editions in the room of those he took away. From the same library he also took a good many of the letters of Queen Christina. From the Institute of Paris a great number of letters of Charles VII., Charles VIII., Francis I., and the whole correspondence of Henry IV. with his wife, were, it was alleged, taken away by the accused, together with a number of letters of other distinguished historical personages. The manuscripts of Leonard de Vinci, which are of such great value as to be only shown to persons specially authorized, were placed in his hands; and sixty-six sheets of them were subsequently ascertained to be missing. The indictment further alleged that many of the books and manuscripts stolen from the different libraries were sold by M. Libri; and that the others were preserved in his library. This library is estimated to be worth the vast sum of 600,000*fr.* (£24,000); and the indictment showed that M. Libri's regular pecuniary resources (the principal of which was his professorship of 4000*fr.* a-year at the College de France) were totally insufficient to enable him to purchase such a collection, especially at the rate at which he lived. When he came

to France in 1830, he was, added the indictment, in such distress, that his mother wrote to him that he did right to be economical, even of his sous. In his house it was further said that he had a number of instruments for scratching out marks, stamping, binding, &c., manuscripts and books. The court condemned M. Libri by default to ten years' imprisonment. This sentence, which is what the French law calls a *peine afflictive et infamante*, consists in strict confinement with hard labour in a house of correction; it also carries with it deprivation of civic rights.—[In a letter to the *Times* of yesterday M. Libri asserts his innocence, and promises to prove "the utter groundlessness of the charges" brought against him.]

NATURAL HISTORY.

A singular combat between two robins is related by Mr. Crosse, of Somersetshire, as having been witnessed by him, many years since, at his residence, at Broomfield:—"Attached to a house just opening into a pitched court-yard, is a room furnished with two windows, one of which is grated and open, and the other is glazed. Through this open window, robins and other small birds were in the habit of passing into the room, which, being kept generally undisturbed, and the door locked, afforded them an occasional refuge from the inclemency of the weather. At times you might see two robins, one being within and the other without the room, pecking at each other, with the glazed window between, and seemingly much amused with their play. One day I had occasion in the summer time to look for something in this room, and accompanied by one of my sons, I unlocked the door with the intention of entering, when two robins, which were both within the apartment, being disturbed, fled out through the open grated window, and then making a circuit through the air, pitched together on the ground of the court on which we were standing, and at about ten yards distance from us. They then, apparently, commenced a most furious fight with each other, and shortly one of them fell on his back, stretched out his legs, and seemed perfectly dead. The other instantly seized him by the back of the head, and dragged him several times round and round a circle of seven or eight feet in diameter. My son, with a view to stop their savage amusement, was about to spring forward, when I gently arrested him, to see the issue. Much to my astonishment, after being dragged a few rounds, the fallen and apparently dead bird sprang up with a bound, and his antagonist fell in his turn upon his back, and stretched out both his legs with consummate adroitness, in all the mock rigidity of death, and his late seemingly dead opponent in like manner seized him by the head, and after dragging him a few rounds in imitation of Achilles dragging Hector round the walls of Troy, they both sprang up and flew away. I have seen strange sights in my life, in which birds and beasts have been the actors, but none equal to this. How little do we know of their habits, and more especially of those who sport together during the night, when their tyrant masters are at rest."

"A person in *Largo*," says the *Northern Warder*, "who had heard it affirmed that rats would disinhabit premises where a goat was kept, had the curiosity to try the experiment, though with but little faith in the recommended antidote. Accordingly one of these long-bearded mountaineers was procured, and lodged in the premises, when, unexpectedly, the long-tailed, ugly, devouring vermin suddenly decamped. The goat has been kept for many months, and nothing in the shape of a rat is now seen near the premises. Some may be apt to class this affair among the ridiculous, but we have been told it is a reality; and surely this mode of making rats flit is as simple as it is singular."

RIOT AT DUNFERMLINE.

For the last few days great excitement has been occasioned in the western district of Fife, by certain outrageous proceedings, which have assumed so alarming an aspect as to induce the civil authorities to apply for military aid. On Saturday evening last, about eleven o'clock, a band of "navvies," armed with bludgeons and knives, made a savage and unprovoked attack on some of the inhabitants of Dunfermline, several of whom were severely injured—one, it is feared, fatally—from a stab in the neck and fracture of the skull. Ultimately the navvies were overpowered, and eleven of them lodged in gaol. Again, on Sunday evening, two men were attacked and stabbed, in the suburbs of Baldrigburn. The feelings of the townspeople had now become much exasperated, and a certain class resolved on summary retaliation. Accordingly, about ten o'clock on Monday morning, a mob of four hundred or five hundred, principally very young men and boys, paraded the streets, vowing to send all the Irish out of the town, and, proceeding to the Irishmen's lodgings, turned them summarily out of doors, giving them time only to take their clothes with them. Only one man, we believe, resisted, having struck at one of the townsmen with an axe, and cut open his arm, for which he was severely punished by a dreadful blow from a bludgeon, which laid his scalp open. The mob having proceeded to the works of the Stirling and Dunfermline Railway, about a dozen men were marched thence, and the whole paraded through the town for the purpose of being sent across the Forth at Queensferry. A gentleman who left Dunfermline on Monday afternoon saw from forty to fifty at North Queensferry, where the sheriff and fiscal had proceeded, and managed to protect them from any ill usage. A company of the Thirteenth Light Dragoons passed through Edinburgh at seven o'clock on Monday night, to aid the civil authorities, as it was apprehended that the populace would rise against the Irish weavers and colliers in the district, of whom there are a good many. It was also feared that about 300 navvies who are employed on the Comrie section of the railway, would march in to aid their countrymen.—*Edinburgh Advertiser*.

A T T A C K UPON T H E Q U E E N.

(From the *Morning Chronicle* of Friday.)

We regret exceedingly to be called on to announce another cowardly and apparently meaningless attack upon her Most Gracious Majesty the Queen.

The circumstances attendant upon the affair have been thus narrated to the reporter by eye-witnesses of the outrage:—About twenty minutes after six o'clock last evening, her Majesty the Queen, accompanied by three of the royal children, and Viscountess Jocelyn, lady in waiting, left Cambridge House, Piccadilly, on her return to Buckingham Palace. A crowd of persons had assembled without the court-yard gates to witness her Majesty's departure, and, as the royal carriage passed out of the gates, an individual respectably dressed, and about six feet two inches high, advanced two or three paces, and with a small black cane which he held in his hand, struck a sharp blow at the Queen.

The blow took effect upon her Majesty's head, on the right side, and her bonnet, which was of a light texture, was driven in by its force; though the only other visible effect for the moment was that it caused her Majesty to raise her hand and rearrange her bonnet. The act was witnessed by a great many persons, amongst whom it caused much sensation; and several individuals instantly rushed forward and seized the miscreant. Mr. James Summers, in the employ of Messrs. Ordway, of 159, Piccadilly, was the first to collar the fellow, but several others immediately rushed forward; and one individual, whose loyal feelings were greatly outraged by the occurrence, dealt the miscreant a sound blow in the face, which drew blood from his nose in copious streams. Others of the mob expressed great anxiety to exercise Lynch law upon the rascal, but the timely arrival of Sergeant Silver, of the C division of police, protected him from further violence, and he was speedily conveyed to the Vine-street police station.

As we have stated, her Majesty betrayed no feeling of alarm, and immediately drove on, up Piccadilly, on her return to Buckingham Palace, the spectators cheering her loudly as she passed along.

When the prisoner was brought to Vine-street station, he was conducted before Inspector Whall, the officer on duty, who received the charge: On being asked his name, he replied without hesitation, "Robert Pate," describing himself as a retired lieutenant of the 10th Hussars, and adding that he resided at 27, Duke-street, St. James's. The prisoner was asked what he had to say to the charge. He replied that it was true he had struck her Majesty a slight blow with a thin stick, but he added emphatically, in allusion to the witnesses, "Those men cannot prove whether I struck her head or her bonnet." The prisoner was then conducted in charge of two officers to one of the police cells, the charge being entered upon the police-sheet as follows:—"Robert Pate, aged forty-three, retired lieutenant, charged with assaulting her Majesty the Queen, by striking her on the head with a cane, in Piccadilly, at 6.20 p.m., on Thursday, the 27th inst."

Upon being searched there was found upon the prisoner two keys and a pocket handkerchief. No money or weapon of any kind was discovered.

In order to correct an erroneous impression, it may be as well to state that the stick with which the miscreant struck the blow was not thicker than an ordinary goose-quill, measured only two feet two inches in length, and weighed less than three ounces. Her Majesty's appearance within two hours in the royal box at the Covent-garden Italian Opera proves that the personal injury sustained was, happily, not serious.

After the offender had been placed in a cell, Mr. Otway despatched Mr. Inspector Field, the chief officer of the detective force, to search his lodgings. Mr. Field ascertained that the prisoner had lodged on the third floor (an elegant suite of apartments) of 27, Duke-street, during the last two years and a half; that he was a man of regular habits, and paid his bills with great punctuality. His father was described to be a man of large property at Wisbeach, where he formerly carried on business as an extensive corn-factor.

A reference to "Hart's Army List" shows that the prisoner entered her Majesty's service as a cornet, by purchase, on the 5th of February, 1841. He was promoted to the rank of lieutenant on the 22nd of July, 1842, and retired by sale of his commission a short time previously to the embarkation of the regiment for India in 1846.

(From the *Court Circular*.)

After the attack on her Majesty on leaving the gate of Cambridge House, the Viscountess Jocelyn returned from Buckingham Palace to her Royal Highness the Duchess of Cambridge, and the Royal Duchess proceeded to Buckingham Palace to make enquiry after the health of her Majesty.

Lord John Russell arrived at the Palace from the House of Commons after the Queen's return, and had an audience of her Majesty.

His Royal Highness Prince George also called at the Palace to enquire after the Queen's health.

Sir George Grey arrived at nine o'clock at the Palace, and remained until twenty minutes past nine o'clock, when the Queen and Prince Albert, with the Prince of Prussia, left for the Royal Italian Opera House, to honour the performance with her presence.

ROYAL ITALIAN OPERA.

The Royal Italian Opera was last night the scene of a magnificent demonstration of affectionate loyalty. The intelligence of the disgraceful outrage must have spread with extraordinary rapidity; for when, in the second act of the *Prophète*, her Majesty was observed to enter the royal box, the audience, as if moved with a sudden impulse, rose en masse, and burst into a perfect tempest of congratulatory uproar, in which they were instantly joined by the performers in the orchestra, and the whole of the chorus then on the stage for the skating scene. As soon as the cheering had partially lulled, the opening bars of the national anthem were heard in the orchestra. A fresh round of applause followed, in the midst of which Madame Viardot and Madame Castellan, followed in a minute or two by Madame Grisi, came down to the foot-lights, and "God save the Queen" was sung with the greatest spirit and effect, the ladies we have named taking the solos. The line, "Frustrate their knavish tricks," was caught up, and applauded to the echo, and it was some time after the anthem had been sung before the applause and excitement subsided so far as to permit the opera to proceed.

Her Majesty was evidently affected by the heartiness of the greeting which she received, and acknowledged it by repeatedly bowing and smiling to the audience.

It is with feelings of the utmost pain that we state that the mark inflicted by the ruffian's stick was plainly visible on the Queen's right temple.—*Morning Chronicle*.

CASES OF SUICIDE.

A boy, aged only seven years, the son of John Hanson, a waterman, in Newark, drowned himself last Saturday. The boy had frequently complained to his schoolmates of his mother beating him, and the day before his death he cried and said she had been flogging him, and that if she did it again he would drown himself, and unhappily on Saturday last he carried his threat into execution. He took off his clothes, and walked into the water deliberately till he was beyond his depth, when the stream carried him away. An inquest having been held upon the body, the jury returned a verdict to the effect that, "being an infant, and not having discernment between good and evil, he drowned himself."

A girl, named Frances Walker, only seventeen years of age, was brought up at Worship-street Police-office, on Tuesday, charged with having attempted to commit suicide. She had been found that morning in a water-butt, into which she had gone head foremost with the intention of drowning herself; and on being rescued she said she would take the earliest opportunity of putting an end to her life, although she refused to assign any cause for this strange determination. The magistrate said it would be unsafe to let her go at large while in such a state of mind, and, therefore, he would commit her for a week to the House of Detention.

A respectably-dressed female, of lady-like appearance, named Catherine Williams, was caught in the act of attempting to throw herself into the Thames, from the "dummy" barge at Waterloo-bridge, on Monday afternoon. She said she had lost her purse, containing upwards of £7, and she had not a farthing in the world. She stated that she was the widow of an officer who was killed in India. She was brought up at Bow-street on Tuesday morning, when Mr. Jardine said she must be remanded until Friday, unless she had friends to take charge of her.

Mr. Lloyd, of the firm of Lloyd, France, and Co., Pope's Head-alley, who has been residing at the lodging-house of Mr. Abbott, Jermyn-street, for some weeks, and who has lately been labouring under some slight mental derangement, which has had the effect of altering his ordinarily sedate and temperate habits, threw himself from the second-floor window of that house on Monday afternoon, and was killed on the spot. He is described as an elderly gentleman, of about fifty or sixty years of age, and of a kind and benevolent disposition.

MISCELLANEOUS.

The Queen and Prince Albert, with the Princess Royal and the Princess Alice, took an airing on Saturday in an open carriage. On the same day the Countess de Neuilly visited her Majesty at Buckingham Palace. On Monday the Queen, with the Princess Royal and the Princess Helena took an airing in the Park. On Tuesday evening the Queen and Prince Albert, accompanied by the Prince of Prussia, went to the Italian Opera.

The Court, it is said, will remove to Osborne again on or about the 17th of July.

The Duchess of Kent took leave of the Queen and Prince Albert on Sunday evening, and on Monday morning left Clarence House, accompanied by the Prince of Leiningen, en route to Brussels, where she arrived that evening.

Prince Albert having received an invitation from the Lord Provost of Edinburgh to honour that city by laying the foundation stone of its new intended National Gallery, has signified, through his private secretary, that he will be happy to comply on condition that he be not invited to attend any public banquet. The time has not been yet fixed for the ceremony, and must depend upon that fixed for the departure of the Court to Balmoral.

Among the improvers on Deeside we may now rank his Royal Highness Prince Albert, who has rebuilt all

the offices on his estate at Birk-hall, and is putting the arable land on it into a high state of cultivation. New grounds have also been laid out both in Birk-hall and Balmoral. As it is now officially announced that his Royal Highness is to visit Fort George, and review Prince Albert's Own Regiment, during the visit of the Court to Balmoral this summer, it is hoped that the Prince will be present at the cattle show of the Royal Northern Agricultural Society in August.—*Scottish Farmer*

The Duke of Richmond has been invited to a public dinner to be given to him by the Protectionist party in Edinburgh, on the 8th of August.

The dinner to be given to Sir James Duke, M.P., in return for his hospitable entertainment to the chief magistrates of English and Scottish towns during his mayoralty, and which was agreed, at a recent meeting of mayors and provosts at Derby, to take place in Edinburgh, is fixed for Thursday the 11th of July, at six o'clock.

The marble monument to the memory of the late Dr. Howley, Archbishop of Canterbury, by Mr. Richard Westmacott, has this week been erected in Canterbury Cathedral, nearly opposite the throne.

A movement is on foot amongst the electors of the Falkirk burghs to induce the Earl of Lincoln to resign his seat.—*Edinburgh Courier*.

In a special convocation held at Oxford, on Monday, the honorary degree of Doctor in Civil Law was conferred on the Marquis of Northampton and Mr. William Henry Prescott, author of the *History of Ferdinand and Isabella*, &c., &c.

Three hundred and forty-one peers recorded their opinions on Lord Stanley's motion, in person, by proxy, or by pairing off. Of these one hundred and fifty-one were in favour of Government. Out of these one hundred and fifty-one, no fewer than eighty peers were created by the Whig Administrations since 1830, or had their titles called out of abeyance, or have received an increase of rank in the peerage of the United Kingdom.—*Morning Chronicle*.

The meetings held at the house of Mr. Justice Coleridge for the purpose of initiating a subscription to do honour, in some form, to the memory of Wordsworth, have resulted in the formation of a powerful committee, with the Bishop of London at its head. The objects which this committee have in view are, to place a whole-length effigy of the deceased poet in Westminster Abbey, and, if possible, to erect some monument to his memory in the neighbourhood of Grasmere. The list of subscriptions is headed by the Queen and Prince Albert with a sum of £50.

Lord Howden, recently appointed Ambassador to Spain, has sold his estates in Yorkshire to Lord Londesborough for £200,000. Grimston is one of the most beautiful houses in England, and contains a unique collection of ancient arms, with many valuable pictures and statues, and furniture of the most costly description.

The Right Hon. T. B. Macaulay, accompanied by his sister, Lady Trevelyan, and her daughter, arrived at Edinburgh on Friday, by express train from London, on their way to the Highlands, *via* Blair Atholl.

The new church in Rochester-row Westminster, erected by Miss Burdett Coutts, was consecrated by the Bishop of London, on Monday. Amongst the company were the Duke of Wellington, the Duke and Duchess of Sutherland, the Marquis and Marchioness of Westminster, and others of the nobility.

It was stated in the Court of Chancery on Monday evening that the Vice-Chancellor of England was in a state which excited serious alarm in his family. He had reached Piccadilly on his way to court, but was compelled to return.

It has been arranged that, on Mr. Tufnell's retirement from the secretaryship of the Treasury, the political duties of the office will devolve on Mr. Hayter.

General Garibaldi arrived in Liverpool on Saturday afternoon by the steamer Queen, from Gibraltar. The general, who was accompanied by an aide-de-camp, looked exceedingly well in health, and appeared in excellent spirits. Indeed, we are told that he was particularly cheerful and agreeable during the voyage. We believe the general will remain in Liverpool for a short time, and that he contemplates a visit to America. A Paris letter, written some few weeks ago, says, "Garibaldi, the well-known Roman Republican, is now residing at Tangiers, in Africa, and he is very busily engaged in writing memoirs upon the great events in which he took such a large part. The manuscript has been sold to a bookseller of Paris, who will publish it at the same time in the French and Italian languages."—*Liverpool Albion*.

It is said that the coronation of the Emperor of Austria will take place towards the close of summer, and that a complete amnesty will be published at the same time.

The *Constitutionnel* announces that the President of the Republic is to attend the opening of the section of Paris and Strasburg Railway between Metz and Nancy, and that he will afterwards visit Strasburg. It adds that, probably before returning to Paris, the President will pay a visit to Lyons.

The King of Bavaria arrived at Aix la Chapelle on Sunday evening by special train from Cologne. He travels under the title of Count of Werdensfels, and has taken up his residence at Nuellen's Hotel, in the Frederick William Platz, where a suite of apartments have been fitted up for his accommodation during his stay there, which it is understood will extend to four or five weeks.

M. Guizot and the Duc de Broglie state that they found the ex-King of the French in far better health and spirits than they could have hoped, and that there happily appears every prospect of his being spared for some time longer to his family.

The Stockholm official gazette announces that the marriage of the Crown Prince and the Princess Louisa of

the Netherlands would take place on Wednesday, the 28th anniversary of the marriage of his Majesty King Oscar and Queen Josephine.

Mr. Fairbairn, the engineer, has arrived at Stockholm, on his way to St. Petersburg. He is charged by the emperor with the construction of a tubular bridge in Russia.

Jenny Lind recently gave six concerts at Stockholm, in aid of the pension fund for the wives and orphans of the performers at the Theatre Royal of that city. The clear profits amounted to upwards of 60,000*fr.*

M. de Lamartine passed through Lyons on the 18th inst, en route for Smyrna. In order, doubtless, to avoid any demonstration, he had informed no one of his arrival, except some privileged friends. About eleven o'clock he left the hotel by a door which opens on to the Quai du Rhone, and embarked on board a steam-boat which was to convey him to the south. The delicate state of his health and his appearance of suffering made a deep impression on all who had an opportunity of speaking to him.—*Salut Public*.

The latest accounts from Paris state that M. Drouyn de Lhuys was making preparations to leave Paris for London, to resume his diplomatic duties.

The return of the Duke of Leuchtenberg from Madeira (whether he had gone for the benefit of his health) to St. Petersburg has caused some speculation in Paris. The Duke is understood to have expressed a desire to visit his first cousin, Louis Napoleon, at Paris, on his arrival at Southampton. His father-in-law, the Emperor Nicholas, was said, however, to have been opposed to any such visit at the present time, and equally so to any diversion, on the part of the Duke, in the course of his return homeward, to the British metropolis.

M. Laugrand, the publisher of the *Voix du Peuple*, was tried on Monday by the Court of Assizes, for a seditious article under the head of "Organization of Famine," in that journal, on the 26th of April last, and sentenced by default to four years' imprisonment, and 10,000*fr.* fine.

Workmen are at present occupied in placing in the galleries of Versailles several objects of art recently removed from the museums of Paris. A statue of Napoleon is to be put in a vacant place in what is called the Escalier des Princes, leading to the Galerie des Batailles. In the gallery at the bottom of this staircase statues of Turgot, Malesherbes, and Laplace are to be deposited. Busts of Generals de Barral, Regnault, Duvivier, De Bréa, and Negrier (the last four generals were, it will be remembered, killed in the insurrection of 1848) are to be placed in the collection of generals who have fallen in battle.—*Galignani*.

The French Minister of War has just ordered the admission into the Hotel des Invalides of an old soldier, a Pole by birth, named Kolombeski, aged 126. He is to arrive in a few days at the hotel. According to his age he was born at the commencement of the reign of Louis XV., was present at all the wars against Frederick the Great, had been some time in the service at the period of the battle of Fontenoy, and was too old for active service at the time of the revolution of 1789, being then nearly seventy years of age. At the fall of the empire he was ninety. He has seen ten forms of Government in France.

The heat in Paris for the last few days has been excessively oppressive. On Wednesday the thermometer stood, at two o'clock, above 94 degrees in the shade.

It is calculated that there are at present at least 150,000 operatives employed in the department of the Seine in the various buildings in progress.

The suspension bridge of Fumel, over the Lot, fell, last week, whilst undergoing repair. The fall took place in consequence of one of the piers giving way. Three men were killed, and two were seriously, and, it is feared, mortally wounded. A young man fell into the water and was rescued by a person who had hastened to the spot to render assistance; this person was the young man's father.—*Galignani*.

The *Journal de la Haute Loire* relates a horrible act of cruelty committed by a child four years old on an infant of ten months. The little monster, being left alone with the infant, seized a knife, and, while it was sleeping in its cradle, cut off its nose, and inflicted several severe wounds upon its face; and, after thus mutilating it, covered it with a mask of wood-ashes mixed with water, in order to stanch the flow of blood and stifle the cries of the helpless little sufferer. Meanwhile the mothers of the two children, who were at work in front of their dwellings, attracted by the screams, ran to the spot, and beheld with horror the spectacle before them. The guilty urchin had made his escape, but was soon afterwards found, his hands dyed in the blood of his victim.

The *Tuscan Monitor* publishes a notification directing that the exhibition of manufactures, which was fixed for 1852, shall take place immediately. The most remarkable articles exhibited are to be sent to the London exhibition of 1851.

The *Venice Gazette* states that the first experiment of the electric telegraph between Verona and Venice is to be made on the 27th of this month. Two days afterwards the public are to be admitted to the use of this mode of communication.

A letter from Naples states that on the 17th instant, at five o'clock a.m., a part of the Grenaglio, an immense edifice which the troops occupy as barracks, gave way and fell down, swallowing up in its ruins 400 or 500 persons.

The weather has been excessively hot in Italy. A party of infantry arrived in Rome the other day after a forced march of nearly forty miles, three of the soldiers were so much overcome with the heat that they died by the way, and a number fainted.

The fees hitherto paid by the Jews in Hanover to Christian clergymen are to be abolished from the 1st of July; the present recipients are to be compensated by an annual charge on the Treasury, ceasing with their lives.

In contradiction of the statement that the Erfurt Parliament is to meet in July, the Prussian Ministerial organ states that the different laws to be submitted to it cannot be prepared by that time, and that the Chambers will not be called together till August.

Dr. Martini, who has officially examined the assassin Sefeloge, is engaged for several hours every day in the bureau of the Judge conducting the inquiry into the case, reading the certificates of the prisoner's conduct and notices of his manner of life for several years, and comparing the acts described with passages in all the best works on psychology and mental disease, to see if they agree with the phenomena there described. The doctor has himself already come to the conclusion that the man is decidedly insane.

The merchants of Königsberg have declared in favour of a customs line between the Baltic provinces and the west of Prussia, in case the Government persist in its policy of raising the import duties on foreign manufactured goods.

Another convocation of the Austrian bishops is shortly to be held at Vienna. They are to settle the educational question.

The Austrian Minister of Commerce has appointed a committee to inquire into the measures necessary to put an end to the enormous amount of smuggling carried on from Trieste into the rest of the empire.

The census in Hungary has excited the greatest dissatisfaction among all classes whether Magyars, Slovaks, Wallachians, or Germans. In many places threats of force have been necessary to compel the peasantry to afford the desired information as to the number of their families and the cattle on their farms.

Private letters from Madrid state that the royal accouchement may be expected shortly. The Duchess of Montpensier has been created an Infanta of Spain, with all the honours due to the rank. It has been decided that, as soon as the royal accouchement takes place, Queen Christina and the Duke and Duchess of Montpensier shall proceed to the palace of the Escorial.

A melancholy accident has happened at Seville. On the 14th a tartana, containing eight persons, was precipitated from the Triana bridge into the Guadalquivir. Four of them, consisting of a married, two unmarried ladies, and a gentleman, were drowned.

Clouds of locusts have commenced ravaging the country in the vicinity of Madrid, "which they have not entered, however, doubtless," says a Spanish paper, "because it is so full of officials of the same genus."

