

SPORTS.

TO EMIGRANTS.

Ye come from every clime of earth,
From many a land which smiles afar,
Ye left the homes which gave you birth,
Wooded by the light of Freedom's star.

And welcome greets you from our shores—
A welcome from warm hearts and free;
And ocean's pealing anthem roars
And hails thee from beyond the sea.

We hail you from our Fatherland,
From Erin's green and sunlit hills,
From Scotland with her wave-rite strand,
Where tow'ringly her Highlands smile.

And from those vine-clad hills afar,
Beneath the azure heavens of France,
Where Freedom set one new-formed star
To burn beneath the day-beam's glance.

And from the valley of the Rhine
Ye come with honest hearts and true;
And from stern Sweden's chilling clime
Ye greet our land of sun and dew.

We hail you, hardy sons of toil,
From where the proud Alps mount sublime,
From Italy's rich garden soil
And classic scenes of olden time.

From Greece, with her majestic scenes,
Where sprang to life the parent arts,
Whose grandeur lives but in the dreams
The record of the past imparts.

We greet you from old Austria's plains,
From mid her rich Hungarian mines,
From scenes where ye have burst the chains
A tyrant round his children binds.

Ye come—it matters not where first
The light of Heaven above ye shone—
Where ye were born—where ye were nursed—
We hail and greet you as our own.

Our own to live—our own to die—
As Brothers in our Freedom's clime,
Where stern Oppression's withering eye
Is never known by look or sign.

Ye come, and welcome to our shores,
Our lands uncultured soil for ye,
Where Freedom's Eagle proudly soars
Above the truly great and free.

New York Tribune.

FLOWERS: FRESH FLOWERS!

BY MRS. J. H. LEWIS.

Flowers adorn the mountain's side
Flowers in cool and shady dells,
Flowers upon the meadow wide,
Flowers upon the upland swells.

Flowers adorn the bridal train,
Flowers upon the altar rest,
Or with gentle hands are laid
On the couch of mortal rest,
Where their ministry is best.

Flowers we scatter o'er the dead,
Giving all of light we may,
To the gloom around us spread
When the spirit homeward sped,
Leaving nought but lifeless clay.

Plant we flowers above the dead,
Where the Summer wind and rain
Can their genial influence shed
On the cold and narrow bed,
Where the weary ne'er complain.

Flowers, the very smiles of God,
Almost as the sunlight free,
Bloom where no foot hath trod!
With them, He hath decked the sod
As denied them to the sea!

For the flowers let joyful praise
Crown the Summer's golden prime;
In the city's dusty ways,
In the woodland's twilight haze,
Still prolong the grateful chime.

Reviews.

Tracts on Christian Socialism. Central Office of the Working Men's Association, 76, Charlotte-street, London.

Humble and unassuming as these tracts appear, they must be regarded as the indication of a new and powerful movement. Socialism has, in most of its previous phases, been so closely associated with infidelity, that many persons who approved of the economical and social portion of the system, shrunk from avowing themselves favourable to it, or in any way identifying themselves with views so much opposed to the current opinions of society. Nor is there any reason to suppose that this was the result of a mere time-serving feeling on the part of a great majority of these parties. The religious sentiment is strongly developed in this country. The prevailing influences tend powerfully to develop it, especially among the middle and certain influential sections of the upper classes. The sanction and support of these active, influential, and practical portions of the community, are indispensable to the success of any large comprehensive constructive movement, but the taint, or even the suspicion of infidelity, is quite sufficient to deter them, even if the enterprise be in every other respect unexceptionable.

Many of the prominent advocates of Socialism—so called—distinguished themselves by their constant attacks upon the popular creed. Judging by the course they pursued, it seemed less important to reconstruct social arrangements in accordance with a fraternal philosophy, than to wage war upon doctrinal differences and theological subtleties, which for ages had been fruitful sources of dissension, persecution, malice, hatred, and all uncharitableness. The consequence was, the true, the useful, the practical in Socialism, was overlooked, and the whole system was condemned on account of the erroneous conduct of its professed advocates. The authors of these tracts before us have, at least, avoided this error. They perceive no antagonism between Christianity and Socialism, and being, as some of them are, clergymen holding distinguished positions in the church, it may be presumed, that they at least understand the doctrinal part of the natural creed, as well as most people. So far from the two being opposed, it appears to them they are identical, or rather, that Socialism is but the practical application of the principles of gospel brotherhood, to all the varied occupations of actual life, and making religion become a living reality, instead of a mere verbal profession.