The Senate of St. Petersburg has published an imperial ukase, according to which a special committee of inquiry is appointed for examining all school books published by private persons, as well as all publications for young people, be they original or translations. The committee, which is instituted for two years, is to pay special attention to the moral tendency and the mode of instruction.

Notwithstanding the success that has attended the labours of Mr. Anderson, the great Norwegian temperance advocate, it appears by the excise returns that the consumption of spirits in Norway is still excessive. By the returns between October, 1849, and April, 1850, there appears to have been distilled and excise duty to have been paid upon no less than 7,700,000 quarts of ardent spirits, a tolerable quantity for a population numbering only 1,400,000.

A letter of the 17th of June, from Semlin, states that an insurrection against the Turkish Government has broken out in the three Bulgarian districts of Widdin, Gurgisova, and Belgradisza, and that the small fort at the latter place has fallen into the hands of the insurgents.

Letters from Tunis state that the cholera continued to rage in that place; and with even greater violence at Sousa, an adjacent port. From all three places the emigration was very large, and there were not sufficient vessels to meet the demand; one of them had received as many as 600 persons on board.

Accounts from the west coast of South America mention that her Majesty's ships Enterprise and Investigator had passed through the Straits of Magellan.

The last private letters from California bring the intelligence that three Berliners, who left for that settlement at the height of the gold fever a year and a half ago, have been hanged, by sentence of Judge Lynch.

The Rochester knockers have gone to New York, and now converse with ghosts for one dollar a ticket. The ghosts appear to be a very ignorant set of beings. They have had the experience of two worlds, and yet know very little of either. It is to be regretted that they have received the support of some very respectable parties, who have heard the rappings, had an occasionally correct answer, and cannot explain why the sounds are made! There are four women and two men engaged in these developments, and there is therefore no want of confederates. There never was any scarcity of fools.—New York Correspondent of the *Daily News*.

A paragraph has appeared in several papers, apparently extracted from the *New York Sun*, announcing the arrest of two individuals who had arrived in the United States from Liverpool, on the 31st of May last, by the Yorkshire, and who are said to have been clerks in a bank in Ireland, who had absconded with £25,000, which was found in a carpet bag. The facts are, that but one of the parties was a clerk in a bank in Ireland, who had absconded with £600 only, that he was arrested at New York in consequence, and that about £400 has been recovered from him.

There are six papers in the United States under the editorial charge of ladies. They are, the *Pittsburg Visitor*, Mrs. Swishelm; the *Windham County Democrat* (Vt.), Mrs. C. J. H. Nicholas; the *Lily* (Seneca Falls), Mrs. Bloomer; the *Lancaster Gazette* (Pa.), Mrs. Pearson; the *Yazoo Whig*, Mrs. Horn; the *Mountain Bough*, Mrs. Prewett.

During the whole of Thursday the principal streets of the metropolis were paraded by men bearing placards,

calling upon the citizens of London to meet Lord Palmerston at the House of Commons that evening. Accordingly, at half-past three, a large number of individuals were collected in the Palace-yard, and round the doors of the House of Commons, lining both sides of the way from Poet's-corner to Great George-street. Lord John Russell was the first who arrived, and was received with loud and unanimous cheering. Lord Palmerston arrived at five o'clock in a close brougham, and owing to this he passed through a great part of the crowd without being recognized. On stepping out, however, he was immediately recognized and saluted with loud cheering from all sides, as well as from numerous Members of Parliament who were congregated about the doors of the House.—*Sun*.

The Lord Archbishop of Canterbury gave an entertainment on Thursday, according to ancient usage, to the Lord Mayor and the Stewards of the Sons of the Clergy Festival. The guests assembled at the Palace at half-past six, to join in divine service in the private chapel previously to the banquet.

All the preliminary arrangements are completed for erecting a building on a site of the Rolls estate sufficiently large to contain the public records and archives. The Rolls-house, Rolls-court, and present public buildings on the Rolls estate, are to be preserved in the first instance for the transaction of business. Besides affording ample room for arranging and preserving the records now in the custody of the Master of the Rolls, the new structure will give room to the public records which may accrue for the next twenty years.—*Globe*.

Among the many improvements now in progress in Windsor is the formation of a new road to Datchet intersecting a portion of the Park on the north side of the Castle. Between this road and the Thames there are nearly 100 acres of the Home Park, the whole of which has just been given up by her Majesty for the sports and recreation of the inhabitants of Windsor. This important event was celebrated on Friday by a grand cricket-match between the new-formed "Home Park Club" and the officers in garrison at Windsor, which terminated in favour of the former, and a dinner of the inhabitants took place in the evening.

The banking concern conducted by Messrs. Nash and Neale, at Reigate and Dorking, Surrey, which has been established upwards of forty years, has suspended payment. The proprietors of this bank consist of Mr. Joseph Nash and Mr. Thomas Neale, the age of the former being eighty-four. On its being ascertained that Mr. Neale had overdrawn his private account, between £16,000 and £17,000, which it did not appear he was immediately prepared to replace, Mr. Nash, without hesitation, resolved to close the bank, and apply his separate estate, consisting of funded, freehold, and other property, estimated at about £15,000, and wholly unencumbered, to supply any deficiency. The claims upon the bank are about £60,000, including the outstanding issue of local notes, amounting to £10,766, and which was £2934 below the authorized limit. It is expected the assets, by the aid of the separate estate of Mr. Nash, will be almost, if not quite, sufficient to satisfy the claims.

The Commissioners of her Majesty's Customs have issued instructions to the officers at Dover and Folkestone to examine the baggage of passengers arriving at any hour of the night from the continent.

A large party—amounting to sixty-one—of the young females being sent out to Australia, under the auspices of Mr. Sidney Herbert's society, embarked on Wednesday, on board the fine ship Northumberland, a teak-built Indian, and bound on the present occasion for Port Phillip. Arrangements are pending for directing this stream of female emigration upon other quarters as well as upon the Australian colonies. Mr. A'Court, a relative of Mr. Sidney Herbert, has proceeded specially to Canada, where he is rapidly organizing committees of ladies and gentlemen in the most suitable towns, and whither it is in contemplation to despatch a small party during the present season. Letters have also been received from the Cape of Good Hope, begging that that part of the world may not be forgotten in the operations of the society.

Mr. Richards and Mr. Elihu Burritt, delegates of the Peace Society of the United States and Great Britain, have recently visited Paris, to make preparations with the French committees for the Peace Congress of 1850, which is to be held at Frankfort. These gentlemen convoked a meeting, at which were present M. de Cormenin, member of the Council of State; M. Carnot, Francisque Bonvet, and Coquerel, representatives of the people; Dunoyer, of the Institute, and other distinguished men. After a long discussion it was decided that the Congress shall be held at Frankfort on the 22nd of August.

The mayor of Bath having been to some extent eclipsed at the banquet of mayors in London, in consequence of his deficiency of an official collar, and the splendour of those badges of distinction worn by other civic dignitaries, the citizens of "the Queen City" determined that such an occurrence should not take place again, and at once commenced a subscription for the purpose of presenting to his worship a collar worthy of the municipal importance of their town. The badge has been made, and will, no doubt, be worn henceforth on great occasions. It is four feet in length, and contains fifteen ounces of gold.

On Thursday morning, at an early hour, the metropolis was visited with a terrific thunder storm, which lasted for above an hour, during which time the rain fell in torrents and the lightning streamed in vivid flashes. It has not been ascertained that any damage was sustained, with the exception of some cellars being overflowed with water on the south side of the river.

A party of Polish refugees, forty-six in number, left Southampton on Wednesday week for Spithead, to embark on board the ship American Eagle, for a passage to America. Rather more than one-half the original number having decided on remaining in England, at

least for the present, most of them have come to London, where they will endeavour to obtain employment, until they can return to their own country. Others have resolved on going, as soon as they can obtain passports, to France, Belgium, and Prussia.

As the Ant steam-boat was leaving Dyer's-hall Pier, on Wednesday morning, a young man who had been sitting on the pier had his leg caught by the rope used for mooring the boat, and before it could be extricated the rope drew his leg round and actually cut it off.

A lamentable instance of death arising from the improper use of medicine occurred near Peckham, last week. Henry Hind, a young man, who is described as "about to publish a work called 'The Hieroglyphical System of the Ancient Egyptians,'" finding himself unwell, took a quarter of a pound of quicksilver, and afterwards a large quantity of turpentine. The result was mortification of the stomach and bowels of which he died.

A whirlwind visited a hayfield on the farm of Lord Braybrooke, near Saffron Walden, on Tuesday, and rather astonished the troop of haymakers by hurrying off part of the material upon which they were labouring, carrying it in fantastic shapes over the tops of the tall trees, and depositing some of it half a mile off.—*Essex Herald*.

Tiverton gaol is at this moment empty for the first time during the last seventeen years, so that, out of a population of 12,000 inhabitants there is not now a single felon in custody.—*Exeter Gazette*.

A prize fight took place at Long Eaton, near Nottingham, on Monday, between two men named Hall and Brown. The men fought an hour and a quarter, at the end of which time Brown was so much exhausted that he had to be taken away. He died before they reached Nottingham. One of the seconds has been apprehended.

We are sorry to learn that the strike of the colliers in Glamorganshire and Monmouthshire still continues.

Thomas Williams, a collier, who belongs to the sect of the Dippers, was in the act of immersing a woman in the river Twrch, in a pool about four feet deep on Sunday, before a crowd of spectators, when he somehow lost hold, and both he and the female, a married woman, sank to the bottom, and were for some moments out of sight. A man named Richard Davis, jumped in just as the woman was sinking a second time, and rescued her. Williams was also fished out, but with great difficulty.

A young man, named Smith, residing in Sheffield, killed himself last week by the incautious use of chloroform. He had been in the habit of inhaling chloroform for the purpose of allaying the face-ache, and had several times, when he inhaled it, directed a person to sit with him, and to rouse him when falling into a state of insensibility. At the inquest held on the body, the coroner said that the case reminded him forcibly of Mr. Walter Badger, his nephew, who died under similar painful circumstances in London. He had called upon Mr. Robinson, the eminent dentist, to have a tooth extracted, and, having inhaled chloroform previous to the operation, threw back his head, and died almost instantly. The jury returned a verdict that the deceased's death had resulted from chloroform, incautiously administered by himself.

A tenant-right demonstration took place at Omagh last week. Other meetings are organizing through the country, but not much is expected to be done in the way of meetings on a great scale previous to the assembling of the conference in Dublin in the beginning of August. The London correspondent of the *Dublin Freeman* hints that some communication between Lord John Russell and the Irish landlords on the subject is on foot, and that a compromise, by which the Ulster tenant-right and the part-improvement compensation of the south would be sacrificed, is to be apprehended.

In consequence of the rescript from Rome, recently noticed, the Roman Catholic bishops of Cork and Galway, where two of the Queen's Colleges are established, have forwarded letters to the Holy See, containing a representation of their views and opinions respecting those institutions.

A member of the Irish bar is about to assume the position of defendant in a breach of promise of marriage trial at Dublin.

At the Dublin Commission Court on Saturday, a lady, Mrs. Jemima Phillips, the wife of a solicitor, was indicted for conspiring to aid Miss Octavia Henrietta Thompson to escape from the Four Courts Marshalsea Prison, where she was confined for debt. It appeared that Mrs. Phillips was in the habit of visiting Miss Thompson in prison. A party was invited to sup with Miss Thompson on the evening of the escape. The servants of the prison were employed in preparing for the festivities, and Mrs. Phillips went in and out several times on various messages. About dusk Miss Thompson attired herself in the bonnet, cloak, and dress of Mrs. Phillips, and effected her escape. Mrs. Phillips was acquitted.

The repeal rent at Conciliation-hall on Monday only reached the sum of £7 16s. 8½d.

A savage and cruel mode of revenge or malicious injury of property has lately become a practice, to the disgrace of several parts of Ireland—cutting off the tails and tongues of animals to injure the owners.

It was reported on Saturday last to the board of guardians of the Limerick union, over which Lord Clare presided, that 300 boys had broken out of one of the auxiliary houses, having no beds to lie upon, and after being without dinner till eleven o'clock at night.

A pauper, named Shea, who was enabled to emigrate to America by a subscription of the officers of the Kilkenny workhouse has written home thanking them and detailing how fortunate he has been in the State of Iowa. He is well paid, and sits at table with his employer and his family. However, he winds up by saying, "It is thought at home that a man has nothing to do in America but get rich. He must work hard for it or he can't have it here even as good as he would at home."

POSTSCRIPT.

SATURDAY, June 29.

The adjourned debate was resumed last evening by Mr. COCKBURN, who replied at great length to the speech of Mr. Gladstone, which he characterized as a series of misrepresentations, containing perversions of facts, distortions of evidence, and misstatements of the principles of international jurisprudence. Having exhausted the wearisome Greek question, he went on to defend Lord Palmerston's management of the Spanish case, the Neapolitan case, and that of Austria and Piedmont, and uttered an indignant invective against those whose sympathies were awakened only in favour of tyranny, despotism, and absolutism. The interference of Lord Palmerston was condemned because it was upon the wrong side, though it was the side chosen by Mr. Canning, whose mantle had fallen well and sat gracefully upon the noble lord. Mr. Cockburn concluded a speech of much power and eloquence with some lively and pointed sallies respecting the state of parties, upon the hypothesis of an imminent change of the Ministry.

Mr. WALPOLE contended that the principles of national law did not justify either the particular or the general policy of the Foreign Secretary.

Mr. M. MILNES could not see how those gentlemen who, with himself, had sanctioned the foreign administration of Lord Aberdeen could condemn the administration of Lord Palmerston. Intervention had been practised by both; and there was no such difference in the manner of interference as to warrant a vote of censure on the existing Administration.

Mr. COBDEN ridiculed the notion that there was any conspiracy or cabal connected with the present discussion. He was anxious to consider this question on its legitimate issue, not for the purpose of indulging in any personal opposition. He desired to be exonerated from the charge preferred against those who would not support the motion, that they were advocates of despotism. He at least, was no ally of Russia. He might ask those who supported the motion if they could say that he had shown less sympathy for the Hungarians or Italians than they have,—that he had less fervent cosmopolitan sympathies than they? If they admitted that he was as liberal as themselves, surely they might allow him the freedom of taking the view his conscience dictated in a matter which had nothing on earth to do with constitutionalism or despotism. He gave a masterly summary of the whole Greek question, in which he placed the conduct of Lord Palmerston in a very absurd light, and ridiculed the manner in which the Foreign Secretary had conducted the negotiations with the French Minister. The whole affair, from beginning to end, had given him a thorough contempt for diplomacy. He had been told that there was something else which had not yet been explained:—

"Everybody I have spoken to about it says, 'Oh, depend upon it there is something else meant behind that, and you are not in the secret;' and I confess I waited with some impatience for the speech of the noble lord, in the expectation of hearing what that something else is which is in the background, and which we have not heard. I am told, by people who fancy they have got an inkling of the matter, that the noble lord, by his demonstration at Athens, intended it merely as a menace to Russia—that Russia was becoming troublesome, thought itself of too much importance, and that therefore it was time to make 'a demonstration.' 'Well,' but I said, 'has it answered the purpose as a demonstration against Russia?'—(Hear, hear)? For I find that immediately the court of Russia hears of the demonstration, a remonstrance is sent against it to the Government of this country—a remonstrance, I must say, couched in language which I never expected to read, as addressed from a semi-barbarous country to a great enlightened power like England—(Hear, hear). Read the 127th page of the second number of the blue books issued on this question: read the language used by Count Nesselrode to Lord Palmerston, and then the noble lord's answer; and see how differently the foreign Minister behaves towards a country that is powerful from the manner he behaves towards a country that is weak. (Hear, hear.) Now, I want to know why, if this demonstration against Greece was intended as a menace to Russia, you received such a blustering epistle from Nesselrode, and why the noble lord sent that meek and lamb-like reply?"

The result had been humiliation to France, a rebuke from Russia, all that had been done by the fifteen ships of war being a nullity. The matter was not settled yet, and the House was asked by this motion to declare that this affair had been most fairly, justly, and dexterously managed. They were further asked to identify themselves with the whole foreign policy of the Government. He should be the most inconsistent man upon earth if he did so, after condemning so many of their acts of interference with the affairs of other countries, done in direct contravention of the exposition of Whig principles promulgated by Lord Grey. Mr. Cobden explained his views on the subject of intervention, and charged Mr. Cockburn with being an advocate of propagandism. He had been threatened by an honourable member with the loss of his seat if he should oppose the motion. If that should happen, then all he would say was that next to the satisfaction of having contributed to the advance of one's convictions was the

satisfaction of having sacrificed something for them. (Loud cheers.)

Sir ROBERT PEEL began by vindicating the motives which influenced his vote. There were occasions in which he had supported the foreign policy of Ministers, nor did he now come forward to condemn it; but he was asked to give his approval of the whole, and to affirm principles tenfold more important than the saving of a Government. Before Mr. Roebuck called for a subscription to his resolution he should define what were the principles of the foreign diplomacy of the Government. Were they non-intervention? Were they the employment of the same language to the strong and to the weak? After justifying the principles of foreign policy adopted by Lord Aberdeen, he declared that, though no partisan of the Greek Government, he could not conscientiously vote that the policy of his successor in the affairs of Greece had been calculated to maintain the honour and dignity of this country. The principles of foreign policy he was asked to affirm by the resolution were vague and indefinite. As expounded by Mr. Roebuck they meant that this country would assist other nations in their efforts to obtain self-government, and to resist tyranny under the name of legitimacy. This was no other than the principle proclaimed by the National Convention of France on the 19th of November, 1792, and in the manifesto of the Duke of Brunswick. If we claimed this right, a correlative right must be conceded to other nations, and American notions of self-government, for example, differed from ours.

Lord JOHN RUSSELL, in a long and able speech, defended the foreign policy of Government. As a general rule, he was favourable to non-intervention; but every case must be judged on its own merits, as Lord Aberdeen himself had found, for he also had interfered with foreign Governments on more than one occasion. He complained that the opposition to Lord Palmerston had been fomented by a foreign cabal anxious to see a Ministry in power that would be more favourable to despotism.

Mr. DISRAELI denied that our foreign policy had maintained peace in Europe. He reviewed, at considerable length, the transactions in Italy, Sicily, Denmark, and throughout Europe, and contended that our old allies had been alienated, and the honour and dignity of England lowered. All the projects of the Government had been unsuccessful, all that they promised should not happen had happened, and all that they said should happen had not happened; therefore it was impossible to give them a vote of approbation for their foreign policy.

Mr. ROEBUCK said a few words in reply, and the House divided at four o'clock this morning.

For the motion, 310—Against it, 264

Majority for the Government, 46.

The result of the division was hailed with loud and prolonged cheers by the Ministerialists.

In the Division List we find, among the Ayes, T. Duncombe, W. J. Fox, C. Lushington, Lord Nugent, F. O'Connor, R. Osborne, C. Pearson, W. Scholefield, Colonel Thompson, George Thompson, T. Wakley, Sir Joshua Walmsley. Among the Noes, John Bright, Richard Cobden, T. M. Gibson, Sir W. Molesworth, J. B. Smith.

ATTACK UPON THE QUEEN.

EXAMINATION OF THE PRISONER.

Robert Pate, the person who made the disgraceful attack upon the Queen, of which an account will be found elsewhere, was examined at the Home Office yesterday, before Sir George Grey, Sir Fitzroy Somerset, and Mr. Hall, chief magistrate at Bow-street. He was taken from Vine-street Police Office to the Home Office in a cab about a quarter past twelve o'clock. A crowd had assembled to see him brought out, by whom he was groaned at loudly. Previous to his examination he was conducted into an ante-room, where the representatives of the press had an opportunity of seeing him closely. They describe him as having "an exceedingly gentlemanly appearance," and "a high forehead, well-developed, characterised by several horizontal wrinkles, and a certain peculiar twitching indicating restlessness of mind." The *Sun* says, "there was no sign of sorrow on his countenance for what he had done, but a certain restless anxiety as to the fate that awaited him, was visible."

The first witness called was the Honourable Charles Grey, who identified the prisoner as the person who had struck her Majesty. Several other witnesses having been examined, all of whom gave evidence to the same effect, the Attorney-General applied for a postponement of the examination till Tuesday next. On the application of Mr. Huddleston, for the prisoner, the remand was extended till Friday.

The manner in which Pate made the attack is thus described by those who saw the whole affair. He had stationed himself as nearly as possible at the edge of the kerbstone, on the left-hand side of the egress-gate of the courtyard of Cambridge-house. When the outriders came out they were immediately followed by the postilions in charge of the royal carriage. A momentary pause took place while the outriders were clearing the road for the royal carriage, and at this instant her Majesty, being brought directly opposite to Pate, the fellow struck her with

very considerable violence in the manner before described. The blow caused her Majesty to swerve on one side for an instant, and occasioned much alarm to the royal children, of whom there were in the carriage with her Majesty the Prince of Wales, the Prince Alfred, and the Princess Alice. Renwick, the Queen's sergeant footman, who was sitting behind her Majesty, observed Pate strike the blow, and, springing forward, seized the fellow by the collar. The postilions looking round at the instant, while in the act of turning into the road, saw Renwick thus engaged, and pulled up their horses, which her Majesty observing, she immediately said, "Go on, Renwick, I am not hurt." The royal carriage then proceeded, as already stated, to Buckingham Palace.

A Windsor correspondent of the *Daily News* says: "A Mr. Charles Provost, a respectable young person, shopman to Mr. John B. Brown, bookseller (to her Majesty), Windsor, was standing on the pavement, close behind the prisoner, at the time he committed the disgraceful and cowardly attack upon her Majesty, and Mr. Provost states that, immediately a rush was made to secure the miscreant, he felt a large stone drop on his foot, which he has little doubt fell from the hand of the prisoner. Mr. Provost picked up the stone, a large piece of granite, weighing nearly half a pound, and he has it now in his possession."

The prisoner has lodged for some time over Messrs. Fortnum and Mason's premises, at the corner of Duke-street and Piccadilly. The person who has charge of the house describes him to have been of a very absent turn of mind, and states that he would sit for hours at the window without reading or occupation of any kind. It is stated that he was in difficulties about two and a half years ago, from which, however, the payment of his debts by his father relieved him. He has since more than once sought an increased allowance from his family. Mr. Pate, sen., arrived in town yesterday afternoon, and waited upon the authorities in reference to his son's painful position. This gentleman is highly respected in Cambridgeshire, for which county he filled the office of high-sheriff only the year before last.

In the course of the ordinary visit of Mr. Wakefield, the surgeon to the prison and to the House of Correction, Coldbath-fields, the prisoner underwent an examination by him, and the conclusion arrived at by that gentleman was that, so far from there being any symptoms indicating derangement of mind, there was not the least ground for supposing that he was not perfectly sane.

It appears that the injury her Majesty sustained from the blow is more severe than was at first anticipated by those who witnessed the occurrence. The mark of the blow was plainly visible on her Majesty's forehead as she sat in the royal box at Covent Garden opera after the occurrence on Thursday night. The slight swelling then perceptible subsequently increased, and yesterday morning her Majesty had a swelling over her right temple nearly as large as a walnut. Beyond the temporary inconvenience, however, we understand that her Majesty is not likely to suffer any ill effects from the injury. We perceive from the *Court Circular* that, accompanied by Prince Albert and the Prince of Prussia, she took an airing in an open barouche yesterday, and that she had a dinner party at Buckingham Palace, and an evening party afterwards.

The Marquis of Lansdowne in the House of Lords, and Lord John Russell in the House of Commons, drew attention to the attack on her Majesty, and stated that, under all the circumstances, they did not feel bound to express any formal opinion on the subject, being satisfied that but one sentiment of loyalty and attachment to the throne existed among all parties. The announcement was received with loud cheers in both Houses.

Yesterday being the anniversary of the coronation of her Majesty, a review of the Royal Artillery took place on Woolwich-common. Prince Albert, Prince George of Cambridge, and the Prince Royal of Prussia, the Duke of Wellington, the Marquis of Anglesey, the Nepaulese Ambassador, his brothers and suite, were on the ground.

The Lord Mayor gave a splendid entertainment to the masters and principal officers of the Freemasons of England yesterday. A great number of the guests appeared in Masonic costume, and the scene in the Egyptian-hall was extremely splendid. The novelty of the occasion attracted crowds round the doors of the Mansion-house.

The Overland Mail brings an account of a sad calamity at Benares, where upwards of 1000 persons are said to have lost their lives by the explosion of magazine boats loaded with gunpowder. A fleet of thirty boats, containing ordnance stores, including no less than 3000 barrels of gunpowder, had reached Benares on their way to the Upper Provinces. Here they anchored late in the afternoon of the 1st of May, off the principal landing-place and close by the hotel in the centre of the town—the place, it seems, usually occupied by vessels of this sort. About ten o'clock a burst of flame was seen for an instant to proceed from one of the boats, followed by a terrific explosion, heard or felt ten miles off, which spread destruction and dismay everywhere. The boats themselves were of course destroyed, houses were shaken to their foundation, and doors and windows blown in. Four hundred and twenty human beings were killed on the spot, and the list of killed and wounded includes no fewer than 1200.

The Leader

SATURDAY, JUNE 29, 1850.

Public Affairs.

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

THE GREAT PALAVER OF THE WEEK.

Now the grand, momentous, tedious debate of the week shows the grievous injury sustained by the nation, while the popular party is in a state of suspended doctrine. For such is its condition. Triviality ruled triumphant. Effete Radicalism—its mission performed, its function run out as completely as that of the butterfly that has laid its string of eggs, and has only to die—was playing into the hands of effete Whiggism, and trying to get up a long pretence of talk which should virtually serve to hush up the question at issue. The only party possessing any sort of strength, in purpose or impetus, was that which has a doctrine, one, substantive, and consentaneous—the “country party.” The doctrine is foolish, refuted, and retrograde, therefore impracticable; but it is to its votaries a something to be done, and they set to work with united action. They can cause a movement in the national council; the Peel party holds a sort of reserved balance; but the party “in power,” as the phrase goes, and the popular party,—what did they do but trifle and pretend to act?

The whole movement of the Minister-infatuated Radicals was a pretence, with personal objects. Look at the very occasion and gist of it. The Lords had pronounced the policy of Lord Palmerston in Greece to be mischievous, and had expressed regret. Now, almost every one who knows anything about the matter knows that the course in Greece was ridiculous. Lord Palmerston's enemies are solemnly delighted; his friends sigh, and manfully declare that he is the best foreign Minister we have; and they, greatly daring, avow that they will answer the Lords. Like the redoubted Knights of the Serpent in the History of Amadis de Gaul, out ride three champions strangely liveried for that occasion—Mr. Roebuck, with his vote of approval “on the whole”; Mr. Anstey, with his specific amendment to fix the approval on Greece in particular; and Mr. Hume,—“the sturdy veteran weak in his decline”—to vote “confidence” in Ministers. The worthy men “in power” are alarmed at this too much help: Anstey is chased away, Hume is called off; and the more tractable Roebuck is left to perform his spiriting gently.

To work he set, asking the Commons to record approval of our foreign policy, for the sake of its “principles”—which are peace and freedom—and for the sake of its achievements. Mr. Roebuck deprecated the analytical enquiries into the details of Don David Pacifico's inventory, his fine sheets and splendid sofas, his warming-pans and crockeryware, as points too small and vulgar for statesman's contemplation; but he forgets that these things had engaged Lord Palmerston's most grave and imperial attention; had been the subjects of his “spirited” claims, backed by the English fleet and much John Bull eloquence. Mr. Roebuck forgot also that this very inventory formed the most recent and most notable of Lord Palmerston's achievements. In vindicating Don David Pacifico's pots and pans he succeeded; on other grounds which the exalted Roebuck prefers to traverse, his client's successes are less apparent.

It is not for what he did in Don David's case—for Heaven's sake, “sink the offal!”—but for what he has done on behalf of peace and freedom that Mr. Roebuck claims a first-class certificate for his client. Now here is the difficulty. Lord Palmerston, it is true, for ever has the strain of peace and freedom—pleasing words!—in his mouth; but judge him by his achievements, and what is to be his sentence,—what can be his “principles”? He seems to read the volume of Liberty, as witches read the Bible, backwards; and the words of blessing, thus inverted, end in the visitation of calamities. He professes to serve peace in Sicily, and

he frustrates the revolution, riveting the tyranny of Ferdinand. He sends his emissary, Lord Minto, to proclaim peace and freedom throughout Italy, and the steps of that prophetic vision are marked in blood and oppression. He “teaches” Spain how to behave in matters of administration and electoral constitution, and his usher in that unwilling school is kicked out. He speaks peace in Switzerland, and foment civil war. He holds out the right hand of fellowship to France, and places in it, like a mischievous boy, the insulting “cracker” of the Piræus blockade. He protects King Otho, and studiously insults him. In the arbitrary claims on Greece, for territorial trifles, he puts free England, and the liberty she asks, in the wrong. For Hungary he speaks spiritedly, but he does nothing to help the understanding between the peoples of Europe which might really have made them stronger than the Crowns conspiring to put down Liberty. Lord Palmerston takes up arms for freedom as Francis of Calabria did—to lay them down before Austria—and to let his trusting allies go to sleep. His policy is unintelligible—and if it is capable of explanation by any feat of transcendental refinement, even that explanation is withheld; while his prudence is wrapped in diplomatic secrecy or unmeaning professions of Liberty-love addressed “to Bunkum.” How could the Commons approve of what is essentially unintelligible?

But how could they condemn? Lord Palmerston and his colleagues usurp the power of the nation to carry out their unmeaning and unintelligible something which stands for a policy—a phrase of liberty that ends in Spielberg or Capri, a word of peace that ends in blood. But what other policy was there to make the usurper abdicate, and resume for the people the seat of power? None. The people itself has, at present, no policy. The Radical policy is exhausted—it has done its work, and there is no more where that came from. The Charter did not fit the day, and it is shelved. There is a glimpse of an ulterior policy, but only as yet intellectually dawning on the many. Suffrage the people has not; and therefore, having neither a vote to place its men in Parliament, nor a doctrine to possess the minds of those elected by others, the poor people has neither place, nor proxy, nor voice, nor influence in the Grand Council. From “the Council of the Nation” the Nation is absent; and while that dread cat is away the mice are at their little sports—fighting their mimic fights, and charging each other in harmless onslaughts.

Here is the secret of the huge debate. It had some grave men and solid intellects, some witty speakers and “brilliant” debaters; but its subject was a solemn trifling, it had to decide on the crimes of triflers; and it was reduced to that melancholy idle pastime, because there is never a party with a living doctrine to take its stand in the Council of the Nation, and give to the immense strength of this proud and wise country something worthy of it to do.

THE SABBATH RECONCILED.

ALTHOUGH we do not share the prejudices of some contemporaries against all measures to facilitate the cessation of labour on Sundays, we cannot deny the universal complaints at the conduct of Ministers. We cannot contradict the assertion of one most respectable journal, that the step was characterized by bad faith; nor the complaint of the Anti-Sabbatarians, that they have been betrayed by a Ministry acting against its pledges and its conscience; nor of the Sabbatarians, that they are mocked with a traitorous aid; nor the charge of independent men, that a most meritorious department has been sacrificed; nor the outcry of the trading world, that its interests have been ruinously thrown aside; nor the louder outcry of the public at large, that all their domestic arrangements, their family correspondence, their weekly papers, have been disturbed and quashed; nor will we hold back from joining in the accusations of our fellow-journalists, that their interests have been outraged, their revenue invaded, and their property injured, in the wantonness of a selfish trickery.

The measure is wholly unsupported by any serious plea, as it is carried out it cannot be justified even in the eyes of its conscientious advocates. It is warranted by no impulse of conscience. Ministers themselves disapprove of it. By no formal necessity—it has been shown that when Lord John pleaded the routine of addresses to the Crown, he prevaricated. By no expectation of its success—it is carried out in the hope of its official stepfathers

that it may not succeed. By no auxiliary measures to mitigate its inconvenience—they are purposely withheld, in order that the public, much incommoded, may be more exasperated. Lord John Russell has taken a perverse and spiteful advantage of Lord Ashley's casual victory; Lord John might have prevented that victory by requiring common diligence in his party supporters; he might have neutralized it by returning a generalized answer from the Crown; he might have promoted its main object consistently with the public convenience, but he has resorted to a trick. It is the trick of Clown in the pantomime, who pretends to protect Pantaloon by resisting some indignant stranger, and then suddenly stepping aside, lets the indignant stranger and Pantaloon dash each other's brains out in an unexpected collision—Pantaloon being the pensive public. And while Pantaloon roars out that he is hurt, the motley Ulysses peacocks his pigeon-toed presence to the world, and wags his head at the audience as if his mischievous cunning were the climax of human wisdom.

If the measure had been adopted in good faith—accepted even reluctantly, but still honestly—it would have been furthered in a very different manner. Numberless auxiliary methods would have been used to make it work well. We will venture to say that, if Ministers had announced that they felt compelled to admit the measure; that six, or even three months hence, the new rule must begin; and if in the interval they had requested from Rowland Hill the draught of a scheme for carrying it out, that ingenious man—ingenious, but honest, for his intellect alone, to say nothing of his heart, is of too high a standard for Clown strategy—would have furnished a scheme complete in all its parts to mitigate the public inconvenience. On the spur of the moment we will not venture upon suggestions; but we do not fear well-informed contradiction when we say, that in many places—in most places within a certain distance of London—by an earlier despatch of mails on the Saturday—harmoniously with an earlier closing of Stock Exchange, of banks, of factories, &c., and by improved arrangements in provincial towns of a second or lower order—it would be quite possible to secure the delivery of letters on Saturday night. In other cases, where the arrival is late on the Sunday, it would be no great grievance were the delivery delayed to an early hour on Monday morning. In such ways the worldly and commercial inconvenience would have been minimized, while the moral and physical advantages of securing the day to rest would have been attained.

But the same object might be attained in other ways, without any compulsory measure or complicated arrangements. We sympathize with those who desire some public measure that shall supply—not the will to consecrate the seventh day to relaxation or contemplation, according to the mood or necessity of the individual, for the will, we believe, exists pretty generally—but the sign that shall impart accord to the general inclination, and be the practical beginning in the needful arrangements. While we would facilitate the wish of great numbers to make some arrangement that should protect the seventh day against compulsory labour, we deprecate the compulsory relaxation even of a minority. The demands for labour on the seventh day range themselves under two classes—works of necessity or charity, and the ministering to relaxation. The Post-office is needed for the conveyance of letters on momentous or pressing business, of messages from the sick to relatives at a distance, and the like; the chemist must supply medicines for cases of emergency; the inn, the steam-boat, the omnibus, must serve the holiday maker whose only day of recreation is that seventh, and the restoration of whose spirit depends upon that weekly revisiting of nature, in its open air, its enjoyments, or its affections.

The object then is to supply the one initial measure which shall impart a general inclination of social arrangements towards a sparing of needless labour on the seventh day, and yet shall leave perfect freedom for works of necessity or relaxation. That may be readily effected in two ways, which seem paradoxical, but will be readily perceived to be congenial, being suited severally to the different conditions of public and private service. In both the object is to protect the labour against needless demands, or against compulsion.

In the case of public labour, which is always at its post, and is to be spared by operating on the person served, the protection is easily afforded in the shape of a tax. Let a slight tax be imposed on the letters delivered or received during the Sunday,

and the public will soon limit its correspondence to the amount really *needful*. We should then attain to a knowledge of that respectable but unknown quantity, and be able to judge how far it was worth while to keep the machinery going for that nett necessity, which at present lends its influence to the whole mass of optional correspondence. The imposition of such a tax presupposes every reasonable arrangement to expedite the delivery of letters and papers by Saturday night.

The service rendered by private labour is chiefly enforced by competition or less worthy motives, and the mere propensity to grasp a few hours more of trade does not merit much respect. The object is to protect labour from its own competition and the exactions of "customers;" but to leave the attendance on necessity or recreation as free as before. Now, this is quite practicable. Let all debts for services rendered on Sunday, or goods delivered, cease to be recoverable at law, and you at once limit trade for the sake of *necessity* to such grave occasions as would find their own guarantees for the tradesman; while the attendance on recreation would be paid entirely, as it is at present mostly, by fees.

By this mode you would easily supply the simultaneous action of the public, to which it is already inclined, in sparing needless or inopportune labour on the seventh day; while you would leave all necessary and specially opportune works perfectly free.

A JOINT-STOCK CO-OPERATIVE SOCIETY.

"In England where the labourer has no investment for his savings but the savings bank, and no position to which he can rise by any exercise of economy, except, perhaps, that of a petty shopkeeper, with its chances of bankruptcy, there is nothing at all resembling the intense spirit of thrift which takes possession of one who, being a day-labourer, can raise himself, by saving, to the condition of a landed proprietor."—J. S. MILL.

HARD-HEARTED political economists of the ultra-Malthusian order are greatly at a loss for some scheme which will teach the labouring classes to be thrifty and provident, believing that it is from a lack of these virtues that one half of the pauperism of England proceeds. Mr. Malthus himself broached the doctrine that this improvidence of the poor is chiefly owing to the poor-laws, and, therefore, he came to the comfortable conclusion that the surest way to make the working class independent would be to abolish the poor laws altogether, and thus throw them entirely upon their own resources. This bold application of the *laissez-faire* doctrine was at one time very fashionable among Whig politicians and Edinburgh Reviewers, but it has rather fallen into disrepute of late years. The prevailing tendency now runs strongly in the opposite direction. Societies without number have been established to improve the condition of the working classes, but almost all of them proceed upon the principle that the working man can do very little for himself, and must, therefore, receive continual assistance from his more fortunate neighbours.

Does it never occur to any of these "well-meaning but weak" philanthropists, that the prevailing improvidence and want of economy among the labouring classes may possibly be owing to some great defect in our industrial system? Since the world began there never was a harder working nation than the people of England, yet nowhere do we find the great body of the poor in a much more wretched condition, notwithstanding the expenditure of £6,000,000 a-year in the maintenance of paupers. Can nothing be done to lessen the amount of that wretchedness, and to elevate the condition of the labouring poor? Is it not possible to devise some scheme by which the day-labourer or the artisan may hope, by dint of industry and economy, to become a small landed proprietor? Could that be done on an extensive scale, we might reasonably anticipate a great and permanent improvement in the condition of the poor; indeed, there is no single measure from which greater things might reasonably be expected than the one we have named. And even if we should not be able to make an experiment on an extensive scale, there is nothing to hinder any philanthropist, or any small number who may associate together, from giving Mr. John Stuart Mill's theory a fair trial.

In our "Open Council" of to-day will be found a letter suggesting a simple and easy method whereby a Joint-Stock Co-operative Society may be formed, on a basis which would enable many an industrious unmarried working man to become the possessor of a small freehold farm before his marriage. Our correspondent says, "It is not so much good plans we want, as good and prudent capital-

ists to carry them out." This is certainly the great desideratum. After having been so frequently deluded by quacks of every kind, the working class will not readily invest their savings in any new scheme, unless they see some "good and prudent capitalist" taking the lead.

The question then is, are there any such men to be found? and would they require to sustain any large amount of pecuniary risk? So far as we can perceive, we think the risk would be very small were the society formed upon the same sound commercial principles as most of our building societies are. Nothing would be easier than to frame a set of rules and a table of payments which would enable such a society to go on safely and prosperously.

In most of our large towns there would be little difficulty in establishing one or more of these societies, because the working class possesses more intelligence, more business-knowledge, than the rural population, and because the wages of the former class are so large, in many instances, that a single man could easily save as much as he would require to pay on his shares. But it is in the country that such a movement is most wanted, and it is just there that the greatest obstacles present themselves. For the last century the great object of landowners and farmers has been to degrade the labourer into a mere pauper-serf, and their efforts have been crowned with signal success. In England, the wealthiest nation in the world, the great mass of the hard-working population is in a more hopeless, degraded condition, than that of the peasantry of any other country in Europe. This is clearly the main source of many of the worst evils which afflict society, and it is, therefore, in this direction that all philanthropic efforts should be made. We have indicated one method by which the condition of that class may be improved, and we would recommend its prompt adoption by all who believe, as we do, that the improvement of the condition of the labouring class is the first duty of all who can in any way promote that object.

THE CLERGY AND THE BURIAL SERVICE.

THE anomalous and peculiar position of the Church of England, fettered as she is by the terms of her union with the State, and powerless to exercise any consistent jurisdiction over her ministers and people, is continually recalled by the untoward events within her pale.

Here we have an example of deadly feud between a Bishop and an Incumbent on a point of doctrine upon which no reconciliation seems possible, and on which the Church is powerless to decide. Here, again, is a clergyman cited before the legal tribunals for a refusal to solemnize matrimony between two persons disqualified, according to his judgment, on ecclesiastical grounds, unrecognized by the civil authorities. And here is another clergyman, whose case is noticed elsewhere in our columns, suspended from the exercise of his sacred functions during three months, for his refusal to read the Burial Service of the Church over a person whom he considered to have died under circumstances not justifying the use of that service without involving a public scandal. There are other instances that might be cited, but these will suffice to show the opposition that exists between the convictions of the clergy and their obligations, and the coercion to which, as the price of state protection, they are forced to submit.

We need not pry into the subtleties of the Gorham controversy, nor weary our readers with disquisitions on "preventive grace." The interest of the second difficulty has passed away with the occasion, or we might enquire into the expediency of denying on grounds of formal omissions the religious sanction, held as indispensable by the denier, to a union which was in any case inevitable. The third is of more recent occurrence, or, at all events, has given birth to more recent legal proceedings.

When the minister now under sentence of suspension learned the circumstances of the sudden death which had befallen his parishioner, he seems at once to have rushed to the conclusion that the immoralities of the deceased and his death through those immoralities, had rendered him unfit for Christian burial, in the service for which a hope would be expressed of the salvation of his soul; the minister probably judging that there was no such hope. He, a fallible and finite creature, thus constituted himself a judge of the dispositions of

the Infinite and a discernor of the spiritual state of the departed. How could he predicate with certainty on the actual state of the spirit when it left the flesh? What knowledge had he of what passed in the terrible struggle between life and death, or of what thoughts and words of penitence had been then wrung from the victim, or how those thoughts and words would be regarded by the Supreme, who being All Wise, we, in our human sense, infer to be All Merciful? On his own principles he should have let his heart be swayed by the charity which "hopeth all things," and not by that dogmatism which will hope nothing favourable, but dares to pronounce the sentence.

Granting that the case was a difficult one, the minister had the rubrical regulation of his own church to guide him, in which it is expressly provided that the burial service "is not to be used for any that die unbaptized or excommunicate, or have laid violent hands upon themselves." Under this prohibition the case of his parishioner did not come: the clergyman supplied the deficiency by setting up a prohibition of his own, and has reaped the fruits of his hasty judgment in his own suspension.

More important to the Church and the country is the step which has been taken by several clergymen of the Establishment in consequence of their brother's condemnation. They have memorialized the Episcopate to devise means for the relief of the clergy from the necessity which now lies upon them to use almost indiscriminately "the Order for the Burial of the Dead." Do they not see that Episcopal origin carries but little weight with it, when a measure has to be submitted to civil discussion, and that legislative sanction to the arbitrary decisions of individuals is not to be looked for under the present relation of Church and State? The opening up of such questions, by this and similar memorials, must show the most obtuse Churchman the vanity of his hopes to obtain freedom of conscience or of action until a hitherto unheard-of amount of liberality and comprehensiveness is infused into the Church, or until she takes her stand on a level with the other religious bodies, alike free from the blandishments of the State's protection, and from the embarrassments of its control.

THE BAPTISM OF PRINCE ARTHUR.

THERE is a divinity doth hedge a King—and it shuts him out from a knowledge of the world as it is. Strange ignorances custom upholds! We of Western Europe laugh at the Eastern practice which keeps bride and bridegroom in ignorance of each other before the wedding; but we keep ruler and ruled mutually ignorant, even after the wedding. A royal infant is educated to be ignorant of the world as it is. One is added to our census of baptized infants this week, and the conditions of his life are such as to exclude him from an insight into what surrounds him. The world is prepared with a special façade ever presented to him. He is borne to the font in procession: his atmosphere is redolent of royalty and luxury; his baby eyes have heralds for their toys; obsequious servants are busied to alter the real world into a golden world as it approaches him; he is constituted ex-officio a Christian of the Protestant Church as by law Established.

What, then, can he know of religious doubts or developments? for he is pledged, by every hope of a throne, to the creed set down for him. What will he know of "want of money"—except want of certain large sums to pay the surplus expenses of sowing his wild oats. What of want of food, of competition in trade, of the difficulty of getting work, of the reasons for delaying his marriage lest he cannot support a family? All these things are clean shut out from the royal mind, except as matters of didactic information; and to most minds that is a very faint hint of knowledge indeed.

Not that royalty is without its troubles. Death reaches Saladin as well as the meanest. And English royalty has its special vexations; but on the whole they are not of a kind to train the generous emotions. The Prince must not marry without consent of the Sovereign—that is, probably, of his mother or his eldest brother; a permanent nonage in its most vexatious and tyrannical form. Queen Victoria's uncle of Sussex could have given some evidence on that point. He will never know the delight of working for his wife and children. He is cut off in a great measure from vicissitude and its healthy influences. The sweets of life are cloyingly prepared to his palled appetites. The ceremony which protects also restrains him.

These clogs upon him, improved by our laws for the public convenience, confer upon him correlative rights. A State prisoner, the State is bound to support him. Disabled for ordinary life by State regulations, the State must always provide for him his gilded cage.

England is republican in the sense of being quite satisfied with the republic as it actually exists in England, under the Presidency of an Imperial Doge; and, we believe we are right in saying that the Republicans of the Continent count the English Sovereign among the very few sovereigns whom they do not desire to displace. We feel, here, that there are certain public conveniences in the united Ministerial functions entrusted to the Monarch, and if any of us are Republicans, our opinion on that head is a sort of deferred stock, not yet available. But it may be a question whether all the circumstances of royalty are beneficial. The condition of Europe, the manifest incapacity of the whole royal class to know its place, its destiny, or its dangers, and the impossibility of establishing a mutual and complete understanding between Princes and Peoples, anywhere, prove that the training of the Princes in their business is not what it ought to be. Biographies, and living countenances, teach the fact that the lives of Princes are not happy—except in the case of a few goodnatured commonplace individuals, to whom bodily comfort is all in all. The results suggest the expediency of an improved training for our Princes. State pomp may have its uses and its æsthetical influences, but it ought not to distort the learning of the infant, nor completely surround him so that he shall not know the world he is to govern; unless Oxenstiern's sarcasm is to be taken as a grave maxim of government—and it is *desirable* to govern the world with as little understanding as possible.

But the fault does not lie with the royal classes wholly, nor chiefly. The segregation of classes is not limited to the highest orders. Catch any austere Republican, catechize him about his domestic troubles, and ten to one he will tell you that "servants are the greatest plagues in the world." In England we cultivate this species of caste more rigorously than many others. Class scarcely knows class; and if some adventurous Haroun al Raschid of a philanthropist makes enquiring inroads upon Bethnal Green or St. Giles, it is still as an alien visitant. It is *possible*—these things seldom come out except posthumously—that in our own royal circle a reasonable relaxation of state ceremonial may bring the royal infants nearer to the actual world, and if so our future Princes may be able to keep pace with the age in preparing for the great political changes in store; but pageants like those of Saturday, in which the winking baby is the object of an imperial procession, in which the little brothers and sisters of the infant see the nursery elevated to a political institution, and note the divided attention bestowed on religion, power, and dress, *cannot* afford any wholesome discipline to the youthful mind. In the days of tumult and revolt we ought to remember these early disadvantages of royalty.

THE RUINED LANDOWNERS.

CONSIDERING that the agricultural interest has been going headlong to perdition for the last twelvemonths, it is astonishing to witness the pains taken by the impoverished landowners to conceal their sufferings from public gaze. Instead of reducing their expenditure to a level with the reduction which—so they say—has taken place in their incomes, they have launched out into a more extravagant rate of living than ever. Day after day the *Court Circular* is filled with reports of the brilliant manner in which the forlorn landlords, with their heartbroken wives and daughters, have been out-dazzling all former drawing-rooms and state balls. At the drawing-room, on Thursday week, the court chronicler says "the costumes (which seemed to combine the picturesque richness of the Court of Anne with the chaste elegance of that of Victoria) were of surpassing splendour." What a contrast to turn from these courtly doings of the landlords and their families, to Mr. Ferrand's latest bulletin of the progress he is making among the exasperated farmers, with his Flannel Shirt League, and his recommendation of sackcloth as preferable to satin! Alas for the poor deluded farmers! Sackcloth and flannel are all that Mr. Ferrand can offer them, while their landlords—although they cannot afford to reduce their rents—are figuring in court costumes of "surpassing splendour," at St. James's, just as if wheat were still at 70s. a quarter.

POETICAL ECONOMY.

PURSUING through Trafalgar-square, not long since, our matutinal path—brushing with hasty steps the dust away,—we noticed that the fountains were enshrouded

in a resplendent halo of mist! What could that mean? Was it that our Northern sun, even so early in the day, had power to make the sparkling water evaporate, and snatch the passing fountain to the clouds? Such at first seemed the solution; yet it was not enough. Let us track the cloudy stream to its rise: whence flows it? Truly from the waterworks behind the barracks, sharing their pure Artesian source with the public offices, and also with the parish baths and washhouses of St. Martin's.

What Triton Turncock is making game of the cockney? Is it supposed that your Londoner is so effeminate that he needs, not only warm water for his morning shave, but also warm water for his noon refreshment, lest the stream be too dangerously cool? Perhaps it was thought that the pure element, untempered to the Londoner, might occasion a draught in the square—a draught being the English bugbear—and give cold to the passer. Or is it economy that dictates the tepid flood? Probably some thrifty Egeria has been suggesting a saving application of waste water.

Anyhow, the boiled Arethusa is traceable to the Tudor building behind the National Gallery. Pursue the stream to its source, and you find there, as its presiding nymph, a laundress!



Open Council.

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

MARRIAGE.

June 24, 1850.

SIR,—While the sacredness of marriage rites was impugned in your paper, I was merely grieved, but not alarmed; but when the only correspondent who at length vindicates the right cause rests it on bare *Authority*, this does seem to me alarming.

On the strictest Christian grounds I would repudiate such a defence, which is opposed to the entire spirit of the New Dispensation. Jesus in John says to his disciples, "I call you not servants, but friends; for the servant knoweth not what his lord doeth: but now, all things whatsoever I have heard of my Father, I have showed unto you." So, too, Paul again and again renounces the law of the letter, and declares that the true disciple lives according to the law of the Spirit, and hereby is set free from the bondage of commandments written with ink. Yet those who now mean to teach Christianity (it seems) inculcate a slavish contented submission to the law of a letter, hereby leaving the conscience in a puerile state, and bringing back (through Bibliolatry) the bondage and weakness of the Law. The moral precepts of Christianity are not arbitrary: they rest on the deepest foundations in the moral nature of man.

These are felt by every spiritual disciple; and if the precepts are impugned, the defender ought not to rest on the *authority* which promulgated them, (which is to confound Mount Zion with Mount Sinai, if I may use a New Testament metaphor), on the contrary, his Christian training ought to have enlightened him to understand the inherent obligation of the precepts.