Their own course has demonstrated, that their faith is of that true kind which shows itself in works. The first tract is, *A Dialogue between Somebody* (a person of respectability) and *Nobody* (the writer). It contains an exposition of the meaning of the term "Christian Socialism," and of the points on which the author conceives the advocates of various Social systems were in error. The new party disclaim in this tract all idea of proposing "a great combination for reorganising all the trades of the cities, and all the agriculture of the country." "A small experiment may be," in their judgment, "much more effective than a greater one."

Acting upon that belief, Tract No. 2 gives the history of the origin and progress of the Working Men's Association, 34, Great Castle-street, commenced in February last. The first of several similar associations in different trades which have since been set on foot. The principle on which these associations appear to be founded is this—the body called the "Council of Promoters," supply the requisite capital to commence the working association—not as a loan to be repaid with interest, but as a fund, which when returned by gradual instalments from the profits, is to be applied to the formation of similar associations. Since February, it appears, that six associations have been thus set at work in the metropolis, including bakers, bakers, printers and shoemakers. At the present-moment, large premises are about to be opened as a central office for all the associations, not only in London, but throughout the country. The slightest consideration will show how powerfully such an establishment, if prudently managed, will add to the prosperity and successful carrying out of the objects of the promoters. By its means, the whole of these varied associations may be enabled to exchange, advantageously, their dif-

ferent productions, whether of raw material or manufactured articles, and to purchase from the wholesale markets whatever they require, saving thereby all the profits which now pass into the pockets of a host of dealers, who come between the wholesale merchant and the consumer.

The third tract is "An Address to the Clergy, by a Clergyman," showing what Christian Socialism has to do with the question that is now agitating the Church. It is forcibly written, and throws a new light upon the celebrated Gorham controversy. The author tells his clerical brethren some home truths as to the feelings of the working classes, which are so good that we shall extract a few of them—

The working men of England are beginning to be more and more possessed with one thought. Schemes of political reform are becoming more and more absorbed in it. If they continue to ask for the six points of the Charter, it is because they suppose these six points will remove the impediments to their working together—to their forming societies for united labour. What is to make them fellow-workers, they have perhaps but imperfectly considered. They are convinced that there are certain scientific arrangements, which may be greatly favourable to their combination, as well as to the production of commodities, and to the exchange of them. They are willing to listen to all who will afford them any light about these arrangements: they probably have an extravagant confidence in the power and effect of them. The pressure of misery makes them wish to try them at once. They fancy they see in them a deliverance from a system which is impairing their souls as well as their bodies. But, mixed with this faith is a deeper one. They have heard the name of Fraternity. With whatever dark associations it may be accompanied in our ears, it is still to them a name of life, and blessing, and power. They will not throw it aside because we tell them of embraces which have led to murders. "Do you mean," they ask, "that they must lead to murders? Do you mean that the idea of brotherhood is in itself a deadly sin? Is it the Gospel that you are coming preaching to us now, in the nineteenth century of the Christian era? You confess, then, that Christianity has come to nothing, that it has been tried, and that it has failed? Did not it begin with speaking of a brotherhood—'with setting up one? Do you wish us to understand that it is incapable of any such work now? We take you at your word. You are but saying what our lecturers and preachers have been saying to us for long time. We wish to have some authoritative and satisfactory confirmation of the unbelief which we half tremble to entertain."

These are no fanciful words which I have put into the mouth of the workmen. These, or something like these, are to be heard in hundreds of clubs where they congregate. Here, wherever we know it or not, is the well-spring of the infidelity of our times.