The Marriage controversy divides itself into several heads; of which the following alone need be here noticed:—

1. Ought any ceremony, witnessed by other parties, to be essential to marriage?
2. Ought Divorce to be allowed, except upon grave misconduct, proved before some competent court?
3. What kinds of misconduct will justify a court in pronouncing Divorce?
4. Is Separation, without Divorce, in any cases to be regulated by law?

Before making any remark on these points, of which the second is the really decisive one, I will refer to a striking passage in the historian Gibbon, ch. 44 (whose tendencies were the reverse of prudery), as to the great experiment in Divorce which went on for seven or eight centuries in the Roman empire. The ancient Roman bought his bride of her parents: the union was rigorous and unequal; the husband exercised over his wife the jurisdiction of life and death; "so clearly was she defined, not

as a *person*, but as a *thing*, that if the original title were deficient, she might be claimed, like other moveables, by the use and possession of an entire year." Such extreme rigour in the law led to a disuse of legal marriage. Marriage contracts were drawn up between the father and the lover of a lady; who, without losing her reputation, carefully avoided to become a lawful wife, by absenting herself three days in the year from her husband's home. She thus remained "in her father's hand," and her private fortune was his. When such unions, unrecognized in law, had become almost universal, the result was, that "marriage, like other partnerships, might be dissolved by the abdication of one of the associates."

Passion, interest, or caprice, suggested daily motives for the dissolution of marriage. A word, a sign, a message, a letter, the mandate of a freeman, declared the separation: *the most tender of human connections was degraded to a transient society of profit or pleasure*.

Both sexes alternately felt the disgrace and the injury. . . . A SPECIOUS THEORY IS CONFUTED BY THIS FREE AND PERFECT EXPERIMENT, which demonstrates that the liberty of divorce does not contribute to happiness and virtue. The facility of separation would destroy all mutual confidence and inflame every trifling dispute: the minute difference between a husband and a stranger, which might so easily be removed, might still more easily be forgotten."

Gibbon does not overlook, that the right of Divorce was not thus abused in the earlier age, in which the Censor's power would have been severely used against any one who was thus guilty. Public opinion, thus enforced, was for a long while a supplement to the defect of law. But except where some arbitrary power like that of the Roman Censor or the ancient Christian Church interposes, it is impossible to allow divorce at the will of the parties without giving a sanction to the loosest and most temporary connections. There is no relation of human nature which more infallibly becomes degraded than this, if not severely checked. The modern Persians have a mode of marrying for a limited period, which is specified in the marriage contract. This is said to have originated with merchants, who are often detained for a year or more far away from their own homes; and a marriage to last for a year is not at all disreputable. But the consequence is, that the priests keep lists of women willing to enter upon short marriages; and a former friend of mine, who, under Abbas Mirza, was head of the arsenal at Tabreez, and took pains to promote morality among the workmen, assured me that he had seen a marriage contract regularly signed by a priest, in which the parties were pronounced to be "lawfully married for the space of half an hour." We have to meet the question, will we, or will we not, look with complacency on such extremes? and if not, where are we to draw the line?

If the will of the parties is to suffice for divorce, the will of one party must suffice; for the one who desired it, would easily be able to make the other so unhappy, as to secure that the desire should be mutual. The majority of married persons would not use the power, for children are too great a bond; but in most of the exceptive cases the liberty would be disastrous. Every married person must know how many petty disagreements are to be expected, and how many temptations must arise to wish to undo the past, how many transient thoughts, that another person would have been a more suitable partner, if only—! Such thoughts are at present crushed by those who are wise, or mourned over as sins, and a happy union is maintained, and even cemented by tenderer affection than before; but if divorce, grounded on no judicial sentence for misconduct, were possible, any of these whisperings of dissatisfaction would easily inflame themselves into invincible passions. Nor would the second and third choice often be wiser than the first. Between one man and one woman there can seldom or never be a permanent and very perfect fitness, much less an exclusive fitness. New objects of love will always exhibit some point of superiority. Married persons must always count on a large exercise of self-denial, and must learn to love in spite of felt incongruities. A man or woman who cannot do this, will never be happy in matrimony, not though as many experiments be allowed as Henry the VIIIth made.

I unhesitatingly therefore conclude, that it would be most pernicious to allow of Divorce, except upon "grave misconduct," and "by a sentence of court" based on such misconduct. But I have no doubt that our ecclesiastical law limits too closely the nature of the offences which shall justify divorce. Nothing but superstition hinders people from seeing that an attempt of one party on the life of the other is a far graver misconduct than an act of adultery. On other points I fear to write either hastily or dogmatically; but all such matters would be settled in process of time by the experience and good sense of the community, if Divorce were allowed to take its course before competent judges, unembarrassed by dogma. The same may be said concerning Separation in certain cases, as of threatened violence, or of habitual drunkenness. That which I *emphatically* repudiate, is the allowing persons "to take the law into their own hands" in the matter of marriage.

Mr. Francis Worsley's attack on ceremonial mar-

riage in your paper of May 18th, appears to me to admit and deserve no reply, but that of saying *No! No!* to every clause of it. The real question however is simply this: "Shall a man and woman who enter upon conjugal union retain in their own hands the power of free divorce? Those who say, *No*, must necessarily require some act of wedding, attested by witnesses, and must stigmatize as demoralizing all unions which are not guarded against such abrupt and mischievous disunion.

FRANCIS W. NEWMAN.

JOINT STOCK CO-OPERATIVE SOCIETY.

Glasgow, 57, Thistle-street, June 18, 1850.

SIR,—Your correspondent's letter on a Joint Stock Co-operative Society is very good; but I think defective where it leaves the admission of members to be determined by the whim-whams of those having previously joined—the plan must be based on the certainty of a subscriber getting his money's worth. Just let us suppose that "the Old Jewry gentleman" would extend his philanthropy so far as to buy an estate of at least 500 acres of good land, well situated; and who so competent as himself to get a good legal title and keep us out of the meshes of the law, and that he divided it into one, two, and three acre lots, to be retailed out at wholesale price, including in such price the cost of original title, surveying, and making roads; that the cost of title to each occupant be stated, and on payment of the price the title to be given to the purchaser; or, in case of his being unable to pay in full, to grant a mortgage for deficiency till he or his friends could pay it off. To cover preliminary and legal expenses make the shares (apart from purchase sum) £5 each, to entitle to location. Reserve ten acres in the most convenient spot for erection of a farm-stead with commodious barns, flour-mill, store, and exchange market, a range of workshops and a school, all done in the plainest and most economical way—the cost to be allocated over the whole allottees, and the title to this central land and buildings to be vested in trustees for the general behoof, making provision that if any allottee wished to sell out, to bind him in his title to make the first offer of it to the trustees at valuation price, who would select a new tenant. Let trustees appoint a competent superintendent to regulate the whole concern, who would attend weekly meetings of the allottees for suggestions and giving information; the superintendent to be aided by a small committee appointed by the allottees, whose duty it should be to see that the accounts are kept in a proper way.

The cottages to be built together in the form of a crescent or square with flower plots in front, so as to have the full benefit of the co-operative and social ideas, and not built in the straggling style of the O'Connor allotments; the objection that each man's cottage would not be on his own patch would be trifling when we consider that a certain number of horses and carts would be required for the mill, &c., which would be used for the carriage of manure to each allotment from the general farm yard, according to the quantity of straw and cattle which each occupant had; cottages to be built by contract on a regular plan and at a stated price. Here would be individuality of possession with the greatest possible amount of co-operative labour.

I put this for your own elaboration and consideration. From my experience at Chatterville I am confident a plan like this, judiciously carried out, would be pretty generally taken up; and besides would gradually yield the full development of the practical Socialists' views. Hoping you will open a share list in your columns and advocate this, or some better plan, to truly enfranchise all classes,

Respectfully yours,

WALLACE RUSSELL.

It is not so much good plans we want, as good and prudent capitalists to carry them out.

LETTERS TO LORD ASHLEY

ON PRACTICAL CHRISTIANITY, WITH REFERENCE TO AN IMPROVED CONDITION OF THE PEOPLE.

No. III.

My Lord,—If the measures adopted by the Labourers' Friend Society are wholly inadequate to the exigencies of the times in which we live, it is to be feared that they are not even calculated to benefit many of those destitute objects whose deplorable condition first induced attention to the neglected state of the people. It was not until the crowded, unhealthy, and demoralized state of some of the apartments inhabited by the poorest had reached an alarming degree of fever, disease, and revolting depravity, the effects of which threatened to spread even to more favoured neighbourhoods, that the idea of building lodging-houses was suggested; but if we enquire who are the occupants of these lodging-houses, we shall find that they are of the industrious and in general well paid portion of the working classes, who are required and able to procure guarantees for the payment of the rent; and it may also be remarked that to the same class of respectable operatives alone is the use of the washhouses and

baths confined from the inability of the others to pay for them. If again we enquire the class of labourers who rent allotments, we find that they also, so far from being of the poorest of the village, are most of them small tradesmen and the better order of labourers.

No one would think of objecting to the encouragement thus given to the steady and industrious operatives. Although, thereby, it may be competing with the smaller landholders and builders in one case, and with the agriculturist in the other.

The more comprehensive plan of organized Christian communities for those who are destitute of employment would, by early training and regular employment combined with the moral and religious influences, prevent the lethargic and those characters inferior by nature, bodily or mentally, from falling into want and misery in consequence of the greater attention paid to them by the more efficient members; and this would give a still higher tone of moral feeling to the whole community. With what great advantages could such institutions, under suitable modifications, be at once introduced into Ireland, and more especially if the plan of Prince Louis Napoleon, denominated "Agricultural Colonies," described in his *Extinction du Paupérisme*, in which the strict discipline of the army is equally enforced in the peaceful pursuits of agriculture and manufactures, was adopted; such a discipline would be the more necessary in consequence of the acquired habits, indolence, and disorganized state of the Irish. Another advantage of great importance would attend the establishment of such colonies in Ireland, as the measure would supersede the necessity for the Maynooth grant of money. For if loans and grants of land were made for the establishment of Catholic and Protestant communities under competent commissioners, each community would institute its own system of education, and provide the means of maintaining its professors without any aid from Government for that specific object.

Although there are many who have urged the submission of these plans of organized associations to the attention of your lordship, others have remonstrated against the unreasonableness of appealing to those benevolent individuals who are already overwhelmed with projects of a similar character. "Why not," they say, "solicit attention from those influential parties who are not engaged in any other objects of a public nature?" But you, my lord, too well know, from the almost isolated position which you and a few others occupy amongst the nobles of the land, how fruitless it is to expect those whose wealth has enabled them early to indulge with the temptations of indolence and self gratification, to interest themselves in any other objects than those which, although they have been taught to avoid they have been trained to indulge in even to excess. To whom, therefore, ought the appeal to be made, if not to your lordship?

The degree of aid required is simply that of the influence of your name and authority, and the slight attention sufficient to induce you to give that encouragement could not interfere with the prosecution of those other objects before adverted to. Nor would it be too much to expect that the interests of your society might be more effectually promoted by others, especially lady patronesses, who with balls at Almack's, subscription cards, and fancy fairs, their accustomed means, though somewhat objectionable, might enrich the treasury; and thus relieved from the minor details you would be enabled to give an undivided attention in the senate to the higher duties of a Christian legislator, and to a further development of a great principle destined immeasurably to spread the blessings of genuine Christianity and real civilization.

It must be admitted that among the beneficial consequences resulting from your lordship's benevolent efforts, not the least is the example you have afforded to a section of the Church deeming itself exclusively evangelical. By some of those who compose this self-exalted party, all attempts to improve or alter the physical condition of the people is denounced as an endeavour to substitute human for divine means. If it is urged upon them that the clergy themselves have been invited and consented to guide the movement, their next excuse is that the condition of the people has been ordained by Providence, forgetting that, if such a position is tenable, even your lordship, by some acts of Parliament, has reversed the decrees of Omnipotence itself. The means resorted to by this party for doing all that they conceive within the province of man are prayer, preaching, and distribution of tracts: although in no instance has it been proposed to supersede these essential means, but rather to give them more efficiency. Yet is the distribution of tracts considered as the all-sufficient, regardless of the condition of the people, whether they are without work and sometimes houseless and starving. Are the people hungry? they are to be fed with religious tracts. Are they naked? clothed with religious tracts. Are they houseless? increase the circulation of religious tracts. Are they without employment? there is more time to read religious tracts.

It is not to be inferred that such parties are negligent of the condition of their own families, who are sedulously protected from the influence of those

demoralizing circumstances by which the working classes are surrounded; and thus it is they pray night and morning not to be led into temptation, and yet they leave a starving people ignorant and ill-trained, and consequently least able to resist adverse influences, to be assailed by temptations almost irresistible except by a self-denial and holy resignation rarely witnessed upon earth; satisfied if here and there among thousands there are two or three capable by the power of religion of rising superior to the external influences that impede their progress in improvements.

When the island of Chusan was taken the victorious party upon landing beheld an affrighted missionary running away, pursued by an infuriated woman seeking his life in consequence of having lost her son in the battle. The missionary had told her that the religion he wished to inculcate and professed in his own country was a religion of peace and goodwill to all mankind. Surely, my lord, it is time that an improved mode of propagating the Gospel was adopted, and by exhibiting, like the Moravian settlements, a Christian policy in our communities, to prove what a blessed thing it is for "brethren to live together in unity," it would then be seen that missionaries would accomplish more in one year than in a century without such a visible demonstration of the truth of their doctrine.

The self-supporting villages would be the crowning work of the labours of your society, which has a machinery so well calculated to carry into effect an object so highly important. M.

DOCTRINE AND POLICY.

Hampstead, June 26, 1850.

SIR,—You say that I have misunderstood you, and that I "seem to imagine you wish for more doctrines, more theories, more systems than already exist;" you correct me in stating that "your demand is for the *one* doctrine which shall replace all these sectarian and conflicting views, and unite men under the banner of one faith."

I did not misunderstand you; but I wished to know if you had any doctrine to propose.

I have worked out a doctrine for myself, which unites the experience of my senses with the disciplines of my reason under the banner of one faith. This doctrine I call PROVIDENTIAL UNITY. My first position is that of absolute faith in Providence and in the laws of the universe. I am led to believe that absolute evil does not exist, never did, and never will. That which we deem evil is merely relative imperfection, a necessary state of elaboration in the development of natural and spiritual life. I will not here dilate upon this doctrine. My object is to show that you are seeking in a wrong direction for the unity of faith you want.

When I refer you to the Scriptures "you are lost in amazement as to what I am driving at," and ask if I "seriously think that the Scriptures can in any way help us to a knowledge of living facts and the progressive laws of the universe." I do think so, most seriously; and that is my reason for writing to the *Leader*. I believe the doctrine you want is not to be found without studying both natural and spiritual revelation—both Nature and Scripture. You say men have "studied the creation," and shown how mere study will not help them out of the difficulty, UNLESS it result in the establishment of ascertained laws, and those laws be elaborated into one comprehensive and harmonious doctrine."

That seems evident enough, but not exactly to the purpose.

Is it not a false conceit which stands in the way of faith and understanding more than the insufficiency of study, as a method of obtaining knowledge?

By "false conceit" I mean a false conception or a preconceived opinion, with which some men sit down to study Nature and Scripture, especially the latter.

Some students seem to reason thus:—"Whatever comes from God is perfect: that which is perfect is exactly in accordance with my conscience: ergo, my conscience is the test of truth, and justice, and perfection." Those who are consistent with themselves in this conceit generally become Atheists. They reject the works of Nature as well as the revelations of Scripture. Those who are but half consistent become Deists; they cling to Nature, but reject the Scriptures.

Instead of this conceit we must begin with perfect faith in Providence, and absolute humility of understanding, if we wish to come at knowledge by the study of facts and phenomena in natural and spiritual life.

Nature is full of swamps and poison, violence and imperfection; Society is full of violence and imperfection; why should Scripture be devoid of imperfection, to be held as sacred and divine? Is not Nature of true origin? Is not Society from God? Is the human conscience, in its present state, coequal with divine wisdom? Does it understand the use of evil and of imperfection in society and creation? I think not. It cannot, therefore, judge of scriptural revelation, otherwise than by comparison with Nature.

I hold to Scripture, as an immediate source of knowledge, more than to Nature, because I deem it equally divine, and much more easy of access to common understandings. I do not cling to special creeds, confessions, or theologies, but to the Word of God itself, as a true revelation: I do not cling to special systems of astrology or Ptolomean explanations of the heavens, but to the sidereal universe and visible Creations.

There may be many truths in special creeds and doctrines of theology, as there were many mathematical verities in the Ptolomean system of astronomy; but I believe *appearances* have led the mind astray on fundamental facts in many instances. I believe there is but one universal Good and no Evil; one God and no Devil, in the highest acceptation of these words. The spiritual world revolves around one spiritual sun, just as the natural world revolves around one central orb. It is, however, quite legitimate to say, in harmony with ocular and auricular appearances, "the sun rises in the east and sets in the west; God is good and Satan evil." The understanding, properly enlightened, will correct inversions of reality in the phenomenal display of appearances, before the senses.

The systems of theology and creeds as they now stand, are based upon the *literal* appearances of Scripture, as the Ptolomean system of astronomy was based upon the natural appearances of the heavens. The Devil *seems* to be more powerful than God in the *literal* economy of Scripture; Hell more universal and overpowering than Heaven. Such is not the case. There is but one God, one law, one providence; one spiritual sun of the spiritual universe. Light and darkness—good and evil are as light and darkness in the revolutions of our planet.

I will not touch upon the parallel of natural and spiritual solar systems in the providential unity of the universe. These questions are too abstruse for newspaper dissertations. My chief object here is to call the attention of your readers to the danger of preconceived opinions or the conceits of conscience, as substitutes for faith in the critical study of Nature and of Scripture. We may reject Ptolomean systems of astronomy without denying Nature; Roman, or Greek, or Anglican systems of theology, without denying Scripture.

The Wollston theory of criticism adopted by Strauss and Newman is a very defective theory. I call it the Wollston theory because Thomas Wollston's dissertation on the miracles is the first book I read on that method, and, I think, the best. The method may, however, not be entirely of Wollston's invention.

It is well to know that the numerous books of Scripture are not regularly brought together, and that some editorial confusion has been introduced into the Bible by placing under one head revelations made by different men, as in the Pentateuch attributed to Moses; but that is not a spiritual question: it is a question of collecting, editing, labelling, and binding.

When this editorial question has been settled, and the various defects of literal and logical discrepancy made evident, then comes the question of prophecy and revelation; the real power and meaning of the Word of God, the basis of religion. Did angels ever speak to prophets in the name of God? If not, were prophets otherwise sufficiently inspired with truth to build up faith in men, and constitute the churches? Is religion a necessary part of man's nature, a natural part of society? and if so, what is the true basis of religion? Could any modern man of science make a new religion without any help from Scripture? Would a new revelation from Heaven prove the falsehood of the present Scriptures, otherwise than the present animal creation proves the non-existence of antedeluvian fossils?

Is a new scheme of theology tantamount to a new religion? or merely to a new doctrinal science? Is there no difference between doctrine and devotion? May not any church be good for devotion, though fanatical in doctrine? May not devotional religion thrive as doctrinal religion wanes? and may not higher doctrines of theology spring from one same revelation as higher views of science spring from deeper studies of one same creation? These are suggestive questions, meant to bring forth their own answers in the reader's mind, without involving wordy disputations.

I will not here enlarge upon the growth of science. There is a want of higher truths in natural and spiritual doctrine, and this want is *baulked* by men's conceits usurping in the mind the throne of faith. The soul of man is dark to doctors of divinity; the body is a mystery to doctors of physiology, for want of faith in Providence and common sense.

I do not speak irreverently of priests, philosophers, and men of science. They have done all they could, and are continually labouring for good. I merely wish to indicate one cause of error in the temper of the mind. I have found the highest views of physiology where doctors generally deign not to observe, because, forsooth, some foolish theories have been derived from hypothetical descriptions of the "vital principle." The living fact has been rejected with unsound theories. I have also found the highest wisdom where philosophers refuse to look, because, forsooth, some foolish doctrines have been drawn from

certain texts of Scripture. The living facts of revelation have been thrown away, with the discrepancies of literal and logical agglomeration.

That is what I wish to say to those who are in search of a new faith and a new doctrine. The very highest doctrines of religious truth and worldly wisdom are given in the Scriptures. The deepest studies of Nature and society, corroborate, without surpassing them. No modern science can surpass the wisdom of the first divine injunction: "Be fruitful and multiply, and replenish the earth, and subdue it." That is the first law of progress. The earth must be replenished before it can possibly be subdued; it must be subdued, before man can be happy, or society at peace. Those who are seemingly unjust, are often more obedient to this law of necessity than those who rail against injustice. Conquering races which monopolize the land and force their slaves either to cultivate it, or move into other lands in search of freedom, are more useful to humanity than roaming savages, who neither occupy nor cultivate the earth. The present policy of England would be wiser in maintaining the monopoly of land and privilege to force the working population to replenish and subdue the earth, now lying waste in foreign climes, than in returning to the common right of property in land, which is the final law of justice in society. The latter policy would tend to equalize men's fortunes for a time, without preventing population from out-growing territory; the necessity of emigration would be thus deferred, but not diminished.

England will improve internally, I doubt not, but she must extend herself externally, as well. There is no help for it. The aristocracy will drive the landless people over the sea, to seek for liberty and labour in our colonies or in America. The Saxon race is not a match for Norman blood, in military and political audacity and enterprise, though probably superior in mercantile and mechanical ingenuity.

The farmers who have anything to lose at present, should sell their stock and emigrate before free trade and heavy rents have ruined them. Protectionists will only lull them with false hopes of retrograde reform, until the rents have swallowed up the farmers' stock, and then employ their tenants as farm bailiffs. The farmers should migrate at once in numbers, and buy land where land is cheap, before they come to poverty at home. Working men, who pant for liberty should do the same. They cannot hope for freedom in this country. Property and labour may contend for mastery, but property will gain the day. Everything is in its favour; prejudice and social habits, military force and law.

The conquered races of this country who prefer social slavery at home, to liberty abroad, are fit for their position, and should cling to it; but those who cannot brook poverty and labouring dependency with temper and goodwill, should emigrate to other climes. They would be following the law of God more strictly than by spiritlessly remaining here. The Norman race will drive the Saxon and the Celtic over the sea, from sheer necessity, and do a holy work withal, unless the latter show more spirit than they have done hitherto, and force the Norman race to share the difficulties and the burdens of colonial settlements.

HUGH DOHERTY.

RIGHTS: RIGHT OF THE SUFFRAGE.

June 23, 1850.

SIR,—Your correspondent P., in your paper of the 15th inst. asserts that the suffrage is "the absolute natural right of every sound-minded adult man."

I am an advocate for a large extension of the suffrage, and am not much alarmed at the idea even of universal suffrage; and as the suffrage question must soon occupy a prominent place in the public mind, I am anxious to see it put on its true basis, which it is very far from being in such dogmata as that quoted above.

To sift thoroughly the question of rights we must first determine what a right is. I hope P. and those who think with him will agree with me in defining a right as "that which it would be wrong in those who have the power to take or withhold from any one." If they agree to this it must be observed that we have only shifted the question a step back, for we must immediately settle how we are to determine what is wrong in such cases. By what standard of right and wrong, morally or politically, can it be shown that I, who may have the power, am doing wrong in not endeavouring to get the privilege of voting for all my unenfranchised brethren. Is it the law of God on which the right to the suffrage rests? Then let the passage in the Scriptures on which it rests be pointed out. I have not hitherto been able to discover any such injunction in Holy Writ, nor anything from which such an injunction can be drawn. The most that I can find there bearing on such questions is the general command to do the best you can to promote the welfare of your fellow-creatures. Whether this should lead you to extend to them the suffrage or not is another question, left to be decided by men's judgment in the circumstances of the case. It may here be observed also that it is essential to a system of political rights and

duties that it should be founded on universally recognised data, that its principles should be applicable amongst *all men*, being both easily understood and readily assented to by all. Hence it cannot be founded on any one system of religion; for its object is to be a law or standard of reference even amongst men of different religions.

Again, is it the law of conscience or the inward moral sense to which the upholders of the absolute natural right of every sound-minded adult to the suffrage, appeal? The same remark may be made of this as of the law of religion as a standard on such a subject. Our conscience is no guide on the subject till it is informed by our judgment that such a right would be for the advantage of our fellow-men. If the principle of utility be your standard, still the same preliminary question has to be resolved by the judgment. The law of the land is silent on the subject. Public opinion is yet unformed upon it. You will search in vain for any rule of right or wrong by which to convince men that the suffrage should be extended to any class whatever, until you have previously shown that it is for the advantage both of that class and the community at large.

It is asserted that the suffrage is an absolute right. Why, even the right to life is not absolute. The laws of God and man, and the consciences and usages of mankind in every age sanction the taking away of life, when it is considered to be for the interests of the community. If even that greatest and most sacred of all rights is subject to qualification, on what grounds can the suffrage be termed an absolute right?

It is called a "natural" right. This is a singular assertion. If there is such a natural right, in what stage of society does it exist? Is it born with us? Then it must have existed before the circumstances which develop it—before its parent—the representative system. Is it coeval with the representative system? Then it must have existed for ages before it was known or felt; for assuredly the founders of that system, and millions of Gurths and Wambas who lived then and since, had not the most faint conception of any such universal right. When, for ages, it is not claimed, nor felt, nor dreamed of by the people themselves, nor by any for them, surely it cannot, in any proper sense of the term, be called an absolute natural right.