Will they say "How are we to get at these men? They do not come to our churches; they dislike our visits when we go to their houses; they will not send for us when they are on their sick-beds; they are hardened men. We should be throwing pearls before swine, if we spoke to them of God's covenant. All we can do, is to get into an argument with them now and then; to put a track into their hands. We know very well that they laugh at our arguments, and that they are not to be won by them. We have delivered our souls, No, brethren, we have not delivered our souls by any such trumpet, worn-out expedients. These men, though they may not come to church because they think we have nothing to tell them there, though they may hate us when we pay them domestic visits, though they may speak to us with their teeth bared, and their hands raised, as if they were about to strike us, and yet, if we only speak to them of the Gospel, they will come to us, and say, 'I hardly dare suppress the words—not so hardened as ourselves. For oh! brethren, do we not become very hardened—you and I—to the actual meaning and power of the words which we utter so glibly with our lips? Do we mean what we say, when we talk of our brethren—our Christian brethren? Do we attach any very deep significance to our language, when we tell them that we are their brethren? Are we in very deep measure of Christ and children of the Most High God? Are we not hardened into a conventional use of these phrases, so that it is only hearing us into any very great earnestness about them? Now these men have not this hardening. They are deaf to our evidences—they do not think much of our logic—they do not care for mere appeals to the self-interest, or mere exhortation to take care of their souls. But if they see that you regard them as brothers, whether they regard you as such or not; that you do claim those very rights for them which they are snatching at for themselves; that you are not claiming them in some fanciful metaphorical sense, alien from their wants, and feelings, and sufferings; but that, whatever you mean, you do mean all that they mean;—that you are not to be feared by them, and that you are not mutual destroyers—that you do mean that they are to have the feelings and lead the life of freemen and not of slaves;—they will, I am certain they will, meet you with a cordiality which you have not found in any other class of your countrymen. I do not say that this cordiality will not be mixed with very much of suspicion—suspicion of you as members of another class than their own suspicion of you as clergymen. I do not say, supposing your intentions to be the purest and your way of expressing them to be the freest and happiest possible,—supposing you are able to throw off the stiffness and reserve which belong to us as Englishmen, and still more in consequence of the artificial nature of much of our clerical discipline,—that you will not have to pay the penalty of a long past alienation. If you can do this, you will be able to do much more. The sense of that word—that is, to treat these men as objects of your bounty, instead of meeting them as brothers whom you are to assist in raising themselves out of the degradation into which they have fallen through our sins and their own—aye, and who may assist us in rising out of the same degradation,—all these difficulties will be aggravated a hundred-fold—your professions will be false, your intentions will be false, and you will not be true. But if, abandoning this course as one which exalts yourselves and not God, or His truth, or His church, you are content to help the labouring men of this land to make labour an honest thing and not an utterly false thing—a thing which can be carried on to the glory of God instead of to the glory of the devil—a service of love and not of hatred, you will find that there are opportunities of doing much more for them than you have been looking on the Church as their Father's house, or to believe that His ministers have any commission to help them in life or in death. You may show forth the blessings which you have received while you have been confessing your sins and asking for grace in that Father's house, when you meet them and help them to sell clothes or shoes at a price which shall not tempt their daughters to become harlots, but to exercise your commission, without talking about it, and men of all crafts, instead of rivals, may be servants of each other.

This is indeed a new style of setting forth clerical duties and clerical responsibilities, and apart from the intrinsic value of the passages we have quoted, they are valuable, as exhibiting the spirit in which these Christian Socialists have set about their work. The fourth tract contains a deeply interesting account of the working associations of Paris. Our space will not allow us to quote any portion of the valuable facts narrated by the writer, but they are of such importance as to justify a separate article on a future occasion. The whole series of tracts, however,—which is at present closed by an account of the Organisation of the Society for Promoting Working Men's Associations—is so cheap, they contain so much that affects the immediate and prospective condition of the labouring classes, that we heartily recommend our readers to aid in giving them a wide circulation in every district of the empire.

The History of Leicester, from the Time of the Romans to the End of the Seventeenth Century. By James Thompson. Leicester, Crossley.