Again, if it be a natural right, whence is the limitation to sound-minded adult men derived? Why is it denied to females, young persons, &c.? On what possible ground can it be shown that every *man* has a right to a voice in the election of those who are to make laws for him, and that every *woman*, even unmarried female householders, many of whom are highly intelligent, heavily taxed, and perform useful service to society as schoolmistresses, &c., shall be denied such voice? It may have been inexpedient, or not thought of hitherto, to confer votes on women; but a more glaring inconsistency than for the upholders of the doctrine that the suffrage is an absolute natural right, to exclude females, is not to be found.

The truth is, as laid down half a century since by an eminent political writer, "The moment you abate anything from the full rights of men, each to govern himself, and suffer any artificial positive limitation upon those rights, from that moment the whole organization of government becomes a consideration of convenience."

Would P. advise the Sultan, the Czar, the Queen of Otaheite, or the Hottentot chiefs of Africa to establish universal suffrage? Ought Alfred, Cromwell, William III., Walpole, Pitt, Grey to have done so? When did universal suffrage begin to be a right? and why? Where is it a right now? Why not everywhere?

SIR, this letter has been devoted to the ungracious task of opposing and pulling down. Will you allow me a few lines in your next, when I hope to be able to show the real basis and extent of rights, and the true methods of proceeding in the assertion of them.

Yours, &c.,

II. R.

UNIVERSAL SUFFRAGE.

Exeter, June 25, 1850.

SIR,—I know not whether a clergyman, and one who holds opinions on many points diametrically opposed to those of your principal contributors, is likely to obtain any hearing within your circle. If, however, I have underrated your moral courage and impartiality, then allow me thus publicly to express my sense of the remarkable talent, and above all the honesty, which *seem* to me to be characteristic of your *Leader*. I do not write, however, for the sake of paying compliments. My particular object, on the present occasion, is to say a few words concerning universal suffrage, the justice or impropriety of which appears to have become a question betwixt certain of your correspondents. The two last who have written on the subject, P. and C. F. N., appear to be both possessed with the notion that universal suffrage is the unalienable *right* of every man; one of them says, of every man and woman. Will you then allow me to mention certain reasons for which I believe the suffrage to be no right at all, but simply a privilege; and will you further allow me to say why I am convinced that universal suffrage must establish the

direst and worst of all possible despotisms. In the first place I contend that the suffrage is no absolute right: it is the right of every man to be free, in a sense—though Mr. Carlyle would no doubt dispute this; it is not the right of every man to rule, or to assist in ruling. Still less can it be the right of every individual to rule, or assist in ruling, after one particular fashion, that is, by giving a vote, by employing the so-called suffrage. He who writes or speaks, so as to move his fellowmen gives his "suffrage" indeed, and as "suffrage" far more important than the isolated vote at the polling booth. Absolute political rights of Government there are none. That alone is right which is for the real good of all, or at least for the real good of the majority. Now it is absolutely essential for the maintenance of liberty that every man should not possess the suffrage. I will proceed, as simply as possible, to state the reason. Man is not infallible; an individual is not infallible; a majority is not infallible; the first essential of good government, in the long run, is consequently a division of power. This division is obviously inconsistent with universal suffrage. Under the latter, one single majority, and that always the majority of the moment, is rendered despotic and omnipotent. Under our existing constitution, we have four, or, if you will, three independent agencies or powers. You may or may not count the Crown as one; its reality as a power will always depend on the personal character of the Monarch, and has comparatively little to do with forms of Government. Ferdinand of Austria was a puppet, but Louis Philippe was a power, and so was George III. But setting aside the Crown, there remain the lords, representing the aristocracy of the country, the commons, who are the representatives of the hundreds of thousands, the middle classes, including the yeomanry, and, thirdly, public opinion, perhaps the greatest power of the three, in the long run, which more or less perfectly represents the masses, and finds tongue in the press. Say what you will, public opinion, under our British Constitution, is a real power, a most important element in the government of the country. Now contrast all this with universal suffrage, or a pure democracy,—for I regard these two as convertible terms. Where the masses vote directly, their numbers will always enable them to swamp, to swallow up their brethren.

The separate power of the middle classes, or of the aristocracy, cannot coexist with universal suffrage. The one majority directly resulting from the collective voice of a nation must be supreme. But do you not also see that it must needs be despotic, in the very worst sense? that individual freedom of thought cannot coexist with it? By public opinion finally every constitutional state must be guided, only one is guided at this present; but not by the public opinion of this moment or of that, wavering as this needs must be; but, on the whole, by the matured opinion of years. Is it possible that any thinking man, that any man with a soul, can wish to bestow absolute power on the one majority of each passing year? Is it possible that any Englishman's spirit should not revolt against such a vision of senseless, mad misrule as the bare idea elicits? Let "Tennyson" speak for me, one of our greatest poets and wisest politicians. Mark and perpend!

"You ask me why, though ill at ease,
Within this region I subsist,
Whose spirits falter in the mist,
And languish for the purple seas?"

"It is the land that freemen till,
That sober-suited Freedom chose,
The land, where girl with friends or foes,
A man may speak the thing he will."

"A land of settled government,
A land of just and old renown,
Where Freedom broadens slowly down
From precedent to precedent."

"Where faction seldom gathers head,
But by degrees to fulness wrought,
The strength of some diffusive thought
Hath time and space to work and spread."

"Should banded unions persecute
Opinion, and induce a time
When single thought is civil crime
And individual freedom mute;"

"Though Power should make from land to land
The name of Britain trebly great,—
Though every channel of the State
Should almost choke with golden sand,—

"Yet wait me from the harbour's mouth,
Wild wind! I seek a warmer sky,
And I will see before I die
The palms and temples of the South."

The high wisdom of this poetical utterance can scarcely be extolled too highly; those who discern it not are beyond the reach of argument. Accordingly I will no further trespass on your space. Permit me, however, to subscribe myself an admirer, though an uncompromising advocate of that "orthodoxy" which appears to you effete, and one who firmly believes himself to be in possession of that truth which you so ardently covet. My name, which I see objection for withholding, is

ARCHER GURNEY,
Deacon in the English Church, Exeter.

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.*

In the quiet circles, where poets are treasured according to their worth, and their capabilities of deepening and extending our capacities of enjoyment—for is not the author an *auctor*, an *increaser*?—there is one little bit of gossip which will be welcomed by all kinds of pleasant greetings, will be petted and commented on with fondness and ingenuity, and will be repeated with bright smiles to every fresh comer—a sentence we fling among them as we would fling a rose fresh-gathered into the bosom of her we love, merely to see the bright gladness of its effect; this it is: ALFRED TENNYSON has taken unto himself a wife! Our young bards might try their lyres at an Epithalamium. We could almost do it ourselves were Journalism a trifle more leisurely; or we could fill our columns with the sounding verse of SPENSER; perhaps even adapt one of MARINO's Epithalamiums (he has filled a volume with them) were FAHRENHEIT a few degrees lower or MARINO less fanciful and fantastic.

We have no more gossip, unless, indeed, we are to rely on a statement which has reached us that CARLYLE will publish no more Pamphlets after the forthcoming one on *George Hudson's Statue*—at least for the present. The seven will form a volume; and although the publishers would gladly continue through another volume, the sale is so large, yet CARLYLE, disregarding notions of "supply and demand," with an eye to FAHRENHEIT, resolves on maintaining his grand virtue—Silence. By the way, in the last *Revue des Deux Mondes* there is an article on his Pamphlets, in which the writer chuckles prodigiously over their fierce onslaughts upon universal suffrage and democracy, but has only caught a partial glimpse of their drift. The paper is interesting, however, on various accounts. While on the subject of CARLYLE's critics let us notice the rambling but spirited vindication which has just appeared, called *Blackwood v. Carlyle*, in answer to the very feeble article which appeared in the last number of *Blackwood*; it is hastily written but contains some powerful sentences.

You know that exquisite ode which HORACE in the fervor of passion and poetry wrote to his LYDIA when she was brighter to his eyes than any star, *sidere pulchrior*? Not the *Lydia dic per omnes* nor the heartless ode wherein the old debauchee triumphs over her declining charms—charms which in their bloom had ravished his youth—(all the perplexing confusion of our schoolboy "construing" could not prevent our perceiving this ode to be so savage and unmanly as to make us hate HORACE)—it is to neither of these we refer, but the ode in which he draws that eternal drama of lovers' reconciliation in traits which are eternal, the

*Donec gratus eram tibi,
Nec quisquam potior brachia candida
Cervici juvenis dabit:
Persarum vigui rege beator, &c.*

This ode, which MOLIERE has expanded into a little chef d'œuvre, and called it *Le Dépit Amoureux*, and which has been reproduced in a thousand different shapes, has found a dramatist in PONSARD, whose comedy in one act of *Horace et Lydie* introduced RACHEL in a new character. THEOPHILE GAUTIER is charmed with the piece, and with the acting. JULES JANIN, whose knowledge of the Latin classics is both comprehensive and minute, mercilessly exposes its dissonances of tone and feeling, and has not a word to say for RACHEL. We suspect he is right; but probably Mr. MITCHELL will give us the opportunity of judging for ourselves. Hitherto RACHEL, who stands alone as a tragic actress, has given no real evidence of her command over comedy, though off the stage she is adorably playful and coquettish.

M. LIBRI, accused of stealing books and MSS. from the Royal Library to the value of £24,000, and who asserted his innocence with so much energy that he deceived our contemporary—the *Athenæum*—into espousing his cause, has been brought to trial, and condemned to ten years' imprisonment. The position of M. LIBRI in the learned world makes this "scandale" painful.

EDGAR QUINET has just published a spirited declamation in favour of secular education, *De l'Enseignement du Peuple*, correctly tracing the

anarchy of the age to its absence of any one dominant faith, and the contention of the various systems which insist upon all education being religious yet cannot agree as to the religion. To attempt the foundation of liberty while Catholicism is the national religion is, as he shows, a solecism; and to attempt establishing liberty by liberty is to solve the problem by the problem!

The Continent at this moment bears out his provisions; the reaction is all in favour of absolutism and suppression of free thought. In France they are insolently rehabilitating the Inquisition; in Germany as in France they are suppressing all the journals which criticise their acts. To read the prosecutions directed against the press, to see upon what grounds journals are seized, editors imprisoned and fined, while it rouses the deepest indignation in our minds, accompanied by the hope that such insolent tyranny will speedily meet its terrible retribution, rouses at the same time a feeling of hopeful pride that we in England are beyond such shameless exercise of power. England does not find that free discussion shakes her power. We have "differences" enough, yet we do not dread them. Doubtless there are many who would willingly prevent the publication of all anti-Church and anti-State opinions, but we have gained practical liberty enough to see that the best cure for the evils of error is *refutation*, not *suppression*. A paper so violent and audacious as JULIAN HARNLEY's *Red Republican* could only exist in England, and, threatening as its contents are, there is greater safety in allowing the free utterance of its wrathful earnestness than there would be in suppressing it.

We have nothing bibliographical to record of Germany, beyond the announcement of the GOETHE and SCHILLER correspondence, which is said to be of a more private and personal nature than the letters hitherto published. Otherwise the publishers are inactive.

LEIGH HUNT'S AUTOBIOGRAPHY.

The Autobiography of Leigh Hunt; with Reminiscences of Friends and Contemporaries. In 3 vols. Smith, Elder, and Co.

Among the insurgent minds of this century Leigh Hunt's position is singular. He has excited deep and lasting attachments among his readers, making them his confidants and friends; but he has also excited an amount of exasperated obloquy and sneering depreciation so disproportionate to any offence against the "fair respectabilities and reigning dogmas" that we have often amused ourselves with endeavours to analyze down to the cause thereof. He has puzzled and perplexed his critics. He has allowed them to understand very clearly that his spirit rose up against the tyranny of rulers and of creeds, and yet he has not fairly "committed himself." A rebel in opinion, he has not placed himself at the barricades. In the very movement of his audacity you see a saving clause. Some men intimate audacities parenthetically. Leigh Hunt has a parenthesis of propriety even in his most insurgent moods. Attacking an enemy, he "makes allowances" for him; attacking a dogma, he puts in a saving clause for what is sincere in it. This is not affectation in him; it is constitutional. Indeed, we may say generally that the "affectations" so disagreeable to many readers, and so often harped upon by critics, whatever they may seem like, really are the natural characteristics of the man. He is a *humourist*, and his humours must be granted him. Not only is he a man with humours which separate him from the crowd, but there exists in his nature a strange blending of opposing elements, a singular deviation from the common adjustment of relative proportions. Thus, to take an example, the part played in his life by Imagination is something quite unusual in a man not led away by it, not of "imagination all compact." We are accustomed to see men either making use of the imagination in a quite occasional manner, confining it almost to festal moods of mind, using it as the relief from worldly cares, the adornment and amusement of leisure; or else we see them (—but this is a rarer class—) what popular language designates as "the creatures of imagination," subordinating the real world to the world of fancy, and acting upon their fancies as upon the highest truths. Leigh Hunt belongs to neither class. He welds with Fancy the great bars of life, he colours the objects of his most ordinary daily needs with the hues of Fancy, he brings his Imagination into active operation into the daily current, and seizes everything by the poetical side, and he does this with such persistence that it looks wilful,

and people stigmatize it as an "affectation;" nevertheless he is not one of the "creatures of imagination." Put him into a prison and he will have the walls painted over with flowers, will run up a trellis-work of vine, surround himself with his books and pictures, and, writing verses, reading verses, make his prison almost enchanting. So it is ever with him; in great things and small, down to the most trivial; if there be no beauty or grace to be extracted from the object, he insists on forcing some beauty on to it. Herein lies the secret of that "cockneyism" which has been flung at him by the critics who not themselves being accustomed to introduce the Graces into their daily routine, but put on their imagination like their best clothes on "highdays and holidays," cannot understand his "affectation."

Another point: with a child-like simplicity and trustfulness he unites a certain knowingness, which seems to throw a doubt upon his simplicity. He has sequestered habits, a pastoral turn of mind, and a gentle disposition; at the same time you see in his animal spirits, in his sympathy with licence and passion, wit and love of the things wits talk about, a certain *Cavalier* element which strangely puzzles you. Beneath the hermit's robe of serge, you perceive frills and ruffles of beautiful lace. He carries a scrip and wallet, yet on his head there is a velvet hat and dancing plume. The incongruity makes you sceptical. You find it difficult to believe in the extreme simplicity and faith of this man so perfectly "up" to the wits; and if your puzzlement take an ungenerous side you pronounce "affected" all those passages in his writings which imply simplicity and sequestered tastes.

Any psychologist would be able to reconcile these differences. In truth there are no contradictions in human beings; they may seem contradictory to us, but to the soul in which they exist there is no mystery about them. In Leigh Hunt's case there is considerable interest in tracing the effect of his parentage upon his disposition, and he has done something more than produce a charming book in the Autobiography, he has also added to our store of ethnological facts. To others we leave the pleasant task of tracing in Leigh Hunt the influences of his West Indian blood, his father's joviality, recklessness, and elegance of mind, and his mother's timidity, generosity, and truthfulness. The picture of his early life, here given, is enchanting. It reads like a novel, with the feeling of its truth enhancing our delight. The portrait of his father may stand beside any of the great creations of character, for the way in which it is made to live before our eyes. The closing passage we must give:—

"Unfortunately for others, it might be said of him, what Lady Mary Wortley said of her kinsman, Henry Fielding, 'that give him his leg of mutton and bottle of wine, and in the very thick of calamity he would be happy for the time being.' Too well able to seize a passing moment of enjoyment, he was always scheming, never performing: always looking forward with some romantic plan which was sure to succeed, and never put in practice. I believe he wrote more titles of non-existing books than Rabelais. At length he found his mistake. My poor father! He grew deeply acquainted with prisons, and began to lose his graces and his good name, and became irritable with conscious error, and almost took hope out of the heart that loved him, and was too often glad to escape out of its society. Yet such an art had he of making his home comfortable, when he chose, and of settling himself to the most tranquil pleasures, that if she could have ceased to look forward about her children, I believe, with all his faults, those evenings would have brought unmingled satisfaction to her, when, after settling the little apartment, brightening the fire, and bringing out the coffee, my mother knew that her husband was going to read Saurin or Barrow to her, with his fine voice and unequivocal enjoyment."

Leigh Hunt speaks with gratitude of not having been frightened by the bugbears of impiety mistaking itself for religion:—

"My father, though a clergyman of the Established Church, had settled, as well as my mother, into a Christian of the Universalist persuasion, which believes in the final restoration of all things. It was hence that I learned the impiety (as I have expressed it) of the doctrine of eternal punishment. In the present day, a sense of that impiety, in some way or other, whether of doubt or sophistication, is the secret feeling of nine-tenths of all churches: and every church will discover, before long, that it must rid itself of the doctrine, if it would not cease to exist. Love is the only creed destined to survive all others. They who think that no church can exist without a strong spice of terror, should watch the growth of education, and see which system of it is the most beloved. They should see also which system in the very nursery is growing the most ridiculous. The threat of the 'black man and the coal-hole' has vanished from all decent infant training. What, answer, is the father, who would uphold the worst form of it, to give to the child whom he has spared the beat?"

But yet so difficult—if not impossible (perhaps it is not desirable) is it to keep away all the terrors of the supernatural even in the "best regulated families," that we always see children frustrating the care of parents, and frightening their younger brothers and sisters. Leigh Hunt's elder brother used to torment him in this way:—

"I had unfortunately let him see that I did not like to be in the dark, and that I had a horror of dreadful faces; even in books. I had found something particularly ghastly in the figure of an old man crawling on the ground, in some frontispiece—I think to a book called the *Looking-Glass*; and there was a fabulous wild-beast, a portrait of which, in some picture-book, unspeakably shocked me. It was called the Mantichora. It had the head of a man, grinning with rows of teeth, and the body of a wild beast, brandishing a tail armed with stings."

"In vain my brother played me repeated tricks with this frightful anomaly. I was always ready to be frightened again. At one time he would grin like the mantichora; then he would roar like him; then call about him in the dark. I remember his asking me to come up to him one night at the top of the house. I ascended, and found the door shut. Suddenly a voice came through the keyhole, saying, in its hollowest tones, 'the mantichora's coming.' Down I rushed to the parlour, fancying the terror at my heels."

Nothing can be pleasanter than his school reminiscences of Christ's Hospital. Here is a genuine bit of boyish nature:—

"Indeed, the whole of the Navigation School, upon the strength of cultivating their valour for the navy, and being called King's Boys, had succeeded in establishing an extraordinary pretension to respect. This they sustained in a manner as laughable to call to mind as it was grave in its reception. It was an etiquette among them never to move out of a right line as they walked, whoever stood in their way. I believe there was a secret understanding with Grecians and Deputy Grecians, the former of whom were unquestionably lords paramount in point of fact, and stood and walked aloof when all the rest of the school were marshalled in bodies. I do not remember any clashing between these civil and naval powers; but I remember well my astonishment when I first beheld some of my little comrades overthrown by the progress of one of these very straightforward marine personages, who walked on with as tranquil and unconscious a face as if nothing had happened. It was not a fierce-looking push; there seemed to be no intention in it. The insolence lay in the boy not appearing to know that such inferior creatures existed. It was always thus, wherever he came. If aware, the boys got out of his way; if not, down they went, one or more; away rolled the top or the marbles, and on walked the future captain."

In maiden navigation, frank and free.

These boys wore a badge on the shoulder, of which they were very proud; though in the streets it must have helped to confound them with charity boys. For charity boys, I must own, we all had a great contempt, or thought so. We did not dare to know that there might have been a little jealousy of our own position in it, placed as we were midway between the homeliness of the common charity-school and the dignity of the foundations. We called them '*chizzy-wags*,' and had a particular scorn and hatred of their nasal tone in singing."

"The under grammar-master, in my time, was the Reverend Mr. Field. He was a good-looking man, very gentlemanly, and always dressed at the neatest. I believe he once wrote a play. He had the reputation of being admired by the ladies. A man of a more handsome incompetence for his situation perhaps did not exist. He came late of a morning; went away soon in the afternoon; and used to walk up and down, languidly bearing his cane, as if it was a lily, and hearing our eternal *Dominuses* and *As in presentis* with an air of ineffable endurance. Often he did not hear at all. It was a joke with us, when any of our friends came to the door, and we asked his permission to go to them, to address him with some preposterous question wide of the mark; to which he used to assent. We would say, for instance, 'Are you not a great fool, sir?' or 'Isn't your daughter a pretty girl?' to which he would reply, 'Yes, child.' When he condescended to hit us with the cane, he made a face as if he was taking physic. Miss Field, an agreeable-looking girl, was one of the goddesses of the school; as far above us as if she had lived on Olympus. Another was Miss Patrick, daughter of the lamp-manufacturer in Newgate-street. I do not remember her face so well, not seeing it so often; but she abounded in admirers. I write the names or these ladies at full length, because there is nothing that should hinder their being pleased at having caused us so many agreeable visions. We used to identify them with the picture of Venus in Tooke's Pantheon."

Old Boyer—Coleridge's Boyer—does not inspire Leigh Hunt with any tender recollections, but there is great vividness in the portrait; we see him with his "little balustrade leg" and his cruel coarse face. His servility to the sons of rich men and ferocity to the others is wittily painted in this one sentence:—"R— was meeker and willing to be encouraged; and there would the master sit with his arm round his tall waist, helping him to his Greek verbs as a nurse does bread and milk to an infant; and repeating them when he missed, with a fond patience that astonished us criminals in druggist."

There was one unfortunate boy

"Whose great fault lay in a deep-toned drawl of his

syllables and the omission of his stops, stood half looking at the book, and half casting his eye towards the right of him, whence the blows were to proceed. The master looked over him; and his hand was ready. I am not exact in my quotation at this distance of time; but the spirit of one of the passages that I recollect was to the following purport, and thus did the teacher and his pupil proceed:—

"Master: 'Now, young man, have a care; or I'll set you a swinging task.' (A common phrase of his.)

"Pupil: (Making a sort of heavy bolt at his calamity, and never remembering his stop at the word *Missionary*.) '*Missionary* Can you see the wind?'

"(Master gives him a slap on the cheek.)

"Pupil: (Raising his voice to a cry, and still forgetting his stop.) '*Indian* No!'

"Master: 'God's-my-life, young man! have a care how you provoke me.'

"Pupil: (Always forgetting the stop.) '*Missionary* How then do you know that there is such a thing?'

"(Here a terrible thump.)

"Pupil: (With a shout of agony.) '*Indian* Because I feel it.'"

Here is another glimpse of boyish nature:—

"I remember, in explaining pigs of iron or lead to us, he made a point of crossing one of his legs with the other, and cherishing it up and down with great satisfaction, saying, 'A pig, children, is about the thickness of my leg.' Upon which, with a *slavish pretence of novelty*, we all looked at it, as if he had not told us so a hundred times."

We have almost outrun our limits, and still find ourselves at the very threshold of the subject, so that we must reserve for another week our outline of the contents of this work.

NEWMAN'S PHASES OF FAITH.

Phases of Faith; or, Passages from the History of my Creed.
By Francis William Newman. John Chapman.

(Concluding Article.)

THE great importance of Mr. Newman's work at the present time, and the timidity which prevents almost every journal from treating the work with the fullness and explicitness it demands, have made us altogether step beyond our usual limits, and devote a space to its examination which would otherwise be quite disproportionate. And yet we feel, now that our remarks are about to close, how very inadequate the space has been, and that we have done no more, at the best, than indicate the spirit of the work, and stimulate the minds of our readers to a thorough study of the work itself.

It has been seen how from doubts on the most trifling points his mind passed onwards to doubts of graver kind, till he emerged entirely from the intellectual sphere in which he had been bred up, and ranged abroad in the wider sphere of free discussion and untrammelled thought:—

"I could not for a moment allow weight to the topic, that 'it is dangerous to disbelieve wrongly,' for I felt, and had always felt, that it gave a premium to the most boastful and tyrannizing superstition:—as if it were not equally dangerous to believe wrongly! Nevertheless, I tried to plead for farther delay, by asking: Is not the subject too vast for me to decide upon?—Think how many wise and good men have fully examined, and have come to a contrary conclusion. What a grasp of knowledge and experience of the human mind it requires! Perhaps too I have unawares been carried away by a love of novelty, which I have mistaken for a love of truth."

"But the argument recoiled upon me. Have I not been twenty-five years a reader of the Bible? have I not full eighteen years been a student of Theology? have I not employed seven of the best years of my life, with ample leisure in this very investigation;—without any intelligible earthly bribe to carry me to my present conclusion, against all my interests, all my prejudices, and all my education? There are many far more learned men than I,—many men of greater power of mind; but there are also a hundred times as many who are my inferiors: and if I have been seven years labouring in vain to solve this vast literary problem, it is an extreme absurdity to imagine that the solving of it is imposed by God on the whole human race. Let me renounce my little learning; let me be as the poor and simple; what then follows? Why, then, still the same thing follows, that as I cannot solve literary problems concerning distant history, they can form no part of my religion."

"It is with hundreds or thousands a favourite idea, that 'they have an inward witness of the truth of (the historical and outward facts of) Christianity.' Perhaps the statement would bring its own refutation to them if they would express it clearly. Suppose a biographer of Sir Isaac Newton, after narrating his sublime discoveries and ably stating some of his most remarkable discoveries, to add, that Sir Isaac was a great magician, and had been used to raise spirits by his arts, and finally was himself carried up to heaven one night while he was gazing at the moon; and that this event had been foretold by Merlin:—it would surely be the height of absurdity to dilate on the truth of the Newtonian theory as 'the moral evidence' of the truth of the miracles and prophecy. Yet this is what those do, who adduce the excellence of the precepts and spirituality of the general doctrine of the New Testament, as 'the moral evidence' of its miracles and of its fulfilling the Messianic prophecies. But for the ambiguity of the word *doctrine* probably such confusion of thought would have been impossible."

'Doctrines' are either spiritual truths, or are statements of external history. Of the former we may have an inward witness;—that is their proper evidence;—but the latter must depend upon adequate testimony and logical criticism."

One of the interesting experiences of his change of faith is thus noted:—

"I felt no convulsion of mind, no emptiness of soul, no inward practical change; but I knew that it would be said this was only because the force of the old influence was as yet unspent, and that a gradual declension in the vitality of my religion must ensue. More than eight years have since passed, and I feel I have now a right to contradict that statement. To any 'Evangelical' I have a right to say, that while he has a *single* I have a *double* experience; and I know that the spiritual fruits which he values have no connection whatever with the complicated and elaborate creed which his school imagines to be the roots out of which they are fed. That they depend directly on the heart's belief in the sympathy of God with individual man, I am well assured; but that doctrine does not rest upon the Bible or upon Christianity: for it is a postulate from which every Christian advocate is forced to start. If it be denied, he cannot take a step forward in his argument. He talks to men about Sin and Judgment to come, and the need of Salvation, and so proceeds to the Saviour. But his very first step,—the idea of Sin,—assumes that God concerns himself with our actions, words, thoughts; assumes therefore that sympathy of God with man, which (it seems) can only be known by an infallible Bible.

"I know that many Evangelicals will reply that I never can have had 'the true' faith; else I could never have lost it; and as for my not being conscious of spiritual change, they will accept this as confirming their assertion. Undoubtedly I cannot prove that I ever felt as they now feel. Perhaps they love their present opinions more than truth, and are careless to examine and verify them; with that I claim no fellowship. But there are Christians of another stamp, who love their creed only because they believe it to be true, but love truth, as such, and truthfulness more than any creed: with these I claim fellowship. Their love to God and man, their allegiance to righteousness and true holiness, will not be in suspense and liable to be overturned by new discoveries in geology and in ancient inscriptions, or by improved criticism of texts and of history, nor have they any imaginable interest in thwarting the advance of scholarship. It is strange indeed to undervalue that Faith, which alone is purely moral and spiritual, alone rests on a basis that cannot be shaken, alone lifts the possessor above the conflicts of erudition, and makes it impossible for him to fear the increase of knowledge.

"At the same time I confess to several moral changes, as the result of this change in my creed, the principal of which are the following:—

"1. I have found that my old belief narrowed my affections.

"It taught me to bestow peculiar love on 'the people of God,' and it assigned an intellectual creed as one essential mark of this people. That creed may be made more or less stringent; but when driven to its minimum, it includes a recognition of the historical proposition, that 'the Jewish teacher Jesus fulfilled the conditions requisite to constitute him the Messiah of the ancient Hebrew prophets.' This proposition has been rejected by very many thoughtful and sincere men in England, and by tens of thousands in France, Germany, Italy, Spain. To judge rightly about it is necessarily a problem of literary criticism; which has both to interpret the Old Scriptures and to establish how much of the biography of Jesus in the New is credible. To judge wrongly about it may prove one to be a bad critic, but not a less good and less pious man. Yet my old creed enacted an affirmative result of this historical enquiry as a test of one's spiritual state, and ordered me to think harshly of men like Marcus Aurelius and Lessing, because they did not adopt the conclusion which the professedly uncritical have established. It possessed me with a general gloom concerning Mohammedans and Pagans, and involved the whole course of history and prospects of futurity in a painful darkness from which I am relieved.

"2. Its theory was one of selfishness. That is, it inculcated that my first business must be, to save my soul from future punishment, and to attain future happiness; and it bade me to chide myself when I thought of nothing but about doing present duty and blessing God for present enjoyment."

There is serious advice couched in the following paragraph, which people would do well to ponder on:—

"Many who call themselves Christian preachers busily undermine moral sentiment, by telling their hearers that if they do not believe the Bible (or the Church), they can have no firm religion or morality, and will have no reason to give against following brutal appetite. This doctrine it is that so often makes men atheists in Spain, and profligates in England, as soon as they unlearn the national creed: and the schools which have done the mischief moralize over the wickedness of human nature when it comes to pass, instead of blaming the falsehood which they have themselves inculcated."

Aware of the misrepresentations and antagonisms to which his plain avowal of opinion must give rise, he is anxious to place himself before the candid mind in such a position as will secure him calm judgment. He says, truly enough:—

"Morality and truth are principles in human nature both older and more widespread than Christianity or the Bible: and neither Jesus, nor James, nor John, nor Paul, could have addressed or did address men in any other tone than that of claiming to be themselves judged by some pre-existing standard of moral truth, and by the

inward powers of the hearer. Does the reader deny this? or, admitting it, does he think it impious to accept their challenge? Does he say that we are to love and embrace Christianity without trying to ascertain whether it is true or false? If he say, Yes,—such a man has no love or care for Truth, and is but by accident a Christian. He would have remained a faithful heathen had he been born in heathenism, though Moses, Elijah, and Christ preached a higher truth to him. Such a man is condemned by his own confession, and I here address him no longer.

"But if Faith is a spiritual and personal thing, if Belief given at random to mere high pretensions is an immorality, if Truth is not to be quite trampled down, nor Conscience to be wholly palsied in us,—then what, I ask, was I to do, when I saw that the genealogy in the first chapter of Matthew is an erroneous copy of that in the Old Testament? and that the writer has not only copied wrong, but also counted wrong, so as to mistake eighteen for fourteen? Can any man, who glories in the name of Christian, lay his hand on his heart and say, it was my duty to blind my eyes to the fact and think of it no farther? Many, alas, I know, would have whispered this to me; but if any one were to proclaim it, the universal conscience of mankind would call him impudent."

The obstacles to the progress of free enquiry are thus noted:—

"Two opposite errors are committed by those who discern that the pretensions of the national religious systems are overstrained and unjustifiable. One class of persons inveighs warmly, bitterly, rudely against the bigotry of Christians, and knows not how deep and holy affections and principles, in spite of narrowness, are cherished in the bosom of the Christian society. Hence their invective is harsh, cold, unsympathizing, and appears so essentially unjust and so ignorant as to exasperate and increase the very bigotry which it attacks. An opposite class know well, and value highly, the moral influences of Christianity and, from an intense dread of harming or losing these, do not dare plainly and publicly to avow their own convictions. Great numbers of English laymen are entirely assured that the Old Testament abounds with error, and that the New is not always unimpeachable: yet they only whisper this; and in the hearing of a clergyman, who is bound by articles, and whom it is indecent to refute, keep a respectful silence. * * * Nowhere from any body of priests, clergy, or ministers, as an order, is religious progress to be anticipated, until intellectual creeds are destroyed. A greater responsibility, therefore, is laid upon laymen to be faithful and bold in avowing their convictions."

"Yet it is not from the practical ministers of religion that the great opposition to religious reform proceeds. The 'secular clergy' (as the Romanists oddly call them) were seldom so bigoted as the 'regulars.' So with us, those who minister to men in their moral trials have for the most part a deeper moral spirit, and are less apt to place religion in systems of propositions. The *robur* *legionum* of bigotry, I believe, is found,—first, in non-parochial clergy, and next, in the anonymous writers for religious journals and 'conservative' newspapers, who too generally adopt a style of which they would be ashamed if the names of the writers were attached; who often seem desirous of making it clear that it is their trade to carp, insult, or slander; who assume a tone of omniscience at the very moment when they show narrowness of heart and judgment. To such writing those who desire to promote earnest thought and tranquil progress ought anxiously to testify their deep repugnance. A large part of this slander and insult is prompted by a base pandering to the (real or imagined) taste of the public, and will abate when it visibly ceases to be gainful."

How true all this! and what a shameless and degraded state of the intellect it reveals! As we said on a former occasion, there is no other logical alternative than Absolute Freedom or the Inquisition. Interdict all enquiry as dangerous, as irreligious, and as impious, if you will; make the lordly spirit of man bow like a slave to your dogmas, if you can. But to preach the right of private judgment—and Protestantism is based on that right—with the secret understanding that the judgment is not to differ from your own, is intolerable tyranny. To give a man freedom, and to punish him if he walks beyond your parish, is derision:—

"The arguments of those who resist progress are always the same, whether it be Pagans against Hebrews, Jews against Christians, Romanists against Protestants, or modern Christians against the advocates of a higher spiritualism. Each established system assures its votaries that now at length they have attained a final perfection; that their foundations are irremovable; progress *up* to that position was a duty, *beyond* it is a sin. Each displaces its predecessor by superior goodness, but then, alas, each fights against its successor by odium, contempt, exclusions, and (when possible) by violence. Each advances mankind one step, and forbids them to take a second. Yet if it be admitted that in the earlier movement the party of progress was always right, confidence that the case is now reversed is not easy to justify."

In the glorious days of priestly supremacy, it was heretical to read the Scriptures in the vernacular—heretical to put on a white shirt on Saturday—heretical to despise Church bells—heretical to do a great many other equally outrageous things (as may be

* Any orthodox periodical which dares to write charitably is at once subjected to fierce attack as unorthodox.

seen in the manual written by Torquemada); and in those days heretics were frizzled, surrounded by every form of Christian gentleness and mercy; the very sentence which condemned them had in it the exquisite flavour of charity and love, for it would not use the shocking words "burning alive," but intimated the process in this agreeable periphrasis, "as merciful as possible, and without effusion of blood!—*clementissima et citra sanguinis effusionem.*"

Those are days to which we do not look back with fond regret; but, however repugnant to our feelings the Inquisition may be, it is the only legitimate antithesis to absolute freedom. Are those who would circumscribe the fields of enquiry prepared to accept the Inquisition?

Towards the promotion of a free enquiry into religion this book of Mr. Newman's will be of great and lasting benefit. To many it will doubtless appear singular that Mr. Newman should have been so long arriving at his conclusions—that he should have proceeded, step by step, with the utmost caution, approaching each new point like a general about to lay a siege, and not have hurried onwards with ever-increasing velocity from the first glimmering of doubt to the broad daylight of conviction. This, indeed, constitutes one peculiarity, and, we venture to think, one enormous advantage of the book. We cannot pretend to assign the cause—we know not whether it is referable to the original constitution of his mind, or to the powerful operation of early influences—but certain it is that throughout the work there are traces of singular timidity, accompanied by manly earnestness. A bold thinker Mr. Newman is not. But he is so earnest, and his earnestness so completely masters, in the end, all the timid scruples derived from old prejudices, that he writes with a plainness and absence of equivocation seldom seen even in bold speculators. The picture here given of a mind struggling with and finally overriding its prejudices, is extremely interesting. On other accounts we regard this peculiarity as beneficial. It will win hundreds who would not listen to the rapid unfolding of the question. The reader will have scruples to be overcome, and this bit-by-bit mode of viewing the subject—this history of slow progress made involuntarily, and with manifest misgivings—will come so home to the feelings of all readers not already converted to its ulterior views, that the power thence derived is incalculable. Mr. Newman does not leap at the truth; but his own thoughtfulness impels him to acknowledge it when seen, forces him to look at it, and not to avert his eyes. His convictions seem *wrong* from him.

BAMFORD'S TIM BOBBIN.

Dialect of South Lancashire; or, Tim Bobbin's Tummus and Meary. Revised and corrected, with his Rhymes, and an enlarged and amended Glossary of Words and Phrases, chiefly used by the Rural Population of the Manufacturing Districts of South Lancashire. By Samuel Bamford. Manchester.

PERHAPS our Lancashire readers will better understand what this book is about if we quote Mr. Bamford's vernacular title-page, which sets forth that the reader is to expect "Tawk o' Seawth Lankeshur or Tim Bobbin Tummus an Meary, fetlt an made greedly; wi' his rhymes, an a moor-worded, an better-spyelt Dixonairy o' words an sayins, chiefly ust byth' cuntry-livin'-foke oth' spinnin and cloth makin parts o' seawth Lankesur by Samhul Beamfort: Manchester: sowd bee Booksellers. Entert at Stashuner Hol, Lunnun." Otherwise this very curious volume is called *Bamford's Tim Bobbin*. Tim Bobbin, who is to Lancashire what Tannahill is to Paisley—the saint of the common people—left behind him a Lancashire dialect, the first of the kind, but very imperfect, as all first dictionaries are. For the use of the iron sons of the north, for the gratification of the curious, for the aid of the antiquarian author, Mr. Bamford has applied his strong mind, and strange knowledge, to the perfection, and, of course, amplification of this dictionary. Besides we have various compositions in prose and verse in the "dialect" illustrating its peculiarities and varieties. In these pieces there are both wit and broad humour. "The Battle of the Flying Dragon," written by the author, to induce Englishmen to be content to be Englishmen, both in dress and politics, bears in addition a salutary lesson on the credulity of popular fear. One great use we see in the glossary is that it enables the South Lancashire people to ascertain what the words they employ signify in ordinary society, of which we suspect many of them can have no idea. The readers of Miss Martineau's *History of England* have been familiarized with the

serious and manly records of Samuel Bamford. Those who take up this book will recognize in it the same "brawny" sense which arrested public attention in *Passages from the Life of a Radical*. We quote a passage or two from the introduction as a sample of that quality of thought which has suffered no decay in strength with the progress of years. Speaking of the improvements of dress and diction, consequent upon the new ideas originated by Arkwright's and Watt's invention, the author observes:—

"If it were possible that we could live for the present and future only these things might be allowed to pass from human knowledge without regret, but we cannot so live. Our present and future course must be a continuation of the past, a bettering of it, a derivation from it, an improvement but not an abandonment; we do not cut off the root of a tree that it may grow. Even if there were not such a thing as this natural adherence to what has been, there is in the human constitution an irrepressible tendency to refer to the past, in order the better to shape our future course to

* Cast one longing, lingering look behind."

that, seeing the way we have come, we may be the better enabled to pursue that which is before us.

"There is also a pleasure in the contemplation, the remembrance, as it were, through history, of old people who have left the place we live in, who have quitted the ground we occupy, who have just, as it were, gone out and shut the door of the house after them, before we got in. We wish to recal them; we would they had stayed a little longer; that they had been there when we arrived. We go to the door and look for them; up the street, down the lane, over the meadows, by the wood; but the old folks are not to be seen high or low, far or near; and we return to our room disappointed. We picture to ourselves the pleasant time we should have had were they beside us, how we should have seen the cut of their apparel, their broad hats and quaint lappels; their buckles and shoon; and heard their old tales and stories, and caught the tones of their voice, and the accent of their uncouth words. But it cannot be; they are gone, and there is no return; we have not seen them; we never shall see them, and again we are saddened and disappointed. A book, however, in the midst of our regret, attracts our notice; we open it, and therein we find, not only the portraiture of those we have been regretting, but their old stories, their uncouth words, and almost the tones of their voice are therein preserved for us. We sit down happy in the prize, and enjoy the mental pleasures it provides.

"Such a book would I place on the shelf of the old house ere I depart. It may be useful to some, and may, perhaps, afford amusement to others who tread these floors, and walk these green fields and brown moors of South Lancashire in after days. To me it seems that this district is destined to become the scene of important events. The persuasion haunts me, that these men, these Saxon Danes and Saxon Celts of Cambria and Caledon, with their thoughtful foreheads, reserved speech, knotted shoulders, and iron fists; that these men, whose lives are familiar with the eyeless, earless, pulseless Cyclopes of steam: who ride on steam horses, and wield steam hammers, compared to which the hammer of Thor was a child's toy; that these men, who, from morn to night, attend the beck, the knock, and the slightest motion of the great powers of water and fire! that these men who, assisted by their demons, spin thread, weave cloths, hew coal, cut stone, melt iron, and saw wood; who level hills, fill up valleys, turn back rivers, melt rocks, and rend the earth to her womb, until they have performed such deeds, and raised such mind-marks for the bettering of the condition of their race, as shall point them out to future generations.

"Already there is a streak in the horizon of this dark north. Poetry, history, and the arts are beginning to embellish science, whilst science is leading us from wonder to wonder. History speaks of deeds and the people by whom they were performed; poetry looks for words and the images which they portray; the historian, the poet, and the painter may be benefitted by a perusal of this book. The historian will find the language of the personages whose actions he narrates; the poet will find their speech and the romance of their life; and the painter will discover a grouping and a series of individual character, neither of which have ever been described on canvass."

He who can write thus can produce a book of distinct interest upon any subject which engages his attention; and Bamford's *Tim Bobbin* will take its place among the productions of local life, rarely produced and as rarely forgotten.

A SUNDAY IN LONDON.

A Sunday in London. By J. M. Capes, M.A. Longman and Co. THERE is an apropos about this book, now that the folly of the Puritans has become rampant and achieved a success. It is a reprint of tales originally published in *The Rambler*, and has an admirable preface of some fifty pages, devoted to the argument of Sunday observance. The writing of a gentleman and a scholar, it also breathes the spirit of true piety and excellent sense. He says:—

"Let us for a moment look this fact full in the face, that the poor, as a body, have no recreations. What are they in the cities and towns? How is it that the working man spends his evenings when he has an hour that he can call his own, or on that blessed day of rest which has been given by a God of mercy to a race doomed to

labour for their sins? What does he do with himself we ask, when he is not in the public-house, or in some low haunt of vice or degradation? Does he read?—with a few exceptions, far from it: his intellect was not cultivated in his youth; he is too poor to buy books; he is too much exhausted with his day's toils to be equal to anything but real hearty recreations. Does he pass an hour or two in sweet converse with the wife of his bosom and the children whom he loves? Alas! the want of early education has made conversation an impossibility to him, for he has nothing to converse about; or his wife is busied with her own labours till the moment comes for lying down to rest; or his children are far away, engaged in premature work, gaining a few pence by occupations in which their young hands should never be employed. Has he any in-door amusements to which to turn, if he should by chance have leisure and companions? Has he the music, the singing, the dancing, the chess, the round game at cards, the books of prints, the drawing, the painting, with which we enliven our hours of rest, and recreate ourselves in preparation for the duties of the morrow? Does he know the friendly interchange of visits, in which 'as iron sharpeneth iron, so does the face of a man his friend?' Are there any harmless places of public assembly to which he may take his family without fear of corruption, or of meeting such abandoned characters as he would wish to avoid? A few such, indeed, there may be; but they are so few, and his means of availing himself of their attractions are so limited, that not one poor man out of a hundred is benefited by them. Where can he go out of doors, when a Sunday or a holiday, and the bright sun in the heavens, invite him to a brief season of liveliness and pleasure? Two or three spots he may visit in London; or he may join the crowds of men and women (generally by no means from the really poor) who flock into the suburbs, either for dull gaiety or uproarious mirth; but even to those to whom this small measure of enjoyment is granted, there is little to enliven without vice, and to stimulate without leading to excess. A cold, shy, priggish stateliness rules around him: on one side stiffness and stupidity repel; on the other, coarseness and revelry disgust; the spirit of labour still is dominant: and even when all seems to conspire to make him happy for a while, he remains a stranger to that innocent mirth and simple merriment which animate the throngs who pour forth from continental towns, when the weekly Christian festival, or some extraordinary day of rest, invites all mankind to devotion, repose, and joy."

Properly observing that

"Since that unhappy day when England assumed the garb of Puritanism, and the better-disposed portion of the community abstained from almost all the most innocent public diversions, the amusements of the nation have fallen into the hands of the profligate and designing; until those recreations, which were designed by a merciful Providence for the refreshment and strengthening of poor suffering man, became so utterly corrupted and empoisoned, that the only safety of the pure and conscientious consists in a flight from the atmosphere of pollution; and the result has been, that tens and hundreds of thousands, being deprived of those amusements which were without sin, have been driven, through sheer exhaustion and misery, to fly to those, to taste of which is degradation to the mind and death to the soul."

And elsewhere—

"There is more gambling, more drinking, more swearing, more reading of the vile and blackguard portion of the periodical press, and more outrageous licentiousness, on the Lord's day in England, Scotland, and Wales, than in the whole week from Monday morning till Saturday night. The multitude are literally driven into what is unlawful, from the utter absence of every thing that is innocent. No galleries are opened; no exhibitions, no museums, no public gardens, offer a place for quiet, intellectual, and refined recreation; no music enlivens the air, and bespeaks, while it strengthens, the joyfulness of the day of rest; people are taught to shut their eyes to books, which they are allowed to read on other days as much as they please; a backgammon-board, or a chess-table, is esteemed 'the mark of the beast'; in short, while the thoughts run on uncontrolled, and a very moderate degree of restraint is laid upon the tongue; the eyes, the hands, and the feet are subjected to a rigorous system of surveillance, which forces tens of thousands into the haunts of sin, and tempts multitudes to a secret, stealthy enjoyment of those pleasures which they believe to be harmless, but which are proscribed by a popular, cold-blooded Puritanism."

It is well said by Mr. Capes that "we become brutalized because we are morbidly afraid of being frivolous and of wasting our time. We sulk ourselves into perdition, while the boast of solid piety is on our tongue." We would gladly extract the whole of this preface did our limits permit; in default we recommend the reader to read it in the work itself.

BOOKS ON OUR TABLE.

Ellie Forrestere. A novel in 3 vols. By John Brent, Esq. Author of "The Battle Cross," "The Sea Wolf," &c. T. C. Newby.

The author we take to be a much cleverer man than his book. He has hampered the ability he possesses by a careless disregard of invention, and contentedness with the veriest commonplaces of fiction, and made his book unreadable from the very staleness of its materials. Read it, we did not; in all candour let us confess so much; in all truth, however, let us add that the fault lay with the author. He has considerable powers of expression, and a rhetorical affluence which will be his ruin, unless he keep strict surveillance over it. Fatal facility is the most dangerous of gifts. It leads a writer—as in the present

case—to indulge in fine writing for its own sake; and there is nothing so wearisome or so purposeless.

Extracts for Schools and Families; in Aid of Moral and Religious Training. Selected by J. M. Morgan. G. Gilpin.

This is a new volume of the *Phoenix Library*, and is well calculated for its purpose. The extracts are classified, and include a wide range of writings from Marcus Antoninus to the *Athenæum* and *Spectator*. Mr. Morgan has added a preface in defence of the Pestalozzian method.

The Progress of the Intellect as Exemplified in the Religious Development of the Greeks and Hebrews. By Rob. William Mackay. In 2 vols. John Chapman.

Social Aspects. By John Stores Smith, Author of "Mirabeau; a Life History." John Chapman.

L'Enseignement du Peuple. Par E. Quinet. W. Jeffs.

The Lyrical Dramas of Eschylus from the Greek. Translated into English verse by John Stuart Blackie, Professor of Latin Literature in Marischal College, Aberdeen. In 2 vols. J. W. Parker.

Eliza Cook's Journal. Part XIII. J. O. Clarke.

Blackwood v. Carlyle. A Vindication. By a Carlylian. Effingham Wilson.

The Social Condition and Education of the People in England and Europe. By Joseph Kay, Esq., M.A. Longman and Co.

NOTES AND EXTRACTS.

A MAXIM FOR SOCIAL REFORMERS.—Every experiment, by multitudes or by individuals, that has a sensual and selfish aim, will fail. The pacific Fourier will be as inefficient as the pernicious Napoleon. As long as our civilization is essentially one of property, of fences, of exclusiveness, it will be mocked by delusions. Our riches will leave us sick; there will be bitterness in our laughter; and our wine will burn our mouth. Only that good profits, which we can taste with all doors open, and which serves all men.—*Emerson's Representative Men.*

ASSOCIATION versus COMPETITION.—The broad and determined tendency to association is an earnest that it will eventually reach the field where it is more particularly required; that it will confront Competition and annihilate it. Competition has been the one idea for long enough now. It has done mighty things in breaking up all bonds of loyalty between man and master; it has annihilated the kind and friendly relationship that once existed between master and servant; it has strengthened and nurtured all the wolfish, selfish qualities of our nature, and has dwarfed its more generous gifts and impulses, and it is quite time that it should perish. How a new state of labour laws would get organized—in what precise fashion, nothing but time and laborious experience will demonstrate. Neither Fourierism, nor Cabotism, nor Proudhonism, nor Socialism, nor Communism, nor Louis Blancism, are what is precisely wanted. I do not advocate these; but I do advocate that the inhuman principle of competition, which says to the master, You shall huxter, and chaffer, and bid down human souls and bodies in the same manner and with the same spirit as you would stones and bricks; and to the work-people, You shall join in one huge, insane, inhuman scramble for work and wages; intent on self; careless and callous as to who starves, so that it be not you,—I do advocate, I say, that this should be done away with, and that a principle of help and good feeling, loyalty, between man and man, between servant and master, which association in some measure expresses, be introduced.—*Social Aspects by J. S. Smith.*

SYMBOLICAL REPRESENTATION.—In every age and country religion has been taught, in the infancy of human mind, by the representation of material objects for conveying and impressing spiritual truths. Idolatry has had no other origin than the natural deficiency of language among men in a rude and uncivilized state, the natural want of words, in such a state, to convey abstract ideas, and of any other means than images, representations, and physical objects to transmit from mind to mind the religious conceptions, which even spoken and written languages in the highest state of cultivation, and rich in words and expressions, delicate yet defined in meaning, are scarcely able to transmit among civilized and educated people. Ceremonies, processions, images, pictures, crucifixes, altars, and all the scenery of worship, were originally, in fact, a kind of language; and, in the early ages of the Church, when Christianity was only listened to by the most ignorant classes and was repudiated by the educated, a very useful kind of language. Intelligence was wanting, and language was wanting, and the mind in such a social state received ideas and sentiments better by the eye than by the ear, or by the understanding of language. The senses had to be impressed by the material representation. The means were suited to the mental condition of society, and to the deficiency of the language of a rude uncultivated people. It is absurd in our missionary societies and missionaries to declaim, as they do, against the idol-worship and idols of the heathens, either in past or present times, without considering that the mental condition of these heathens, and their language which is the exponent of that condition, admit of no expressions of religious ideas or sentiment by words, possess no abstract ideas or equivalent words, and that they could have had no religion at all without first having had the impression through the medium of material objects, symbols, idols, and representation—theatrical representation in fact, or, at least, its principle. In a much more advanced state of society, of language, and of intellectual culture, we still find material objects, representations, and ceremonies resorted to, for conveying religious ideas, devotional feelings, and spiritual impressions. As education advances, mind is unfolded, language enriched, and the necessity, importance, and estimation of the material, ceremonial, and, as it may be called, histrionic principle in religion decline, and the value and use of the purely spiritual principle in religion advance.—*Laing's Observations on Europe.*

Portfolio.