LEICESTER, though neither the seat of an episcopal see, nor distinguished as one of the mart of our early commerce, occupies a rather important position in our middle-age history. As the city founded by the apocryphal King Lear, as an important Roman station, as one of the Danish burghs, as the chief place of residence of the powerful Earls of Leicester, and subsequently of the more powerful Dukes of Lancaster, Leicester comes before us with many a picturesque association of those wild and stirring times. Nor is her later history devoid of interest. Wolsey died in her abbey; the gentle Lady Jane Grey more than once visited there, and received from "the mayoress and her sisters" a treat of wine and confectionery; while during the Parliamentary war Leicester distinguished herself on the side of freedom, and sustained one of the severest of sieges from the royalist army under Prince Rupert. The

voluminous History of Nichols, from its bulk as well as scarcity, being almost inaccessible to the general reader, Mr. Thompson, in this work before us, has endeavoured to supply its place, by combining in a continuous narrative the various incidents relating to the borough, with illustrative documents selected from its records, and thus supplying a connected history of Leicester.

At the Norman conquest, Leicester, with large tracts of the adjacent country, became the fief of Hugh de Grantmesnil, grand seneschal of England—and it passed from him to his descendants, the Earls of Leicester. Under the rule of these earls, Leicester seems to have enjoyed a fair measure of protection, and to have increased in importance. The early mention of a guild here shows that Saxons customs were strong among the inhabitants; and the early entries respecting it afford much curious information, as to the manner in which the subordinate towns gradually obtained that power so justly dear to our forefathers—the right of self-government. Unlike the custom of cities, Leicester seems to have had but one guild; and entrance into this, which was accompanied by a money payment and the presentation of two securities, insured the member a right to trade within the town, to be under the protection and to claim the assistance of his fellow-members—in short, to enjoy all those rights which the London livery companies claimed; only in this case it appears that persons were admitted without any reference to their respective trades. Thus, we find "Walter the mercer," "Peter the carpenter," "Adam the miller," and "Reginald the scribe," among the members. Under the celebrated Simon de Montfort, Leicester obtained numerous additional privileges. The security which it afforded to those who dwelt within its walls attracted numbers every year to the guild-merchant. It had now a common council of twenty-four members, each bound under a penalty of six pence (7s. 6d. present money) "to attend upon all summonses of the alderman, and to constitute his posse in performing the business of the town, if they were in it." Various cases came before the guild for their determination; and from these we find that wool and woollen goods were then, as now, the chief merchandise. Among these cases, we find that one Roger Aldith was charged with making a blanket, "one part of which was a good wool, but elsewhere in many places weak stuff," and also "that he had made a piece of inferior vermilion cloth to be attached to a good piece"—so early were "tricks in trade" practised.

On the death and forfeiture of Simon de Montfort, the earldom of Leicester was bestowed on Henry's younger son, Edmund Crouchback, who does not seem to have ever resided at Leicester. His son, Earl Thomas—who subsequently became an eminent patriot as Simon de Montfort, and, like him, laid down his life in the cause of freedom—resided much at Leicester, and almost in royal state. He was succeeded by his brother Henry—the Earl who was constituted guardian of Edward the Third, and who bestowed knighthood on him. Edward and his Queen frequently visited the earl in his castle of Leicester; and when he was buried in the chapel of the hospital which he had founded, they again visited Leicester to pay the last tribute of respect to his remains. The succeeding Earl Henry, his son, has a claim on the notice of the reader as the father of the Lady Blanche, so sweetly, and with such earnest devotion, celebrated by Chaucer—

I saw her dance so sweetly,
Carol and sing so comely,
And laugh and play so womanly,
And look so debonairely,
That certes I trow that never more
Nas seen so blisful a treasure.

An illustrious company must Leicester Castle have collected when, as Duke of Lancaster, Henry welcomed around him the flower of Edward the Third's brilliant court, and the Black Prince and his brothers, and their companions in arms, set forth hawking or hunting in the neighbouring forest. But under his son-in-law, John of Gaunt, the Castle of Leicester became almost the seat of royalty. There is little doubt, we think, but that this castle was the scene of the "Book of the Duchess," and here probably Chaucer married Catharine Swinford's sister, Philippa. The Duchess, Christine, John of Gaunt's second wife, also chiefly resided here; and from hence she fled when the popular rising under Jack Straw and Wat Tyler threatened the destruction of the regal pile. John of Gaunt was, however, a great favourite with the Leicester burgesses, and thus—