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

THE CAT'S PILGRIMAGE.

PART I.

"It is all very fine," said the Cat yawning, and stretching herself against the fender, "but it is rather a bore; I don't see the use of it." She raised herself, and arranging her tail into a ring, and seating herself in the middle of it, with her fore paws in a straight line from her shoulders, at right angles to the hearthrug, she looked pensively at the fire. "It is very odd," she went on, "there is my poor Tom; he is gone. I saw him stretched out in the yard. I spoke to him, and he took no notice of me. He won't, I suppose, ever any more, for they put him under the earth—nice fellow he was. It is wonderful how little one cares about it. So many jolly evenings we spent together; and now I seem to get on quite as well without him. I wonder what has become of him; and my last children, too, what has become of them? What are we here for? I would ask the men, only they are so conceited and stupid they can't understand what we say. I hear them droning away, teaching their little ones every day; telling them to be good, and to do what they are bid, and all that. Nobody ever tells me to do anything; if they do I don't do it, and I am very good. I wonder whether I should be any better if I minded more. I'll ask the dog."

"Dog," said she, to a little fat spaniel, coiled up on a mat like a lady's muff with a head and tail stuck on to it, "Dog, what do you make of it all?"

The Dog faintly opened his languid eyes, looked sleepily at the Cat for a moment, and dropped them again.

"Dog," she said, "I want to talk to you; don't go to sleep. Can't you answer a civil question?"

"Don't bother me," said the Dog, "I am tired. I stood on my hind legs ten minutes this morning before I could get my breakfast, and it hasn't agreed with me."

"Who told you to do it?" said the Cat.

"Why the lady I have to take care of me," replied the Dog.

"Do you feel any better for it, Dog, after you have been standing on your legs?" asked she.

"Haven't I told you, you stupid Cat, that it hasn't agreed with me; let me go to sleep, and don't plague me."

"But I mean," persisted the Cat, "do you feel improved, as the men call it? They tell their children that if they do what they are told they will improve, and grow good and great. Do you feel good and great?"

"What do I know," said the Dog. "I eat my breakfast and am happy. Let me alone."

"Do you never think, oh, Dog without a soul! Do you never wonder what dogs are, and what this world is?"

The Dog stretched himself, and rolled his eyes lazily round the room; "I conceive," he said, "that the world is for dogs, and men and women are put into it to take care of dogs; women to take care of little dogs like me, and men for the big dogs like those in the yard—and cats," he continued, "are to know their place, and not to be troublesome."

"They beat you sometimes," said the Cat. "Why do they do that? They never beat me."

"If they forget their places, and beat me," snarled the Dog, "I bite them, and they don't do it again. I should like to bite you, too, you nasty Cat, you have woke me up."

"There may be truth in what you say," said the Cat, calmly; "but I think your view is limited. If you listened like me you would hear the men say it was all made for them, and you and I were made to amuse them."

"They don't dare to say so," said the Dog.

"They do, indeed," said the Cat. "I hear many things which you lose by sleeping so much. They think I am asleep, and so they are not afraid to talk before me; but my ears are open when my eyes are shut."

"You surprise me," said the Dog. "I never listen to them, except when I take notice of them, and then they never talk of anything except of me."

"I could tell you a thing or two about yourself which you don't know," said the Cat. "You have never heard, I dare say, that once upon a time your fathers lived in a temple, and that people prayed to them."

"Prayed! what is that?"

"Why, they went on their knees to you to ask you to give them good things, just as you stand on your toes to them now to ask for your breakfast. You don't know either that you have got one of those bright things we see up in the air at night called after you."

"Well, it is just what I said," answered the Dog. "I told you it was all made for us. They never did anything of that sort for you?"

"Didn't they? Why there was a whole city where the people did nothing else, and as soon as we got stiff and couldn't move about any more, instead of being put under the ground like poor Tom, we used to be stuffed full of all sorts of nice things, and kept better than we were when we were alive."

"You are a very wise Cat," answered her companion; "but what good is it knowing all this?"

"Why, don't you see," said she, "they don't do it any more. We are going down in the world, we are, and that is why living on in this way is

such an unsatisfactory sort of a thing. I don't mean to complain for myself, and you needn't, Dog; we have a quiet life of it; but a quiet life is not the thing, and if there is nothing to be done except sleep and eat, and eat and sleep, why, as I said before, I don't see the use of it. There is something more in it than that; there was once, and there will be again, and I shan't be happy till I find it out. It is a shame, Dog, I say. The men have been here only a few thousand years, and we, why we have been here hundreds of thousands; if we are older we ought to be wiser. I'll go and ask the creatures in the wood."

"You'll learn more from the men," said the Dog.

"They are stupid, and they don't know what I say to them; besides they are so conceited they care for nothing except themselves. No, I shall try what I can do in the woods. I'd as soon go after poor Tom as stay living any longer like this."

"And where is poor Tom," yawned the Dog.

"That is just one of the things I want to know," answered she. "Poor Tom is lying under the yard, or the skin of him, but whether that is the whole I don't feel so sure. They didn't think so in the city I told you about. It is a beautiful day, Dog; you won't take a trot out with me?" she added, wistfully.

"Who? I!" said the Dog. "Not quite."

"You may get so wise," said she.

"Wisdom is good," said the Dog; "but so is the hearthrug, thank you!"

"But you may be free," said she.

"I shall have to hunt for my own dinner," said he.

"But, Dog, they may pray to you again," said she.

"But I shan't have a softer mat to sleep upon, Cat, and as I am rather delicate, that is a consideration."

THE DUODECIMO STATESMAN.

(ON AN INSENSATE DESIRE TO SEE THE WHIGS TURNED OUT OF OFFICE.)

STATESMEN suited to its purpose every generation finds,
Hence our very little Johnny suits our very little minds.
We no longer care for Greatness (ask Carlyle!) the current goes
Against the Age of Quartos, with that of Duodecimos!
We build with lath and plaster houses never meant to last,
Content for all our substance to rely upon the Past;
Content to baulk the Present with our "measures day by day";
And for Reasons we give Precedents—so much the "safer" way!
We object to vigorous Action: it would strain the nation's thews;
We object to all progression; we have calm and "moderate" views;
We object to any change: Why not let affairs run on
In the peaceful path of platitude carved out by little John?
In vain do the factious journalists declare we daily feel
The man we gained in gaining John, the man we lost in Peel.
Peel had, they say, some greatness; beneath his waistcoat white and wide,
All that bears the name of Russell they declare that Peel could hide:—
All his Measures—all his Body—Soul—Boots—Principles—and Pride.
It may be so; yet, in such an age of compromise as ours,
Do you wonder men dread earnestness, and dread all real powers?
We stifle truth, discredit truth—yet you wonder we have come
To place our trust in Littleness and elect as chief Tom Thumb!
Psha! three cheers for little Johnny! Bring a Microscope and see
All the greatness of our Statesmen in *l'infiniment petit*!

THE PROPENSITIES AND THEIR EQUIVALENTS.

THE propensities are natural forces, and must be balanced by their peers; no mere effort of the will is sufficient to keep them constantly in check. If a man wishes to keep the sea from his meadow, he will not, at this time of day, ride into it like Canute on an easy chair, and cry "back!" no, he will oppose force to force; he builds his embankment and rears inertia against inertia. The sea advances by natural laws, every cubic foot of it weighing a thousand ounces, or thereabouts; certain, somehow or other, to dispose of this amount of force. The man will not wring his hands over the fact, and complain against destiny for giving to salt water its constitution; the law is inevitable; but are not other laws equally so, and may not one control the other? Inspired by the thought, he exclaims, or may do so if he likes, "great, roaring, swelling bully, you are not entire lord and master here. True, if I content myself with saying, coaxingly or commandingly, 'dear sea, stand still,' or 'vassal sea, retire!' I am not likely to be either gratified or obeyed. But I will deal with thee otherwise. What are thou at bottom, poor grumbler? Does not the earth hold thee in her rock basins, and pour thee out from East to West daily? The foundations of the world defy thy pressure. Thou stampest upon the rock, but the rock can bear thy stamp and pay thee with rebound. By the same eternal law both are there; art thou heavy, the rock is cohesive; art thou strong, he is inert; thy waves wash over him, but he stands still. He shall by my servant—the *gegenkraft*, the antagonist force, placed by Providence at my disposal, to keep thy hectoring energy in equilibrium. With such I will wall thee out. I know the secret of thy power and will thus annul it. Greek to Greek, thou giant! I will build a bank against thee and thus throttle thee with the law of inertia—'thou shalt not trample on my meadow.'"

Hang a pound weight upon your finger end and stretch out your arm; it seems as if you could hold it out for ever. But wait a little; the muscles soon begin to grow weary, the flesh weak. You may clench your teeth and spur your resolution into frenzy, down the weight comes; it is not the

transitory tension of a muscle that can keep it up; volition will not balance gravitation. True it is that, by a momentary concentration of the will, incredible things may be accomplished. We stand for an instant sublime over all allurements and necessities, wondering at the weakness of men, and remembering our own former weaknesses as an indistinct dream. But, my friend, you must not expect those ecstasies to be permanent, nor groan too bitterly in spirit when they disappear. They never came unpurchased. A horse-power is a horse-power still, whether it be employed in raising a weight one hundred feet in a second, or one foot in a hundred seconds. These ecstasies leave your total force the same as before. If a man's fortune allow him nothing more than moderation in meat and clothing, then any expansion of the one necessarily exists at the cost of the other. These quicksilver delights may be similarly obtained, and the flaccid reaction which succeeds them is exactly analogous to the vacuous stomach of the dandy who spends, in a bouquet at Covent-garden, the sixpence which might have purchased him a lunch.

The devil, like an English sapper, takes "ubique" for his motto. He is the spokesman of the propensities, against which your ecstasies finally break like prismatic soap-bubbles. They are ever and everywhere present, slumbering or awake, continuous forces which cannot be annulled by a momentary force. The ball on the bowling-green springs from the powerful arm of the gamester, but every grass blade is an obstacle in its way. The exertion of strength was momentary, the friction is continuous—push, push, push, every little push destroying a corresponding amount of velocity, till at length the ball stands still. Thus a bomb shot from a cannon's mouth travels side by side with the sound of the explosion—a thousand feet in a second or upwards—while a paltry sixteen feet is all that can be imparted by gravity, it must surely wander on for ever; but, no, it was propelled by an impulse; but gravity is no impulse; the line of motion soon bends, the missile swings through a parabola, at the other end of which it will be found stuck in the clod.

Where, then, are we to seek a power to help us up the gradient along which the propensities gravitate? Can intellect help us? Intellect is a mercenary who will fight under any banner, and never once stumbles over moral scruples; a cabman who drives Whigs and Tories with equal alacrity from Charing-cross to Westminster; a Birmingham gunsmith who sells his wares to Turks and Russians; a bravo who will kill any given man for a consideration, a former employer inclusive; a moral Janus; a chameleon, at morning as white as a dove with silver wings, at evening as black as the devil.

But intellect receives a kind of polarity from culture, by virtue of which it points and tends, as tree boughs receive a permanent direction from a prevailing wind. By culture a kind of mutual attraction is established between the intellect and its objects, which draws it upwards to the stars of heaven, or downwards to the gates of hell; and this polarity, as we have called it, this acquired spontaneity of the intellect to associate itself with all that is good and noble, is the victory of the moral warrior. We behold him a conqueror, but must not forget the struggle where his bays were won. With toil and effort he has moulded his own stuff, but the impress is permanent, and he is now great without effort. The arch once turned equilibrates itself—its symmetry is the symmetry of nature.

In culture, therefore, we discern a bridle for this brute; a hook for the nose of this leviathan. Is it necessary to say that this power is not gathered in a day, nor is it a transferable gift. In this respect I partake of the essential property of matter—impenetrability. My place cannot be filled by another; nature refuses a substitute. The voice of a Carlyle can perhaps arouse me, and steel my resolution for an hour; but more it cannot do. Thus the magnet awakes in the approaching wire an electric stream which vanishes in an instant. It is my task to render the current permanent. Carlyle's strength cleaves to him; between him and me is an isolating atmosphere which prevents its transfer. The battle is mine, and cannot be fought by proxy. In vain I shirk it, and make trial of the orthodox quackeries around me; they cannot satisfy me—they cannot heal me; in this Gilead I find neither balm nor physician. There, before me, on the pillar of cloud by day and the pillar of fire by night, stands written the inexorable decree, "Face thy task or die!" Shall I then hysterically demand of Carlyle "what wouldst thou have me to do?" I doubt his power to assist me here. I accept his experience so far as it suits my case; beyond this I reject him, and seek instruction first hand. I lay myself with infinite trust upon the bosom of nature, and need no Carlyle, or other Queen's counsel, to expound the law which she declares to be my duty.

Culture! where, then, shall we begin? My friend, on this point you are best acquainted with your own power and position. There are a million avenues into nature, and the chief thing is, that you seek a path with the energy and determination of a man that must find one. Ferguson learned astronomy by his own methods, wrapped up in a sheepskin upon the Highland hills. The brave and earnest soul is never at a loss for methods; requires not to be spooned like a child unable to find the way to its own mouth. Make the trial! what if it fail? Try again. Faraday is, perhaps, at this moment the best experimental philosopher in Europe or out of it; yet I would venture to affirm that a thousand vain experiments have been the purchase-money of each of his results, nay, I would venture to say that his very defeats have been the richest portion of his experience; denials of results which he expected, anomalies which contradicted him, but drove him at the same time to deeper discussions with nature, from which he issued victorious. Shall I then complain of the difficulties and darkness of my path? Shall I not rather accept them as the tutors and monitors of the Eternal, ap-

pointed for my discipline and development. My friend, you must not expect my love for you to express itself in gifts of gingerbread and sugarcandy. I have no velvet sward, lined with primroses, to recommend to your attention. Briars and thorns are in your way; push through, then, my boy, the meadows and primroses are beyond! The angel Gabriel could not lift you over this difficulty; this cup cannot pass away; in it lies the moral chemistry by which affinities are established between you and Gabriel, and angelic visitations first rendered possible. Have you slipped and fallen? That is not the point. The question is, "*How long will you remain down?*" The sin is nothing compared with the tendency to remain in sin which its commission fosters. To have slept till nine o'clock this morning is a small matter; but to find myself to-morrow morning stupified by the act, rendered indolent, and less able to shake off the incubus which squats upon my faculties—this hints at the true danger.

A certain rage is somewhat necessary to scare away this devil. A fervour whose utterance sounds like the smack of thongs to the money-changers and poultry-men of the temple. Anything but agreeable to those who, shrinking from the duties of a noble life, have quietly compounded with their senses to live a comfortable one. Who have thus drugged the law of conscience into silence, and now find in intellect their obedient servant and supple attorney, ready at any given moment to prove the said law a mere legal fiction of the moralists, a kind of metaphysical John Doe. To these the prophet and the preacher, in all ages, have been intolerable bores. Were it not as useless as impolitic, they would damn the very sunbeams which, breaking in through their window chinks, disturb their slumbers, and hint that it is time to be stirring. Facts are the expression of laws. Knowing the law, the fact will not surprise us; and a few considerations in the above line, furnishing, as they do, an *a priori* solution of the matter, will disarm us of all amazement as to the universal goose-cackle which a strong man's voice has lately aroused in England.

Let the reader remember that these latter words are not levelled at him in particular. We ourselves boast no cushion of sanctity which shields us from this impost. Each of them strikes some portion of our proper individuality, past or present. We have not gone abroad to seek for error, but have merely generalized a phase or two of personal experience. Whom the cap fits may wear it—ourselves inclusive.

CHAUNTS OF THE ANGELS.

We have watched o'er thee, sister,
Have seen all thy tears;
Have known thy misgivings,
Thy doubts, and thy fears.
Made strong through affliction,
To thee is revealed
Those truths of the Spirit,
From others concealed.
Thou wilt treasure thy Bible,
But know it to be
"The Book" of the Hebrews,
"A Book" unto thee.
And know and affirm
That the Song of the Bard—
The speech of the Seer—
Are also God's word.
That no tempest or sunshine—
No streamlet or flower—
But is pregnant with meaning—
A Book for the hour.
The strange tides of Being
Rise high and recede;
But thou, be thou steadfast,
God knoweth thy need.
Each phase hath its lesson
The strong mood away;
And sympathy dieth,
Hearts ceasing to pray.
The sun of the morning
Disperseth the dew:
The twilight of evening
Distils it anew.
No prophet shall lead thee,
Each prophet shall aid.
Thy *Life's law* too lofty,
Thy *Life* shall persuade.
The boon and the blessing
Are theirs who can gain,
Through slander forbearance,
Fresh insight through pain.
Then God lead, thee sister,
And add to thy faith!
Lead thee onwards and upwards,
Through life and through death.
Kind nature will teach thee
All sorrow, all joy;
He who prizeth the treasure
Will take the alloy.

K. B.

Matters of Fact.

SAVINGS BANKS AND FRIENDLY SOCIETIES.—From a return just presented to Parliament, it appears that the total excess of interest paid to the trustees of Savings Banks and Friendly Societies by the Commissioners for the Reduction of the National Debt, above that received by them, was, in 1849, £57,592 14s. 10d.

COST OF RELIEVING THE POOR IN ENGLAND AND WALES.—The total amount expended for in-door and out-door relief for the poor in 600 unions and single parishes in England and Wales for the half year ended Lady-day, 1849, was £2,013,318, viz.:—£464,459 for in-door relief, and £1,548,859 for out-door. The total sum expended in the half-year ending Lady-day, 1850, was £1,803,591, viz.:—£337,709 for in-door, and £1,465,882 for out-door relief. The nett decrease was £209,727.

CRIME IN IRELAND.—The twenty-eighth report of the Inspectors-General of the Prisons in Ireland has just been printed by order of Parliament. The commissioners say, "Unsatisfactory as were the statements contained in our last report, it is now our painful duty to show that no alleviation has taken place in the state of things there recorded. As we have subsequently shown, the number of criminal cases at assizes and quarter sessions, ending the past year, was 41,989, while that of 1848 was 38,522, and the majority of the gaols overcrowded with malefactors and vagrants affords a spectacle from which the most sanguine enthusiast on the subject of prison discipline might well recoil. In some of the northern counties the pressure has lessened, but in others, in the south and west, and more especially Clare, Kerry, Tipperary, and Limerick, the numbers have fearfully increased during the past year. In the year 1848 the total number of persons confined in all the gaols in Ireland, including debtors, was 97,959, and in 1849, 101,558. The daily average number confined in 1848 was 10,968, and in 1849, 12,648. The highest number in confinement on any one day in 1848 was 15,292, and in 1849, 17,484. The total deaths in 1848 were 1190, and in 1849, 1306. The number of prisoners in the gaols on the 31st of December, 1849, was 10,967, and of these 1345 were convicted under sentence of transportation. The influence of the late famine has tended very much to the increase of crime. The inspectors deplore that a great proportion of the crimes have been committed by vagrants, to ensure their transportation.

MANUFACTURE OF SPIRITS IN IRELAND.—The total quantity of Irish manufactured spirits brought to charge for home consumption, in the year ending 15th April, 1849, was 7,022,753 gallons, and the amount of duty £930,367 14s. 8d. In the year ending the 5th of April, 1850, the quantity was 7,086,374 gallons, and the duty charged, £944,849 17s. 4d., being an increase of 63,616 gallons, and £8482. The increase for the quarter ended the 5th of last April was much larger in proportion, being, of spirits, 113,041 gallons; and of duty, £15,072 2s. 8d. The total number of persons detected in illicit distillation in Ireland in 1848 was 1741; of these, 839 were prosecuted, and 692 convicted; in 1849, the number of detections was 2552, the prosecutions 1113, and the convictions 962; in the year ending the 5th of April, 1850, the detections were 2746, the prosecutions 1217, and the convictions 1088.

CONVICTS.—On Wednesday some interesting returns to Parliament were printed connected with the convict system. In England and Wales, in 1847, 51 convicts were sentenced to death, 60 in 1848, and 69 in 1849; whilst in 1847, 2806 were sentenced to transportation, 3251 in 1848, and 2844 in 1849. In Scotland only 11 were sentenced to death in the three years, 1180 were sentenced to transportation, and 5206 to imprisonment. In Ireland, in 1847, 25 persons were sentenced to death, 2185 to transportation, and 11,221 to imprisonment. In 1848 the number in Ireland was 60 sentenced to death, 2698 to transportation, and 12,968 to imprisonment; whilst in 1849 the number sentenced to death was 38, to transportation 3050, and to imprisonment 15,443. In England and Wales the sums paid by the Treasury for food, &c., for convicts and misdemeanants in the year ending the 30th September, 1847, amounted to £95,932 15s. 5d., in the following year to £81,954 1s. 1d., and last year to £75,167 16s. 1d., besides £19,353 6s. 4d. last year for transports in gaols. In Scotland the expense paid by the Treasury for food, &c., was £10,437 5s. 7d. last year, and in Ireland it was £9,792 3s. 1d.

NEW POSTAL TARIFF IN FRANCE.—The following has just been issued:—"The director of the Post-office has the honour to inform the public that, in conformity with the law on finance of the 18th of May last, the postage on simple letters will be raised from 20 to 25 centimes from the 1st of July next. Simple letters are those which do not weigh more than 7½ grammes (about a quarter of an ounce). The letters weighing more than 7½ grammes, but not exceeding 15 grammes, will pay 50 centimes. The decree of the 24th of August, 1848, is maintained with respect to the postage on letters exceeding 15 grammes in weight. The prepayment of registered letters (*lettres recommandées*) will be optional. These letters will pay, besides the ordinary postage for weight, an additional and invariable postage of 25 centimes. They must continue to be deposited in the Post-office in envelopes, and closed with at least two seals in wax, with an impression on the seals. The tariff of 20 centimes is maintained for letters addressed to sub-officers and soldiers of the army, and to sub-officers and sailors of the navy in active service. The postage stamps or figure heads sold by the Post-office for the prepayment of letters, will be of five different sorts:—1st, at 10 centimes, of a bistre colour; 2nd, at 15 centimes, of a green colour; 3rd, at 25 centimes, colour blue; 4th, at 40 centimes, colour orange; 5th, at 1 franc, colour red. The public will be at liberty to combine as it may please the use of the postage stamps. The pre-

payment will be valid whenever the postage stamps employed shall represent an amount at least equal to the postage due. No reimbursement can be exacted, in the event of the stamps exceeding this amount. If the letter destined for a French Post-office, shall bear postage stamps insufficient to cover the postage, the surplus of the legal postage must be paid by the receiver. The prepayment with double postage remains obligatory for what are called *lettres chargées*. Persons who, after the 1st of July, may have in their possession postage stamps at 20 c., may receive money for them in the Post-offices, provided the stamps be intact."

HEALTH OF LONDON DURING THE WEEK.

(From the Registrar-General's Returns.)

The present return happily shows a continuance of that low rate of mortality which has now been observed for many weeks, and which must be considered as favourable, when compared with what has prevailed in London at the same season in former years. The deaths in the week ending last Saturday did not exceed 775. Taking corresponding weeks of ten previous years, the mortality was never so low, except in 1841 and 1842, and it rose in 1847 and 1849 to nearly 1000 deaths; the average is 864, or raised in the ratio of supposed increase of population, 943; the deaths last week were, therefore, less than the latter number by 168. There were 18 fatal cases of diarrhoea, which is nearly the same as in the corresponding week of last year, and less than in those of 1846, 1847, and 1848. The births during the week numbered 1430. At the Royal Observatory, Greenwich, the mean daily reading of the barometer was above 30 in. on the last five days of the week; the mean of the week was 30.052 in. The mean temperature, which was 53 degs. on Sunday, rose gradually to 68 degs. on Saturday, on which day the highest in the sun was 96 degs. The mean temperature of the week was 62 degs. 1 min. On Sunday and Monday the mean was 8 degs., and 5 degs. lower than the average of the same days in seven years: it then rose higher than the average, and on Friday and Saturday was about 8 degs. above it.

	Ten Weeks of 1839-49.	Week of 1850.
Zymotic Diseases	1890	161
Dropsy, Cancer, and other diseases of un- certain or variable seat	456	52
Tubercular Diseases	1808	149
Diseases of the Brain, Spinal Marrow, Nerves, and Senses	1115	91
Diseases of the Heart and Blood-vessels ..	258	27
Diseases of the Lungs and of the other Or- gans of Respiration	944	106
Diseases of the Stomach, Liver, and other Organs of Digestion	609	54
Diseases of the Kidneys, &c.	88	11
Childbirth, diseases of the Uterus, &c. ..	85	8
Rheumatism, diseases of the Bones, Joints, &c.	64	7
Diseases of the Skin, Cellular Tissue, &c. ..	5	1
Malformations	23	0
Premature Birth and Debility	200	24
Atrophy	152	20
Age	431	34
Sudden	119	7
Violence, Privation, Cold, and Intemperance	341	20
Total (including unspecified causes) ..	8635	775

Commercial Affairs.

MONEY MARKET AND CITY INTELLIGENCE.

SATURDAY.