While the followers of Jack Straw were burning the Duke's palace of the Savoy, in the year 1381, rumours were extending all over the country of their proceedings in and about London. They reached Leicester. A messenger arrived in the town one evening, and informed the mayor that the rioters were on their way, and that, indeed, they were at Market Harborough, and by one o'clock next day would be at the town gates, as they intended to plunder and destroy the castle. The mayor and his brethren called a meeting, without delay, that evening. They summoned the principal inhabitants together to take counsel with them. It was agreed at this meeting that a proclamation should be made in the king's name, at the High Cross, calling upon all the townsmen, who were able to arm themselves for the common defence, and to muster on the Gallowtree Hill, on the road to Market Harborough, early next morning. When the morning dawned, not less than twelve hundred men were present at the appointed place, ready and willing to obey the mayor's commands. They remained on the spot all day, rather increasing than diminishing in numbers, in expectation of the arrival of the enemy. The day passed over and no enemy appeared. Next morning the townsmen gathered together again, determined to protect themselves and the duke's property from the attacks of the insurgents. Messengers were sent to gather information, but none returned. In the course of the day, however, the duke's wardrobe keeper arrived in the town, anxious to remove the valuables from the castle to the carts and vehicles with property and was proceeding along the Abbey-gate, when he met the abbot and some of his community, who refused to allow the articles to be deposited in their house. They feared, it seems, that "Jack Straw" might be tempted to plunder the abbey, too, if the Duke's valuables were placed in their custody; and probably they were not without some ground for their apprehensions. The duke's wardrobe keeper, who was a nobleman who favoured the cause of Wickliffe. It is certain that the rioters had vowed vengeance against the Duke of Lancaster, and would undoubtedly have destroyed his property had they come to Leicester. It was therefore taken to St. Mary's Church, that being considered a more secure place, from their religious character, than the castle. The townsmen, however, were not satisfied with this, and they proceeded to the Abbey-gate, where they met the abbot and some of his community, who refused to allow the articles to be deposited in their house. 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I am Lacey in Australia.
 We, the Committee, congratulate the friends
 o have so generously responded to our
 eals, on the successful termination of our
 ours, and although we have no doubt but
 at more money might be obtained for this
 ose, yet knowing the many claims upon
 r benevolence, we should feel ourselves
 ighly culpable, (having received a sufficient
 n to carry out the object desired), if we
 o to receive subscriptions which might be
 iled to more urgent and necessary pur-
 es.
 y referring to the balance sheet it will be
 n that the sum total collected amounts to
 £ 5s. 3d. Of this sum £30 has been paid
 o the Government Emigration-office, the
 overnment being at the other half of the ex-
 ense of the voyage ; and, after deducting the
 idential expenses for printing, rent of rooms,
 tionery, &c., the balance remaining in
 nd has been given to Mrs. Lacey for the out-
 of herself and children. Several private
 ends having given Mrs. Lacey clothing,
 ., has considerably reduced the original cost
 the outfit.
 We are led to expect that Mrs. Lacey will
 ve England in the ensuing month, and we
 ill not consider our duties fully discharged,
 til we have seen her and her family safely
 arked.
 Thanking you for the liberal manner in
 which you have assisted us, we beg, on behalf
 Mrs. Lacey, to tender you her grateful
 nks,
 And remain, yours respectfully,
 THE COMMITTEE.
 (Signed) H. WILKS, Secretary.

TITUL OF WALLACE AT GLASGOW.—A gigantic
 el of Mr. Park's proposed statue to Wallace, is
 ve erected at Glasgow, on the area near Burns'
 nument, for exhibition. The proceeds are to
 n the nucleus of a fund for the erection of a
 onal monument of the hero, to be placed in a
 ortant situation in the city, hereafter to be de-
 ed on. The intended monument will stand fifteen
 et high without its pedestal, and the model has
 eeded nearly twelve tons of clay, every pound
 which the artist himself carried to the spot upon
 own shoulders.
 EXTENSION OF THE SUFFRAGE.—Rumours are
 n in life that Lord John Russell is preparing a
 for the extension of the franchise, and other
 oratorial improvements, which will be introduced
 at Parliament meets. The *Liverpool Albion*
 erts, that it has received information to the
 t from a party who, although not the
 innet, is officially connected with the adminis-
 tration.