The English Funds closed on Saturday last somewhat firmer than they had been for some days before; the news of the settlement of the misunderstanding with France, and the intelligence that the Cuban affair was likely to end peaceably, having caused a greater feeling of security. The closing price of Consols was 96½ to 96¼.

Few sales took place on Monday, but the prices of Saturday were maintained. On Tuesday, however, they showed symptoms of weakness, and there was a decline of about ½, which continued on the following day. On Thursday the funds were dull, and transactions limited. Consols were 95½ to 96 during the day, but an improvement of an eighth took place after the hours of regular business. The market was flat yesterday, and the closing prices 95½ to 96.

The variations in the price of Consols this week have not been quite so great as those of last week. The range has been as follows:—Consols, 95½ to 96¼; Three-and-a-Quarter per Cents, 97½ to 98½; Bank Stock, 208 to 209; Exchequer Bills, 66s. to 70s.

In the foreign stock market the business transacted this week has been moderate, nor has there been any remarkable variation in prices. The latest transactions are:—Brazilian, 90; Grenada, 18½; Mexican, for money, 30, and 29½; for the account, 30½, 30, and 29½; Peruvian Four-and-a-Half per Cents., 78, 78½, and 77½; for the account, 78½; the Deferred, 33½ and 34; Russian Four-and-a-Half per Cents., 97½ and 98; the Scrip, 4½ premium; Spanish Five per Cents., for money, 17½; for the account, 17½; Spanish Three per Cents., 38½ and 4; Dutch Two-and-a-Half per Cents., 58½ and the Four per Cent. Certificates, 88½.

The accounts of the state of business in the provinces during the past week show no diminution of the general activity. From Nottingham, Leicester, Leeds, Bradford, Halifax, and Rochdale, all the letters speak of full employment and steady markets. The only exception to these favourable reports is Manchester, where the short supply of cotton still exercises a depressing influence.

BANK OF ENGLAND.

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Saturday, the 22d of June, 1850.

ISSUE DEPARTMENT.

Notes issued	£ 30,192,285	Government Debt, 11,015,100
		Other Securities .. 2,984,900
		Gold Coin and Bul- lion 15,983,127
		Silver Bullion 209,158
	£30,192,285	£30,192,285

BANKING DEPARTMENT.

Proprietors' Capital, 14,553,000	£	Government Secu- rities (including Dead-weight An- nuity) 14,315,770
Reserve	3,064,630	Other Securities .. 11,115,436
Public Deposits (in- cluding Exche- quer, Savings Banks, Commis- sioners of National Debt, and Divi- dend Accounts) ..	9,273,119	Notes 11,339,375
Other Deposits	9,473,140	Gold and Silver Coin 774,538
Seven-day and other Bills	1,181,230	
	£37,545,119	£37,545,119
Dated June 27, 1850.		M. MARSHALL, Chief Cashier.

BRITISH FUNDS FOR THE PAST WEEK.

(Closing Prices.)

	Satur.	Mond.	Tues.	Wedn.	Thurs.	Frid.
Bank Stock	209	209	209	209	209	209
3 per Ct. Red ..	96½	96½	96½	96½	96½	96½
3 p. C. Con. Ans.	—	—	—	—	—	—
3 p. C. An. 1726.	—	—	—	—	—	—
3 p. Ct. Con., Ac.	96½	96½	96	96	96	95½
3½ p. Cent. An.	98½	98	97½	97½	97½	97½
New 5 per Cts.	—	—	—	—	—	—
Long Ans., 1860.	—	8 3-16	8 3-16	8½	8½	—
Ind. St. 10½ p. ct.	—	—	—	—	—	—
Ditto Bonds ..	85	88	89	—	90	90
Ex. Bills, 1000½.	67 p	69 p	69 p	69 p	69 p	70 p
Ditto, 500u. ...	67 p	67 p	—	69 p	67 p	70 p
Ditto, Small	67 p	70 p	—	69 p	70 p	70 p

FOREIGN FUNDS.

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

Austrian 5 per Cents. 95½	Mexican 5 per Ct. Acc. 29½
Belgian Bds., 4½ p. Ct. 90	Small
Brazilian 5 per Cents. 89½	Neapolitan 5 per Cents.
Buenos Ayres 6 p. Cts. 54½	Peruvian 4½ per Cents. 78
Chilian 6 per Cents. ..	Portuguese 5 per Cent. 85½
Ecuador Bonds	4 per Cts. 31½
Danish 3 per Cents. ..	Annuities
Dutch 2½ per Cents. 58½	Russian, 1822, 5 p. Cts.
4 per Cents. .. 88	Span. Actives, 5 p. Cts.
French 5 p. C. An. at Paris 94.60	Passive
3 p. Cts., June 28, 57	Deferred

SHARES.

Last Official Quotation for the Week ending Friday Evening.

RAILWAYS.	BANKS.
Caledonian	Australasian
Edinburgh and Glasgow 27½	British North American ..
Eastern Counties	Colonial
Great Northern	Commercial of London .. 24
Great North of England 235	London and Westminster ..
Great S. & W. (Ireland) 31	London Joint Stock .. 17½
Great Western	National of Ireland
Hull and Selby	National Provincial
Lancashire and Yorkshire 34	Provincial of Ireland
Lancaster and Carlisle 54	Union of Australia .. 33½
London, Brighton, & S. Coast 83	Union of London .. 12½
London and Blackwall .. 4½	
London and N.-Western 109½	MINES.
Midland	Bolanos
North British	Brazilian Imperial
South-Eastern and Dover 14½	Ditto, St. John del Rey ..
South-Western	Cobre Copper
York, Newcas., & Berwick 15	MISCELLANEOUS.
York and North Midland 16½	Australian Agricultural ..
	Canada
	General Steam
	Penins. & Oriental Steam 80
	Royal Mail Steam .. 59
	South Australian

GRAIN, Mark-lane, June 28.	
Wheat, R. New 38s. to 40s.	Maple 28s. to 30s.
Fine 40 — 42	White 24 — 25
Old 40 — 41	Boilers 25 — 28
White 41 — 42	Beans, Ticks. .. 25 — 26
Fine 41 — 42	Old 26 — 28
Superior New 40 — 41	Indian Corn .. 28 — 30
Rye 23 — 24	Oats, Feed .. 17 — 18
Barley 19 — 20	Fine 18 — 19
Malt 22 — 23	Poland 19 — 20
Malt, Ord. 48 — 50	Fine 20 — 21
Fine 50 — 52	Potato 17 — 18
Peas, Hog 25 — 27	Fine 18 — 19

GENERAL AVERAGE PRICE OF GRAIN.

WEEK ENDING JUNE 22.

Imperial General Weekly Average.	
Wheat 40s. 5d.	Rye 22s. 6d.
Barley 22 8	Beans 26 7
Oats 16 10	Peas 26 9
Aggregate Average of the Six Weeks.	
Wheat 40s. 0d.	Rye 22s. 5d.
Barley 22 6	Beans 26 6
Oats 16 4	Peas 25 2

FLOUR.

Town-made	per sack 37s. to 40s.
Seconds	34 — 37
Essex and Suffolk, on board ship ..	30 — 33
Norfolk and Stockton	28 — 30
American	per barrel 19 — 23
Canadian	20 — 23
Wheaten Bread, 6½d. the 4lb. loaf.	Households, 5½d.

AVERAGE PRICE OF SUGAR.

The average price of Brown or Muscovado Sugar, computed from the returns made in the week ending the 18th day of June, 1850, is 24s. 11½d. per cwt.

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

* To sink the offal, per 8 lb.

HEAD OF CATTLE AT SMITHFIELD.			
	Friday.		Monday.
Beasts.....	959	.....	3832
Sheep.....	15,320	.....	36,900
Calves.....	639	.....	303
Pigs.....	237	.....	320

PROVISIONS.

Butter—Best Fresh, 9s. to 10s. per doz.	
Carlow, £3 6s. to £3 8s. per cwt.	
Bacon, Irish.....	per cwt. 56s. to 57s.
Cheese, Cheshire.....	46 — 70
Derby, Plain.....	46 — 54
Hams, York.....	60 — 70
Eggs, French, per 120, 4s. 0d. to 4s. 6d.	

FROM THE LONDON GAZETTE.

Tuesday, June 25.

DECLARATIONS OF DIVIDENDS.—H. Parker, Sheffield, banker; final div. of 3s. 6d., making 20s. in the pound, any day; Mr. Freeman, Sheffield—C. Sanderson, Sheffield, iron merchant; first and final div. of 8d., on Saturday, June 29, or any subsequent day; Mr. Freeman, Sheffield—W. L. Oddie, Clitheroe, scrivener; div. of 1s. 6d., on Thursday, June 27, or any subsequent Thursday; Mr. Freeman, Leeds—G. Hutton, Sheffield, grocer; first div. of 7s. 6d., on Saturday, June 29, or any subsequent Saturday; Mr. Freeman, Sheffield—O. Richards, Fleet-street, law bookseller; third div. of 9d., on Wednesday next, and three subsequent Wednesdays; Mr. Graham, Coleman-street—L. Guillaume, Berners-street, Oxford-street, manufacturer of artificial flowers; first div. of 1s. 11d., on Wednesday next, and three subsequent Wednesdays; Mr. Graham, Coleman-street—H. Loisel, jun., and A. Egan, Hatton-garden, foreign provision merchants; first div. of 3d., on Wednesday next, and three following Wednesdays; Mr. Graham, Coleman-street.

BANKRUPTS.—J. BARNARD (and not Burnard, as advertised in last Friday's Gazette), Stanford Rivers, Essex, baker, to surrender June 28, August 1; solicitor, Mr. Rawlings, John-street, Bedford-row, and Romford; official assignee, Mr. Bell, Coleman-street, buildings—E. A. PEAKOME, Princes-street, Cavendish-square, saddler, July 4, Aug. 8; solicitors, Messrs. Winter, Williams, and Co., Bedford-row, and Mr. Rooker, Bideford, Devonshire; official assignee, Mr. Cannan, Birchin-lane, Cornhill—T. C. JONES, Blackfriars-road, linen-draper, July 4, Aug. 8; solicitor, Mr. Jones, Tooley-street, Southwark; official assignee, Mr. Cannan—S. TAYLOR, Staines, grocer, July 4, Aug. 12; solicitors, Messrs. Chilton, Burton, and Johnson, Chancery-lane, and Messrs. Horne and Son, Staines; official assignee, Mr. Pennell, Guildhall-chambers, Basinghall-street—J. N. BAKER, Alton, Hampshire, auctioneer, July 8, Aug. 13; solicitors, Messrs. W. and E. Dyne, Lincoln's-inn-fields; official assignee, Mr. Groom, Abchurch-lane, Lombard-street—J. RICHARDSON, Edgeware-road, ironmonger, July 10, Aug. 13; solicitor, Mr. Tattershall, Great James-street, Bedford-row; official assignee, Mr. Groom, Abchurch-lane, Lombard-street—C. PRETTY, Leicester, grocer, July 12, Aug. 16; solicitor, Mr. Gregory, Leicester; official assignee, Mr. Bittleston, Nottingham—J. WHITE, Dudley, Warwickshire, innkeeper, July 10 and 31; solicitors, Mr. Rea, Worcester, and Mr. Wright, Birmingham; official assignee, Mr. Christie, Birmingham—W. TYTHER, Birmingham, tallow chandler, July 3 and 31; solicitors, Mr. Pemberton, Liverpool, and Mr. Bloxham, Birmingham; official assignee, Mr. Whitmore, Birmingham—J. BARKER, Manchester and Salford, victualler, July 11, Aug. 1; solicitor, Mr. Stringer, Stockport; official assignee, Mr. Hobson, Manchester—H. HUGHES, Portmadoc, shipowner, July 4, Aug. 2; solicitors, Messrs. Evans and Sons, Liverpool, and Mr. Jones, Portmadoc; official assignee, Mr. Turner, Liverpool—J. HUNT, Middleton, Lancashire, silk manufacturer, July 8 and 29; solicitor, Mr. Allen, Manchester; official assignee, Mr. Pott, Manchester.

DIVIDENDS.—July 15, F. Golding, Tonbridge-wells, Kent, grocer—July 15, R. Knight, Croydon, Surrey, licensed victualler—July 15, G. P. Hutchinson, Crawford-street, Marylebone, grocer—July 25, E. G. Self, Dorchester, ironmonger—July 25, L. T. Sabine, Weymouth, ironmonger—July 21, E. Wray, Kingston-upon-Hull, draper—July 18, W. Dixon, Manchester, ironmonger.

CERTIFICATES.—To be granted, unless cause be shown to the contrary on the day of meeting.—July 17, T. Collingwood, Nuneham Courtney, Oxfordshire, innkeeper—July 15, H. Spiller, St. John's-wood-terrace, St. John's-wood, slater—July 18, G. Wilson, Wakefield, draper—July 18, J. Pennock, York, farrier—July 18, G. Page, Wolverhampton, coal dealer—July 18, J. T. Holland, Coventry, builder.

SCOTCH SEQUESTRATIONS.—W. Ross, Portobello, Edinburgh, innkeeper, June 26, July 24—W. Hodge, Leith, shipowner, June 28, July 19—J. Norie, Inverness, merchant, June 29, July 20—J. Howat, Dumfries, chymist, July 2 and 23.

Friday, June 28.

DECLARATIONS OF DIVIDENDS.—L. Pulbrook, Cambridge-place, Hackney-road, grocer; first div. of 1s. 1d., on Thursday, July 4, and the two following Thursdays; Mr. Stanfield, Basinghall-street—T. Williams, Sandiway, near Northwich, innkeeper; first div. of 3s., on Thursday, July 4, or any subsequent Thursday; Mr. Turner, Liverpool—J. M. Hervey, Brick-lane, Old-street, St. Luke's, ironfounder; third and final div. of 1d., on Saturday next, and the three subsequent Saturdays; Mr. Groom, Abchurch-lane—W. P. Street, Austinfriars, merchant; first div. of 7d., on Saturday, June 29, and three subsequent Saturdays; Mr. Edwards, Sambrook-court, Basinghall-street—J. Melville, Austinfriars, merchant; first div. of 10d., on Saturday, the 29th inst., and three subsequent Saturdays; Mr. Edwards, Sambrook-court, Basinghall-street—E. Brattan, Northwich, Cheshire, cabinetmaker; first div. of 4d., on Wednesday, July 10, or any subsequent Wednesday; Mr. Morgan, Liverpool.

BANKRUPTS.—J. MOORE, Hanover-street, Islington, victualler, to surrender July 12, Aug. 20; solicitor, Messrs. Dimmock and Burby, Suffolk-lane, Cannon-street; Messrs. Hine and Robinson, Charterhouse-square; official assignee, Mr. Edwards, Sambrook-court, Basinghall-street—W. JONES, Bristol, stationer, July 10, Aug. 7; solicitors, Messrs. W. and C. Bevan, Bristol; official assignee, Mr. Miller, Bristol—G. and H. HOLMES, Derby, ironmongers, July 12, Aug. 2; solicitor, Mr. Hodgson, Birmingham; official assignee, Mr. Bittleston, Nottingham—J. BOYCOT, Kidderminster, draper, July 19, Aug. 6; solicitor, Mr. Tudor, Kidderminster; official assignee, Mr. Christie, Birmingham—M. WRANGLE, Boston, Lincolnshire, cabinetmaker, July 12, Aug. 2; solicitors, Messrs. Linklater, Charlotte-row, Mansion-house; Mr. Hodgson, Birmingham; official assignee, Mr. Bittleston, Nottingham.

DIVIDENDS.—July 10, G. Barnard, Portsea, coal-merchant—July 22, R. Jellicoe, Turnwheel-lane, Dowgate-hill, merchant—July 19, R. Millar, Princes-street, Spitalfields, oilman—July 31, J. Keevil, jun., Bristol, draper—July 19, R. Woolston, Stamford,

Lincolnshire, brickmaker—July 19, G. E. Inger, Nottingham, druggist—July 19, C. N. Cartwright, Leicester, dresser—July 25, H. V. Stroud, Spettisbury, Dorsetshire, miller—July 23, W. Stubbs, Chappel Allerton, Yorkshire, innkeeper—July 29, E. Jennings, Horsforth, Yorkshire, corn miller—July 19, S. Gibson, York, licensed victualler—July 19, T. Wright, Derby, cheese-factor—July 19, W. Longbottom and R. Bently, Rochdale, Lancashire, wool merchants.

CERTIFICATES.—To be granted, unless cause be shown to the contrary on the day of meeting.—July 22, A. S. Corrick, Bristol, timber dealer—July 19, W. Sharman, Hulme, near Manchester, builder—July 19, J. Webster, Leicester, engineer—July 19, J. Harriman, Nottingham, draper—July 25, W. H. Ethell, Birmingham, saddler—July 25, W. Mailes, Woolhope, Hereford, bark merchant—July 23, T. Mees, Brierly-hill, Staffordshire, boiler manufacturer.

CERTIFICATE.—To be delivered out unless cause be shown to the contrary on or before the 19th of July.—T. Kent, Great Brington, Northamptonshire, timber merchant.

SCOTCH SEQUESTRATIONS.—Davidson and Co., Galashiels, manufacturers, July 4 and 25—J. Grant, Landhallow, Lathorn-wheel, Caithnesshire, merchant, July 1 and 23—W. P. Grant, Rothiemurchies, banker, July 5 and 26.

BIRTHS, MARRIAGES, AND DEATHS.

BIRTHS.

On the 21st inst., in Circus-place East, Edinburgh, the wife of Major Farant, Eighty-first Regiment, of a daughter.
On the 22nd inst., in New-street, Spring-gardens, the wife of J. B. Carter, Esq., M.P., of a daughter.
On the 22nd inst., in Bryanston-square, the wife of B. J. M. Praed, Esq., of a daughter.
On the 22nd inst., in Queen Anne-street, Westminster, the wife of the Reverend C. Baring, of a daughter.
On the 23rd inst., at Blackheath, the wife of Dr. Robertson, D.C.L., of a son.
On the 25th inst., at Hanwell, the wife of the Reverend John May, of a son.
On the 26th inst., in Upper Seymour-street, Portman-square, the wife of the Reverend B. Maitland, of a son.
On the 26th inst., at the rectory, Bread-street-hill, Mrs. Austin, of a son.

MARRIAGES.

On the 14th inst., at Llanaber, North Wales, John M. Foster, Esq., of the Inner Temple, to Catherine Anne Owen, widow of the late W. L. Owen, Esq., of Caerbellan, county of Merioneth.
On the 19th inst., at the parish church, Brighton, by the Reverend F. Darling (brother of the bride), F. C. Hyde, Esq., of Syndale-park, Kent, to Charlotte Amelia, third daughter of General Sir R. Darling, G.C.H.
On the 19th inst., at Golden-hill Church, Staffordshire, C. G. Price, Esq., of the Inner Temple, to Elizabeth, daughter of the late Reverend F. Casson, of Chester.
On the 22nd inst., at Trinity Church, Cloudestey-square, John, the eldest son of the late Reverend J. Gilding, to Sarah, the eldest daughter of H. J. White, Esq., of Hemingford-cottages, Barnsbury-park.
On the 22nd inst., at Marylebone Church, Captain Cardew, late of the Seventy-fourth Highlanders, son of Major-General Cardew, of Southsea, Hants, to Eliza Jane, second daughter of R. Bethell, Esq., Q.C.
On the 22nd inst., at St. Pancras, G. Tucker, Esq., of Euston-place, to Jane, youngest daughter of the late Captain J. Palmer R.N.
On the 25th inst., at the parish church, Froxfield, Wilts, E. Milner, Esq., third son of the late Reverend J. Milner, domestic chaplain to his late Royal Highness the Duke of Kent, to Juliet, the fifth daughter of the late Reverend Henry Hunter, vicar of Honing, Dilham, and Horsey, Norfolk.
On the 25th inst., at Holloway, B. R. Lethem, Esq., to Anne Robinson, eldest daughter of B. Boothby, Esq., barrister-at-law, recorder of Pontefract.
On the 25th inst., at Finchley, the Reverend P. Frost, B.A., Fellow of St. John's College, Cambridge, to Fanny, youngest daughter of the late R. Dixon, Esq., of Oak-lodge, Finchley.
On the 25th inst., at Ashbourne, John Philip, only son of J. P. Dyott, Esq., of Lichfield, to Mary Anne, only child of C. Alsop, Esq., and niece of Colonel Riddlesden, late of the Royal Horse Guards.
On the 26th inst., Baron Meyer de Rothschild, of Piccadilly, to Juliana, eldest daughter of the late Isaac Cohen, Esq., of Park-lane.
On the 26th inst., at St. George's Church, Hanover-square, Sir W. Dickson, Bart., of Sydenham, Roxburghshire, captain R.N., to Laurette Emmeline, only daughter of Colonel Northey, of Llangwathan, Pembrokeshire, and late assistant-quartermaster-general.

DEATHS.

On the 14th inst., at Partney, near Spilsby, Lincolnshire, Mary, widow of the late Lieutenant-Colonel G. Maddison, aged 85.
On the 18th inst., at Buckland-cottage, near Portsmouth, the residence of her son-in-law, the Reverend H. B. Snook, M.A., incumbent of All Saints, Portsea, in her 83rd year, Mary Ann, relict of the late Captain James Nash, R.N., of Torpoint, Cornwall.
On the 20th inst., at Cheltenham, Vice-Admiral Sir Josiah Coghill Coghill, Bart.
On the 20th inst., at his seat, Rock, Northumberland, Charles Bosanquet, Esq., governor of the South Sea Company, and for many years colonel of the Light Horse Volunteers of London and Westminster.
On the 20th inst., at Lee, in Devonshire, Richard Preston, Esq., Q.C., having completed his 82nd year on the 17th of June.
On the 22nd inst., at Park-terrace, Highbury, in his 66th year, David McLaren, Esq., manager of the South Australian Company.
On the 21st inst., at the rectory, Stapleford Abbots, Essex, in the 72nd year of her age, Frances Percy, widow of the late Reverend London King Pitt, for several years chaplain to the British Factory at St. Petersburg, and mother of the Reverend Charles Whitworth Pitt, rector of Stapleford Abbots.
On the 22nd inst., at Uxbridge-common, Middlesex, in his 78th year, the Reverend William Walford, late pastor of the Congregational Church at the Old Meeting, Uxbridge, and formerly resident tutor at Homerton College.
On the 22nd inst., at Coblenz, Prussia, aged 20, Jane, youngest daughter of the late Reverend W. Wodsworth, rector of St. Peter's, Sandwich, Kent.
On the 22nd inst., of a rapid decline, occasioned by the rupture of a blood-vessel, the Reverend Rushworth Batley, B.A., of Corpus Christi College, Cambridge, third son of William Batley, Esq., of Denmark-hill, Surrey.
On the 9th ult., at Gilnock-hall, St. Elizabeth, Jamaica, the Honourable Duncan Robertson, member of her Majesty's Council in that island, where he had resided for nearly fifty years.
On the 24th inst., at Seacombe, near Liverpool, Christina, the eldest surviving daughter of the late James Hervey, Esq., of Manchester, and sister of T. K. Hervey, Esq., of London.
On the 25th inst., in Upper Grosvenor-street, after a severe illness, the Viscount Cantilupe, son of the Earl and Countess de la Warr.
On the 24th inst., at Benson, Oxon, the Reverend William Oram, aged 54.
On the 25th inst., Caroline, wife of Sir Sandford Graham, Bart.

OLD GILT FRAMES made new in one instant, by merely touching the surface with SMITH'S GOLD REVIVER, 1s. 6d. per bottle.

GOLD VARNISH. 1s. 6d., re-gilds defects; may be applied by any one.

ELECTRO LIQUID SILVER, 1s. per bottle, renders old worn-off plated articles as beautiful and as lasting as new. Cost and trouble less than cleaning.

LACKER REVIVER, 1s. 6d., for tarnished gold lacker, or-molu, and bronze.

The GERMAN FLY and BEETLE DESTROYER, 1s. per bottle, clears the house at once, and is warranted innocuous, except to those insects.

These are the established preparations, manufactured only by SMITH and CO., 281, STRAND, exactly opposite Norfolk-street.

Wholesale Agents; Messrs. Deanes, London-bridge; Appleby, Soho Bazaar; Muller, 62, High Holborn, opposite Turnstile; Coleman, Pantheon, Oxford-street; Aplin, 23, Lowther Arcade; Flathers, Knightsbridge; Ferrier and Pollock, Dublin; and Mackay, Chemist, Edinburgh.

MR. COCKLE on HEALTHY and IMPAIRED DIGESTION.

Do you possess the jewel, health? that precious boon Which relish gives to all the joys of life; Strews fairest flowers o'er many a rugged path, And makes the pauper-fare—a regal feast!

The privileges which health confers are in themselves so numerous, so indispensable to our enjoyment, that they should necessarily offer an inducement to select the better means for its preservation, and guard the portals through which disease may invade. And, although these observations may carry with them an interest which the afflicted alone can deeply, fully appreciate, still, let it not be forgotten that there exists no Royal road to the "Waters of Health;" and that no condition, however flourishing, nor circumstances, however fair, can ensure an absolute immunity from those ills of body which "flesh is heir to."

It would not be, perhaps, an exaggeration to affirm that, out of that great catalogue, disturbances of the stomach, liver, and bowels occupy a prominent part—not from their number alone, but also from the impaired state of health they give rise to—manifesting themselves not only through all the organs of the body, but the powers of the mind.

To those, then, who unfortunately suffer from these latter ills, with torpid liver, inactive bowels, &c., and which by neglect often lead on to confirmed disease, MR. COCKLE'S ANTI-BILIOUS PILLS are confidently recommended.

May be had of Medicine Venders, in boxes, at 1s. 1d., 2s. 9d., and 4s. 6d.

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